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DEVELOPING AN EFFECTIVE EVANGELISM STRATEGY FOR
THE SECOND GENERATION OF THE SAVANNAH
VIETNAMESE BAPTIST CHURCH,
SAVANNAH, GEORGIA

A Project
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
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May 2014

APPROVAL SHEET

DEVELOPING AN EFFECTIVE EVANGELISM STRATEGY FOR
THE SECOND GENERATION OF THE SAVANNAH
VIETNAMESE BAPTIST CHURCH,
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To the Lord who gives me strength.

To my wife who has joined me in life, love, and ministry.

To my children who gave up a lot for my passion.

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PREFACE

I could not have completed this project without empowerment from God through his grace. His amazing work granted me the strength, wisdom, and vision to carry out my passion in this project.

I am most indebted to my wife, Trinh, more than words can describe. She devoted and sacrificed her life to help me in the ministry, taking care of everything in the family when I worked on this project.

I want to thank our children, David, Daniel, and Christiana, who gave up a lot of time to help me, and also worked with me as a youth staff in the church and in this project. They lost a lot of fun time during their childhood because of me; I could not join them for a lot normal activities because of my busy schedule with ministry and for this project.

I would like to take this opportunity to extend my deepest gratitude to the SBTS staff and my mentor, An Van Pham. Without their help, it would have been impossible for me to complete this project.

Finally, I would like to thank all my friends, especially Sandy Leak, Carmella Leak, and Polly Powers Stramm, who spent countless hours helping me fix my paper. Many other friends helped me to complete the interviews and surveys, and helped me with editing. I want to thank the Savannah Vietnamese Baptist Church and the youth group who cooperated with me during my project.

Finishing this project means that I now start another chapter in my life, with a continued passion to apply and study more about the second generation: “I press toward the goal for the prize of the upward call of God in Christ Jesus” (Phil 3:14).

Truc Thuong Phan

Savannah, Georgia

May 2014

CHAPTER 1

INTRODUCTION

Purpose

The purpose of this project was to develop an effective evangelism strategy for the second generation of the Savannah Vietnamese Baptist Church in Savannah, Georgia.

Goals

This project intended to achieve five crucial goals. Each of the goals was instrumental in assisting the Savannah Vietnamese Baptist Church in establishing an English-speaking worship service for Vietnamese youth in the Savannah metropolitan area. First, I challenged the church to understand and address the needs of the second generation. Thus, as the pastor of the local assembly, I illustrated the importance of Vietnamese Americans to the survival of the congregation within the next few decades. Since the adolescents of this age will be the church leaders of tomorrow, gaining the youth of this era ensures the preservation of the local Vietnamese church. Opportunities to gain vital knowledge pertaining to the second generation included seminars and classes, as well as occasions to view statistical data related to Vietnamese Americans.

Second, I instructed teenagers on how to become youth leaders in the church. Adolescent members learned the basics of youth evangelism. As a result, children were equipped to convert 1.5 and second generation friends in the Savannah area to Christianity. I utilized interests that appeal to Vietnamese young people such as music, sports, and group activities to teach how to share the gospel. Additionally, I taught that establishing personal relationships can become an evangelism tool. Youth leaders taught other adolescents how to spread the gospel through the building of personal relationships.

Confidence-building proved to be an essential component in bringing the Good News of Jesus Christ to peers.

Third, trained youth leaders and youth then solicited the support of the church to assist in the winning of souls. All church members had a task. Prayer and activity support were necessary features in achieving the goal of total church participation. Unique interest groups have different needs. Sports groups consisted of outdoor camp training, while the music group offered indoor music practice or studio lessons. Upon conclusion of this four-week training session, I made a progress report to the church.

Next, I led the church in initiating an English-speaking youth worship service to run concurrently with the Sunday Vietnamese worship service. Adolescents were free to praise the Lord and worship in a style that appealed to peers. Youth church activities included Sunday school, praise team practice, sports events, Bible studies, summer camps, and personal testimony opportunities.

Last, I sought out opportunities to enhance my skills and training as an evangelism consultant for ethnic churches attempting to evangelize the second generation. At the end of this project, I surveyed ethnic churches with similar demographics to the Savannah Vietnamese Baptist Church and compiled data in the form of a guidebook. This instructional manual details the history of how the 1.5 generation assimilated into American culture and how the second generation dealt with balancing Vietnamese tradition and American culture. Additionally, the handbook gives tips on how the language mission church should evangelize second generation Vietnamese-Americans. This guide is valuable to Asian language churches, as well as to Americans and addresses the subtle cultural differences between second generation and American youth.

Context

Interrelated events explain the need for this project. To put the project in context, concentration is placed on historical accounts of Vietnamese people who settled in the

Savannah metropolitan area, as well as on the history of the Savannah Vietnamese Baptist Church. Additionally, the discourse focuses on the 1.5 and second generations, and why Vietnamese Americans are vital to the preservation of the Savannah Vietnamese Baptist Church. Furthermore, the project deals with the decline, as well as the future, of the Savannah Vietnamese Baptist Church. The study attempted to achieve five goals centered on the Savannah Vietnamese Baptist Church and evangelizing the second generation.

Vietnamese Refugees and Immigrants: The First Generation

Prior to 1975, the Vietnamese population in the United States was minimal compared to other ethnic groups in America. Citizens of Vietnam settling in the United States usually did so for marital reasons.¹ Many Vietnamese women married American soldiers and made America their home. These women are called the pre-Vietnamese war immigrants.² Early in 1975, change was evident when the South Vietnamese government fell. American troops withdrew from South Vietnam and some immigrants flocked into America. Fear of reprisal from the communist government led the American soldiers' Vietnamese spouse's families to hastily depart from South Vietnam. Many of them were a mix of refugees and immigrants that departed the country to come to America.

In April 30, 1975, the communist regime gained control of South Vietnam, giving way to the first wave of refugees fleeing the country. The new group of refugees included predominately South Vietnamese upper class and middle class government workers. These government workers generally fell into one of two categories: professional workers or active soldiers who feared retaliation in the wake of the communist regime takeover. Many of the new settlers to the United States were proficient

¹U.S. Census Bureau, "We the American: Asian," accessed November 22, 2011, <http://www.census.gov/aprd/wepeople/we-3.pdf>.

²Hunter Army Airfield, "Fort Stewart History," accessed November 4, 2011, <http://www.stewart.army.mil/haaf/haafHistory.asp>.

in the English language because of military or private business backgrounds. Additionally, a large number of the refugees were Roman Catholics originally from North Vietnam who settled in South Vietnam in 1954 as refugees after the Communists subdued the North. These refugees were referred to as “double refugees” because they were fleeing to the United States as a second place of refuge. As a tradeoff to the South Vietnamese refugees who assisted the United States military, the United States government transported the Vietnamese to an Army base in Guam via ship or airplane.³

From 1977 to 1979, a new group of refugees surfaced, beginning the second wave of exodus. The second wave of Vietnamese refugees was the Chinese-Vietnamese. For centuries, these Chinese-Vietnamese had endured hostility from the Vietnamese community. Because of the economic power that the Chinese-Vietnamese held in South Vietnam, the group became a threat to the new communist government. Forced to flee South Vietnam, the Chinese-Vietnamese fled to America via fishing boats or by bribing officials. Vietnamese refugees leaving the country from 1979 to 1988 became renowned as “boat people.” These “boat people” were the last refugees of the second wave. The mode of escape made refugees vulnerable to brutal attacks, such as rape and even murder by Thai pirates. Many of the escapees endured extreme hunger, wrecks, and getting lost or recaptured. Because it was the largest Vietnamese refugee escape, the “boat people” gained a great deal of attention from the media.⁴

The last influx of immigrants to the United States occurred from 1989 to 1998. America initiated the “Orderly Departure Program,” which accepted Vietnamese citizens

³Hung C. Thai, “Splitting Things in Half Is So White!” *Ameriasia Journal* 25, no. 1 (1999): 90.

⁴*Ibid.*, 91.

who worked for the United States government in Vietnam.⁵ Migrants settling in the United States as refugees could obtain a special visa through the Orderly Departure Program. Half a million Vietnamese residents took advantage of the opportunity to get a legal visa to settle in America.⁶

Vietnamese Refugees and Immigrants in Savannah, Georgia

Some Vietnamese refugees resided in the United States in Savannah, Georgia. Many of these escapees started life in America living in dilapidated neighborhoods with menial jobs in the lowest position on the socioeconomic scale. Today, the Vietnamese community has gained respect as an important ethnic group in America. Escapees who arrived in America in 1975 eventually became successful middle class American citizens. Although these new Vietnamese Americans achieved success, at times the group also experienced cultural shock.

Once the Vietnamese refugees arrived in America, the United States government utilized volunteer resettlement agencies and religious groups to find sponsors for families and to assist the Vietnamese in adjusting to life in the United States. The government was strategic in placing refugees in different areas throughout the nation. Early Vietnamese escapees settled in large metropolitan areas such as Los Angeles, Dallas, Chicago, New York, Savannah, Miami, and Washington, DC. Spreading Vietnamese settlers throughout the country prevented a large influx of refugees into one location, which could damage the local economy.⁷

⁵General Accounting Office of United States, “Refugee Program: The Orderly Departure Program from Vietnam,” April 1990, accessed July 2009, <http://archive.gao.gov/t2pbat10/141353.pdf>.

⁶Thai, “Splitting Things in Half,” 96.

⁷Hien Duc Do, *The Vietnamese Americans* (Westport, CT: Greenwood, 2000), 34.

Savannah became the first of many Georgian cities inhabited by refugees.⁸ Savannah Georgians welcomed many Vietnamese families even before the war in South Vietnam. Hunter Army Airfield in Savannah, a helicopter training base, drew soldiers to the coastal city. Various Vietnamese soldiers who prepared for battle at Hunter became refugees. The Savannah army base initiated a program for veterans that sponsored Vietnamese soldiers by giving refugees an opportunity to migrate to the United States.

Additionally, a substantial migration to Savannah occurred immediately after the Vietnam War in 1975 to early 1980 prior to the Refugee Act of 1980, which was signed by President Jimmy Carter on April 1, 1980. The act permitted Vietnamese citizens living in a refugee camp in Southeast Asia to settle in America.⁹ This prompted numerous refugee camp inhabitants to migrate to Savannah.

One Vietnamese villager, whose chief trade was fishing, settled in the coastal area because of its proximity to the ocean. Approximately 70 percent of the Vietnamese population that migrated to Savannah during the first decade after the Vietnam War were Roman Catholic.¹⁰ Other refugees practiced Buddhism and Confucianism, as well as other religions.¹¹ The Vietnamese Catholic Church of Savannah was birthed out of the early settlers. Even today, Roman Catholics remain one of the most influential factions in the Vietnamese community.

By 1988, about seven hundred Vietnamese¹² residents had voyaged to

⁸Hunter Army Airfield, "Fort Stewart History."

⁹Edwin B. Silverman, *Indochina Legacy: The Refugee Act of 1980* (London: Oxford University Press, 1979), 66.

¹⁰Do Bang Vuong, President of Savannah Vietnamese Association (1984-1990), interview by author, Savannah, GA, March 12, 2009.

¹¹Ibid.

¹²Luong Kim Nguyen, Pastor of Savannah Vietnamese Baptist Church, Savannah (1988-2004), interview by author, Savannah, GA, November 13, 2010.

Savannah, contributing to the Asian group in Savannah. The Vietnamese refugee community has become one of the most progressive ethnic groups in the United States with an estimated population of more than 1.1 million people in the year 2000.¹³ Vietnamese refugees have become the fourth largest Asian-American community in America, the first three largest being Chinese, Filipino, and Asian-Indian.¹⁴ As Asian populations residing in the United States grew, exposure to Asian languages and culture became an influence in American culture. Because of decades of assimilating into American culture, while maintaining aspects of Asian culture, the Asian community contributed to the shaping of a multicultural society in the United States.¹⁵

The First to Second Generation

Vietnamese adults migrating to the United States were the first generation. The opportunity to learn English in a school setting was nonexistent. This group of refugees weathered hardships often associated with adapting to a new culture, such as working hard while earning minimum wage, learning a new language through culture immersion, and adapting to different cultural values and beliefs.

The 1.5 generation was born in Vietnam, but settled in America at some point between the ages of six and sixteen.¹⁶ This block of settlers came to the United States fluent in Vietnamese. Though fluent in Vietnamese, these immigrants' primary language became English. While familiar with Vietnamese and American cultures, Western culture

¹³Asians in the United States, "Census 2000 Special Reports," accessed July 21, 2009, <http://www.census.gov/prod/2004pubs/censr-17.pdf>.

¹⁴Ibid.

¹⁵Pyong Gap, *Second Generation: Ethnic ID Entity among Asian Americans* (Walnut Creek, CA: AltaMira, 2002), 211.

¹⁶Min Zhou and Carl L. Bankston III, *Growing Up American: How Vietnamese Children Adapt to Life in the United States* (New York: Russell Sage Foundation, 1998), 16.

influenced this generation the most. These refugees had adapted to Vietnamese culture prior to arriving in America. Assimilation proved less strenuous for this generation than adaptation was for the first generation. Thus, the settlers adjusted to the United States culture well enough to incorporate some of the traditional Vietnamese ways into their American lifestyle. The youth gained success by following the example of hard work rendered by parents, while mimicking Vietnamese students born in the United States.

As the Vietnamese population in America increased, the refugees gave birth to the second and third generations of Vietnamese Americans born in the United States. In comparison to the first and 1.5 generations, a higher percentage of the new generation took advantage of the opportunity to attend high school and college.¹⁷ However, the children of this era dealt with a new turmoil. Refugee parents endeavored to instill traditional Vietnamese values in the youth, while the youngsters were immersed into American culture. The children identified themselves as being American, but American society viewed the young people as Vietnamese. At home, the parents expected the kids to forsake the American values the youth abided by outside of the home. In an effort to merge the two cultures, the children of this era struggled to make American values a part of family life. The parents rejected these efforts. This kindled a conflict between the generations.

The Culture Gap between Generations

The differences in how three distinct generations assimilated into American culture ignited a cultural gap in the Vietnamese community. The structure of the traditional Vietnamese clan has its roots in Confucian ideology, which makes family foundational. In keeping with this ideology, the father leads the unit with full authority and decision-making power. The parents expect the children to obey. Respecting elders

¹⁷Ibid., 17.

remains a key component in Vietnamese tradition. Prestige within the clan comes with age.¹⁸ This ideology was not prevalent in American culture, and the new generation embraced American values and cultural norms. During this era, American society moved away from children obeying parents to kids being free to think independently. Vietnamese-American youth adopted the new American mind-set, while the first generation was busy working twelve hours a day to make a better life for their families.

In trying to provide for their children, parents lost a vital opportunity to bond with them. Thus, the youth grew resentful and began to rebel against the clan. The children did not understand their parents, and the parents did not understand the actions of their children. The conflict divided the two generations, thus making the gap between Vietnamese tradition and American culture wider. The Word of God declares, “Train up a child in the way he should go, and when he is old he will not depart from it” (Prov 22:6).¹⁹ The differences in culture, tradition, and language hindered the first generation from adhering to this Scripture.

When refugee programs became an occurrence of the past, the 1.5 generation that remained in Savannah had grown up by this time. Most of this generation went to colleges in other states or relocated to find employment. Very few Vietnamese from the bridge generation remained active members of the church. This created a problem for the church. The bridge generation had served as liaison between the first and second generations, lessening the communication and cultural gap. Without a bridge generation, the church had no means of reaching out to the second generation, and the number of adult members and children attending was equal during the years of 2005 to 2008. The American-born Vietnamese children understood about 10 percent of the Vietnamese

¹⁸Anthony Alumkal, *Asian-American Evangelical Churches* (New York: LFB Scholarly, 2003), 114.

¹⁹Unless otherwise noted, all Scripture references are from the New King James Version.

language. Additionally, the first generation still had unrealistic expectations that the second generation would embrace the Vietnamese way of life. These expectations became an integral part of church life in the Savannah Vietnamese Baptist Church.

Rejecting the efforts of parents to instill Vietnamese tradition into their children, the Vietnamese-American generation created an English-speaking clique within the Savannah Vietnamese Baptist Church. In essence, this meant that the youth attended the church without actually connecting to the Savannah Vietnamese Baptist Church congregation. In an effort to restore the lost generation, the Vietnamese church initiated a plan that entailed an English-speaking worship leader to translate worship services. After a while, even the English-speaking members began to relocate, so many of the youth who had the potential to lead Vietnamese-American adolescents were gone.

The Savannah Vietnamese Baptist Church

In 1988, the Savannah Baptist Association appointed missionary An Van Pham as the director of language missions. Under Pham's leadership, the group began several ethnic missions, including the Vietnamese Baptist Mission.²⁰ By the following year, the Vietnamese Baptist Mission catered to several hundred Vietnamese, some of whom were Roman Catholic. Not long after that, the mission appointed a full-time pastor to oversee a church in the Savannah area.²¹

The Savannah Vietnamese Baptist Mission formed in 1988. Vietnamese families entrusted children to the church with one goal in mind: for the adolescents to adapt to American society while keeping Vietnamese traditions. The Savannah mission fulfilled this need. Many 1.5 generation attendees were fluent in English and adapted well

²⁰An Van Pham, "Establishing a Language-Culture Congregation in the Savannah Baptist Association" (D.Min. project, Southeastern Baptist Theological Seminary, 1990), 18.

²¹Nguyen, interview.

to the merging of Vietnamese tradition and American culture.

In 1992, the Savannah Vietnamese Baptist Mission peaked in attendance when the last wave of refugees immigrated to the United States under the government's Orderly Departure Program. Additionally, the Savannah Vietnamese Baptist Church sponsored over forty families through voluntary resettlement agencies.²² The ministry soared to seventy people attending Sunday worship services. Many churchgoers became members of the local congregation and, as such, attended worship services regularly.

The Decline of the Savannah Vietnamese Baptist Church

A few years after attendance peaked at the Savannah Vietnamese Baptist Mission, some people sought better job opportunities, which meant relocation for many Vietnamese church members. Attendance dropped a drastic 50 percent when families relocated to locales where better jobs were available.

Prior to 1999, Morningside Baptist Church sponsored the Savannah Vietnamese Baptist Mission. Because Morningside Baptist Church existed since 1930 as a traditional neighborhood church, its membership dwindled when the neighborhood changed. The church sponsor could no longer support the dependent church financially. However, the Vietnamese mission still utilized its facilities for worship services and church activities. By 1999, the Savannah Vietnamese Baptist Mission congregation had to meet the challenges of becoming an independent church. Ultimately, the Vietnamese mission became the Savannah Vietnamese Baptist Church. By then, membership had dropped to a mere twenty, leaving the future of the church uncertain.

In 2003, the pastor retired from the Savannah Vietnamese Baptist Church. With fewer than twenty active members and a meager budget, the church was unsuccessful in securing a full-time pastor for the ministry. The dwindling congregation supported a staff

²²Ibid.

member as an interim pastor. While serving as a temporary preacher, this interim pastor attended the Southern Baptist Theological Seminary where God called the short-term minister to be a shepherd of flocks. The pro tem leader became the bi-vocational pastor of the Savannah Vietnamese Baptist Church. Meanwhile, the Vietnamese population, which the church had appealed to in the past, was no longer settling in Savannah.

In 2007, the Savannah congregation faced another issue. The sponsor church could no longer sustain the church building that the Savannah Vietnamese Baptist Mission and the Savannah Vietnamese Baptist Church had worshipped in for seventeen years. Morningside Baptist Church closed and, consequently, dissolved its membership. With no place to worship, the Savannah Vietnamese Baptist Church had to make a decision pertaining to church activities and services. If a place of worship failed to surface, the congregation would worship in someone's home. Two months later, God provided an answer to prayers. The Thunderbolt Baptist Church agreed to share the church facilities with the Vietnamese Baptist Church. After relocating to the new edifice, membership increased to more than sixty. Accessibility played an essential part in the advancement of the Savannah church since the new habitation was located in the heart of where the Vietnamese community spends the bulk of its time.

The Future of the Vietnamese Language Church and the Vietnamese English-Speaking Group

Switching paradigms, the Savannah Vietnamese Baptist Church recognized the importance of the 1.5 and Vietnamese-American generations. The congregation extended an invitation to a group of youth within the church to meet after Sunday worship services. The meetings resulted in English-speaking activities and services especially for adolescents. This brought more Vietnamese youth to the Savannah Vietnamese Baptist Church. The history of Vietnamese people living in America, those born in the United States, and attendees of the Savannah church, reveals that Vietnamese people respond to

other Vietnamese in reference to evangelism. Since the Savannah Vietnamese Baptist Church established trust in the Vietnamese community, the next step was to develop a strategy to reach out specifically to a non-Vietnamese-speaking generation: the second generation. Carrying out these techniques means the creation of a new second generation church.

This ethnographic research highlights procedures the Savannah Vietnamese Baptist Church utilized to reach out to the second generation via youth within the Savannah congregation. I hope that the strategies used set a precedent for other ethnic missions to follow in evangelizing their native communities.

Rationale for the Project

I endeavored to explore an innovative approach to evangelizing through language mission churches since ethnic congregations reach out solely to their own ethnic group in their native language. Considering the roots and history of the Savannah Vietnamese Baptist Church and the Savannah Vietnamese Baptist Mission, the majority of Vietnamese people who received Jesus as Lord and personal Savior did so through other Vietnamese Christians. After twenty years, very few first generation immigrants settled in Savannah, and the second generation outnumbered the first generation in the city. The refugee generation depended on the Savannah church to provide a good environment, to care for, and to teach the Vietnamese children. This indicates that the local congregation has established a foundation of trust with parents. The project targeted the goal of the Vietnamese-American children becoming future members of the Savannah Vietnamese Baptist Church.

The rationale for this project stemmed from the need to find an avenue of communication that between the three generations: the first generation, the 1.5 generation, and the second generation. The church had to develop an understanding of the two younger eras. A need for significant investment in church ministries geared toward

the next generation of Vietnamese church leaders warranted being addressed. In ten years, the majority of the church membership will be Vietnamese-Americans.

A final rationale for this project was that the church must possess a clear vision in order to adopt a strategy to fulfill the Great Commission and carry the Good News to the second generation. If church members conglomerate to understand and address the needs of the second generation, then this project would culminate in the initiation of the first Vietnamese second generation church in Georgia. This project potentially sets a precedent for dealing with the struggles of evangelizing the second generation

Definitions, Limitations, and Delimitations

Culture gap. The disconnection among individuals that occurs because of assimilating into dissimilar cultures. Because of this separatism, communication and relationships become strained, affecting behavior, values, attitudes, and customs.

Culture shock. Distress experienced by exposure to a different and/or foreign social, cultural, or religious environment.

Ethnic church. An independent church on a mission from a country in which the native tongue of the country will be spoken in the church started in America. This mission has its own constitution and its attendees are from the ethnic group of that country.

Evangelism. The act of being a Christian witness in terms of verbal communication, lifestyle, and sharing the Good News of Jesus Christ. This is dependent upon the Father, Son, and Holy Spirit drawing the chosen to him. Evangelism is the “telling of the good news” with the connotation that the Christian lifestyle aligns with the message of Jesus Christ.²³ For the purposes of this research, “evangelism” denotes the

²³Chuck Lawless, “Church Growth Terminology” (classroom lecture notes, 32020—*Introduction to Evangelism and Church Growth*, Summer 2003, photocopy), 1.

spreading of the gospel by preaching or personal witness.²⁴

First generation. Vietnamese residents who settled in America as adults.

Immigrants. Vietnamese citizens who migrated permanently from Vietnam to America by obtaining a visa.

Language mission congregation. A dependent church on a mission from a country in which the native tongue of that country will be spoken in the church started in America. This mission does not have its own constitution. An American church sponsors the mission and its attendees are from the ethnic group of that country.

1.5 generation (bridge generation). Youth born in Vietnam, but settled in the United States between the ages of six and sixteen.²⁵

Refugee. Vietnamese people who left Vietnam involuntarily due to danger or persecution.

Double refugees. North Vietnamese who fled to the South when Vietnam divided into northern and southern separated governments (1954); they were amid danger and persecution under communism. The refugees were forced to flee to America from South Vietnam due to danger and persecution from the communist regime that prevailed.

Second generation. Vietnamese people born in America whose parents are immigrants or refugees from Vietnam.

Second generation mission. An English-speaking Vietnamese mission that gets support from a Vietnamese church just for the second generation.

The study focused on evangelism in terms of expanding the Savannah Baptist Church through Vietnamese youth. Limited to second generations who attended the

²⁴Thom S. Rainer, "Church Growth and Evangelism in the Book of Acts," *Criswell Theological Review* 5, no. 1 (1990), accessed May 15, 2011, http://faculty.gordon.edu/hu/bi/Ted_Hildebrandt/NTeSources/NTArticles/CTR-NT/Rainer-ChurchGrowthActs-CTR.pdf.

²⁵Zhou, *Growing Up American*, 16.

church, I steered the youth in how to evangelize Vietnamese adolescents within the geographic focal points. Essentially, the study concentrated on evangelistic aspects of the local church, how generations of Vietnamese families settled in the United States, and the cultural consequences of Vietnamese migration.

The research covered a specific geographic vicinity of Savannah and surrounding locales. These localities were limited to Thunderbolt, Garden City, Tybee Island, Richmond Hill, Rincon, and Hinesville. Parts of Beaufort, Hilton Head, and southern South Carolina were considered as potential locations.

A very small group at a particular church was targeted the aforementioned areas. The results were limited to the progress of the purposive sample. Because the investigation lasts for fifteen weeks, short-term results were measured, while replication of this research has a potential to affect future second generation missions.

Research Methodology

The purpose of this ethnographic study was to explore strategies for Savannah Vietnamese Baptist Church youth to reach out to and evangelize the second generation in Savannah and surrounding locales. Through interviews, surveys, and documents, I gathered data to support the techniques utilized in an effort to convert Vietnamese Americans. Specifically, the Baptist congregation trained adolescent members on how to utilize methods that appeal to the second generation, and then the Savannah church sent youth into the community to use the processes to evangelize the second generation.

Initially, I surveyed each member of the Savannah Vietnamese Baptist Church pertaining to the second generation and addressed the unique needs of the youth of this era. I analyzed the data from the survey to ascertain the general views of the membership. Next, I conducted formal and informal interviews and consulted books, journals, and other relevant documents in order to develop a project that engaged youth in evangelistic activities. I provided a series of sermons, teachings, and seminars for youth leaders that

equipped the youngsters to spearhead Saturday evening activities geared toward winning peers to Christ. The activities encouraged attendance at Wednesday, Friday, and Sunday worship services.

Using the results of the survey, adolescents ventured out into Savannah neighborhoods to evangelize youth. Savannah Vietnamese Baptist Church teenagers first established a personal relationship with peers. The friendships gave young people the opportunity to extend a personal invitation to attend church activities and then youth worship services. These steps proved to be the essence of the project. Once new adolescents attended church activities and worship services, I followed up with Savannah Vietnamese Baptist Church youth by assisting the youngsters with issues, encouraging the young people, and rewarding the teenagers for their evangelistic efforts. The next step was to expand the English-speaking worship service and allow the youth to be instrumental in planning and implementing the youth worship program and other activities.

Upon completion of the project, I presented a report to the church. The presentation consisted of a summary of the project, as well as the vision for the future of the church.

CHAPTER 2
BIBLICAL AND THEOLOGICAL FOUNDATIONS
FOR THE SECOND GENERATION

Introduction

This chapter outlines the scriptural base for evangelism and the theological foundation for outreach to the modern Vietnamese generation. Additionally, this chapter gives historical insights into church growth and cites examples of the new generation during biblical times. Through this project, the Savannah Vietnamese Baptist Church and its congregation targeted youth in the 1.5 and second generations.¹ These two generation bridge the cultural gap between the old and new generations, stemming migration from foreign countries.

