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Seeking a New Paradigm for Youth Ministry of Waegwan Abbey, South Korea

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The monks of Waegwan Abbey have proclaimed the Good News of the Lord Jesus Christ through monastic life based on the teachings of St. Benedict. They have played various roles in the monastery: artists of stained glasses; goldsmiths making sacred things such as chalices, patens, ciboriums, tabernacles, and monstrances; butchers making sausage in the German style; farmers growing various vegetables and rice; carpenters making things for the chapel such as an altar, chairs, an ambo, candlesticks and a cross; and publishers proclaiming the Good News to the world through various theological books. Through their activities in various fields, Benedictines of Waegwan are serving as the foundation of the Church, the people of God. In particular, Waegwan Abbey has operated and managed several secondary schools: Soon-shim boys' middle school, Soon-shim boys' high school, Soon-shim girls' middle school, and Soon-shim girls' high school.[1] In 1936, when the Japanese empire ruled Korea as a colony, a French diocesan priest, Rev. Roberto Richard, founded Soon-shim girls' elementary institute in Waegwan for girls who missed the opportunity of education because they lived in a rural area, and were   female and Korean. Since the independence of Korea in 1945, it has developed in both scale and quality such as the transition to secondary school and the establishment of a boys' school due to the aid and donations of the faithful. After the Korean War, Waegwan Abbey, which settled in this area, took over the schools at the request of those wishing to be managed by

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1. The word "Soon-shim" means Pure Heart or Purity of Heart in Korean.

a larger organization in 1955. In the 1970s, the schools were separated into middle and high schools and further expanded in scale. Since then the schools have been operating in their current status.

I. Descriptive Empirical Task

Through administering schools, Waegwan Abbey has been investing in the educational growth of young people around the monastery centered in Waegwan. Soon-shim schools also have grown in size and have become the representative educational institutions in the region. Even though   they seem to have developed externally, when   seen from the viewpoint of youth ministry, some severe problems are   revealed. There are currently 850 students in the boys' school and 800 students in the girls' school. There are restrictions on the choice of school in Korea. In other words, not all the students in the Soon-shim schools came to this school because they wanted to. The proportion of Catholics in Korea is 11 percent, and that of Gyeongsangbuk-do Province where Waegwan is located is 9 percent. The proportion of Catholics among Soon-shim's students is also less than 10 percent. Among the non-believers, the number of students who have participated in the RCIA program has not exceeded ten students per school per year. In addition, religious activities called "Cell" are currently being established in group activities. It is also participated in only by some students. There is a limit to making students' attitudes and mindsets as Christians in school. That is, Christian discipleship of students is not effectively formed through various classes or activities in the school.

This problem leads to the following questions:

- What does the Christian discipleship of students mean correctly?
- Why should Soon-shim school form students' Christian discipleship?
- Is the low percentage of Catholic students the only cause of this problem?
- What are the root causes of this problem?
- How should Waegwan Abbey and Soon-shim schools approach this problem?
- What should they do to improve this situation and solve this problem?
- What should their efforts focus?

By finding answers to these questions, Waegwan Abbey and Soon-shim schools can solve this problem. So, this paper will identify the roles and tasks of a Catholic school, and then will suggest a new paradigm that Waegwan Abbey as the management institution of Soon-shim schools should seek and pursue for youth ministry.

Before the earnest observation, this paper seeks to explore why Waegwan Abbey should have a new perspective and pay attention to youth ministry through the operation of Soon-shim schools. There are two main reasons. The first reason is that though Soon-shim schools have problems in the present situation, they can provide a breakthrough for the youth ministry of the Korean Catholic Church through a new paradigm. By the mid-1990s in the Korean Catholic Church, the pastoral care toward the youth was regarded as mainly the catechetical class in Sunday school. Since the late 1990s, the diversity of programs such as summer camps or retreats, the increasing use of entertainment elements preferred by young people, and the activities of youth organizations have begun to expand. Since the mid-2000s, many programs have lost their vitality, and the development of new programs has been required continuously. Many methods have appeared, but it is not easy to attract the attention of the young generation to the church because of the splendor and exciting elements of the mass media. Therefore, new methods should be attempted in ministry in schools, where young people spend the most time. In particular, the new paradigm in the management of the Catholic school can

provide an alternative to the difficulties in the parish church or the dioceses of the Korean Catholic Church.

The second reason why a new perspective is needed is that young people are important beings. Adolescence is a transitional period from an immature child to a mature adult, with psychological, social, and mental changes as well as physical maturation. And young people have unlimited development possibilities and can be the protagonists who will lead the future society. So, some people used to insist that the State should provide interest and protection for the contents, systems, and facilities regarding education for the young generation because the future of the country depends on the youth. Such logic would apply equally to the church. Youth ministry is a necessary and essential   investment not only for the present but also for the future of the church. For this reason, Waegwan Abbey also needs more attention and changes in the operation of Soon-shim schools than ever before. It means that the school is operated at the level of forming disciples for the future of the church, beyond merely training talented persons for the future of the State.

Based on this justification, first of all, this paper will examine the character of the Catholic school distinguished from the general school or the non-Catholic school. The characteristic referred to here is an objective standard regarding the mission or identity as the Catholic school, which is confirmed through documents on education published by the Sacred Congregation for Catholic Education. The mission and identity of the Catholic school should be a key element in the new paradigm for youth ministry, so this paper tries to approach this mission and identity first. It does not mean that the new paradigm is entirely new and made   of what was never before discovered. A key element that does not change must be at the center of this.

