

YOUTH MINISTRY IN THE MAINSTREAM CHURCHES IN WAKISO DISTRICT

BY

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DECLARATON

I Bbosa Esau Kimanje declare that this dissertation entitled Youth Ministry in the mainstream churches in Wakiso District is my original work and has never been submitted in any other University for award of a Master's degree.

Signed Bbosa Esau Kimanje Date 11th July, 2016


Bbosa Esau Kimanje

APPROVAL

This dissertation entitled Youth Ministry in the mainstream churches in Wakiso District was done under our supervision and has been submitted to Kyambogo University for examination with our approval as supervisors.

Sign:  Date: 15/07/2016

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Sign:  Date: 19th July 2016

Dr. Lawrence .G. Kenyi

DEDICATION

This Dissertation is dedicated to all those who support my endeavors, especially my dear wife Angella and our children Agnes and Adrian.

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Glory, majesty and honour to God because without Him no accomplishments can be realized; therefore I glorify Him for seeing me through the thick and thin in doing this research.

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ABSTRACT

This study investigated the Youth Ministry in the mainstream churches in Wakiso District. The study was based on finding out the programs and the aims which the mainstream churches have in place for the youth; establish the contributions of the existing youth ministry to the youth in the mainstream churches; finding out the challenges of youth ministry in the mainstream churches and suggesting solutions to the challenges of youth ministry in the mainstream churches. A combination of both qualitative and quantitative designs was employed. But the dominant design in this study was qualitative. A total of 204 respondents were involved. A purposeful sampling method was used in selecting the sample as it was ideal and it ensured getting information from resourceful persons. The Primary data was collected using questionnaires, interview guide and focus discussion groups while secondary data was obtained from written documents and internet. Data was analyzed using descriptive means. The study findings are of both theoretical and practical significance to the following: the parents benefit from the study, because the findings equip them with knowledge of giving their children a good spiritual foundation, which in turn will result into a big number of the youth in the church. The findings are of benefit to the Pastors and other Church leaders as they are provided with information of carrying out attractive and effective ministry to the youths. Students and scholars who will carry out related studies will benefit from the findings by getting the needed background information to their studies. The findings of the study will also be of benefit to the general society because when the church handles the youth properly their morals will improve, thus raising well behaved citizens.

The findings from the research show that there are programs and the aims which the mainstream churches have in place for the youth; there are established contributions of the existing youth ministry to the youth in the mainstream churches; there are challenges of youth ministry in the mainstream churches and suggested recommendations to the challenges of youth ministry in the mainstream churches were given.

CHAPTER ONE

GENERAL INTRODUCTION

1.0 INTRODUCTION

This entire Chapter one is the general introduction of this study about the Youth ministry in the mainstream churches in Wakiso District. It comprises of the back ground of study, statement of the problem, the scope of the study, objectives of the study, research questions, significance, literature review, research methodology, research constraints and the definitions of key words.

1.1 Background of the study

The study investigated the Youth Ministry in mainstream churches in Wakiso District. Mainstream churches refer to the churches which were founded by the missionaries and some people refer to them as the traditional churches. The mainstream churches found in Wakiso District are mainly Anglican Church of Uganda, Catholic and Orthodox churches. These mainstream churches have different ministries for example, Christian Men's fellowships, Christian Women's fellowship, Children's Ministry, Married Ministry, Widows Ministry, Youth Ministry to mention but a few. However, the study was about Youth Ministry in which Parents, Pastors, and the youth themselves have expectations and demands that do not always overlap. But the rash of dire statistics about the ineffectiveness of youth ministry has prompted rethinking in these ranks.

Youth is a socially constructed intermediary phase that stands between childhood and adulthood¹. Youth according to the Republic of Ugandan Constitution; a youth is a person who is between the age of eighteen years and thirty years. This person according to the constitution is considered to be mature and can make decisions on his/her own. However in the church, when

¹ Andy Furlong. *Youth Studies: An Introduction*. Routledge: New York, 2013. P3

one is confirmed at the age of twelve to thirty five one can join the youth class or group. UNICEF generally defines youth as being between the ages of 15 and 24 years old.

Not only is Youth Ministry losing its focus on youth, it is also losing its focus as the historically evangelistic ministry through which it was borne in the early 1900s. Some years ago, Youth Specialties' Owner Mike Yaconelli suggested that youth ministers were not social workers, Counselors, Social change agents, family therapists, funny arbitrators, Step parents or activities Coordinators or educators but missionaries². While youth ministers certainly help children relate to their families, engage in social services, counsel, program, and education, Youth Ministry is primarily missionary in nature. According to Yaconelli the purpose of Youth Ministry is about bringing children into the presence of Jesus Christ³. Yaconelli goes on to ask: and which children are we bringing into the presence of Jesus Christ? The children we bring in the presence of Christ are of course outside. Why, then, has youth become so centered on nurturing the children who are already in the presence of Christ? For the last decades we have not taken Yaconelli's warning to heart and therefore find ourselves with over whelming proportions of contemporary youth ministries focusing on programming, promotion and activities designed almost exclusively for those students who are already "in". Some would perhaps argue the point, but we have done relatively well at keeping relatively satisfied those students who enjoy our programs⁴. But everyone would acknowledge that we have failed miserably at bringing disinterested or even irreligious children who are far from God into the presence of Christ.

Historically, youth ministry has sought to be at least as missionary and educational. "Tiger" McLuen, an executive director of youth leadership in Minneapolis, recently wrote that youth ministry must "shift from a Christian education focus to a missions focus. Our Christian

² Mike Yaconelli, *The Heart of Youth Ministry, Video Series*. Zondervan, 1995

³ Ibid

⁴ Ibid

education programs typically work to improve children who are already in our sphere of influence. But our real job is to be missionaries to a world that is increasingly unchurched and unchristian. We will have little impact on the next generation of teenagers without a mission's perspective permeating what we do⁵.

Today's youth are plunged into the distracting worlds of consumerism and technological isolation, which damages relationships including both familial ties and spiritual relationship with Jesus Christ. Our secular culture does not offer the proper economic, spiritual, and personal tools to help youth become disciples of Jesus Christ. In short, our youth are settling for less in a society that ignores them. Youth Ministry must show our youth that the Church maintains a culture of love and discipleship. Youth Ministry challenge is to show youth the fullness a life of Christian discipleship entails.

Youth Ministry is a missionary ministry whose objective is to proclaim the gospel to a nation named adolescence. And regardless of the strategy, the historical objective must remain. Pete Ward, a youth ministry leader in England, has described two approaches to Youth Ministry which he calls "outside-in" and "inside-out"⁶. The outside-in strategy focuses on reaching those young people who are especially distant from the church through radically penetrating the postmodern culture with committed youth leaders. This strategy entails working far outside the church in the hope that some might be brought inside.