Two scenarios became prevalent in the Bible because of settlers migrating to foreign nations.² First, children often were born in one country and moved to another nation at a young age. Second, the offspring were born in a distant land in which they assimilated, while the parents maintained the native culture. In both cases, the descendants were absorbed into one lifestyle, while the ancestors were engrossed in another way of life. This pattern of how a person adjusted to a brand new culture is widespread in biblical times, as well as in the 1.5 and second generation eras in Savannah. During the church's expansion in New Testament times, the church gave no attention to bridging the gap between older and earlier generations. In order to resolve this cultural gap and the generation gaps in the Savannah church, the congregation and

¹An Van Pham, "A Missiological Strategy for Korean-American Church Growth in Georgia" (D.Miss. diss., The Southern Baptist Theological Seminary, 2004), 11.

²Pyong G. Min, *Religion in Asian America: Building Faith Communities* (Carlisle Walnut Creek, CA: AltaMira, 2001), 6.

parents worked together on behalf of the younger generation.

As noted in *Expository Thoughts on the Gospel: Mark*, J. C. Ryle declares,

It is the duty of every Christian congregation to make provisions for the spiritual training of its children. . . . No church can be considered in a healthy state which neglects its younger members. . . . Such a church shows plainly that it [does] not [have] the mind of Christ.³

The congregation has a responsibility to preach, evangelize, teach, and attract youth and children so they will come to the Lord and worship Him.

Biblical Foundation

Under my direction, adolescents have answered the call to evangelize youth in the local community by first examining scriptural history. The Bible remains a crucial guidebook for Christian belief and practice. The death, burial, and resurrection of Jesus Christ illustrates God’s love for man and completes God’s plan of salvation for humankind through redemption. The Old Testament shadows the coming of Christ, while the New Testament outlines his life, death, burial, and resurrection. The Great Commission remains the venue by which Jesus instructs his followers to spread the gospel to all nations.

The Old Testament for the Second Generation

The Old Testament started with Adam and ended with Jesus Christ. The people of Israel started with Abraham, who left his home to settle in the Promised Land. As the nation of Israel expanded, it dealt with several cultures in the new areas, and the people adopted some of the ways of these other cultures.

People in the new land. The Old Testament says that God will employ young people as an instrument to expand his kingdom. When God created humankind, he also created a plan for man’s offspring: “For I have known him, in order that he may

³J. C. Ryle, *Expository Thoughts on the Gospel: Mark* (Carlisle, PA: The Banner of Truth Trust, 1857), 203.

command his children and his household after him, that they keep the way of the LORD, to do righteousness and justice, that the LORD may bring to Abraham what He has spoken to him” (Gen 18:19).

In Genesis 3, Adam’s descendants did not settle in a particular place. Throughout the Bible are stories of immigrants whom Adam’s children called on to settle in new lands and begin fresh lives for a variety of reasons. Along the way, these people trusted in God. Adam’s offspring also traveled to distant lands, producing more children and assimilating into new cultures that were not like their native lifestyle.⁴ When Adam and Eve were forced to leave Eden, they became the first people in preliminary human history to experience being immigrants; however, their children later scattered in all directions and expanded even further away from their original motherland.

New environments, customs, and even food are sometimes better than the old, but becoming accustomed to strange surroundings can be difficult.⁵ Adam and Eve established the first immigrant settlement in history; their children experienced living in an unknown land. The 1.5 and second generation Vietnamese had problems adjusting to new environments, cultures, and different faiths, just as Adam and Eve’s children must have experienced.

The second generation adapted to a foreign way of life in a cycle that continues even today. Cain perpetuated this progression of adopting a different set of values than that of his parents: “Then Cain went out from the presence of the LORD and dwelt in the land of Nod on the east of Eden. And Cain knew his wife, and she conceived and bore Enoch. And he built a city, and called the name of the city after the name of his son— Enoch” (Gen 4:16-17).

Cain married a woman who embraced different customs and values than Adam

⁴Ibid., 8.

⁵Binh Thanh Phan, “Overcoming Cultural Conflict to Strengthen Vietnamese Ministries” (D.Min. project, Bethel Theological Seminary, 2001), 70.

when he was forced to leave his family and settle in the area of Nod. Thus, the children from this union adopted the culture and customs of the foreign land, similar to the new generation children whose customs, traditions, or lifestyles differ from their parents. The cycle continues in the Genesis 10 as Noah's descendants gave birth to a new generation in the settled land. Their children became the second generation after a flood destroyed all of mankind, except Noah's immediate family.

Noah and his wife gave birth to the second generation, which ultimately settled in faraway places.⁶ Noah's grandchildren became the new generation, traveling to and settling in diverse nations across the continent. They adapted to the Gentile's customs, cultures, traditions, and values. Again, the second generation adopts the culture of the foreign country. The Bible documents this in Genesis 11:2: "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there." Because of the "adaptive" nature of the second generation, many lost the value of their parents, and lost the grace of God. Some of them remained in the family's faith, but others did not.

According to the Bible, God preserved many second-generation children: "So God blessed Noah and his sons, and said to them: 'Be fruitful and multiply, and fill the earth'" (Gen 9:1). God included children of the ark builder's seed in this blessing. This new generation needed the values of God, and they needed the covenant. They could not "replenish the earth" if the second generation ceased to multiply.⁷ This multiplication of Noah's seed initiated the expansion of the kingdom of God in the covenant that God had made with their parents.

Comparing the younger generation in the covenant with Noah clearly indicates God's plan for utilizing children as a means of conveying the plan of salvation: "Noah

⁶Matthew Henry, *Concise Commentary on the Bible* (Grand Rapids: Christian Classics Ethereal Library, 2000), 22.

⁷Ibid., 121.

found grace in the eyes of the LORD” (Gen 6:8), which-also benefited Noah’s family. The ark builder’s entire family joined the faithful followers of God and found salvation. According to Scripture, God established a covenant with Noah and the generation to come: “As for Me, behold, I establish My covenant with you and with your descendants after you” (Gen 9:8-9). If the children and grandchildren adopted the Gentile’s values and faith, then they would lose their salvation. Parents needed to teach their children and keep them in the faith so they would not lose their salvation.

In Abraham’s case, the Bible states that “I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, then your descendants also could be numbered” (Gen 13:16). This indicates that his children will expand not only in numbers, but they will also expand in the amount of territory they cover. They could not settle in one place because they needed to multiply to fill the earth. From those days, Abraham’s children, generation after generation, became immigrants and their second generation children settled in places different from their fathers.

Abraham’s descendants who settled in Israel lived by a set of beliefs and values that the immigrants adhered to wherever they traveled. When the Israelites left Israel, they followed the local religion—the Jewish system. The Israelites practiced a sacred religion and testified to the existence of the one and only God. Their faith was also strong, and they worshiped in their homes. For example, an Israelite named Elimelech, who migrated to Moab, left the motherland for a lengthy period, but held on to his religion (Ruth 1:1-2). As a result, Elimelech’s daughter-in-law converted to his belief system (Ruth 1:17).

The Ruth 1 outlines Elimelech’s story. Elimelech and Naomi left Judah and went to dwell in the country of Moab. He and his wife and his two sons were immigrants in Moab (Ruth 1:1-5). The Bible does not say how old his two sons were; however, they were probably in their early teen years because after ten years their father died, they married Moabite women, and they died before their mother could consider returning to

her country. So, they must have settled in Moab when the children were about ten to fifteen years old. Vietnamese children today are similar to Elimelech and Naomi's children; they are experiencing a culture mix and 1.5 generation lifestyle.

Many Israelites did like Elimelech's children and married Gentiles because economic or business reasons forced them to settle in another country. While those Israelites looked for wives who had similar values, they could not find such women, so they married Gentiles.⁸ Their children possibly had the mixture of Israelite values and Gentile traditions. Likely, there were conflicts with their children that resulted in the second generation living life outside of the Israelite society.

People with their new generation. Migration to strange lands eventually would lead the Israelites to adopt different cultures. Abraham was in a foreign land when his wife, Sarah, compelled him to sleep with Hagar, Sarah's handmaid, in order to impregnate her on behalf of Sarah. Genesis 16 details the birth of Abraham's firstborn, Ishmael. Abraham and Sarah heard God's promise of a new land and the child was born as second generation is Isaac. Hagar fled to avoid conflict with Sarah and an angel of the Lord saved Hagar and Ishmael and confirmed to Hagar that he would become a great nation. As the boy grew, he became a skilled archer living in the wilderness. Eventually his mother found a wife for him from her home country, the land of Egypt. Resulting in Abraham's son becoming a part of the 1.5 generation (Gen 21). This generation later became the grandfather of many tribes in the area. Mixed culture became a characteristic of the 1.5 generation. Though the first generation kept the same belief system, the second generation succumbed partially or totally to foreign culture.

Marriage and adaptation contributed to Israel's adoption of foreign cultures. Intermingling with unfamiliar people also played a major role. One might consider Moses' story as a case in point. The Pharaoh ordered every male child killed in an effort

⁸Ibid., 336.

to stop the King of the Jews from living, Moses' mother hid the child in the river to save his life, and an Egyptian princess adopted Moses after finding him in the river. As a child, Moses experienced a bi-cultural upbringing: "And the child grew, and she brought him to Pharaoh's daughter, and he became her son. So she called his name Moses, saying, 'Because I drew him out of the water'" (Exod 2:10).

God's plan is not always evident in the lives of his followers. Moses was born a Jew, but he was raised in Pharaoh's household and adapted to the Egyptian culture, though he still connected to Jewish traditions and values. The Creator used Moses' loyalty to his biological roots and education from the king to fight for the release of the Israelites. God ordained Moses to accomplish divine tasks even before Moses understood God's plan.

Likewise, Jehovah manipulated the plight of the Israelites in Judah when the Babylonians captured the Judeans. Forced to live in Babylon, the people of Judah spread the news about God throughout the Babylonian kingdom. However, the generation of Israelites born in Babylon struggled with living in one culture while trying to hold on to their native way of life.⁹ Ultimately, it was up to the second generation to embrace the culture that the parents taught the children of Judah while they were in exile. Parents became the children's most important spiritual teachers. The Israelite mothers and fathers taught two generations of children about the God of Abraham, Isaac, and Jacob. The exiled families of Judah were responsible to teach younger generations the strength of adhering to the Israelite belief system.

Daniel is the epitome of how an Israelite remains loyal to Judaism even in captivity. Though Daniel was not technically a part of the 1.5 or second generation, while in exile he was faithful to the Israelite belief system. When his family was in exile in Babylon, the young man's actions and faith exemplified obedience to God. The youngster's trust in the Lord made Daniel an Old Testament hero. Daniel's history was

⁹Ibid., 127.

an important part of training Savannah's youth to trust in the Lord and obey God. Regardless of where the people of God travel, the family's faith ultimately demonstrates the depth of their belief system.

In biblical times, the expansion of families in exile came through marriage, reproduction, and teaching the native customs and beliefs to in-laws. Because many in-laws were pagans who worshiped false gods, teaching about God sometimes proved to be counterproductive. Many Babylonians who married Israelites influenced the children to accept idols and other pagan ways. Nevertheless, after many generations of slavery, some of the Israelite children in exile adhered to the faith taught to them as children.

During that time in Babylon, there was no synagogue in which Israelites could worship. As a result, the father again became the spiritual leader of the family and acted as a priest.¹⁰ With no practical training in the priesthood or in proper synagogue etiquette, the Israelites born in Babylon had no concept of what the priesthood embodied or what the synagogue represented. The way the Israelites in slavery worshiped and honored tradition became the foundation of the Jewish family for many centuries.

The New Testament for the Second Generation

The birth of the Christ child is an example of how the church can be used to help the efforts to evangelize the younger generation. The Gospel of Matthew says that shortly after Jesus' birth in Israel, his family escaped to Egypt (2:14). However, the Bible does not let the reader know much about how he lived in Egypt as a young child. At the same time, many people do not know that Jesus, as a child, was a refugee.

Jesus and apostolic age. In order to preserve the life of baby Jesus, Joseph fled with Mary and the newborn. They did so after the angel of the Lord warned Joseph in a dream to flee to Egypt and remain there until Joseph heard from God again. Herod

¹⁰Duane L. Christensen, *Deuteronomy 1-11*, Word Biblical Commentary, vol. 6a (Dallas: Word, 1991), 130.

set out to destroy Jesus because he saw Jesus as a threat. Herod believed Jesus would eventually become the King of the Jews. The Scripture declares, “When he arose, he took the young Child and His mother by night and departed for Egypt” (Matt 2:14). Joseph, Mary, and Jesus remained in Egypt until King Herod died. When Jesus was eight or nine, they returned to Israel. Jesus’ age is still debatable; however, Jesus must have lived as a refugee for more than five years. He was the first 1.5 generation child recorded in the New Testament.

Again, the Bible does not reveal much about Jesus’ life in Egypt. However, it is evident that Jesus communicated with his earthly mother and father by speaking Aramaic and experiencing Jewish culture in the home, as was the custom. Outside the home, Christ undoubtedly had the opportunity to explore Egyptian culture, speak the native language, and endure typical immigrant conflicts of a foreign country.¹¹ Jesus became a child of the 1.5 generation when Mary and Joseph journeyed to a strange land and became refugees in Egypt.

What King Herod feared did become a reality—Jesus died as King of the Jews. Jesus lay in the grave for three days and rose from the dead on the third day. After his resurrection, many followers of Christ fled from Israel because they feared government persecution. Many of Jesus’ followers also moved for the same reason after the death of Stephen, who was stoned for preaching the truth. The book of Acts states, “Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only” (Acts 11:19). When Christ’s followers took flight from Jerusalem, families followed. The cycle of settling in new lands continued. When families fled due to persecution, Christianity became a lifestyle. Christian families became missionaries to the new world as they spread the gospel across the globe.

Likewise, in Acts 8, Paul (also known as Saul) became a missionary who

¹¹Ibid., 131.

spread the gospel throughout the new world. God spoke to Saul on the road to Damascus, and Saul's life was never the same again. God gave Saul a new name and a fresh story. Paul's conversion proved to be a testimony to many Christians because of Saul's well-known for persecuting followers of Christ.¹² However, before Saul became Paul, his harassment forced Christians to flee their homeland to avoid arrest. They took their families with them, and they experienced the hardship of being refugees in a new area.

Many Christians who migrate to foreign non-Jewish destinations as refugees settled in places where converts could practice Christianity freely. Escapees who fled persecution took 1.5 and second generation children with them and abandoned property to settle in a foreign land. Because of the Roman conquest of Jerusalem in AD 70, some families never returned to Jerusalem. Both 1.5 and second generation families who settled outside of Israel eventually succumbed to mixing foreign culture with the Jewish-Christian culture. These families gave birth to the second generation in the first century.

After Paul converted to Christianity, Paul's mandate from God was to preach the Word of God to the Gentile world. The apostle took four missionary journeys outside Israel. During one of these journeys, Paul met Timothy. Under the tutelage of Paul, Timothy became his companion and fellow-laborer of the gospel. The apostle described Timothy: "For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church" (1 Cor 4:17). Paul did not discriminate against Timothy because his father was Greek and may have been unsaved. However, Timothy's mother was Jewish. Unlike most Jewish boys, Timothy was not circumcised in infancy, probably due to objections of the father. Paul mentioned Timothy's mother and grandmother by name: "When I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also" (2 Tim 1:5). Timothy was a

¹²Bruce L. Shelley, *Church History in Plain Language* (Nashville: Thomas Nelson, 1982), 18.

second generation child whose father spoke Greek and whose mother spoke Aramaic. Even so, Timothy's conversion to Christianity made the young man a model of success for the second generation in terms of using youth to expand the kingdom of God through evangelism.

Post-apostolic period. According to Flavius Josephus in *The Jewish War*, The Great Revolt commenced in AD 66 and culminated in the destruction of Jerusalem in AD 70.¹³ After the war, Jerusalem lost its populations and residents migrated to Roman empires.¹⁴ God miraculously spared some of the early followers of Jesus as a result of Christians settling in foreign lands to avoid persecution. As revealed in *The Jewish War*, the Roman army exterminated a million Jewish people before the war was over.¹⁵

Jesus Christ compares the kingdom of God to the characteristics of a child. A child is willing and open to learn and receive the things of the Lord. Children have a great deal of knowledge to gain in order to mature, and the child accepts childhood as a time of growth. For this reason, God embraces and blesses the young generation so the future of God's kingdom can be realized on earth as it is in heaven. The Gospel of Mark discusses God's heart for his people to have childlike hearts:

“Let the little children come to Me, and do not forbid them; for of such is the kingdom of God. Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it.” And He took them up in His arms, laid His hands on them, and blessed them. (Mark 10:14-16)

The first book of John speaks to new converts who must become childlike in order to accept Christ:

I write to you, little children, because your sins are forgiven you for His name's sake. . . . Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour. (1 John 2:12, 18)

¹³Josephus, *The Jewish War* (London: Houlston and Stoneman, Paternoster Row, 1851), 678.

¹⁴Ibid., 897.

¹⁵Ibid., VI.9.3.

These verses clarify the need to prepare all children—Jewish and Gentile, 1.5 and second generation, American and foreign—to be ready for Christ’s second coming.

Theological Foundation

The Bible proclaims in 2 Timothy 3:16-17 that “all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.” In essence, this means that the Bible is God speaking to man through the Holy Spirit. The authors of the books of the Bible are merely vessels used by God to convey God’s words and heart to man. Without the Word of God, there is no wisdom. According to Scripture, new converts must become like children to enter the kingdom of God. Through the Bible, man can achieve God’s divine purpose in life.

The Love of God for Second Generation

Recognizing the value of children, as well as teaching wisdom to youth, remains a priority in the Word of God. The book of Proverbs indicates this importance by instructing youth how to maintain spirituality in the midst of a deluge of temptations. Proverbs states, “My son, if you receive my words, and treasure my commands within you, . . . then you will understand righteousness and justice, equity and every good path” (Prov 2:1, 9). The Psalms concur with Proverbs, indicating, “Behold, children are a heritage from the LORD, the fruit of the womb is a reward” (Ps 127:3).

In accordance with Scripture, believers live by the words in the Bible. As such, saved people abide by the teachings of the Word of God by caring for the second generation. This care entails not only financial and emotional responsibilities, but spiritual obligations as well. Spiritual care includes recognizing that children are a gift from God, as well as teaching descendants the Word of God. Without the Bible, the second generation will not come to the true knowledge of the birth, life, death, resurrection, and ascension of Jesus Christ. The Word of God clearly indicates how

salvation comes about. According to Romans 10:17, “So then faith comes by hearing, and hearing by the word of God.”

Christians must teach the second generation how to be holy and how to live a life pleasing to God through the Spirit of God. The Christian community instructs children from the Scriptures throughout childhood and the formative years. According to Psalm 119:9, instruction from the Word of God will guide the new generation in leading a godly life: “How can a young man cleanse his way? By taking heed according to Your word.” “Young man” in the aforementioned Scripture refers to all Christian children, Jewish and Gentile alike. In Romans 10:14, the Bible poses the following questions: “How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?” Each member of the entire Christian community becomes a preacher, including the parent, Sunday school teacher, parishioner, choir member, deacon, and pastor. To whom do Christians preach the gospel? Converts share the gospel with everyone, including children, teenagers, young adults, and young families.

The body of Christ must remain gospel-centered. The primary responsibility of the church is to present the gospel and pray that the Holy Spirit will open the hearts and minds of parents and children alike through the revelation of the Spirit. The pastor, along with members of a congregation, can instruct children and perhaps even their parents in Christian behavior, but the teaching will not necessarily save the soul. Until there is an indwelling of the Holy Spirit, the soul remains unsaved.

Typically, believers endeavor to win parents in the household to Jesus Christ so the adults will bring their children to Christ. However, in my research and experience, in the Vietnamese society it is seen as more productive to bring parents to Christ through the children since many immigrants and refugees fail to explore the Good News due to a closed mind and keeping to old traditions. The second generation could potentially lead parents to Christ, but unsaved parents will not teach children the doctrines of Christ.

Christians must be consistent in praying to God for direction in how to minister to the whole family and how to establish a need for church assembling in Christian families.

The Bible tells how new generations will follow old generations, even to the point of returning to pagan worship.: “So these nations feared the LORD, yet served their carved images; also their children and their children’s children have continued doing as their fathers did, even to this day” (2 Kgs 17:41). Jesus made it clear that everyone must be born again in order to enter into heaven. Christ discussed how a new convert must be willing to surrender all to God in a childlike manner:

Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven. Therefore, whoever humbles himself as this little child is the greatest in the kingdom of heaven. Whoever receives one little child like this in My name receives Me. (Matt 18:3-5)

The words of Jesus suggest that a new convert must possess the following characteristics of a child: humility, purity, and trust.

“Whoever receives one little child like this in My name receives Me” is synonymous with saying that if a person refuses to accept a born-again Christian in Jesus’ name, the individual is refusing to accept Christ. If a saved person “receives” the Messiah, then the believer will receive anyone who Jesus accepts. The acceptance happens in the name of the Son. Jesus is not referring to the physical child, but to the individual who has humbled himself *like* a child and has therefore entered into a personal relationship with God through faith in Jesus. Thus, “In the fear of the LORD there is strong confidence, and His children will have a place of refuge” (Prov 14:26).

Power lies in the Word of God for every believer. The Old Testament tells how God stopped the enemy without having to go to war. In the New Testament, the Word of God details how Jesus became a salvation for the sins of the world and how a dying world has the opportunity to partake of salvation because of the death, resurrection, and ascension of Christ. The psalmist wrote, “Out of the mouth of babes and nursing infants you have ordained strength, because of Your enemies, that You may silence the enemy and the avenger” (Ps 8:2). Jesus Christ declared, “At that time Jesus answered and said, ‘I

thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes” (Matt 11:25).

The Word of God is not selective; therefore, it is for every living creature. Christians are called to go tell the world about the Good News of the gospel and teach descendants the ways of the Lord. Proverbs 22:6 states, “Train up a child in the way he should go, and when he is old he will not depart from it.”

The Covenant of God for Second Generation

When God made Adam and Eve, the Creator gave but one stipulation: do not eat of the tree of knowledge of good and evil. God made it clear that death would follow if man ate of this tree. Satan tempted Eve to disobey God. Not only did Eve eat from the forbidden tree, but Adam partook as well. Humankind became spiritually dead. Sin entered into the world because of disobedience and cut off man from a relationship with God. The Old Testament outlines the promise of restoration to God, while the New Testament details how the Creator restores man to God.

Man became so wicked that God sorrowed that he had created humankind: “So the LORD said, ‘I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them’” (Gen 6:7). However, a man named Noah pleased God. Ultimately, Noah became the seed through which God would replenish the earth after the Creator destroyed humankind by causing a flood. God saved only Noah and his descendants on the ark that God instructed Noah to build.

According to the Bible, “But Noah found grace in the eyes of the LORD. This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God. And Noah begot three sons: Shem, Ham, and Japheth” (Gen 6:8-10). Then God entered into the first covenant with Noah and the second generation: “Then God spoke to Noah and to his sons with him, saying: ‘And as for Me, behold, I establish My

covenant with you and with your descendants after you” (Gen 9:8-9).

Likewise, God made a covenant with Abraham and Abraham’s seed: “And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you” (Gen 17:7). God’s covenant always had a token or a sign that represented the fact that the covenant was still active. The token of the covenant with Noah was the rainbow, while the token of the covenant with Abraham was circumcision of all men in the household. According to the Abrahamic covenant, all of “your descendants after you” “will be blessed” (v. 7). Additionally, God promised Abraham in Genesis 12:3, “I will bless those who bless you, and I will curse him who curse you; and in you all the families of the earth shall be blessed.” God’s promises are not contingent upon man’s success or failure. Though man may break a covenant with God, God will keep the promises he made. Unlike man, God is faithful. God fulfills the terms of the covenant regardless of whether or not man fulfills his obligations.

“May the LORD give you increase more and more, you and your children” (Ps 115:14). Abraham’s life was the epitome of this line of Scripture. At the Lord’s command, Abraham left familiar land, with all its security and comfort, to journey into a land that God had not revealed to him. The Lord promised to multiply man throughout the earth, and bless the children, to the next generation: “The secret things belong to the LORD our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law” (Deut 29:29).

In Deuteronomy, children are a part of the covenant with God, as he promised:

Your leaders and your tribes and your elders and your officers, all the men of Israel, your little ones and your wives—also the stranger who is in your camp, from the one who cuts your wood to the one who draws your water—that you may enter into covenant with the LORD your God. (Deut 29:10-12)

God promised to cover all of the people in Israel’s house, as long as they were still under the “oath” of the Lord. This included men, women, children, in-laws, and even servants in their house. This covenant included blessings and salvation for all offspring in Israel or

outside of the country. According to commentator Matthew Henry,

Not the men only, but their wives and children, must come into this covenant; though they were not numbered and mustered, yet they must be joined to the Lord. Observe, even little ones are capable of being taken into covenant with God, and are to be admitted with their parents. Little children, so little as to be carried in arms, must be brought to Christ, and shall be blessed by Him.¹⁶

In Joshua, children also were present at the reading of God’s Word: “There was not a word of all that Moses had commanded which Joshua did not read before all the assembly of Israel, with the women, the little ones, and the strangers who were living among them” (Josh 8:35). Thus, the Father made it clear that all generations should be in the covenant with the Almighty.

The Sacrifice of Jesus for Second Generation

Jesus made a sacrifice in order for the people to be a part of the New Covenant. This New Covenant comes from his love and his blood; the New Covenant promised to everyone who believes in him, which includes the second generation.

In the New Testament, Paul used the idea of covenants in Galatians 4 as an allegory. He was teaching about freedom in Christ with his grace and love as distinct from bondage under the Law. The apostle did not suggest that Christians are reconciled to God through the Abrahamic Covenant (Old Testament covenant) because this was a covenant “cut” by animal sacrifice and laws, and was a covenant of circumcision. Any children or youth in the 1.5 or second generation are included in the New Covenant—that Jesus Christ died because of his love for those who accept him when they understand their sin and accept him as their Savior.

Jeremiah first speaks of the New Covenant in Jeremiah 31:31. However, Hebrews 10:19-22 is written,

Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh,

¹⁶Henry, *Concise Commentary on the Bible*, 146.

and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith.

Those things, made possible by the covenant at Sinai under the wilderness tabernacle scheme, now made a reality by the sacrifice of Jesus. The New Covenant is better because there are no unbelieving members.

The main principle underlying a covenant is “reconciliation to God,” putting into effect the atoning sacrifice of Christ in which he gave his life as a ransom for all. Beyond all other matters, this covenant in Christ brings the child of God to know his Father, which is the central goal for a Christian’s life. This covenant is for all people who believe in Jesus, which includes all children, youth, and, in this case, the second generation. The covenant held on through generations, even when some family members did not believe, and this promise became a staple, whether or not the intention was heavenly.

Though the glory of the old covenant was very great: “I will keep You and give You as a covenant to the people, as a light to the Gentiles” (Isa 42:6), that glory is nothing in comparison to the New Covenant, which includes everyone: “This cup is the new covenant in My blood, which is shed for you” (Luke 22:20). Thus, Paul boldly and openly proclaimed the message of this New Covenant in 2 Corinthians 3:9: “For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory.” One can conclude that the New Covenant covers the second generation in Paul’s statement.

God’s old covenant was to write his Laws in the hearts and minds of believers so that the Law could be fulfilled. Then he sent Jesus to show humankind the way to fulfill them in actual living. The entire life of Jesus with his love shows the Way, the Truth, and the Life in the kingdom of God. When he died, he fulfilled the Law of the old covenant. God showed, through his Son, that the way is love. Jesus’ love is the New Covenant, and today there is no need of any further sacrifice since Jesus has already given the ultimate sacrifice. One need only believe in and obey Jesus to be saved.

