YOUTH MINISTRY AND LEADERSHIP

IN THE WORLD EVANGELICAL MISSION

INTERNATIONAL (SOUTH AFRICA) :

AN INCLUSIVE MINISTRY APPROACH

By

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Summary

This dissertation begins with the problem that local church leaders, Sunday school teachers and adult youth leaders do not have a holistic understanding of what youth ministry is or how to start with youth ministry. And there is a wide gap between adults and the youth because they do not have enough information about today's youth.

Youth ministry has been viewed as something separate from the main church. But the inclusive congregational approach is that youth ministry is part of a comprehensive congregational ministry with a differentiated and focused way, to, with and through youth as an integral part of the church.

This dissertation looks into the literature on theories of child development, today's youth, family, mentoring, and confirmation to understand youth in the church. Church leaders and teachers need enough information about the youth and must be aware of the youth's developmental needs. Especially church leaders and teachers must work with the parents of the youth to focus on strong Christian education to connect the generations. They have to respond to the youth's crucial questions and issues of today. Then the youth can find what God intends them to become.

This research focused on 73 church leaders and teachers in 11 WEMI (World Evangelical Mission International) churches in South Africa. A high percentage of the respondents understood the concept of youth ministry. But their main problem or difficulty remained the lack of training to understand youth and the biblical text.

The results of empirical research presented the actual condition of youth ministry in WEMI churches in South Africa. The churches have to prepare intentional and strategic training for teachers to get enough information about today's youth, teaching and communication skill, leadership development, counselling and knowledge of the Bible.

When the church leaders and teachers are equipped and trained for God's work, the youth ministry will be built up strongly in the local church, and the youth will find themselves as the body of Christ.

Key terms

- Adolescence

- Discipline

- Ego

- Identity

- Inclusive

- Leadership

- Mentor

- Puberty

- Sacrament

- Subculture

- Substance

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- Youth

- Youth ministry

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Chapter one

Introduction

1.1 Introduction

It is frequently heard that youth ministry is faced with a crisis. It assumes that there is either stagnation or unbalanced growth of youth ministry in local churches (Dean & Foster 1998: 25-26).

During the last five years, the researcher has been working in youth ministry of the WEMI (World Evangelical Mission International) churches in South Africa that operates in 50 black communities. On visit to these churches, many pastors asked, "How do we start a youth ministry in our church without trained teachers?" "What should we teach them?" "There is a wide gap between adults and the youth! How can we get in touch with the youth?" Many church members view youth ministry just as a baby-sitting service. They only want to keep the youth not to disturb the worship service.

According to George Barna (1995:30) "… if children are not reached with the gospel by age 13, the chances of their accepting the gospel after that point are greatly reduced."

De Vries (1994:25-26) says that most young people who disaffiliate with the church do so by the time they have turned 16.

This study will focus on the present 73 black pastors and teachers of 11 WEMI churches in South Africa and will analyze the problems about the actual situation of youth ministry in their churches.

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1.2. The problem statement and the purpose of study

The preliminary observation of the problem indicates that church leaders do not have a holistic understanding of what youth ministry is or how to start youth ministry. And there is a wide gap between adults and the youth because they do not have enough information about today's youth.

The hypothesis of this study is that:

- when pastors, leaders and teachers understand a holistic concept of youth ministry;

- when they have an opportunity to learn how and what they teach youth; and

- when they have enough information about today's youth,

they might see each youth as a church member and help them to feel accepted and find their places in their church.

The aim of this research is:

1. to clarify and evaluate definitions of youth ministry, including various models

2. to describe the youth and youth culture

3. to help youth workers to identify and analyze the problems of the youth ministry in 11 WEMI churches in South Africa.

1.3 Conceptualising

1.3.1 The concept of youth

The main topic focuses on the youth and the youth ministry of the WEMI

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churches. Nel (2000:8) states that the concept *youth* refers to children and adolescents.

1.3.2 The concept of youth ministry

According to Nel (2000:97) youth ministry is a comprehensive and inclusive congregational ministry in which God comes, through all modes of ministry and with especial regard to parents (or their substitutes), with a differentiated focus, to the youth (as an integral part of the local church), with the youth, and through the youth, in the local church.

1.3.3 The concept of adolescence

"When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me." -1 Cor. 13:11- NIV

The apostle Paul contrasts his childhood and his adulthood without reference to adolescence, because he never was an adolescent (Koteskey 1991:43).

The Latin word *adolescens* means "the growing one," referring to the growth spurt shown by teenagers (Koteskey 1991:42). Two hundred years ago people became adults at puberty, so there was no adolescence (Koteskey 1991:42).

Puberty was the beginning of adulthood, not the beginning of adolescence in Paul's time. So several parts of the Talmud provide for marriage at puberty (between 12 and 14 years old); for example, Sanhedrin 76a says, "...leads his children in the right path, and marries them just before they attain puberty" (Koteskey 1991:43). But today

puberty means the age of sexual maturity, in other words, the age at which one can already produce children, but they are not seen as mature or grown up adults (Koteskey 1991:43). As the age of puberty shortened, people matured earlier. Therefore twentieth century Western culture has created adolescence as another stage of development – the time between puberty and adulthood (Koteskey 1991:47).

1.4. Practical Theology

1.4.1 The concept of Practical Theology

According to Browning (1991:7-8) Christian theology must be practical through and through because practical thinking is the center of human thinking and theory always comes from its practical context.

Thomas Aquinas (Van der Ven 1993:33) defines theology as practical by extension, because it refers to human activities.

In contrast, Duns Scouts (Van der Ven 1993: 33) sees theology as concerned about God's aim with humans, which has a practical side "scientia practica."

Luther (Van der Ven 1993:34) believed that real theology is practical by definition, founded on the relationship between man and God.

For Calvin (Van der Ven 1993:34) practical theology is concerned with human activities, which arise from faith and human feelings which are reflected in activities.

According to Heitink (1999:6) practical theology as a theory of action is an empirically oriented theological theory of the mediation of the Christian faith in the praxis of modern society. The word "practical" is seen as the opposite of "theoretical" but it is not just practical. Although it deals with actual practice, it also attempts to

share in the development of theological theory in general like other subdisciplines (Heitink 1999:7).

The Bible book the Acts of the apostles is a translation of the Greek, *praxeis apostolōn*, *"praxis"* means 'action, activity' (Heitink 1999:7). Likewise practical theology is divine action through the ministry of human beings (Heitink 1999:7).

The meaning of *praxis* is more fully explained by James E. Will (1989: 112);

> The term "praxis" returned to Christian vocabularies because the usual understanding of the more widely used cognate term "practice" no longer connotes what must now be understood. Though suspect in some theological circles because it comes to many of us via liberation theology from Marx and Hegel, praxis has a straight-forward meaning that has far more to do with a critique of the dominant understanding of subject-object relations in our scientific culture than it has with the critique of capitalism in our political economy. Practice has come to mean the rational use of means that are externally related to, but instrumental in internally related events from which a result emerges. The means and the end are internally related.

Heitink (1999:8, 9) refers to praxis 1 as the mediation of the Christian faith in which the object of practical theology is connected with intentional, intermediary action, with a view to changing, and to praxis 2 as the praxis of modern society where this action happens in people's daily experience. In this regard it is necessary to consider James Will's view.

But praxis must not be misunderstood as practice. Practice has come to mean the use of external means to attain a theoretically defined end. It suggests that finite and sinful persons may so understand the meaning of God's peace as to be able to devise economic, political, diplomatic, and even military means to attain it. The end of peace is thought to be a transcendent value that appropriate external means may effect. Praxis, on the other hand, is a dialectical process of internally related events from which a result dynamically emerges. Given the finite and ideological character of our preconceptions of peace, they cannot be treated as sufficient definitions of an eternal value to guide our practice. Rather, we need a praxis; that is, peace must be allowed to emerge from a dialogical and dialectical process that may continuously correct our ideological tendencies. Praxis is thus a process of struggle, negotiation and dialogue toward a genuinely voluntary consensus (Will 1989: 24, 25)

Osmer (2008: 4) focuses the four core tasks of practical theological interpretation:

The descriptive-empirical task (what is going on?). Gathering information that helps us discern patterns and dynamics in particular episodes, situations, or contexts.

The interpretive task (why is this going on?). Drawing on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring.

The normative task (what ought to be going on?). Using theological concepts to interpret particular episodes, situations, or contexts, construction ethical norms to guide our responses, and learning from "good practice."

The pragmatic task (how might we respond?). Determining strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the "talk back" emerging when they are enacted.

1.4.2 Practical Theology and Theory of Action

Heitink (1999:178) approaches practical theology of action with three different perspectives, which are closely related, and to be considered in their relation to each other.

1.4.2.1 The hermeneutical perspective

Ricoeur (1981:43) says, "Hermeneutics is the theory of the operations of understanding in their relation to the interpretation of texts." He explains;

> "Interpretation is the art of understanding applied to such manifestations, to such testimonies, to such monuments, of which writing is the distinctive characteristic. Understanding, as the knowledge through signs of another mental life, thus provides the basis in the pair understanding-interpretation: the latter element supplies the degree of objectification, in virtue of the fixation and presentation which writing confers upon signs" (Ricouer 1981:150,151).

Friedrich Schleiermacher distinguished between "theory of interpretation" and "theory for understanding" (Heitink 1999:180).

Hans-Georg Gadamer elevated hermeneutics to a "fusion of horizons." This horizon is something into which we must move from our own position to someone else's situation, and when the horizons are fused, genuine understanding takes place (Heitink 1999:185).

Pannenberg speaks about hermeneutics as "a methodology for understanding meaning" (Heitink 1999:182). This "action of understanding" is essential for the mediation of the Christian faith in the praxis of society, and all contextual factors, which have come to light through the hermeneutical circle, must be taken into account (Heitink 1999:200).

1.4.2.2 The strategic perspective

Practical theology aims at change along the way of conversion, and sees strategic action as communication action from the perspective of the actor (Heitink 1999:202).

In Greek, the word *agoge* refers to the concrete activity of guidance (Firet 1986:100) and he views 'agogic' as "the change in the mental functioning of persons, in virtue of their active involvement in a relationship which is directed toward producing this change" (Firet 1986:203).

In the Old Testament the summons to conversion was central, and in the New Testament the words for conversion means "change of mind" (*μειανσια*), "become another person (change of life style)"- therefore, conversion is a change in one's spiritual-mental functioning (Firet 1986:200, 231).

Practical theology have to be an empirical and a normative discipline (Firet 1986:9,10). Heitink (1999:205) says "agology is the discipline that deals with the professional management of intentional changes," and "the strategic perspective within a theory of action must not be reduced to methodical action as the application domain of the various disciplines" (Heitink 1999:218).

1.4.2.3 The empirical perspective

Empirical research may be distinguished from descriptive and explorative research and studies that test specific hypotheses (Heitink 1999:229).

*Descriptive research focuses on the basis of empirical data, and includes the data in order to describe a particular group (Heitink 1999:229).

*Explorative research aims at the formulation of a theory; likewise case studies, the

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development of psychoanalysis, and that which have great heuristic value belong to this type (Heitink 1999:230).

*Testing hypotheses: like sampling, hypotheses are derived from a theory which is tested empirically (Heitink 1999:230-231).

Through Schleiermacher the main concept of experience acquired an important role in theology, and Nitzsch was the first practical theologian to connect this concept with the use of empirical methods (Heitink 1999:221). The empirical perspective is important for research and is aimed at increasing theoretical knowledge, which will enable one to change the current situation into a more desirable situation with certain instruments (Heitink 1999:221).

1.4.3 Practical Theology and Youth Ministry

The goal of all Christian education, the purpose of formation in the community of Christian faith, is to nurture men and women through whom God can make His appeal in the world (Browning et al., 1989:148). Since 1790 the Protestant Sunday school has had a history of being a vital agency for communicating the faith (Strommen & Hardel 2000:105). Its primary goals were to bring young people to a conscious faith in Jesus Christ (praxis 1), to train lay leaders, and to meet the social needs of children (praxis 2) (Strommen & Hardel 2000:105). In this regards, a valid theology of youth ministry should proceed with continual input from the behavioural sciences and also from biblical scholarship (Borgman 1997: 16). Historians, ethicists, Christian educators, practical theologians in other fields (pastoral counseling), and systematic theologians are all needed to produce holistic, inclusive and relevant

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theology (Borgman 1997: 16).

1.5 Methodology

The qualitative research approach is a creative, scientific process that necessitates a great deal of time and critical thinking, as well as emotional and intellectual energy (Leedy 1993:140).

Hair (2003:212) states that its main objective is to gain preliminary insights into decision problems and opportunities.

Quantitative research is commonly associated with surveys or experiments. It places a heavy emphasis on using formalised standard questions and predetermined response options in questionnaires or surveys administered to large numbers of respondents (Hair 2003:211).

This research is focused on youth and youth ministry. The information will be obtained from a literature study and through comprehensive questionnaires. The methodology employed in the research will be quantitative.

1.5.1 Questionnaires

In general, questionnaires are written documents containing formulated series of questions that address the goals of the research.

1.5.2 Literature study

Youth ministry has been researched by a vast number of books, journals and even

websites. It is proposed to compare various concepts and research findings in literature to understand and develop this study.

1.6. Study outline

1.6.1 Chapter 1: Introduction

Discussion of the relevance of the subject, developing a problem statement and hypothesis, the research methodology and an overview of the thesis will be provided.

1.6.2 Chapter 2: Understanding of youth ministry

At present youth ministry in the church is as important and necessary as it has always been. Concepts of youth ministry and the theological aspects of youth ministry will be surveyed.

This chapter will focus on a literature review. Important aspects of children and adolescents and their development in the Bible will be discussed.

1.6.3 Chapter 3: Research results and findings

The empirical research results and findings from the questionnaires with 73 local church leaders and teachers will be reported and analyzed.

1.6.4 Chapter 4: Conclusions and recommendations

The conclusions and recommendations of the study will be presented as a possible guide to the local churches on their way to fulfill their youth ministry.

Chapter two
Understanding youth ministry

2.1 Introduction

Youth ministry began in England during the Industrial Revolution of the late eighteenth and early nineteenth centuries (Nel 2000:51). Factories started to replace family-owned shops for the production of goods, with this change, children were employed in factories, and young people moved to the cities to find jobs. Robert Raikes was concerned about neglected children and popularized a ministry to children in Gloucester which came to be known as the Sunday School in 1780. He taught children to read and behave properly using the Bible as a textbook (SenterⅢ 1992:56). In 1787-1830 the great missionary awakening produced a whole range of young people's societies and this led to great youth movements like the Young Men's Christian Association (YMCA) and the YMCA was founded in South Africa in 1874 (Nel 2000:51,52).

Dean (2010:115-117) confirms that practical theology is concerned with how God reaches human beings through concrete situations, and the concrete ways on which humans reach back. Practical theology sees youth ministry as (1) theological, (2) interdisciplinary, (3) reflects on God through Christian action, and (4) assumes youth ministry is particular.

The theological foundation of youth ministry is grounded on the gospel which focuses on Jesus Christ and his relationship to the world. Young people respond better to the gospel when it is transmitted through a one-to-one relationship. When Jesus Christ's incarnation comes through the life of another, they come to know God's life-giving love (Martinson 1988:18).

Nel (2000:100) says that youth ministry is a ministry 'to' youth and 'with' youth, but it is always conscious that ministry exists 'through' (by means of) the youth. Adolescence is the time for youth to find their identity and to form a peer group, with youths that are on a similar developmental level. They ask, "who I am, where I am from, where I am going…" (cf. Nel 2000:30-33).

Nel (2000:101) points out that according to Christianity, identity-finding means to become the person who you are, as you are created, and recreated by God through

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didache, which is about guidance to find your given identity.

According to Martinson (1988:15,16), if a church is to do effective youth ministry, it must recognize the importance of youth ministry throughout congregations and denominations. It means they have to respond to the youth's need of the church during this crucial stage in life and faith development.

According to Senter Ⅲ (Benson & Senter Ⅲ et al., 1987:16) ,

> 1. Youth ministry begins when adults find a comfortable method of entering a student's world.
>
> 2. Youth ministry happens as long as adults are able to use their contacts with students to draw them into a maturing relationship with God through Jesus Christ.
>
> 3. Youth ministry ceases when either the adult-student relationship is broken or the outcome of that relationship ceases to move the student toward spiritual maturing.

This chapter presents different approaches to the youth ministry, with contributions from theories of child development, discussion of the youth subculture, family ministry, mentoring and confirmation to know and to help youths.

Different approaches to youth ministry will help youth workers to understand the concept of youth ministry. Prof. Malan Nel's recent studies give convincing answers to many questions in regard to concept of youth ministry. So this part is based on the inclusive congregational approach by Prof. Malan Nel, and three other approaches will also be discussed.

Theories of child development will help those who work with the youth to understand where the youth may be in the various stages of development.

Today's youth will help youth workers to understand the world of the youth and the issues facing the youth every day in their life.

Youth and family ministry will indicate that the Christian family is a valid aspect of the special relationship between God and his people. Youth workers will know about the meaning of family in the Bible, and how to work together with parents for the youth and youth ministry.

Mentoring is an effective method of communication with the youth. People who are

heroes to the youth influence youths. Through mentoring, the youth can have a close relationship with God. This part will define the concept of mentoring, mentor, and faith-based mentoring to lead and encouraged youths to grow up in Jesus Christ.

Youth and confirmation helps the youth to identify with the adult Christian community. This part will present the history of confirmation, the purpose of confirmation education, confirmation and the sacraments, confirmation and catechetical instruction, and participation in the congregation after confirmation.

2.2 Different contributing approaches to youth ministry

The declining number of young people is a general tendency in the church. The birthrate has gradually decreased and many young people also left their church. A church without an understanding of their culture and the current of the times, and with a reputation of being alive but we are dead (*Rv 3:1*), will lose them, and they will never return to the church.

The following four approaches with a vision for the entire church present alternative plans for youth ministry. Each one of these approaches will support and assist the church with problems with its youth ministry, to put their youth ministry on track again. The inclusive congregational approach integrates youth into the Christian community, the missional approach regards youth ministry as a mission, the preparatory approach proposes a specialized ministry to adolescents that prepares them to participate in the life of existing churches as leaders, disciples or evangelists, and the strategic approach prepares the youth to become a new church (SenterⅢ et al., 2001:xv, xvi).

2.2.1 The inclusive congregational approach to youth ministry

Youth ministry has been viewed as something almost separate from the main church. The fundamental idea of the inclusive congregational approach is that youth ministry is part of a comprehensive ministry of the congregation. Youth ministry and the youth themselves are part of the total congregational ministry, and not a separated group (SenterⅢ et al., 2001:4).

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Martinson (1988:22) says that God's worshiping church is called to inclusivity. Youth ministry can be a regular, inclusive, congregational worship with God's diverse people, who join their presence and voices, language, and concerns.

The one-eared Mickey Mouse model of youth ministry
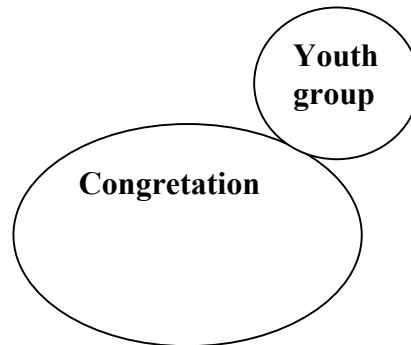
(Adapted from Dean et al., 2010:46)

Dean (2010:46) explains the one-eared Mickey Mouse model:

> The congregation meets in the sanctuary, the youth meet in the youth room; the congregation worship, the youth group does devotions; the congregation has a budget, the youth group has a bake sale. Come graduation, young people who may have been active in youth ministry find nothing in the "adult" church that looks remotely like the Christian community they experienced in youth ministry.

The inclusive congregational approach is about finding a place for children and adolescents within every ministry, and they have to be included in every part of the ministry (SenterⅢ et al., 2001:6,7).

2.2.1.1 God's approach

The Book of Acts describes the early church's ministry as: (1) *kerugma* or preaching, (2) *leitourgia* or worship, (3) *paraklesis* or pastoral care, (4) *cybernesis* or management & administration, (5) *didache* or teaching, (6) *koinonia* or fellowship of

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believers (7) *diakonia* or serving those in need, and (8) *marturia* or witnessing. These eight ministries are about serving God, serving one another, and serving their world. Through these ministries God comes to the young people, as He comes to the rest of the body of Christ (Nel 2000:83, 84).

Harris (1981:13,14) suggests that the best way to define ministry is that:

> Ministry is the priestly and prophetic work of the church. Priestly responsibility is three fold: to preserve tradition, celebrate in ritual prayer, and gather community. We find each of these in Acts: *didache, koinonia, leiturgia* – or teaching, community, and prayer. We discover a prophetic role in Acts as well: the speaking of a word that transforms, that challenges, that calls to account- the *kerygma*, and the journey outward to those in need, even to the selling of wordly possessions- *diakonia*.

2.2.1.2 Part of the body

Youth ministry is not separated and isolated from the entire church. God included young people in his people and his work (cf 2 Ki 5:2,3; 1 Sm1:4; Dn1:8; Mt18:1-14; 19:13-15; Ac 21:5,9). The word *church (ekklesia)* has various meanings; (1) the universal body of believers who belong to Christ through regeneration, or (2) any specific geographical representation of that body in any place at any time (a local church) (Zuck & Benson et al.,1978:38,39). 1 Cor 12:27 says that we are not only individual members of Christ but together we are his body (Richards 1985:210).
Nel (2000:9) says, "In an inclusive congregational approach, youth ministry is at the very least the mediation of the coming of God to the youth as integral and vital part of the congregation, through his Word and through the service of people, by means of all modes of ministry, in a differentiated and focused way."

A congregation needs to realize that youth are a part of the church, the body of Christ, and that youths have obligations and responsibilities in their local church. When youths are seen in this biblical perspective, the youth ministry will be revolutionized, church attendance will flourish, and they will participate in church activities and personal witness (Zuck & Benson et al., 1978:39).
Nel (2000:97) emphasizes that:

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Youth ministry is the mediation of the coming of God through his Word and through people, by means of all modes of ministry, and in a differentiated and focused way, to, with and through youth as an integral part of the local church.

The youth are an integral part of God's people, the body of Christ. Like all other members, children and adolescents are an indispensable part of the congregation (Senter Ⅲ et al., 2001:16). They are part of the worshipping, teaching and serving community and they have to be recognized as part of the church that will never and nowhere be ignored (Senter Ⅲ et al., 2001:4). When the youth feel that there is no room for them, and they have no reason to value their congregation, they seek to meet their spiritual needs and find their mentors outside their church (Senter Ⅲ et al., 2001:7).

Youth ministry is unique and special because of youth's different developmental levels and culture. Children and adolescents are increasingly separated from adults in their own families, but through an inclusive congregational approach the whole church can understand the generation gap and will be enabled to learn from each other, and to appreciate each developmental level (cf. Nel 2000:77,78).

2.2.2 Other approaches to youth ministry

i) The preparatory approach to youth ministry

According to Black (2001:58), in the past young people were seen as the 'church of tomorrow,' who had to be prepared for leadership in their church. But today when they graduate from school and youth ministry, they also graduate from their church, and to those of them who remain in their church, it is difficult to join the adult congregation.

 Martinson (1988:17) says that the vital, delicate mix of youth and adult leadership can be developed in many churches through an action-reflection model of leadership training for youth, adults, professional lay leaders and pastors.

Black (2001:40) defines the preparatory approach as a specialized ministry to adolescents that views youths as disciples – to train and help them to participate as church leaders, disciples or evangelists. In 1Tm 4:12 Paul advised Timothy, "Don't

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let anyone look down on you because you are young, but set an example…" The local church can train a youth as an evangelist (Zuck & Benson et al.,1978:189). Through training Christian youth in the church to be witnesses, they can reach other youths because they speak the same language, have common interests, and spend time together (Zuck & Benson et al., 1978:192).

Youth ministry is part of the great commission of the church, applied to the youth and everything a church does with, to and for the youth (Senter Ⅲ et al., 2001:43). Though this great commission the church is able to reach all people and to teach them (Mt 28:19,20). Youth ministry is channeled through the programs of the church to guide the youth toward a lifetime of spiritual growth (Senter Ⅲ et al., 2001:44).

Col 1:28,29 shows that Paul's primary goal of the Christian life is to reach the state of maturity in Christ, 'go and make disciples' (Ogden 2003:101).

> "We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labor, struggling with all his energy, which so powerfully works in me." (Col 1:28,29 NIV)

Paul's one purpose demands all of his effort and energy to bring people to maturity in Jesus Christ and that the mature have grown to the measure of the full stature of Christ (Eph 4:13,14) (Ogden 2003:102, 103).

Henrichsen (1974:118-130) suggests four guidelines for discipling the youth;
- discipling is to major in principles more than methods
- discipling is to major in meeting the needs of others more than in the teaching of techniques
- discipling is to major in developing the thought processes more than skills
- discipling is to major in how to trust God more than teaching theories about God (cf Ac 5).

Jesus' preparatory empowerment process

	Pre-disciple	**Stage 1**	**Stage 2**	**Stage 3**	**Stage 4**
Jesus' role	The inviter	The living example	The provocative teacher	The supportive coach	The ultimate delegator
The disciples' role	Seekers	Observers and imitators	Students and questioners	Short-term missionaries	Apostles
Readiness level	Hungry to know whether Jesus was the long-awaited Messiah	Ready to observe who Jesus is and the nature of his ministry and mission	Ready to interact with Jesus and publicly identify with him	Ready to test the authority of Jesus to work through them	Ready to assume full responsibility for making reproducing disciples
Key questions	Is Jesus the Messiah?	Who is Jesus, and what is his ministry and mission?	What is the cost of following Jesus?	Will the power of Jesus work through us when we take on his ministry?	Will I give my life entirely to the mission of making reproducing disciples?