Education is one of the missions of the Catholic Church. For this reason, the Catholic Church has emphasized the role of education since the Early Church. With the emergence of the modern state system, the rights of the church on secular education have been relatively weakened, but the Catholic Church has continued to participate in education through the school system. The Code of Canon Law names the school system of the Catholic Church and defines a Catholic school as follows: "A Catholic school is understood as one which a competent ecclesiastical authority or a public ecclesiastical juridic person directs or which ecclesiastical authority recognizes as such through a written document."[2] The Catholic Church has proclaimed the identity, mission, and characteristics of the Catholic school so that it has played a role in a rapidly changing modern world. *Gravissimum Educationis (1965),* a declaration on Christian education of the Second Vatican Council, intensified the mission and identity of the Catholic school as a result of the awareness of the importance of education. Since then, the Sacred Congregation for Catholic Education has announced teachings about the Catholic school through various documents:[3] *The Catholic School* (1977); *Lay Catholics in schools: Witnesses to faith* (1982); *The Religious Dimension of Education in a Catholic School* (1988); *The Catholic School on the threshold of the Third Millennium* (1997); *Consecrated Persons and their mission in Schools: Reflections and Guidelines* (2002); *Educating together in Catholic Schools: A shared mission between consecrated persons and the lay faithful* (2007); and *Educating to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love* (2013). Among these, it is necessary to confirm the contents of *The Catholic Schools* because even though more than

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2. *Code of Canon Law*, c. 803, §1, in Code of Canon Law: Latin-English Edition (Washington, DC: Canon Law Society of America, 1999), 262.
3. Cf. Sacred Congregation for Catholic Education, http://www.vatican.va/roman_curia/congregations/ccatheduc/index.htm (accessed April 1, 2019)

40 years have passed since its publication, it has an important value in understanding the mission

of the Catholic school and as an official instruction written in accordance with "the focusing of

any attention on the nature and distinctive characteristics of school which would present itself as

Catholic."[4]

      The Catholic School, which consists of an introduction, conclusion, and seven

chapters,[5] presents the mission of the Catholic school: the general mission as the school and the

special mission based on the characteristics of Catholicism. First, this document understands the

school as "a privileged place in which, through a living encounter with a cultural inheritance,

integral formation occurs,"[6] and explains that this living encounter "takes place in the school in

the form of personal contacts and commitments which consider absolute values in a life-context

and seek to insert them into a life-framework."[7] It shows that the school should not only

continue to promote intellectual values but also become a place to realize the values that give

rich meaning to actual students' lives. So *The Catholic School* requires that "[T]he school must

be a community whose values are communicated through the interpersonal and sincere

relationships of its members and through both individual and corporative adherence to the

outlook on life that permeates the school."[8] In this sense, the school has a vital mission to strive

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    4. Sacred Congregation for Catholic Education, *The Catholic School*, §2. http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_1977 0319_catholic-school_en.html (accessed April 1, 2019).

    5. The seven chapters are titled: I. The Catholic School and the Salvific Mission of the Church; II. Present Difficulties over Catholic Schools; III. The school as a center of Human Formation; IV. The Educational Work of the Catholic School; V. The Responsibility of the Catholic School today; VI. Practical Directions; and VII. Courageous and Unified Commitment.

    6. *Ibid,* §26.

    7. *Ibid,* §27.

    8. *Ibid,* §32.

for the development and the growth of each student as a "fully integrated human being" and "the whole person."[9]

In addition, *The Catholic School* guides the characteristics of Catholicism: Evangelization, Christ, and virtues. "Evangelization," the mission of the Church, means that "she must proclaim the good news of salvation to all, generate new creatures in Christ through Baptism, and train them to live knowingly as children of God."[10] It shows that Catholic schools are distinguished from non-Catholic schools in that they pursue the integral growth of students through evangelization. Christ is presented as the clear Model of what is pursued by school: "Its (school's) duty to cultivate human values in their own legitimate right by its particular mission to serve all men has its origin in the figure of Christ. He is the One Who ennobles man, gives meaning to human life, and is the Model which the Catholic school offers to its pupils"[11]; "Christ, therefore, is the teaching-center, the Model on Whom the Christian shapes his life."[12] Also, it mentions the particular virtues of Catholic "which will enable him (Christian) to live a new life in Christ and help him (Christian) to play faithfully his part in building up the Kingdom of God."[13]

Specifically, *The Catholic School* summarizes two special missions of the Catholic school through these Catholic characteristics: a synthesis of culture and faith, and a synthesis of faith and life. "The first is reached by integrating all the different aspects of human knowledge

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9. *Ibid,* §29.
10. *Ibid,* §7.
11. *Ibid,* §35.
12. *Ibid,* §47.
13. *Ibid,* §36.

through the subjects taught, in the light of the Gospel; the second in the growth of the virtues

characteristic of the Christian."[14] Integrating culture and faith means that the student first

acquires "skills, knowledge, intellectual methods and moral and social attitudes, all of which

help to develop his personality and lead him to take his place as an active member of the

community of man."[15] Through these activities, it is recognized that learning at school should be

linked to concepts such as value and truth of life beyond the acquisition of knowledge. On the

other hand, the integration of faith and life means "part of a life-long process of conversion until

the pupil becomes what God wishes him to be."[16] For the integration synthesis of faith and life,

"the Catholic school tries to create within its walls a climate in which the pupil's faith will

gradually mature and enable him to assume the responsibility placed on him by Baptism. It will

give pride of place in the education it provides through Christian Doctrine to the gradual

formation of conscience in fundamental, permanent virtues - above all the theological virtues,

and charity."[17] From the meaning of these two missions, it can be seen that they are ultimately

integrated into one term of evangelization, not a separate concept. Besides, in these special

missions can be seen that the concept already includes the meaning of whole-person education,

the general mission of the school. In other words, the special mission and general mission of a

Catholic school can be expressed in two terms according to two characteristics of "Catholic" and

"School"; however, in the real education the mission can be converted into one concept of

"Human formation through Evangelization."