The Bible contains no “1.5 or second generation” text; however, the word “children” includes every child whom God chooses to receive the covenant through the blood of Jesus Christ, who died for people’s sins. Whoever is a promise under the seal of Jesus’ love will receive salvation. Today, the world is infested with ideas, theories, pluralism, and atheistic beliefs that confuse young people and make it easy for them to depart from God. When people move away from their homeland to settle in another area, their world becomes even more confusing. Many young people leave God behind as they search for where they belong in their new culture:

With the influx of immigrants from all over the world, comes a myriad of religions, as well as their various peculiar cultures. . . . These immigrants are proud of their religious and cultural heritage. They may now be in a foreign land, but they stubbornly hang on to their religions and cultures.¹⁷

This conclusion makes the Savannah Vietnamese Baptist Church members more willing to sacrifice for the second generation, who are mixing their parents’ heritage with the Western Christian world, and therefore have a great opportunity to receive Jesus’ salvation.

Conclusion

In conclusion, this chapter presented the connection between evangelism and church growth through fulfilling the Great Commission. The Old and New Testaments mention much about younger generations, immigrants, and refugees, which are similar to the youths and refugees in America. Both groups encountered the same challenges with teaching and communicating to the second generation born in non-native countries. Jesus became a part of the 1.5 generation that helped bridge the cultural gap between the old and new generation.

This chapter expounded that it is the role of every Christian, including parents and pastors, to be witnesses and to instruct the new generation in Christian living and

¹⁷Sam Reyes Evangelista, “Developing a Contextual Cross-Cultural Evangelism and Church Growth Strategy for the International Bible Church in Hampton, Georgia” (D.Min. project, Southeastern Baptist Theological Seminary, 2012), 48.

evangelism. The expansion of the kingdom of God depends on believers not only fulfilling the Great Commission, but also on teaching the new generation how to evangelize the community.

Finally, chapter 2 reminded reader that God is faithful even when man is unfaithful. Jehovah remains a promise keeper and a covenant keeper. The Creator includes children and adults alike in making covenants with humanity.

The next chapter concentrates on developing a strategy for youth attending the Savannah Vietnamese Baptist Church to evangelize the Vietnamese community in Savannah and surrounding areas. Particularly, I teach techniques to Vietnamese adolescents in order to win peers to Christ. Additionally, a guidebook details methods that illustrate how other ethnic youth can evangelize foreign English-speaking youth in the area.

CHAPTER 3

CROSS-CULTURAL EXPLANATION OF THE PROJECT

This chapter explains some of the cross-cultural context for this project. The culture of the Vietnamese people is explained first, covering the people's origins, religions, and some differences between Vietnamese and American cultures. These explanations will help the reader gain a deeper understanding of core values and in religious beliefs. Because there are so many differences in these areas, there is a great need for a strategy to evangelize the first generation and second generation successfully. This chapter gives an in-depth analysis of Vietnam and its people so the American reader, and also the Vietnamese reader, can better understand the culture and people of Vietnam.

Culture of the Vietnamese

This section explores the culture of the Vietnamese people in Vietnam, which affects the first generation who are settled in America. Their cultural norms have ruled the thinking of the people for a long period of time. When they left their country and immigrated to America, they brought culture with them. The original legend concerning the Vietnamese people is described, as well as many of their beliefs that affect their cultural views. Many generations of teachings keep the Vietnamese steeped in a religious culture, which makes it difficult for them to change.

The People

The Vietnamese people have a long tradition of history as they built their nation, going back four thousand years. Their history includes a thousand year domination by China and a hundred years of rule by the French. This section examines the Vietnamese people: their history, language, sociology, and core values.

Understanding these areas of culture will give the reader a better understanding of the religious beliefs of the Vietnamese people.

History. The story of the origin of the Vietnamese people and their name captures several prominent themes that have run throughout the nation's history. According to legend, the first Vietnamese descended from the dragon lord named Lac Long Quan and the female heavenly named Au Co. They married and had one hundred eggs, from which hatched one hundred children. Their eldest son, Hung Vuong, ruled as the initial Vietnamese king.¹ This legend has bonded the Vietnamese people over several centuries. Vietnamese people's belief that they are the sons of the dragon is considered a good thing. However, the dragon is portrayed as evil in the Bible: "He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years" (Rev 20:2). Therefore, Christians dealing with this belief among the Vietnamese have a hard time understanding the people or changing their understanding of Satan versus God. Many Vietnamese oppose a Christian's witness because the Christian preaches that the dragon is wicked.

Many Vietnamese archaeologists and historians assert that the origins of the Vietnamese people from the North can be reliably traced back to at least the fifth or sixth millennium BC when tribal groups inhabited the western regions of the Red River delta.² An event in the solidification of the Vietnamese identity occurred in 42 BC when China designated the territory as its southernmost lands and began a direct rule over it.³ China ruled the region for almost one thousand years, thereby laying the foundation for the caution and ambivalence that the Vietnamese have felt for centuries toward their giant

¹Hien Duc Do, *The Vietnamese Americans* (Westport, CT: Greenwood, 1999), 15.

²Anne-Valerie Schweyer, *Ancient Vietnam: History and Archaeology* (Woodbridge Suffolk, UK: Antique Collectors' Club, 2011), 26.

³Ibid.

northern neighbor.

However, other historians believe that the earliest Vietnamese people gradually moved from the south up the Indonesian archipelago through the Malay Peninsula and Thailand until they settled on the edges of the Red River in the Tonkin Delta.

Archaeologists follow a path of stone tools from the Late Pleistocene Age (600,000-12,000 BC) across Java, Malaysia, Thailand, and then north to Burma. These stone tools are thought to be the first human tools used in Southeast Asia.⁴

The name “Viet Nam” is two separate words, but in English it is written “Vietnam.” The name originated in 1803 when envoys from the newly founded Nguyen dynasty traveled to Beijing to establish diplomatic relations in the Chinese court.⁵ The new emperor chose the name Nam Viet for his kingdom. He derived the word Viet from the traditional name for the Vietnamese imperial domain and its people in what is now northern and central Vietnam. Nam, meaning south, was added to acknowledge the expansion of the dynasty’s domain into lands to the south. They, therefore, changed it to Viet Nam. Vietnamese officials resented the change, and it did not attain public acceptance until the late 1800s.⁶

Language. The current population is approximately ninety-two million and the largest group is the native Vietnamese, or Kinh, who comprise over 85 percent of the population. Other significant ethnic groups speak different languages, including the Cham, Chinese, Hmong, Khmer, Muong, Tai, and other small ethnic groups like Nung or Dao, though none of these groups have a population over one million.⁷ The official count

⁴Ibid., 226.

⁵Pham Van Son, *Viet Su Toan Thu* (Saigon: Nha Xuat Ban Saigon, 1960), 408.

⁶Ibid., 411.

⁷Embassy of Vietnam, “Population/Ethnics,” accessed January 10, 2014, <http://www.vietnamembassy.org.uk/population.html>.

is about fifty-four ethnic and language groups, and many of these groups have their own language and individual adaptations to their environments. Expatriates of many nationalities reside in highland and mountain forest areas.

Vietnamese is the dominant language, spoken by an estimated 86.7 percent of the population.⁸ This language is a tonal Mon-Khmer language with strong Chinese lexical influences. The six-toned dialect of the central Red River delta region, particularly around Hanoi, is regarded as the language's standard form, but significant dialectic variations exist between regions in terms of the number of tones, accents, and vocabulary. Dialectical differences often serve as important symbols of regional identity in social life. As the official language, Vietnamese is taught in schools throughout the country.⁹

Vietnamese was originally written with a Siniform, a form of Chinese-like script, but for many centuries, they also used Chinese script. At first, most Vietnamese literature was essentially Chinese in structure and vocabulary. However, during the seventeenth century, Roman Catholic missionaries introduced a Latin-based orthography for Vietnamese, named *Quoc Ngu*, meaning "the national language," which has been used ever since and has become the official Vietnamese script and letter of the nation.

As the usage of "Viet," the main ethnic group, and "Nam," expander to the south, indicates, the Vietnamese for centuries had a sense of the distinctiveness of their society and culture. However, as the inclusion of Nam shows, the land they inhabited has expanded over time. The country also had its own internal divisions into northern, central, and southern regions. Additionally, as evidenced by the name change, their history was profoundly influenced by their contact with other, often more powerful, groups.

Social. Vietnam is the world's thirteenth most populous country and the eighth

⁸Ibid.

⁹University of Pennsylvania, "Penn Language Center: Vietnamese," accessed May 2, 2013, <http://plc.sas.upenn.edu/vietnamese>.

most populous Asian country.¹⁰ The country is bordered by China to the north, Laos to the northwest, Cambodia to the southwest, and the South China Sea to the east.

Vietnam's capital has been Hanoi since the reunification of North and South Vietnam in 1976. The country covers a total area of approximately 127,000 square miles, making it almost the size of Germany, or a little larger than the state of New Mexico. The combined length of the country's land boundaries is 2,800 miles, and its coastline is 2,100 miles long. Vietnam's land is mostly hilly, mountainous, and densely forested, with flat land covering no more than 20 percent. Mountains account for 40 percent of the country's land area and the rest is forest.¹¹

The vast majority of the contemporary Vietnamese population is poor. The average annual earnings in 2012-2013 for a family was estimated at \$4,800.¹² There has been an increase in social stratification based upon wealth, particularly in urban areas where some individuals, often with links to business or the government, have become very wealthy. However, those people make up a very small percentage compared with average people. Another important axis of stratification is the distinction between mental and manual labor. Given the recent origin of this wealth-based stratification and the widespread poverty, these groups have yet to congeal into clearly defined classes, which would make the gap between the rich and poor more widely separated.

In terms of societal levels of organization in an agricultural civilization based upon the cultivation of wet rice, the two most important units are the village and the sub-district. The next levels would include district, province, and country. Because the village is very significant to the Vietnamese family, kinship plays an important role in Vietnam.

¹⁰Central Intelligence Agency, "The World Factbook: East and Southeast Asia, Vietnam," accessed May 2, 2013, <https://www.cia.gov/library/publications/the-world-factbook/geos/vm.html#People>.

¹¹Ibid.

¹²Average Salary Survey 2012/2013, "Average Salary in Vietnam," January 10, 2012, accessed July 12, 2013, <http://www.averagesalariesurvey.com/article/average-salary-in-vietnam/20011519.aspx>.

Unlike Western culture's emphasis on individualism, Eastern cultures value the roles of family and clanship. Comparing Eastern cultures, Chinese culture values family over the clan, while the Vietnamese culture values clan over family. Each clan has a patriarch and a clan altar, and the whole clan attends death commemorations. Most inhabitants are related by blood, and one still sees the clan founder's name in village names. In the Western highlands, the tradition of many families in a clan residing in a longhouse is very popular. In the majority of rural Vietnam today, one can still see three or four generations living under one roof.¹³

While women have a strong role within families, their status in business and government is less significant than men. Women dominate the business of petty trading, which is a common sideline to earn money in many families. In some areas, women are often secretaries or waitresses, occupying lower level service positions. In general, men perform the majority of public activities, particularly in business, political office, administration, and occupations that require extended periods away from home, such as long-distance truck driving. Men also control the most prestigious religious roles in family and society. While both men and women engage in all phases of agricultural production, men mostly perform the physically demanding activities of plowing and raking.

Regardless of Westernization, in city or in rural areas, many of the age-old customs practiced in a traditional Vietnamese wedding continue to be celebrated by Vietnamese, both in Vietnam and overseas, often combining Western and Eastern elements. In the past, both men and women were expected to be married at a young age. However, in the present time, they are expected to marry when they have a job. The parents and extended family generally arrange marriages, with the children having limited say about the matter. In modern Vietnam, this has changed as people freely

¹³Peter Van Do, "Between Two Cultures: Struggles of Vietnamese American Adolescents" (paper presented at the National History Honor Society Conference, University of Maryland, 2002), 6-9.

choose their own marriage partners, but they still keep the old tradition of the original Vietnamese style. Depending on the tradition of a specific ethnic groups, marriage includes various steps and related procedures, village tradition, family tradition, and religious tradition.

The Vietnamese government at the present time is a communist government. In line with socialistic ideology, the government does not legally recognize private land ownership. Vietnam has been, for much of its history, a predominantly agricultural civilization based on wet rice cultivation. Vietnamese people live in rural villages featuring a variety of architectural styles. Village residents in lowland river deltas usually live in family compounds in traditional thatched-roof homes on piles. Thatched-roof homes are more common among poorer rural families.

After 1975, several groups immigrated to the United States, including to the state of Georgia and the city of Savannah, as described in chapter 1. When they came from Vietnam, they brought their culture, customs, and religions with them and added to the melting pot of the multi-ethnic culture in America.

Religion

The Vietnamese government recognizes six official religions: Buddhism, Catholicism, Protestantism, Islam, and two indigenous religious traditions that emerged during the colonial period, *Cao Dai* and *Hoa Hao*. However, the largest group of people does only ancestor worship and animism, which is also acceptable by the government. The most widespread popular belief among the Vietnamese is the belief in ancestor worship. This section explores many of the indigenous religions, including Buddhism, Christianity, and some of the other religions from China.

The earliest established religions in Vietnam are Mahayana Buddhism, Confucianism, and Taoism, called the Three Teachings, or *Tam Giáo*, in earlier centuries of Vietnam. At the present time, only Buddhism still has a large following. Confucianism and Taoism have had little impact and very few people practice them because many

indigenous religions have developed and become more durable, expanding from the first twentieth centuries. Furthermore, Western religions such as Christianity and others began to spread out and many people followed them because of the strong evangelizing influence of missionaries from Western countries who came to Vietnam.

Animism and ancestor worship. Among the human-revering beliefs, the custom of worshipping ancestors is the most popular in China, which became a popular belief of the Vietnamese people called “Grandparent Worship” or *Đạo Ông Bà*.¹⁴ The Vietnamese people choose the death-day rather than the birthday to hold a commemorative anniversary for the deceased and to worship the spirit of their dead relatives.

Origin myths also show how the early Vietnamese people saw themselves in terms of their environment. Much of early Vietnamese religion involved nature and human relationships with their surroundings. The early Vietnamese people compared the soil, water, and sun to God in animism. In these elements, there was energy, which benefited the people and had the greater power to help or to destroy. In the earliest times, people believed in ghosts and spirits, which were thought to dwell in every tree, stone, mountain, cloud, stream, and animal. These spirits were said to be the wandering souls of the dead; the ancestors of the people who had settled nearby. This type of religion, known as ancestor worship, is the most popular, which nearly becomes one belief and worship system of the Vietnamese,¹⁵ even though these are not religions with canons or systems.

Asian people, including the Vietnamese, believed that ancestor spirits were mediums between living people and the greater forces of nature, like gods. Because the living people could not talk directly to the gods, they needed to use their ancestors’ spirits

¹⁴Phu Hoang Le, “A History of the Evangelical Church of Vietnam” (Ph.D. diss., New York University, 1972), 34.

¹⁵Anh Toan, *Tin Nguong Viet Nam* (Saigon, Vietnam: Nam Chi Tung Thu, 1967), 57.

to build a bridge for them to the gods. Therefore, the ancestor spirits had to be honored in rituals and sacrifices in order to maintain harmony between the spirits and the ancestors. Later, as the Chinese converted the Vietnamese people to Buddhism, Taoism, and then Confucianism, most villagers maintained these original beliefs—especially those involving ancestor worship—and incorporated them into the new religions. This is an example of “creative borrowing” by people while their own culture remained a strong underlying force.

The influence of animism can be found to some degree in the beliefs and practices of the majority of Vietnamese, although this is even truer in rural areas where it is a part of indigenous religions. Animism, also called the “people’s religion,” is the religion of the Montagnards, rural and forest people in the highlands of middle Vietnam and the northern part of north Vietnam.¹⁶ For centuries, this area has become a melting pot for traditional indigenous religions. Also, the belief in a tutelary god is one of the important elements of religious life in Vietnamese communities. From the past until present, they believed that tutelary gods, an item or a legendary person, protected the nation and protected each village.¹⁷

Animism in Vietnam is a belief in spirits, both of dead persons and inanimate objects, such as stones, rivers, mountains, and trees. This belief maintains that each person has a spirit that continues to exist even after death has claimed its possessor.¹⁸ Because the spirit continues an independent existence, it must be cared for properly and provided with its needs and desires in its spirit state. The belief is that unattended spirits may become angry, bitter, or revengeful and seek to re-enter the earthly life, which would

¹⁶The Navy Department Library, “The Religions of Vietnam,” April 1968, accessed July 12, 2013, <http://www.history.navy.mil/library/online/religions.htm>.

¹⁷Nguyễn Duy Hinh, *Tín ngưỡng Thành hoàng Việt Nam: Belief in Tutelary God in Vietnam* (Hanoi, Vietnam: Vien Nghien Cuu Ton Giao Viet Nam, 2000), 1996.

¹⁸Gia Thuy Vuong, *Getting to Know the Vietnamese and Their Culture* (New York: Fredrick Ungar, 1976), 12.

create havoc in numerous ways. Ancestor and animism worship are common practices in Vietnam. Some Vietnamese even consider themselves Buddhists, even though these beliefs are not a part of the Buddhist religion.

Indigenous religions. Many indigenous religions in Vietnam practice mother goddesses in local goddess cults. Many of them commonly associate with spirit mediumship rituals—known as *lên đồng*—much as is practiced in other parts of Asia.¹⁹ *Đạo Mẫu*, “Mother Goddess religion,” is considered a “distinct subculture with cultural nuances varying locally,” so there is no official documentation of its followers, but recent ethnographic reports indicate it is expanding in both Hanoi and Ho Chi Minh City.²⁰ This subculture builds on the traditional veneration of female divinities and heroes going back many centuries. Specific ritual practices have developed more recently since the government began to promote the idea of using cultural activities to foster traditional values, allowing practices once considered “superstition” to become “folk culture.”

Two important local indigenous religions in Vietnam are *Hòa Hảo* and *Cao Đài*. Huỳnh Phú Sổ began *Hòa Hảo*, a religion based on Buddhism. Sổ, a prophet of this new religion, created it in 1939 in *Hòa Hảo* village, *Tan Chau* district, and *An Giang* province. This religious sect is concentrated in the Mekong River Delta, and its membership is estimated at 1.2 million.²¹ The other local indigenous religion is *Cao Đài*, a syncretistic, monotheistic religion officially established in the city of *Tây Ninh* of southern Vietnam, founded in 1926. The term *Cao Đài* literally means “High Channel”

¹⁹Nguyen Van Huy and Laurel Kendall, *Vietnam: Journeys of Body, Mind, and Spirit* (Berkeley: University of California Press, 2003), 160-62.

²⁰Bich Hop Pham, *The People of the Southern Region and Indigenous Religions* (Hanoi: Religion Publishing, 2007), 136-48.

²¹Embassy of the Socialist Republic of Vietnam, “Vietnam Affirms Consistent Policy on Religion: White Paper,” February 2, 2007, accessed July 12, 2013, <http://vietnamembassy-usa.org/news/2007/02/vietnam-affirms-consistent-policy-religion-white-paper>.

or, figuratively, the highest place where God reigns. Caodaism worships three supreme beings, namely Buddha, Jesus Christ, and *Cao Đài* God. At present, there are 2.3 million *Cao Đài* followers and six thousand temples in Vietnam. The center of Caodaism is *Tay Ninh* province.²²

Buddhism. The majority of Vietnamese are Buddhists of the Mahayana sect via China and the Hinayana sect via Thailand and Cambodia. Most of them have not “taken refuge,” which is an entry-level ceremony to become a member of Buddhism.²³ Many Vietnamese people, when asked about religion, say they are Buddhist, but they never became a member, studied canon, or went to temple to worship regularly. Many with a strong emphasis on ancestor worship think they are a Buddhist, but do not realize that Buddhism does not teaching ancestor worship as a canon. Most Vietnamese people practice a traditional belief in many ancestors or in local, village-level spirits whose worship is animistic and totemic in nature. Most of them mix ancestor and Buddhism worship from their family traditions, but they have no knowledge of any religious canon or doctrine and therefore they think they are Buddhists.

Often, Vietnam is considered a predominantly Buddhist nation, but this classification can be misleading.²⁴ At the present time, Vietnam is officially known as the Socialist Republic of Vietnam, a communist, atheist state. The government also promotes the Vietnamese tradition of ancestor worship and Vietnamese hero worship in order to draw away members from other religions. Buddhists claim their members are a majority of the Vietnamese; however, 2003 government statistics show that only “12% of the population follows Buddhism, including about 1.2 million from the Khmer ethnic group.

²²Ibid.

²³Thich Nhat-Hanh, “A View on Buddhism: Going for Refuge,” accessed December 9, 2013, <http://viewonbuddhism.org/refuge.html>.

²⁴The Navy Department Library, “The Religions of Vietnam.”

There are about 33 thousand in the Buddhist clergy.”²⁵ The PEW Research Center’s survey in 2010 showed Buddhism at 16.4 percent, Christianity at 8.7 percent, nonreligious at 29.6 percent, and 45.3 percent belonged to indigenous religions.²⁶ Others who do not acknowledge anything about Buddhism are still considered Buddhists because they worship ancestors or worship the goddess cult. Even so, for centuries the root of Buddhism was deep in Vietnamese culture, ideas, thought, and society. At present, according to the Vietnamese government Embassy of the Socialist Republic of Vietnam webpage, “There are 20 million religious followers, nearly 62,500 dignitaries, monks and 22,345 worshiping places in Viet Nam . . . [and] 3 Buddhist academies.”²⁷

Christianity. Catholic Christianity was introduced to Vietnam in the sixteenth century and has established a solid position in Vietnamese society since the nineteenth century. Based on a government census, Roman Catholics today constitute about 7 percent of the country’s population.²⁸ The Roman Catholic Church in Vietnam is part of the worldwide Catholic Church under the spiritual leadership of the Pope and curia in Rome. They came to Vietnam early in the seventeenth century and have been established for several centuries.

Catholics tend to assimilate Vietnamese who have differing backgrounds, like ancestor worship, in order to gain more members. Roman Catholic practice and worship

²⁵Embassy of the Socialist Republic of Vietnam, “Facts about Religion in Vietnam,” November 2, 2004, accessed August 18, 2013, <http://vietnamembassy-usa.org/news/2004/02/facts-about-religions-vietnam>.

²⁶Pew Research Religion and Public Life Project, “Global Christianity: Christian Population in Numbers by Country: Vietnam,” December 19, 2011, accessed July 12, 2013, <http://features.pewforum.org/global-christianity/population-number.php>.

²⁷Embassy of the Socialist Republic of Vietnam, “Religion and Beliefs,” August 22, 2007, accessed July 12, 2013, <http://www.vietnamembassy-singapore.org/en/nr070521170056/nr070822165106>.

²⁸Ibid.

is more synergetic with Vietnam's indigenous religions, such as worshiping ancestors, as many gentiles worship by blending popular Vietnamese culture. Within a typical Vietnamese Catholic family, one would find an intense devotion to the Virgin Mary, pictures of deceased ancestors on the family altar, and a belief and practice on some level of communicating with spirits and the dead.

Protestants in Vietnam include all other Christian groups that are not Catholic. The current official government figures estimate of the number of Protestants to be about one million.²⁹ These figures are most likely not accurate because people are afraid of being arrested by the government if they claim to be Protestant, a religion not accepted by the government. Many people attend "underground churches" that are not registered or are not legal to operate.³⁰ Vietnam has

one Institute of Bible and Theology under Viet Nam's Confederation of Evangelical Churches and forty schools training religious dignitaries at different levels. Religious publications, especially bibles and books are published at the request of religious organizations in accordance with the law.³¹

The mainstream of Protestants in Vietnam include the Christian Missionary Alliance (CMA), Baptists, Presbyterians, non-denominational home-church groups, some Methodists, Mennonites, Pentecostals, and Seventh-day Adventists. However, the largest groups are the CMA, the Baptists, and the non-denominational home-church groups. The CMA is the oldest and largest Protestant church in Vietnam, which began in 1911,³² and expanded throughout most areas and gained membership. The Southern Baptists began a mission in 1959,³³ with most of the members located in major cities with plans to reach

²⁹Ibid.

³⁰The Voice of the Martyrs, *Underground Reality: Vietnam Leader's Guide* (Brentwood, TN: Worthy, 2009), 16.

³¹Embassy of the Socialist Republic of Vietnam, "Religion and Beliefs."

³²Le, "A History of the Evangelical Church," 94.

³³US Navy, Bureau of Naval Chaplains Division, "The Religions of South Vietnam in Faith and Fact," accessed December 13, 2013, <http://www.sacred-texts.com/asia/rsv/rsv11.htm>.

out into other areas. The home-church group developed after 1975, when South Vietnam fell and many Protestant churches went to underground worship. These people later departed from the main domination and became non-denominational home-church groups, which included several groups having no formal theology or training. The other churches like Methodists, Mennonites, Pentecostals, and Seventh-day Adventists only developed in big cities. There are Jehovah Witnesses, Baha'is, and Mormons, but they have less of an impact on Vietnamese people.

Other religions. Confucianism and Taoism are the religions of the past.

Confucianism and Taoism were introduced to Vietnam as early as the first century during the Chinese domination. For many centuries, Confucianism has been the basic belief and life guide of the Vietnamese people.³⁴ The two religions dominated Vietnam society with a royal emperor for a long time. However, in the twentieth century, Confucianism lost most followers to other religions. Even so, they are still significant as a traditional source of attitudes and values among the peasantry. Confucianism and Taoism are more like religious and social philosophies than religions in the accepted meaning of the word; they have no church, no clergy, and no cannon.

The Vietnamese villager tends to feel that the family is more influential than the individual, to respect learning, and to believe that man should live in harmony with his surroundings. So, the peasant follows the way of Confucius, a harmonious path between all extremes of conduct. Confucianism beliefs also contribute to the politeness of the Vietnamese; however, their ideology about social hierarchy, *Quân-Sư-Phụ*, makes them respect and absolutely obey the king as *Quân*, the teacher as *Sư*, and the father as *Phụ*, in that order. This, therefore, creates many conflicts in the Western ideology of the

³⁴An Van Pham, "Establishing a Language-Culture Congregation in the Savannah Baptist Association" (D.Min. project, Southeastern Baptist Theological Seminary, 1990), 73.

twenty-first century.³⁵

Taoism is another religion that has a deep imprint on the way of life of the Vietnamese, which advocates a philosophy of harmony between man and man, and between man and nature. To achieve this state of harmony, all forms of confrontation are to be avoided. One must observe the virtues of simplicity, patience, and self-contentment. By non-action and keeping away from human strife and cravings, man can reach harmony with himself, with other people, and with the universe. Reason and knowledge cannot lead a man to the right path, it can only be reached by inward probing and quiet meditation. In essence, Taoism is a religious philosophy. However, the followers of Lao Tse transformed it into a religion with a church and a clergy involved in the communication with deities, spirits, and the dead. Taoist clergymen claim they can cure illness, alleviate misfortune, and predict the future.

Many other nonreligious groups and philosophies have also not had much effect on the Vietnamese people. These came from newer generations and the ideology of communism, which took hold in northern Vietnam in the last half century. No record exists of how many of these nonreligious groups and philosophies are in Vietnam, and there has yet to be any research completed on their influence.

Some Differences between Vietnamese and American Cultures

Many Vietnamese in America have adapted Western customs, but still struggle with culture because of the differences between the two cultural values. As one explores the many differentials, there are several “surprises” that surface in normal life—also called “culture shock.” Culture shock is a state of bewilderment, anxiety, disorientation, and distress as an individual is suddenly exposed to a social or cultural environment

³⁵Vuong, *Getting to Know the Vietnamese*, 10.

much different from his or her own.³⁶ The Finnish anthropologist Oberg Kalervo first mentioned the term culture shock in a speech given in 1954. The speech was printed in *Practical Anthropology* in 1960. Oberg defined Culture Shock: “Culture Shock is precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse. These signs or cues include the thousand and one ways in which we orient ourselves to the situations of daily life.”³⁷

Different Worldviews

Many differences concerning worldviews exist between Vietnamese and American cultures because they are two different countries and they are far apart geographically. The cultural worldview differences between Eastern thought and Western thought are very deep. Some of these differences include the core values of family and community, religious views, work ethics, and family models. Some of these differences are described next.