(Adapted from Ogden 2003:82)

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Even though youth ministry is not different from the congregation, the youth are special developmentally, socially and culturally. For that reason their needs should be provided for in the ministry, programming and relationships. The church should care enough for the future of their youths to invest in many ways to lead, teach, nurture and disciple their lives toward Christ (SenterⅢ et al., 2001:44).

According to the preparatory approach, as young people participate in church-wide events, they experience Christian life through many stages. They build images and memories of role models for many aspects of life in the church (SenterⅢ et al., 2001:55).

Young people are eager to challenge any opportunity and the best learning that comes on the job (SenterⅢ et al., 2001:58).

Dean (2004:6) says, "If youth search for something and someone to whom they can pledge their truth, the object of this devotion must be worthy of their lives, nothing less." Young people are naturally passionate because they are open to love, and willing to suffer for a cause. Therefore the church should make room for them to do what they do best (Dean et al., 2001:65,67). By participating young people will accept ownership and the leadership of the youth ministry. In this way they will feel safe and at home in the congregation during and after graduate school and the youth ministry (SenterⅢ et al., 2001:42).

Youths are highly influenced by their parents and other family members because they are born in a family and spend most of their childhood and adolescence in their family. The church's youth ministry must reach out to relate not only to the youth, but also to their families (SenterⅢ et al., 2001:44,45).

Balswick (1991:94) provide an overview of family images:

> The Christian life is described in various New Testament passages as growth from spiritual infancy to maturity. The new believer starts as an infant and eventually grows up in Christ. One moves from a state of dependency, in which others model, teach, and disciple, to a mature walk with God. As this growth occurs, the believer also begins to assume discipling responsibility for others. While it is true that the believer is always dependent on God and the Holy Spirit in that growth process, there is a natural progression in maturity

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which leads the believer to be used by God to serve and minister to others.

Senter Ⅲ (Benson and Senter Ⅲ et al., 1987:207) also says, "The influence of the student's family on his or her value system will exceed the influence of the youth worker on most occasions."

Paul's parental empowerment model

Life stage	Life stage need	Disciple's role	Paul's role
Infancy	Modeling and direction	Imitation	Model
Childhood	Unconditional love and protection	Identification	Hero
Adolescence	Increased freedom and identity formation	Exhortation	Coach
Adulthood	Mutuality and reciprocity	Participation	peer

(Adapted from Ogden 2003:105)

The ancient Hebrews recognized the home as the primary teaching institution: "Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up" (*Shema* : Dt 6:4-7, NIV).

Getz (1975:466) suggests that three things become obvious from this passage:

1. Parents need more than head knowledge about the Bible. In order for them to impart the Word of God effectively to their children, the truths of the Bible must first permeate the parents' lives.

2. Effective teaching in the home must also involve more than a period of instruction. It must happen naturally and spontaneously.

3. The Word of God must permeate the total atmosphere of the home. Christ must be the center of every activity. Some of the most natural opportunities for teaching biblical truths happen in the regular activities of daily living, and if we pass them by, they may never occur again.

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Youth leaders can provide parents and guardians with the tools and encouragement to carry out the spiritual functions of the home to their youth (SenterⅢ et al., 2001:53).

ii) The missional approach to youth ministry

Clark (SenterⅢ et al., 2001:80) emphasizes that God calls his people to be the light and the salt of the world. Christian adults have that responsibility for the youth as well. It includes the youth outside the church and in the church. Christian adults are viewed as missionaries, called to reach out to the youth, evangelize them, and make them part of the body of Christ.

The youth ministry will have the greatest impact in the coming revolution which successfully recruit and equip lay people to bear the primary responsibility for reaching the young people. The key to ministries to the young people is the equipping of volunteers in local churches. They will be trainers, coaches, disciplers, and equippers of adults with gifts to the youth ministry (SenterⅢ 1992:181-185).

"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea, and Samaria, and to the ends of the earth." (Ac 1:8 NIV)

According to this scripture, youth ministry is viewed as a mission to cross the cultural barriers between adults and youth, to reach them (churched and unchurched youth), in order to meaningfully assimilate them into the church's fellowship (Senter Ⅲ et al., 2001:80).

McGonigal (2001:136) suggests a number of elements essential for youth evangelism, including:

· being empathic with another's crisis
· being willing to listen
· being patient
· being present with those who suffer
· being courageous to withstand culture's ridicule

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· being wise in analyzing and utilizing culture for ministry purposes

· seeing adolescents in relationship to family and community

· never giving up on any person, no matter how far gone they seem

The word 'mission,' from the Latin *mission*, means 'to send' (Dean et al., 2010:66). According to the missional approach, God sent us into the world as missionaries to preach the gospel (Mt 28:19,20). The Father sent the Son, the Father and the Son sent the Holy Spirit, and, The Father, Son, and the Holy Spirit sent the church into the world. The church exists because God is and has always been saving his world. The main purpose of the church is to make God known in such a way that his creatures and his creation will know Him for who He truly in Christ (Nel 2004:31-33). "Go and make disciples of all the nations…" (Mt 28:19) This command means that He, the mighty Lord, continues his call to discipleship through the disciples. When the people respond to his call to become a follower and pupil of Christ, people from all nations even today become his disciples. It means making disciples is part of the congregation's missionary duty. Disciples of Christ not only learn to make disciples, but to train people who have become disciples to make disciples of yet more people (Nel 2004:109, 110).

The youth ministry is an entire congregation's commitment to reach the youth (Senter Ⅲ et al., 2001:89). God has called his people to be his family. Therefore the church has to love, trust, support and encourage youths to be members of the family of God (Senter Ⅲ et al., 2001:82; cf Gl 6:10).

Romans 15:7 says, "Welcome one another…as Christ has welcomed you." With these word, to the church in Rome, as Christ's body, Paul highlights love as "welcoming" or "receiving" other believers into fellowship in the church. The Greek word "προσλαμβανω" means "to receive, i.e. grant one access to one's heart; to take into friendship and contact" (Thayer's Greek Lexicon, Electronic Database. 2011 by Biblesoft, Inc.; cf Richards 1985:204).

The church-based youth ministry programmes must evaluate their missional programmatic commitments and strategies -"Who are our targets? " "How do we best reach out to them?" "Where do we want these students to end up when they leave our program?" The latest research shows that during adolescence, peers become more important and adolescents who tend to form 'clusters' of three to eight students in a

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meaningful friendship, bring their non- Christian friends to their church's program (Senter Ⅲ et al., 2001:85,86).

The church must prepare for missionary education to encourage and challenge youths to live as witnesses. Bynum (Zuck & Benson 1978:324) says;

> Christian youth can be encouraged to share their experience in Christ in a number of ways; by a life filled with the compassion of Christ; by a practical, workable knowledge of the Word of God, which fortifies this experience and gives depth to that witness; and by a desire to see this experience duplicated in other lives as they give forth the good news.

Amalorpauadass (in Martinson 1988:22) states that:

> Evangelization is not a mere theoretical teaching about Christianity, but a sharing of the Christian experience, a testimony to the transforming interpersonal relationship brought about between man (woman) and God, and among men (women) by and in Jesus Christ. To tell another what one has seen, heard, touched and experienced is called bearing witness. That is what Christ asked of those men (women) who had experienced Him. "You will be my witnesses not only in Jerusalem, but throughout Judea and Samaria and indeed to the ends of the earth."

Youth ministry is about bringing youth into the church family. Missional youth ministry provides the youth and their culture with a sociological and theological bridge from their secularized world to the church (Senter Ⅲ et al., 2001:87).

According to the missional approach, every youth who is willing can belong to the church as the body of Christ. As Christians they show the love and compassion of God (Senter Ⅲ et al., 2001:92). And also concerning the growth of the youth who are being guided out of the world towards belief in Christ and then to becoming his disciples (Nel 2004:283).

We must see our youth as part of the body of Christ that experiences the fellowship of the church (Richards 1985:209).

The whole church community creates a relational environment between young and adults. There they can experience a deep, rich, family-like environment conductive to discipleship, equipping, nurture, training in spiritual disciplines and mentoring that young people need (Senter Ⅲ et al., 2001:92). As God sends us as missionaries we

spontaneously reach out to the youth, and do not wait for them to come to church.

iii) The strategic approach to youth ministry

Discontinuity of relationships and specialization of content became the normal way of education. Learners enter primary school, spend a year with one teacher, and then for the next stage, they are handed over to a new teacher. Churches adopted the school model of discipleship, and divided youths from adults, and youths in age-graded classes. As a result, youth tend to move from one ministry department to another during their school careers, never forming meaningful long-term discipling relationships with their teachers (or ministers) or even becoming a part of a faith community. Discontinuity and specialization produced such a gap that few adolescents found their way to fellowship with adults in local churches (Senter Ⅲ et al., 2001:115,116).

Senter Ⅲ (2001:117) states that;

> The church must view youth ministry not so much as a means of turning out models of Christian living in order to perpetuate exiting church ministries, but as the best opportunity to launch a vital Christian witness to shape the faith community for the next generation. We call it the Strategic approach to youth ministry.

The strategic approach to youth ministry is to produce a vital Christian witness to shape the faith community for the next generation and it calls upon youth ministry to become a holistic intergenerational church that is relevant to both Christ and the world (Senter Ⅲ et al., 2001:117).

Scripture abounds with examples of continuity, family images (Mt 12:49; 2 Co 6:8; 1Ti 5:1,2; 1 Jn 3:14,15), farming images (Mt 13:1-30; Jn 4:34-38; Ro 11:17-24; 1 Co 3:6-9), the body of Christ analogy (1 Co 12:12-14; Eph 1:22,23; 4:15,16; Col 2:15), etc…(Senter Ⅲ et al., 2001:120). The youth ministry lacks continuity in discipleship relationships, and this disruption of continuity in relationships is exaggerated by the mobility of families, and the likelihood that the family will move beyond the sphere of influence of the church family (Senter Ⅲ et al., 2001:130). On the continuity in discipline relationships Moses tells parents in Dt 6:1-9, that they and their children

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should remain true to the Lord and that the parents should talk to their children about the commandments of the Lord and to impress them on their children. The whole purpose of Scripture is to provide instruction whereby the faith community nurtures and supports youth in the process (SenterⅢ et al., 2001:121).

As youth pastors become spiritual midwives and assist in birthing new churches, they can work with a group of youths from teenage to mid-20s, develop a team of spiritually mature young adults, and start a new church. The young people can take ownership of their church (Senter Ⅲ et al., 2001:122).

The youth are part of the congregation's service to God because they share in God's relationship with his people and are incorporated into the local church. It means youth are not a separate group in the congregation. It means youth have to be incorporated in every line of thought and received into every part of the ministry. The youth are the entire church member's responsibility. They are not simply the charge of a few people who want to help them (Nel 2000:78,79). Youth ministry strengthens young people for the life of faith by absorbing them in means of God's grace, actions God uses to pour divine grace into human communities (Dean et al., 2010:52).

2.2.3 Summary

As Nel (2000:66) says the goal for youth ministry should be participation as part of building up the local church, all the goals for growth in the local church must include and concern their youth group as an integral part of the body of the Christian community.

According to Nel (2000:120), youth ministry depends on good leaders, because youth follow their leaders. God calls youth ministers to be youth leaders. Without God's calling the youth ministry cannot be sustained. Youth leaders should have a bird's-eye view. It means that there should be an inclusive and comprehensive insight in young people. Without it, the youth will miss as a part of the body of the Christ. The youth leader should be a servant like Jesus, who did not come to be served, but to serve (Mk 10:45). As He served us, we have to serve the youth, because ministry means service (Nel 2000:124).

In youth ministry, children and adolescents should be helped to understand their

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responsibilities as the body of Christ and to grow up into Jesus Christ.

2.2.4 Models of youth ministry

Senter Ⅲ (Benson & Senter Ⅲ et al., 1987:240) suggests eight distinct models to guide youth ministry. Within these models youth ministry is about activities, support systems and programmes developed to help the youth to be, to a greater extent and in a more authentic way, involved with and visible in every subdivision of congregational life (Nel 2000:170).

2.2.4.1 Community model

The philosophy behind this model is that the youth should develop the attitudes and skills necessary to be God's presence in the world through making them a vital part of all aspects of the life of the Christian community, namely, the church (Benson & Senter Ⅲ et al., 1987:240).

According to Senter Ⅲ (Benson & Senter Ⅲ et al., 1987:242) Sunday school will be a place of either discussion of issues from a Christian perspective or ministry as high school students play significant roles in the Christian nurture of younger children. Youth meeting will provide a meeting place for Christian friends and also provide a context in which Christian values can be forged through discussion and disagreement. The Sunday morning worship service is viewed by youth and adults as a meeting of the community of believers to celebrate the presence of their Lord and Saviour, Jesus Christ.

Senter Ⅲ (Benson & Senter Ⅲ et al., 1987:243) says that this community model works best in churches where there is a large constituency of nonlegalistic parents who are more interested in seeing their adolescent children explore the outer reaches of their faith than in protecting them from the corrupting influences of society.

2.2.4.2 Competition model

According to Senter Ⅲ (Benson & Senter Ⅲ et al., 1987:244) the church can use

the natural leaders from the high school society, trained to serve as servants and motivators to their teams in the context of team competition, to attract and hold high school students for an articulate confrontation with biblical truth.

Major activities consist of meetings during the week, discipleship meetings, team leaders meetings, camps and retreats.

The youth pastor is usually a skilled communicator, youth staff members pay technical and administrative assistance to the youth pastor, and team leaders are high school students who organize team activities and shepherd their members.

2.2.4.3 Discipleship model

In this model 'teaching and training' plays an important role. Training youth is to be God's people on a godless world. Making more disciples is the purpose of this model (Nel 2000:172).

Senter Ⅲ (Benson & Senter Ⅲ et al., 1987:247) suggests that the youth pastor can train the youth to be God's people in an ungodly world, equipped with Bible study and prayer skills developed in a caring atmosphere with a view to reproducing their Christian lives in others.

Core group meetings consist of six to eight youths and an adult leader. They meet weekly for Bible study, prayer, evangelistic efforts, and social activities. Large group meetings provide the meeting as the body of Christ for the youth to feel part of the larger whole. During this large group meeting the youth pastor teaches from the Bible and relates the Scripture to the problems encountered by students in daily life. Core group leaders' meetings allow the youth pastor to provide in-service training to core group leaders, assist in dealing with problems that have arisen in individual core groups, and maintain a level of support and accountability to and from the volunteer workers in the high school ministry. Camps, retreats, and big events play a major role in maintaining the unity of the youth group (Benson & Senter Ⅲ et al.,1987:249).

The youth pastor can be a communicator to rally the group to enjoy and respect the biblical truths that are presented in large meetings. The youth pastor can also be an administrator to work through other people who care for students and hold them accountable for their own spiritual development. Core group leaders' responsibility is

to win them the right to listen and then provide the structures in which youth will talk about their spiritual development. Student leaders work with the youth pastor to plan and promote a retreat or help for younger students. Christian parents view the model of the extension of their parental function, whereas non-Christian parents tend to appreciate the care being provided for their adolescents (Benson & Senter Ⅲ et al., 1987:250).

2.2.4.4 Fundamentalist model

Senter Ⅲ (Benson & Senter Ⅲ et al., 1987:251) explain about the philosophy of the fundamentalist model:

> Build the church of tomorrow through challenging students to lead lives separate from the values of the world and through providing opportunities to participate actively in the evangelistic responsibility of the church while enjoying the backing of the Christian school and the Christian home.

In this model Sunday school is biblically based and is by far the best attended youth activity in the church. The youth group meets to reach out with soul winning activities.

The youth pastor is a communicator of God's truth and leads the youth, Sunday school teachers lead and shepherd classes, and parents provide vital support for the church's approach to youth ministry (Benson & Senter Ⅲ et al., 1987:253-254).

2.2.4.5 Gift development model

Senter Ⅲ (Benson & Senter Ⅲ et al.,1987:255) also suggests that the youth pastor can give the youth opportunities to explore their spiritual gifts and natural abilities to minister through providing short-term service opportunities, performed in small groups and coached by a spiritually qualified adult with skills in the tasks being performed.

The task force meeting is the heart of the model because youth explore their gifts and abilities through participation in a ministry project under the skilled and spiritually sensitive leadership of an adult sponsor. Task force presentations give the

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youth goals toward which to work. Large group Bible teaching and Sunday school provide a sense of unity to a group, and also provide a forum for the youth pastor to point out biblical qualifications for people in ministry (Benson & Senter III et al., 1987:256).

The youth pastor can be the visionary behind the model to see potential, discovers resources, shares the vision with students and leaders, then supports and encourages the task forces in the completion of their projects. Task force sponsors are adults who are willing to help a task force to the conclusion of a project and to mentor the individual students in the task force. Student leaders are vital to the success of the model with their commitment and enthusiasm for the various projects. Parents must understand and support the concept of project ministries. The wholehearted support of parents is important when students draw to a conclusion (Benson & Senter III et al., 1987:256, 257).

2.2.4.6 Ministry model

The philosophy is to develop the youth's skills in ministry and then to expose them to human and spiritual needs outside the cultural context of the church, but through meeting similar needs in the community surrounding the church and supported by accountability groups within the youth group (Benson & Senter III et al., 1987:259).

The major activities are student missionary trips, weekly outreaches to the community, Sunday school or a weekly group meeting to Bible teaching and discipleship training, core groups to hold each other accountable for spiritual development, retreats and camps to build group unity, interpersonal relationships, and Christian character (Benson & Senter III et al., 1987:259-260).

The youth pastor, student leaders and sponsors are centered in the leadership as guides during the cross-cultural trips. Parents are strong supporters of the concept and practices of allowing the Christian mission to be the focal point of youth ministry (Benson & Senter III et al., 1987:260).

This model is very successful where the adults of the church have a strong commitment to the world mission of the church.

2.2.4.7 Urban model

The philosophy is to use the facilities and equipment of the local church to build spiritually accountable relationships with scholars and students in the world of the urban. The important activities are contact work, by an adult youth leader, on campus and in the streets; using a eight ministry vehicle (worship service, pastoral care, management and administration, teaching, fellowship of believers, deeds of mercy, witnessing and preaching) provides an opening to build relationships with students who may otherwise remain untouched by the church; Bible studies and camp (Benson & Senter Ⅲ et al., 1987:263).

Youth pastors, sponsors, and other leaders play an important part in maintaining discipline. The activities are relational and discipleship oriented. Parents do not play a significant role in the urban model.

According to Senter Ⅲ (Benson & Senter Ⅲ et al., 1987:263) the best place for the urban model to function is in a new urban church or in a setting where the youth ministry to church families is nonexistent or at least limited to the Sunday school hour.

2.2.4.8 Youth fellowship model

The youth are trained to serve the Lord by serving the youth group, especially by means of the preparation and presentation of programmes based on the Bible and its application in life.

The major activities include meetings of leaders to choose programmes, plan social events, and take care of the youth group; small group meetings to do the preparation; weekly meetings to plan the topic; social activities to allow students to develop social skills and enjoy structured time with church peer group members; retreats and camp to focus on evangelism and Christian living in recreational contexts (Benson & Senter Ⅲ et al., 1987:266).

The leadership includes leadership roles for planning and activities of the youth group. Adult sponsors serve the youth group as the coaches. Parents play a supportive role in this model (Benson & Senter Ⅲ et al., 1987:266, 267).

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2.3 Theories of child development

The previous part observed different approaches to youth ministry to define the concept of youth ministry and models of youth ministry. This part will present the theories of child development to help youth workers to better understand the youth, in particular, in their development.

Early and late adolescence are two distinct stages because growth occurs in general patterns for both sexes during these stages, but some of those growth patterns begin in one of these stages and extend into the next. So in this part, physical development, intellectual development, social development, emotional development, and spiritual development of young people will be considered together (Martinson 1988:29).

2.3.1 Physical development

"Puberty" means the rapid physical changes in adolescence. For girls, puberty begins with breast development and usually rapid increase in height and widening of the hips begins as early as age 10 or as late as 15, for two to three years. They have their first menstrual period at age 10- almost all have had it by age 15, it means most girls are able to become pregnant when menstruation begins (Martinson 1988:29).
For boys, puberty begins with the enlargement of the tests sometimes between the age of 10 and 14, and boys will produce mature sperm cells about a year after their tests have begun to enlarge. The growth of their facial hair and the deepening of the voice come toward the end of puberty, age from 14 to 18. Every girl and boy goes through these changes in their own way (Martinson 1988: 29,30).

2.3.2 Intellectual development

During the childhood years thinking is tied to the manipulation of concrete facts and observations. And around 11 or 12 years of age, they move into the beginnings of abstract thinking and formal reasoning or propositional thinking (Olson 1984:37, 38).
In the time of puberty, the brain undergoes a qualitative change which enables

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young people not only to learn more, but also learn differently. Adolescents develop the capacity to conceptualize, analyze, and speculate (Martinson 1988:31).

The maturing teenagers' ability to reason, predict and plan ahead certainly affects their academic performance, vocational decisions, relationships with parents and most of the other tasks of this life period (Olson 1984:38).

The Swiss psychologist, Jean Piaget is the foremost theorist of cognitive development, and his work has had the greatest impact in explaining how structures of knowledge develop (Harris 1981:46).

He noted that intelligence increased unevenly, in spurts. He calls these spurts and their resultant intellectual capacities "cognitive stages (Martinson 1988:32)."

Piaget's stage three is the period of 'concrete-operations' that children ages 6 through 12 usually develop the capacity to think logically. They can observe, organize, memorize, and draw conclusions (Martinson 1988:32).

Stage four is the period of 'formal-operations,' which develops during adolescence. Most adolescents begin this type of thinking from 11 to 15 years of age. They develop the ability to do abstract thinking, formulate theories, and speculate beyond themselves to others and the future. Questioning of accepted truth, exploring complex constructs, and digging beneath the appearance of things all characterize this way of thinking (Martinson 1988:32).

Piaget's stages of cognitive development

Stage	Age	Characteristics
Sensorimotor	0-2	Develops schemes primarily through sense and motor activities.
Preoperational	2-7	Gradually acquires ability to conserve and decenter but not capable of operations and unable to mentally reverse actions.
Concrete operation	7-11	Capable of operations but solves problems by generalizing from concrete experiences. Not able to manipulate conditions mentally unless they have been experienced.

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Formal operations	11-15	Able to deal with abstractions, form hypotheses, solve problems systematically, engage in mental manipulations.

(Adapted from Anthony 2001:68)

Cognitive development suggests that those working with young people need to coordinate their work with others working with children and adults. For example, much of the basic language and symbols of faith can be learned in early childhood. These children will learn best through immediate, concrete, empirical experience with the Christian tradition (Martinson 1988:32).

Intellectual interests of young people at various growth stages should be carefully considered in planning the Christian educational program of the local church (Zuck & Clark et al., 1975:51).

Martinson (1988:33) states that ministry with adolescents affords them opportunities to explore the many aspects of faith, select those that are meaningful to them, reshape others to fit their own symbols, and integrate these complex dimensions of faith into their personal belief systems and life-styles.

2.3.3 Social and emotional development

Erik H. Erikson, an American social psychologist, is the central figure on adolescent developmental psychology. Erikson's descriptions of the stages of human life from trust through integrity have influenced people's understanding of the human psyche and he also suggests that humans be granted a period of delay prior to adult life, describing it as "a period that is characterized by a selective permissiveness on the part of society and of provocative playfulness on the part of youth which leads to deep, if often transitional, commitment on the part of youth, and ends in a more or less ceremonial confirmation of commitment on the part of society" (Harris 1981:48).

Erikson postulates eight stages of human development and each stage builds on those which have preceded. Sometimes that which was resolved at a prior life stage must be reworked during the crisis of a later stage. It is possible for a person to stop maturing and even regress (Martinson 1988:35).

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Identity and intimacy are the main developmental issues in both sexes' adolescence and young adulthood. Identity and intimacy come from many facets of experience and are multidimensional. All adolescents have a mix of good and bad feelings about themselves. When self-esteem is positive, a cycle of positive reinforcement is created because he or she feels worthwhile; they tend to see life in a positive side (Martinson 1988:37).

According to Durka (Sparkman et al., 1977:21), Erikson claims that the sense of ego identity is seriously threatened during adolescence. But young people must become whole people in their own right, and the wholeness to be achieved at this stage he called a sense of inner identity. Young people must feel a progressive continuity between what they have come to be during childhood and what they promise to become in the anticipated future.

Erickson's eight stages of man

Age in years	Psychosocial crisis (state)	Significant person(s)
Birth-1	Trust vs. mistrust	Mother
1-3 years	Autonomy vs. shame/doubt	Parents
3-6 years	Initiative vs. guilt	Family
6-12 years	Industry vs. inferiority	Neighborhood, teacher, school
12-17 years	Identity vs. role confusion	Peer groups, heroes
Young adulthood	Intimacy vs. isolation	Friends, opposite sex
Adulthood	Generativity vs. stagnation	Spouse, children
Old age	Ego integrity vs. despair	Relationships with others

(Adapted from Richards 1983:94)

Lack of adolescent self-esteem, often born of beginnings in a troubled family, is powerfully reinforced during this period of development. The reverse is that some adolescents have inflated self-images with an unrealistically high view of themselves. They are arrogant and overestimate their abilities, judgments, and place in society (Martinson 1988: 38).

Adolescents and young adults must develop new life-support relationships with their families, peers, societies and the world. They must take a journey to leave their parents as children in order to become adults and return to their families as mature family member (Martinson 1988:40). Friends are the main support networks of adolescents and young adults. Mutual friendship is an art of requiring great skill and wisdom. If they learn and refine the mutual friendship in peer groups, friendships, and romantic relationships, they find support and acceptance and feel secure. But if not, there is isolation and rejection (Martinson 1988:40).