The inside-out strategy is equally committed to evangelism, but aims to reach young people who are less distant from the church and can be reached through peer evangelism with a core group of Christian children. This strategy uses young people inside the church to reach children just outside on the fringe. The objective of both strategies is the same: proclaim the gospel to a

⁵ Dennis "Tiger" McLuen. *A Missions Mindset: The Future of Youth Ministry. Group*, 1998, pp. 35-36

⁶ Pete Ward, *Youth work and the Mission of God*. London: SPCK, 1997. p. 22

defined and targeted adolescent population, a nation named “Adolescence.” Unfortunately, today there are too many youth ministries which do not even reach out to children on the fringe of the church. Young Christians inside the church walls are being nurtured (on some level at least), but in most cases they are not reaching out side. According to the strategy mentioned above, when the inside-out approach loses its out-ness it is no longer Youth Ministry. Rather, it has become youth education. Christian education has generally been based upon a theology of nurture. And its component part, youth education, is very vital to the discipleship process of young people within the fold. Youth Ministry, however, has never been simply for those inside the church. It is also for those outside “heaven’s gate”. Both historically and theologically, Youth Ministry by definition is an evangelistic ministry to a specific culture of people who do not know Jesus Christ and the power of His resurrection⁷. Walt Mueller, executive director of the Center for Parent/youth Understanding, points to the future of youth ministry by challenging us to reclaim Jesus’ incarnational model of the past: he says “I am not talking about inventing anything new, I am talking about receiving what was originally right”⁸.

Youth in Uganda are the youngest population in the world, with 77% of its population being under 30 years of age. There are, 7, 310, 386 youth from the ages of 15- 24 years of age living in Uganda⁹. Ugandan Youth experience different lifestyles depending on their respective backgrounds. Due to different backgrounds of Youth, the researcher observed that among the mainstream churches there was a very low turn up of the youth, which seemed that mission and evangelism were not effectively handled. Other factors which inhibit the youth to come to church are illiteracy, unemployment, anti-social behaviors and ignorance of what the church is to their lives. In this regard, Ashton also reveals that the mainstream churches are not doing well with youth ministry and also say that there is quite a bit of work with children ministry, but after

⁷ Ibid

⁸ Walt Mueller, *Bridging the Gap: Youth Worker* (Jan/Feb.1999).pp. 33-42

⁹ “Uganda Youth Statistics”. Retrieved 5/12/13

thirteen most local churches of whatever denomination find it hard for these children going to church. Youth decay is now setting in earlier than ever before.¹⁰ This is the trend with the mainstream churches in Wakiso District.

It had also been observed by the researcher in addition that, many sermons were delivered with no intent for youth to come to know Christ personally if they had not done so already, thus the mainstream churches had more adults than the youths which would have been vice versa, and the church of the future is at stake because the number of the youth is too small and one would wonder what this church would be tomorrow! Yet there are many youths in the District, however very few of these youths came to be part of Youth Ministry who participate in youth program and youth activities in church, while in secular activities the youths make the majority. The researcher had been experiencing such on many occasions, thus it was on this background that he had been prompted to study the youth ministry in the mainstream churches in Wakiso District. When the challenges were established, long lasting solutions for increasing the turn up of the youth and their participation in youth ministry in mainstream church were suggested.

1.2 Statement of the problem

At the time when young people are rejecting the values of home, they may take dramatic step of personal commitment to Christ through Youth Ministry which determines their Christian lives from then on¹¹. However this can only be achieved by having effective missionary Youth Ministry. In the mainstream churches in Wakiso District there are youth ministries which may not be performing their missionary work to the youth to a certain extent which has led the attendance numbers of youth to be low in churches. It seemed that the youth ministries in the respective mainstream churches faced unidentified challenges in carrying out the missionary

¹⁰Mark, Ashton & Phil, Moon, *Christian Youth Work; A Strategy for youth Leaders*. London: Kingsway Publication,1995.p. 13

¹¹Peter Larom, *Pastor A Practical Guide for Church Leaders*. Achimota, Africa Christian Press,1989,p.22

Youth Ministry to the youth. Therefore this study established the aims and programs, contributions of existing Youth ministries and challenges and solutions of Youth Ministry in mainstream churches in Wakiso District.

1.3 The scope of the study

The study investigated the Youth Ministry in the mainstream churches of Wakiso District. Geographically Wakiso District is one of the Districts that make up Buganda Kingdom. It is geographically located in the central region of Uganda and it borders with Mukono district in the east, Kalangala District in Lake Victoria to the south, Mpigi District to the south-west, Kampala District in south; Luweero District and Nakaseke Districts in North and Mityana District to the north west¹². The mainstream churches are spread in different areas of the District. Wakiso District was chosen for the study because the researcher had been experiencing this situation in some of the mainstream churches; however no study had ever been done about Youth Ministry. Most of the churches had been in existence even before the establishment of the District.

The content of the study focused on: programs and aims of Youth Ministry in the mainstream churches, contributions of existing youth ministry to the youth in the mainstream churches, challenges of youth ministry in mainstream churches and solutions to the challenges of youth ministry in the mainstream churches

The study covered a period from 1986-2015 this is the historical period in which the District has been in existence, and there were many factors which had changed ever since the district was created which seemed to distract both churches and the youth from having effective Youth

¹² Uganda District Map

Ministries. The District was carved from Mpigi District within this period. This period was long enough for the study and most of the resourceful people were available.

1.4. Objectives of the study

This section states the general and specific objectives of the study: from which the themes of this study were developed.

1.4.1. General objective of the study

To investigate the Youth Ministry in the mainstream churches in Wakiso District.

1.4.2. Specific objectives of the study

- i. To find out the programs and the aims which the mainstream churches have in place for the youth in Wakiso District
- ii. To establish the contributions of the existing Youth Ministry to the youth in the mainstream churches of Wakiso District
- iii. To find out the challenges of Youth Ministry in the mainstream churches in Wakiso District.
- iv. To suggest solutions to the challenges of Youth Ministry in the mainstream churches

1.5. Research questions

- i. What are the programs and the aims of Youth Ministry in the mainstream churches in Wakiso District?
- ii. What is the contribution of Youth Ministry to the youth in the mainstream churches of Wakiso District?

- iii. What challenges does Youth Ministry in the mainstream churches of Wakiso District face?
- iv. How can these challenges facing Youth Ministry in mainstream churches in Wakiso District be solved?

1.6. Significance of the study

The study findings are of both theoretical and practical significance to the following:

The parents benefit from the study, because the findings equip them with knowledge of giving their children a good foundation for nurturing their children spiritually, which in turn will result into a big number of the youth in the church.