Vietnamese. Over the centuries, although many foreign invaders, like China, France, and Mongolia, have influenced the Vietnamese culture, one can recognize the distinctive core values of one’s own culture. Vietnamese cultural values rest on the principles of Buddhism, Confucianism, and indigent ancestor worship. Vietnamese culture emphasizes the importance of family and community and its core values are harmony, duty, honor, respect, education, and allegiance to the family or clan and their roots. These are the areas where the worldview of the Vietnamese is different than the Western worldview.

The traditional Vietnamese worldview is based on a balance of two opposite

³⁶James Spradley, *Conformity and Conflict: Readings in Cultural Anthropology* (Boston: Pearson, 2006), 87.

³⁷Kalervo Oberg, “Culture Shock and the Problem of Adjustment to New Cultural Environments,” *Practical Anthropology* 7 (July-August 1960): 178.

primordial forces, *âm* and *đương*, or jin-yang from Chinese philosophy—everything from the body to the family to the state is influenced by the balance of these forces.³⁸ However, the general worldview in Vietnam is deeply rooted in ancestor worship thought, Buddhism, and Confucianism, which teach that humans are born to suffer through successive lives. In addition to this view, some Vietnamese believe that there is great potential within all humans for good when they are originally born, but that life corrupts them as they grow older. When they die, they believe they will come back to their original state of some good, and this is where ancestor worship begins.

American. While American culture is comprised of a multitude of religious thought, Christianity is still the most predominant religion. Christian thought processes have had a great impact on how Americans think about human nature. The Bible states that all human beings are made in God’s image, born in His image, and that we are corrupted by the nature of having been born into this world. Salvation is available, however, by acknowledging this “fallen state” and asking for God’s grace to purify them through the name of His Son, Jesus (Acts 2:38).

Work ethics are sometimes different for both these cultures. In Vietnam, it is normal for a man to go to work to get money and then go home and do nothing. So, the woman is normally less active and always waits for her husband to make decisions. This view transfers to all females born in Vietnam in the last century. However, in America, it is normal for a female to go to work and support a family. She also contributes to family values, ideas, or decisions of the core family. This change is not easy for a male-dominated Asian’s worldview, and sometimes this creates conflict in the family.

An Asian family model is absolutely the traditional patriarchal system where women and children are taught to have respect for their elders and are raised in homes

³⁸Neil L. Jamieson, *Understanding Vietnam* (Berkeley: University of California Press, 1995), 12.

where strict discipline is carried out by the father or the greatest male in the family.

“Family structure varies greatly among Asian American families; many are still strongly influenced by the male-dominated patriarchal Asian family’s traditions.”³⁹ This structure very much affects a person’s worldview.

Different Family Values

Another cultural difference between Vietnam and America concerns family core values. Many of these values conflict with one another, including generational living arrangements, family pride, filial piety, and personal responsibility toward one’s family. Some of these values, as discussed next, are not necessarily “right” or “wrong”; they just represent different values because the views of these two people are so different.

Vietnamese. The Vietnamese family is traditionally composed of many generations living in the same house. The typical Vietnamese family is highly valued as a support nucleus for its members. When a family member needs help, all members of the family unit contribute generously in aid. This form of support is also extended to trusted friends.

Family is the most important factor and the backbone in Vietnamese society. By virtue of the principle of collective and mutual responsibility, everyone strives to be the pride of his or her family. Misconduct of an individual is blamed not only on that individual, but also on his or her parents, siblings, relatives, and sometime his or her ancestors. Likewise, any success or fame achieved by an individual brings honor and pride to all members of his or her family and clan. Vietnamese children are taught from early childhood to forget themselves for the sake of their family’s welfare and harmony.

Central to the concept of family is the obligation of filial piety, which is considered the most essential of all virtues in Vietnamese society. A child is expected to

³⁹Verna Hildebrand et al., *Knowing and Serving Diverse Families* (New York: Guilford, 2008), 115.

be grateful to his parents for the debt of his birth, rearing, and education. He is taught to think about his parents and ancestors first, even at his own expense, to make sacrifices for his parents' sake, and to love and care for them in their old age. The Vietnamese man who lacks filial piety is looked down upon and ostracized, not only by his family, but also by the community.

American. American culture is composed of many other cultures' traditions and values. American culture is also composed of numerous subcultures. Being an American is being able to choose what kind of culture one identifies with, whether it is Anglo culture, Vietnamese culture, Chinese culture, youth culture, or pop culture. Although America is diverse and growing, it has a plethora of views and stereotypes that compose the many subcultures of which it is made.

America also mixes many cultures into a "melting pot." However, many ethnic peoples' own cultural values are still kept. Some of these principles run parallel with the American melting pot accumulated from its history, while some mix completely. In Vietnam, family or clan connections are so powerful that it is not unheard of for as many as three generations to live in the same household. Someone's success or failure is never seen as his or hers alone, but is directly credible to the family or the clan. Family connections are so strong, in fact, that a hard life is often viewed as the result of improper behavior committed by one's ancestors.

The familial bonds within American families are much weaker. Familial closeness is mostly reserved for the direct nuclear family, such as the husband, wife, and their respective children. Most Americans would certainly not accept the idea of housing multiple generations within the same home. In fact, many couples may make a conscious effort following marriage to avoid living too close to either spouses' parents. Married couples have their own family's lives, and there is a line that cannot be crossed where involvement is seen as interference. American parents feel pride or shame in the accomplishments of their children, but the notion of personal responsibility in America

often insulates the individual family member from an overwhelming sense of shame. Personal responsibility has changed somewhat in recent years, however, as individuals attempt to justify their behavior as being the result of their parents' failures.

Different Environments

A great gap exists between America and Vietnam environments. Vietnam represents "Eastern tradition" and America represents the "Western industrial revolution." Some of these environmental differences involve art, philosophy, religion, internal introspection, trusting others, individual freedom, self-expression, demonstration of respect, lifestyles, economics, privacy, and capital punishment.

Vietnamese. The Vietnamese culture is heavily influenced by the ancient styles of the Chinese in art, philosophy, and religion; however, the Vietnamese resent China for the ten centuries of occupation and control that it exerted in the Vietnamese region. The submission that Vietnam endured came to a halt when France entered the region. The introduction of France created the current Vietnamese environment and lifestyle.

Vietnamese people focus on their inner world and embody in introspection and wisdom, so they keep quiet and only speak when spoken to. When they smile, it could mean they disagree or agree. Vietnamese smile just to be polite to others when talking, and sometimes they say "yes," which may not positively mean "yes," especially when answering a negative question. In the American culture, one keeps a watchful eye on the outside world and expresses one's feelings outwardly. This style demonstrates the epitome of the driving forces in these two modern societies.

Most Vietnamese left their country after the communist government took over, and most of them lived under this strange and different society for some time, so they have a built-in philosophy of "don't trust anybody" because, under the new society, no one could be trusted. They brought this thinking to America, and it still reflects the way

they lived in Vietnam. So, when they came to America, it was hard for them to open up to discuss what they were thinking with other persons. Much time was need for many Vietnamese to adapt to the American custom of talking openly about most subjects in normal life.

Festivals, family, and close friends are a significant part of the Vietnamese culture. Families party behind closed doors, and invite only family and close friends. While Americans are time-oriented, valuing time and scheduling everything around “time,” the Vietnamese give more importance to the “event” instead of the clock. To the Vietnamese, time is continuous, intangible, and never-ending.

Another Vietnamese cultural trait that is contradictory to that of the United States involves individual freedom and self-expression, which are valued in the United States, while the Vietnamese are more comfortable in groups, as a collectivistic society. In collectivistic cultures, a person’s identity is deeply rooted in the “we,” or the group with family, clan, or group mentality, and it is inappropriate to call attention to one’s self.

Americans. One very obvious difference between the westerners and Asians is the fact that Americans are more crisis-oriented, while Vietnamese are not. Also, in American culture, one shows one is listening respectfully by staring into the speaker’s eyes as he or she is talking. In Vietnam, however, staring directly into a person’s eyes is considered impolite. One shows respect in such cultures by keeping one’s eyes lowered while someone in authority is speaking. Although many Vietnamese who are used to dealing with Americans might understand their behavior, an uninformed American might interpret a Vietnamese’s lack of eye contact to indicate lack of interest or respect.

America’s lifestyle and economics are also different. Americans believe in individual ideas; persons are respected not because of their age or because they are older. Privacy for each individual is very highly respected, and parents cannot use capital punishment on their children in any circumstances. Children who are not married can have a job and move out of the family home at the age of eighteen. The American family

includes just the husband, the wife, and their direct children; it does not include grandparents or other relatives. While Vietnamese people put more faith in the past, Americans show less interest in the past, but tend to concentrate on the near-term future.

Of course, there are many more differences between Vietnam and America, between Vietnamese Eastern culture and American Western culture, which this project cannot list and compare. Some differences that this project did not include were the economy, environment, ways of thinking, the physical body, and the food.

Vietnamese in America

The Vietnamese first generation are people who were exiled from their homeland, found it hard to return, and, as a result, their diaspora led them to feel alienated in their adopted country. The Vietnamese first generation constantly endured the trauma radiating from the Vietnamese refugee movement. This historical phenomenon has shaped the Vietnamese-American community, as their vague idea of homeland led them to question their very identity. However, their common trauma will permeate and essentially haunt many Vietnamese-Americans for many generations.

First Generation Vietnamese

The first generation Vietnamese struggled the most to adapt and they experienced the most culture shock. They were forced to leave their homeland and settle elsewhere without any choice, but they are also the strongest physically and mentally to survive in America. They accepted their new home and built a future for their families with the greatest ability.

Assimilation. Immigrants or refugees from Vietnam have some of the highest rates of successful assimilation; however, they are far more assimilated economically than they are culturally. Despite the general success in adapting to the new country, many Vietnamese-Americans continue to face hardships. Moreover, many have faced prejudice and discrimination from other sectors of the American population. Maintaining

Vietnamese traditions is a major concern in most Vietnamese-American communities. Adults often worry that their children may be losing distinctive cultural characteristics. Since Vietnamese-Americans are such new arrivals, it is difficult to judge to what extent these concerns are justified. Some Vietnamese-Americans have made a conscious effort to assimilate completely into American society, but also to retain their sense of ethnicity. Those who live in areas largely populated by Vietnamese typically remain more culturally distinct than those who reside in suburban areas surrounded by Americans of other ethnic backgrounds.

First generation Vietnamese adapt quickly to American customs and society, taking advantage of opportunities for jobs, education, and the freedom to raise their families. Even with the language barrier and working at low-level income jobs, they are somewhat successful in establishing their families and putting all their children through school. However, as they adapt well to American customs and as they work extremely long hours, they still struggle with the different culture and the Western material world.

Population drop. As of 2011, Vietnamese refugees ceased coming to America. Those people coming to America are through marriage, relative visas, and a very small number of professionals through working and student visas. In summary, there was an initial settlement of Vietnamese right after the fall of Saigon in 1975, then came the rush refugees between 1978 and 1988, then the immigrants from the Orderly Departure Program between 1986 and 1994, next was the Humanitarian Operation Program or HO from 1987 to 1994, and, finally, the U.S. Homecoming Program that began in 1987.⁴⁰

Much fewer Vietnamese came to America after 1997, which was after the rush refugees. The influx of those who had settled during the past helped the Vietnamese church develop a strong program as a volunteer organization; and the church benefited from the volunteers' help. As stated in chapter 1, the Savannah Vietnamese Baptist

⁴⁰Uma Anand Segal, *A Framework for Immigration: Applications to Asians in the United States* (New York: Columbia University Press, 2002), 136-37.

Mission sponsored over forty families when over one hundred Vietnamese came to Savannah; and one-third of them attended church. After thirty-five years, the 1.5 generation is growing older; if they came to America at age fifteen, then they are now fifty years old. All of them so far have child who is a second generation, and most of them are already settled in the US. The original generation, from the first wave from 1975 to 1980, is much older; they are over sixty and many are getting close to retirement age. The Vietnamese refugees who came here during 1980 to 1990 at the age of twenty are now between fifty-five and sixty years old. Soon, a decade from now, this generation will be a part of history. The new Vietnamese first generation that already lived in Vietnam after 1975, who came to America later, have a different worldview and think and work differently compared to the first generation a few decades ago.

The Vietnamese society and the church environment today are different than ten or twenty years before. The first generation that came a few decades earlier are not active in any activities in the community or church. They enjoy their retirement years with grandchildren and are not involved in many programs. The 1.5 generation is more active and involved in leading the activities of the community and the church. The 1.5 generation still maintains the most Vietnamese traditions in order to cooperate with the first generation, and they have adapted to the new Western style to be able to work with the second generation, who has taken the main role in the future of the Vietnamese ethnic groups in America.

1.5 and Second Generation Vietnamese

Members of the 1.5 generation and the second generation have now grown into adulthood and prefer to speak English and to be called by Western names. Most of the 1.5 generation are still flexible; they understand and follow directions from the first generation and they have adapted to the Western culture similarly to how the second generation has adapted. However, both generations are more successful compared to the first generation.

1.5 Generation: Mixing and conflict of cultures. According to the authors of *Growing Up American: How Vietnamese Children Adapt to Life in the United States*, The young Vietnamese, most of whom are in the group described as the 1.5 generation, must deal with their personal experience or their family history of traumatic exile.”⁴¹ This, in turn, indicates that the 1.5 generation is “haunted” by pressure, not of their pasts, but of their family and culture. These individuals are regrettably emotionally scarred by the Vietnamese first generation event as they are constantly reminded of losing their homeland. However, they have not at any time experienced the “homeland,” nor would they ever be able to. Thus, this generation is caught between two worlds: America, the new adopted home of which they will never truly belong, and Vietnam, the home that should have been rightfully theirs but never will be.

An Van Pham completed his doctoral dissertation on the 1.5 Korean generation. In his dissertation at the Southern Baptist Theological Seminary in 2004, he conducted a survey and interviewed several first, 1.5, and second generation Koreans in Atlanta, Georgia. His results were similar to my survey conducted in Savannah, Georgia; Atlanta, Georgia; Melbourn, Australia; and Jacksonville and Orlando, Florida. As a Korean-American speaking both Korean and English who struggled with writing, he sees that other Vietnamese-Americans are similar to himself. As Korean-Americans typically adapt quickly to the English language, lifestyle, and custom, it appears that Vietnamese-Americans are not so different from the Koreans.⁴²

The mixed culture that the 1.5 generation experiences is hard on them emotionally. They deal with conflicting decisions and the distressed life they experienced

⁴¹Min Zhou and Carl L. Bankston III, *Growing Up American: How Vietnamese Children Adapt to Life in the United States* (New York: Russell Sage, 2000), 39.

⁴²An Van Pham, “A Missiological Strategy for Korean-American Church Growth in Georgia” (D.Miss. diss., The Southern Baptist Theological Seminary, 2004), 25.

while growing up in the same house with first and second generation members. The 1.5 generation became a “bridger” between the first generation, who still keeps strongly to Vietnamese traditions, and the second generation, who are adaptive to Western customs, as liberally compared to the first generation.⁴³ Research conducted by the University of California in the book titled *The Vietnamese American 1.5 Generation*, tells the story of fifteen 1.5 generation individuals who the authors interviewed in many cities from 1985 to 2000. Researchers concluded that the 1.5 generation struggled with the topics of war, revolution, flight, family, Vietnamese traditions, and new life beginning in America. This research and interviews included a wide range of ages from sixteen years old to graduate college students. The research concluded that many of them transitioned emotionally and physically from the Vietnamese culture to Western culture with culture shock and resolve, learning and adapting, working through the language barrier, and having success after trying hard, failing, and rising up. This generation is passing through the tunnel of darkness and reaching to the light at the end and therefore becoming successful.⁴⁴

A group from this generation that came to America that was unsuccessful is the Amerasians. An Amerasian is a child of a Vietnamese woman and an American soldier from the Vietnamese war.⁴⁵ These became the 1.5 Amerasian generation, many of whom joined gangs, dealt drugs, and ended up in prison. Long and Ricard, in their book, *The Dream Shattered: Vietnamese Gangs in America*, wrote about Vietnamese gangs in America and tell about several 1.5 generation or Amerasian people. Many failed to go to school, failed to succeed in life, and wanted to quick money so they ran in a gang or got involved with drug activity. The Vietnamese society called them *bụi đời*, meaning “the

⁴³Ibid., 24.

⁴⁴Sucheng Chan, ed., *The Vietnamese American 1.5 Generation: Stories of War, Revolution, Flight and New Beginnings* (Philadelphia: Temple University Press, 2006).

⁴⁵Patrick Du Phuoc Long and Laura Ricard, *The Dream Shattered: Vietnamese Gangs in America* (New York: Northeastern University Press, 1996), 100.

children of the dust.”

Second generation: Vietnamese background, American lifestyle. Based on the 2000 Census Bureau, the Vietnamese-American second generation has become “America’s single largest group of refugee children as they experience growing up American.”⁴⁶ About 96 percent of Vietnamese-American children were born in the United States or arrived before the age of five.⁴⁷ This group is now attending high school and college and feel especially conflicted between the traditional Vietnamese values of their parents and the influences of growing up in American society. Based on this fact, the second generation Vietnamese will be the mainstream of ethnic Vietnamese-Americans in the future.

Peter Van Do, in his research “Between Two Cultures,” states that “while many second generation Vietnamese-Americans do well in school and obey their parents, they have more tendency to rebel, because they hear conflicting messages from school and American culture.”⁴⁸ When they go home, the parental tradition teaches them a difference message:

First-generation Vietnamese American parents expect their children to know Vietnamese cultural values without being taught them. . . . [Hien Duc] Do argues that parents should actively teach their children about their culture, something all interviewees urge. One [interviewee] emphasizes: “If the parent keeps traditional values and the kid doesn’t want to and the parents don’t teach them what is good about it [Vietnamese traditional values], then of course the kid will go for what they think is right to do for them based on what they see in school. Then the parents keep on giving these expectations on the kid, which may push him over that edge” [interview #5].⁴⁹

Based on much research in America,⁵⁰ and also in my experience, the second

⁴⁶Zhou and Bankston, *Growing Up American*, 1.

⁴⁷Do, *The Vietnamese Americans*, 66.

⁴⁸Do, “Between Two Cultures,” 8.

⁴⁹Ibid.

⁵⁰Vu Hong Pham, “Cultural Crossroads: The Formation of Vietnamese American Consciousness for the 1.5 and Second Generation” (Ph.D. diss., University of

generation struggles with its identity. The second generation believes they are American because they grew up in the United States, thinking as westerners and wanting to behave as Americans. However, they look Asian on the outside, so society still considers them as Asian. When they are at home, their family teaches them and wants them to behave as Vietnamese Asians without explanation. Some of them can keep a balance between the two cultures and go along with their parents. Nevertheless, many cannot because they keep hearing their parents tell of their own past stories of which they have no connection. So, they struggle in the present between home, school, society, and cultural values.

The research from the University of California by Vu Hong Pham for his philosophy doctoral project indicates,

For second generation Asian Americans, the issue of identity emerges as a new struggle much different and more complex than that experienced by the first generation. For the second generation, birth, growth and development within the multiple realms of the culturally Asian home, the ethnic enclave and the American mainstream proved an intense identity dilemma.⁵¹

Unlike their first generation foreign-born parents who always consider themselves as Vietnamese, these younger second generation Vietnamese-Americans consider themselves Americans, rather than Asians living in America. Because there is no connection between them and Vietnam, their parent country, the second generation's home lies in America, regardless of their backgrounds. The lack of attachment and alienation from Vietnam serve as a basis for this attitude because they do not possess experiences that tie them strongly to their country of origin.

Application to Church Mission for the Second Generation

Many second generation Vietnamese have a heart for the mother country, even though they do not know much about Vietnam. They are also mindful of the future of their born country, in this case the United States, where they are destined to grow up. Yet,

California, 1994), 22.

⁵¹Ibid., 32.

they are still bound to Vietnam by parents and family. This second generation will dominate the Vietnamese population in their communities and in the church in the next few decades. However, most will not join the mainstream of English churches because of their ethnic identity, and they are not comfortable in the Vietnamese-speaking society because of their lack of understanding, so they have nowhere to go and most of them will be lost in the stream of youth who have no faith or church.

Compared to the Vietnamese, most of Korea's second generation members are bilingual and most Korean churches have an active Korean language program.⁵²

Vietnamese second generation have fewer chances to learn the Vietnamese language because few Vietnamese churches have an active teaching language program. My research from Savannah, Georgia; Atlanta, Georgia; Houston, Texas; Orlando, Florida; and Melbourne, Australia, ranging from small to big cities, indicates that two of ten Vietnamese churches studied have an active teaching language program, which is very limited. At this moment, only some of them have Vietnamese language classes.

In the Savannah Vietnamese Baptist Church, there are no second generation members who can speak fluent Vietnamese. When I interviewed and observed twenty-two second generation youth, ages eight to twenty, and eighteen 1.5 generation youth, all of them could speak some Vietnamese with a heavy accent (see appendix 17). They also could not write or express any emotion without using English as an auxiliary language. When they communicate with another Vietnamese friend, classmate, or sibling, they use 100 percent English and no Vietnamese. They only speak Vietnamese with adults in the family when the family enforces the "no English rule," and only with parents, uncles, grandfathers, and grandmothers. About half of the children I interviewed had parents who communicated with them in English because their parents are 1.5 generation who grew up in America.⁵³ According to Zhou and Bankston's research, members of the 1.5 and

⁵²Pham, "A Missiological Strategy," 28.

⁵³Ibid.

second generation have now grown into adulthood and prefer to speak English and to be called by American names rather than by their Vietnamese names, and fewer than 10 percent of them have only Vietnamese names.⁵⁴

The majority of second generation Vietnamese have the same feeling of pressure from familial closeness, and they have the same pressure from the first generation parent. They still have the same burden because the expectations are so high. The second generation Vietnamese are pushed by parents to succeed in school, in jobs, and in anything in their lives. When Western culture does not pressure or make the child do something without encouragement or explanation, then the Vietnamese tradition just makes children do whatever the parent wants them to do without feedback or without being given a choice. These two cultures are very different and sometimes conflict in other ways since some Vietnamese traditions are opposite of America's culture.

Understanding the culture, context, and lifestyle of the second generation will help to develop a strategy to evangelize this group of youth. If the first generation Vietnamese-Americans who were the principal leaders for the past thirty years, or the 1.5-generation Vietnamese-Americans remain strong in this decade, then these generations will not have much effect on the Vietnamese society in America during the next decade. The second generation will become the main group for the future of Vietnamese ethnics and for the Vietnamese church in the decades to come.

Conclusion

Chapter 3 outlined the rationale for the study by presenting the history, people, religion, and culture of the Vietnamese people. Chapter 3 also presented the Vietnamese migration to the United States and the Vietnamese response to American culture, including the conflict between the first and second generations, as well as the effect of the generation gap in the Savannah Vietnamese Baptist Church.

⁵⁴Zhou and Bankston, *Growing Up American*, 65.

After research and surveying several Vietnamese churches, I found that there is a very small percentage of churches that have active, separated worship programs for second generation Vietnamese. Many have subsidiaries of English groups as satellites for youth that include the second generation, some 1.5 generation, or American pastors as directors, but they are still under the Vietnamese church's umbrella. Only a few churches have separate worship services in English for the whole service, but this is not considered a second generation Vietnamese church. However, many bilingual churches combine Vietnamese and English with a Vietnamese senior pastor; the Savannah Vietnamese Baptist Church is one of those.

In this chapter, I described the differences between the two cultures—values, worldviews, assimilation, and adaptiveness—in order to develop a strategy to evangelize in the following chapter. I will explore the strategy of how to build an English worship service for the Savannah Vietnamese Baptist Church in Savannah, Georgia, and will furthermore test a strategy for the second generation mission and independent church in the future.

CHAPTER 4
THE DEVELOPMENT AND IMPLEMENTATION
OF THE PROJECT

Introduction

Preparation for this project began more than two years before its implementation. On May 22, 2011, a church staff discussion focused on establishing a youth program and reaching out to Vietnamese teenagers, who spoke only English, for the 2011 Vacation Bible School. At that time, the Savannah Vietnamese Baptist Church (SVBC) staff appointed me to develop a strategy for Vacation Bible School during the summer, as well as for a year later. After a summer 2011 church meeting, I brought this proposal to the church and asked that the evangelism project be approved for the 1.5 and second generation. Beginning in the summer of 2012, I began researching and developing this strategy for the second generation of the SVBC in metro Savannah, Georgia, and used that summer to implement the process and learn from it before developing the strategy.

During the summer of 2012, I worked on a strategy for the 1.5 and second generation. This pre-project helped me identify youth who could potentially become leaders. I also identified obstacles and difficulties. I was familiar with many of the youth in the 1.5 and second generation, as well as with the cultures and thinking of these generations. The focus would be the common ground they share with the Vietnamese first generation and the differences between the two generations. In August of 2013, I sent my supervisor a request to do this practicum with a strategy for the project. My supervisor approved it and, in September 2013, this project began with the first seminar.

Context

During the first week of August 2013, I contacted the pastors of eight Vietnamese Baptist churches and asked them to help conduct a survey in their churches (see Appendices 2 and 3). The church locations I chose randomly included two in Los Angeles, where the main Vietnamese population lives in the United States; two in the Atlanta metro area, which has the most population in the southern United States; one in Philadelphia; one in Houston, Texas; one in Orlando; and the last one in Melbourne, Australia. Those surveys helped me develop the strategy and extend the probability beyond the local project.

The Vietnamese Section

The Savannah Vietnamese Baptist Church was familiar with the project because of the previous summer's reports. The Vietnamese section included three weeks with one seminar for staff, training for select church members, and one sermon for all of the church members in a Sunday worship service.

The second generation is the future of the Vietnamese church. The first seminar began after the normal business meeting on Sunday, September 8, 2013. The church staff included nine people. After I prayed, I asked a staffer to read Psalm 78:4-8 for the basis of this seminar (see Appendix 4).

Initially, I gave a general report about the second generation in the United States, which represents about 95 percent of Vietnamese youth in the US, with this percentage increasing every year.¹ In many of the churches surveyed, the percentage of children under 12 and youth under 16 who are second generation was approximately 93.75 percent (see Appendix 17). In the metro Savannah area, based on the Savannah Vietnamese Association, which is representative of all Vietnamese in Savannah and a

¹Min Zhou and Carl L. Bankston III, *Growing Up American: How Vietnamese Children Adapt to Life in the United States* (New York: Russell Sage, 2000), 6.

couple of associates, 96 percent were second generation.² At SVBC, 32 youths in the second generation related to a family member in the congregation, and 22 of those youths are active members.

Second, I told the staff that all second generation youths speak fluent English and can partially communicate in Vietnamese. However, about 18 percent can speak Vietnamese during normal home activities but cannot understand when a Vietnamese pastor is preaching or teaching a Sunday Bible class (see Appendix 17). After interviewing all SVBC youth, I found that a lot of parents communicated with their children by English more than Vietnamese in normal life, and some could only speak a broken non-academic English. Furthermore, 90 percent said their parents never sit down to talk to them about anything church related, and if they did, they spoke in the Vietnamese language and the youths did not clearly understand their parents (see Appendix 16).

The Vietnamese population in metro Savannah is approximately one thousand, based on data from several Vietnamese associations, such as the Savannah Vietnamese Association, the Vietnamese Catholic Church of Savannah, the Vietnamese Buddhist Temple, and myself. However, estimates for second generation Vietnamese are 250 with a ratio of 1/4 in each family (see Appendix 1). In ten more years, this ratio will increase by one third because the first generation Vietnamese will wither away. This presents a challenge to the Vietnamese church to implement an evangelism strategy. If not, during the next few decades, the church will have trouble expanding or surviving.

I presented this challenge to the staff: We need to pay more attention to the youth, referring to the second generation, and in some cases the younger 1.5 who still are teenagers. We need to teach them how to evangelize because the first generation cannot speak their language. We need to provide spiritual and financial support for them, and we

²Do Bang Vuong, President of Savannah Vietnamese Association (2010-2012), interview by author, Savannah, GA, August 12, 2013.

must lead them to have their own worship service with English as the main language.