The growth of love

Age level	Focal point of love	Aspect of love needed
Infant	Parents, especially the mother	To be held in parent's arms, to be nursed
Preschool child	Parents, some close friends	To be secure in the family circle
Elementary school child	Parents, school friends, neighbor friends	To be a part of home, school, and friends
Junior high young person	Friends, parents, other sex	To be accepted by friends, parents, and other sex
High school young person	Friends, other sex, parents	To date, but also to be part of original family

Young adult	Other sex, friends, parents	To marry and/ or to enjoy secure relationships with friends
Parents	Children, mate, friends	To enjoy a secure marriage and to give oneself in love to children
Older adults	Mate, children and grand-children, friends	To have a mature marriage, acceptance by children and grandchildren, and friends

(Adapted from Beers, in Zuck & Clark et al., 1975:137)

According to Martinson (1988:43-44) identity and intimacy are fundamental elements of a human's relationship with God because personal identity and human relationships are directly influenced by faith (cf. Ps 8:4,6; Mt 22:37-39).

Martinson (1988:46) states that:

> Life together as the people of God provides an extended family of faith in which adolescents can work out identity and intimacy, balancing care of self with care of others. In the Christian faith there are perspectives that inform these balances. The gospel provides love, forgiveness, and hope when rejection, abuse, and narcissism destroy. Interpersonal and group relationships fostered by the freedom, truth, and love of Jesus Christ provide a laboratory and safety net in which to work out the sensitivities and responsibilities of intimacy. Christian brothers and sisters in the next chairs and around the world are a matrix within which to learn to value one's own life and that of every person in the world.

One of the characteristic of adolescence is extreme mood swings. The most common negative emotions of feelings that young people experience are anger, apathy, boredom, sadness, depression, guilt, fear and anxiety (Olson 1984:37).

Olson (1984:49) proposes three points to help teenagers who are expressing strong emotional reactions:

1. Emotions are amoral. Emotions are neither good nor bad from a moral

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perspective.

2. Strong emotional reactions are age-appropriate for young people. Teenagers often experience very high 'highs' and very low 'lows.'

3. Teenagers sometimes use their emotions to get what they want. They are simply used toward a desired end.

Olson (1984:49) says "young people need supportive help to learn how to express their emotions honestly and openly without manipulative intent."

The church must accept this challenge and opportunity to help young people who need help in times of emotional crisis. The church must also provide opportunities for young people to socialize in a Christian atmosphere and thereby make friends of lasting influence because the Christian life is not isolated from everyday living; love and understanding must be an obvious part of the life of his or her peers and adults (Zuck & Clark et al., 1975:51-54).

2.3.4 Faith development

James Fowler has pioneered the study of faith development and defines faith as underlying patterns of thinking and feeling which inform a person's life and guide his or her behaviour (Martinson 1988:48).

According to Fowler (1982:92-93), faith is:

> People's evolved and evolving ways of experiencing self, others and world (as they construct them) as related to and affected by the ultimate conditions of existence (as they construct them) and of shaping their lives' purposes and meanings, trust and loyalties, in light of the character of being, value and power determining the ultimate conditions of existence (as grasped in their operative images - conscious and unconscious - of them).

Fowler (1989:57) brings the consideration of stages of faith more explicitly into the theological framework to understand the process of partnership with God and the neighbour and what the characteristic of each of the stages are.

Fowler also sees faith as a way of giving purpose to one's life and as a universal human enterprise (Martinson 1988:48).

He describes six stages, but most people move from stage one through stage two to

stage four. They never move to the complex stages and the higher stages that are more desirable. Faith plays an important role in adolescent development because adolescence is a time of idealism, enthusiasm, curiosity, and growing independence of God and other human beings (Martinson 1988:49-50).

2.3.4.1 Primal Faith (Infancy): when the baby comes into the world, faith begins with a prelanguage disposition of trust formed by the mutuality with the mother, and with other primal caring persons (Browning et al., 1989:58,59).

Erikson (1989:58) says, at issue is the development of basic trust and its struggle with basic mistrust.

Piaget (1992:287) observes that the baby's intellectual growth follows the development of their senses - see, hear, feel, taste, and smell.

2.3.4.2 Intuitive-Projective Faith (Early Childhood): Imagination, stimulated by stories, gestures, symbols, experiences, dreams, and not yet controlled by logical thinking, combines with feelings and impressions evoked by the child's encounters. Death emerges as a danger and a mystery. The experience of power is connected to security, safety and protection. Constructions of faith are represented as symbols and images of visible power and size (Browning et al., 1989:59). Symbols or representations of the deity mix anthropomorphic and nonanthropomorphic imagery to create deep-going and long-lasting images that represent both for good and for ill (Browning et al., 1989:60).

Kegan (1989:60) names the style of selfhood at this stage as the impulsive self. The child at this stage controls the incorporative self, and is embedded in his or her impulses. Kegan sees a yearning to be included in the love of the one parent and the loving relationship of the other parent to protect the child from being emotionally swallowed up by the temporarily favored parent.

2.3.4.3 Mythic-Literal Faith (Childhood and beyond): This stage of faith develops new logical operations that enable more stable and dependable forms for shaping experience and meaning in stories (Browning et al., 1989:61). Children ages 6 to 11 take on the stories, beliefs, and observances of their community, and where moral rules and attitudes are one-dimensional and literal (Harris 1981:87). They draw

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on the faith of others to organize their world and also investigate the faith of parents, pastors, teachers, and heroes who are their sources of authority. Beliefs and values are interpreted literally and usually accepted without question (Martinson 1988:48).

God is seen in anthropomorphic terms, powerful, but, just as the parent, God rewards people when they do right and God punishes people when they do wrong…etc. It is of a piece with the cause-and-effect (Browning et al., 1989:62).

The behaviourist B.F.Skinner (in Thomas 1992:218) sees that a careful schedule of conditioning in ethical behaviour is conducted and the foundations of ethical conduct are virtually completed by the age of six years. At this stage pupils are encouraged to progress as rapidly as they like, they should not be expected to waste time in a classroom being bored (Thomas 1992:217).

Kegan (1989:62,63) describes this stage as the imperial self, because selfhood in this stage is embedded in the child's needs, wishes and interests. Ongoing relations of trust and care make it possible for them to begin to attend reflectively to the deeper sources and patterns of motivation and personality in themselves and in others.

2.3.4.4 Synthetic-Conventional Faith (Adolescence and beyond): This stage of faith often coincides with a person's entrance into the teen-age years (Harris 1981:86). This stage is a new capability in social perspective taking and require construction of the perspectives of correspondents (Browning et al., 1989:63,64). This stage is dependent on the individual's capacity to think abstractly. The adolescents possess the capacity to discern the complexity of his world. They struggle with contradictions and their divergence from their own beliefs (Martinson 1988:49). In a chum relationship or in a first-love, or 'puppy love' tie, the young person finds trust, regard, and excitement enough to spend many times in communication with a nonfamily member (Browning et al., 1989:64). Young people within this stage have the deep feeling that in connecting mutualy with others they are somehow linked with the depth or height of ultimacy (Browning et al., 1989:66).

Erikson (1968:128) focuses on identity versus identity diffusion during the period of adolescence.

> They are sometimes morbidly, often curiously, preoccupied with what they appear to be in the eyes of others as compared with what they feel they are, and with the question of how

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to connect the roles and skills cultivated earlier with the ideal prototypes of the day.

The adolescent does not know who he is to himself or to others, and they temporarily over- identify with heroes of cliques and crowds and causes (Thomas 1992:171).

2.3.4.5 Individuative-Reflective Faith (Young Adulthood and beyond): Fowler (1984:62) states that two fundamental movements must occur at this stage;

> (1) There must be a shift in the sense of the grounding and orientation of the self. From a definition of self derived from one's relations and roles and the network of expectations that go with them, the self must now begin to be and act from a new quality of self-authorization. There must be the emergence of an "executive ego"- a differentiation of the self *behind* the personae (masks) one wears and the roles, and relations through which the self is expressed. (2) There must be an objectification and critical choosing of one's beliefs, values, and commitments, which come to be taken as a systemic unity. What were previously tacit and unexamined convictions and beliefs must now become matters of more explicit commitment and accountability.

During this stage of individual-reflective faith by late adolescents and young adults age 18 and older, they critically examine their beliefs and also reflect on how these beliefs have been formed (Martinson 1988:49). They must begin to take seriously the burden of responsibility for their own commitments (Harris 1981:87).

In Erikson's view (1968:136), the shift from adolescence to adulthood is accompanied by the crisis of intimacy and distantiation versus self-absorption. The young adult begins life as a full member in his society with the task of full participation in the community; it is time for him to enjoy life with adult liberty and responsibility; the achievement of psychological time devoted to study or to work, and social intimacy with the opposite sex (Maier 1969:69). The counterpart of intimacy is distantiation, it means the readiness to repudiate, to isolate, and if necessary to destroy those forces and people whose essence seems dangerous to one's own (Erikson 1968:136).

2.3.4.6 Conjunctive Faith (Mid-life and beyond): In the transition to conjunctive faith the confident conscious ego begins to develop a humbling awareness

of the power and influence of aspects of the unconscious on our reactions and behaviour (Fowler 1984:64).

Fowler (1984:65) says that conjunctive faith includes the following: (1) An awareness of the need to face, and to hold together several unmistakable polar tensions in one's life. (2) It brings a felt sense that truth is more multiform and complex than most of the clear, either-or categories of the idividuative stage could properly grasp. (3) It moves beyond the seductive strategy by which the individuative stage interprets symbol, myth, and liturgy into conceptual meanings. (4) It exhibits a combination of committed belief in and through the particularities of a tradition, while insisting upon the humility that knows that the grasp on ultimate truth that any of our traditions can offer needs continual correction and challenge.

Erikson (Maier 1969:71) labels this adult stage with the concepts of generativity versus stagnation (or generativity versus self-absorption). A healthy marriage union with the sexual partner serves as the foundation for caring and a satisfactory development to the next generation that includes parental responsibility, and supporting child care.

2.3.4.7 Universalizing Faith (Mid-life and beyond): In this stage the person moves beyond the paradox and the polar tensions of the conjunctive stage (Fowler 1984:67). He or she is drawn toward an identification with God, knowing (epistemology), and valuing (axiology) are transvaluations of values and the relinquishing of the self to the guidance and help of the Holy Spirit. It gives rise to activist efforts, through the pouring out of the self, to transform present social conditions in the direction of God's commonwealth of love and justice (Browning et al., 1989:76).

In later years of adulthood the crisis involves integrity versus despair and disgust. Integrity is the ego's accrued assurance of its proclivity for order and meaning (Erikson 1968:139). The older person who achieves integrity is one who accepts his own life cycle and "although aware of the relativity of all the various life styles which have given" meaning to human striving, the possessor of integrity is ready to defend the dignity of his own life style against all physical and economic threats (Erikson 1968:139,140).

Dirks (2001:88-89) suggests five implications of Fowler's faith development theory

for educational ministry:

First, it calls attention to the fact that the faith of adults has the potential to continue to develop throughout adulthood.

Second, intentional educational experiences are to be designed that not only encourage growth toward the next stage but also nurture enrichment and fullness of meaning within the present stage.

Third, the temptation to substitute generic language and practices common to the surrounding culture in place of the unique language of faith is to be resisted.

Fourth, the difficulties associated with transition from one stage of faith to another should lead us to a deeper, more biblical understanding of pain.

Finally, faith development theory reminds us that faith is to be related to all aspects of life.

2.3.5 Moral development

Focusing primarily on moral reasoning, Lawrence Kohlberg has discovered differences in the ethical thinking of children, adolescents, and adults. Kohlberg is interested in why people reason as they do, and the conclusions to which they come (Martinson 1988:50).

Kohlberg measures moral reasoning using responses to three issues: justice, empathy, and the value of human life (Martinson 1988:51).

In the preconventional level, the child is concerned with the consequences of action or with the power of those who enforce the rules that govern his/ her action (Sparkman et al., 1977:77).

The conventional level of moral reasoning usually begins at age 10 to 16 and the key principle is 'approval.' Young people do what make them nice people in the eyes of others (Martinson 1988:51).

According to Martinson (1988:51) conformity to peer expectations sets the norm. Intention and sincerity are influences. Fixed rules inform decisions. One must obey outside authority. Laws, rules, and traditions portray what is moral.

Kohlberg's levels/ stages

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Level	Stages
Preconventional level	Stage 1. Heteronomous morality Stage 2. Instrumental exchange
Conventional level	Stage 3. Mutual interpersonal relations Stage 4. Social system and conscience
Postconventional principled level	Stage 5. Social contract, individual rights Stage 6. Universal ethical principles

(Adapted from Fowler 1982:52)

Martinson (1988:51) explains that the post-conventional level usually begins between the ages of 14 and 16. Personal convictions and universal principles make moral reasoning at this level. Accepted laws and rules are questioned as individuals work out moral principles based on their own convictions rather than an outside authority.

Youth has just little time to assimilate the rapid changes around it, for example - space travel, the threat of a nuclear holocaust, abortion, global media coverage, world hunger, advances in medicine, and cultural pluralism provide the youth with a dizzying array of challenges and possibilities. Youth ministers can foster guided discussion of these issues. Adolescents and young adults are capable of reality-oriented, integrated faith (Martinson 1988:53).

The church can provide freedom and security for young people's life journeys. Youth ministry can supply caring adults whose friendly acceptance provides young people with security and opportunity for independence. Erik Erikson called them "adult guarantors." They are someone to talk to, who listens more than speaks, who is tolerant and nonjudgmental, and whose authority and respect lie in maturity and genuine interest. At this period, young people see adult guarantors as God figures who are wise and trusted friends. Young people and adult guarantors can develop life together where youth find an extended family (Martinson 1988:54).

Estep Jr. and Kusest (Anthony et al., 2001:80, 81) say that:

> The concept of moral development presented by Christian educators is broader and more comprehensive than those concepts presented by developmentalists and other moral development theorists. One reason for this broader definition is the inclusion of theological insights with insights from the social sciences. For this reason, moral development is not perceived as merely

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a cognitive process or moral reasoning. It must include reasons, actions, and characters that require knowledge, behavior, virtues, and principles.

Webster (1977:88) suggests that (1) if the church is to work effectively with youth, the church must know the youth and their thinking, including their thinking in relation to moral judgments, (2) if the goals of the church is, like Kohlberg's aim in regard to moral education, to stimulate the development of the capacities and judgment of the youth to the place where youth make their own response and decisions, methods to stimulate thought and development must be found, and (3) the church must know the youth leader's level of development in moral and religious thinking because it seems bound to influence the level of discussion and thinking that takes place in any youth group.

During adolescence, even though there is typically a pushing away from parental influence, family-held values must prove to be valuable guidelines for the growing young people (Olson 1984:41).

2.4 Today's youth

As mentioned in the introduction, challenges that youth are facing will be discussed in this section to understand the world of today's youth.

The youth of the world is one of the greatest challenges and opportunities for the church today. As Linhart and Livermore (Linhart & Livermore et al., 2011:29) suggest the growth of global youth ministry stemmed from three worldwide developments: (1) The phenomenal growth of cross-cultural short-term mission trips exposed millions to the world's needs, particularly those of children and young people; (2) international work became more palatable due to increased comforts and sanitation, affordability of travel, and the emergence of English as a global language; and (3) globalization has brought the children and young people of the world to our television screens, whether in the form of marketed consumerism or new headlines that show the faces of kids in need.

Adolescence as a psychosocial moratorium between childhood and adulthood appears to be a relatively recent concept, arising from the increased occupational demands for

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more advanced skills during the rise of capitalism and the industrial revolution. Teenagers have adult bodies, but they have no adult roles. As Elkind says, they are all grown up but no place to go (Rowatt 1989:29).

Olson (1984:27-28) states three psychological tasks that today's teenagers need to accomplish:

1. To develop a sense of personal identity that consistently establishes who he or she is as an integrated individual throughout each life role, separate and different from every other person.

2. To begin the process of establishing relationships that are characterized by commitment and intimacy.

3. To begin making decisions leading toward training and entry into a particular occupation.

Youth workers must deepen their understanding of today's youth who are important in the process of developing into adulthood and must response to them in crisis (Olson 1984:28).

2.4.1 Subculture

What is today's youth culture like? People's aged 10 to 25 are shaped by influences. There are serious questions about sexual expression and commitment. Many youth feel dislocate with no place to call home (Martinson 1988:57).

Today's youth culture is pluralistic. Many different races and religions gather at school and even youth themselves have diverse interests, values, and life-styles (Martinson 1988:58).

Today's youth culture is individualistic and privatistic. They focus on their personal world and are primarily concerned about developing a happy marriage, friendships, a career, and a comfortable life. But they exhibit little interest in improving the community, nation, and the world (Martinson 1988:58).

Today's youth culture is consumer-oriented. Adolescents possess a great amount of discretionary income from their part-time jobs or from parents. For this reason young people are the target of ambitious advertising campaigns and constant changes in fashion. Their identity and worth depend on what they wear or own or drive (Martinson 1988:58). Consumption represents an identity-shaping practice; as the

saying goes, 'You are what you eat' (Dean et al., 2010:32).

On the other side some rural young people cannot participate in this consumer-oriented culture because they work with their parents to break even in family farming (Martinson 1988:59).

Today's youth culture is relationally impoverished. Over one-third of American teenagers have experienced their parents' divorce. And as a result they have participated with one or both of their parents in new, blended families (Martinson 1988:59).

Strommen (1979:36) said that youths whose parents are separated or divorced are more than the average bothered by the lack of family unity, but they do not differ from other youths in being troubled by the lack of parental understanding or lack of self-confidence.

They have little experience with relational stability and intimacy. They say they feel isolated and are lonely. Many believe this relational fragmentation is the reason youth list a satisfying marriage and good friendship as their highest priorities (Martinson 1988:59).

Today's youth culture has an electronic consciousness. They thrive on intense visual and audio stimulation. They have become multi-modal. They listen to the music while they study. Simultaneously listening to the music, watching TV, and studying are possible and even comfortable to them (Martinson 1988:60).

Today's youth culture includes large numbers of adolescents and young adults who are deeply wounded. In America, suicide has increased 300% in a generation, alcohol-related automobile accidents kill tens of thousands, one-fourth will be chemically dependent by age 25, one of four young women will have been sexually abused, and more than one million teenage women are becoming pregnant each year (Martinson 1988:61).

Youth ministry has a unique challenge with youth and their culture. People in youth ministry have the opportunity to respond to young people's crucial and significant questions and issues (Martinson 1988:62).

According to Martinson (1988:63), there is no better way to enter young peoples' lives than meeting them in their world, and listening carefully to their own stories. There is no better way to discover God's revelation through their life than sharing their suffering. There is no better way to participate in God's ministry to them than

personally joining them in receiving and responding to the gospel (Martinson 1988:63). Isaac (Linhart & Livermore et al., 2011: 223) also suggests that:

> Students are fast emerging as trendsetters, be it in fashion, ideas, and even thought processes. Therefore, youth workers should have the cutting edge at their fingertips and be trailblazers in regard to innovation and creativity, training their minds and looking for opportunities to read and interpret cultural trends.

To the youth Christian parents and youth leaders can provide the chance to become new persons in Jesus Christ. They can give room to the youth, for freedom, resources, and the chance to gain for themselves the knowledge, the understanding, and the commitment to discover what God intends the youth to become (Sparkman et al., 1977:40).

2.4.2 Thinking and understanding

Sapp (Ratcliff & Davies et al., 1991:73) says that adolescents think in a qualitatively different way from children. They have a much better concept of the future and they are fascinated by the possibilities inherent in a situation. They perceive so many ways to approach their problems that they are often unable to make up their minds.

They have the ability to test the hypotheses that they generate, and they can also systematically test them. They tend to think about their own thoughts and the thoughts of others. This may involve contemplation, introspection, and reflection.

Robert Selman (in Ratcliff & Davies et al., 1991:84) develops the theory of self-understanding. Self-understanding and perspective taking are conceptualized as gradually emerging phenomena that move through a series of five stages, which commence with the three-year-old preoperational child and continue through the mutual perspective taking of the adolescent.

Selman's Levels of Interpersonal Understanding.

Stage 0   Egocentric Viewpoint (age range 3-6)
Child has a sense of differentiation of self and other but fails to distinguish between the social perspective (thoughts, feeling) of other and self. Child can label other's overt feelings but does not see the cause and effect relation of reasons to social actions.
Stage 1   Social-information Role-Taking (age range 6-8)
Child is aware that other has a social perspective based on other's own reasoning, which may or may not be similar to child's. However, child tends to focus on one perspective rather than coordinating viewpoints.
Stage 2   Self-Reflective Role-Taking (age range 8-10)
Child is conscious that each individual is aware of the other's perspective and that this awareness influences self and other's view of each other. Putting self in other's place is a way of judging his intentions, purpose, and actions. Child can form a coordinated chain of perspectives but cannot yet abstract from this process to the level of simultaneous mutuality.
Stage 3   Mutual Rule-Taking (age range 10-12)
Child realizes that both self and other can view each other mutually and simultaneously as subjects. Child can step outside the two-person dyad and view the interaction from a third-person perspective.
Stage 4- Social and Conventional System Role-Taking (age range 12-15+)
Person realizes mutual perspective-taking does not always lead to complete understanding. Social conventions are seen as necessary because they are understood by all members of the group (the generalized other), regardless of their position, role, or experience.

(Adapted from Ratcliff & Davies et al., 1991:84,85)

2.4.3 Religion

Barna (1995:74,75) refers to what teenagers think about Christianity:

> We have largely removed the biblical connotations from the term to the point where being a Christian is now synonymous with being an American. Just as 'Kleenex' is used to refer to tissue, 'a Xerox' to mean a photocopy, or 'Scotch Tape' to describe a type of adhesive, so 'Christian' means for most Americans that you are a citizen of the greatest nation on earth. Not surprisingly, most teenagers call themselves Christian. Nationwide, almost 9 out of 10 young adults (86 percent) use the term 'Christian' to describe their spiritual preference. Like their parents, however, they use this term without assigning moral or ethical content to it, in fact, they pretty much use the word by default. After all, what else would they call themselves? ……the Christian faith is relevant to most teenagers, but they do not feel compelled to accept every iota of Christian doctrine to receive the benefit of its relevance. Teenagers appreciate Christianity. However, it is simply one of the streams of ethical, moral, and religious thought that feed the river of religious perspectives they possess.

Morgan (Harris & Morgan 1998:30) states the two aims of religious education, (1) to teach people to practice a religious way of life and (2) to teach people to understand religion.

According to Nel (2000:75) the purpose of youth ministry is the comprehensive building up of the local church as a servant within the Kingdom of God that has come and is yet to come. This purpose is like the second coming of Christ. Because Christ is coming, his church will persevere until He comes.

Richards (1985:35-36) says that youth involves the interaction of their expanding mental, social, and psychological capacities with the challenges they face in growing up. As a youth minister our goal is to help youth grow through these vital transition years so that they adopt and their lives express distinctive Christian values. The biblical faith has always been meant to be communicated as a culture, as a total way of life, in the context of personal relationships and shared experiences.

Teenagers have a great similarity with their parents' understanding of religious symbols, and even of their religious belief. Between 13 and 14 their religious practice is strongly related to parental religiousness and they are submissive to religious authority and to their parents (Ratcliff & Davies et al., 1991:139-142).

Parents, church members, and youth ministers with understanding and insight can

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help the youth to prepare to be entirely part of the church to understand their personal and public responsibility toward *koinonia* within the Kingdom and *diakonia* out of love for the King (Nel 2000:71-72).

2.4.4 Communication and relationship

Barna (1995:56) describes the communication between teenagers and parents:

> On average, teens say they devote about two hours a week discussing things that are important to them with their mothers, and just one hour a week discussing meaningful matters with their fathers. To put this into proper context, realize that teenagers now spend more time watching television in a typical day than they spend interacting with their fathers during an entire week. They allocate more of their attention to eating, grooming and using personal computers than they do to communicating seriously with their parents.

One survey reports that the average household in America has the television on over seven hours a day (cf. Hepburn, September 1997:246).

Waldrop (American Demographics Marketing Tools, February 1993:16) says that households with children have the set on for a total of fifty-eight hours and forty-three minutes during an average week.

Many young people are eager to have the fun and the belongingness that come with instant messaging because instant messaging is an online communication tool that makes it easy to stay connected (Kendall 2007:3). The Pew Internet and American Life Center says, approximately 8 million teens report using instant messaging systems every single day (cf. Pew Internet and American Life Project, 2005).

According to Kendall (2007:4) conversations that appear as simple words on a screen become the basis of how teens 'experience' relationships. Those words on the screen become powerful tools that allow young people to recreate the real world on their computer or mobile. Any discussion of virtual hangouts needs to begin with a fundamental look at online, text-based communication tools like instant messaging.

Sometimes online communication makes relationships with opposite sex even more complex and open to speed up dating relationships. That's why emotional intimacy online with the opposite sex can also swiftly turn into sexual intimacy and experimentation (Kendall 2007:46).

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Barna (1995:47) says that "While many teens desire deeper, lasting relationships, they do not have the communication skills, the commitment to loyalty and forgiveness and the emotional maturity to foster such bonding."

As shared meaning becomes replaced with one-way messaging, young people lose the ability to find the common ground and understanding necessary to build long-lasting friendships (Kendall 2007:48).

Kendall (2007:49) suggests that true friendships, true understanding, and true connection are parts of a Christian community. True Christian community can only happen when Christ transforms individuals into people who are willing to move beyond one-way messaging to engaging in self-sacrificing. As youth ministers help young people draw closer to Christ, they will naturally draw closer to a healthy understanding of what it means to be a friend and have friendship.

2.4.5 Sexual activity and teenage pregnancy

According to Rawatt (1989:91), sexual problems begin at an early age, when correct sex information, attitudes, and behaviours are not taught in the home. Youths who have received accurate information from their mum and dad and can talk freely about values and sexual relationships are less likely to get into trouble.

Teenager pregnancy is a major crisis from a variety of perspectives. For example, teenage girls who are pregnant are considered high-risk obstetrical patients, pregnant girls often do not complete their education, the pregnancy of a teenager daughter is a major trauma to her family, teenagers who are single mums have special needs for the care of their infants, and they are more than likely to be lifelong welfare clients (Rawatt 1989:92).