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14. *Ibid,* §37.
15. *Ibid,* §39.
16. *Ibid,* §45.
17. *Ibid,* §47.

Subsequently, this paper will examine how this mission and identity   of the Catholic

school, namely Evangelization, is being implemented in Korea. Since the Catholic school has

relations with politics, economics, culture, and society as a whole, it is affected not only by the

current status of the church but also by the situation of secondary school education in Korea.

Studies related to the case of secondary school education in Korea mainly analyze the cause and

solutions regarding problems arising from the following topics: the structure and contents of the

national curriculum system, education policy, educational response to coping with social change,

relationship between the human rights of the students and authority of teachers, the phenomenon

of educational inequality, and the relationship between learning achievement and satisfaction.

Through these studies, it is possible to see four significant difficulties that Korean

Catholic secondary schools are facing. First, it is not easy to embody the identity of the Catholic

school because of Korea's education policy. As mentioned earlier, the identity of the Catholic

school is "Human formation through Evangelization." This mission can be evident through

religious education. By the Basic Education Acts, the State acknowledges the conduct of

religious education based on the purpose of establishing private schools. However, since school

education in Korea is located under the national curriculum called "The National Common Basic

Curriculum," religious education in this situation is subject to many restrictions and much

confusion.

Second, Catholic schools are suffering from the secularization of society.

Contemporary Korean society has had rapid industrialization, and as a result, external factors

such as money, honor, and appearance have become important criteria of value judgment. Also,

the scientific explanations of knowledge about the world have become more persuasive, so

people prefer a relative perspective instead of absolute value. This atmosphere can be found in the decline of the participation rate of the faithful in the Korean Catholic Church, and it is also causing difficulties in the operation of the Catholic school.

Third, there is controversy about the purpose and method of religious education. The purpose of religious education in schools established by religious organizations has been divided into two types: religion instruction based on the transmission of doctrine or the teaching of faith; and religious education based on the level of liberal arts or general knowledge. More recently, the proportion of education on Catholic doctrine has been gradually decreasing more and more. However, there is a disagreement as to whether this method is genuinely consistent with the mission and the identity of the Catholic school: Evangelization.

Fourth, there is a lack of interest in the Church about Catholic schools. The Code of Canon Law mentions "[I]f schools which offer an education imbued with a Christian spirit are not available, it is for the diocesan bishop to take care that they are established."[18] However, the number of Catholic schools in Korea is minimal. According to statistics of the Ministry of Education in 2018, the number of secondary schools in Korea is 5,572, of which Catholic schools are 65. These numbers are only about 1.16% of the total. In particular, when we consider the fact that the proportion of Catholics among the total population is 11%, the number of Catholic schools in the Korean Catholic Church is insufficient. In the absence of the quantitative expansion of the Catholic schools, factors such as the church's systematic support to the school, and the continuous formation of school ministers have remained a personal passion away from the concerns of the Church as a whole.

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18. *CIC*, c. 802, §1.

Next, by observation and some interviews, this paper will show how Soon-shim schools deal with religious education, and how Waegwan Abbey as their operating organization perceive such a circumstance. First, it is not easy for Soon-shim schools to open courses related to religion under the education law. As mentioned earlier, school education in Korea is located under "The National Common Basic Curriculum." The National Common Basic Curriculum consists of two major parts: the Subject area and Experiential Activity area. The Subject area is divided into five fields: Basic field (Korean, Math, English, and Korean History); Inquiry field (Social Studies such as society, economics, politics, and geography, and Science such as biology, chemistry and physics); Arts-Physical field (music, arts, and physical education); and Liberal arts field. Among them, the Liberal arts is designed for schools to choose one course of the following: philosophy, logic, psychology, education, religion, health science, environment, and essay. Usually, one course is selected for each school at the principal's discretion after the students' preference survey. Consequently, it is possible for Soon-shim schools to open religion as a subject within the framework of educational law. But when religion is chosen, one of the other courses must be open at the same time. This is intended to prevent the violation of an individual's religious freedom. So, Soon-shim schools chose philosophy instead of religion.

Second, it is not easy to teach Catholic teachings or doctrine through philosophy class. Because of these circumstances, philosophy was chosen as a course of Liberal arts. Of course, the name of the course is "philosophy," but this was the second best way to teach religion at the school. But through a survey with philosophy teachers who are Benedictine monks,　it is clear that the proportion of content directly related to religion is reduced and that the emphasis is on ethics, morality and personality education.

Third, students of Soon-shim schools did not express a positive attitude toward religion or religious education. In a survey, many students gave the following reasons for the negative recognition of religious education: low interest in religion, the perception that religion is not very helpful to live, and the fact that religion does not affect the college entrance examination. In particular, students who did not have a religion felt less need for religious education through classes. They also answered that interesting topics and contents related to social issues should be   provided and methods of teaching should be more diversified to improve religious education.

Fourth, although Waegwan Abbey is in a position of religious importance, it does not show any responsibility for religious education in Soon-shim schools. It has not demonstrated significant influence as the operating organization of Soon-shim schools. There are no religious events held by the monastery except in March   when a Mass is offered for first-year students in the Abbey church. Also, many monks have regarded youth ministry and the operation of the Soon-shim schools as a particular task for confreres who work at the schools as teachers and who decide essential matters of the schools as members of the administrative committee. Some older monks, especially, have negative thoughts about the youth. When young people visit the monastery, they tend to regard them as disturbing monastic life characteristics such as silence and stillness.

Two factors have been confirmed in the reactions to the religious education of Soon-shim schools and Waegwan Abbey. One is the ambiguity of the Catholic mission or identity of Soon-shim schools, despite external expansion and a good reputation. The other is the lack of connection between Waegwan Abbey and Soon-shim schools in the religious education of the

students. These two factors are understood to be the cause of the problem mentioned at the

beginning of this paper that Christian discipleship in the youth ministry of the Soon-shim schools

is not effectively forming. By improving these factors, students' Christian discipleship can be

effectively cultivated as a result. Besides, a new paradigm for the youth ministry that Waegwan

Abbey should seek and pursue could be created from the solution of these factors.