Some attendees voiced some concerns about separation. Some worried that the church's worship attendance would drop, and some worried that the youth would have "free style," meaning their worship would be different from the traditional Vietnamese style. There was also some concern about theology. However, after an hour of discussion, everyone accepted the fact that the church needed to try something fresh. This project was necessary to begin a new chapter for SVBC to open the door for second generation evangelism and to have a separate English worship service. The staff appointed me to oversee the project after I graduated.

After the discussion, I administered the survey to the staff. I asked them to choose a survey, either in the Vietnamese language (see Appendix 2) or in English (see Appendix 3), and to truthfully answer all the questions. These survey responses are shown in Appendix 16. The project focus was a separate worship service for the second generation, a trial English worship service for the short-term project, and evangelism to all the youth in Savannah and the surrounding areas.

Lead the second generation to evangelize. After calling volunteers, I selected several parents and grandparents who are church members to attend a Sunday, September 15, 2013, training class consisting of twenty people and three staff as group leaders. Because some were new to the project, I presented a thirty-minute review of section 1 and how I devised the strategy to evangelize to the 1.5 and second generation Vietnamese in the metro Savannah area. After the review, I proceeded to teach three objectives (see Appendix 4).

First, I explained to the parents that personal witnessing and evangelism are their responsibility and that it is the mandate of Jesus' commandment. Furthermore, parents need to cooperate with the church to teach, learn, and guide each child to follow Jesus and to lead others as Jesus did (Matt 28:19-20a). Therefore, I emphasized the importance of my teaching method: Teach whatever we know, and do whatever we say. I

encouraged everyone to show the children an example of his or her life by praying, going to church, and worshiping at home. They also should be honest, live exemplary lives, lead by example to preach and give testimony, and always encourage and support them step-by-step, as illustrated in Appendix 4.

Second, I led all parents in reading Bible verses that apply to the three points I introduced (see Appendix 4). I also asked each person to read a verse and tell the group what they thought about the passage. I allowed each group an hour to discuss each subject, and then I asked them to share with the class. I asked them to apply the subject to the Bible passages and answer why we need to be doing this and what responsibilities each person has.

Each group had a main subject: Responsibilities of Parents for Youth Evangelism, Responsibilities of Parents for Teaching Youth, and the Sample Living Life of the Parents (see Appendix 4). The first subject had three points: evangelism is Jesus' commandment, praying for evangelism is the responsibility of each Christian, and parents are responsible to the youth and children within their family. The second subject had three points: parents are responsible for their children, parents need to pray for their children, and parents need to lead home worship. The third subject was concerned the responsibility of being an example for children: live a good life, do outreach and evangelism, do outreach and testimony, and encourage their children.

After more than an hour of group discussion, I gave ten minutes to write the conclusion for a presentation to the class. Three people from the first group talked about evangelism. The next presentation was about the importance of prayer, especially for missionaries and people who go out into the world to preach. Last, the group leader summarized the two previous subjects and talked about parents' responsibility to guide, teach, and lead youth or children, as admonished in Proverbs 22:6: "Train up a child in the way he should go, and when he is old he will not depart from it."

The second group emphasized the parent's responsibility. One woman

explained about teaching children about education and the Bible, the way to live a Christian life, and how to follow Jesus from a young age. Another woman discussed the importance of daily prayer for youth; their faith, actions, and relationships; and prayer for their hearts to put Jesus above everything. The last woman focused on family worship style and gave examples of when and how to worship within a small family and what should occur during family worship time.

The last group member suggested approaching the pupils like teachers. He cited several Bible verses, each of which illustrated an example of an incident in Jesus' life. He gave a point-by-point example. First, parents in the church need to live like Jesus; and second, both parents and adults need to attend church to do evangelism. He also recommended that every family member personally witness to friends, relatives, and neighbors. Last, he encouraged the class to participate in church-related activities. He said the parent could take the family to celebrate after a long church activity, or the parents could take their children to youth activities and stay with them, or they could encourage them when they do church work.

A question and answer session followed the presentations. I told group members that I was open to any questions about the class subject or questions related to youth and the church. Participants asked many questions about youth training, youth behavior, teaching children, communication, and how to handle generation and culture gap issues. The group discussed these openly and everyone participated. Finally, I updated and answered all questions and concerns. I encouraged parents to become more involved with the church, especially with the youth evangelism project, to accept the call of the church, to contribute to the Savannah Vietnamese Baptist Church, to evangelize to community youth, to help the youth reach out to the unsaved, and to take the responsibility of a parent, a Christian, and a member of SVBC.

After prayers and blessings, the training ended with finger food before adjourning. I administered the survey and asked that they return it the following week

(see Appendix 2). I gave them the project schedule with the planned dates for the youth evangelism event and asked for volunteers for transportation, food, organizing, and security. I also encouraged them to help the youth staff in the future when the need arose.

Help the second generation to evangelism. Helping the second generation to evangelize was the subject of this week’s training. Following the schedule approved by the seminary and the SVBC staff, on Sunday, September 22, 2013, I began preaching to the congregation about evangelism with the youth and how to support the youth, why the church must do that, and what the church can do for the 1.5 and second generation. The title of this sermon was, “What We Must Do for the Next Generation.” The church choir sang several songs about youth and the congregation read the Bible passage related to this topic (1 Tim 4:12-16). SVBC staff prayed for the youth staff and the upcoming youth program, and we called for support and encouragement from the parents and the members of the church.

First, I introduced three main points: Teaching, Caring, and Responsibility (see Appendix 5). The first point was “Teaching the Youth,” as admonished in 1 Timothy 4:14: “Do not neglect the gift that is in you, which was given to you by prophecy.” The best teachings to youth are by example. Parents should not only talk about their faith, they should also practice what they teach. This is the best teaching method parents can use with their children. In Paul’s letter to Titus, he said, “In all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility” (Titus 2:7). First Timothy 4:12 says to “be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.”

“Incorruptibility” and “in purity” are the next points I discussed in the sermon. Christians live in a corrupt world and an impulsive society, but believers must remain incorruptible and pure because Christians follow Christ’s lead, as shown in Philippians 1:11: “Being filled with the fruits of righteousness.” Parents who are also Christians should not only teach honesty to their children, they should also practice honesty. Parents

should not only talk about purity, they should keep pure as an example for their children to follow.

Human character is nondurable; however, one must pray to the Holy Spirit to give durability, as admonished in 1 Timothy 4:16: “Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.” This recommendation is repeated in 2 Timothy 3:10: “But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance.” This education is important for all in order to walk with Jesus in faith. With so many difficult situations in a Christian’s life, parents must be good examples to the children and must continue to support them.

An important point I emphasized was the importance of caring for the 1.5 and second generations, who may have thought that the first generation did not care about their emotions, their thinking, or their needs. Some of the 1.5 and second generation think that the first generation makes them do what we could not do. This could be true in some cases, but not in all cases. The adults are not communicating well with them, and they misunderstand us. The first generation must show them that we care about them with actions and love, and by showing them our hearts. Parents care for our youth by giving them advice from the Bible: “Till I come, give attention to reading, to exhortation, to doctrine” (1 Tim 4:13). Mentoring and advising children and youth are important parts of parenthood, not only as related to God, but also in secular life. Furthermore, one should not only teach, mentor, and advise the youth, one should also respect them as friends, co-workers, and people whom God has chosen to do his work. First Timothy 4:12 says, “Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.” Because youth sometimes are impatient, adults must be patient with them and encourage them to do God’s work. The first generation should work with them so they do not give up.

The last point in the sermon was responsibility within the church. The

responsibility of each parent is to teach and guide youth to do God's work. The church's responsibility is to call and ordain youth. In his letter to Timothy, Paul writes, "Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership" (1 Tim 4:14). The Bible gives church members a responsibility to carry God's Word to the world "for in doing this you will save both yourself and those who hear you" (1 Tim 4:16). A church leader includes the church staff and parents who need to guide the youth to see the vision, whether this vision is near or far, or small or big. The young generation need a passion to do God's work for themselves "that [their] progress may be evident to all" (1 Tim 4:15) and to build the kingdom of God.

After prayer, I asked the people to stand up to dedicate themselves to the youth project in evangelism. Six families stood up, and I prayed for all of them and for the church's youth project. After worship, I introduced the youth evangelism program, explained what would happen in the next week and that the program would continue for a month. I asked them to support the program by letting their children join the youth staff, by letting their children spend more time than normal at the church, and by letting their children participate in the English worship service in the near future.

Second Generation Leader Section

After working with the Vietnamese congregation, I changed direction to concentrate on the youth program with three steps: training the youth staff, training the youth, and applying evangelism. For last six years, the SVBC youth have activities every Friday evening, and they have only one youth staff member. Their activities include teaching the Bible, practicing songs to sing in church, and some sports activities. The congregational members do not know much about the activities that the youth participate in, even on special days when about forty youth members gather. During the summer, they create their own activities schedule. The congregation is only aware of one of the activities that the youth participate in, which is the week of youth summer camp. They

support this by paying for half of the funds needed for the youth to go to camp.

Teach youth to become leaders. Initial training included Bible class, discussions for volunteers, and choosing which youth could potentially become SVBC leaders. The youth staff training session, conducted on Friday, September 27, 2013, included current SVBC youth leaders, the youth director, and a church youth counselor. The total in attendance included 7 from the second generation, 2 from the 1.5 generation, and 2 other adults.

I titled the training class, “How to Become a Leader” (see Appendix 6). This class began at 6:00 p.m. after a prayer by the youth director, who also introduced the program and the project. I welcomed all and asked each person to tell a little bit about themselves, their family, and any big event happening in their lives. I also asked the reason why they wanted to join this leadership training and what they expected to learn from this class. I encouraged them to participate in the project in the upcoming month by attending the seminars and training as they reached out to become leaders.

As a leader, I emphasized the importance of beliefs. If one wants to become a leader, one must believe in Jesus, as Jude 1:20 says, “But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit.” Christians believe the truth, witness the truth, testify the truth, and share the truth of Jesus our Lord and Savior. Next, a leader must be a good prayer warrior by praying for himself, for the church, for friends, and for the kingdom of God. The youth staff needs to pray daily as an example for the youth and to teach one another to pray and thank God. First Thessalonians 5:16-18 recommends that believers “rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you.” Last, I told them about Christian leadership and the difference between church leadership and leadership in other areas. Church leadership, as instructed in 1 Timothy 4:6, involves instructing others, becoming a servant for others, and leading by example.

Second, I gave them each a Bible verse (see Appendix 6). After they read the

verses, I explained what God expected them to do to become a leader. I let them offer an opinion about each topic: leaders need to listen (Jas 1:19-20), go first (John 10:4), teach another (1 Tim 4:11), support (1 Pet 4:10), have an open mind to understand (Prov 18:2), always encourage friends (Eph 4:29), be a guide to followers (Rom 15:14), and motivate others (1 Cor 15:58 and Matt 19:26). Next, I suggested that if they wanted to become youth leaders and later a church leader, they must “do first, go first.” I explained that the difference between church leaders and other leaders is that church leaders work with volunteers and they follow Jesus. They must do as Jesus does, they must be examples of what they teach, and they must be willing to sacrifice for others. Last, I told them that one becomes a church leader because God selects them; not because they are good, but because God blesses them and chooses them to become his servants. Therefore, they must follow the lead of God as shown in the Bible.

Next was a question, answer, and discussion time. The attendees agreed that leaders must believe and pray; however, it is difficult for leaders to be excellent servants. The current church youth leader stepped in to explain that a good leader does for others first and reaps the benefits last—a simple explanation that helped them to understand that if they wanted to become youth leaders, they must sacrifice to help others. In conclusion, I told them that the class discussion would continue next week, and they would need to talk about each topic, including what, why, and how one accomplish goals. I reminded them that they needed to read all the material and the Bible before the next session.

In closing, I reminded them to be on time—the first practice in being a leader is to be an example for others. I gave them material to read before the seminar, some research they needed to do their own, the plan for the youth evangelism event, and the paperwork to ask their family to give them permission to participate. After closing in prayer, we dismissed and the youth staff led them to other activities in preparation for the upcoming Sunday worship service.

Organize youth leaders for evangelism. On Friday, October 4, 2013, with the

simple title “How to Win a Friend for God” (see Appendix 7), 9 youth selected from the SVBC youth group attended a three-hour seminar for the second section on the youth leadership training. The seminar was called “How to Win a Friend for God,” because youth leaders not only need to teach and lead the youth of the church, they also need to lead their friends to Jesus. They need to earn trust not only from Jesus and the church staff, but also from their friends. To begin, a youth staff prayed, welcomed the participants, and introduced the seminar based on the last Bible class. I also explained what would be discussed, why the leaders needed a seminar, what God expected a youth leader to be, and what the church wanted youth to do for “church youth leadership” training.

I randomly selected and divided the youth into three groups: two groups had 3 members and the last group had 4, including the current youth staff. I asked them to write down everything discussed and be prepared to make a presentation to the class. I also told them there would be a debate. The first group had a six-point topic: “Youth leaders must believe, pray, and become a servant” and “Youth leaders are God-selected, God-blessed, and God-led.” The second group had the topic, “Youth leaders must do and go first; they must do what they teach and sacrifice before others.” The last group had eight points to discuss concerning the topic, “Youth leaders need to listen, lead, teach, support, understand, encourage, counsel, and motivate.”

After an hour, the groups gathered together to hear the presentations from each group. The discussion went far and beyond the main point, so I had to step in to get them back on track. All agreed on these points: Youth leaders must believe, be saved, pray, and be humble to help others to become servants. They also agreed that if one lacked these qualities, one could not be a leader. In addition, they talked about how a church or youth leader compared to a political, company, or military leader.

The various opinions expressed during the discussion of this topic were summarized in this statement: “Youth leaders need to listen, lead, teach, support,

understand, encourage, counsel, and motivate.” Some said they were not sure how well they could listen or support, or how they could be a motivator as a leader. Others said the requirements were too strict and they may not meet all of the guidelines. After discussion, I helped clear up this problem. I told them they needed to try to the best of their ability, because we are human and have sinned, we are not perfect, so we try our best and God will help lead us to whatever he wants us to do.

The next two sections were clear and interesting. They all agreed that youth leaders must teach by example, “do first, go first,” and be consistent in their teachings. Some of them compared a church leader to a political leader who just wants to talk but does not do what he has promised. They also talked about what the youth leader must sacrifice, not like a movie hero, but for God’s will. They all believed that youth leaders are “God-selected, God-blessed, and God-led.” In conclusion, the seminar was successful and all of the participants were happy to move on to the next section.

Support youth and youth staff to evangelize. Before reaching out to second generation youth members in the church through the Bible class or seminar, I preached to the congregation and parents on the topic of supporting their children to do evangelism. The SVBC staff needs to support the youth leaders, and the parents need to support their children. On Sunday, October 6, 2013, I asked the worship service director to concentrate on youth members and how they relate to the Bible. The name of the sermon was “Support Youth Evangelism,” and was based on Philippians 2:19-24 (see Appendix 8).

In general, many ethnic congregations put too much emphasis on adult evangelism rather than youth evangelism. Some people think that the youth need to learn the mother language, in this case Vietnamese, in order to understand the first generation worship service. However, this probably will not happen because very few of the youth can speak the mother language, and the church seldom has youth evangelism in English; and it is not just in the area of evangelism, but most other activities are not concentrated on the youth.

I preached about God's commandment in Philippians 2:19-21 and gave the example of Timothy, who was very young when Paul sent him to the Philippi congregation. Although Timothy was young, Paul still asked that the church support him to do the job that God had given him to do. Paul offered three points as to why the congregation needed to support Timothy: for God's benefits, for the future of the church, and for the future of the family. I called upon the congregation to support the youth staff by prayer, training, financial support, mentoring, or anything else they could do to reach the youth who speak a different language than the congregation.

In my experience, many people in ethnic congregations worry that their children will not speak their language, in this case Vietnamese, and they naturally want their children to speak and understand their native language without teaching or going to a formal class. However, life is not how they wish; their children speak very little Vietnamese, they speak fluent English, and their lifestyles are different from their parents. As a result, parents put less effort into helping to evangelize in English. In the end I recommended to the SVBC congregation that they support youth evangelism in order to build the future of the second generation Vietnamese language church in Savannah.

Second Generation Youth Section

The project's goals were to train youth leaders and to train all youth members in the church to evangelize, especially second generation and 1.5 generation youths who speak English in the Vietnamese community. Last, I hoped to build an English worship service separate from the Vietnamese worship service where all second generation youth would be directly involved. After training SVBC youth to become youth leaders, my main endeavor was to evangelize the community by training all youth. First, I needed to schedule the training and have some discussions so they would understand and know what to do. This class was titled, "Your Life Affects Others, Your Word Saves Another," using Isaiah 55:11 as the basis of learning.

Teach youth to evangelize. On Friday, October 11, 2013, two weeks after I posted the schedule in the church bulletin, I called each family who had youth and invited them to the training class. The first section opened the training under the topic of “Teach Youth to Evangelize.” The title of the Bible class was “Your Life Affects Others, Your Word Saves Another.” Twenty-one youth plus five trained youth leaders were in attendance. Using Appendix 9 as a guideline for this Bible study, I explored with them a basic, step-by-step understanding about evangelism in the Savannah, Georgia, Vietnamese community, which is only 4 percent Christian.

I gave them an outline that summarized five biblically-based teaching points. The first explained what, why, and who needs to personally witness and what Jesus Christ did with them. Second, I covered some things to do before one should witness: read the Bible to know God’s will and how God wants one to go forth; pray to the Holy Spirit to give strength, show the way, and lead to the right thing; and write down what one will do and say, and a detailed plan for personal witnessing.

During the discussion, I discovered that the youth have many ideas besides “tell what you know, what you received, and what you learned about Jesus.” One youth said that they must be humble and help their friends, and from there they will know they are Christians. Another said, “Your true identity as a Christian will lead others to Christ.” They wanted to discuss beyond the Bible and move on to common activities, but those ideas needed to wait for the next week’s seminar that would delve into the “why, what, and how.” I explained to them that some youth do not want to talk about church and faith to their friends because of peer pressure. They might worry that some friends would call them a “jerk” for doing so. To encourage the class, I read Ezekiel 3:11, “‘Thus says the Lord God,’ whether they hear, or whether they refuse.”

As for “who” one can share with or witness to, I asked them to name who they think they could talk to about Jesus and share the Word of God. They listed classmates, neighbors, close friends, and someone who is just a “friend.” Then I asked, “How about

your siblings, cousins, family, and even enemies?” The discussion broke out with many reasons they could not witness to close family and enemies. I guided them through a discussion about how Jesus wanted them to witness to everyone. Nevertheless, how one could do it effectively is between the Holy Spirit and each individual, with the Holy Spirit leading each person in his own way. I told them they needed to think about it and schedule future discussions. The last part covered how they witnessed and how they would follow up. I gave them some ideas (see Appendix 9), but they did not have any experience with this issue, so the class decided to wait and see how they would do with some more guidelines from the material and book.

To wrap up the class, I gave them homework for the next two seminars, telling them to write down answers on the “question/answer” sheet and the survey sheet. I asked them to find people who did not go church so they could target their witnessing after the training. I told them they needed to pray for those people and return all papers at the next section. In conclusion, as a Bible teacher, I could not give them much advice about how to contact their friends, but at least they knew some basics to look for, and they could pray and let God lead them.

Seminar for youth evangelism. The next seminar was Sunday, October 20, 2013, and included twenty youth. I had previously met with the SVBC youth staff and five youth who attended the Youth Leader Training a couple of weeks previous, and had given them a plan to practice. The plan involved dividing into five groups with a youth leader leading each group to discuss five areas of personal witnessing: how, what, who, when, and the follow-up. I also told them how to run the small group, collect paperwork, write reports, and manage presentations.

I named the event “How to Invite Your Friends,” for an easy title to remember. I allowed an hour and ten minutes for open discussion and ten minutes for the presentation. I handed out the seminar summary to each group (see Appendix 10). The youth reviewed what they had learned in the last class and discussed how to witness.

They decided they needed to let the class know what they learned, what they were interested in, and what they would do to apply it to their own work. I joined each group for ten minutes, listened to their discussions, and asked them if they needed any help. In general, I discovered that they had no problems with the theology of personal witnessing, but they were concerned with how they would apply what they had learned. Another problem is that the Catholic population in Savannah is very high. Many of their friends are Catholic, so this prevents them from sharing Jesus because all of their Catholic friends have baptized Catholic.

The question “What can we do?” received many answers because all of them had ideas about witnessing. The list included everything from praying for sick friends to creating a homework hour at the church. The youth have creative minds and have many ways to reach the youth in the community. Each group presented what they discussed and learned during the last hour and told the class what they could do to help themselves and others to follow Jesus. I asked each member to talk in front of the class to practice public speaking. Overall, they did an excellent job. In conclusion, I reminded them that for the next seminar, the class would be more outgoing and focus on “how to apply what you learned to witness to your friends.” I also reminded them to pray for their friends with whom they want to share the Word of God later in the reach week.

Practice in the outreach program. During this section, more than what they did in class or in the seminar, the youth applied what they had learned to witness to their friends. They practiced talking, as well as working, planning, and scheduling, and learning how to follow up the witnessing after their friends joined the church. Although the title was “Invite Your Friend to Youth Activities,” this was an outreach program and youth witness training with a focus on inviting “un-churched” friends to activities or to church. This class, the training, and seminars were more hands-on for practice before they witnessed.

The leaders were surprised and pleased that there six more people attending in

late October than in the previous weeks because the youth were hearing about the program. The target for this session's practicum was to apply what they have learned about witnessing to their friends, teach them public speaking, plan what they will do, and to pray for their friends. To begin the session, I welcomed the group and opened with prayer. Next, I reviewed two essential elements (see appendix 11) and reminded them of the importance of personal witnessing. I discussed "what, why, when, where, and how" before group practice and presentations. Each group member practiced in front of his or her group, and the group leader wrote a review to present to the class. The review included questions and/or problems so the entire class could look for solutions.

The practicum covered the topics of "how can we witness," "what we should do," "who can we share with," and "what do we do after giving testimony." The "what" and "how" were two important practices they completed in the seminar. I told them they could help others while listening and could teach each other to improve speaking details. I gave them a list of Bible verses that are normally used when one witnesses or shares with un-churched people about God and Jesus' salvation (see Appendix 18). They had an hour in group practice to discuss how the Bible verses can be applied to having normal conversations with their friends. I told them that everyone needed to learn, and not to laugh or make fun of one other because what they were practicing was for God and for the salvation of friends.

The seminar started with excitement. The youth opened up, talked, and practiced. After I visited the first group and heard them talking, I reminded them several times that they needed to stay focused on the main point. In general, they rambled a bit and got off target many times. They were more comfortable speaking with their friends and they did not use a single Vietnamese word in their conversations.

After an hour, the youth gathered in the main sanctuary for the presentations. Each group offered several different points about witnessing to their friends. They expressed some concerns about their friends' families who were not Christian and how

that could prevent them from going to their home after giving their testimony. Another worry was that their friends might label them “weird” if they talked about their faith. One good suggestion was not to witness at school because they may get into trouble. Another suggested that they simply invite their friends to youth activities or to church. The presentation proved to be far more valuable than expected. The youth offered many solutions and different ways for the Savannah Vietnamese youth to witness that I can apply to my next project.

In conclusion, I told them that they would have two weeks to prepare before actual witnessing and outreach. Afterwards, the church would sponsor a “Youth Activities Night” and a “Youth Worship Program” in which all could participate. I reminded them that these programs needed to be scheduled before Christmas so they could be involved in the SVBC Christmas program.

Second Generation Evangelism Section

For several weeks, the youth staff I and researched, planned, scheduled, and taught to prepare for this important section: Youth evangelism in the Savannah area. We discussed personal witnessing, inviting youth to youth activities, organizing the youth worship program, how to keep the youth going to church, and building the youth staff. We began the first week community outreach on Saturday, November 16, 2013 (see Appendix 12).

Invite friends to youth activities. For the first event, the youth of the church went to other Vietnamese homes in the community. They witnessed and invited other youth to church. With help from SVBC members, drivers picked up the youth and dropped them off at the church. In addition, they volunteered to drive from one place to another, if needed, to pick up the youth. The youth were divided six groups, with each group having three or four members and a leader. Each group found designated friends in the target friend’s list, which totaled twenty-six. While waiting for the youth to arrive, I

met with a group leader and discussed safety, prayer, and how to handle any problems that might arise.

I then told the youth to be careful, only go to the designated friend's house, watch out for dogs, keep their cell phones on, and stay in a group. A staff member gave out tracts, invitations, and information about the SVBC youth operation and activities. I also made sure all leaders called or texted to say when they went from one house to another. I gave the youth leaders' cell phone numbers to each driver. A phone app was loaded on all the group leader's cell phones so they could keep track of all the locations where the youth were moving. A wall map showed dots on all the houses the groups were planning to visit.

After a light dinner, all youth left the church at 4:30 p.m. to begin their visits. Two youth staff leaders, an SVBC deacon, a woman from the church's WMU, and I stayed at the church. This group prayed for the program and the youth and began tracking each group on a computer to pinpoint the locations on the wall map. The woman from the WMU contacted the church women's group and told them to have dinner prepared for them at 6:30 p.m. This group then sat down and planned the youth activities night for the following week. We asked the deacons for financial help and made a plan for each activity with the youth leaders. After half an hour, the first call came from group one, which had visited a friend a block away from the church. They reported that they completed the first visit and had good news: Two youths from this home had listened to the witnessing and had agreed to come to the Youth Activities Night.

Several calls from groups came in around 6:00 p.m. No problems were reported during the evening, and many members contacted and witnessed to their friends, with half of the friends committing to come to church and youth activities. No one was home at some of the houses, and there was only one report of a parent not letting the youth talk to their children. At 6:15 p.m., one of the adult drivers called and said that it was starting to get dark. Therefore, all the groups were called in to return to the church. We prayed

and thanked the Lord that there were no problems. We counted heads and listened as each group reviewed the events of the afternoon. Some said there were a few problems going door-to-door; however, all-in-all, the session was very positive. The youth learned much from this event—they talked about Jesus and learned that they were more comfortable talking directly to their friends than they had expected. Furthermore, though they worried that public speaking would not be easy, they realized they could do it.

The youth visited twenty-two houses and witnessed to and invited twenty-seven youth. Fourteen of those promised to come to church. All the youth agreed that their faith was stronger after talking to their friends. However, all of them reported that when they talked, it was difficult to keep to the main point because their friends usually wanted to change the subject. Furthermore, the leadership training practicum for youth leaders, who were now group leaders, proved successful. Six reported positive experiences and said it was helpful for future purposes. I announced the upcoming “Youth Activities Night” program and gave out the schedules. I instructed the youth staff, group leaders, and volunteers to give assignments to each youth for the program (see Appendix 12).

In conclusion, the witnessing and outreach youth event was successful and was a learning experience. The cooperation between the SVBC staff, deacons, volunteers, WMU, and youth staff was good and they agreed to help again. The youth who had never witnessed before stood up to do the outreach and many of them were blessed because of their participation. The leadership training offered them the opportunity to practice what they had learned. Perhaps, most importantly, everyone grew stronger in faith and commitment to witness to others.

Organize youth activities night. After a week of preparation and planning, the “Youth Activities Night” occurred on Saturday, November 23, 2013. With help from the Savannah Vietnamese Baptist Church, five dedicated drivers and youth staff picked up youth who did not have transportation. Several youth staff stayed at the church to pray

and prepare for the event, and one adult was assigned to security. After meeting with the youth to review the plans, I handed out the program schedules. Each activity had a main youth contact and two youth responsible for activities. At 4:45 p.m., all drivers returned to the church, with a total of forty-seven youth and guests. The youth were divided into five groups—two inside and three outside (see Appendix 12). Refreshments were available, as well as table tennis, racquetball, water balloons for an outside contest, Nintendo Wii dancing for girls, and a drawing contest for the children.