According to the Henry J Kaiser Family Foundation (2000:12,13) overall 31% of South Africa youth - girls (28%), boys (33%) - are sexually experienced. Sexually experienced young people report having had their first sexual experience involving more than kissing or touching at a young age. Almost one in three (32%) of this group had their first sexual experience at the age of thirteen or younger. Over three-quarters (78%) of all sexually experienced young people say they had a sexual experience by the age of 15, which represents 24% of all South Africa youth ages 12 to 17. And 14% of sexually experienced young people have been pregnant or

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made someone else pregnant. Overall, 4% of all young South Africans ages 12 to 17 report having been pregnant or made someone else pregnant.

60% of sexually experienced young people believe that having sex is a way of proving that you love the other person, but young people who are not sexually experienced are much more likely to believe that sex is only for married couples (66%) (The Henry J Kaiser Family Foundation 2000:14).

Barna (1995:68) says that more than four out of five kids (82 percent) have had sexual relations with a member of the opposite sex by the age of 19. Before they even graduate from high school, one-fifth of all students will have had at least four sex partners (cf. Guttmacher Institute, reported in *Youthworker Update*, September 1994; Centers for Disease Control, reported in *National & International Religion Report*, January 1992, April 1992).

Homosexual behaviours occurs to some particular adolescents. The primary family dynamics and certain aspects of parenting are factors in homosexuality. Fathers who are absent, detached, aloof, distant, hostile, cold, cruel, weak, passive or ineffective are most apt to produce children who develop homosexual orientations. The same results are most likely with mothers who are smothering, overbearing, overcontrolling, aggressive, dominant, possessive, indulgent and devaluing toward their children (Olson 1984:424).

Olson (1984:424) explains;

> These types of fathers provide very ineffective role models and are often perceived by their children as being rejecting, such that both their sons and daughters relate better with their mother. Boys may lose respect not only for their father, but for their own sex as well. Daughters, similarly, may learn to disrespect men in general and never learn to trust male. Sons of particularly hostile or cruel fathers often become fearful of competing with men and long for acceptance from males that may be adequately felt only through physical/ sexual contact. Homosexual contact is far less threatening because heterosexual dating would place him in a competitive position with other males. Daughters of hostile fathers will often identify with their abused mothers and vow to never let the same thing happen to them. Homosexual patterns become a way of never having to deal with the fear and anger that they feel toward their fathers and men in general.

Alexander (2004:43) says:

Sexual issues today are not primarily to do with dating, necking, petting, and masturbation but pornography on the internet, cyber and virtual sex, homosexuality, living together, teenager pregnancies and abortion. Although every generation had its own set of risks and dangers, adolescents in the new millennium face a unique set of dangers. Some of these may include armed assault on campuses by fellow students, sexually transmitted diseases, teenage pregnancies - single parent and no parent upbringing are some of them. We see similar trends in India, '22% of teens engage in pre-marital sex,' 90.9% even among the educated upper-class.

A person's perceptions of their peers' attitudes about sex had the strongest impact on their own level of sexual activity. Those who thought that their peers were highly sexually active had a greater involvement in sexual activity themselves (cf. *Family Planning Perspectives*, September/October 1994:197). The majority (37%) say they first learned about sex from their friends, 18% from school teachers, 14% from family members, and 9% from TV programmes (The Henry J Kaiser Family Foundation 2000:14).

Rowatt (1989:96) emphasizes that:

Like pregnancy, sexual abuse has a major impact on the development of self-identity as well as on a young person's relationship to the parents. Children and adolescents abused by someone other than a parent or stepparent will often distance themselves from their parents and wonder why they weren't better protected….In dealing with sexual abuse, it is important to hear the entire story, deal with accurate information, and support legal as well as social intervention on behalf of the adolescent. In fact, it is a violation of law not to report the physical and sexual abuse of a minor.

On the contrary, peer group influence is so great it is advantageous for young people to be involved with groups that reinforce the values of reserving genital sexual involvement for the marriage relationship. Parental and church influence can sometimes be best exerted by encouraging participation in such groups (Olson 1984:36).

2.4.6 Substance abuse

The term *substance* usually includes alcohol and drugs, legal and illegal, as well as anything (such as glue) that might be used in an excessive way to produce

physical and emotional effect (Benson & Senter Ⅲ et al., 1987:77). Substance acceptable in one culture may be rejected in another. For example, in the U.S.A using a small amount of marijuana is illegal, but drinking excessive amounts of alcohol is not. However the fact remains that both alcohol and drugs are potentially addictive (Benson & Senter Ⅲ et al., 1987:77).

The types of drugs that are most commonly abused by teenagers are (Olson 1984:470-475):

1. Opiates. Opiates are opium and its derivatives, which include morphine, heroin, codeine and methadone.
2. Stimulants. Drugs that stimulate central nervous system activity, typically called amphetamines, include Benzidrine, Dexedrine and Methesrine.
3. Depressants. Depressants include alcohol, barbiturates and hypnotics.
4. Hallucinogens. The drug that produce hallucinations are called hallucinogenic drug, for example, marijuana, LSD, psilocybin, mescaline and phencyclidine.
5. Volatile substances. Airplane glue, turpentine, paint thinner, gasoline and other volatile substances present opportunities for cheap but dangerous highs.

Habitual users of these substances often experience intense and frightening visual and auditory hallucinations. Physiological damage, including lesions to the liver, kidney, heart and brain have been reported (Olson 1984:475).

Drinking is a normal teenagers' activity, and offers a special rite for kids when they move from childhood into adulthood, and they also see alcohol as safe, normal, and acceptable (Mueller 1999:300).

The first real drink of alcohol occurs for most youths around the age of 11 to 12 (Fossey 1994:29). But for the last few years has been toward earlier and earlier use so that among eight graders - 9.5 percent took their first drink in fourth grade, 7.9 percent in fifth grade, 12.2 percent in sixth grade, 15.6 percent in seventh grade, and 9.4 percent in eighth grade (Mueller 1999:300).

The *Pretoria News* (13 August 2008) reported, "Children who deal with divorce, abuse or certain other hardships may be more likely than their peers to start drinking at a young age." And it is also said that drinking early to manage stress could shape a person's drinking patterns for a lifetime, possibly raising the risk of alcohol

dependence in adulthood.

11 percent of South African youth are using alcohol, as one in ten say they feel that alcohol relaxes them, and a similar number say that it is easier to have a good relationship when they are drunk (The Kaiser Family Foundation 2000:9).

2.4.6.1 Why do young people take drugs?

Rowatt (1989:132) says "many young people cannot explain why they first used drugs, including alcohol, because of their lack of self-awareness and their lack of the dynamics affecting their lives... Alcohol and drugs become an alternative to boredom."

There are several facts of taking drugs which are suggested by Rowatt (1989:132-135) that;

（ⅰ）Excitement - Seeking excitement is the first motive that leads to substance abuse. Recreational users will frequently abuse at a party, and soon getting high becomes a regular first step to having fun.

（ⅱ）Escape - In addition to those seeking a good time, some young people turn to substance abuse as an escape from pain. They want to escape depression or anxiety from the painful realities of their troubled world. They need crisis intervention and support even more than those who turn to drugs and alcohol for excitement.

（ⅲ）Experimentation - Middle adolescents in their stage of experimentation are especially vulnerable to turning to drugs just for the experience. Peer pressure causes those who want to be included in a group or are lonely or are seeking acceptance to respond positively to the taunt.

（ⅳ）Inherited disease - While conclusions are mixed on addiction as an inherited disease, it is known that infants whose mothers are addicts can be born addicted. And many adolescents of addicted parents become addicted this.

（ⅴ）Anger - When young people do not know how to identify and confront their anger, hurt, or disappointed feelings, and are unable to think through the events in a productive manner, they often turn to alcohol. Whatever the cause, adolescents can be addicted to alcohol and drugs. After becoming addicted, they are in need of serious crisis intervention.

Strommen (1979:49) said that youths who reported their parents to be regular users of tranquilizers were twice as likely to smoke marijuana, three times as likely to use hallucinatory drugs, and eight times as likely to follow the example of drug use set in their households.

Mueller (1999:301,302) advises awareness to parents who have youth;

First, youths find it easy to get alcohol,

second, drinking and driving remain the number one killer of adolescents,

third, many parents are unconcerning their children to drink,

fourth, youth alcohol use plays a role in promiscuous and criminal behaviour,

finally, alcohol is the path toward drugs.

Strommen (1979:49) suggests that working with the youth must involve working with their parents as well because the full development of youths may require changed parents.

2.4.7 Violence and crime

Mueller (1999:34) points to the growing of youth violence. In 1950 the rate of youths between 14 and 17 arrested was 4 per thousand. By 1993 that rate had increased over thirtyfold to 126 per thousand. From 1984 to 1994 the number of teenagers under 18 arrested for murder tripled. Not only are there more young killers, but also more children and teenagers are getting killed. Children in America are five times more likely to be victims of homicide than those in the rest of the industrialized world. From 1950 to 1993, the homicide rate for children under 15 has tripled. Youths under 18 now account for 20 percent of violent crime in America.

A survey says "During 1995, 39 percent of American high school students had been in a physical fight and 8.4 percent had been assaulted or threatened with a weapon in school" (cf Internet http://www.cdc.gov.1997).

Mueller (1999:35) indicates several reasons for the rising rate of youth violence and crime:

- The breakdown of the family has left many kids without guidance or support.
- Many children with healthy, intact families are influenced by the rash of violent images in music, film, and television.

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- Many of the more violent toys are based on movies and TV shows, and video-games systems also have kids spending hours in a world where killing is winning.

Christenson and Roberts (1998:29) conclude their discussion of the impact of music videos:

- Videos laced with many violent images made viewers more antagonistic in their orientation toward women and more likely to condone violence against themselves and others.
- Antisocial videos increased acceptance of subsequently observed antisocial behaviour.
- Highly gender-stereotyped videos increased acceptance of gender-stereotyped behaviour.
- Sexually charged videos led viewers to perceive subsequently observed ambiguous behaviour as sexier and to be more accepting of premarital sex.
- Rap videos in general reduced academic aspirations among African-American teens.
- Politically radical rap videos caused white teenagers to become more racially tolerant and less likely to sympathize with reactionary racial political positions.

2.4.8 Identity

Two hundred years ago people became adults at puberty, so there was no adolescence. Identity came from the culture, community, religion, and family because these were interdependent and combined to give people their personal identities (Ratcliff & Davies et al., 1991:52).

Koteskey (1991:52,53) gives examples that Hebrew men, on the day after their thirteenth birthday, went through their bar mizvah. On the day after their twelfth birthday the women went through bat mizvah.

Bar/bat mitzvah translates as 'son/ daughter of the commandment.' It means that now he/ she is old enough to be responsible for the *mizvot* (commandments). Thirteen was regarded in the Mishnah and the Talmud as the time of spiritual, moral, and religious maturity. They were viewed as adults in their culture (Lyon & Smith et al., 1998:66).

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In Rome, when a boy reached his sixteenth year, he exchanged his *toga praetexta* for a *toga virlis* as a symbol of his growth to adulthood (Ratcliff & Davies et al., 1991:53).

But young people of the mid-nineteenth century experienced a vacuum while they were neither children nor adults, yet they were expected to work and live like adults because of a sudden changing of the society, no one knew exactly how adults should live (SenterⅢ 1984:90).

Many teenagers struggle so much with their process of identity formation because society offers unclear guidelines to direct the young people in the complex task. Identity formulation is often difficult when parents maintain tight controls over their teenagers' behaviour until it is time for them to move out on their own (Olson 1984:389).

Adolescence is the stage in the life cycle during which young people construct, for the first time, a sense of self that binds together their past, present, and future into a coherent whole. They must find answers to the following questions: Who am I? Where have I come from? And where am I going? (Osmer 1996:20).

Many adolescents are bored and tired of being children but scared about becoming adults, they are anxious to be independent but listless to assume responsibility, and also they are preoccupied with sex but are afraid to talk to adults (Sparkman et al., 1977:16).

2.4.8.1 Community identity

Throughout human history people received identities by simply growing up in the community. But the sense of community identity was removed from many people by several factors (Ratcliff & Davies et al., 1991:53).

One factor is mobility. People move frequently rather than remaining in one community for life. Even if they do not move, their friends move (Ratcliff & Davies et al., 1991:53).

Another factor is schools. Schools used to be a consolidated part of the community so that people could pool their resources to provide a broader education. Adolescents had to be bussed from their community to a large school having hundreds or thousands of students. A by-product of this bussing is the reduction of

community identity (Ratcliff &Davies et al., 1991:53,54).

Urbanization is one of factors. By 1980, 75 percent of the population of the U.S.A had moved to urban areas. It is not easy to feel to be a part of the community in a metropolitan area (Ratcliff & Davies et al., 1991:54).

2.4.8.2 Religious identity

Even young people claim to be Christians, and most are affiliated with a religious organization, but only about half consider their religion as very important, and fewer than half practice their faith as a regular part of their lives (Dean et al., 2010:10).

These young people possess no real commitment to or excitement about religious faith. They tend to regard religious participation like music, sports or extracurricular activity as a 'very nice thing' (Dean et al., 2010:6).

Youth workers must know the life- giving faith of Jesus Christ with both head and heart, not a religious practice or culture that merely forms identity and defines belonging (Linhart & Livermore et al., 2011: 64).

2.4.8.3 Family identity

In the past, every Jew could tell people to which tribe he or she belonged. Genealogies (cf Mt 1; Lk 3) could be given by any Jew. But today most young people cannot give the first names of their great-great-grandparents. On account of the rising divorce rate and not getting married, they have lost their family identity (Ratcliff & Davies et al., 1991:54,55).

Douvan and Adelson (1966:14) states that:

> Identity does not begin in adolescence. The child has been formulating and reformulating identities throughout his life… At adolescence, however, the commitment to an identity becomes critical. During this period, the youngster must synthesize earlier identifications with personal qualities and relate them to social opportunities and the social ideals. Who the child is to be will be influenced (and in some cases determined) by what the environment permits and encourages.

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Friedenberg (1964:9) says:

> Adolescence is the period during which a young person learns who he is, and what he really feels. It is the time during which he differentiates himself from his culture, though on the culture's terms. It is the age at which, by becoming a person in his own right, he becomes capable of deeply felt relationships to other individuals perceived clearly as such.

According to Koteskey (Ratcliff & Davies et al., 1991:55,56) youth whose identities do not develop in their culture, community, church, or family try to find it in other ways:

（ⅰ）Negative identity - some young people develop a negative identity by doing the opposite of what some authority says they should do and it involves opposing the wishes of parents and school officials.

（ⅱ）Obedience - young people trying to find their identity through obedience do whatever they are told. They want to please the authority, good or bad. But too much obedience amounts to no identity at all.

（ⅲ）Conformity - young people often seek their identity by conforming to other young people. In the past, they could conform to their community or family to obtain their identity, but today they turn to their peer groups. Unfortunately those peer groups also lack an identity, and when the group breaks up or rejects him or her, he or she is left without an identity.

（ⅳ）Cults - young people joining cults are seeking for identity and spiritual reality. Cults offer a strong identity but do not offer a lasting identity. It can give a temporary feeling of identity, but for many it does not become a lasting identity.

As a special case of family identity, Africa traditionally possessed communities of large extended-family systems that provided care, support, and safe environments. But this structure has been challenged by social change permeating Africa. Because of HIV/AIDS, economic problem, and migration, their family structures have weakened, increasing pressure on other adults to adequately provide for vulnerable young people (Linhart & Livermore et al., 2011:88).

Baleke (2011:93) suggests that understanding African young people dynamics and responding appropriately with evangelism and discipleship are the keys to transforming

the families and nations of Africa.

The greatest challenge to help identity-confused young people is developing an effective relationship with them. But relationship development is the most difficult and threatening task that these young people can take on because they have difficulty making emotional attachments (Olson 1984:392).

Olson (1984:393-394) suggests several ways to accomplish relationship-building with these young people:

1. Unconditional acceptance, caring responses, patience, congruence, dependability, and a respectful attitude are all vital ingredients in the counselor's efforts to win the counselee's trust.

2. Defining the problem entails developing an understanding about the causes of the person's identity confusion.

3. The plan of action for the teenager needs to contain elements that directly clarify the confusion and reaffirm the areas of insecurity and doubt that the person has about himself or herself.

4. The termination process with these counselees is almost as sensitive an issue as in the relationship-building stage. Teenagers who wish to terminate a relationship in order to try out their new identities should not be resisted.

2.4.9 Suicide

Suicide can be defined as any deliberate self-damaging act from which the chance of surviving is uncertain (Olson 1984:368).

According to Mueller (1999:337) teenage suicide is 33 percent higher than the rates for the overall population and is the third leading cause of teenage death, behind homicide and accidents (cf. "Adolescent suicide," Lancet, 29 April, 1995, 1106).

But a significant percentage of car accidents are actual suicides rather than accidents caused by 'loss of control.' Some young people who are medically ill, die only because they stopped taking their medication (Olson 1984:369).

Barna (1995:24) states that the suicide rates released by the National Center for Health Statistics are generally provided for people in age groups defined as 5 to 14 and 15 to 24. The suicide rates for those in the 5 to 14 age bracket have more than tripled since 1950, rising from 0.2 per 100,000 population to 0.7. Among the 15- to

24-year-olds, the rate has also increased nearly threefold, jumping from 4.5 to 13.1 per 100,000 population. In fact, based on further analysis of the data by others, we know that during the past decade or so the rate has risen considerably among 15- to 19-year-olds, from 8.5 per 100,000 population in 1980 to 11.0 in 1990 (cf National Center for Health Statistics data reported in the Satistical Abstract of the U.S-1994, U.S. Bureau of the Census, Washington, D.C., 1994).

In South Korea teenage suicide rates reported were 101 teenagers committed suicide in 2004, 135 in 2005, 108 in 2006, 142 in 2007, 137 in 2008, and 202 in 2009 (www. Metroseoul. co.kr 30.Sep.2010).

Young people who recently committed suicide have often experienced events such as moving to a new residence, changing schools, separation or divorce of parents, death of a parent or of a close friend, or they have experienced other behavioural problems (Olson 1984:370).

According to Benson (2006:95) positive identity is associated with lower levels of depression and attempted suicide for all racial and ethnic groups.

Blackburn (1982:20-22) suggests that some of the motivations for teenagers to commit suicide include:

（ⅰ）Escape from an intolerable situation. Intolerable conditions may just be perfect the teenagers, but most suicidal people want to escape a difficult situation.

（ⅱ）To punish the survivors. Suicide is certainly a hostile act in most cases. The anger of the suicidal person is many times directed toward the survivors. Getting even in this vicious way is many times the goal.

（ⅲ）To gain attention. To attempt suicide grabs attention like few other activities. The people close to the attempt are startled, guilty, concerned, and respond with much attention to the suicide attemptee. Regardless of how troublesome it may be, the person who seems only to be trying to gain attention with a suicide attempt should be taken seriously.

（ⅳ）To manipulate others. To manipulate through a suicide attempt is to gain more than attention. It usually means the person is seeking a specific action or result.

Some factors in addition to depression that need to be considered in the assessment of a young person's potential for suicide include hopelessness, detachment, loneliness,

grief, modelling, pre-suicidal behaviour, and substance abuse (Rowatt 1989:123).

Rowatt (1989:123-127) explains these factors;

(ⅰ) Hopelessness seems to prevail in the lives of young people who finally despair to the point of contemplating suicide. Because the depression tends to isolate them from peers, they feel hopeless about getting help from a friend. First, they do not feel adequate to deal with the crisis, and then they do not feel worthwhile of love by other persons.

(ⅱ) Detachment occurs to young people who have attempted suicide frequently. Although they live in the same house with their family, they describe their relationships with their family as quite detached. Detachment at school can mean moving through an entire school day without speaking a full sentence to any other peers, or adults.

(ⅲ) Loneliness is more than a sense of lack of contact with persons. Lonely adolescents feel unloved by parents and peers. Loneliness is a perception of the lack of meaningful attachment to any significant other.

(ⅳ) Grief - adults frequently underestimate the pain and grief in the broken love relationships of adolescents. But in despair and anger, shunned teenage lovers frequently turn to suicide. There has been some romanticizing of the relationship of lost love and suicide both in classical literature and in popular media portrayals of teenage life.

(ⅴ) Modelling - adolescent suicides portrayed in the movies and television, particularly in urban settings, tend to precipitate attempts or at least push over the edge those adolescents who have already been contemplating suicide. When adolescents view suicide-related films, it is best that they have an opportunity to discuss their own thoughts and feelings with their parents or trained adult leaders.

(ⅵ) Pre-suicidal behavior - adolescents who are seriously contemplating suicide will frequently begin to make ready for their departure. They give away prized possessions and present sentimental objects to friends, lovers, or even to their parents. Another kind of pre-suicidal behaviour is saying good-bye. This may take the form of talking about going on a trip or discussing being gone.

(ⅶ) Substance abuse - a dramatic increase in drug and alcohol consumption is a factor in nonfatal suicide attempts more than in either suicide completions or natural

deaths. Therefore, new involvement in drugs and alcohol, as well as other significant changes in personality, may be 'acting out' behaviours that are signs of suicidal thoughts.

Blackburn (1982:24) lists seven influential factors that contribute to rise in the suicide rate among adolescents: changing moral climate, society's high mobility, high divorce rate, frequent alcohol and other drug abuses, popularization and glorification of violence in the mass media, easy availability of guns and the already high suicide rate.

According to Rowatt (1989:123) each of these in and of themselves do not necessarily denote serious self-destructive thoughts, but when three or more are found together extreme caution needs to be exercised and suicide ideations need to be checked out by the youth minister or the counselor.

This part discussed the challenges that the youth are facing in their lives. But without family youth workers cannot understand youth all because the youth are more likely to be influenced by their family. The next part will present the family from a biblical aspect to understand youth and the parents of the youth.

2.5 Youth and family ministry

Scenario of the researcher's own experience: Who can hear me?

When I was an assistant pastor in Seoul, Korea, in 2001, there was a 17-year-old high school boy in my youth group who was born and grew up in my church. He was quiet, but was a vocal leader of the music team in the youth group. He used to listen to gospel music because it was his favourite music. He wanted to be a gospel musician. I believed that I had a good relationship with him and knew him very well.

But without realizing it, he was changing little by little. He started to put piercings on his ears, lips, eyebrow and even on his tongue. And he wore T-shirts which had printings of horrible skeletons and marks of the new-age movement or diabolism. He preferred to listen to heavy metal music. The more piercings he got, the less he came to church. His church involvement decreased.

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One day the senior pastor told me that his parents had serious financial problems and started a divorce. I knew that the broken relationship of his parents was influencing him. Though I said to have a good relationship with him, I did not know about his family crisis. I knew that he liked me and listened to me more than to his parents. For two years he only attended church because he liked me and when I left my country for Ghana as a missionary, he also left the church.

Five years ago, I met him again. After graduating college, he did military service for 2 years (every male citizen in Korea is liable for military service). He looked emotionally stable but he has not yet gone to church. He was happy to see me again. He said that he has been working in a hospital. I visited him at the hospital where he worked, and we talked for several hours. He told me bitter things about his parents and is unconcerned about them.

Last year, I have phoned him. He was busy looking for a new job. He is now 27-years-old. I cannot close his story. I continue to pray for him that he and his family may be restored.

2.5.1 The Bible and family ministry

Family metaphors played a central role in the network developed by the first Christians. The metaphors 'God the Father,' 'Jesus the Son,' 'children of God,' 'brothers and sisters in Christ', along with a number of other family metaphors became the means by which to develop and communicate Christian theology as well as constructing a church community with a certain kind of leadership and certain patterns of interactions between its members (Moxnes et al., 1997:103).

The Bible reveals two basic aspects of God's desire for families. The first has to do with *relationships* between parents and children (cf. Ps 127; 128). A second requirement of families involves *priorities* about our heavenly Father's kingdom. Jesus says, "Seek first his kingdom and his righteousness and all these things will be given to you" (Mt 6:33. NIV). "These things" included family life (Strommen & Hardel 2000:15). A strong, life-shaping family needs a strong family relationship which encourages bonding between parents and children, and a strong relationship with God which encourages bonding with the gospel of grace and forgiveness (Strommen & Hardel 2000:16).

The family has a unique hermeneutic function in the Bible that the child needs parents to understand about their God and their history so they are about the handing down of this knowledge from generation to generation (Nel 2000:19-20).

Joy (Zuck & Clark, et al., 1975:17-22) on the importance of keeping faith with children:

1. Children are our gift from God.
2. Children are open to God.
3. Jesus placed a high value on children.
4. The church is the 'family of God.'
5. Christian faith is never more than one generation from extinction.
6. The early years set the tone for lifelong value.
7. Children deserve to be helped to moral and spiritual maturity.
8. Early, consistent saturation in a warm, Christian nurture environment helps children respond personally to Christ's call to salvation.
9. The child's emerging life needs are best met in the Christian fellowship.
10. Child development is best understood, appreciated, and ministered to in the loving environment of the family of God.
11. The educational technocracy obligates us to effective ministry with children.
12. The secularism of our times increases the urgency of providing a rich corrective in the Christian nurture and evangelism ministries.

The family is a hermeneutic sphere - it means God works in the realm of relationships, and the integrating approach to relational groups as a means of ministry holds great promise for the development of the congregation as an extended family (Nel 2000:20,21).

Czaja (Durka & Smith 1980:32) suggests that family life is like that: a fellowship in the deepest sense of the world; not the superficial 'fellowship' that happens at any casual get-together, but a fellowship denoted by the ancient Greek word *koinonia,* which meant 'having things in common.' What the parents have most in common with their children is our mutual commitment to expanding life, a fellowship in which parents and children help one another to grow and to find fulfillment. Family ministry focuses not only simply on strong religious education, but also on connecting the generations (Lyon & Smith et al., 1998:59). Family education must

link the generations to enable the parents and children to reconnect through the Christian tradition (Lyon & Smith et al., 1998:63).