II. Interpretive Task

It is necessary to approach the problems of youth ministers of Waegwan Abbey

revealed in the operation of Soon-shim schools through theological theory because the solution

of the problem can be   achieved more objectively when there is academic support. So, this

paper will suggest the paradigm that Waegwan Abbey should seek and how it should pursue

youth ministry through the process of identifying the contents of one theological theory and

applying it to the pastoral problem.

The theological theory is Faith Development Theory (FDT- Stages of Faith) of James

W. Fowler. His opinion was formed by the interaction between the theology that deals with faith

and developmental psychology based on development theory.

First, Fowler was influenced in understanding the meaning of faith by some definitions

regarding faith such as faith distinguished from religion and belief of Wilfred C. Smith, faith as

ultimate concern of Paul Tillich, and the idea of faith as relationship   described by   H. Richard

Niebuhr.   Fowler explained the character of faith in several ways as follows: A) Faith as a

human universal and meaning - "Faith is not always religious in its content or context… Faith is

a person's or group's way of moving into the force field of life… Faith is a person's way of

seeing him- or herself about others against a background of shared meaning and purpose… Faith

is a universal human concern"[19]; B) Faith as Relational - "Faith exhibits what we may call a

covenantal pattern of relationship… Faith is a relational enterprise, triadic or covenantal in

shape"[20]; "Faith begins in a relationship. Faith implies trust in another reliance upon another, a

counting upon or dependence upon another"[21]; C) Faith as Knowing - "Faith is a way of being,

arising out of a way of seeing and knowing… Knowing means an acting upon and composing of

the known… Faith itself is a powerful expression of constructive knowing… Faith is a mode of

knowing and construing. It is that part of the total constitutive-knowing of selves in which we

compose a holistic sense or image of an ultimate environment"[22]; D) Faith as Imagination -

"Faith forms a way of seeing our everyday life concerning holistic images of what we may call

the ultimate environment… Faith, in its binding us to centers of value and power and its triadic

joining of us into communities of shared trusts and loyalties, gives form and content to our

imaging of an ultimate environment."[23] Ultimately, Fowler defines faith in general as follow:

"Faith is: The process of constitutive-knowing; Underlying a person's composition and

maintenance of a comprehensive frame (or frames) of meaning; Generated from the person's

attachments or commitments to centers of superordinate value which have power to unify his or

her experience of the world; Thereby endowing the relationships, contexts, and patterns of

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19. James W. Fowler, *Stages of faith: The psychology of human development and the quest for meaning,* (San Francisco: HarperSanFrancisco, 1995*),* 4-5.

20. Ibid, *16-18.*

21. Craig Dykstra and Sharon Parks, *Faith Development and Fowler,* (Birmingham: Religious Education Press, 1986), 16.

22. Ibid*, 19-20, 25.*

23. Fowler, *24.*

everyday life, past and future, with significance."[24] Second, Fowler incorporated into this

concept of faith theories of developmental psychologists such as Jean Piaget's theory of

cognitive development, Lawrence Kohlberg's theory of moral development, and Erik Erikson's

theory of psychosocial development. So, Fowler constructed Faith Development Theory (FDT).

In FDT, Fowler names the Six Stages of Faith as follows: Stage 1 Intuitive-Projective

Faith, Stage 2 Mystical-Literal Faith, Stage 3 Synthetic-Conventional Faith, Stage 4

Individuating-Reflexive Faith, Stage 5 Conjunctive Faith, and Stage 6 Universalizing Faith. He

explains the characteristic of each stage as follows:

1) "Stage 1 Intuitive-Projective Faith is the fantasy-filled, imitative phase in which the

child can be powerfully and permanently influenced by examples, moods, actions, and stories of

the visible faith of primally related adults. The stage is most typical of the child of three to seven,

and it is marked by a relative fluidity of thought patterns"[25]; 2) "Stage 2 Mythic-Literal Faith is

the stage in which the person begins to take on for him or herself the stories, beliefs, and

observances that symbolize belonging to his or her community. Beliefs are appropriated with

literal interpretations, as are moral rules and attitudes. Symbols are taken as one-dimensional and

literal in meaning… The new capacity or strength in this stage is the rise of narrative and the

emergence of story, drama, and myth as ways of finding and giving coherence to experience…

Excessive reliance upon reciprocity as a moral principle is typical: An Eye for an Eye"[26]; 3)

"Stage 3 typically has its rise and ascendancy in adolescence, but for many adults, it becomes a

permanent place. It structures the ultimate environment in interpersonal terms. Its images of

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24. Dykstra and Parks, *25-26*.

25. Fowler, 133.

26. Ibid*,* 149.

unifying value and power derive from the extension of qualities experienced in personal relationships. It is a 'conformist' stage in the sense that it is acutely tuned to the expectations and judgments of significant others and as yet does not have a sure enough grasp on its own identity and autonomous judgment to construct and maintain an independent perspective"[27]; 4) "Stage 4 most appropriately takes form in young adulthood (but let us remember that many adults do not construct it and that for a significant group it emerges only in the mid-thirties or forties)... Stage 4's ascendant strength has to do with its capacity for critical reflection on identity (self) and outlook (ideology)"[28]; 5) "Unusual before mid-life, Stage 5 knows the sacrament of defeat and the reality of irrevocable commitments and acts. What the previous stage struggled to clarify, in terms of the boundaries of self and outlook, this stage now makes porous and permeable. Alive to paradox and the truth in apparent contradictions, this stage strives to unify opposites in mind and experience... This stage's commitment to justice is freed from the confines of tribe, class, religious community or nation... Stage 5 can appreciate symbols, myths, and rituals (its own and others') because it has been grasped, in some measure, by the depth of reality to which they refer"[29]; 6) "The transition to Stage 6 involves an overcoming of this paradox (of stage 5) through a moral and ascetic actualization of the universalizing apprehensions. Heedless of the threats to self, to primary groups, and to the institutional arrangements of the present order that are involved, Stage 6 becomes a disciplined activist incarnation – a making real and tangible – of the imperatives of absolute love and justice of which Stage 5 has partial apprehensions. The self

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27. Ibid, 172-173.