An SVBC youth staff leader began the program with a welcome and prayer, and then introduced the five activities using a PowerPoint presentation to illustrate the rules and the schedule. He also brought six boxes of gifts to the stage and encouraged the youth to become involved in any or all of the activities. The weather was chilly, so I recommended that they wear warm clothes when they go outside. I told them that if they had any concerns or needs, to please let me know. I also told them that if anyone left early, they would need to let the leaders know so they would not worry later. I invited them to come back for next week's "Youth Music and Worship Night" and to come to Sunday's worship service.

All activities started with much enthusiasm, especially the water balloon contest, with many boys joining in to play this game.³ Some groups were very active, and some were quiet, such as in the children's drawing contest. We created this group because we realized that children under eleven years old might not be able to do some of the other activities. Seven played with balloons, drew, and made origami paper animals and balloon animals. Three racquetball teams played hard. The ping-pong/tennis table was not popular—only five people registered for this game. I walked around to each

³For the water balloon contest, a line separated two persons in a group. If they crossed the line, they lost. A small flag was placed in the center of the playing field. Each group had five water balloons and whoever got the flag without getting hit by a water balloon won. If another group hit both members, and the remaining team still had one balloon, then they automatically won. Even if a person already had the flag, but got hit, that team did not win and the flag was returned to the center of the line. Most boys loved this game.

group and talked to some of the visiting youth. When I asked if they wanted to join the church activity or come to Sunday worship, more than half of them said they would return. All of these positive signs from the youth, to my knowledge, were an encouragement to continue with youth evangelism.

When it got dark, all outside activities ended and the second section of the program began, including a Bible drill⁴ and dinner. Then the youth went adjourned to the sanctuary where I saluted all youth and volunteers, and invited them to return for the following week's "Youth Music and Worship Night." I told them that the program would have a lot of contemporary Christian music and testimonies. I prayed before the youth leader handed out awards to the activity winners. After giving out invitations and tracts for the next worship program, the group was dismissed. We scheduled a meeting for the next day to review the youth activities event.

In general, the event was successful. Twenty-two new youth attended and some joined later. We asked them to come back, and they said they would. Fortunately, we had only one negative experience. A boy cursed while playing and a woman from the church who works as a teenager counsellor talked to him. Surprisingly, he apologized to the group. We tried to send a message that the church is a kind, happy, fun place, and the members are polite, loving, and welcoming to youth.

Youth music and worship night. Savannah Vietnamese Baptist Church staff, the youth staff, the church WMU, and I planned the "Youth Music and Worship Night" three weeks before the event. First, the youth practiced songs and music and one solo song and one duet was selected. The SVBC invited the youth pastor from Atlanta, who is a second generation speaker. I selected a program director and one sound director, and I assigned one youth staff to design the PowerPoint presentation and the bulletin. All

⁴The Bible drill worked this way: seven youth must find a Bible verse and mark it with a bookmark as fast as possible. When they finished, they had to put the verses in order as they appear in the Bible.

worked together to plan the program.

The “Youth Music and Worship Night” included songs and music, some testimony, and a short sermon, all in English, which was the first time the SVBC had a worship service other than in Vietnamese. Weeks ago, we agreed to a simple hour-long program (see appendix 12). The plan was to open with music, prayer, special contemporary music, a Bible reading, the sermon by the guest speaker, the youth choir singing, testimony, hymns, and then close with prayer. Afterwards, we planned for refreshment and fellowship with a few activities. The out of town pastor’s sermon was to be uncomplicated, brief, and titled “Love Never Fails” (1 Cor 13:8a). He would pray for those who stood up in response to his call. Simple decorations included some signs about Jesus’ love, special crosses with light effects, and two large banners that said, “God is Real” and “Jesus is Savior.”

When the day arrived, staff and volunteers met and prayed, and five designated drivers left to pick up the youth’s friends. At the church, we prepared for the program by fixing drinks and cookies to serve after the worship service. We decided to begin at 6:30 p.m. and have thirty minutes for a get-to-know-each-other gathering. Sixty-one youth, including twenty-eight who were members and two youth SVBC staffers, attended the event. The worship program began with instrumentation music, piano and violin, and a PowerPoint presentation with instructions, such as to turn off all cell phones. After the prelude, the youth leader said he wanted everybody to come prepared to pray and ready for worship. Before he prayed, he welcomed all and asked everyone to stand when praying. Next, a girl sang “East to West” followed by the duet singing, “Change My Heart Oh God.” One youth member read scripture passages, 1 Corinthians 13:8a and John 3:16, and then asked the youth pastor to share.

The pastor’s brief, twenty-one-minute sermon was simple to understand. He was a dynamic preacher who used no microphone or notes and added a bit of humor. When he finished, the youth choir sang “Amazing Grace” followed by “Awesome God.”

When the song ended, one of the youth choir members gave his testimony. He said that he was not born Christian, and had no idea about God until he went to summer camp. When the preacher told everyone that Jesus died upon the cross, that touched his heart and he stood up to accepted Jesus Christ. He said he wished everybody would do the same in order to have eternal life. The boy talked with a soft voice and emotion, which was touching. The next girl came to the pulpit and testified that she accepted Jesus Christ because when she was sick, she prayed as the Sunday school teacher taught her. She strongly believed that God healed her through the prayer. She could see the miracle and trusted God. She told everyone that even if they are not a Christian, and they get in trouble or experience a bad situation, they should go ahead and pray to God. God will answer requests and they will know that God loves them and wants them to be saved.

The youth program director asked everyone to stand up and sing the song “Shout to the Lord,” which starts out softly. However, after that, everyone joins in strong and loud. He asked the youth to sing the last verse louder and stronger and to clap. The band played louder and everybody started shouting “My Jesus, My Savior, Lord, There Is None Like You.” When the youth staff leader prayed, it was very emotional. He asked that the next time we would worship with more people, more power of God, and with more people coming to salvation and becoming closer to Jesus. After the prayer, he invited all to stay for dinner and activities, including practicing the song for next Sunday’s worship service. Some of them played cards and board games, and some of the girls made beaded bracelets or necklaces. I thanked the SVBC volunteers for helping with transportation and food. I then asked if anyone wanted to join the following week’s church worship and activities.

While the youth ate dinner, I held a quick staff meeting. The program had run for one hour and fifteen minutes and was considered a success. The SVBC staff gave the youth a positive message. The program was well done and plenty of youth attended. After the meeting, I visited some of the activity groups and talked to the guests. I invited them

to come back to church and promised to have a youth worship service every month. This was the first English worship service in the Savannah Vietnamese Baptist Church.

Conclusion

The development of this project took a year in preparation; even so, the research took longer than two years because of my location and limited access to a theological library or any special university resources. Furthermore, the subject was new since there had been no Vietnamese second generation projects completed previously. However, the current situation of the Vietnamese second generation in the world is an important topic, and the implementation of this project was easier to apply in Savannah, which is a very small area with fewer than a thousand Vietnamese residents.

Many second generation youth leave the church because they do not understand the language, and they find it hard to cooperate with the first generation. Moreover, young adult families whose children speak only English often move to other congregations in order to keep their children in church. The implementation of this project was not only beneficial to me, but also for many first generation ethnic churches that have problems with the second generation who speak only English. When I worked on this project with the church staff, they encouraged me. When I worked with the second generation youth, they were happy to cooperate because they still have some Vietnamese identity. They want to go to the Vietnamese church, but they want to speak English, not Vietnamese.

A few stumbling blocks were to be expected. Some members still think in the old way and want a traditional Vietnamese church. They want their children to be perfect in both American and Vietnamese societies. The Vietnamese segment is open with their children and realistic about the American society in which their children live. In conclusion, this method worked and was a good plan, not only for second generation Vietnamese churches, but for other ethnic churches as well.

The project ended with the institution of a separate second generation worship

service. However, this project does not stop there. My goal is to have a true second generation church as a separate operation that is independent. Already in the Vietnamese church there are several similar projects underway. This project can be easily fine-tuned and applied to other churches, and those groups will help to build a strong ethnic second generation church.

CHAPTER 5

EVALUATION OF THE PROJECT

As this project came to a close, I had made steady progress toward implementing its application to the youth at Savannah Vietnamese Baptist Church (SVBC). During the research process, I understood that there were no ideas or methods that positively affect all members of the second generation due to the highly variable environments of local society. However, the research and analysis may have helped someone who is concerned about this subject and for churches that have an identical situation as the SVBC. Although a limitation of the project implementation in the short term was for me to complete the doctoral requirements for the degree Doctor of Ministry, I still use this method with the second generation at SVBC to complete the next goals: to build a second generation mission church in Savannah.

Personally, this project gave me a wonderful opportunity to gain knowledge about the second generation Vietnamese in America, because I am a first generation immigrant who is very different in comparison to the second generation. I believe God opened my eyes spiritually in various ways to see what He has done for me through this project. The following evaluation's purpose is to reflect on how effective the project was based on the goals stated in chapter 1. I conclude this evaluation of this project with my reflections.

Evaluation of Purpose

The purpose of this project was to develop an effective evangelism strategy for the second generation of the Savannah Vietnamese Baptist Church in Savannah, Georgia. When studying for this project, I explored many historical, cultural, and religious areas of refugee movement, immigrants, the second generation, and the emotional cultural shock

of the Vietnamese people and some Americans who could relate to the situation. This could make for a wide margin of error due to the limited geography and, when it is applied, the variable of information could potentially create a silent language gap. However, when implemented, it may work greatly toward developing an effective evangelism strategy for the second generation of the Savannah Vietnamese Baptist Church. With little local environmental changes and updates, this project may apply to other congregations in a similar situation as the church in Savannah.

Evaluation of Goals

This project intended to achieve five crucial goals. Each of the goals assisted the Savannah Vietnamese Baptist Church in establishing an English-speaking worship service for Vietnamese youth in the Savannah Vietnamese Baptist Church. The first goal challenged the church to understand and support the youth to help fulfill the needs of the second generation. I accomplished the first goal because SVBC sent several staff members to attend youth meetings, studies, and activities, which were all supported through volunteers and financial support. Through seminars and sermons, the members understood the responsibilities of the youth and the implementation of this project. Church members are now more involved in youth activities and evangelization.

The second goal was to train and build a youth leader team. The second section in the implementation progress was to choose and train nine youths in the church who would potentially become youth leaders in the future. After taking the group leader class, those youth applied what they learned to the events following the study. This application of what they learned is valuable for the youth to explore leader strategy to either improve or to fail by backing away from the youth leader position. Nine of the youth are still committed to going to another high-level youth leadership training event later this year. I completed the second goal when they were assigned to the Bible study group leader or to an activity group leader.

The third goal was to use the youth leader team to train other youth to become

more evangelical and to lead in more activities. SVBC has stumbled in this step because, with only a short period of time, only a few new trained youth leaders could do the job. Therefore, I changed the plan to train the youth directly with support from SVBC. Regardless, the youth leaders did well in the activities, with all activities led and supported by new youth leaders who completed the training in goal 2. Furthermore, they actively led the evangelization event as a group leader from three to five youths, and also going out to work in the field with the youth members as described in chapter 4. Potentially, the nine youth may become excellent leaders of tomorrow. I evaluated the training process and concluded that SVBC needed to train the youth leaders more so in the future.

The fourth goal was for me to initiate an English-speaking youth worship service. This goal was fulfilled with one successful youth worship service. I surpassed this goal with regularly scheduled Sunday school and continued English worship services running parallel with the Vietnamese service. Though this doctoral project implementation finished after a short period of time, the SVBC has agreed to support the change from a monthly to a bi-weekly worship service for youth in the next year. This is an excellent opportunity for the youth to have an English worship service separate from the Vietnamese church. Youth can not only explore a “weekly service,” they can also evangelize by inviting a friend or relative to come to church because in Savannah there are no other ethnic churches that have an English worship service separate for youth. Having an English worship service is a start to building a second generation, independent church.

The last goal was for personal improvement, not only to enhance ministerial skills, but, after research and study, to explore potential evangelism ideas for the second generation in other ethnic churches, such as Korean or Laotian.¹ After surveys and

¹Oudone Thirakoune, “Implementing Evangelism and Church Growth at the Oliver Grove Laotian Baptist Church, College Park, Georgia” (D.Min. project, The Southern Baptist Theological Seminary, 2013), 80-81.

research, I found that there are no projects dealing with a 1.5 or second generation, English-speaking-only congregation. A strong congregation such as a Korean-American church may have a second generation mission, but they were not constitute as a church,² mainly because they deal with potential conflicts between generations, so they are not encouraged to separate and become an independent, second generation, constituted church. I desire that this study and research will help some churches see the second generation differently and, from there, continue to help and support them as they build a congregation that fulfills their needs and evangelizes their generation.

Evaluation of Strategy

This project had two sections separated by language. The first section was for the Savannah Vietnamese Baptist Church members, who speak Vietnamese, and the second was for the second generation of SVBC. Even though the second generation is still under the umbrella of SVBC, these youths only speak English. The second section includes 1.5 generation families who have children ages 4 to 11 and second generation children from age 5 (the age they would be able to go to youth activities by themselves) to 18. Many young families whose spouses are not Vietnamese, who communicate in English, may join SVBC, however, due to the language barrier, they do not get involved in any church activities.

The first section was for Vietnamese people with the strategy and vision of future Vietnamese children who will be responsible to the church for a new generation, along with the sermons, seminars, and statistical data and information to keep them informed of the changes of the modern generation. Many of the adults have woken up because of this new explorative information about the second generation and the series of events in the church: evangelism to the second generation. They know something needs

²An Van Pham, "A Missiological Strategy for Korean-American Church Growth in Georgia" (D.Miss. diss., The Southern Baptist Theological Seminary, 2004), 92.

to be done for their children, but they were not sure what should be done, and they wanted the church to take care of it for them. This wake-up call was a success in the first section for the Vietnamese people. However, some members worried about losing control of the young people and their departure from membership. Even so, it was better to allow some adolescent members to depart than to lose more because of a generation or language conflict.

The second section was mainly for the English-speaking, second generation, but also included several others, like the 1.5 generation, young 1.5 families, families that have a spouse who is not Vietnamese, and some visa students from local colleges who are not Vietnamese. The strategy was to build an English-only worship program that ran parallel to the Vietnamese worship service. The first step built a strong youth staff, still under Savannah Vietnamese Baptist Church, to teach everyone to evangelize the target people. Newcomers were combined with present second generation youth in the church to build the worship congregation. English worship will continue regularly until it has grown into a second generation mission or it constitutes as a church. SVBC and youth staff still have much work to do in the future to increase the number of youth members, add more activities, and provide an English worship service. They need to evangelize, train more youth, build more Bible groups, and conduct more activities that lead up to the worship service. They are ready to continue to the next phrase of evangelism because the last success was empowered by God, which gave them encouragement for the future.

The primary strategy implemented was reported step-by-step in chapter 4. The first worship service was successful, but that was just the beginning. Using this strategy, SVBC will expand to worship bi-weekly in a regular worship service. One problem will be that the youth who are under eighteen need permission from their parents to go to church if they are not natural members of the church. They also need a ride to church because many of them do not have a vehicle and the church does not have any public

transportation, but is dependent on adult volunteers from SVBC. Seed support comes from SVBC; however, the church voted not to put the commitment into the yearly budget. As a result, financial support for youth worship will be handled on a case-by-case basis. Youth programs cannot be supported through offerings because most of the youth do not have jobs. Another problem the church traverses is the Catholic youth who join activities and worship. Savannah is a stronghold of Vietnamese Catholics in the Southeast Georgia division: it claims 50 percent of the Vietnamese in Savannah's metropolitan area, but the local Vietnamese association estimates about 40 to 45 percent. Many Catholic parents let their children go to SVBC for activities, but not for worship. After the "youth music worship program" in the implementation process, several parents called with the objection that they would not allow their children to go to worship because of the parish policy.

The project is complete for me. However, the strategy implemented in this project will still apply as I adapts to the environment in the future. After this project, the youth will continue to build the English worship service, maybe holding it on Friday. Since there are already activities on Friday, it will be easy to conduct a full worship service and still allow time for other activities. Of course, Friday volunteers are hard to find due to it being a work day, but SVBC will pray to the Lord to open its doors for the youth. This valuation is for the short-term; however, the long-term effect is beyond the time boundary for the youth of SVBC.

Strengths and Weaknesses of the Project

This section analyzes some of the strengths and weaknesses of this project. As a bi-vocational pastor, this project helped me with research and study, but it took a lot of time and energy. My schedule was full day-to-day, which sometimes delayed the project due to the required duties of a pastor to the local church. My job required me to go out of town for a few weeks every quarter. This travel caused weaknesses due to breaks in writing that persisted for months at a time.

Strengths of the Project

The situation of the ethnic second generation in America is a hot topic, and many congregations experience the same situation as SVBC. When I called other congregations for interviews, the pastors cooperated immediately. They helped give out the survey to their members and targeted families who may have second generation children. In addition to contacting churches, I made appointments to visit with some Vietnamese associates and families in the communities. The groups welcomed me to meet with them without any problems. Furthermore, the Savannah Vietnamese Baptist Church had already known about the project the previous year, so support from them was extremely strong, and members of the church volunteered when needed in the implementation process. Another advantage was my wife. She is a local volunteer with good contacts and relationships with many people and organizations in Savannah; therefore, she helped to schedule phone meeting and interviews and went several places to give out the surveys. As stated previously, my bi-vocational job required me to go out of town frequently and caused breaks in research or writing; however, the advantage of this travel allowed me to contact and visit several Vietnamese communities and congregations to observe and conduct interviews for the project.

The cohorts and professors from Southern Baptist Theological Seminary were extremely helpful in mentoring, praying, and sharing information with me during the process. Sharing books, resources, research, and having meetings with cohorts also helped and encouraged me. Since all of my classmates were ethnic people, an English editor was needed, so I sought to find the best one. The materials were expensive because I could not access the library, so I bought books and Bible commentaries to share with my cohorts. As a result, after this project, I know the details of how to complete a step-by-step process to help another person attempting to do a doctoral ministry project.

Another strength was that the current youth staff and youth leader that were very close to me. I had trained with them many times, and they were volunteer

counsellors together with the Georgia Baptist Convention at a summer youth camp, so they were valuable in working with and leading the youth. The youth who did not belong to family members of the church, but previously came every week for youth activities on Friday night, helped contribute to the success of the implementation. Some of them already knew the Bible, hymns, and church-related things, so the worship service happened smoothly. Furthermore, the location of SVBC, a building from Thunderbolt Baptist Church, is in the center of Savannah and the Vietnamese community, which was easy to access and was near many Vietnamese people in the area. The location helped the youth come to church without a long ride, eliminating long commutes when SVBC had activities or worship services scheduled.

Weaknesses of the Project

My first weakness was English because I learned the language when I immigrated to America. Even though I could read and write, the construction of the two languages are different. Naturally, I think in Vietnamese, but must convert it to English to write. Therefore, sentences sometimes needed to be rewritten several times and sent back to the editor to check in order to meet the academic standards of Southern Baptist Theological Seminary. Many times when rewritten, the meaning of sentences changed, and I needed to rewrite the sentences already rewritten! With my everyday (broken) English, all of the texts I used to teach youth, which I had written down word for word, had pronunciations that were different from the youth's language. Some youth did not understand me until I wrote it down. Sometimes they talked using youth "slang" that I had no understanding of until my son explained it to me. My future recommendation is that the church needs a purely second generation youth pastor, not a first generation or Caucasian pastor, in order to build a second generation congregation. One of the my own weaknesses was the fact that I am a bi-vocational pastor, so my job outside the church often took forty to fifty hours a week. Commitment for a church pastor was an

additional twenty hours a week. This busy schedule delayed the project on many occasions.

A second weakness of this project was the variable nature of the Vietnamese environment through geographic location that differ from Savannah. I found that in several big cities, like Los Angeles or San Francisco, there is an extremely high Vietnamese population and the environment is completely different from small cities like Savannah. In those cities, the Vietnamese build a town, an association, a market, a culture, or have an environment that has many original customs of the Vietnamese people, like a copy of China Town in New York or San Francisco. Most Vietnamese children and youth grow up in that society and then, even though they were born in America, they act like 1.5 generation instead of the second generation because of the Vietnamese culture surrounding them. However, in some cities like Atlanta or Melbourne, Australia, the Vietnamese people are scattered into the larger demographics, so the Vietnamese customs and traditions have less impact on youth.

The third weakness was that the project did not have a plan to deal with Catholic youth and their families. As mentioned previously, I received several calls after the first worship service complaining that I was drawing their children to “Protestant Mass” (which is what they call the Baptist worship service), and this was against the Catholic parish’s policy. Some of the youth had attended youth activities many times before and there had not been problems; the parents only worried when the worship style changed. Furthermore, since most of the youth did not have a vehicle, the church had to give them a ride, which, in turn, created more responsibilities for SVBC. The responsibility of driving youth from home to church and back home after worship times created concerns for the volunteer drivers.

The fourth weakness of this project was that in Savannah there are very few libraries where one can research and find needed books. Savannah has some public libraries and two university libraries; however, there was a limited amount of books to

research on this specific topic of theology and the second generation. I drive five hours to get to Atlanta to use the Emory or Mercer University Library, which was extremely inefficient for research. Additionally, I attempted to find a theological mentor to help me in the project, but I could not find one. I found several doctor of ministry graduates who also had the same problem with their project, and they recommended that I needed a doctoral professor for mentoring at the doctorate level, but there were none in Savannah.

Lastly, I would like to write a guidebook about evangelism for the second generation. However, it is not as easy as I thought. After I completed the implementation and gathered all the information, data, and materials, I still did not have enough time and ability to write the guidebook, which was a goal that I mentioned in chapter 1. Perhaps, after the project, God will help me complete my book about the second generation.

Evaluation of the Implications of the Project

The implications of this project involved more than just the implementation accomplished in the three months of the project. Completing this project seemed beyond my own abilities. I became a “thruster,” one who got my whole family involved, as well as friends, church members, and associates who provided their help. After five years of working on this project, not only did I learn new things, but everybody who was near me also learned through the process. My best help was my wife, who took care of more jobs than normal and encouraged me several times when I wanted to quit. Many friends also spent endless hours helping me with English.

Implications for the Savannah Vietnamese Baptist Church

After the Vietnamese Bible study, seminar, and sermon section of this project, many people understood the church’s situation with the English-speaking group. More people volunteered to help with youth activities, and families began to ask their children to go to youth activities. The implementation section, with its series of Bible studies

about evangelism, influenced the SVBC members who had tried many times to organize an evangelism event, but had not succeeded. Many church members saw the dynamic action and work of the youth, and many were surprised by the youths' involvement, some of whom they had called "children" before.

Another chain reaction involved baptisms. The first generation members gained through baptisms in the last two years were few, while more youth were baptized than Vietnamese adults. Adult worship attendance was down, so the new youth coming to the church for youth worship services were up compared to adult attendance. Of course, some adult members were worried that if the number of youth attending continued to rise, the youth would drain the budget and members from SVBC. However, only a few of them had this negative view.

Examples of the implications resulting from the implementation of this project include (1) two times, after joining in the youth activity events during the process, the staff viewed the youths' positive attitudes and thought about them and their future, and (2) two times, the Woman's Missionary Union (WMU) at a local church made a commitment to support the youth with whatever they needed in the future.

Implications for the Second Generation

The methodologies were very simple: Build a strong staff, teach the youth to evangelize "one by one" with the motto "tell your friends about Jesus" (see Appendix 8) using a "friend's relationship" (see Appendix 9) to convert them, and keep them join to the church. I was surprised to learn that the youth did not fear telling their friends about Jesus, they simply did not know how to do so. The Bible study, seminar, and implementation were intended to help them tell their friends about salvation and Jesus in order to evangelize them. I received positive feedback after practicing this during the implementation action process, and the youth wanted to do it again. In the process for the future, they will do the program "one friend at a time weekly." Each youth will share and tell one friend about Jesus during normal family or school activities.

The implementation of this project for the second generation event and worship service lasted two weeks, but the results reached far beyond the church's borders. This was the second largest Vietnamese youth-organized gathering to take place in Savannah. The greatest youth gathering was four years ago when the Savannah Vietnamese Association gathered one hundred youth. The Vietnamese population is one thousand people for the county, which includes several cities, with over five hundred inside the city borders.³ Seventy youth attending a worship service was a great turnout for a first-time event. Of course, keeping them coming back will be the responsibility of the youth staff and other leaders of Savannah Vietnamese Baptist Church. After the implementation of this project, the church realized that building an English worship service was within their reach, with some modifications to the process already applied.

One of the best results from training the youth in evangelism was the impact on their families. Many parents called me to indicate their surprise that their children were openly talking about church, salvation, and Jesus with their relatives; something they had never done before. Some of them asked church deacons to come to their homes to talk to their relatives who are not yet saved because they could not speak Vietnamese. Sometimes in a family, spouses or grandparents have a hard time listening to other adults, but they might listen to children expressing their emotions because they love them. They are more open-minded to listen when children and youth talk. So, a child's testimony may be of more help than an adult's testimony in the conversion of unsaved family members to Christianity.

Last, but not least, church leaders talked more openly about activities every week, as well as encouraged the youth to go to summer vacation Bible camp. The church continues to use Friday for activities as it had before. The church hopes that adding more testimonies to the Bible study time will help the youth learn to speak more openly about

³"Savannah Population and Demographics," accessed November 20, 2013, available from <http://savannah.areaconnect.com/statistics.htm>.

their own testimonies and share with others. In the past, events like Vacation Bible School and summer camp normally had fourteen to twenty youth participating each year, but the youth staff have already made plans for the coming summer to encourage youth to get more friends to come, with hopes of doubling the number attending.

Second generation Asian-American Christians are also impacting mainstream American evangelicalism, as Peter Wei-kung Wang's research suggests in his doctoral ministry project.⁴ I pray that this project will not only help my own church, but will also help others as they build a strong evangelical process to deal with the second generation, especially with all the differences between first generation ethnic churches and mainstream American churches, to save them before they are lost because of generation and language differences.

Conclusion

One can define the evangelical process in many ways. One learns and applies many different techniques that have been successful in the past; however, there are many other ways that evangelism can be implemented in separate situations and environments. Churches need to learn from their mistakes and change their thinking in order to achieve better results. The Vietnamese second generation is one of many special projects that can be applied in this decade and the next. Because the current immigrant population is high in America, it is an important time to evangelize the second generation before it fades away.

My wife and I have had a heart for the second generation for the last twelve years because our three children are second generation as well as most of the church's youth members. With our own children, we taught them, took them to ministries, and got them involved in everything church related, watching them go off to college and praying

⁴Peter Wei-kung Wang, "Moving beyond the Tension and Conflict between the First and Second Generation within the Chinese Immigrant Church in America" (D.Min. project, Gordon-Conwell Theological Seminary, 2010), 12.

for them every day. We also too care of the youth in the church (concerning their faith) more so than their parents did, raising them with love, teaching them the Bible, watching them leave the church, and move to college, and, in some situations, seeing them walk away from God for unknown reasons. Many of them were faithful and had very firm beliefs as youths. The only thing that may not have been done sufficiently was to provide them a deepness of faith in their heart language, English, so they could understand and meet Jesus while still young. The college environment is strong enough to drag them away from their first love.

This is just the beginning of the process of my passion for the second generation. I would like to research and study more about them, especially Vietnamese youth who do not grow up in the church family, and why some Christian youth walk away from faith after going to college. This will not be an easy path because of the variables; however, it may help many congregations that deal with the second generation in America. Many ethnic churches were initially established for the immigrant generation. Their services, activities, leadership, language, and style were from the old country, and, if needed, they were open to bilingual services for the second generation. They thought all this was good enough. Nevertheless, the differences are so great that some young people still leave the congregations.