Elshof (2001:195) says:

> Family life education should be centered in the home, supported by the church, and grounded in both biblical theology and strong intimate relationships with God and others. This means that guiding, training, and educating the next generation's spiritual lives are primarily the responsibility of parents in the home. When a couple is blessed by God with a child, their covenant task is to train that child to be in relationship with God in order to fulfill the purpose for which he or she was created.

Hebbard (1995:33-60) assumes that family life ministry is a holistic ministry and it combines the two great missions of the church - edification and evangelism. Based on these two assumptions, he proposes eight key principles necessary for establishing the biblical foundation of family ministry:

1. Family life ministry practices salvation by association.
2. Family life ministry practices a need-based ministry.
3. Family life ministry pursues a credible ministry.
4. Family life ministry builds the church as a faith family.
5. Family life ministry brings all ages and family forms to a worthwhile ministry.
6. Family life ministry draws on the natural giftedness of the body of Christ.
7. Family life ministry holds standards high while ministering to fallen people.
8. Family life ministry builds real families, not ideal ones.

The biblical foundation of family life ministry builds the relationship with Jesus Christ. The Bible is filled with teachings that delimit and make rich our relationships in our relationships in Christ (Hebbard 1995:61).

Hebbard (1995:271-274) suggests the knowledge and skill base of three vital areas of study for the family minister:

First, the family minister must be trained in theology, ministry, and evangelism. There is no replacement for the knowledge of God's Word as it applies to the family.

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Second, the family minister must be a trained marriage and family therapist. The family minister needs to be familiar with family systems and how those dynamics affect the local church.

Third, the family minister should be familiar with a wide range of practices that are a part of the growing adult education field. Adult education offers the family minister an opportunity to explore how adults learn and to design and develop programmes.

2.5.2 Three perspectives on family ministry

People responsible for the family ministry in churches are often confused and frustrated because of the lack of a common perception of the family ministry. Clark (1997:13,14) introduces three general working definitions of family ministry.

2.5.2.1 The therapeutic / counselling perspective

It sees family ministry as primarily addressing the specific emotional and relational needs of a church and provides a necessary component to the church of people, programmes, and opportunities for healing and help as we build the body of Christ (Clark 1997:15).

The church can provide both 'guardrails' and 'crisis medical centres' for people:

· The 'guardrails' are preventive programmes designed to strengthen family members before they get in trouble. Programmes may include marriage seminars, parenting seminars, parent-youth communication courses, mutual understanding classes, and premarital counselling.

· The 'crisis medial centres' are for those who have crashed through the 'guardrails' and are in need of more specific help. Programmatic examples include divorce recovery workshops, marital and family counselling, and intervention programmes (Clark 1997:14).

2.5.2.2 The nuclear family perspective

Dt 4:9-10; 11:18-21 suggest that the primary training ground for discipleship and spiritual instruction is the nuclear family. God has desired the nuclear family to be

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the primary means of child discipleship and this approach is designed to equip the family for its God-given assignment (Clark 1997:16,17).

Programmes and philosophies may include:

· Parent-training sessions

· At-home sex education

· A reduced emphasis on youth ministry as a separate entity

· An increased emphasis on parent-child programmes such as retreat, service projects, and Sunday school classes

· A transfer of responsibility for the bulk of discipleship training from the church and to the home.

2.5.2.3 The church-as-a family perspective

According to this model, the church's primary function is to be such a close-knit faith community that individual nuclear families will be encouraged to draw together and not separate themselves. The therapeutic/counselling approach is also necessary in this model as a part of a church's caring or counselling ministry. For those who need extra help, due to a family history, a relatively new or shallow faith, or any number of factors that would inhibit discipleship in the context of the nuclear family, the church provides an 'extended family' (Clark 1997:17-19).

Programmes and philosophies may include:

· An emphasis on intergenerational programmes and activities

· A congregational concern for and commitment to youth and children's ministries

· A church-wide willingness to draw all programmes into a single ministry focus of seeing themselves as part of a family and community

2.5.3 Models of family ministry

2.5.3.1 Integrating the youth and family ministries

(ⅰ) Family-friendly youth ministry

The youth ministry has to make a conscious effort with its programme to demonstrate its awareness of and sensitivity to the issues families are facing (Clark

1997:43).

(ⅱ) Family-focused youth ministry

In this setup the ultimate responsibility for the family ministry remains outside the youth ministry programme, but the youth ministry devotes a significant amount of time and energy to family programmes (Clark 1997:43).

(ⅲ) Youth-focused family ministry

In this model, the purpose of the youth ministry is to support what God does in and through the home. Therefore the youth minister equips parents and youths for their spiritual maturity and training within the context of the family (Clark 1997:44).

(ⅳ) Youth-friendly family ministry

The family is the key target, and the ministry focus of the entire church is on the family, to strengthen it, and the youths within the family (Clark 1997:44).

2.5.3.2 A general model of family ministry

This model can be applied to many different situations and elements for building up (counselling, family classes, resource center, faith development, worship experiences, seminars, volunteer programmes) and reaching out (counselling, community enrichment series, resource center, special events, community worship, seminars, business consulting) can be interchanged with the unique situation of each church. Each element has an impact on every other element, so if a ministry targets the church and the community, a dynamic relationship can be developed with benefits (Hebbard 1995:154).

The dinner table is a good place for families to teach one another; father can teach their children who God is, and children can ask questions to their parents to answer (cf Dt 6; Nel 2000:20).

2.5.3.3 The networking model

Because of their geographic location or visionary leadership, some churches will be in a position to network with other churches. They will move beyond building up and outreach, to become driving forces in the entire community to build strong

families. Networking churches will bring together leaders in many fields of family service to offer a comprehensive package of programmes from cradle to grave (Hebbard 1995:180, 181).

Feucht (Zuck & Clark et al., 1975:29, 30) explains about the family with seven functions that are most effectively carried on within the family which are pointed to by sociologists:

1. Biologically, the home provides procreation, concern for, care of, and feeding of children and other family members.

2. Educationally, the family is the basic school of life, where we continue to learn from each other from infancy to old age.

3. Religiously, all kinds of beliefs have been taught and perpetuated in the family.

4. Economically, gainful employment by various members of the family is necessary to provide the resources for housing and housekeeping.

5. Socially, no one can live long in isolation. The warmth, mutual support, and fellowship of family members are necessary for healthy growth.

6. Recreationally, more than before, families are doing things together: recreation, sports, travel, entertaining, celebrating.

7. Affectionally, children need the ties of love which only the family can give.

Sell (1995:130) emphasizes that many adults from dysfunctional childhood families are not only emotionally injured but seriously unprepared to perform basic household tasks. They will have to learn elsewhere what they did not learn from their families. The church should help, since it is the church's great job to teach its members to be mature Christians.

2.5.4 Working with parents of youth

According to a nationwide survey, Americans believe that the greatest threat to the family is the inability of parents to spend enough time with their children (Sell 1995:25).

How much time do youth and their parents spend in what the youth considers to be meaningful conversation? Youth spend more time watching TV or using internet in a

typical day than they spend interacting with their parents during an entire week (Barna 1995:56).

According to Campolo (Benson & Senter Ⅲ et al., 1987:42), the typical young people in America watch TV five hours a day but converse with their father only seven minutes. Many young people would be affected more by the loss of TV from their lives than they would be by the loss of their fathers.

Strommen & Hardel (2000:14,15) says that the church youth is losing their faith in the church and in God, because the tradition of passing on the faith in the home is disappearing.

According to Dean (2010:76,77), sociologists Christian Smith and Melinda Denton consider that the importance of adult-youth relationships and religious practices for young people discipleship are:

- The best way to get most youth more involved in and serious about their faith communities is to get their parents more involved in and serious about their faith communities.
- Parents and faith communities should not be shy about teaching teens.
- Religious communities might themselves think more carefully and help youth think more carefully about the distinctions among (1) serious, articulate, confident personal and congregational faith, versus (2) respectful civil discourse in the pluralistic public sphere, versus (3) obnoxious, offensive faith talk that merely turns people off.
- Regular religious practices in the lives of the youth (beyond those in and of collective weekly congregations) seem to be extremely important.

Westerhoff Ⅲ (1980:23) states that

> Faith cannot be taught by any method of instruction; we can only teach religion. We can know about religion, but we can only expand in faith, act in faith, live in faith. Faith can be inspired within a community of faith, but it cannot be given to one person by another. Faith is expressed, transformed, and made meaningful by persons sharing their faith in an historical, tradition-bearing community of faith. An emphasis on schooling and instruction makes it too easy to forget this truth. Indeed, the schooling- instructional paradigm works against our necessary primary concern for the faith of persons. It encourages us to teach about Christian religion by turning our attention to Christianity as expressed in documents, doctrines, history,

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and moral codes.

Every local church convinced of the importance of youth ministry should be inspired towards the effective use of parents in youth ministry. In youth ministry, parents are indispensable partners even the covenant compels them to be first in this partnership (Nel 2000:113).

Youth workers must recognize that working with youth also means working with their parents or adults. Besides, they must be aware of what the Strommens call five cries of parents.

"Cry for understanding your adolescent." At least parents need two things to know and understand their teenager - a simple conceptual framework to help them understand the changes typical of this stage of growth, and listening skills to help them tune in and discover where their adolescent is in the maturing process (Benson & Senter Ⅲ et al., 1987:347).

"Cry for close family." Youth workers who work with troubled youth report that "quality of human relationship is the most powerful determinant of successful programs in the education and treatment of troubled children (cf. Brendto & Ness 1983:63)." Parents are more important than the youth worker, and the love of parents is the most powerful in this stage (Benson & Senter Ⅲ et al., 1987:348).

"Cry for understanding yourself as a parent." The youth pastor can help parents who need to be educated into the complexities of living as an older adult. Mid-life is a time of problems, but also a period filled with rewards and challenges - a sense of being settled, of having found one's place in life, and of being freed from the demands and responsibilities of raising small children. The church can help parents to anticipate both the negative and positive aspects of this period in life with their teenagers in the family (Benson & Senter Ⅲ et al., 1987:348,349).

"Cry of moral behavior." Parents need a place where they can compare their standards to avoid narrow decisions about what is right and wrong for their teenager. The youth pastor can provide the forum for that to happen (Benson & Senter Ⅲ et al., 1987:349).

"Cry for a shared faith." People discuss their faith at home. However religion is identified as important by parents and teenagers, it is almost a taboo subject in the home. How often does your family sit down together and talk about God, the Bible

or other religious things? When asked, 42 percent of the teenagers said this never happens; 32 percent said this subject is discussed once or twice a month; 13 percent said it is discussed once a week (Benson & Senter Ⅲ et al., 1987:349).

"Cry for outside help." Parents cannot do it alone. The church can provide a seminar on how to control their adolescents, a marriage seminar and couple retreats that help to revitalize, stabilize, and readjust marriages would be worthwhile. Support group for parents could be established to provide healing and strength (Benson & Senter Ⅲ et al., 1987:350).

Getz (Zuck & Clark et al., 1975:477) suggests three things to support and aid parents in their role of child training:

First, the church should provide training for parents on how to understand and rear their children.

Second, the church must provide the home with a programme of Christian education that supplements and supports parents in their task of child nurture.

Third, the church needs to provide a programme of Christian education that incorporates biblical principles of child nurture.

After studying 3000 such families, Stinnett (in Rekers 1985:38) cataloged the six main qualities of strong families. Family members are (1) committed to the family (2) spend time together (3) have good family communication (4) express appreciation to each other (5) have a spiritual commitment and (6) are able to solve problems in a crisis.

Nel (2000:97) reminds us that:

> Youth ministry is a comprehensive and inclusive congregational ministry in which God comes, through all modes of ministry and with especial regard to parents (or their substitutes), with a differentiated focus, to youth (as an integral part of the local church) and also with and through the youth in the local church, to the world.

The youth worker must be available to both parents and their youth. He or she has responsibility to be aware of their developmental needs and pressures. The youth worker must be a significant adult whose function supports and assists the parents as

well as their youth (Benson & Senter Ⅲ et al., 1987:352,353).

2.5.5 Family and moral development

According to Elias (Durka & Smith et al., 1980:40) reinforcement of behaviour is the fundamental process of moral development in behaviourism. Moral learning is reduced to learning moral behaviour. Desired behaviours can be more easily shaped because it is shaped by suitable rewards and by structuring the environment.

Elias (Durka & Smith et al., 1980:40, 41) explains that the process of reinforcement certainly takes place in family moral training, especially in the earliest years. Parents determine what is right and wrong for their children by actions they praise or punish. The principle of reinforcement is appealed to by placing religious rewards or punishments before the children - to the rewards of heaven and God's love, and the punishment of hell and God's wrath.

The processes of moral development suggested by psychoanalytic theory are identification and internalization. The children experience many frustrations, because of parental control or factors as illness and physical discomfort (Durka & Smith et al., 1980: 41).

Elias (Durka & Smith et al., 1980: 41) points out:

> These frustrations create hostility toward parents. In order not to lose the love of parents, children repress this hostility by identifying with their parents and their parents' behavior. They then experience guilt feelings when they do things that they know their parents will disapprove. They attempt to avoid their guilt feelings by acting in accordance with the incorporated and internalized parental prohibitions. Freud describes these parental prohibitions in his concept of the superego (cf Strommen et al., 1971:217).

Social learning theorists have stressed the process of modelling. Through this theory they have attempted to combine the best features of reinforcement theory and identification-internalization theory (Durka & Smith et al., 1980: 43).

In modelling theory, modelling involves attending to the behaviour of others, keeping this in mind through symbolic or coded forms, and reproducing the behaviour under proper motivation. Modelling theory has been used to explain how people develop styles of thinking, reasoning, and judging. In moral development, not only

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parents but also other adults, peer group, and symbolic models play influential roles (Durka & Smith et al., 1980: 43, 44).

Care must be taken that children truly internalize the values that are modelled, otherwise they might quickly change values upon meeting models with contrary values (Durka & Smith et al., 1980:45).

Elias (Durka & Smith et al., 1980:45) says that in cognitive-developmental theory, Jean Piaget and Lawrence Kohlberg, contend that growth in moral reasoning ability makes the critical difference in moral development. Piaget identifies two stages in children's moral development. The first stage (heteronomous stage) features respect for and obedience to adult authority. The second stage (autonomous stage) is an adult stage of regard for others and cooperation with them.

Kohlberg (Beck et al., 1971:23-92) sees all learning as taking place through the interaction of the individual with the environment. Through a process of moral reasoning children pass from rigid external reasoning about punishment and egoistic concerns to the acceptance of the conventional standards of society, and finally in some cases at adult life, to internal standards and internal motivation.

Kohlberg (Lickona et al., 1976:50) approaches:

> With regard to the family, the disposition of parents to allow or encourage dialogue on value issues is one of the clearest determinants of moral stage advance in children. Such an exchange of viewpoints and attitudes is part of what we term 'role taking opportunities.'

Kohlberg emphasizes the influence of the school more than the home and parents. But his approach has relevance for parents also.

Elias (Durka & Smith et al., 1980:47) suggests that:

> Parents who want to include the religious dimension in moral development must, however, supplement Kohlberg's ideas on the primacy of justice and moral reasoning with specifically religious motivation and concerns. Kohlberg does not consider the content of moral teaching, only the processes of moral reasoning. A religious content would include the stories, myths, dogmatic and moral teachings, rites, values, and norms of a specific religious tradition.

2.5.6 The biblical forms of the family

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2.5.6.1 Genesis 1-2

According to Genesis 1:26- 28, God created the first human beings in a universe of order and harmony. Both man and woman image God, both are commanded to have dominion over the animals, both are blessed, both hear God's command to have children, both enter a world where people and animals are eating only plants, and fruits and are not destroying each other, and both enter a world where even God rests and makes a day holy. This text reveals the value of men and women in God's eyes (Anderson et al., 1998:200).

Sell (1995:75) says that the basic form of family created by God is the nuclear family, which gives the highest priority to the 'husband and wife' relationship. Genesis 2:24 clearly says that a husband and wife's first loyalty are to each other but not to any extended family relationship.

Sell (1995:75) explains:

> That man is said to leave his father and mother to be united to his wife suggests he replaces one commitment with another. The fact that husband and wife become one flesh supports the priority of the nuclear pair…. This means that persons of the same sex cannot marry, since it requires a man and woman to create a 'one flesh' relationship. In addition, there must be only one man and one woman, making monogamy the norm.

Moreover, the one flesh does not simply mean the physical union of sexual intercourse, nor simply that the child is the fruit of the union, but include the spiritual and emotional intimacy that develop between partners over a whole lifetime of learning to live together in love (Anderson et al., 1998:202).

Wegner (Freucht 1970:29) states that Genesis 2:24 is interpreted to mean that monogamous marriage is the only form of partnership according to scripture, like the prototype of Adam and Eve, which is clearly monogamous. The Old Testament proposes a one husband and one wife pattern, even though Israel did not always follow God's plan.

The apostle Paul also supports monogamy when he states qualifications for a church leader. 1 Ti 3:2 "Now the overseer must be above reproach, the husband of but one wife…" Tit 1:6 "An elder must be blameless, the husband of but one wife…" (Sell 1995:76).

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Futurist Sterling (1984:293) observes:

> The attraction of a committed, intimate relationship is most powerful. There seems to be no substitute for the security and satisfaction of having a reciprocal caring relationship with one primary individual. Even with all the flexibility available and essential in a space-age society, the most common form of intimate relationship remains monogamy. We expect this trend to continue well beyond 2020.

2.5.6.2 Leviticus 25

Leviticus 25 indicates the role of the family in the economic status and well-being of family members. If an Israelite becomes economically dependent on a relative, he is to be treated as a resident non-Israelite who work for wage, not be charged interest, and may not be used to make a profit. Here God's redemption of Israel from Egypt serves as a model for social relations within the Israelite community (Anderson et al., 1998:208).

If a non-Israelite buys as an Israelite, his relatives are responsible to secure his release, or the individual may also secure his own release, or he must be set free in the jubilee year. It means the whole Israelite community becomes an extended family and is charged to watch over and protect the economic well-being, safety, and lives of its members (Anderson et al., 1998:208).

2.5.6.3 Hosea 1-3

The prophet Hosea is an example of love and faithfulness to his or her partner in marriage as a metaphor of God's relationship to Israel (Sell 1995:76). Hosea's metaphor of husband and adulterous wife shocks a reader into the recognition of its rebellion against God and its ultimate hope in God's mercy and faithfulness to God's promises (Anderson et al., 1998:219). God's people who have broken families and marriages need to hear the word of God's grace, forgiveness, and hope (Anderson et al., 1998:220).

2.5.6.4 Matthew 19

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In 19:1-12 the religious leaders question Jesus about divorce. Jesus explains God's will for marriage, that male and female become 'one flesh,' and it means unity, solidarity, mutuality, and equality (Anderson et al., 1998:225).

Sell (1995:72) says that the Gospel (Jn 2:1-11) shows that Jesus never opposed marriage. He honoured it by attending the marriage in Cana. Jesus healed Peter's mother-in-law (Mk 1:29-31), Peter and the other apostles apparently took their wives with them on their missionary journeys (1 Co 9:5). In the New Testament marriage and family are the basis for parables and analogies - the parable of the ten virgins uses the metaphor of the wedding (Mt 25:1-13), the marriage feast of the Lamb (Rev 19:9).

Both testaments view marriage as being of divine origin and under God's regulation. Genesis 2:24 says, "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh." Jesus refers to this foundational statement about marriage as part of God's order of creation. Marital ideals are to be traced 'from the beginning' (Mt 19:5) (Sell 1995:74).

The apostle Paul sees marriage as created by God. In 1 Timothy, Paul appeals to Timothy to combat those 'liars' who forbid marriage (1 Ti 4:1-5), he emphasizes that 'everything God created is good' including marriage (v.4), probably referring to God's word after creating Adam and Eve – "And it was very good" (cf Ge 1:27,28, 31) (Sell 1995:75).

2.5.6.5 Luke 15:11-32

This parable is about two rebellious sons. The youngest son has decided to leave his father and demanded his inheritance before his father's demise. This means equal to wishing his father dead, but his father agrees. The older son seems to go along with the shameful arrangement (Anderson et al., 1998:238).

The younger son spends all he had; a citizen of that country sends the younger son to his fields to feed the pigs. To Jewish ears, this younger son has not only lost precious Jewish property, but was also lost among Gentiles who keep unclean animals (Anderson et al., 1998:238). The younger son longs to fill his stomach with the pig's pods, but no one gives it to him. So he gets up and goes to his father.

The father watches and waits for his errant son's return. He runs to his son,

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throws his arms around his son, and kisses him. In the first-century Mediterranean family, this behaviour could not be expected of a patriarch who has been so grievously shamed by his son (Anderson et al., 1998:239). The father calls for the best robe, a ring, sandals and a great feast.

The older son remained in the father's house but he thinks of himself as a slave of his father. This elder son separates himself from his brother by calling him 'this son of yours.' He understands his brother's 'dissolute living' as 'squandering your property with prostitutes. ' He is just as lost as the younger one in his inability to accept and celebrate his father's graciousness (Anderson et al., 1998:239).

God's boundless efforts to seek out the lost may be linked to those of a father who pays a great price to get his lost son back. In families and in communities costly love is offered freely, but the price for those who accept it is to replicate such reconciling love in their own actions (Anderson et al., 1998:240,241).

2.5.7 The extended Christian family

Hellerman (2001:21) says that the most significant social characteristic of early Christianity is the metaphor of the church as a surrogate kinship group. It means that Christians regarded their communities according to a family model. Kinship language occurs throughout early Christian literature (cf Mk 3:31-35; Jn 19:25-27; Phm 1:10-16).

The early churches are entwined with the patronage system which is a form of extending family loyalties to 'fictive kin,' for example, Jesus' relation to his disciples, the family rhetoric of Paul, the financial support provided Paul and other missionaries (Cahill 2000:37).

Jacobson (in Hellerman 2001:225) comments on the early Christian church:

> It is well known that the early Christian church was a house-church movement. It could hardly have been different early on. Indeed the continuity between Q and early Christianity is probably not to be found in its theology so much as in its ecclesiology. The persistence of group formation, that, is, may have been a more powerful factor in early Christianity than the persistence of theological conceptions, and that, in turn, may indicate that we need to pay at least as much attention to the specific social context of the early church as to its theology.

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The Pauline letters (Col 3:18-4:1; Eph 5:21-6:9; 1 Pe 2:18-3:7; 1 Ti 2:8-15, 5:1-2, 6:1-2; Tit 2:1-10, 3:1) provide the conflicting commitments of early Christianity to renew and to radically challenge bonds of family and kinship. These 'household codes' direct mutual duties of household members and point ways in which the new model of Christian identity was incorporated into traditional domestic structures (Cahill 2000:39).

Hellerman (2001:225) explains that the social matrix most central to early Christian conceptions of community was the surrogate kinship group of siblings who understood themselves to be the sons and daughters of God - the church was a family.

Family is "any bonded network of domestic life and nurture"- in other words, beyond the nuclear family of a mum, dad and kids, family includes extended and blended family; single-, double-, and triple-parent families; straight, gay, and bent families (Osmer & Schweitzer et al., 2003:207). Even synagogues traditionally count membership by families, not by individuals. Family is not a nuclear family, a household, or any of our private understandings of family. Family can only be understood within the context of generations (Lyon & Smith et al., 1998:58).

Roberts (in Cahill 2000:111) says about the black family:

> The church in the black tradition has been an extended family, while the family, in many instances, has been in fact a 'domestic church.' Church and family together have nurtured our suffering race and preserved us through all the ordeals of our history.

The black families not only support their family members and other black people under oppression, but are also structurally 'open' and socially active toward all who are in need, up to and including positive, reconstructive engagement with their own oppressors (Cahill 2000:111, 112).

Every Christian youth needs an extend family of Christian adults who can be a part of the 'cloud of witnesses' and 'the body of Christ' that cheers them on, and provide the youth with a high degree of support and involvement (De Vries 1994:116).

The most powerful influences upon a youth's behaviour is his involvement with his family in spiritual activities and discussions, in other words, there is a positive relationship between family spirituality and positive youth behaviours and attitudes (Barna 1995:69,70).

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Barna (1995:70) mentions:

> Teens who discuss their faith at least once a week with their families are more likely than other kids to be optimistic about the future, volunteer to help the needy, want to make a difference with their lives and engage in every form of religious activity we studied. They are less likely than teenagers who do not discuss faith issues with their families each week to view pornography, use drugs, have sexual intercourse, get drunk and perceive the purpose of life to be enjoyment and personal fulfillment.

In '*Children of Fast-Track Parents*,' Brooks reports, "Studies of resiliency in children have shown time and again that the consistent emotional support of at least one loving adult can help children overcome all sorts of chaos and deprivation" (De Vries 1994:119).

Grandparents can also provide this kind of influence on children. The academic performance was significantly higher for youths whose grandparents lived close enough to be around to help out with household tasks. The same positive academic results were typical of children who had regular contact with the relatives of their custodial parent (De Vries 1994:119).

Youths may pull away from their parents' influence during their teenage years, but as adults, they return to the tracks that were laid by their parents. It means parents need help in learning how to provide for the Christian nurture of their children, because equipping parents for their children's faith has been an essentially untapped resource in youth ministries. Churches can learn to be just as intentional about equipping parents, as they are about developing programmes for youth (De Vries 1994:65,66).

Within Christian practice, families always serve and are subordinate to the kingdom of God. They contribute an essential element to the task of a more universal morality and faith for their children (Osmer & Schweitzer et al., 2003:224).

Sell (1995:14-20) indicates how the family and the church are so solidly joined that the success of the church's mission lies in part with the well-being of its families.

"Family ministry is spiritual and moral ministry." Three of the Ten Commandments (those dealing with obedience to parents, adultery, and coveting someone's wife) are for the family. Most of today's family issues are spiritual and moral issues - such as

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homosexuality, premarital and extramarital sex, abuse of their children, abortion, etc. People need to be helped in their marriage, not just to be told not to commit adultery. Satisfying families preserve morality. Helping married people with their sex lives, emotional adjustment, and communication skills support them spiritually and morally (Sell 1995: 16).