28. Ibid, 182.

29. Ibid, 198.

at Stage 6 engages in spending and being spent for the transformation of present reality in the direction of a transcendent actuality."[30]

In this way, Fowler systematized Faith Development Theory as a fusion of Biblical, theological, philosophical, social theories, and developmental psychology became a vital framework for setting the stage of faith. He emphasized that development, which is the primary concern of faith education. In FDT, the meaning of development is not a standard for grading or hurrying people, but a model that helps faith education as a focus to recognize and discern people's attitudes, values, action, and faith. So, FDT correctly makes educators grasp the object of education and provides the standard of education suitable for each stage. In particular, this theory plays an important role in religious education, because it has provided a basis for establishing predictable ministries and educational plans.

In this theory, it is necessary for the pastor or youth minister to identify the characteristics of stage three for adolescence. It shows that during this period, the individual's experience has significantly expanded compared to the previous period so that young people see themselves in relationships with a variety of people including through school, peer group, and mass media. Over time, they gradually become sensitive to the feelings, thoughts, perspectives, and expectations of the important people around them, and this forms the foundation of their faith, morality, and identity. So the faith in this period is understood as the faith of sympathy, and at the same time, it is assumed to be implicitly formed faith without deep reflection and criticism of oneself. In other words, the faith of this period comes from the relationship with meaningful others, and the credibility with these meaningful others affects their faith. Because faith in this

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30. Ibid, 200.

period depends on others, if peers have different religious values, they may move in a secular direction. In this respect, this suggests one of the goals of Soon-shim school   should be religious education using relationships with peers.

In addition to the descriptions above, Fowler explains the transition from Stage 3 to Stage 4. "The movement from Stage 3 to Stage 4 is particularly critical for it is in this transition that the late adolescent or adult must begin to take seriously the burden of responsibility for his or her commitments, lifestyle, beliefs and attitudes. Where genuine movement toward stage 4 is underway, the person must face certain unavoidable tensions."[31] But this movement is never smooth. In reality, many young adults,   including college students, have a deep skepticism about religion, leave the church, or join other religious groups to solve their problems. One of the reasons for this is to point out the teaching method. In many religious education programs, the traditional method of lecturing is separate from an individual's troubles or conflicts and does not allow individual participation. In particular, this method accepts distress, conflict, and skepticism as negative factors that inhibit the maturity of faith-not a stepping stone for the development. These limitations   help to identify the problems of Soon-shim schools and show how they should approach students.

From this theory, Waegwan Abbey and Soon-shim schools should approach religious education in terms of the importance of peer culture and the difficulty of transition from stage 3 Synthetic-Conventional Faith to stage 4 Individuative-Reflective Faith. It can be found in the implementation of "The National Common Basic Curriculum" consisting of the Subject area and Experiential Activity area. The Experiential Activity area consists of student union activities,

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31. Ibid, 182.

volunteer activities, group activities, and special events. Religious activities called "Cell" are currently being established in group activities. However, because of the diversity of other activities, only a small number of students participate in religious activities. It is necessary for the school to support religious activities actively. In particular, this can be a tool for a close connection with the monastery.

III. Normative Task

For more effective youth ministry and development of students' faith, Waegwan Abbey should continuously keep in touch with schools operated by it. In this section, through the biblical teaching and theological theories, this paper seeks methods how pastoral ministers can prepare and create a mindset and how programs for youth ministry should take place.

There is biblical teaching relevant to improve the problems of youth ministry in Waegwan Abbey, which is called "The Walk to Emmaus" or "The Appearance on the Road to Emmaus" in chapter 24 of the Gospel according to Luke:

13 Now on that same day, two of them were going to a village called Emmaus, about seven miles[f] from Jerusalem, 14 and talking with each other about all these things that had happened. 15 While they were talking and discussing, Jesus himself came near and went with them, 16 but their eyes were kept from recognizing him. 17 And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. 18 Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" 19 He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, 20 and how our

chief priests and leaders handed him over to be condemned to death and crucified him. 21 But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. 22 Moreover, some women of our group astounded us. They were at the tomb early this morning, 23 and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. 24 Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him." 25 Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! 26 Was it not necessary that the Messiah[j] should suffer these things and then enter into his glory?" 27 Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures. 28 As they came near the village to which they were going, he walked ahead as if he were going on. 29 But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So he went in to stay with them. 30 When he was at the table with them, he took bread, blessed and broke it, and gave it to them. 31 Then their eyes were opened, and they recognized him; and he vanished from their sight. 32 They said to each other, "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?" 33 That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. 34 They were saying, "The Lord has risen indeed, and he has appeared to Simon!" 35 Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.[32]

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32. Luke 24 NRSVCE - The Resurrection Of Jesus - But On The ..,
https://www.biblegateway.com/passage/?search=Luke+24&version=NRSVCE (accessed March 25, 2019).

On the surface, this paragraph describes what happened when two disciples of Jesus who went to Emmaus in disappointment because of Jesus' death, met with the risen Jesus on their way. In this story, they did not recognize Jesus at first but were extremely impressed to realize by the explanation of the Scripture that Jesus told and how Jesus broke bread at meal time and informed the other disciples of their experience.