I have received encouragement from my family, my children who are second generation, church members who deal with their youth, and many pastor friends—they have all motivated me to study beyond this research. So, the challenges of this project do not end with the completion of the requirements of this doctor of ministry degree. The challenges go parallel with the Vietnamese church because the second generation will continue to exist in the future, and their numbers will decrease in the future. The third or fourth generations will possibly adapt to the mainstream American church because many of them will mix by marriage and depart from their origins. Some third and fourth generation members may have second generation churches to join.

Working with and teaching the second generation about evangelism is an exhaustive task, with much more to study, research, and learn. The second generation will be an important generation as the first generation slows down; they will be the future church responsible for dealing with ethnic congregations. I pray that God will use me to continue in these endeavors.

APPENDIX 1

HỘI THẢO VỀ THẾ HỆ THỨ HAI: “THẾ HỆ THỨ HAI LÀ TƯƠNG LAI CỦA HỘI THÁNH VIỆT NAM”

⁴Chúng ta sẽ chẳng giấu các điều ấy cùng con cháu họ, Bèn sẽ thuật lại cho dòng dõi hậu lai những sự ngợi khen Đức Giê-hô-va, Quyền năng Ngài, và công việc lạ lùng mà Ngài đã làm. ⁵Ngài đã lập chứng có nơi Gia-cốp, Định luật pháp trong Y-sơ-ra-ên, Truyền dạy tổ phụ chúng ta phải dạy nó lại cho con cháu mình; ⁶Hầu cho dòng dõi hậu lai, tức là con cái sẽ sanh, Được biết những điều đó, Rồi phiến chúng nó truyền lại cho con cháu mình; ⁷Hầu cho chúng nó để lòng trông cậy nơi Đức Chúa Trời, Không hề quên các công việc Ngài, Song gìn giữ các điều răn của Ngài, ⁸Để chúng nó chẳng như tổ phụ mình, Là một dòng dõi cố chấp phản nghịch, Chẳng dọn lòng cho chánh đáng, Có tâm thần không trung tín cùng Đức Chúa Trời. (Thi-thiên 78:4-8)

I. PHẦN MỞ ĐẦU VÀ CẦU NGUYỆN

II. PHẦN NỘI DUNG

1. Tổng Quát Về Thế Hệ Thứ Hai

- Trên nước Mỹ (Thống kê năm 1990, chiếm 79%¹ tuổi trẻ Việt nam ở Mỹ, nhưng đến năm 2000 tăng lên chiếm 95-96% thanh thiếu niên VN,² cho nên sau 13 năm (2000-2013) gần nhưng con số này có thể lên đến 98%.
- Theo như điện thoại phỏng vấn nhiều Mục Sư có Hội Thánh tại Geogia, thì gần như Thanh Thiếu Niên là thế hệ thứ hai, con số có thể ước lượng lên đến 98% cho các em tuổi từ 4 đến 16 tuổi đang sinh hoạt Hội Thánh.

2. Thế Hệ Thứ Hai Tại Savannah

- Trong cộng đồng Việt Nam (tổng kết khoảng 150 em dưới 18 tuổi với 148 em là thế hệ thứ hai theo sự nghiên cứu của tác giả)³
- Trong Hội Thánh (22 em, toàn bộ các em là thế hệ thứ hai, theo ban Thanh Thiếu Niên HT Savannah)⁴

¹Min Zhou and Carl L. Bankston III, *Growing Up America: How Vietnamese Children Adapt to Life in the United States* (New York: Russell Sage, 2000), 6.

²Ibid., 4.

³Điện thoại phỏng vấn BCH Cộng Đồng Người Việt Quốc Gia tháng 5 ngày 16 năm 2013, và điện thoại phỏng vấn của tác giả vào tháng 5 năm 2013.

⁴Tài Liệu Lưu Trữ, Ban Thanh Niên HT Savannah, Quý 2 năm 2012. Savannah Vietnamese Baptist Church, Savannah.

3. Ngôn Ngữ Của Thế Hệ Thứ Hai

- 100% các em nói tiếng Anh (ngôn ngữ chính); trong đó có 20% nói cùng tiếng Anh và Việt nhưng không rành tiếng Việt, (phỏng vấn 20 em đi sinh hoạt thanh thiếu niên)
- 50% phụ huynh không thông hiểu các em qua tiếng Việt hay tiếng Anh (phỏng vấn 20 gia đình có con em đi sinh hoạt thanh thiếu niên)

4. Tương Lai Về Thế Hệ Thứ Hai

- Theo như thống kê của Cộng đồng, năm 2010 người dân Việt tại Savannah có khoảng 800 đến 1000 người (nhưng thống kê chính thức có 780 người), thì có khoảng đến 1/4 là các em tuổi từ 16 trở xuống sinh tại Mỹ.⁵
- 10 năm về sau: Thế hệ thứ hai sẽ chiếm 1/3 người Việt tại Savannah do số lượng sinh nhiều hơn là đời đến ở.
- Hiện nay, tổng số các em sinh hoạt thế hệ thứ hai (tin Chúa và thân hữu) là 28 em, trong khi Hội Thánh Savannah nhóm thờ phượng khoảng 30 người mỗi tuần chiếm 1/2 tổng số.
- Dự đoán 10 năm về sau: Thế hệ thứ hai sẽ chiếm 75% tín hữu Hội Thánh Savannah (các em sẽ tăng lên 40 em, người lớn sẽ giữ nguyên 30 người)
- 10 năm về sau: Số lượng làm lễ Báp Têm cho các em sẽ chiếm 80% trong Hội Thánh Savannah so năm 2013 có 3 em làm lễ Báp-têm so với 1 người lớn, năm 2012 có 2 em làm lễ báp-têm so với không có người lớn, năm 2011 có 4 em làm lễ báp-têm so với 3 người lớn.

5. Phát Triển Của Thế Hệ Thứ Hai

a) Phát triển chứng đạo cho tuổi trẻ

- Ủng hộ và phát triển sinh hoạt thanh thiếu niên chiều thứ sáu
- Tình nguyện tham gia giúp ban thanh niên chiều thứ sáu

b) Ủng hộ ban thanh niên thờ phượng tiếng Anh

- Giúp ban thanh niên chứng đạo sâu rộng
- Giúp ban thanh niên tổ chức thờ phượng
- Ủng hộ về thuộc thể và thuộc linh cho ban thanh niên

6. Hội Thảo

- a) Phát bản thăm dò trong hội thánh. 25 câu hỏi về cá nhân và cảm nghĩ nội dung liên quan đến phát triển thế hệ thứ hai. (Xin xem bản đính kèm bằng tiếng Việt)
- b) Tường trình về bản thăm dò đã thực hiện trong 25 câu hỏi do tác giả thực hiện từ các hội thánh khác. (Xin xem bản tiếng Anh)
- c) Hội thảo về:
 - Lý do cần phát triển ban thanh thiếu niên
 - Phương cách phát triển ban thanh thiếu niên
 - Giúp đỡ để ban thanh niên phát triển
 - Phụ giúp để ban thanh niên thờ phượng bằng tiếng Anh

III. PHẦN KẾT LUẬN

Thế Hệ Thứ Hai sẽ là tương lai của Hội Thánh Việt Nam

⁵Tài Liệu Lưu Trữ Bỏ Phiếu (Danh Sách Cộng Đồng), Cộng Đồng Người Việt Quốc Gia, năm 2010. Savannah Vietnamese Nationalist of Savannah, Savannah GA.

APPENDIX 2
CÂU HỎI HỘI THẢO

Đây là câu hỏi có thể trả lời của mức độ đồng ý / không đồng ý của mỗi câu hỏi, đánh dấu [X] trong các câu trả lời mong muốn.

- | | |
|---------------------------------|---|
| <input type="checkbox"/> 1=RĐÝ | = Rất đồng ý |
| <input type="checkbox"/> 2=ĐÝ | = Đồng ý |
| <input type="checkbox"/> 3=KÝK | = Trung tính, không chắc chắn, hoặc không ý kiến |
| <input type="checkbox"/> 4=KĐÝ | = Không đồng ý |
| <input type="checkbox"/> 5=RKĐÝ | = Rất không đồng ý |
| <input type="checkbox"/> 6=KAD | = Không biết câu trả lời hoặc không áp dụng với bạn |

1. Tôi tin vào Chúa Giêsu Christ là Đấng Cứu Rỗi của tôi .
1[] 2[] 3[] 4[] 5[] 6[]
2. Tôi tin rằng Kinh Thánh không sai lầm và không có lỗi .
1[] 2[] 3[] 4[] 5[] 6[]
3. Tôi tin rằng cầu nguyện là quan trọng nhất đối với đức tin Cơ Đốc .
1[] 2[] 3[] 4[] 5[] 6[]
4. Tôi tin rằng mọi Cơ Đốc nhân nên tham gia truyền giảng để cứu người hư mất.
1[] 2[] 3[] 4[] 5[] 6[]
5. Tôi sẽ tham gia vào nhà thờ nếu có một chương trình truyền giáo.
1[] 2[] 3[] 4[] 5[] 6[]
6. Tôi tin rằng nhà thờ của chúng ta có sự liên lạc tốt đẹp với cộng đồng.
1[] 2[] 3[] 4[] 5[] 6[]
7. Tôi tin rằng thế hệ của chúng ta không hiểu được giới trẻ bởi vì họ rất khác biệt .
1[] 2[] 3[] 4[] 5[] 6[]
8. Tôi tin rằng nhà thờ của chúng ta cần một ban ngành cho thanh niên và thế hệ trẻ riêng biệt.
1[] 2[] 3[] 4[] 5[] 6[]
9. Tôi tin rằng nhà thờ của chúng ta nên có một kế hoạch cho sự phát triển hội thánh trong tương lai dựa trên thế hệ mới như thanh niên nói tiếng Anh và thế hệ thứ hai của Việt Nam.
1[] 2[] 3[] 4[] 5[] 6[]
10. Tôi tin rằng nếu nhà thờ của chúng ta không có bất kỳ chương trình nói tiếng Anh cho các thế hệ mới cho thanh niên và thế hệ thứ hai của Việt Nam, thì sau đó chúng ta sẽ mất họ bởi vì họ không hiểu tiếng Việt trong nhà thờ khi nghe lời giảng hoặc học Thánh Kinh.
1[] 2[] 3[] 4[] 5[] 6[]

CÂU HỎI VỀ GIA ĐÌNH

11. Gia đình bạn có bao nhiêu người?

12. Bao nhiêu thanh niên, thiếu niên, hoặc trẻ em trong gia đình của bạn ?

13. Bao nhiêu thanh niên, thiếu niên, hoặc trẻ em trong gia đình của bạn và nói thông thạo (hiểu lời giảng) tiếng Việt Nam?

14. Bao nhiêu thanh niên, thiếu niên, hoặc trẻ em trong gia đình của bạn không thể nói được tiếng Việt nhưng sẽ đi đến nhà thờ nói tiếng Anh ?

15. Bao nhiêu người trẻ trong gia đình của bạn đã tốt nghiệp hoặc đang theo học một trường cao đẳng hoặc đại học?

16. Bạn , hoặc gia đình của bạn , hoặc anh chị em của bạn có bất kỳ xung đột hai nền văn hóa Việt Mỹ hoặc mâu thuẫn thể hệ (phong tục người Việt Nam và các em sống ở Mỹ) trong quá khứ?
 Có Không
- Nếu có, thì mức độ thường xuyên thực hiện điều này xảy ra?
 Thường xuyên Đôi khi Rất ít
17. Bạn có nghĩ rằng , nếu nhà thờ của bạn không cung cấp một ban ngành cho con em của bạn nói tiếng Anh, thì sớm hay muộn gì bạn không thể bắt con em bạn đi nhà thờ vì các em hoàn toàn không thể hiểu được bài giảng tiếng Việt?
 Tôi nghĩ rằng như vậy
 Tôi không nghĩ như vậy
 Tôi không chắc chắn
18. Bạn có nghĩ rằng trong hơn mười năm sau, con cháu của bạn không thể hiểu được Việt Nam và chỉ nói được tiếng Anh ?
 Tôi nghĩ rằng như vậy
 Tôi không nghĩ như vậy
 Tôi không chắc chắn

CÁC BAN NGÀNH VÀ TRUYỀN GIÁO

19. Trong hai năm qua, bao nhiêu lần bạn được tham gia vào các việc làm chứng cá nhân liên quan đến nhà thờ hay một chương trình truyền giáo và trực tiếp ra đi với các ban ngành trong nhà thờ để chia sẻ Phúc Âm ?
 [1-2] [3-6] [7+]
20. Trong hai năm qua, bao nhiêu lần bạn đã nói chuyện với trẻ em, thiếu niên con em của bạn, và những người trẻ tuổi (từ 17 đến 24) trong gia đình của bạn về đức tin Cơ Đốc, Kinh Thánh, hoặc hoạt động của Hội Thánh ?
 [1-2] [3-6] [7+]
21. Bạn có là thành viên tích cực tại nhà thờ của bạn và thường xuyên tham dự Trường Chúa Nhật và Thờ Phụng ngày Chúa Nhật ?
 Có Thỉnh thoảng Không
22. Bạn có tin vào việc rao giảng Tin Lành cho các em, thanh niên, và những người trẻ tuổi là trách nhiệm Chúa truyền dạy cho mọi Cơ Đốc Nhân?
 Có Không Tôi không chắc chắn
23. Bạn có nghĩ rằng Hội Thánh của bạn cần phải tập trung hơn vào trẻ em và thanh thiếu niên bởi vì nhà thờ đang thiếu hoạt động này bằng tiếng Anh?
 Có Không Tôi không chắc chắn
24. Nếu nhà thờ có một chương trình mới liên quan đến trẻ em và mục vụ giới trẻ thế hệ thứ hai, bạn có sẵn sàng tham gia vào chương trình mới này ?
 Có Không Tôi không chắc chắn
25. Xin vui lòng chia sẻ ý kiến, câu hỏi của bạn, và mối quan tâm về bất cứ điều gì liên quan đến hội thánh, nhà thờ, truyền giáo, trẻ em, thế hệ thứ hai và chương trình thanh niên hoặc bất kỳ thông tin khác liên quan đến phát triển Hội Thánh từ quan điểm của bạn :

Cảm ơn bạn đã tham gia và cầu xin Đức Chúa Trời chúc lành cho bạn và gia đình của bạn.

APPENDIX 3

SURVEY ON PERSONAL, FAMILY, YOUTH, AND FAITH RELATED ISSUES

Part 1: Personal Questions

This is the scale of the level of agreeing/disagreeing with each statement. Mark an [X] in the desired answer.

- SA = Strongly Agree
- A = Agree
- N = Neutral, uncertain, do not agree or disagree
- D = Disagree
- SD = Strongly Disagree
- NA = Unknown answer or not applicable to you

1. I believe in Jesus Christ as my Savior.
 SA A N D SD NA
2. I believe God inspired the Bible without any error.
 SA A N D SD NA
3. I believe praying is most important for Christian faith.
 SA A N D SD NA
4. I believe every Christian should be involved in a ministry to reach lost people.
 SA A N D SD NA
5. I will join the church if there is a program to reach out to evangelize.
 SA A N D SD NA
6. I believe our church has programs to reach out to the community.
 SA A N D SD NA
7. I believe our generation does not understand the youth because they are so different.
 SA A N D SD NA
8. I believe our church needs a ministry for the youth and younger generations.
 SA A N D SD NA
9. I believe our church should have a strategic plan for future church growth based on new generations, such as Vietnamese youth and Vietnamese second generation.
 SA A N D SD NA
10. I believe if our church does not have any English-speaking program for the new generation such as Vietnamese youth and Vietnamese second generation, then we will lose them because they do not understand Vietnamese language in the church.
 SA A N D SD NA

Part 2: General Questions

11. How many people are in your family? _____
12. How many youth, teenagers, or children are in your family? _____
13. How many youth, teenagers, or children are in your family that speak fluent Vietnamese? _____
14. How many youth, teenagers, or children are in your family that cannot speak the Vietnamese language but would go to a Vietnamese church? _____
15. How many younger persons in your family have graduated or are attending a college or university? _____
16. Have you, or your family, or your siblings had any culture gap conflicts or generation conflicts in the past?
 Yes No
If Yes, then how frequently does this happen?
 Regularly Sometimes Very little
17. Do you think that if your church does not offer a ministry for your children who speak English, then sooner or later you could not make them go to church because they may not understand the Vietnamese sermon?
 I think so I don't think so I am not sure
18. Do you think that in ten more years, your children or grandchildren may not understand Vietnamese and will speak only English?
 I think so I don't think so I am not sure

Part 3: Ministry and Evangelism Questions

19. In the last two years, how many times have you been involved in a church-related personal witnessing or evangelism program and directly contacted un-churched people to share the gospel?
 1-2 3-6 7+]
20. In the last two years, how many times have you talked to your children, youth, and younger people in your family about Christian faith, the Bible, or church activities?
 1-2 3-6 7+]
21. Are you an active member of your church and regularly attend Sunday school and Sunday worship?
 Yes No
22. Do you believe that evangelism to children, youth, and younger people should be given equal emphasis as other ministry in the church?
 Yes No I am not sure
23. Do you think that your church needs to focus more on children and youth because the church lacks this activity?
 Yes No I am not sure
24. If the church has a new program involving a children and youth ministry, are you willing to participate in this new program?
 Yes No I am not sure

25. Please share your ideas, questions, and concerns about anything related to church ministry, church evangelism, children and youth program, or any other information concerning church growth from your point of view:

Thank you for your participation, and may God bless you and your family.

APPENDIX 4

LỚP HỌC CHO HỘI THÁNH VIỆT NAM: “DẠY CON EM TRUYỀN GIẢNG”

I. PHẦN DẪN NHẬP

II. PHẦN NỘI DUNG

1. Trách Nhiệm Truyền Giảng Của Cha Mẹ

- Truyền Giảng là mệnh lệnh của Chúa Jêsus

Vậy, hãy đi dạy dỗ muôn dân và dạy họ giữ hết cả mọi điều mà ta đã truyền cho các ngươi hãy nhân danh Đức Cha, Đức Con, và Đức Thánh Linh mà làm phép báp-têm cho họ, và dạy họ giữ hết cả mọi điều mà ta đã truyền cho các ngươi. (Mat. 28:19-20a)

- Cầu nguyện cho giáo sĩ là trách nhiệm của mỗi người

Hãy nhờ Đức Thánh Linh, thường thường làm đủ mọi thứ cầu nguyện và nài xin. Hãy dùng sự bền đỗ trọn vẹn mà tỉnh thức về điều đó, và cầu nguyện cho hết thầy các thánh đồ. (Êph. 6:18)

- Trách nhiệm của cha mẹ đối với con em trong gia đình.

Hãy dạy cho trẻ thơ con đường nó phải theo; Dầu khi nó trở về già, cũng không hề lìa khỏi đó. (Châm 22:6)

Hỡi các người làm cha, chớ chọc cho con cái mình giận dữ, hãy dùng sự sửa phạt khuyên bảo của Chúa mà nuôi nấng chúng nó. (Êph. 6:4)

2. Trách Nhiệm Dạy Dỗ Của Cha Mẹ

- Dạy dỗ con em

Khá ân cần dạy dỗ điều đó cho con cái ngươi và phải nói đến, hoặc khi ngươi ngồi trong nhà, hoặc khi đi ngoài đường, hoặc lúc ngươi nằm, hay là khi chổi dậy. (Phục 6:7)

- Cầu nguyện cho con em

Xảy khi các ngày yến tiệc xong rồi, Gióp sai người đi dọn các con cái mình cho thanh sạch, thức dậy sớm, dâng của lễ thiêu tùy số chúng nó; vì người nói rằng: Dễ thường các con ta có phạm tội, và trong lòng từ chối Đức Chúa Trời chẳng. Gióp hằng làm như vậy. (Gióp 1:5)

- Thờ phượng trong gia đình

Cùng cho Áp-bi và người chị em, A-chíp, là bạn cùng đánh trận, lại cho Hội thánh nhóm họp trong nhà anh. (Phi-lê 1:2)

Bữa sau, Phao-lô đi với chúng ta tới nhà Gia-cơ; có hết thầy các trưởng lão nhóm họp tại đó. (Công 21:18)

3. Trách Nhiệm Thực Hành Của Cha Mẹ

- Sống đời sống gương mẫu

Vì ta đã làm gương cho các người, để các người cũng làm như ta đã làm cho các người. (Giăng 13:15)

- Làm gương đi truyền giảng

Đi đi, hãy chường mặt nơi đèn thờ, mà rao giảng cho dân chúng mọi lời này của sự sống. (Công 5:20)

- Làm gương đi làm chứng

Nhưng khi Đức Thánh Linh giáng trên các người, thì các người sẽ nhận lấy quyền phép, và làm chứng về ta tại thành Giê-ru-sa-lem, cả xứ Giu-đê, xứ Sa-ma-ri, cho đến cùng trái đất. (Công 1:8)

- Khuyến khích các em

Hỡi kẻ làm cha, chớ hề chọc giận con cái mình, e chúng nó ngã lòng chẳng. (Cô-lô 3:21)

III. PHẦN KẾT LUẬN

APPENDIX 5

GIẢNG LUẬN CHO HỘI THÁNH VIỆT NAM: “CẦN LÀM CHO THẾ HỆ TIẾP NỐI”

¹²Chớ để người ta khinh con vì trẻ tuổi; nhưng phải lấy lời nói, nét làm, sự yêu thương, đức tin và sự tinh sạch mà làm gương cho các tín đồ. ¹³Hãy chăm chỉ đọc sách, khuyên bảo, dạy dỗ, cho đến chừng ta đến. ¹⁴Đừng bỏ quên ơn ban trong lòng con, là ơn bởi lời tiên tri nhân hội trưởng lão đặt tay mà đã ban cho con vậy. ¹⁵Hãy sẵn sóc chuyên lo những việc đó, hầu cho thiên hạ thấy sự tấn tới của con. ¹⁶Hãy giữ chính mình con và sự dạy dỗ của con; phải bền đỗ trong mọi sự đó, vì làm như vậy thì con và kẻ nghe con sẽ được cứu. (I Ti-mô-thê 4:12-16)

I. PHẦN DẪN NHẬP

II. PHẦN NỘI DUNG

1. Dạy Dỗ

Hãy giữ chính mình con và sự dạy dỗ của con. (I Tim. 4:15a)

a) Làm Gương

... làm gương cho các tín đồ. (I Tim. 4:12c)

Hãy lấy mình con làm gương về việc lành cho họ, trong sự dạy dỗ phải cho thanh sạch, nghiêm tran.g (Tít 2:7)

b) Tinh Sạch

... đức tin và sự tinh sạch. (I Tim. 4:12b)

... để nghiệm thử những sự tốt lành hơn, hầu cho anh em được tinh sạch không chỗ trách được . . . làm cho sáng danh và khen ngợi Đức Chúa Trời. (Phi. 1:10-11b)

c) Bền Đỗ

... phải bền đỗ trong mọi sự đó. (I Tim. 4:16b)

Về phần con, con đã noi theo ta trong sự dạy dỗ, tánh hạnh, ý muốn, đức tin, nhịn nhục, yêu thương, bền đỗ của ta. (II Tim. 3:10)

2. Chăm Sóc

Hãy sẵn sóc chuyên lo những việc đó. (I Tim. 4:15a)

a) Khuyên Bảo

... khuyên bảo ... cho đến chừng ta đến. (I Tim. 4:13b)

... chớ bỏ sự nhóm lại như mấy kẻ quen làm, nhưng phải khuyên bảo nhau, và hề anh em thấy ngày ấy hầu gần chừng nào, thì càng phải làm như vậy chừng nấy. (Hêb. 10:25)

b) Tôn Trọng

Chớ để người ta khinh con vì trẻ tuổi. (I Tim. 4:12a).

... hầu cho sự thử thách đức tin anh em quý hơn vàng hay hư nát, dầu đã bị thử lửa, sanh ra ngợi khen, tôn trọng, vinh hiển cho anh em khi Đức Chúa Jêsus Christ hiện ra. (I Phi. 1:7)

c) Chăm Chỉ

Hãy chăm chỉ đọc sách, khuyên bảo, dạy dỗ. (I Tim. 4:13a)
Lời này là chắc chắn, ta muốn con nói quyết sự đó, hầu cho những kẻ đã tin Đức Chúa Trời lo chăm chỉ làm việc lành: đó là điều tốt lành và có ích cho mọi người. (Tit 3:8)

3. Trách Nhiệm

a) Tấn Phong

... bởi lời tiên tri nhân hội trưởng lão đặt tay mà đã ban cho con vậy. (I Tim. 4:14b)

Đang khi môn đồ thờ phượng Chúa và kiêng ăn, thì Đức Thánh Linh phán rằng: hãy để riêng Ba-na-ba và Sau-lô đứng làm công việc ta đã gọi làm. Đã kiêng ăn và cầu nguyện xong, môn đồ bèn đặt tay trên hai người, rồi để cho đi. Vậy, Sau-lô và Ba-na-ba đã chịu Đức Thánh Linh sai đi, bèn xuống thành Sê-lơ-xi, rồi từ đó đi thuyền đến đảo Chip-rơ. (Công 13:2-4)

b) Truyền Giảng

... vì làm như vậy thì con và kẻ nghe con sẽ được cứu (I Tim. 4:16b).
Vậy, những kẻ đã bị tan lạc đi từ nơi này đến nơi khác, truyền giảng đạo Tin Lành. (Công 8:4)

c) Khải Tượng

... hầu cho thiên hạ thấy sự tấn tới của con. (I Tim. 4:15b)
Vả, tại Đa-mách có một môn đồ tên là A-na-nia. Chúa phán cùng người trong sự hiện thấy rằng: Hỡi A-na-nia! Người thưa rằng: Lạy Chúa, có tôi đây. (Công 9:10)
Đang ban ngày, nhằm giờ thứ chín, người thấy rõ ràng trong sự hiện thấy có một vị thiên sứ của Đức Chúa Trời vào nhà mình và truyền rằng: Hỡi Cọt-nây! (Công 10:3)

III. PHẦN KẾT LUẬN

APPENDIX 6

YOUTH LEADERSHIP TRAINING: “HOW TO BECOME THE LEADER”

But they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint. (Isa 40:31)

I. PROGRAM INTRODUCTION

Bible Class Teaching (Friday, Youth Leader Training - 3 hours)

1. Class starts at 6:00 pm (finger food and drink supply) (10 min)
 - Open Prayer by youth staff.
2. Welcome the youth, introduce youth staff, and share names (30 min)
 - Ask the participants about an event, activity, or tradition
 - Invite sharing, allowing 30-60 seconds for each participant to tell others about why they joined this leadership training
 - Explain that there will be a seminar during the next section to get more in depth on the subject, “How to become a leader”
3. Main Class (120 min)
4. Break - dinner, cookie and soft drinks supplied (20 min)

II. HOW TO BECOME THE LEADER

1. A Youth Leader Must ...
 - a) Believe
But you, dear friends, by building yourselves up in your most holy faith and praying in the Holy Spirit (Jude 1:20).
 - b) Pray
Rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you (1 Thess 5:16-18).
 - c) Become a Servant
If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed (1 Tim 4:6).
2. Youth Leader Needs to . . .
 - a) Listen
So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God (Jas 1:19-20).
 - b) Lead
And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice (John 10:4).
 - c) Teach

These things command and teach (1 Tim 4:11).

d) Support

As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God (1 Pet 4:10).

e) Understand

A fool has no delight in understanding, but in expressing his own heart (Prov. 18:2).

He who has knowledge spares his words, and a man of understanding is of a calm spirit (Prov 17:27).

f) Encourage

Therefore comfort one another with these words (1 Thess 4:18).

Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers (Eph 4:29).

g) Counsel

Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another (Rom 15:14).

h) Motivate

Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord (1 Cor 15:58).

But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible" (Matt 19:26).

3. Youth Leaders Must . . .

a) Do first

For I have given you an example, that you should do as I have done to you (John 13:15).

b) Go first

And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice (John 10:4).

c) Do what they teach

Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you (1 Tim 4:16).

d) Sacrifice

And not only as we had hoped, but they first gave themselves to the Lord, and then to us by the will of God (2 Cor 8:5).