"Family ministry is evangelism." Family ministry puts its purpose on train people to fulfill parenthood with nurturing their children in the faith. Parents must evangelize and disciple their children (Eph 6:4). Church leaders should prepare parents about child development, evangelism, counselling, teaching, personal relationships, and other parenting skills (Sell 1995:17).

"Family ministry is discipling." Discipling is a central function of the church because it means bringing new Christians to a certain degree of maturity and then training them to reach others. Family ministry is training parents to disciple their children in the Christian faith (Sell 1995:17).

"Family ministry is biblical application." Teaching God's truth is the church's main job. So many of the terms and metaphors of Christian theology are taken from family life; for example, God as Jesus' father is also our heavenly father. One research confirms that children, even when adults, transfer feelings and thoughts about their parents to God. Efforts to improve church's families will enhance church leader's ability to teach theological truths conveyed in familial terms (Sell 1995:18,19).

"Family ministry is prevention." No other institution contains whole families. That is why the church is in the best place to prevent family problems. The church is able to influence people during adolescence, early marriage, parenting, etc. Traditionally the church is involved in the lives of its members at crucial family related junctures: baptism, marriage, and death. This gives church leaders an opportunity to deal with problems before they become unmanageable (Sell 1995:20).

A Christian child, through family belonging, is inducted into a way of life, modelled, learns how a Christian participates in church and world, and grows to share in the larger community of religious experience by parents and members of the extended family (Cahill 2000:81). By focusing on equipping parents and the extended Christian family, churches can maintain an open and flexible stance that will be demanded of the youth ministry in the 21st century (De Vries 1994:74).

The next section will introduce mentoring as an effective method of communication with the youth. As mentioned, the youth are influenced by their family. Parents are the most important mentors and models of their youth. Youth workers and parents of the youth should provide for the youth to build special relationship with God through mentoring.

2.6 Youth ministry and mentoring

There are so many different ways to lead, and indeed, youth are influenced by people even after they are gone. Some leaders are teachers who are rule breakers and value creators, some are heroes who have responsibilities for great causes and noble works, and some are rulers who are motivated principally to dominate others and exercise power (Manning & Curtis 2009:3).

Types of leaders in history

Teacher	Hero	Ruler
Aquinas	Beethoven	Alexander
Aristotle	Columbus	Akbar
Augustine	Curie	Charlemagne
Buddha	Da Vinci	Elizabeth I
Confucius	Darwin	Frederick II
Gandhi	Edison	Genghis Khan
Jesus	Einstein	Hitler
Lao-tzu	Ford	Isabella I
Luther	Galileo	Julius Caesar
Marx	Gutenberg	Louis XIV
Moses	Hippocrates	MaoTse-tung
Muhammad	Michelangelo	Napoleon
Paul	Newton	Ramses II
Plato	Pasteur	Saladin

Rumi	Shakespeare	Washington
Socrates	Watt	Yoritomo

(Adapted from Manning & Curtis 2009:3)

Youth watch their leaders and learn from them. Youth are influenced by leaders' behaviour because leaders are their models (Wright 2000:34).

Some leaders have an extraordinary ability to inspire others and bring forth loyalty. The leader who has such a personality is said to have charisma (Manning & Curtis 2009:27).

Lombardi (in Manning & Curtis 2009:27) suggests how a leader can generate the respect and following of others through personal charisma:

-First, he cares. No one was more committed to achieving the goal and winning the game.

-Second, he works hard. No one worked harder and more diligently to prepare.

-Third, he knows the right answers. He knew the game of football, he knew the teams, and he had a plan to succeed.

-Fourth, he believes. He believed in himself and his players, and that made them believers as well.

-Fifth, he keeps the bar high. He had uncompromising standards that raised the pride of his team as they rose to the challenge.

-Sixth, he knows people. He knew how to motivate each of his players, each in his own way.

According to Manning & Curtis (2009:139), J. Graham, in his book "Servant-Leadership in Organizations," says that an approach to leadership that recognizes both the top-down and bottom-up views of authority, and that effectively addresses the interdependent nature of the leader-follower condition, is servant leadership.

Wright (2000:13-17) suggests five working principles for effective servant leadership:

1. Leadership is about influence and service. Leadership is a relationship between two people in which one person seeks to influence the vision, value, attitudes or behaviours of the other.

2. Leadership is about vision and hope. Leadership articulates a compelling vision for tomorrow that captures the imagination of the followers and energizes their attitudes and actions in the present.

3. Leadership is about character and trust. Leadership is grounded in the faith, beliefs, commitments and values of the leader.

4. Leadership is about relationships and power. Leadership is a relationship of power with purpose.

5. Leadership is about dependency and accountability. Leadership is a relationship of dependency.

And there are three practical applications of the empowering model for servant leadership: mentoring, coaching, and teambuilding (Wright 2000:44). This part will focus on mentoring to communicate with youth.

2.6.1 What is mentoring?

In Homer's book *The Odyssey*, when Odysseus embarked on his long journey, he entrusted his son Telemachus to the goddess Athens, who disguised herself as Mentor (an old male friend of Odysseus). Her function was to be a wise counsellor and helper to the youth (Conway 1998:13).

This story suggests two ways of thinking. The first is on mentoring. Each mentor and mentoring relationship is and should be different from any other in the way that it progresses (Conway 1998:14).

The second view is that the first mentor was a woman seen as a man. It is important that the good mentor has to have a balance of the skills and behaviours that can be termed masculine and feminine. It means the gender of the mentor in irrelevant to a good mentoring relationship but the quality of the mentor is paramount (Conway 1998:14).

On the difference between mentoring and coaching, Conway (1998:18) explains:

> Coaching is more directive and focused on the job. It is a process often carried out by line managers. Mentoring is a non-directive relationship and more broadly focused. The mentor takes the longer perspective on the individual and the organization. A facilitative style is appropriate

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for both mentoring and coaching. Mentors can act in a coaching capacity as part of the mentoring relationship.

Clutterbuck & Megginson (1999:4) say that mentoring supports a process that is about enabling and supporting - sometimes triggering - major change in people's life and work. As such it is about developing the whole person, rather than training in particular skills.

Wright (2000:44) points about:

> Technically speaking, mentoring is the more formal term, denoting an intentional, exclusive, intensive, voluntary relationship between the leader and the follower. Mentoring is a relational experience in which one person empowers another by sharing himself or herself and his or her resources. Normally, the leader and the follower agree to engage in an intentional relationship in which the leader has the follower's permission to guide him or her along a career or personal development path. This guidance occurs in an interactive learning relationship that can be initiated either by the leader or the follower.

Bell (2002:8) points to six qualities of mentoring. Good partnerships go beyond 'greater than' to a realm of unforeseen worth. And this worth in a mentoring partnership is laced with the equity of balance, the clarity of truth, the security of trust, the affirmation of abundance, the energy of passion, and the boldness of courage.

Balance. In a balanced learning partnership, energy is given early in the relationship to role clarity and communication of expectations. There is a spirit of generosity and acceptance rather than a focus on rules and rights (Bell 2002:8,9).

Truth. Partnership communication has one additional quality that is clean, and pure, characterized by the highest level of integrity and honesty. When a mentor works hard to give feedback to a mentee in a way that is caringly frank and compassionately straightforward, it is in pursuit of clean communication (Bell 2002:9).

Trust. Trust begins with experience, and experience begins with a leap of faith. If mentees see their mentors taking risks, they will follow suit. A 'trust-full' partnership is one in which error is accepted as a necessary step on the path from novice to master (Bell 2002:9).

Abundance. Partnership-driven mentors exude generosity. There is a giver orientation

that finds enchantment in sharing wisdom. As the mentor gives, the mentee reciprocates, and abundance begins to characterize the relationship (Bell 2002:9).

Passion. Good mentoring relationships are filled with passion. They are guided by mentors with deep feelings and a willingness to communicate those feelings. Passionate mentors recognize that effective learning has a vitality about it that is not logical, not rational, and not orderly. Such mentors get carried away with the spirit of the partnership and their feelings about the process of learning. Mentors not only love the learning process, they love what the mentee can become. And they passionately demonstrate that devotion (Bell 2002:10).

Courage. Good mentors are allies of courage. They cultivate a partnership of courageousness. They take risks with learning, showing boldness in their efforts, and elicit courage in mentees by the examples they set (Bell 2002:10).

Mentoring is a powerful form of relationship with a very effective way of influencing and of being influenced, of teaching and of learning (Wright 2000:47).

2.6.2 Who is a mentor?

Homer also describes Mentor as a family friend. This symbolism means that this relationship is apropos to contemporary mentors. Effective mentors are like friends in that their goal is to create a safe context for growth. And like family, their focus is to offer an unconditional, faithful acceptance of the mentee. Friends work to add and multiply. Family members care, even in the face of mistakes and errors (Bell 2002: 6).

Krallmann (2002:122) defines mentors from the biblical perspective: "A mentor in the biblical sense establishes a close relationship with a protégé and on that basis through fellowship, modeling, advice, encouragement, correction, practical assistance and prayer support influences his understudy to gain a deeper comprehension of divine truth, lead a godlier life and render more effective service to God."

In the Bible, there are many examples of mentoring relationships. Jesus had a mentoring relationship with his twelve disciples. Barnabas mentored Paul in his early days at Antioch, and Paul also carried on by mentoring Timothy (Antony et al., 2001:234).

Krallmann (2002:123) says the foundation of Jesus's mentoring of the twelve was

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laid through building-blocks like:

- his total obedience to God
- his anointing
- his deep love for his followers
- his intercession for them
- his trust in God's work in them
- his transparent with-ness
- his primary concern for character development

Conway (1998:14) says that a mentor is an experienced, highly objective individual, who is capable of being a mirror and reflecting back to the mentee thoughts, ideas, behaviours and situations so that the mentee can 'stand outside the square,' gain perspective and reexamine, reflect on and reprioritize their position.

2.6.3 The qualities of great mentoring

Clutterbuck & Megginson (1999:7) suggest the qualities of executive mentors: wisdom, outside experience, good questions and listening, role modelling, credibility, patience, networking, help in 'becoming oneself,' two-way insight, balancing process and content, being dependable, helping to manage knowledge.

According to Charney (2004:201), ideal mentors are people who
· are great role models
· listen more than they talk
· enjoy learning from their mentees
· care about and value the relationship
· have a great attitude - are positive, upbeat, and optimistic
· care about honesty - they know how to give feedback that is frank and focuses on the problem
· are tolerant - they accept the mentee for who and what he/she is without wanting to change him/her

2.6.4 Faith-based mentoring

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In John 10, Jesus refers to himself as 'the good shepherd,' and implies several telling parallels between a good herdsman and a good spiritual leader (Krallmann 2002:128). The Middle Eastern shepherd always walks in front of his sheep, and the sheep follow their shepherd (Goldsmith 2000:33). Like the good herdsman knows his flock, the good spiritual leader also knows his followers well, for example, their cultural and social backgrounds, family situations, aspirations, strengths and even weaknesses, the mentor must leads his mentees by setting for them direction and example. Besides, a good spiritual leader loves who entrusted to him, encourages and comforts them (Krallmann 2002:128, 129). Finally, like the good shepherd who gives himself for his sheep, the good spiritual leader shares his life with his mentees and is willing to sacrifice time, privacy, energy and personal means on their behalf (Krallmann 2002:129).

Jesus shows his perfect love for each of the twelve disciples and also the gradation of intimacy. Peter, James and John have a pre-eminent position. Jesus chooses these three disciples who are especially close to him to be with him, and Jesus seems to have enjoyed a particularly close relationship with them (Goldsmith 2000:25, 26).

The spiritual leader's primary goal is to build the faith of others to be spiritual leaders (2 Ti 2:2) (Sanders 1994:165). Nehemiah generously encouraged others (Ne 2:18). He led people to repentance (Ne 9:3-5), gave adequate recognition to subordinate leaders, mentoring them by name and the place where each worked, and had high standards for the subordinates whom he chose, selecting Hananiah (Ne 7:1-3) (Sanders 1994:165,166).

Emmerich (2000:113) suggests distinctive features of mentoring which are found in the following areas:

· The mentor's motivation, intensity, tenacity, and priorities
· The mentor's goal
· The wisdom of the counsel provided by the mentor
· The initiating force behind the mentoring relationship
· The presence of God (as the Holy Spirit) as an integral part of the mentoring relationship
· The mentor's accountability to God

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Motivation - Emmerich (2000:113) says that the primary motivation and role of the faith-based mentor should be to serve as an obedient steward of God's resources furthering God's Kingdom by helping the mentee become more effective in his or her ministry or vocation, through greater competence or spiritual growth.

Goals – The faith-based mentors must put aside self-seeking and help mentees become what God designed them to be, not what their mentors want them to be or what their mentors think they can become (Banks & Powell et al., 2000:114).

Wisdom- Emmerich (2000:114) explains that God gives faith-based mentors perspective and the heart for eternal growth. In other word, faith-based mentors must be much wiser, more competent, more insightful, and more discerning than they would be if they were acting only on their own power and offering only the world's wisdom.

Initiating Force - Emmerich (2000:115) says that God is the initiator of the faith-based mentoring relationship and the Holy Spirit is finding ways to link people.

Presence of God - God is an integral, ever present part of the relationship and cares for faith-based mentors who rely on Him for assistance and guidance (Banks & Powell et al., 2000:115). The Book of Acts demonstrates that leaders influenced the early Christian community after they were the Holy Spirit filled - Peter was filled with the Holy Spirit when he addressed the Sanhedrin (4:8), Stephen, filled with the Holy Spirit, bore witness to Jesus Christ and died a martyr (6:3-5; 7:55), Paul began and completed his ministry with the Holy Spirit's fullness (Sanders 1994:80).

Accountability - The faith-based mentors are accountable to God for their interactions with the mentees because their task is to serve as faithful stewards of mentees (Banks & Powell et al., 2000:115).

Robb (1991:24) says:

> When we were young, those who were older became our heroes, heroines and role models. As we developed our agendas for growing up, they were our examples of what we could become. Some, only a year or so older, showed us how to manage future stages of growing up. Others showed us how to be parents, or how to do different kinds of work.

In 2 Ti 1, 2, Paul directs the attention of his mentee Timothy to the need of

testifying for the Lord Jesus, and challenges him to reproduce and multiply his witness according to a brief formula (Krallmann 2002:127). In 1 Ti 6:3, Paul encourages young Timothy to hold faithfully to Jesus' instruction (Krallmann 2002:128).

Parents are the primary mediators and mentors of their children, and they become their children's models. Children are under the influence of religion through their parents, and are guided to God by parents (cf. Nel 2000:111). Parents, who have more experience, help their children, who have less experience. It is a more indirect form of influence than mentoring (Dean 2004: 242). The mentor plays an important part in the relationship between a young person and God. Spiritual parenting helps young people as much as biological parenting. An adult guarantor in faith is the most important influence in a young person's decision to attain to faith, like Paul's influence on Timothy (Dean 2004: 243).

The next part will present confirmation as an important step to help the youth to identify with their lives as a Christian in the Christian community.

2.7 Youth ministry and confirmation

According to Gilbert (Gilbert et al., 1969:6), confirmation is a pastoral and educational ministry of the church that is designed to help baptized children identify with the life and mission of the adult Christian community that is celebrated in a public rite.

The pastoral ministry comprises of the loving concern of parents, guardians, and all agencies of the local church for the welfare of the child. The educational ministry means the phase of a lifelong catechumenate which nourishes in the child his particular gifts so that he can know and confess the Christian faith as his own, live his role as a child of God and servant of God, and grow in the life of the church community (Gilbert et al., 1969:183).

Turner (1987:319) states that the sacrament is celebrated by young people on the threshold of adulthood in Germany:

The youth have freely presented themselves for confirmation… Now that the youth stand on

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the threshold of adulthood, they encounter through confirmation a conscious decision for the Church and their faith.

Understood in the context of adolescent uniqueness, confirmation will be more focused. It will engage young people in learning to commensurate with their development. Understood in the context of congregational life and mission, confirmation will be more integrated. It will be anchored in the community (Martinson 1988:97).

Youth workers should give the youth the opportunity to deepen their relationship of trust in God. It is a living relationship of trust in God whose faithfulness has been revealed in Jesus Christ (Osmer 1996:27).

Osmer (1996:107-110) emphasizes that:

> Without commitment, faith becomes shallow…teaching for commitment involves helping people reinterpret part of their life story in light of the Christian story in such a manner that some area of their life is changed. Probably, the key to understanding what this kind of teaching is all about is grasping the important role that story plays in shaping people's understandings of their lives.

Faith formation is multidimensional and must be reflected in the goal, content, and approaches of confirmation. Faith has content, emotion, and creates community. During confirmation, an entire person of faith is being formed in his or her life with God in the midst of the world (Martinson 1988:97-98).

Confirmation ministry is best accomplished in clearly identified, readily accomplished, short segments over a long period of time (Martinson 1988:99).

For adolescents, Erickson (in Osmer 1996:3-4) provides two important clues: first, adolescence is a unique stage when young people struggle with an identity crisis. The gap between confirming his/ her faith during early adolescence and participating in the church as an adult is filled precisely with the psychological work of this stage. Second, adolescents need the modelling of the surrounding culture. They are struggling to construct a coherent sense of self that knits together the unique events of their own lives even projects possible futures in the adult social world.

2.7.1 The history of confirmation

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In the first centuries of the church, confirmation was part of a much broader catechumenal process and its primary purpose was to shape the habits of thought, action, and feeling of those who were joining the church. Confirmation was not a separate rite or a distinguishable moment in all baptismal rites. During this period, catechumens were to demonstrate moral and spiritual readiness before they were qualified to enter this community (Osmer 1996:30).

Before the Middle Ages, as the practice of infant baptism became more prevalent, confirmation was separated from baptism and became a freestanding rite. This rite came to serve a sacramental purpose, and dominant emphasis was placed on God's action communicated through the church's sacramental action (Osmer 1996:30).

The Reformers attributed a catechetical purpose to confirmation. They supported a special educational practice that handed on the basic doctrinal teachings of the church to every baptized member. This essentially preceded first communion and often was headed by a dignified ceremony marking admission to the Lord's Supper. The catechetical instruction provided every baptized Christian with the theological knowledge necessary to make an intelligent confession of the church's faith. The confirmand was located in God's covenants with humanity, Israel, and the church, and was invited to take up the vows of the covenant of grace made explicit in Jesus Christ (Osmer 1996:31).

During the twentieth century, a developmental understanding of confirmation has emerged and this understanding of confirmation can be found in various confirmation curriculums and liturgical texts since the 1930s. The story told by a developmental understanding of confirmation draws heavily on the journey motif and the Christian life is portrayed as an ongoing journey in which openness and risk are as important as certainty and commitment. Confirmation is an important step, but it is only one step on an ongoing journey of faith (Osmer 1996:32).

2.7.2 The purpose of confirmation education

Evenson (Gilbert et al., 1969:37, 38) states that the major premises for the church's educational task are the following:

1. Confirmation is a ministry to help youth identify with the life and mission of the Christian community. The church influences the development of its youth toward

finding meaning in and for their existence. Confirmation as a ministry undertaken to help youth identity with the life and mission of the adult Christian community is a large step.

2. Confirmation sets objectives both for adults and for confirmands. Objectives for adults are necessary because they are the ones who have the opportunity and responsibility to translate the concept of a lifelong mutual catechumenate into an activity of the whole Christian community. The idea of bringing youths to identify with the adult Christian community breathes the air of renewing, relinquishing, changing, as much as that of accepting, acknowledging, and conserving.

The local church needs to be developed in a person-to–person loving concern for each confirmand by all adults, especially parents, sponsors, and youth workers. The youth ministry for confirmation is placed in the continuum of a lifelong catechumenate (Gilbert et al., 1969:106).

Sibley (Gilbert et al., 1969:125) emphasizes that:

> Confirmation is not to be seen as a process which prepares young people to be members of the adult community at some later date. It recognizes their readiness to participate effectively at their present age in many aspects of the life of that community and encourages such participation.

Evenson (Gilbert et al., 1969:47- 49) states 6 points that each youth has to be prepared for:

1. Know and confess as his own the Christian faith.
2. Live his role more fully as a child and servant of God.
3. Grow in the life of the community and its mission.
4. Give assurance that he believes the Word and promises of God.
5. Affirm his commitment to the Christian life.
6. Identify with the life and mission of the adult Christian community, accepting a more responsible role in it and recognizing the need to adapt that mission to the present time.

2.7.3 Confirmation and the sacraments

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The sacramental significance of confirmation lies in the category of sanctification, which may be defined as helping people to respond in life to their justification. Therefore confirmation may be seen as a part of the lifelong process of sanctification which is an intensification with the community who he is as an individual Christian and as a member of the believers of God (Gilbert et al., 1969:127). Confirmation is connected to the sacraments and the human response to it. It takes up and gives answer to God's covenanting activity of which the sacraments are effective signs (Osmer 1996:173).

Since it is a necessary aspect of the process by which God deals with man, confirmation has sacramental significance as does all of the educational work of the church (Gilbert et al., 1969:127).

Weil (1983:37) emphasizes that:

> If the sacraments are effective instruments of God's grace, then their power in the lives of believers is expected to be manifest. The goal of God's grace is transformation, the building up of the Body of Christ. The sacraments are the means by which God becomes directly present and active in the members of the church. The holiness which the Creed ascribes to the church is through baptism extended to its individual members. The justification by faith of individual believers is directly linked to the instrumentality of grace effected by God through the church and its sacraments. In this sense, the whole of the church's life is a kind of extension of what God has done in Christ. In other word, the church is an extension of the Incarnation, its purpose being totally united with the act of God in Christ for the salvation of the world. Christ is thus the foundation sacrament from which the sacramental nature of the church is derived.

Confirmation is also a unique and irrepeatable moment in a Christian's life, when a person stands before the church to make a personal profession of faith and pledge of obedience and affirming the covenant signified by the Lord's Supper. It is not the moment when a person is 'saved,' for this is something that God has accomplished already in Christ. Theologically confirmation is situated between baptism and the Lord's Supper (Osmer 1996:175).

The people of God recognize the confirmand as capable of identifying with the adult Christian community and its mission. They recall with the confirmand the event of baptism through which God received them into his church, and they testify to the strengthening they receive through the Word and the Lord's Supper (Gilbert et al.,

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1969:183).

Baptism, confirmation, and the Lord's Supper share a similar function in the nurturing of believers. Baptism confirms the acceptance of the young child into their community; confirmation involves him in more complete participation in the community; and the Lord's Supper celebrates the gathering together of the community in the midst of all the elements of faith (Gilbert et al., 1969:127).

2.7.3.1 Confirmation and baptism

As the various forms of Christianity have spread across the world, baptism has continued to be one of the most obvious and public points of dissension among Christian denominations (Spierling 2005:4).

Baptism is unifying into Christ which is at the same time incorporation into his Body, the church. As participation in the risen life of Jesus, baptism is a sign of a new birth, of the washing away of sin, of understanding, and of the outpouring of the Holy Spirit (Weil 1983:68).

The image of death also indicates the sign of baptism as a forgiveness of sin, a moral washing by which a person receives the gifts of forgiveness, cleansing and sanctification (Weil 1983:69). Baptism is also representative of the first grace which signals, celebrates, and identifies the beginning of an eternal covenant (Gibert et al., 1969:57).

Although the baptism of children is neither expressly commanded nor forbidden in the New Testament, baptism of whole family was a regular part of the early church. Infant baptism addresses the situation of the children of believers. Before they can understand or respond to what is happening, the infants of believers are marked with the sign of the covenant, a witness to the priority and provenience of God's activity in establishing the covenant of grace (Osmer 1996:176).

Spierling (2005:2) on infant baptism of Reformed Christians in the sixteenth century:

> The first responsibility that a Reformed parent had to his or her newborn child was to arrange for the baby's baptism by a minister, in front of a congregation. This was not a matter of the salvation of the child's soul; according to Reformed theology, baptism was not necessary for salvation. It was, rather, the first step in the incorporation of the child into the Reformed community and the public acknowledgement of that community's responsibility to

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the child.

Christians stand in a new relationship with God, people, and the world. In their baptism young people have been commissioned stewards of the planet, witnesses of Jesus Christ, and caretakers of those who need a physician (Martinson 1988:102).

Baptism is an effective sign of the electing, reconciling and redeeming work of God and applied to the life of the individual in baptism. Baptism follows the profession of faith by unbaptised adults (Osmer 1996:177).

2.7.3.2 Confirmation and the Lord's Supper

According to the *Augsburg Confession* (Gilbert et al., 1969:197), Lutherans say that, "the Christian Church, properly speaking, is nothing else than the assembly of all believers and saints."

And this assembly or gathering is *eucharistic* − its end and fulfillment lies in its being the setting wherein the 'Lord's Supper' is accomplished, wherein the Eucharistic 'breaking of bread' takes place (Schmemann 1987:11).

The biblical confession of faith is one of the moments of confirmation of the covenant. This confirmation will continue through the repetition of the Lord's Supper which gives witness to the saving significance of Jesus' death and redemption (Osmer 1996:188).

Knutson (Gilbert et al., 1969:58) states that:

> A confirmation which has as its main purpose that of helping the confirmed identify with the adult community is repeating what the Eucharist is already doing, but in a narrower sense and, I would suggest, in a less dramatic and weaker way. In this sense, at least, confirmation cannot be separated from the Lord's Supper.

The Lord Supper helps young people to distinguish between feasting, which celebrates abundance, and binging, which is motivated by food insecurity that leads us to hoard (Dean et al., 2010:32).

The primary affirmations which Anglicanism has taught about the Eucharist are (Weil 1983:50):

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1   that the physical elements remain material food;

2   that the elements are sanctified by divine power;

3   that the elements are instruments of the grace offered to mankind through the sacrifice of Christ;

4   that those who receive the elements in faith have access in them to this gift of saving grace.