As the footnote of this passage in NABRE points out, "This episode focuses on the interpretation of scripture by the risen Jesus and the recognition of him in the breaking of the bread. The references to the quotations of scripture and explanation of it (Lk 24:25–27), the kerygmatic proclamation (Lk 24:34), and the liturgical gesture (Lk 24:30) suggest that the episode is primarily catechetical and liturgical rather than apologetic,"[33] and at first it seems unrelated to youth ministry. Commentaries such as the Jerome Commentary and Collegeville Commentary also mainly explain the factors regarding the change of the two disciples from ignorance to recognition, the fact that Jesus has indeed risen and he appeared to the two disciples, and the proclamation of the disciples related to it.

However, different interpretations provide a starting point of consideration for youth ministry. First of all, there is Harrington's interpretation. He suggests that this passage shows three literary and religious functions: "First, this story provides an easy transition from the empty-tomb account to the appearance to Jesus in the full gathering of disciples… Second, Luke demonstrates one of his most remarkable narrative skills, that of gathering many disparate stories into a single narrative… Third, Luke shows us narratively the process by which the first believers did learn to understand the significance of the events they had witnessed, and to resolve

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33. Luke 24 NABRE - The Resurrection Of Jesus - But at daybreak ..,
https://www.biblegateway.com/passage/?search=Luke+24&version=NABRE (accessed March 25, 2019).

the cognitive dissonance between their experience and their convictions… Finally, Luke shows us how the process of telling and interpreting these diverse experiences begins not only to build a community narrative but actually begins to create the community itself."[34] His last view of understanding this story at the level of the process of creating the community is conspicuous. Of course, his opinion does not directly point to youth ministry. However, it suggests that this passage can be helpful when approaching youth ministry   from the dimension of the community.

In addition, there is an interpretation related to the fact that this story was mentioned in the first official Catholic document on youth ministry in the United States, *A Vision of Youth Ministry.* Based on this document that approached the Emmaus story from a pastoral perspective, various pastoral approaches have appeared. Through the concepts of religious education as accompanying, the unnamed companion in youth ministry, and discipleship as a conversation partner, this story has been interpreted.

In particular, Poling divides this paragraph into seven parts of the invitation process and presents theological teachings for youth ministry at each stage: "1) Jesus walks with the disciples on their journey. Jesus invites youth ministry leaders to walk with youth and their parents; 2) The disciples didn't recognize Jesus at first. Youth ministry is comfortable working with youth and parents who do not recognize Jesus. Jesus invites youth ministry leaders to journey with all youth and parents, not just those who recognize him; 3) Jesus listens and asks questions such as, 'What are you talking about?' Youth ministry leaders listen to both young people and their parents, and they invite questions; 4) Jesus interprets the Scriptures and invites understanding. Youth ministry leaders are invited to translate Scripture, God, and faith in ways

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34. Luke Timothy Johnson and Daniel J. Harrington, *The Gospel of Luke: Sacra Pagina Series V. 3* (Collegeville: Liturgical Press, 1991), 398-399.

that youth and parents can understand; 5) The disciples recognize Jesus in the breaking of the bread. Youth ministry leaders invite youth into moments when Jesus is recognized, especially within the sacraments; 6) The disciples recognize their ears were burning. Youth ministry invites youth to experience burning hearts; 7) The disciples run to tell the story about meeting Jesus on the road. Youth ministry seeks to invite youth and parents to share the good news of Jesus Christ. Youth ministry seeks to foster missionary disciples."[35] Her interpretation shows that this passage provides the necessary teaching for pastoral ministers to lead youth ministry.

Interpretations that link to youth ministry suggest how to understand and approach the youth community, especially the school community, as pastoral ministers. From these interpretations, the following concrete measures for youth ministry can be suggested.

First, the open attitude of pastoral ministers is necessary to be able to accompany the students at any time. Second, the program managed by Waegwan Abbey should not only provide opportunities for Catholics students. There are a variety of ways in which unbelieving students can be approached without hesitation. There must be continuing research of ministers on the elements which are not religious in color on the surface, but at the center is religious teaching. Third, pastoral ministers should focus on young people's concerns through questions such as "What do they long for? What difficulties have they faced recently? What are they curious about? What do they care about? What do they really want?" As pastoral ministers look for answers to these questions, they can take one step closer to the youth. Fourth, pastoral ministers should always keep in mind that they are religious educators. They must deliver good news. They should be prepared to give evangelical teachings to youth at any time. Notably, even if it is

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35. Jeffrey Kaster, *Youth Ministry* revised edition (Collegeville: Liturgical Press, 2016), 81.

a secular problem, ministers should try to find a link from it to the teaching of the church and communicate it to the youth. Fifth, pastors should remember that their teaching and communication are ultimately linked to those of Jesus. They should lead the youth to reach Jesus more through them. Sixth, pastors should pay attention to the composition of the program so that young people have an opportunity for their hearts to burn through something new that they have not experienced in the past. Finally, ministers should always be mindful of the ultimate goal of their ministry towards youth. The ultimate goal of their pastoral care is to change the disciples of Jesus by their listening to the good news of Jesus and making it their own. These youths become other ministers.

Subsequently, it is also necessary to incorporate theological theories in order to solve the problem that there is no continuous connection between Waegwan Abbey and the schools managed by the monastery. So this paper will seek solutions through concepts about religious education which Thomas H. Groome presents.