The findings are of benefit to the pastors and other Church leaders as they are provided with information of carrying out attractive and effective ministry to the youths.

Students and scholars who will carry out related studies will benefit from the findings by getting the needed background information to their studies.

The findings of the study will be of benefit to the general society because when the church handles the youth properly their morals will improve, thus raising well behaved citizens.

Ministry of Gender, Youths and Social Development will benefit because it deals with the youths and it works in partnership with the churches for the well- being of the youth. Therefore ideas from the youth will be obtained by the ministry from this study.

Ministry of Ethics and Integrity will also benefit from the study as it will be able to know the challenges the churches face in handling the youth and how to come in for the support.

1.7. LITERATURE REVIEW

This section reviewed related literature to the subject under study; this was done depending on the stated objectives which could also be termed as themes for the study.

1.7.1. Programs and aims for the Youth Ministry in the mainstreams churches

This section was intended to establish the programs and aims of Youth Ministry in the mainstream churches through reviewing the related literature, which helped to find out the programs and aims of Youth Ministry in mainstream churches in Wakiso District.

According to Larry Brendtro, an expert “On at-risk Youth”, young people have four basic needs, in addition to physical needs. They are; Belonging, Mastery, Independence, and Generosity. Beneath all four needs lies the search for meaning. Youth strive to meet their basic needs because they want their lives to have meaning and importance. The drive to meet these needs becomes even more urgent when environment is unsafe, or inadequate¹³. The study was to establish whether Youth ministries in the main stream churches have aims and programs that cater for the basic needs of the youth

Youth are often ruled by impulse and emotion, even while they are priding themselves on their newly discovered independence. According to Larom the job of the pastor is to provide programs and opportunities for young people that challenge them without threatening this feeling of freedom. Such work with youth requires time and energy¹⁴.The researcher agreed that the programs exist, however, the study aimed at finding out whether the program fits in impulse and emotions of the youth without distorting their independence and freedom.

¹³ Larry Brendtro, *Challenges in Meeting the Basic Needs of the Youth*. New York; Crestar Press. 2009. Pp.12-14

¹⁴ Peter Larom, *Pastor A Practical Guide for Church Leader*, Achimota, Africa Christian Press, 1989, p.22

According to Moser and his colleagues; there are certain key ingredients which usually make up the Christian youth 'program'. These ingredients vary in form, but in their most basic form they are: singing, praying, games, bible studies, small group work, social outings, and evangelistic gathering. The program for the youth in the church should be separate from the regular Sunday school. A young person does not like to be treated just as a child. Meeting on different Saturdays, or weekday afternoons can help to show that they are no longer regarded as children. Young people in their teens are generally doers. They like to throw themselves into projects, especially if they are part of the planning process. For example, one group of church young people assisted in building a house for a church worker, another group raised money for and helped paint a local primary school as an outreach project. Activities which bring the two sexes together in useful and exciting work is especially good as it allows healthy boy-girl relationships to form within the context of a decent, church-related effort¹⁵. The researcher agreed that there are key ingredients in youth programs, in this line the researcher was to find out whether such mentioned program ingredients were effectively applied in the mainstream churches in Wakiso District.

According to Fenton, if there is to be formal Bible study for young people, every effort should be made to show how the Bible is related to the contemporary problem. Youth groups need to have teaching programs which give young people an understanding of the scriptural truth. But so often this gives rise to questions like; what does the scripture mean to them? So youth group needs people who can give these young people time to answer and discuss with them. It is preferable that their regular leaders can give them time as well as giving encouragement, prayer and support¹⁶. The researcher is in agreement that there are formal bible study classes, however had

¹⁵ Ken Moser, Alan Stewart & Edward Vaughan, *No Gut No Glory: Building Youth That Lasts*, London: St Matthias Press, 1990, p.27

¹⁶ Dave Fenton, *Growing Up Biblical Youth Ministry in the Local Church*. London: Keswick Ministry and Authentic Media Limited, 2011, p.59

to examine whether the teaching Bible programs aim at giving young people an understanding of the scriptural truth in their contemporary situation.

The overall aim for any individual or for any ministry is to glorify God. We were created for the purpose of pursuing God's glory and bringing honour to his name. The verse from Isaiah says "Everyone who is called by my name, whom I created for my glory whom I formed and made"¹⁷. It tells us why each one of us was made. The psalms are full of encouragement that the one purpose we exist is to bring honour and glory to our God. The researcher was in agreement with the overall aim of youth ministry as to glorify God, so the study was to establish the details of the aims of youth ministry.

According to Larom, People in youthful age bracket enjoy especially getting together with fellows in the same age bracket from other areas, which teaches them something very valuable about the universal aspect of Christian faith. Such trips or projects should be carefully supervised, by adults preferably young, committed couples of the church who have keen interests and understanding of the youth mentality. Many Christians can testify to the powerful appeal of this kind of program and countless conversions have taken place on such retreats, overnights or trips. The aim behind these social activities is to substitute for the existing secular social activities like discos. Once they do, emphasis is often placed on spiritual growth. Many youth groups like the churches they may be associated with, to embark on mission trips. These acts of faith-based foreign aid often involve service; projects alongside sharing the gospel¹⁸. The researcher was not sure whether churches have programs which bring the youth together, for that matter this study intended to find out whether the Youth Ministry has a program for bringing the youth together through social gatherings.

¹⁷ Isaiah 43:7

¹⁸ Dave Fenton, Op.cit.,p.44

The Youth Ministry aims at discipling the youth. In this regard Hawkins says, our aim is to produce Christian disciples. As they grow as disciples they will grow less dependent on their discipleship trainer, and more dependent on God. This is a fine balance, but it is a key to successful discipling. God wants us to build these disciples- so that He sends them out¹⁹. Discipling includes the whole process of telling people the Gospel, following them up and ensuring that they keep on growing as Christians. Every Christian needs to be a disciple. However, discipling takes on a special importance for the youth leader. Only with an expanding ministry team can a youth group grow bigger than individual gifts. This discipling is moving people forward- in their knowledge of God; in their commitment to Christ; and in their commitment to serving others. It involves pouring your life into key people²⁰. The researcher was aware that the youth ministry aids in discipling the youth, so the study established whether discipleship is carried out in the youth ministry in Wakiso District.

The point is when discipleship is done in appropriate manner to the youth, in the process the youth are trained how to evangelize. According to Hawkins, we are aiming at filling every one of our Christian youth with a passion to reach their unsaved friends. There is a need for the youth to be inviting their friends to Crossfire and other evangelistic opportunities. Our ministry depends on our youth being faithful evangelists in their ministry²¹. The researcher intended to find out whether the youth in the mainstream churches in Wakiso District are trained to carry out evangelism.