4. Youth Leaders Are . . .

a) God selected

You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you (John 15:16).

Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God (Rom 13:1).

b) God blessed

Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine (1 Tim 5:17).

c) God led

Then He appointed twelve, that they might be with Him and that He might send them out to preach (Mark 3:14).

III. CONCLUDE

- Refreshment, dinner, cookie and soft drinks supplied (20 min)

APPENDIX 7

YOUTH LEADERSHIP SEMINAR: “HOW TO WIN A FRIEND FOR GOD”

I. PROGRAM INTRODUCTION

Seminar and Open Discussion (Friday, Youth Leader Seminar - 3 hours)

1. Class starts at 6:00 pm (finger food and drink supply) (10 min)
 - Open Prayer by youth staff.
 - Welcome youth to Leadership Seminar
2. Welcome Youth to Seminar (20 min)
 - What will we discuss?
 - Why we need a seminar?
 - Explain the section “How to win a friend for God”
3. Main Class (120 min)
4. Break - dinner, cookie and soft drinks supplied (20 min)

II. HOW TO WIN A FRIEND FOR GOD

Explain each of the characteristic listed. What and why these objectives are necessary.

1. Youth Leaders Must . . .
 - (a) Believe (Why must a leader believe?)
 - (b) Pray (Why must a leader pray?)
 - (c) Become a Servant (Why must a leader must a servant?)
2. Youth Leaders Need to . . .
 - (a) Listen (Why must a leader listen?)
 - (b) Lead (Why must a leader lead?)
 - (c) Teach (Why must a leader be a teacher?)
 - (d) Support (Why must a leader support other?)
 - (e) Understand (Why must a leader understand?)
 - (f) Encourage (Why must a leader encourage?)
 - (g) Counsel (Why must a leader become a counselor?)
 - (h) Motivate (Why must a leader be a motive others?)
3. Youth Leaders Must . . .
 - (a) Do first (Why must a leader do first before others?)
 - (b) Go first (Why must a leader go first before others?)
 - (c) Do what they teach (Why must a leader do what teach?)
 - (d) Sacrifice before someone else (Why must a leader sacrifice first before others?)

4. Youth Leaders Are . . .

- (a) God selected (What does it mean that God selects?)
- (b) God blessed (Why does God bless leaders?)
- (c) God led (Why must leader let God lead?)

III. CONCLUDE

- Refreshment, dinner, cookie and soft drinks supplied (20 min)

APPENDIX 8

GIẢNG LUẬN CHO HỘI THÁNH VIỆT NAM: “GÓP PHẦN TRUYỀN GIẢNG CHO THANH THIẾU NIÊN”

¹⁹Vả, tôi mong rằng nhờ ơn Đức Chúa Jêsus, kíp sai Ti-mô-thê đến cùng anh em, để tôi phiên tôi, tôi nghe tin anh em, mà được yên lòng.²⁰Thật vậy, tôi không có ai như người đồng tình với tôi để thật lòng lo về việc anh em: ²¹ai nấy đều tìm lợi riêng của mình, chớ không tìm của Đức Chúa Jêsus Christ. ²²Nhưng anh em đã biết sự trung tín từng trái của người; và biết người là trung thành với tôi về việc Tin Lành, như con ở với cha vậy. ²³Nên tôi mong sai người đến nơi anh em liền, vừa khi tôi sẽ rõ sự tình tôi ra thế nào; ²⁴tôi lại có lòng trông cậy này trong Chúa, là chính mình tôi không bao lâu sẽ đến. (Phi-líp 2:19-24)

I. PHẦN DẪN NHẬP

II. PHẦN NỘI DUNG

1. Vì Lợi Ích Cho Chúa

- Đừng tìm lợi ích riêng
Ai nấy đều tìm lợi riêng của mình, chớ không tìm của Đức Chúa Jêsus Christ. (Phi. 2:21)
... hãy như tôi gắng sức đẹp lòng mọi người trong mọi việc, chẳng tìm ích lợi riêng cho mình, nhưng cho phần nhiều người, để họ được cứu. (I Côr. 10:33)
- Chỉ vì Chúa Jêsus
Vả, tôi mong rằng nhờ ơn Đức Chúa Jêsus ...người là trung thành với tôi về việc Tin Lành. (Phi. 2:19a, 22b)
Kẻ giữ ngày là giữ vì Chúa; kẻ ăn là ăn vì Chúa, vì họ tạ ơn Đức Chúa Trời; kẻ chẳng ăn cũng chẳng ăn vì Chúa, họ cũng tạ ơn Đức Chúa Trời. (Rôm. 14:6)

2. Vì Tương Lai Của Hội Thánh

- Thật lòng lo cho Hội Thánh
Thật vậy, tôi không có ai như người đồng tình với tôi để thật lòng lo về việc anh em. (Phi. 2:20)
Tôi lo cho anh em, e tôi đã làm việc luống công giữa anh em. Hỡi anh em, tôi xin anh em hãy giống như tôi; vì tôi cũng như anh em. (Gal. 4:11-12a)
- Thật lòng trông cậy
... kíp sai Ti-mô-thê đến cùng anh em, để tôi phiên tôi, tôi nghe tin anh em, mà được yên lòng. (Phi. 2:19b)
Vậy, anh em hãy bền chí như thể thất lưng, hãy tiết độ, lấy sự trông cậy trọn vẹn đợi chờ ơn sẽ ban cho mình trong khi Đức Chúa Jêsus Christ hiện ra. (I Phi. 1:13)

3. Vì Trách Nhiệm Của Cha Mẹ

- Thật lòng lo cho con cháu

Biết người là trung thành với tôi về việc Tin Lành, như con ở với cha vậy. (Phi. 2:22c)

Khi Đức Chúa Trời hứa cùng Áp-ra-ham, và vì không thể chỉ Đấng nào lớn hơn, nên Ngài chỉ chính mình Ngài mà thề với người rằng: Chắc ta sẽ ban phước cho ngươi nhiều, và khiến hậu tự ngươi sanh sản đông thêm. Ấy, Áp-ra-ham đã nhịn nhục đợi chờ như vậy, rồi mới được điều đã hứa. (Hêb. 6:13-15)

- Biết rằng mình sẽ qua đi

... vừa khi tôi sẽ rõ sự tình tôi ra thế nào. (Phi. 2:23b)

Kẻ giàu cũng hãy khoe mình về phần đê hèn, vì người sẽ qua đi như hoa cỏ (Gia 1:10).

... song ngày mai sẽ ra thế nào, anh em chẳng biết! Vì sự sống của anh em là chi? Chẳng qua như hơi nước, hiện ra một lát rồi lại tan ngay. (Gia 4:14)

III. PHẦN KẾT LUẬN

APPENDIX 9

YOUTH EVANGELISM TRAINING: “YOUR LIFE AFFECTS OTHERS, YOUR WORD SAVES ANOTHER”

So shall My word be that goes forth from My mouth; It shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it.
(Isaiah 55:11)

I. CLASS INTRODUCTION

Bible Class (Friday, Youth Evangelize Class - 3 hours)

1. Class starts at 6:00 pm (finger food and drink supply) (10 min)
 - Open Prayer by youth staff.
 - Welcome youth to Evangelize Class
2. Welcome Youth to Class (20 min)
 - What will we learn about?
 - Why we need to evangelize?
 - Explain the section “Your Life Affects Other, Your Word Saves Another”
3. Main Class (120 min)
4. Break - dinner, cookie and soft drinks supplied (20 min)

II. YOUR LIFE AFFECTS OTHER; YOUR WORD SAVES ANOTHER

1. Youth as personal witnesses
 - (a) What is a personal witness?
 - Bear witness for Jesus
But the following night the Lord stood by him and said, “Be of good cheer, Paul; for as you have testified for Me in Jerusalem, so you must also bear witness at Rome” (Acts 23:11).
 - See and testify
And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe (John 19:35).
 - Testimony of the Truth
This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true (John 21:24).
 - (b) Why must we witness?
 - Because that is Jesus’s commandment
Go therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit

(Matt 28:19).

And go, get to the captives, to the children of your people, and speak to them and tell them, 'Thus says the Lord God,' whether they hear, or whether they refuse" (Ezek 3:11).

c) What did Jesus teach about personal witnessing?

And you also will bear witness, because you have been with Me from the beginning (John 15:27).

But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me [a] in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8).

(d) Who must do witnessing?

Everyone need does.

Demetrius has a good testimony from all, and from the truth itself. And we also bear witness, and you know that our testimony is true (3 John 1:12).

2. How could we witness?

- Read the Bible to know God's will
- Pray for God's strength
- Write down what we will tell others

3. What we would do to personally witness?

- Just tell what you know
- Just tell what you received
- Just tell what you learned
- Just tell the truth about Jesus

4. Who we could share with?

- Your friend, your classmate, your neighbor
- Your brother, sister, cousin, family
- Everyone

5. What we do after testimony?

- Let your youth leader know
- Let their family know
- Follow them when they come
- Talk to them so they not feel as a stranger

III. CONCLUDE

- Refreshment, dinner, cookie and soft drinks supplied (20 min)

APPENDIX 10

YOUTH EVANGELIZE SEMINAR: “HOW TO INVITE YOUR FRIEND”

The Institute for American Church Growth asked over 10,000 church-goers this question: What was responsible for your coming to Christ and this church?
“79% A friend or relative invited me.”¹

I. SEMINAR INTRODUCTION

Seminar and Open Discussion (Friday, Youth Evangelize Class - 3 hours)

1. Seminar starts at 6:00 pm (finger food and drink supply) (10 min)
 - Open with prayer by youth staff.
 - Welcome youth to evangelizing seminar
2. Welcome Youth to Seminar (20 min)
 - What will we discuss?
 - Why do we need discussion before going out to evangelize?
 - Explain the section “How to Invite Your Friends”
3. Main Class (120 min)
4. Break - dinner, cookie and soft drinks supplied (20 min)

II. HOW TO INVITE YOUR FRIEND

1. Introduction

Have you noticed that several of the apostles were related by blood? Andrew leads Peter to Christ (John 1:40, 41). Philip brings Nathaniel to Jesus (John 1:43-46).

Paul converted Priscilla and Aquila (Acts 18:1-3; 25-26). When you examine the account, the initial contact was work, both being tentmakers by trade.

¹The Institute for American Church Growth, “How to Reach Unchurch People in Your Community,” accessed September 2013, <http://www.churchgrowth.net/seminars/presentations.htm>.

The woman at the well in John 4:28-30; 39-42 brought much of the city out to meet Jesus after he intrigued her. Evidently, she had quite a circle of influence!

In this chapter, we will learn how to invite a friend to go to church.

2. Review what we learned in the class.
3. Review what we discussed in the seminar.
4. Where and who are your friends? (Divide to groups to discuss)
 - Where you could get your friends
 - Who you could contact for witnessing
 - Make a list of all your friends
 - Pray for them
5. What should you say when you meet your friend? (group discussion)
 - Normal daily conversation - friendly conversation
 - Witness conversation - testimony
 - Discuss conversation and be open to any questions
6. When you invite them goes to Friday activities, tell them . . .
 - It is fun
 - There are many good friends at the church
 - It is a good environment
 - Church youth activities are a good influence on their life

III. CONCLUDE

Refreshment, dinner, cookie and soft drinks supplied (20 min)

APPENDIX 11

YOUTH EVANGELISM PRACTICE: “INVITE YOUR FRIEND TO YOUTH ACTIVITIES”

So shall My word be that goes forth from My mouth; It shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it (Isa 55:11).

I. SEMINAR INTRODUCTION

Seminar and Open Discussion (Friday, Youth Evangelize Class - 3 hours)

1. Seminar starts at 6:00 pm (finger food and drink supply) (10 min)
 - Open Prayer by youth staff.
 - Welcome youth to evangelize seminar
2. Welcome Youth to Seminar (20 min)
 - What will we discuss?
 - Why we need discussion before going out to evangelize?
 - Explain the practice section “Invite Your Friend to Youth Activities”
3. Main Class (120 min)
4. Break - dinner, cookie and soft drinks supplied (20 min)

II. TAKE YOUR FRIEND TO YOUTH ACTIVITIES

Seminar to discuss about the class lessons and practice

1. Personal witness
 - What is personal witnessing?
Review 3 points in class lesson
 - Why we must witness?
Review why we witness in Matthew 28:19 & Ezekiel 3:11
 - What does the Bible and Jesus teach about personal witnessing?
Review John 15:27 and Acts 1:8
 - Who must witness?
Everybody need does. Review 3 John 1:12

2. How can we witness?
 - Where do receive knowledge of personal witnessing?
From the Bible: Read 2 Timothy 3:16
 - Where do you get the strength?
From God: Read Philippians 4:13
 - How do you prepare?
Pray: Read 2Timothy 1:14
3. What should we do?
 - How to tell others what you know?
 - How to tell others about what you already have?
 - How to share what you have learned?
 - How to tell others the truth about Jesus?
4. Who can we share with?
 - Your friends, your classmate, your neighbor
 - Your brother, sister, cousin, family
 - Everyone
5. What do we do after giving a testimony and your friend wants to come?
 - Let your youth leader knows
 - Let their family know
 - Follow them when they come
 - Talk to them so they do not feel like a stranger

III. CONCLUDE

- Refreshment, dinner, cookie and soft drink supply (20 min)

APPENDIX 12

THREE-WEEK TRIAL OF ENGLISH-SPEAKING WORSHIP SERVICE

I. FIRST WEEK: INVITE YOUR FRIEND TO YOUTH ACTIVITY

Youth Evening Outreach

- 5:30 p.m. - Start roll call, Staff meeting and pray.
- 5:45 p.m. - Eat dinner.
- 6:30 p.m. - Driver takes each group to their friend's house.
- 7:00 p.m. - Visit indicates that friends (group of three), be friendly and ask them to join the Youth Activity.
- 8:30 p.m. - All youth will be picked up by dedicated driver.
- 9:00 p.m. - Meeting and report activity
- 9:30 p.m. - All youth go home.

II. SECOND WEEK: YOUTH ACTIVITIES

- 5:30 p.m. - Start roll call, Staff meeting and prayer
- 5:45 p.m. - Dedicated driver goes with youth to pick up friends
- 6:00 p.m. - Activities (break, snacks, finger food for all youth)
- 6:30 p.m. - Activities
 - Ping-Pong/tennis table contest (group 1)
 - Racquetball contest (group 2)
 - Water balloon contest (group 3)
 - GAME player: Dancing contest (for girls) (group 4)
 - GAME player: Drawing contest (for children) (group 5)
- 8:30 p.m. - Bible Drill contest
- 9:00 p.m. - Give out small awards, pray, and dismiss.
- 9:30 p.m. - Staff meeting, conclude.

III. THIRD WEEK: YOUTH CHRISTIAN MUSIC & WORSHIP NIGHT

- 5:30 p.m. - Start roll call, Staff meeting, and prayer
- 5:45 p.m. - Driver goes with youth to pick up friends
- 6:30 p.m. - Activities (Break candy, drink, cookie provided)
- 7:00 p.m. - Christian Music Worship Night
 - a) Open Christian Music Instrumentation (4 min)
 - b) Program Open with prayer (3 min)
 - c) Special Christian Contemporary Song
 - Solo (4 min)
 - Group song by “The Boy of Savannah” (4 min)
 - d) Bible Reading by the youth (3 min)
 - e) Sharing by Guest Speaker (20 min)
 - f) Savannah Youth Choir
 - Hymnal Song (4 min)
 - Christian song (4 min)
 - g) Testimony from youth (10 min)
 - h) Hymnal song, congregation (4 min)
 - i) Close with prayer by youth Staff (2 min)
 - k) Refreshments of finger food by SVBC Women Group.
 - l) Staff meeting and conclude.

APPENDIX 13

CONCLUSION AND EVALUATION

I. REVIEW AND REPORT TO THE CHURCH OF THIS PROJECT

1. Report to the Savannah Vietnamese Baptist Church
 - a) Statistics of survey and data poll
 - b) Report on the past youth activities and projections of trial
 - c) Report on class, the evangelism seminar, and worship night
 - d) Introduces new youth staff member and new youth members
2. Proposal of future youth plan and activities
 - a) Keep youth evangelism program every month
 - b) Keep youth worship every month
 - c) Continue with the youth activities every week with more activities

II. WRITE THE REPORT TO CONCLUDE THE PROJECT

1. Review all data and write report.
2. Write the chapter 4 of the project

APPENDIX 14

CONSENT FORM

Agreement to Participate

The research in which you are about to participate is designed to assist the pastor of the Vietnamese Baptist Church in Savannah, Georgia, in developing an evangelism technique to facilitate church growth and assist the congregation in understanding the second generation and the adolescent members of the church. Pastor Truc Phan is conducting this research in partial fulfillment of the requirements for the degree of Doctor of Ministry at The Southern Baptist Theological Seminary in Louisville, Kentucky. As part of this research, you will be asked to reveal some of your beliefs and perceptions of the Vietnamese Baptist Church, missions, evangelism, and church growth as well as your knowledge of the second generation. Any information provided will be held in strict confidence. Your name and responses will remain anonymous. Your participation in this study is voluntary, and you are free to withdraw at any time. Please read each item carefully before you respond. There is no “right” or “wrong” answer. By completing the interview process and signing your name below, you are giving informed consent for the use of your responses in this research. You are not obligated to give your name. You can fill out the survey anonymously. Please answer all questions and fill in the date.

Name: _____

Date: _____

Please answer honestly. This is about what you believe. Please read each statement carefully and respond accordingly. Remember, there is no “right” or “wrong” answer. Thank you for participating in this survey.

APPENDIX 15

OUTLINE OF THE TRAINING SESSIONS FOR THE DEVELOPMENT AND IMPLEMENTATION OF THE PROJECT

A. The Vietnamese Section

- Session 1: The second generation is the future of the Vietnamese church
Appendix 1
- Session 2: Lead the second generation to evangelize
Appendix 4
- Session 3: Help the second generation to evangelize
Appendix 5

B. Second Generation Leader Section

- Session 1: Teach youth to become leaders
Appendix 6
- Session 2: Organize youth leaders for evangelism
Appendix 7
- Session 3: Help the second generation to evangelize
Appendix 8

C. Second Generation Youth Section

- Session 1: Teach youth to evangelize
Appendix 9
- Session 2: Seminar for youth evangelism
Appendix 10
- Session 3: Practice in the outreach program
Appendix 11

D. Second Generation Evangelize Section

- Session 1: Invite friends to youth activities
- Session 2: Organize youth activities night
- Session 3: Youth worship music program
(Appendix 12)

APPENDIX 16

RESULTS OF SURVEY ON PERSONAL, FAMILY,
YOUTH, AND FAITH-RELATED ISSUES

Local church pastors randomly distributed surveys to 150 people several Vietnamese congregations, including Savannah Vietnamese Baptist Church - 122 survey returned

Table 1. Part 1 survey results: Personal questions

Question	YES	NO or N/A
1. I believe in Jesus Christ as my Savior.	118	4
2. I believe God inspired the Bible without any error.	112	10
3. I believe praying is most important for Christian faith.	110	12
4. I believe every Christian should be involved in a ministry to reach lost people.	96	26
5. I will join the church if there is a program to reach out to evangelize.	68	54
6. I believe our church has programs to reach out to the community.	101	21
7. I believe our generation does not understand the youth because they are so different.	76	46
8. I believe our church needs a ministry for the youth and younger generations.	88	34
9. I believe our church should have a strategic plan for future church growth based on new generations such as Vietnamese youth and Vietnamese second generation.	52	70
10. I believe if our church does not have any English-speaking program for the new generations, such as Vietnamese youth and Vietnamese second generation, then we will lose them because they do not understand Vietnamese language in the church.	98	24

Table 2. Part 2 survey results: General questions

Question	AVG.	TOTAL
11. How many people are in your family?	5.5*	659*
12. How many youth, teenagers, or children are in your family?	3.2^	383
13. How many youth, teenagers, or children are in your family and speak fluent Vietnamese?	0.8^	93
14. How many youth, teenagers, or children are in your family who cannot speak the Vietnamese language but would go to a Vietnamese church?	1.9^	228
15. How many younger persons in your family have graduated or are attending a college or university?	2.1^	254
16. Have you, or your family, or your siblings had any culture gap conflicts or generation conflicts in the past?	3.1^	370
Question	YES	NO or N/A
17. Do you think that if your church does not offer a ministry for your children who speak English, then sooner or later you could not make them go to church because they may not understand the Vietnamese sermon?	96	26
18. Do you think that in ten more years, your children or grandchildren may not understand Vietnamese fluently and will speak more English?	102	20

Note. Over 119 families are represented by these 122 surveys. Average number of people in each family was 5.5.

Table 3. Part 3 survey results: Ministry and evangelism questions

Question	AVG.	TOTAL
19. In the last two years, how many times have you been involved in the church-related personal witness or evangelism program and directly contacted un-churched people to share the gospel?	2.1*	1450 for 659
20. In the last two years, how many times have you talked to your children, youth, and younger people in your family about Christian faith, the Bible, or church activities?	1.6*	195 for 659
21. Are you an active member of your church <u>and</u> regularly attend Sunday school <u>and</u> Sunday worship?	17%	114^
22. Do you believe that evangelizing for children, youth, and younger people should be given equal emphasis as other ministries in the church?	12.5%	82^
23. Do you think that your church needs to focus more on children and youth because the church lacks this activity?	15.5%	102^
24. If the church has a new program involving a children and youth ministry, are you willing to participate in this new program?	17.6%	116^

Note. Item 23 and 24 are the average in the last two years of 659 people.

APPENDIX 17
YOUTH SURVEY

Table 4. Savannah Vietnamese Baptist Church youth survey with results

Question	YES	NO or N/A
1. Do you speak Vietnamese and understand Vietnamese sermons in the church?	2	30
2. Do you speak Vietnamese and understand your parents?	6	26
3. Do you use both Vietnamese and English at home?	29	3
4. Do you use Vietnamese with your friends, classmates, or friends in the church?	1	31
5. Do you speak English with your grandparent, uncle, aunt, etc... other than your parent?	14	18
6. Does your parent speak English with you more than 50% at home?	22	10
7. Do you read and write Vietnamese language?	0	32
8. Do you have any pressure from your parents about homework, school, or grades?	28	4
9. Were you born here (in America)?	31	1
10. Do you have an English name on your birth certificate?	24	8
11. Do you use and refer to an English name more than Vietnamese name?	32	0
12. Do you see any difference when communicating with Vietnamese and American friends?	32	0

Note. Results of the project writer's interview included 32 youth, ages 8 to 20, on April 2013 in Savannah Vietnamese Baptist Church

Table 5. Savannah metro Vietnamese youth survey with results

Question	YES	NO or N/A
1. Do you speak Vietnamese and understand Vietnamese sermons in the church or in the faith based temple?	2	14
2. Do you speak Vietnamese and understand your parents?	8	8
3. Do you use both Vietnamese and English at home?	14	2
4. Do you use Vietnamese with your friends or classmates?	2	14
5. Do you speak English with your grandparent, uncle, aunt, etc... other than your parent?	8	8
6. Do your parents speak English with you more than 50% at home?	12	4
7. Do you read and write Vietnamese language?	1	15
8. Do you have any pressure from your parents about homework, school, or grades?	12	4
9. Were you born here (in America)?	14	2
10. Do you have an English name on your birth certificate?	10	6
11. Do you use and refer to an English name more than a Vietnamese name?	14	2
12. Do you see any difference when communicating with Vietnamese and American friends?	15	1

Note. The project writer sent out 40 surveys to Vietnamese youth, age 10 to 20 in the community Savannah, Georgia. The surveys were returned between May and June 2013

APPENDIX 18

KEY BIBLE VERSES FOR YOUTH EVANGELISM

GOD

- Psalm 19:1 “The heavens declare the glory of God, and the sky above proclaims his handiwork.”
- Revelation 4:11 “Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created.”
- Matthew 22:37-38 “And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment.”“
- Leviticus 19:2 “Speak to all the congregation of the people of Israel and say to them, You shall be holy, for I the Lord your God am holy.”

REBELLION

- Isaiah 59:2 “but your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear.”
- Isaiah 53:6 “All we like sheep have gone astray; we have turned—every one—to his own way; and the Lord has laid on him the iniquity of us all.”
- Romans 3:23 “for all have sinned and fall short of the glory of God.”
- Romans 6:23 “For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.”
- Hebrews 9:27 “And just as it is appointed for man to die once, and after that comes judgment,”
- Matthew 10:28 “And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell.”

ATONEMENT

- John 3:16 “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.”
- Luke 19:10 “For the Son of Man came to seek and to save the lost.”
- Romans 5:8 “but God shows his love for us in that while we were still sinners, Christ died for us.”
- 1 Peter 2:24 “He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.”
- Isaiah 53:5 “But he was wounded for our transgressions; he was crushed for our

iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed.”

1 Peter 3:18 “For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit,”

2 Corinthians 5:21 “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.”

John 3:36 “Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.”

CONVERSION

John 3:3 “Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.”“

John 1:12 “But to all who did receive him, who believed in his name, he gave the right to become children of God,”

Acts 16:31 “And they said, “Believe in the Lord Jesus, and you will be saved, you and your household.”

Romans 10:9 “Because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.”

Romans 10:13 “For “everyone who calls on the name of the Lord will be saved.”“

Matthew 11:28 “Come to me, all who labor and are heavy laden, and I will give you rest.”

John 14:6 “Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me.”“

Acts 4:12 “And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.”

Luke 13:3 “No, I tell you; but unless you repent, you will all likewise perish.”

Isaiah 55:7 “let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord, that he may have compassion on him, and to our God, for he will abundantly pardon.”

1 John 1:9 “If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”

Isaiah 1:18 “Come now, let us reason together, says the Lord: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool.”

2 Corinthians 6:2 “For he says, “In a favorable time I listened to you, and in a day of salvation I have helped you.” Behold, now is the favorable time; behold, now is the day of salvation.”

Revelation 3:20 “Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me.”

Ephesians 2:8-9 “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast.”

ETERNAL LIFE

John 10:10 “The thief comes only to steal and kill and destroy. I came that they may have

life and have it abundantly.”

John 6:37 “All that the Father gives me will come to me, and whoever comes to me I will never cast out.”

1 John 5:12-13 “Whoever has the Son has life; whoever does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God that you may know that you have eternal life.”

Romans 8:16 “The Spirit himself bears witness with our spirit that we are children of God,”

John 5:24 “Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.”

2 Corinthians 5:17 “Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.”

2 Timothy 1:12 “Which is why I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that Day what has been entrusted to me.”

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ABSTRACT

DEVELOPING AN EFFECTIVE EVANGELISM STRATEGY FOR THE SECOND GENERATION OF THE SAVANNAH VIETNAMESE BAPTIST CHURCH, SAVANNAH, GEORGIA

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This dissertation explains the implementation of a strategy in evangelism and church growth for the second generation. Chapter 1 provides the purpose, goals, rationale, definitions, limitations, and research methodology. It includes the context of the Vietnamese refugees, immigrants, and the second generations, as well as the history of Savannah Vietnamese Baptist Church in Savannah, Georgia.

Chapter 2 presents the biblical and theological foundation for the second generation to do evangelism, which includes Old and New Testament characters who were involved in second-generation evangelism, the way Jesus worked with the second generation, and some of the history after the time of the apostles.

Chapter 3 provides a cross-cultural explanation for the project, mainly providing information about the Vietnamese people and their culture. It also deals with Eastern and indigenous religions, backgrounds, and the differences in worldviews between America and Vietnam, including the conflicts between the generations.

Chapter 4 describes the development and implementation of the project, which covers three major sections: the Vietnamese seminar and teaching, second generation training and evangelizing, and the how the project was implemented.

Chapter 5 presents an evaluation of the project. This chapter includes an evaluation of goals, strategy, the project's strengths and weaknesses after

implementation, implication of the project applied to Savannah Vietnamese Baptist Church, and improvements for future application to other congregations that may have a similar situation.

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