The understanding of the Lord's Supper has important meaning for the way confirmation is defined. Osmer (1996:189) provides two points:

First, the Lord's Supper is a means of grace, an instrument used by God to address the present community of faith.

The spiritual and eternal gift of God are received and appropriated exclusively by faith. The total gift of grace is given to all Christians through faith, whether they are children or mature, that becomes significant for an understanding of the Lord's Supper in its distinction from baptism as a means of grace (Gilbert et al., 1969:194, 195).

Second, confirmation is described in a way that places the accent on the human actor. It means a free, human response to the Word as it is communicated through baptism and the Lord's Supper.

The Lord' Supper is not a contract between God and man with mutually binding stipulations of fulfillment for its validity, or rather it is a sacramental covenant, in which the communicant, by faith, personally accepts God's grace on his behalf and expresses his commitment to let that grace express itself in the Christian life (Gilbert et al., 1969:196).

Lord Supper is found in the great sign of the unity of God's people as an awesome simplicity - the sharing of broken bread and a common cup - it is a meeting place for persons of widely different temperaments and spiritual needs, and the forms of piety which it engenders may vary greatly (Weil 1983:88).

According to Hunsinger (2008:272) Eucharist is Christ's sharing of himself with the community through the consecrated gifts of bread and wine, and our sharing of ourselves in the Eucharistic community with one another, through the kiss of peace and works of love.

Hunsinger (2008:278) explains:

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The Eucharist as celebrated by forgiven sinners is a living reminder of what can only be attested in humility and hope with respect to cultural transformation. In a difficult world, it is a gift of grace.

Whenever communion is served, young people may get a sight of God's expansive grace that invites all people to be nourished by the gospel together (Dean et al., 2010:32).

2.7.3.3 The child's communion and the family

The World Council of Churches' (Turner 1987:329) says:

If baptism, as incorporation into the body of Christ, points by its very nature to the Eucharistic sharing of Christ's body and blood, the question arises as to how a further and separate rite can be interposed between baptism and admission to communion. Those churches which baptize children but refuse them a share in the eucharist before such a rite may wish to ponder whether they have fully appreciated and accepted the consequences of baptism.

Klos (1968:119-120) emphasizes two significant age levels in the study book on *Confirmation and First Communion.* The first level is the age for admission to Holy Communion:

From its intensive study, the commission came to the conclusion that the latter part of the fifth grade is the time when children are capable of participating in the Lord's Supper meaningfully. Fifth graders, now ten or eleven years old, have clearly defined for themselves what it means to be a member of social groups, including the church. They have been testing the limits of their participation and behavior. They are ready for deeper experiences and intelligent guidance.

When a child reaches the age of ten, he has usually explored and tested to his satisfaction his competitive position in social groups and he feels free to accept his first communion as significant identification with a significant group (Gibert et al., 1969:85).

Klos (1968:155) explains that the second age level deals with the time for confirmation and it chiefly considers the tenth grade age group:

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> Tenth-graders are … making some critical decisions about the foundations on which they are building their lives. They have passed through the stress and strain of shifting from the model of themselves as dependent children to that of responsible adults. They are now recognizing their abilities to make personal choices and decisions.

As early as tenth grade, his identity becomes important that the young person not only to be accepted through the confirmation rite but also that his confirmation reestablishes his sense of belongingness and launches his preparation for engagement in the totality of church life as a unique individual (Gibert et al., 1969:88).

When the child is to become mindful of what happened to him in baptism to the level that he (1) understands his fellowship in the body of Christ, (2) can appreciate the life-sustaining Word by which God builds faith, and (3) is ready to adopt the responsibilities his faith entails, then he must have lived long enough to have had the need to make decisions for himself independent of his parents and teachers (Gilbert et al., 1969:211).

Gilbert (Gibert et al., 1969:212) highlights the objectives of the instruction to help the baptized child of God as a member of the body of Christ:

1. To understand and appreciate the nature of the sacrament of Holy Communion,
2. To accept his place as a communicant in the fellowship of believers,
3. To examine himself, to make confession of sin, and to receive the absolution of his sin for Christ's sake.

The child's preparation for Holy Communion takes place almost entirely in the family. Far more important is his or her long range preparation from the moment of birth. The possibility of a child 'discerning the Lord's body' depends on what happens in the family from the moment of his or her birth to the time of his or her first communion - and then beyond (Holmes 1982:71). The task of the parents in the present preparation is to focus with their child on the meaning of the symbol of the Holy Communion as it relates to God in Christ in terms of the symbols the child has experienced in his or her family life (Holmes 1982:91).

The congregation must (1) be significantly involved in the mission and purpose of the church, (2) be aware of ways in which fifth-graders can be involved, (3) feel that it is necessary to involve these children. Without these supports, the young people

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will not select cues from the church community to search for their personal identity (Gibert et al., 1969:90).

2.7.4 Confirmation and catechetical instruction

In the Reformation period, establishment of a form of teaching allowing every baptized member of the church to understand and confess the faith of the church and equipping them to take up their Christian vocations in the world was crucial to the success of the reform movement.

It is imperative for Protestantism to establish new practices of catechetical instruction that are appropriate to the challenges of the present context, but two important strengths of the older form of catechetical instruction are the following; first, it provided every member of the church with a basic level of theological literacy, second, the study of the catechism indirectly reinforced biblical literacy (Osmer 1996:191). The Apostles' Creed should be examined in conjunction with faith in the triune God confirmed in baptism and the Lord's Supper. The commandments, its explanations in the Sermon on the Mount, its summary by Jesus and the Lord's prayer should be studied as the guidelines for Christian living and growing. It should lead the confirmands to reflect critically on what they have been practicing (Osmer 1996:214).

Catechesis means transmitting the symbols of the faith. To become a member of the body of the Christ means to appropriate the symbols of the Christian community to oneself (Barker 1981:211).

Adolescence is described as a time of uncertainty, confusion, deep inner questioning, reevaluation of one's past socialization, and also the time of transition which gives young people the space to make decisions based on their own discovery. This is the time when the adult Christian community best facilitates growth by being patient and standing as fellow travellers with young people, confident in their fundamental generosity and their desire for truth (Barker 1981:217-218).

Strommen and Hardel (2000:105) suggest a model that aims to help to bring about the ten characteristics of committed youth:

1. Trusting in a personal Christ
2. Understanding grace and living in grace

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3. Communicating with God regularly

4. Demonstrating moral responsibility

5. Accepting responsibility in a congregation

6. Demonstrating unprejudiced and loving lives

7. Accepting authority and being personally accountable

8. Having a hopeful and positive attitude

9. Participating in the rituals of a Christian community

10. Engaging in mission and service

Catechesis is a process of building up the local church. The church can find in catechesis 'a strengthening of her internal life as a community of believers and of her external activity as a missionary church.' Catechesis is also regarded as fostering the 'authentic experience of the Christian community' which always includes witness and committed action in the world. Catechists should have the task of 'making the ecclesial community comes alive, so that it will be able to give a witness that is authentically Christian' (Barker 1981:205).

Gilbert (Gilbert et al., 1969:214) suggests 3 objectives of the instruction of the confirmand, as a baptized child of God and as a member of the body of Christ: (1) know and confess as his own the Christian faith, (2) live his role as a child and servant of God, and (3) Grow in the life of the Christian community and its mission.

2.7.5 Participation in the congregation after confirmation

Brekke (Gilbert et al., 1969:142) states objectives for adults to help the youth to identify after confirmation:

> First, if adolescents are involved actively in the kind of acculturational, interpersonal process of confirmation instruction with a broad representation of adult membership of their congregations, it is highly probable that they will identify with the adult Christian community and take as their own a vision, mission, and set of values, and life of the present adult Christian community but also have been modified to fit their new times and circumstances. Second, it appears that by mid-adolescence the youth of our churches are generally quite ready and eager for the kind of involvement in significant relationships with adults and meaningful responsibilities in the extension of the church. Third, a question that remains is whether or not

the adult Christian community will be willing and sufficiently able to accept youth, to respect youth, to communicate with youth, to reveal themselves to youth, and to share responsibilities, decision-making opportunities, time and work with youth so that such identification occurs.

Jarvis (Gilbert et al., 1969:138-140) describes the participation of youths in congregational life after their confirmation as follow:

1. The single most significant factor related to the activity of youth in their congregations after confirmation was the activity level of their parents, including encouragement and support given to youth by their parents and especially the examples set by parents. Participation in congregation after confirmation, young people are found to be related to what their parents actually do and believe as adults and not just what parents get their children into the habit of doing as children. Participation is greater if both parents participated regularly than if only one parent participated regularly.

2. Educational materials and formal curricula as such were not nearly as important to youth as the establishment of positive relationships with adults and other youth in the church. Youth who participate highly active in their congregations after confirmation feel acceptance by the congregations, and they also feel they are making a needed and worthwhile contribution.

The whole educational ministry of confirmation (1) must relate to the question of identity, both as a child of God, and as part of the church community, (2) must not be authoritarian or demand rigid conformity, but allow for personal expression and conclusion, (3) must include many positive experiences of identity and membership in the church with adult members, (4) must provide more joint responsibilities and working in services with Christian adults, and (5) must provide the 'forgiveness experience' of adults openly sharing and revealing themselves and accepting children and youth as they are (Gilbert et al., 1969:157).

This confirming of faith and life must continue throughout the life of the Christian to dare not to compartmentalise between the spiritual and the secular (Gilbert et al., 1969:200).

2.8 Summary

This chapter has shown the understanding of youth ministry. According to Eph 4: 11-13, the body of Christ may be built up when God's people are equipped and trained for works of service (Nel 2004:6). The youth are part of the congregation in the local church. In other words, the church must incorporate their youth into every part of the ministry (Nel 2000:78). Therefore, it is necessary to youth workers to learn more about the youth and to be aware of their developmental needs. Youth workers must know the different theories on child development to understand and teach the youth effectively. Youth workers need to work with parents of the youth because family ministry focuses on strong religious education and connecting the generations. When youth workers understand the world of the youth and the challenges facing young people today, they can be more effective in reaching and ministering to them to build up the local church.

Chapter three

Empirical research: results and findings

3.1 Introduction

In chapter 1 the preliminary observation of the problem indicated that church leaders and teachers do not have a holistic understanding of what youth ministry is or how to start with a youth ministry. And there is a wide gap between adults and the youth because they do not have enough information about today's youth. When pastors, leaders and teachers understand a holistic concept of youth ministry, when they have an opportunity to learn how and what they teach youth, and when they have enough information about today's youth, they might see each youth as a church member and help them to feel accepted and find their places in their church.

This chapter presents the findings of the empirical research phase. The data are analyzed and displayed in charts. The purpose of the questionnaire is to find out how church leaders and teachers understand the youth and youth ministry.

This chapter has focused on 11 churches with 73 church leaders and teachers. The eleven pastors, who were arranged by the researcher, were requested to complete the questionnaire. They were not required to put their names on the questionnaire. After completing the questionnaire they placed their questionnaires in sealed envelopes that were provided to each pastor. Then questionnaires were handed to the 62 teachers who teach the youth in their church. Some of the teachers completed the questionnaire at home, and others completed it together at a scheduled meeting. Sealing envelopes were also provided to each teacher to ensure anonymity.

A total of 73 questionnaires were collected and submitted for processing to the Department of Statistics at the University of Pretoria. After the data were captured it was double checked to make sure that no mistakes were made from the original questionnaires. Any mistakes were reported to the Department of Statistics at the University of Pretoria.

	Place name of church location	Number of respondents
1	Bronkhorstspruit in Gauteng	6
2	Cullinan in Gauteng	5
3	Duduza in Gauteng	4
4	Katlehong in Gauteng	9
5	Kwaggafontein in Mpumalanga	10
6	KwaMhlanga in Mpumalanga	5
7	Mamelodi in Pretoria	8
8	Moloto in Mpumalanga	6
9	Moteti in Mpumalanga	7
10	Rosettenville in Johannesburg	3
11	Soshanguve in Gauteng	10
Total	**11 churches**	**73 respondents**

3.2 What is your gender? (V1)
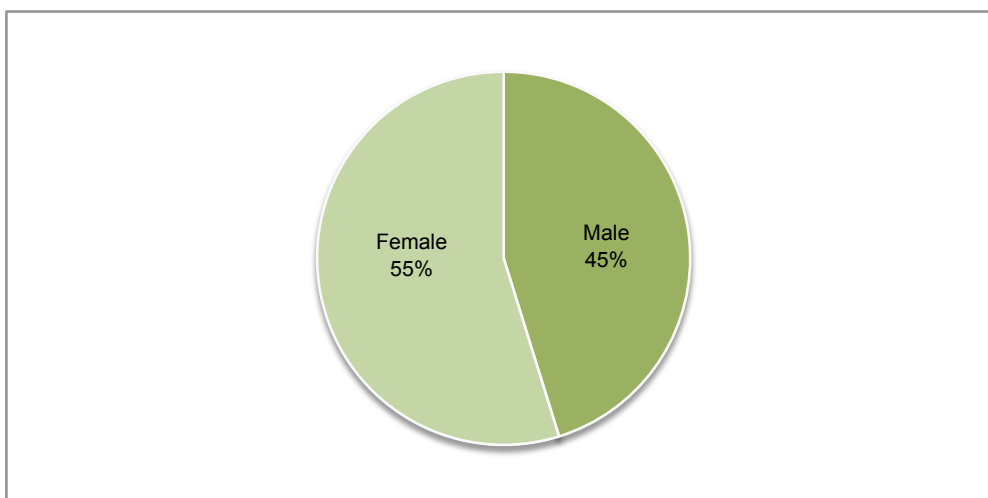
Figure 3.1

Figure 3.1 displays the gender distribution of the respondents, 54.8% of the

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respondents were female and 45.2% were male. The balance of gender in youth ministry is to be expected as women are usually playing a more active role in the teaching ministry.

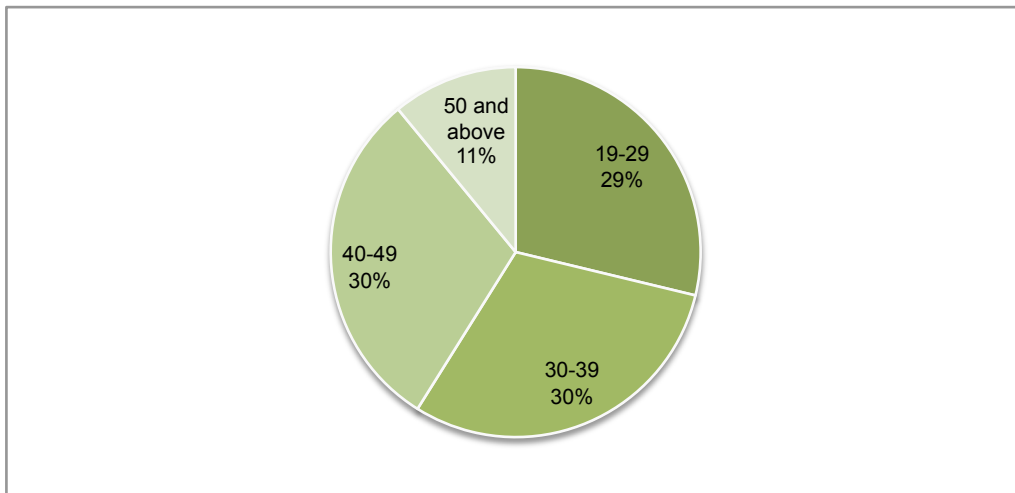## 3.3 How old are you? (V2)

Figure 3.2

According to the questionnaire, the age categories 30-39 and 40-49 are each 30% of the total. It shows the tendency in youth ministry to use energetic youth leaders and teachers, who also have sufficient experience to drive the youth ministry in the church.

The age categories 19-29 represents younger persons with less experience than the other age categories but are fresh and vigorous. The age categories 40-49 and above 50 years have the longest experience probably with more wisdom. They can also be supporters, guides and counsellors of the adolescents, of children, and even of the co-workers.

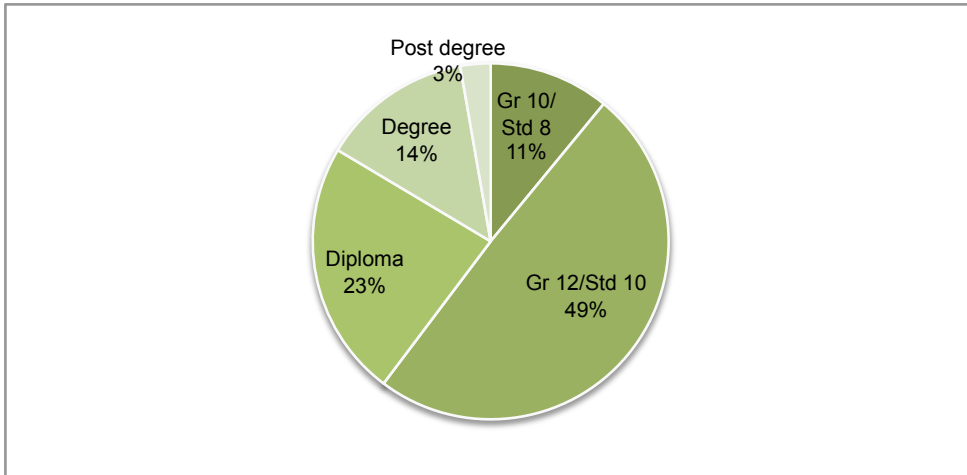## 3.4 What is the highest level of education that you have completed? (V3)

Figure 3.3

Figure 3.3 shows that those with at least secondary education constitute 60 % of the group, and those with a diploma 23%.

3.5 How long have you been in the teaching Sunday school? (V4)
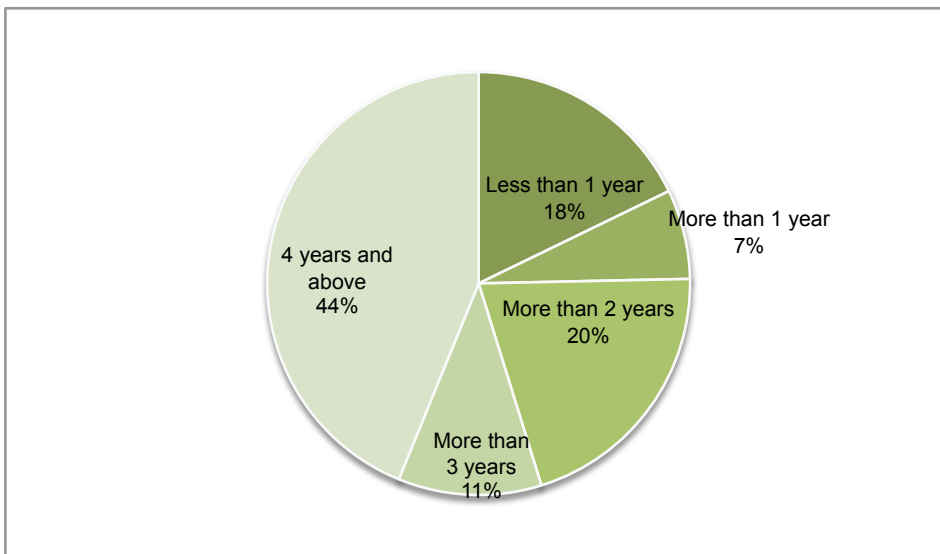

Figure 3.4

According to figure 3.4, 44% of respondents have been teaching the youth for more than 4 years. It could mean that their teaching in youth ministry is intentional and mandatory. Church leaders develop the youth ministry based on the local needs and availabilities of the congregation.

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3.6 Have you attended any youth (children and adolescents) ministry training seminars? (V5)
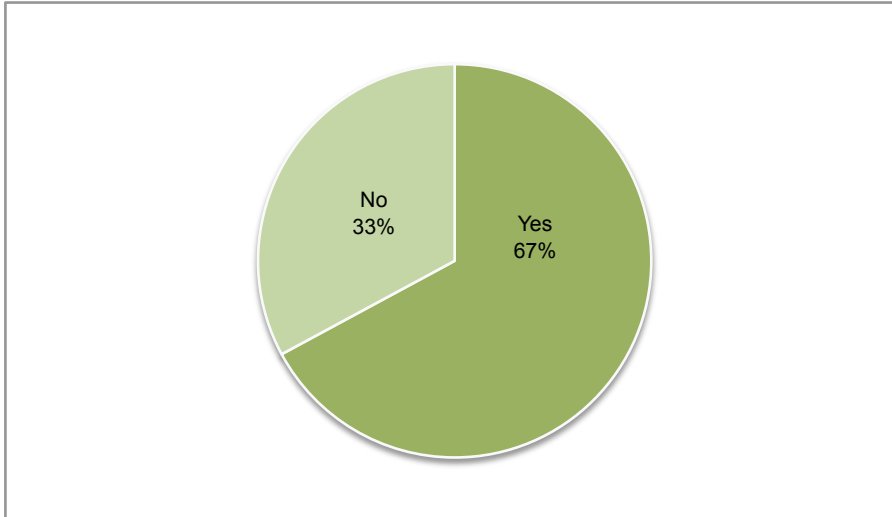

Figure 3.5

The purpose of this question was to confirm the respondents' valuation of the youth ministry training seminars. The reasons for the relative high percentage of non-attendance (33%) could be explained as follows: it could mean that training events are not being planned and offered, or that the training offered is not suited or not of a satisfactory level to church leaders and teachers.

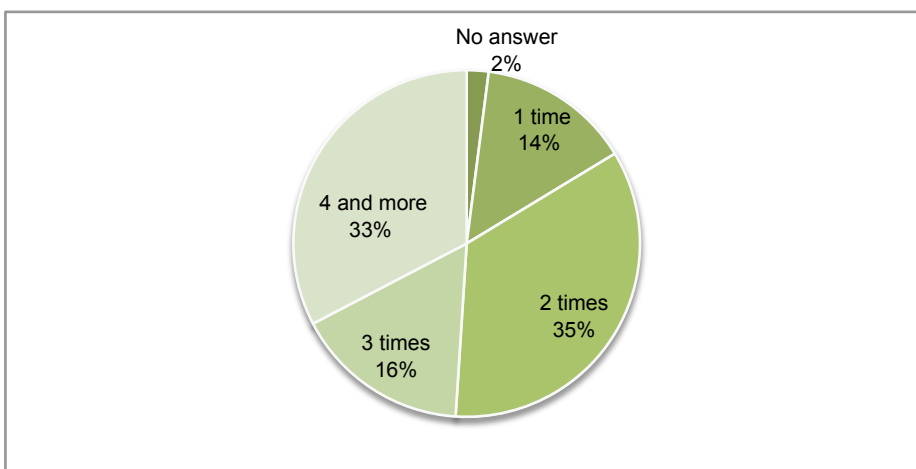**3.7 How many youth ministry training seminars have you attended in the last five years? (V6)**

Figure 3.6

Figure 3.6 indicates that 2 times have the highest representation at 35%, followed by those with more than 4 and more times at 33%.

This result is seen as an important basis on which to equip Sunday school teachers or youth leaders in the area of youth ministry.

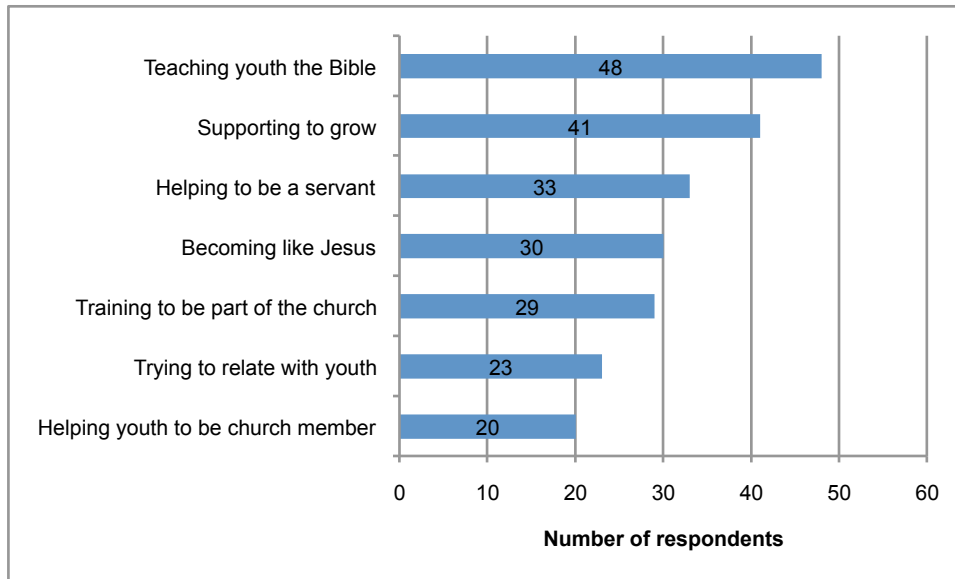## 3.8 Which of the following do you understand youth ministry to be? (V7)

Figure 3.7

Figure 3.7 above displays how respondents see the aim of the teaching and discipleship activities as their understanding of youth ministry (Mt 28:18-20).

The youth must learn to understand who God is and how He cares for his people. They have to be part of the local church and have to understand their responsibility as children of God and as members of their church.

Nel (2000:64-75) says that one of the purposes of youth ministry is to train the youth to be part of the local church, because building up the local church is a ministry of growing together and searching together for the Kingdom of God.