Groome understands Christian faith as a developmental process throughout human life and emphasizes that religious education also should be seen as education for human development. In other words, he recognized that Christian religious education should be intentional education that would lead to the development of the whole personality of students, away from conveying only the content of faith. He calls this "Shared Praxis." Here, the word *shared* means "approach as one of mutual partnership, active participation, and dialogue with oneself, with others, with God, and with Story/Vision of Christian faith."[36] And the word *praxis*

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36. Thomas Groome, *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry: The Way of Shared Praxis* (San Francisco: HarperSanFrancisco, 1991), 142.

is not simply translated into *practice*. This word means "pedagogically engaged from three perspectives: it has active, reflective, and creative aspects."[37] Through these meanings, he defines as follows: "Christian religious education by shared praxis can be described as a group of Christians sharing in dialogue their critical reflections on present experience in light of the Christian Story and its Vision toward the end of lived Christian faith."[38]

The concept "Shared Praxis" consists of five movements: 1) Naming/Expressing "Present Praxis"; 2) Critical Reflection on Present Action; 3) Making Accessible the Christian Story and Vision; 4) Dialectical Hermeneutic to Appropriate Christian Story/Vision to Participants' Stories and Visions; and 5) Decision/Response for Lived Christian Faith. In the first movement, the participants are invited to name their activity of knowing, as it arises from their engagement in the world about a particular problem, issue, or topic. In the second movement, the participants are invited to reflect on why they do what they do, and what the likely or intended consequences of their actions are. During the third movement, the educator makes present to the group the basic scripture, doctrine, teaching, history, or values of the Church. Also, the educator makes present to the group the primary challenge or faith response that flows from this teaching. In the fourth movement, the participants are invited to appropriate the Story to their lives in dialectic with their own stories. Finally, in the fifth movement, an opportunity is created to choose an action of personal and collective response for the future.

A more straightforward explanation of this concept is his latest work, *Will There Be Faith*? Referring to the definition that the present is a secular age in which the social-cultural

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37. Ibid, 136.

38. Thomas Groome, *Christian Religious Education: Sharing Our Story and Vision* (San Francisco: Harper & Row, 1980), 184.

conditions now actively discourage faith, he explains that almost all Christianity, including the

Catholic Church, are experiencing great difficulty in religious education in a secularized society.

He understands that under these circumstances, it is a challenging task for educators to teach and

convey the faith to young people. And he warns that if the church facing these challenges

adheres to the traditional method without looking for new shifts, then the environment of

religious education will fall into a worse condition. So he offers "a new vision that can enable

parents and teachers to embrace their responsibility for religious education in our time, and with

the help of God's grace, to fulfill it well" and expresses it as the term "life to Faith to life."[39] In

other words, the characteristic of this term is to invite the youth to take their lives to faith and

bring their faith back to life.

In addition, Groome explains why it is a contemporary, natural, holistic, and flexible

approach to religious education as follows: "It is contemporary in that it takes our present

sociocultural situation seriously, draws upon its assets and meets its challenges for educating in

faith… (It) is also natural in that it reflects the process that goes on in our heads and hearts

whenever we learn the stuff of life that shapes who we are and how we live, what really

matters… It is holistic too in that just as Christian faith should shape beliefs, relationships, and

values, this approach engages people's heads, hearts, and hands… (It) is flexible. I've done so

for kindergarten up to the doctoral level, and so have thousands of other educators."[40]

This concept shows which program Waegwan Abbey should prepare for youth

ministry. First, it should provide a program to integrate faith and life, that is, to reduce the gap

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39. Thomas Groome, *Will There Be Faith? : A New Vision for Educating and Growing Disciples* (New York: HarperOne), 2011, 5.
40. Groome, *Will There Be Faith*, 5-6.

between faith and the world. Second, Waegwan Abbey should be prepared for continuous

religious education throughout life. Third, Waegwan Abbey should develop programs that lead to

the integration of the head, heart, and hands, that is, the connection of faith, closeness with God,

and practice. Fourth, the monastery should have a program to participate as a community, not as

individuals. Finally, the monastery should be constantly concerned about the training of

educators with specialized skills.

IV. Pragmatic Task - Conclusion

The monks of Waegwan Abbey have proclaimed the good news of the Lord Jesus

Christ through monastic life based on the teachings of St. Benedict. Through their activities in

various fields, the monastery is serving as the foundation of the Church, the people of God.

Among these activities, this paper analyzed the Youth Ministry of Waegwan Abbey, which is

being conducted through the operation of the Soon-shim schools. Although the operation seems

to have no shortage in quantitative aspects, there is a problem in terms of ministry activities;

Christian discipleship of students is not effectively formed through the various classes or

activities in the school. It was confirmed that this problem was caused by two factors: the

ambiguity of the Catholic mission or identity of the Soon-shim schools, and the lack of

connection between Waegwan Abbey and the Soon-shim schools in the religious education of the

students. So this paper claims that Waegwan Abbey should seek a new paradigm for youth

ministry in the Soon-shim schools. To find a solution to this problem, this paper first grasped

James W. Fowler's Faith Development Theory. Through this approach, it was learned that the

Soon-shim schools and Waegwan Abbey should provide the appropriate program and the

necessary help because the transition from stage 3 Synthetic-Conventional faith to stage 4 Individuative-Reflective Faith is not smooth. Also, the presumption was reinforced that in the implementation of "The National Common Basic Curriculum" consisting of the Subject area and Experiential Activity area, it is more efficient to pursue the identity of the Catholic school and frequent connections between Waegwan Abbey and Soon-shim schools through the latter area, for which the religious activities called "Cell" are suggested. Of course, continuing research is needed so that the identity of the Catholic school can be promoted within selected philosophy classes instead of religion classes. This paper subsequently   reflects on the Emmaus story in the Gospel according to Luke and Thomas Groome's "Shared Praxis" theory. These give advice on what attitude   is effective for the youth ministry as a pastoral minister and what content should be addressed in youth ministry.

The ultimate goal of this paper is to create a new vision and paradigm for the Youth Ministry in Waegwan Abbey, which takes place in the form of the operation of the Soon-shim schools. Youth ministry in Waegwan Abbey should be changed to function more efficiently and effectively by improving the present situation.