¹⁹ Tim Hawkins. *How to Develop a Youth Ministry with Lasting Impact*. Hong Kong: Hawkins Ministry Resources, 1999, p.122

²⁰ Dave Fenton, Op. Cit., pp. 44-45

²¹ Tim Hawkins, Op. Cit., p.111

According to Larom, when you spend time in God's word you will have no doubt as to what the real needs of youth are. And this is where your focus will be. Sure they have many surface needs (fun, acceptance, love, activities) but if you want to have real ministry with them, you need to meet their real needs. If you want to have a lasting ministry, you need to address their lasting needs²². According to Hawkins, they need to be saved. They need to be filled with God's Spirit. They need to be built as strong disciples. They need to be equipped as effective disciple makers. They need to worship the true and living God. They need to develop a Christ like character. They need to show God's Love to the world. They need to develop a heart for the poor. They need to discover any action spiritual gifts. They need to serve the body of Christ; they need to be raised as leaders to plan and spear head ministries around this planet²³. The researcher is aware that there are some needs that are being met by youth ministry; however he intended to find out to which extent the youth ministry was meeting the needs of the youth.

The goal of youth leaders must be simply to help young people to live out as it is indicated in Timothy ²⁴ "Flee the evil desires of youth, and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart". Thus we must strive, with wisdom, diligence and strategic biblical thinking, to have youth ministry that equips and encourages young people to flee those aspects of life that are spiritually unhelpful and harmful and, pursue those things that our Lord wants for us. And according to this verse, young people must do this in presence of other believers. The question with youth ministry is always how do we accomplish this in our practice?²⁵ The researcher discovered this as he went on to find out the aims of Youth Ministry in helping the youth to grow morally upright.

²² Ibid., p.73

²³ Peter Larom, Op. Cit., p.73

²⁴ 2 Timothy 2:22

²⁵ Ken Moser. "Aims of Youth Ministry", <http://kmoserblog.wordpress.com/> accessed 29 Aug 2011

According to Ashton , young people must be encouraged to take their place in the body of Christ by adults who have been taught what that place is and are committed to drawing young people into the whole life of their church. Granted that the majority of the adults will have been Christians longer than the majority of young people, then it is only right that the adults should be expected to have the maturity to make the greater sacrifices, particularly in matters where personal taste plays a large part, like worship styles²⁶. The researcher is in agreement that it is the adult bird which teaches the young one to fly. Thus the study assessed the extent to which the adult Christians were offering guidance and support to the youth in youth ministry.

1.7.2 Contributions of existing Youth Ministry to the youth

Jesus teaches the growth of the Kingdom of God²⁷ and Paul talks about the growth of the Gospel itself²⁸. The real aim is Gospel growth, not just the growth of human structures. And young people are a good investment. A child converted at fifteen can reasonably expect to look forward to at least fifty years on earth to proclaim the Gospel. The realization that we are building for the future should be enough by itself to encourage us to invest wisely in the lives of young Christians²⁹. Since most youth are single, they actually have more opportunity to be involved in the Lord's work than they may ever have, again being young often means being open³⁰. The researcher was not sure whether youth were being involved in proclamation of the gospel, thus the study intended to assess whether the youth ministry in the mainstream churches was involving the youth in proclamation of the Gospel.

²⁶Mark Ashton, *Christian Youth Work: An In-depth Analysis for Local Church Strategy*. London: Kingsway Publications, 1986,p.154

²⁷ Luke 13:18

²⁸ Colossians 1

²⁹Peter Larom, Op. Cit., pp.10-11

³⁰ 1corinthians 7:32-35

Certainly, the book of Proverbs says “Train a Child in the way he should go and when he is old he will not turn from it”³¹. In 2 Timothy; Paul encourages his young friend to persevere in Gospel ministry. Indeed Timothy’s life had shown the effects of good teaching from young age in which they are encouraged to continue in what they have learned and become convinced of from infancy in which they have known the Holy Scriptures which is able to make them wise for salvation through faith in Christ Jesus³². When youth ministry is good, it is extremely exciting. There is nothing better than seeing people come to Jesus as Lord. There is nothing more fulfilling than to seeing young people growing to maturity in Christ. When all is said and done, it is great fun to work with them³³. The researcher agrees that the existing youth ministry contributes something to the youth, in this study he was to find out whether the existing youth ministry in the mainstream churches had contributed to the growth of youth to maturity in Christ.

Hawkins noted that Christian youth love fellowships when you focus the attention on them. If they want to grow as Christians they will be encouraged when you teach them the Bible in a creative and relevant way. They will be loved and cared for in a cozy and accepting environment. Christian parents love it because they want some where “nice” for their teenagers to hang out and a caring Christian environment is exactly what they want. Youth leaders will love it too, because it means they will be deeply appreciated by cooperative youths, and not torn down by the more demanding pagan hordes³⁴. The researcher knew that Christian ministries should exhibit Christian love to members, the study was to find out whether the existing youth ministry in the mainstream churches mainstream Churches exhibit Christian love to the youth.

³¹ Proverbs 22:6

³² 2 Timothy 3:14-15

³³ Ibid., p.12

³⁴ Tim, Hawkins. *How to Develop a Youth Ministry with Lasting Impact*. Hong Kong: Hawkins Ministry Resources, 1999, p.73

According to Hawkins, the Christian Youth Ministry would work to fully incorporate young people into the life of the Church to develop their gifts for ministry. The focus is not on a “youth group”, rather upon inclusion of young people into all groups and ministries within the Church. The Christian Youth Ministries would work to offer whatever programs necessary so that all young people from all cultures feel welcomed and valued by the Church³⁵. The researcher was to find out how the youth ministry has contributed to the youth and encouraged them to remain in the church as Christians see the youth as the churches’ continuity.

The existing youth ministries are encouraging youth to work hard and use the available opportunities for development. The moral life requires grace. According to the Sanctity of life, Catechism speaks of the finding in terms of life in Christ and the inner presence of the Holy Spirit, actively enlightening our moral compass and supplying the spiritual strength to do the right thing.³⁶ The researcher was to find out whether the Church encourages the youth to work.

Greg wrote that the church is God’s primary means for advancing His kingdom on earth. Which means financially the Church is expected to advance God’s provision to those who seek Him³⁷.

The study was to find out whether the youth were financially being supported by the main stream churches.