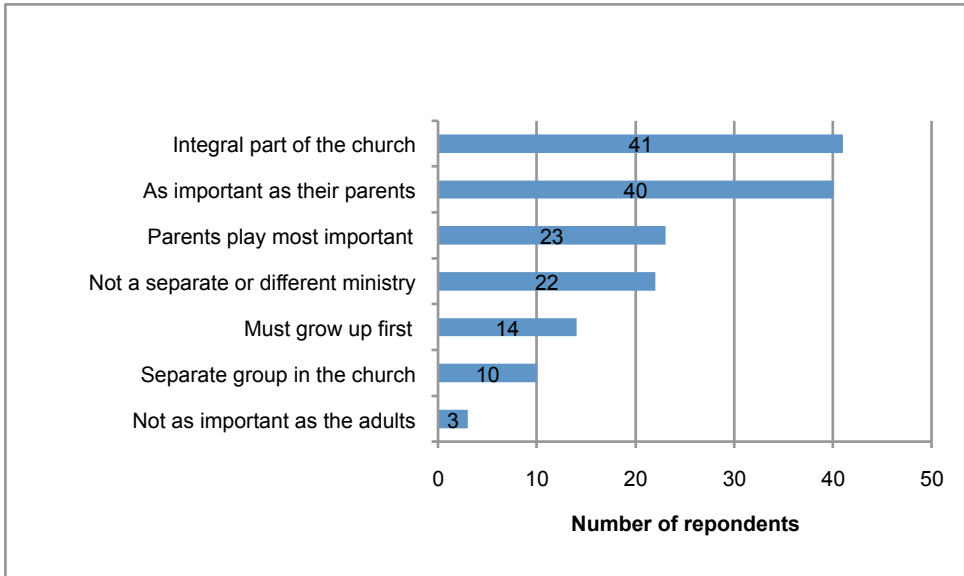## 3.9 How do you see youth in the congregation? (V8)

Figure 3.8

The two highest categories are seeing the youth as an integral part of the church, and seeing them part of the whole, and as important as their parents are.

According to Nel (2000:97) youth ministry is a comprehensive and inclusive congregational ministry including the parents of the youth and with a differentiated focus on the youth as an integral part of the church.

Youth ministry is not a separate ministry but about finding a place for youth as part of the local church.

3.10 On which of the following sources are your knowledge of youth ministry based? (V9)
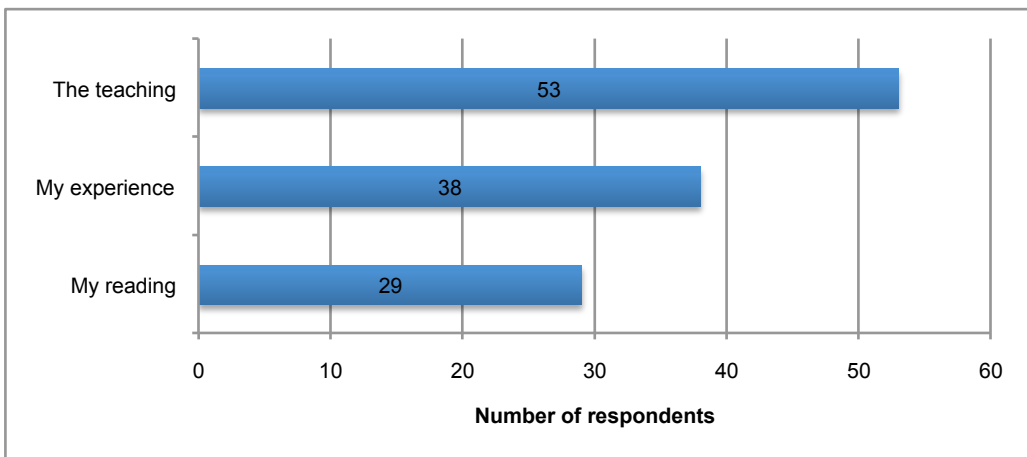
Figure 3.9

Those respondents that have gained knowledge about youth ministry from teaching are the highest singular category. They based their knowledge of youth ministry primarily on what they learned at church or from youth ministry training seminars.

3.11 Which of the following qualifications for youth ministry are the most important? (V10)
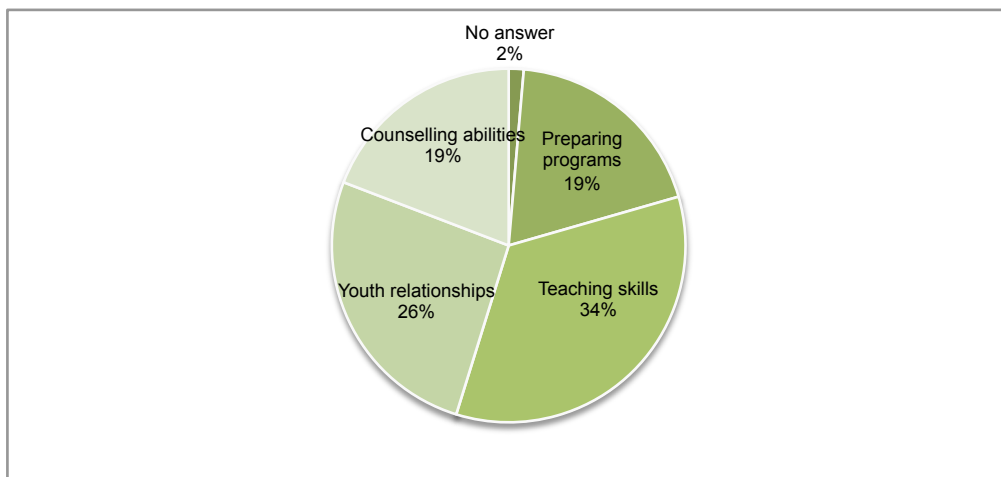

Figure 3.10

There are 34% of respondents who think that teaching skills are the most important qualification, and 26% of respondents say that the relationship with youth is the most important qualification for youth ministry.

3.12 What is the main problem or difficulty you have to overcome when you teach youth? (V11)
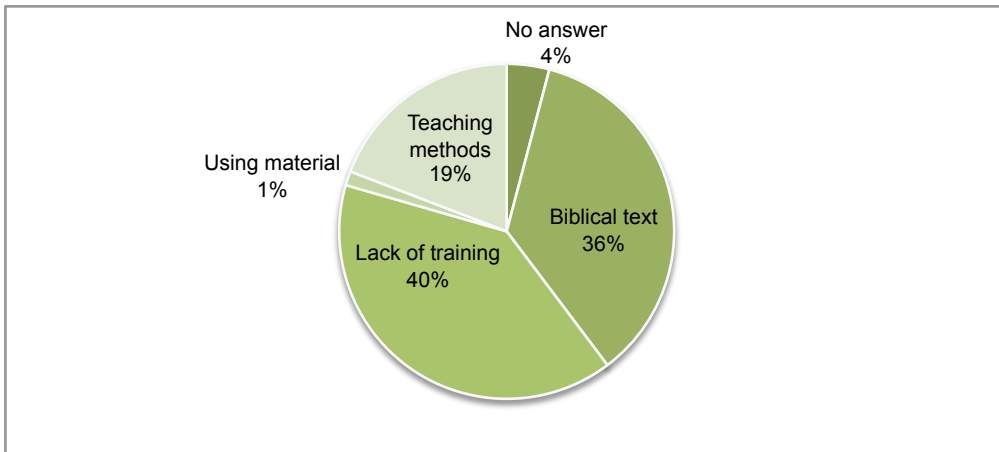
Figure 3.11

67% of the respondents have attended youth ministry training seminars (see figure 3.5), and 84% of respondents indicated that they have attended youth ministry training seminars more than 2 times in last 5 years (see figure 3.6).

But still 40% of respondents said that lack of training to understand children and adolescents was the main problem or difficulty when they teach the youth. It could suggest that retraining or reeducation is a requisite for the people who carry out the teaching ministry in the local church.

3.13 What kind of training do you expect for your youth ministry? (V12)

Figure 3.12

From the above comparison, it appears that most of the respondents expect

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training about leadership development, teaching methods, relationship skills and counselling.

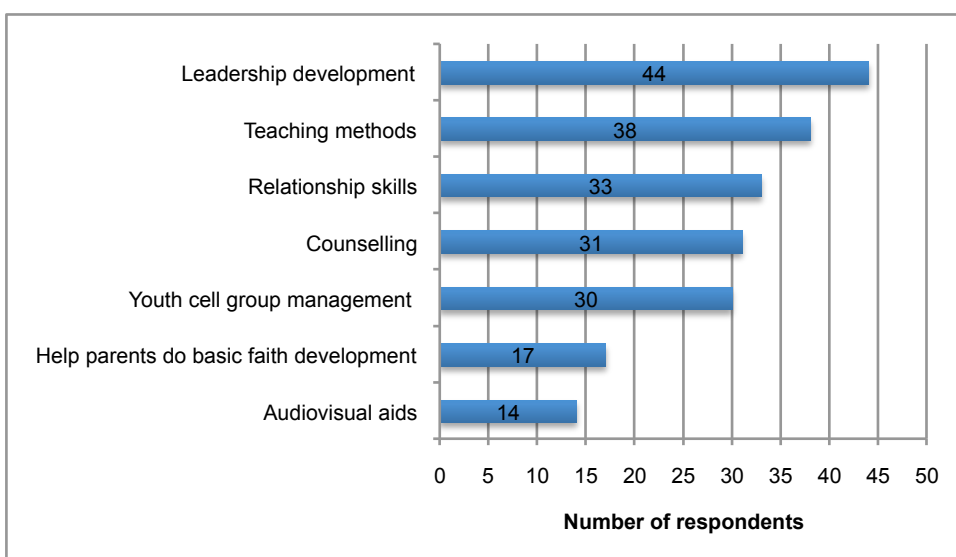Focusing on the parents of youth must not be overlooked. Nel (2000:20) emphasizes, "What parents once heard as children from their parents, they recount to their own children, almost like children who have heard and now understand. …It is about the handing down of knowledge from generation to generation."

3.14 Which of the following is the most neglected area in youth ministry? (V13)
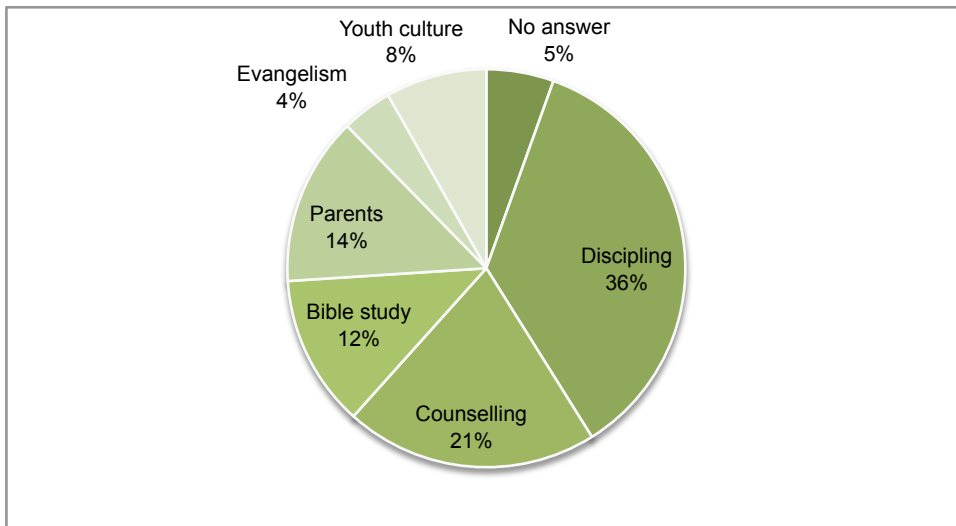
Figure 3.13

A total of 36% believe that the most neglected area in youth ministry is discipling of youth, and 21% counselling youth in the local church. Discipling of youth (*Didache*) and counselling youth (*Paraklesis*) need more attention.

The congregational *didache* is part of the edification and training of the people of God to represent Him, as his people in this world. The youth also need to know that God our Father is with us in every situation of anxiety, pain, sin, doubt, error, weakness, loneliness. *Paraklesis* leads youth out of 'a life of imperfection' toward 'a life of wholeness' (Nel 2000:91).

3.15 Findings in relation to the hypothesis

In chapter 1 the hypothesis of this study stated that when a pastor, church leaders and teachers understand the holistic concept of youth ministry, when they have an opportunity to learn how and what they teach the youth, and when they have enough information about today's youth, they might see each youth as a church member and help them to feel accepted and find their places in their church.

The statistical results in this chapter have demonstrated that a significant percentage (about 40%) Sunday school teachers and adult youth leaders have struggled with the lack in training for the task of youth ministry. About 33% of teachers have not attended any youth ministry training seminars. Those indicated that they teach the youth in the youth ministry, but may not fully understand the youth and the youth culture. It could mean that some might not have a proper understanding of the concept of youth ministry.

Population according to province 2011

Province	Population	% of total
Eastern Cape	6 562 053	12.7%
Free State	2 745 590	5.3%
Gauteng	12 272 263	23.7%
KwaZulu-Natal	10 267 300	19.8%
Limpopo	5 404 868	10.4%
Mpumalanga	4 039 939	7.8%
Northern Cape	1 145 861	2.2%
North West	3 509 953	6.8%
Western Cape	5 822 734	11.3%
Total	51 770 560	100%

Adapted from http://www.southafrica.info/about/people/population.htm#ixzz2JG9xGjne

According to the statistics South Africa (www.stats sa.gov.za), have more than 30,000,000 people who are under 30 years of age. It means the percentage of youth and young adults are 60% of the population of 50 million in South Africa. This is a fact to be considered by pastors, church leaders and teachers. They have to learn about the youth and the concept of youth ministry. They have to invest time, finance,

effort and enthusiasm in their youth ministry.
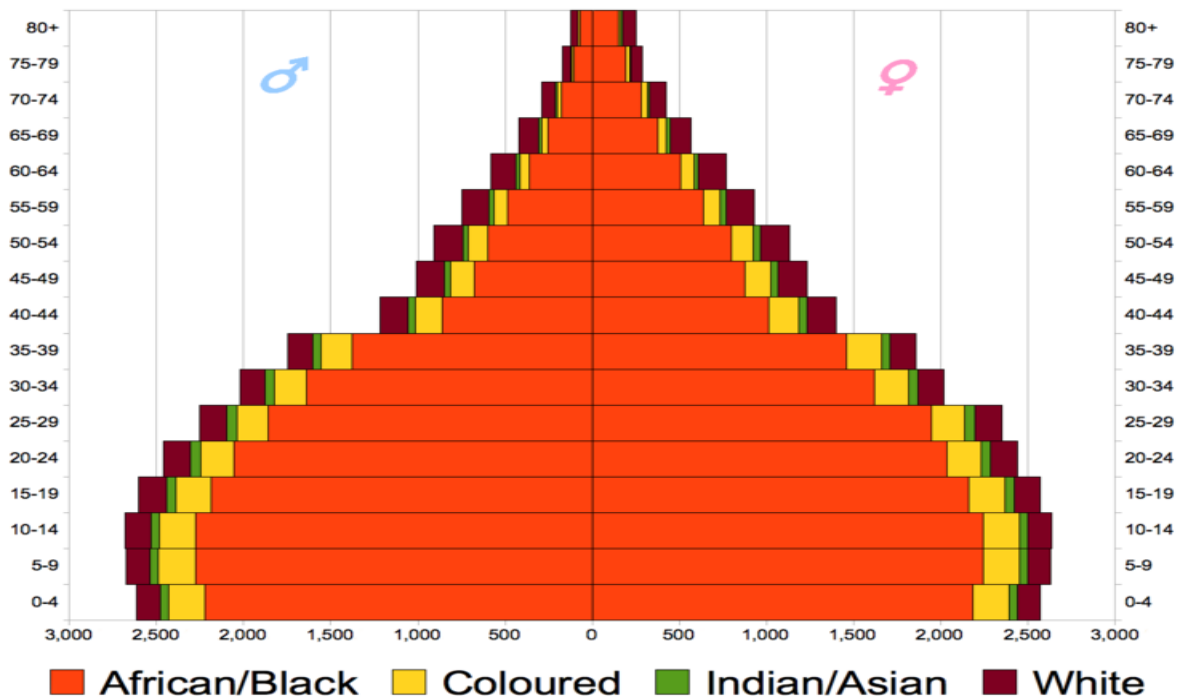
Adapted from http://en.wikipedia.org/wiki/File:South_Africa_Population_Pyramid_2011

3.16 Summary

According to Stevens and Collins (2001:72,73) the church leaders must learn to assess the group, become aware of the stage of growth of the group, and be willing to make quick and radical shifts in leadership behaviour.

This study does not suggest that church leaders and teachers who have not been trained or equipped are bad teachers. But the church must know what the needs are for more intentional training in order to understand the youth and youth ministry.

Training of church leaders, teachers, and parents of youth is an essential part of youth ministry for a positive effect on youth ministry (Nel 2000:132).

Church leaders and teachers should be well aware how to discipline youth as the body of Christ. They have to be highly sensitive to understand youth and youth ministry.

Chapter four

Conclusions and recommendations

4.1 Introduction

The original problem is stated in chapter one. The diverse aspects of youth ministry were explored in chapter two. In chapter three the empirical data from 73 respondents was gathered and analyzed. The conclusion and evaluation of this research will be presented in chapter four, and further study will be suggested as a possible guide to build up the youth ministry in local churches.

4.2 Conclusion and evaluation

Chapter one indicated that local church leaders (pastors, Sunday school teachers and adult youth leaders) do not have a holistic understanding of what youth ministry is or how to start with a youth ministry. And there is a wide gap between adults and the youth because they do not have enough information about today's youth.

Chapter two stated the importance and necessity of youth ministry. It explained the concepts of a youth ministry and the theological aspects of youth ministry.

This chapter also looked into the literature on theories of child development (see 2.3). The section on today's youth (2.4) dealt with the challenges and issues of the youth-subculture, the thinking and understanding of youth, how youth think about religion, their method of communication and relationship, the serious situation of sexual activity and teenage pregnancy, why youth take drugs, increasing violence and crime, their struggle to find their identity, and the problem of youth suicide.

The section on the youth and family ministry (2.5) presented the family tried to understand today's family in the local church from the biblical aspect. It emphasized the importance of the family in youth ministry. If the faith in the home is disappearing, the youth will lose their faith in the church and in God, because the parents of the youth are to be the model which influence their development. Therefore the youth worker must be a partner to the parents of the youth to organise and to foster the growth of the youth ministry.

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The section on mentoring and the youth ministry (2.6) defined the concept of mentoring as servant leadership. It suggested the relationship between the youth worker and the youth as of mentor and mentee, and emphasised spiritual parenting as important to the youth, like Paul's influence on Timothy.

The section on the youth and confirmation (2.7) presented the history of confirmation from the first centuries of the church, through the Middle Ages, the Reform to the twentieth century. It stated that confirmation is not only to prepare the youths to be members of the adult Christian community, but to recognize the youth's readiness to participate in the adult Christian community, to help the youth identity with the life and mission of the adult Christian community. The whole educational ministry of confirmation must relate to the identity of each youth as a child of God and as member of his church, which continues throughout the life of the member as a Christian.

Chapter three focused on 73 church leaders and teachers in 11 churches. The empirical research presented the results and findings analyzed from the questionnaires. As reflected in this chapter, the church leaders, Sunday school teachers and adult youth leaders reported comprehensively on their youth ministry. A high percentage of the respondents understood the concept of youth ministry and also the aim of the youth ministry (cf. 3.7, 3.8). Their main problem or difficulty remained the lack of training to understand the youth (40 %), and to understand the biblical text (36%). The churches have to prepare intentional and strategic training for teachers to get enough information about teaching skill, communication method, leadership development, counselling, and knowledge of the Bible.

Osmer (2008:176-178) introduces three forms of leadership; (1) task competence – how to perform leadership tasks as role-models, teaching, preaching, leading worship and visiting the sick in an organization, (2) transactional leadership – how to influence others through a process of trade-offs, and (3) transforming leadership – how to lead an organization through a process of 'deep change' of its identity, mission, culture and operational procedures.

As Jesus is the supreme example of a servant, Osmer (2008:192-198) asks what these three forms of leadership look like when they are forms of servant leadership.

With humility the task competence involves the concrete needs and well-being of the congregation, as leaders consider what the congregation's needs are. When leaders recognize their own weakness and limitations they need humble to rely on others. Transactional leadership offers the congregation the humble way of discipleship and guide them toward caring for the needs of people who are different from themselves. Transforming leadership leads to trust in God in the midst of 'not knowing,' to gain power by empowering others and to have a deeper relationship with God.

Jesus calls church leaders and teachers and commands them, "go and make disciples of all nations … teaching them to obey everything I have commanded you" (cf. Mt 28:19-20).

Paul says "It was he (Christ) who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up" (Eph 4:11-12 NIV).

When church leaders and teachers are equipped, they can help God's children in the work of the ministry. Equipping church leaders and teachers can lead the youth to God as member of the body of Christ and of the people of God. When the leaders are equipped can guide the youth with biblical understanding, and with their present day needs of today's youth. They can encourage the youth to grow to become adults in Christ, and guide the youth's life through 'preaching and teaching' to serve.

4.3 Further areas for research

1. The establishment of a church teacher's school
Every church that has youth in the congregation will agree to the need of a course to train teachers, to enable them to do an effective youth ministry. To establish the youth ministry in the local church an educational curriculum or designated programmes, administration, financing and a place are needed.

2. The development of cooperative education with the parents of the youth
It is necessary to develop a joint youth ministry between the church and the parents of the youth. Working with parents is essential for the youth ministry to be firm and to continue.

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3. Supervisor programmes

While church teachers are involved in youth ministry, they may have experienced miscommunication, and misunderstanding of the youth. To be and do with the youth, church teachers need their mentor or supervisor to indicate how their work will progress in advance. If proper youth ministry is to be carried out, supervisor programmes for church teachers is needed.

4. Training youth who cares for other youth

The youth's life can be described as a life with friends, school, cell phone, music, TV, instant messaging and family. Friends are the most important fact in the life of the youth. Trained youths can help other youths to grow up their faith together.

5. Understanding the new context

Church leaders and Sunday school teachers have grown up in the apartheid period, and they teach the new generation of the post-apartheid era. They need to understand the new generation's context. The new generation's situation is more complex and various than their parent's age. Further study of the equipment of the teachers who have grown up in the apartheid period for their adaptation to the new cultural environment is essential in the youth ministry.

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APPENDIX 1   Research Questionnaire

Dear Leader

I am currently a M.A. student, under Prof. Malan Nel at the University of Pretoria's Department of Practical Theology.

The topic of my research is ***"Youth ministry and leadership in the World Evangelical Mission International (South Africa): an inclusive ministry approach."***
  The method of this research is to collect out the data through the questionnaire answered by the pastors and teachers of the WEMI churches in South Africa and will analyse the problems about the actual situation of the youth ministry of WEMI churches.

I will ensure the following:
  - The data will not be made available to anyone else,
  - It will be used exclusively for my research,
  - I will not be a hindrance to your ministry.

Please note this is an anonymous questionnaire and it is not necessary to supply your name. Your answers will be bulked with those of many other participants to provide data for statistical analysis to be performed by professional statisticians of the Department of Statistics at the University of Pretoria.

I would therefore ask you to:
  1. Fill out all questions in the questionnaire as honestly and as accurately as possible.
  2. Once you have completed the questionnaire put it in the envelope provided and seal it.
  3. Place the sealed envelope in the box provided at the collection location as arranged with your church.

Thank you for your support and assistance.

Regards

Hyunok Yi

		For office use only
Respondent number		V0

Please answer each question by circling a number in a shaded box or by writing your answer in the shaded space provided.

1 What is your gender?

Male	1	V1
Female	2	

2 How old are you?

	V2

3 What is the highest level of education that you have completed?

No formal schooling	1	V3
Primary School	2	
High School (Gr 10/ Std 8)	3	
High School (Gr 12/ Std 10)	4	
Diploma (or equivalent)	5	
Degree (or equivalent)	6	
Post Degree	7	

4 How long have you been in the teaching Sunday- School?

Less than 1 year	1	V4
More than 1 year	2	
More than 2 years	3	
More than 3 years	4	
More than 4 years	5	

5 Have you attended any youth (children and adolescents) ministry training seminars?

Yes	1	V5
No	2	

6 If you answered 'Yes' to question 5, how many youth ministry training seminars have you attended in the last 5 years?

About 1 time	1	V6
About 2 times	2	
About 3 times	3	
More than 4 times	4	

7   Which of the following do you understand youth ministry to be?

    (You may **select more than one answer**)

Teaching youth the Bible	1	V7a	
Helping youth to be a good church member	2	V7b	
Trying to relate with youth closer	3	V7c	
Becoming more like Jesus in their lives	4	V7d	
Supporting youth to grow as disciples of Jesus	5	V7e	
Helping youth to be a servant of God	6	V7f	
Training youth to be part of the church	7	V7g	

8   How do you see youth in the congregation?

(You may **select more than one answer**)

They are an integral part of the faith community	1	V8a	
They must 'grow up' first to be important	2	V8b	
They are important but not as important as the adults	3	V8c	
They are as important and part of the whole as their parents are	4	V8d	
Their parents play the most important role in their faith development	5	V8e	
They are a separate group in the congregation	6	V8f	
They are not a separate of different ministry	7	V8g	

9   On which of the following sources is your knowledge of youth ministry based?

(You may **select more than one answer**)

My reading	1	V9a	
My personal experience	2	V9b	
The teaching	3	V9c	
Other (specify)	4	V9d	

10   Which of the following qualifications for youth ministry is the most important?

(Please select **only one** answer)

Preparing programmes	1	V10	
Teaching skills	2		
Relationships with youth	3		
Counselling abilities	4		

11   What is the main problem or difficulty you have to overcome when you teach youth?

(Please select **only one** answer)

Understanding the biblical text	1
Lack of training to understand children and adolescents	2
Using educational material	3
Teaching methods	4

V11 ☐

12   What kind of training do you expect for your youth ministry?

(You may **select more than one answer**)

Teaching methods	1	V12a ☐
Audiovisual aids	2	V12b ☐
Relationship skills	3	V12c ☐
Management of youth's cell group	4	V12d ☐
Counselling	5	V12e ☐
Leadership development	6	V12f ☐
To help parents to do the basic faith development	7	V12g ☐
Other (specify)	8	V12h ☐

13   In your opinion, which of the following is the most neglected area in youth ministry

in your church? (Please select **only one** answer)

Discipling of youth	1
Counselling youth	2
Studying the Bible with youth	3
Working with parents of youth	4
Evangelism of youth	5
Understanding of youth culture	6
Other (specify)	7

V13 ☐

Thank you for your time and co-operation.