First, through the new paradigm, Soon-shim schools will more actively complete the mission and identity as Catholic schools. Compared to general schools, the unique atmosphere of the school will be the personal and religious parts. It would be best if the spirit of Catholicism spread naturally throughout the school. Teachers, especially those who teach philosophy, will offer the opportunity to convey the unique characteristics of the Soon-shim school in their class. Through the efforts of schools and teachers to restore and nurture Catholic identity, students will

frequently come across elements of Catholicism, and it will help them to foster their Christian discipleship. Within the school, evangelization will proceed naturally.

Second, the Youth Ministry in Waegwan Abbey will move toward the participation of all confreres in its pastoral activities. The word "participation," as mentioned here, means not only active attendance to various activities, providing visible assistance for the pastoral minister but also invisible encouragement through constant affection and concern for the entire field of youth ministry.

The head of school and youth pastors should invite the monks to essential events in the school. Perhaps at first, it is unfamiliar for the monks to participate in such events. There is also a way to make the school's big events take place in the Abbey Church. In particular, for those who prefer quiet meditation, the events of youth may be distracting. However, when they directly encounter young people rather than looking from a distance, the emotions they feel about young peopleand youth ministry will change. Also, when these encounters occur frequently, students can also realize that the monks are separated from thembut at the same time are easily accessible. Another specific method is to establish a mentor and mentee relationship between the monks and the students in the Cell. The mentor's role is as the spiritual leader of students. Through these interactions, perceptions regarding youth ministry and the empathy of the young people can change like Jesus in the Emmaus story who accepts the weakness of the two disciples and awaits their enlightenment. As a result, every member of the Waegwan Abbey will have an open attitude towards the youth and give sincere hospitality in the future.

A concrete and systematic strategy should be prepared for this. It also needs to be confirmed that the strategies are well implemented. There should be a continuous record of each

activity. A minister has to make a detailed record such as how each event was planned, how it was prepared, and how it progressed. Such a record is not just a reflection of activity, but it can also be a basis for the future. Feedback should be provided on the problems of each activity through participant surveys and the pastoral minister's self-evaluation.

Finally, concrete strategies can be suggested such as the following:

1. Student Program as religious activity "Cell" in the school

◆ Principle:

* Students are grouped as 5 to 6 students and placed with an instructor.
* Instructor should provide a scheduling tool to help students plan and act on their initiative.
* Weekly topics will be announced on the school website one week in advance.
* Instructors explain that the provided materials have to be solved by students themselves and shared with parents.
* The instructor keeps a record of each student's attendance and other details weekly.
* The instructor meets with the parents of the group once a month to share information about the children and maintain cooperative relationships.
* At least once a semester all groups have the opportunity to share their case through presentations and exhibit their ideas or achievements.
* Once a year, a festival will take place to praise and encourage students' efforts and to prepare for a new year.

◆ Weekly meeting
 : Opening Prayer → Sharing weekly life experience → Lectio Divina
 → Sharing meditation → Learning about Catholic Teachings → Closing Prayer

◆ Seven Themes of Catholic teachings
 * Life and Dignity of the Human Person

* Call to Family, Community, and Participation

* Rights and Responsibilities

* Option for the Poor and Vulnerable

* The Dignity of Work and the Rights of Workers

* Solidarity

* Care for God's Creation

2. Student Program as a Retreat program in Waegwan Abbey

 ⬧ First Day

13:00	Registration
14:00	Opening Session: Opening prayer / Orientation
15:30	Lecture – Introduction: Monastic Life
16:30	Rite of Entering / Rite of Renewal
17:30	Adoration
18:00	Evening Prayer
19:00	Dinner
20:00	Compline
20:40	Sacrament of Reconciliation
22:00	Sleeping

 ⬧ Second Day

05:00	Rising
05:20	Morning Prayer
06:30	Mass
07:00	Breakfast
08:30	Lecture – Benedictine Spirituality
10:00	Group meeting
11:45	Midday Prayer
12:00	Lunch
13:00	Work (Candle shop, Farm, Greenhouse)
16:30	Group sharing
17:30	Adoration

18:00	Evening Prayer
19:00	Dinner
20:00	Compline
20:40	Agape
23:00	Sleeping

- Third Day

06:00	Rising
06:20	Morning Prayer
07:00	Breakfast
08:30	Survey, Feedback, Essay
09:30	Meeting with Monks (Abbot or Elder monks)
11:00	Mass
12:00	Lunch
13:00	Group Sharing
14:00	Closing Rite

3. Monks' Teaching and Participation in a philosophy class

- Philosophy Class: one hour per week, 16 lessons per semester

- Two times are given to Waegwan Abbey's monks per semester

- Contents: Benedictine Values and Their Application to Life

  * Awareness of God (RB 19)   * Community Living (RB 33)

  * Dignity of Work (RB 48)   * Hospitality (RB 53)   * Justice (RB 57)

  * Listening (RB Prologue)   * Moderation (RB 48)   * Peace (RB Prologue)

  * Respect for Persons (RB 72)   * Stewardship (RB 31)   * Stability (RB 58)

4. Education about the youth or youth ministry through Chapel Meeting

- ◆ There are chapel meetings every Friday. Originally this time is planned to be a lecture of the Abbot for the spiritual growth of the monks. I will ask the Abbot and then provide lectures on youth ministry for six months at that time. Because it is a short time of 30 minutes, the conference will be composed of a theoretical approach such as the importance and necessity of youth ministry, necessary information about adolescence, and introduction to practical cases of youth ministry.

- ◆ There is a retreat program once a month. I will organize group meetings based on the lectures that have been going on. Through various group activities, it will be time to share ideas about practical ways to promote youth ministry.

- ◆ Through lectures and activities that are provided to monastic confreres, it is necessary to encourage them to continue to be interested in youth ministry.

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