According to the United Conference of Catholic Bishops, it is noted that young people are empowered to live morally upright as disciples of Jesus Christ in our world today. On the other hand United Conference of the Catholic Bishops also emphasized that Ministry with adolescents promotes the growth of healthy competent, caring and faith-filled young people. The Church is concerned for the whole person, addressing the young people’s spiritual needs in the context of

³⁵ Ibid

³⁶ Sanctity of life. “Religious Studies Sanctity of life”. [www.bbc.co.uk>Home>Religious Studies>Sanctity of life](http://www.bbc.co.uk/Home/Religious%20Studies/Sanctity%20of%20life). Accessed on 22/6/2015

³⁷ Greg Stier, adopted from [www.dare2share.org/blog/7-characteristics I look for in ministries supported financially](http://www.dare2share.org/blog/7-characteristics-I-look-for-in-ministries-supported-financially)

his or her whole life.³⁸ The study was to find out whether the youth Ministry had contributed to the moral living of the youth.

According to Disciples Home Mission it is observed that Christian Youths are involved in the whole life of the people of God at the same time they find their primary identity with a part of the people of God, their peers. Youth are called into fellowship and empowered for mission as participants in the whole church and in their peer manifestation of church. Thus youth develop stable and enduring relationships with other Christian youth and adults in contexts in which relationships, responsibility, content, leadership, and ownership are intentional and shared³⁹. The study was to establish whether the youth ministries in the main stream churches had contributed to the whole life of the youth.

1.7.3. Challenges of Youth Ministry in the mainstream churches

The book of Proverbs says “Train up a child the ways he should go and when he is old, he will not depart from it.”⁴⁰ Most of the youth do not want to come to church, and if our young people are not coming to church, the obvious cause is that we adults are not properly training them. The intention of the researcher was to find out whether failure of the parents to train their children contributes to challenges of the youth ministry in the mainstream churches.

Mike Yaconelli founder of youth Specialties says that to read books on youth ministry these days, it is hard not to get the sense that this experiment we call youth ministry in the local church has failed. This perspective is not shocking or new⁴¹. According to Life way Research, 70

³⁸United Conference of Catholic Bishops. “How we Teach Youth Ministry Beliefs and Teaching”. www.USCCD.org>[USCCB](http://USCCB.org). Accessed 24/1/2015

³⁹Disciples Home Missions. “Design for youth ministry”.www.discipleshomemissions.org/dhm/ . accessed 7/4/2015

⁴⁰ Proverbs 22:6

⁴¹Mike Yaconelli, “The role of youth worker”, in *Youth worker Journal*, vol 11, no.2, 2003, pp.16-19, p.16

percent of young people will drop out of church after high school, and only 35 percent will return to regular attendance. Christian Smith's National Study of Youth and Religion found that most American teenagers have a positive view of religion but otherwise do not give it much thought⁴². Kenda Creasy Dean, in her book *Almost Christian* asserts, "American young people are, theoretically, fine with religious faith, but it does not concern them very much, and it is not durable enough to survive long after they graduate from high school." This result is far from the intention of most youth ministries⁴³. What these people were saying seemed to be the trend with the youth in the mainstream churches of Wakiso District. Thus, the researcher was to study this trend in detail and establish what caused the youth to shun Church involvement in the mainstream churches.

Ryan thinks that part of the problem is that churches have been so focused on reaching the lost that happen to come indoors of the church and hardly pay attention to the spiritual needs of the believers. Ryan goes on to say that the church gathering is supposed to be building up of the church in spiritual maturity, learning and applying the Scriptures. Then the body is to disperse into the world to reach the lost, yet most churches try to attract the lost to the church building and the believers and end up bored and do not grow much because the sermons are aimed at "seekers" and "doubters," or at least, new believers. Furthermore Ryan observes another problem that the churches are centered on a preacher, worship bands and programs, when they should be focused on things like group interaction involving study, discussion, teaching, prayer, praise, and discipline. The church is supposed to be a family with participants not spectators⁴⁴. The researcher was aware from observation that some churches were not involving youth in church

⁴²Samuel Bill, "Ten Top Reasons Why Our Kids Leave the Church", <http://www.usatoday.com/news/religion> accessed on 6/8/ 2007

⁴³The gospel coalition. "A-Brief-History-Of-Youth-Ministry", <http://www.Org/Blogs/Tgc/> accessed 2/4/2012

⁴⁴ Dunstan Ryan. *The Attitude of the Youth Towards the Church in England*. A paper presented to Students in a Conference at Uganda Christian University on March 6,2011, pp. 5-7

activities. The study was carried out to establish the impact of non-involvement to the youth in Youth Ministry.

According to research presented by Eric Reed on why the youth abandon churches, he noted that: one fourth of 18 to 29 year olds say church “demonizes” everything outside church, including the music, movies, culture and technology that define their generation and he termed this Isolationism. He goes on to report that one third call church boring, about one-fourth say faith is irrelevant and bible teaching is unclear. One-fifth say God is absent from their church experience, he referred this as shallowness. Furthermore Eric reports that the church is perceived as simplistic and judgmental. For a fifth or more, a “just say no” philosophy is insufficient in a techno-porno world. Young Christian singles are as sexually active as their non-churched friends, and many say they feel judged. Eric goes on to report about exclusivity that three in 10 young people feel the church is too exclusive in this pluralistic and multi-cultural age. And the same number feel forced to choose between their faith and their friends. The report reveals that among the youth there are doubters and the church is not a safe place to express doubts say over one-third of young people, and one fourth have serious doubts they would like to discuss⁴⁵. Because of globalization many human affecting issues in developed countries have been taken up by developing countries like Uganda. So these issues might be the ones affecting youths in Wakiso District. Berger sees the majority of the world’s population as quite tending to the west. He perceives a clear reaction against religious belief being challenged and derided by western society and their moral pluralism. Something as religious belief, the myths and stories that explain life’s origins and meanings and give a purpose to daily life provokes a reactionary

⁴⁵David Kinnaman. “You Lost Me: Why young Christians are leaving the church”. *www.Christianity today.com/1e/2012/winter/young leave.htm/* accessed on 14/11/2013.

response in many parts of the world when challenged by western secularism⁴⁶. The study was to find out the attitudes of the youth towards the mainstream churches in Wakiso District.

Dustan clearly comments that the church sometimes is a family without participants but spectators who end up becoming bored.⁴⁷ This is due to the fact that their Church leader who are conservatives and they are not ready to change and make churches boring to the young generation. The research done by Eric reports that one third call church boring, about one-fourth say faith is irrelevant and bible teaching is unclear. These youth may at times lack motivation⁴⁸. The study was to find out whether there was boredom in the main stream churches.

The church is not doing much in identifying, developing and nurturing of the talents. Hewlett in this regard revealed that all companies value leadership- some of them enough to invest dearly in cultivating it. But few management teams seem to value one engine of leadership which is talents.⁴⁹ The researcher was to establish whether discovering, valuing, developing and mentoring the talents of the youth was a challenge of Youth Ministries in Main stream churches.

Some youth misbehave and not easy to handle. According to Scott, observed that youth are fantastic and fascinating to work with. Watching them interact with their environment and each other is one of the great benefits of working for youth- serving organizations. He went on to note that unfortunately, there is always at least one person who chooses to misbehave and disrupt others. Sometimes, these are major disruptions and sometimes minor but, in either case, they can

⁴⁶ Berger, P.L. *The desecularization of the world, A global overview*, Grand Rapids, Michigan. 8 Eardmans. 1999, pp. 1-18

⁴⁷ Ibid

⁴⁸ Ibid

⁴⁹ Sylvia Ann Hewlett "Leadership in Your Midst: Tapping Hidden Strengths of Minority Executives," adopted from hbr.org/2005/11. Accessed on 7/7/2015

be extremely frustrating.⁵⁰ The study was to establish whether anti-social behaviors were a challenge to Youth Ministries in the Main stream churches.

Some of our youth do not always receive proper development assets from their parents; school environment and even their churches there are no role models. *Renewing the Vision a Frame for Catholic Youth Ministry* clearly observed that sometimes young people's families, school, and other living environments like churches do not provide essential development assets. These assets help youth avoid high-risk behavior such as drug use, anti-social behavior, and premarital sexual activity.⁵¹ The study was to find out whether the Main stream churches have a challenge of role models to the youth.

The Youth ministries are not properly funded by the churches due to lack of funds. Implying that youth ministry cannot progress well without proper funding. Saint Catherine of Siena Parish had a youth group for a time but was not very successful because of lack of funds⁵².

1.7.4. Solutions to the challenges of Youth Ministry

According to Bowen Roger in his book "So I send you" gave the following ways of encouraging and making the church to grow⁵³:

All members of the church should be involved in evangelism, but not all of them in the same way. Christians are not all called to be evangelists and they often need to be set free from thinking that they should be. They are, however all called to be; Christ's representatives, who are present for Him in the world; His witnesses, who are able to say what He has done for them and

⁵⁰ Edward Scott, "Managing misbehavior when working with the youth". msue.msu.edu/news. Accessed on 31/8/2015

⁵¹ *Renewing the Vision a Framework for Catholic youth ministry, "Ministering to Youth in the United States."* Adopted from www.usccb.org>USCCB>Beliefs and Teachings> Who We Teach. Accessed on 1/7/2015

⁵² St. Catherine of Siena Parish, "About the Need," adopted from Catholic-foundation.org/need/ Accessed on 1/7/2015

⁵³ Roger Bowen, ...*So I send you*, London; SPCK,2007,pp. 116-117

He is doing in them. It is more important now than ever before that young people should be involved in all church's wide responsibilities like leadership. Churches now encourage teenagers to evangelize, rather than waiting until adulthood to spread the gospel⁵⁴. There is nothing as exciting as a church with a lively youth fellowship; the young people tend, by enthusiasm, to set a tone of expectancy for the whole community. Letting their self-elected leaders run things with prayerful assistance usually results in better discipline and fellowship than directives from on high which the youths invariably foil⁵⁵. The study was to find out the ways in which talents in the mainstream churches could be nurtured in youth and use them for the service of the church.

A local church has a missionary outlook when; it welcomes outsiders and makes them feel at home; it is more than just a group being cared for by the pastor; its members are actively involved in the local communities; it is flexible to meet new needs and challenges and it refuses to allow a small inner group to dictate⁵⁶. The researcher was to assess whether the mainstream churches has a mission to welcome the people outside their church buildings.

A local church should know who will probably respond to and takes special care to be in touch with such people. In Britain it has been found that most people respond to the Gospel because of close personal friendships with Christians, not as a result of special evangelism programs. These friendships make them ask why Christians are different. In India and Latin America people who suffer injustice often respond to a church which is ready to support them. When people in Tanzania were moved to communal villages, many of them feared their unfamiliar surroundings, and were open to a new message from God. Chinese people want healing and freedom from evil

⁵⁴ Ibid., p.116

⁵⁵ Peter Larom. *Pastor A practical Guide for church Leader*. Achimota, Africa Christian Press,1989,p.22

⁵⁶ Ibid., p.116

spirits which wound both body and soul⁵⁷. The study was to establish whether the youth ministry catered for the needs of the youth in the mainstream churches.

When the youth are trained while they are still children, when they would grow up and commit to loving God with all their heart, mind, soul and strength and determine to prove it by loving one another and then most of our church problems would go away. The youth would less inclined to leave at the first opportunity Dare I say it, even the lost would be drawn to us because we would be offering them something of true value the world cannot offer⁵⁸. The study was to find out whether the parents trained their children to come to church.

⁵⁷ Ibid., p.117

⁵⁸ Doug Fields, "Protestant Youth Ministry", Hpcip.com/~kis/gone.htm/ accessed on 14/11/2013

1.8. RESEARCH METHODOLOGY

This section discussed research design, area of study, sampling methods, instrument of data collection, data analysis and ethical consideration.

1.8.1. Research design

A descriptive research design with a combination of both qualitative and quantitative methods was employed. But the dominant design in this study was qualitative. This was because issues discussed were not easy to quantify. Thus a cross sectional survey approach was employed as it was a qualitative approach. However, a few quantitative approaches were used especially descriptive statistics to illustrate findings scientifically.

1.8.2. Area of study

The study was carried out in Wakiso District. Wakiso District is one of the Districts that make up Buganda Kingdom. It is geographically located in the central region of Uganda and it borders with Mukono district in the east, Kalangala District in Lake Victoria to the south, Mpigi District to the south-west, Kampala District in south; Luweero District and Nakaseke Districts in North and Mityana District to the north west⁵⁹. The mainstream churches are spread in different areas of the District. Wakiso District was chosen for the study because the researcher had been experiencing this situation in some of the mainstream churches; however no study had ever been done about Youth Ministry. Most of the churches had been in existence even before the establishment of the District.

⁵⁹ Uganda District Map

1.8.3. Study population

The study population included 60 parents, 30 males and 30 females; 100 youths, 50 males and 50 females; 22 ordained religious leaders and 22 laity. This population was used because they were believed to be knowledgeable about the research variables which were investigated.

1.8.4. Sampling size

The researcher determined the size of the sample that would provide sufficient data to answer the research question to achieve the objectives. The researcher used a sample size of 200 because this was a large sample to represent the population. Less number of orthodox religious leaders was allocated because these orthodox Christians and leaders are few compared to Catholics and Anglicans and they are not easy to find.

The possible participants were categorized numerically and presented in the table below:

Table 1.1 shows sample size

The table shows the categories of the 204 participants from the Anglican, Catholic and the Orthodox churches as they participated by numbers in the study:

Category	Frequency				Percentage
	Anglican	Catholics	Orthodox	Total	
Parents male	13	13	4	30	30
Parents female	13	13	4	30	15
Youth male	22	22	6	50	25
Youth female	22	22	6	50	25
Lay Religious Leaders	10	10	2	22	10
Ordained Religious Leaders	10	10	2	22	10
Total	90	90	24	204	100%

1.8.5. Sampling methods

A purposive sampling method, which is a non probability sampling method in which the researcher used his judgment to choose appropriate members of the population for the sample was used in selecting the sample, as it was ideal and it ensured getting information from resourceful persons. It also helped to uncover the full range of multiple realities relevant to an inquiry, when the sampling of the respondents was done purposefully⁶⁰. The sample members were selected because they were thought to be experts in the field and could provide useful information on the selected topic.

1.8.6. Sources of data collection

The study used both primary and secondary sources:

1.8.6.1. Primary sources

Primary data is the first hand information generated by the researcher from the source. The following instruments were used by the researcher to collect data from the sources.

1.8.6.1.1. Interview schedule

Qualitative data was obtained through in-depth interviews. The researcher conducted them to generate data from informants. The interviews were conducted by the researcher to religious leaders and youth leaders. Through in-depth interview, a lot of information was generated from the respondents especially when probing was administered⁶¹.

⁶⁰SulpusTumushabe, *Research Methodology*, Lecture Notes, 21/10/2013

⁶¹Bell.J, *How to complete your Research Successfully*, London: UB3P,1997, p.72

1.8.6.1.2. Self-administered questionnaires

Structured and un-structured questionnaires were needed to obtain information from the respondents. These were distributed to the selected respondents for the study in their category. That is parents and youths. These questionnaires were used because they gave freedom to the respondents to give their own opinions and express their minds in the researcher's absence⁶². The respondents thus gave freely their responses. Questionnaires also helped to cover a larger number of respondents in a relatively short time and also enabled the researcher to obtain some quantitative data.

1.8.6.1.3. Focus Group Discussion (FGD)

More in-depth qualitative information was obtained from the respondents by conducting the Focus Discussion Groups with the youth groups. In these discussions the researcher and his assistants were the facilitators. These discussion groups were formed by informants from different churches through mobilization using their leaders. The researcher worked as a modulator as he posed questions that helped him arrive at deeper insights about what was observed to either verify or nullify some of the pre-conceived ideas.

1.8.6.2 Secondary sources

Secondary source is another source of data and also an instrument of collecting data. The following secondary sources were used:

1.8.6.2.1 Documentary sources

Documentary sources these are sources from which information is obtained from recorded documents. The researcher used books, journals, documents from archives and internet sources.

⁶² Amin M.E, *Social Science Research: Conception Methodology and Analysis*, MUK: Makerere University printer, 2005, p.212

The secondary sources were important because they gave this report an academic and scholarly face.

1.8.7. Analysis of reliability and validity of data

There are two basic desirable qualities of research instrument that is reliability and validity

1.8.7.1. Reliability

Reliability in research is a way of assessing the quality of the measurement procedure used to collect data in a dissertation. In order for the results from a study to be considered valid, the measure procedures must first be realistic.⁶³

The same instruments were given to the same six appropriate respondents on two separate occasions. The two sets of measures were correlated to ascertain the stability which represented a measure of reliability.

1.8.7.2. Validity

Validity comes from the word "Valid" which means being true or factual. The research instrument to be valid means they measure what is supposed to be measured in accurate way.

So the data collected must be related to the problem under study. The questions were designed to get the right responses from the field work.⁶⁴

To ensure that the data collection instruments were valid, they were pre-tested by some selected respondents. Experts in the field were consulted about the content of the instruments. So they found out that the data collected was related to the problem under study and their contents were validated.

⁶³ Bartholomew, D.J measuring intelligence. Facts and fallacies. Cambridge. Cambridge University press, 200. P.18
Cronbach L.J 1947 Test "reliability". Its measuring and determination. Psychometrika. 12(1):1-6.

⁶⁴ George . E. Javier. Thesis writing guide for theological and Religious Studies. Plateau state, African Christian text books.20014.

1.8.8 Data analysis

After the researcher collected data from written literature, interviews, questionnaires and Focus Discussion groups from the field, this data was analyzed and the researcher started to organize it for presentation in two phases, that is, qualitative and quantitative.

1.8.8.1. Qualitative data

Qualitative data which was obtained through interviews was analyzed descriptively. Themes were developed which guided the analysis of data. This data was analyzed manually along the major themes that were developed. The validity of the data was checked by using external and internal yardsticks.

1.8.8.2. Quantitative data

Completed questionnaires were gathered, checked for accuracy, completeness and validity of the response. Raw data was computed and statistically described. The data collected was presented in frequency counts with varying percentages calculated. Descriptions tables were used to analyze and describe the findings.

1.8.9. Ethical considerations

The right to privacy and confidentiality of the participants was respected. For instance if there was any information which participants liked to keep from the public, the researcher did so.

The researcher sought for permission from the participants to participate in the study after being educated of the procedure, the purpose and the benefits of the study.

Anonymity was another ethical issue which was taken into consideration if the participants so wished.

All the collected data was reported without any bias. Selective reporting was avoided

1.8.10. Research constraints

The following were the hurdles the researcher faced in the field:

As the researcher was a student he faced hardships in funding the project. However he overcame this by soliciting funds from friends and his own saving.

Time was another limitation to the study, since the study covered a big geographical area. Despite of the limitation the researcher used his time effectively to complete the study on time by setting time limit for himself. He also employed sampling methods.

Literature on this topic of research is still scarce at Kyambogo University. In this regard the researcher visited other University libraries, especially those with a strong religious background like Uganda Christian University Mukono, Uganda Martyrs Seminary Namugongo.

Some church leaders who were selected as subject for interviewing were reluctant to talk about some of the challenges of youth ministry. The researcher was endeavoring to convince and assure such interviewees of the confidentiality and security with which the data was to be handled.

1.9. OPERATIONAL DEFINITION OF TERMS

The following key words were operational terms used in the research context.

Chaplaincy: is the church ministry offered to institutions like schools, hospitals and others

- **Challenges:** Difficulties, hurdles or demanding situations that need attention. Thought provoking and possibly mind boggling. Something that must be taken on or dealt with.
- **Christian discipleship:** is the process by which disciples grow in the Lord Jesus Christ and are equipped by the Lord Jesus Christ and are reequipped by the Holy Spirit who resides in our hearts, to over the pressures and trials of this present life and become more and more Christ like.
- **Evangelism:** is the Christian passion to reach out to people in the world with the Gospel of Jesus Christ.
- **Laity:** These are other Christians who are not ordained.
- **Mainstream churches:** are the churches which were founded by the missionaries and in this study they are considered to be the Anglican, the Roman Catholic and the Orthodox churches.
- **Mission:** is the way in which the Church is sent out into the world. Mission is entrusted to the Church and consists of a number of different parts. For example, evangelism, social services, exercise of spiritual gifts and others.
- **Ordained religious leaders:** These are the men or women who were set apart for God's ministry, in other words they are clergy.
- **Worship:** is the celebration of the holiness of God. Holy means separate or special. When Christians come together for worship in a separate place (the church building,

typically), and at a special time, they are acclaiming that God's holiness invites us to a relationship and a response which is distinct from our response to the things of this world.

- **Youth.** In this context is a person between 15-30 years of age
- **Youth leaders:** These are men and women who take the responsibility of guiding and overseeing what the youth do as they participate in youth ministry.
- **Youth ministry:** is the Christian mission intended to instruct and disciple youths in what it means to be a Christian, how to mature as a Christian, and how to encourage others to claim Jesus as their savior. This is accomplished through teaching, relationship building and mentoring. Youth ministries may widely vary depending on their denomination, size, liberal or conservative outlook and geographical location.

CHAPTER TWO

PROGRAMS AND AIMS OF THE YOUTH MINISTRY IN THE MAINSTREAM CHURCHES

2.0. INTRODUCTION

This chapter presents and discusses the programs and aims of the youth ministry in the mainstream churches that is the Anglican Church, the Catholic Church and the Orthodox Church.

2.1. PROGRAMS AND AIMS OF YOUTH MINISTRY IN ANGLICAN CHURCH

Table 2.1 Response of the respondents from the Anglican Church about the programs and aims for the Youth Ministry

The table shows the 90 Anglican respondents contacted, which included 13 female parents, 13 male parents, 22 female youths, 22 male youths, 10 ordained religious leaders, 10 leader religious leaders from laity who responded to what programs and aims the Youth Ministry has to the youth

Name of Program	Aims of the program	Number of respondents	Percentage of respondents
Youth week and Sunday	<p>To enable the potential of the youth in serving Lord in different disciplines, like leading worship, evangelism and mission, charity ministry and others.</p> <p>To help people see how the Holy Spirit is working with power in the whole Church</p>	90	100%

Music Dance and Drama	To enable the youths' talents in music dance and drama to develop and be used in serving the Church	90	100%
Chaplaincy	To reach out to the youth in schools with the Gospel of Christ	89	99%
Confirmation class	To train/teach on the meaning of baptism and the contents of the catechism before they are presented to the Bishop for confirmation. To ground the young people in their faith and the doctrine of the church	87	97%
Counseling and Guidance	To enable the youth to take wise decisions	87	97%
Games and Sports	To enable the youth to grow physically To reach out to youth who love games and sports	85	94%
Mission and evangelism	To enable the youth to reach out to different people with the Gospel of Christ	80	89%
Boys and Girls brigade	To drill young people into the Soldiers of Christ grounded in the Bible.	79	88%
Daughters of the King(God)	To groom women of today and the future to serve the Lord in all aspects of life To help youth see the need for self-reliance; to train and equip them with the necessary skills and insights and to enable them to be active in fostering their own	76	84%

	development.		
Sons of the King(God)	To groom men of today and the future to serve the Lord in all aspects of life. To help youth see the need for self-reliance; to train and equip them with the necessary skills and insights and to enable them to be active in fostering their own development.	74	82%
Bible study program	To teach the youth how to read the Word and interpret it	71	79%
Discipleship	To nurture the youth who have come to church spiritually	66	73%
Youth camps and retreat	To bring the youth together in knowing and serving God. To equip the youth at large in effective leadership, decision making, shared responsibility and shared planning for action	58	64%
Youth service	meeting the spiritual needs of youth in worship	52	58%

All 90 (100%) of the respondents identified a Youth week and Sunday as a program for the youth, this is a week given to youth annually. During this week the youth being guided by the priest or the lay reader carry out ministry including mission, charity work, games, and many

other activities. But the main aim of this week is to do evangelism to all categories of the people the climax of the events is the Sunday of that week and this week mainly is the last week in October every year. In accordance to this week the Chaplain of Gayaza High School emphasized that youth are given an opportunity to preach and lead worship¹.

It was observed that the youth prepare very well for this week because it is their week to explore their potentials in evangelism and worship. Many other activities are carried out during this week like charity ministry.

All the respondents 90 (100%) stated that Music, Dance and Drama is also a program for the youth whose aim is to enable the youths' talents in music dance and drama to develop and be used in serving the Church. The Worship Arts ministries enable us to enhance the atmosphere of praise and worship using our God-given talents, of musicianship, voice, dance and drama. Dance has evolved into a ministry that enables God's children of all generations to participate in praise to the Lord in dance.

According to Wesley, Music presents the living Word of God through the ministry of anointed singing and instrumental music with a focus on providing an environment to worship Christ and learn more of Him. The purpose of the Drama ministry is to glorify and lift up the name of Jesus and allow God to use us to minister to His people.² As we convey the Word of God through dramatic presentations, we are planting seeds to help build disciples to win the world for Christ. We minister through imagery, movement, speech, and music to bring to life real and relevant messages from God. For when God speaks, we act!

Out of 90 respondents 89(99%) revealed that Anglican church has a program for schools and at least a reverend or a trained Lay reader is responsible to take the gospel to the students in the

¹Rev Lovincer Nalusiba Kiwanuka, *Chaplain Gayaza High School*, 3/3/ 2015

²John Wesley, "Music and Worship Arts Ministry". www.alfredstreet.org/./worship-art. Accessed on 4/3/2015

school. It was found out that some schools have reverends who are acting as Chaplains and some of the schools chaplains are permanent at school like Gayaza High and Junior schools, King's college Budo High and Junior schools and others³.

Tuma and Mutibwa noted that from the initial pioneering days of missionary work, the Church has relied on the schools for nurturing her pupils. In the first secondary schools, such as Mwiri and Budo, school life revolved round the chapel and attendance at chapel was obligatory. So through careful and relevant acts of worship pupils were nurtured in the faith; and through deliberate professional teaching of the Bible, again the pupils were nurtured⁴. Up to date the chaplaincy ministry is in schools to help nurture in faith the students and it is a very important ministry which all schools should embrace.

Counseling and guidance is also a program which was mentioned by 87(97%) out of the 90 respondents being carried out for the youth, this program is conducted to the youth by the adults. At Church counseling and guidance is carried out by the pastors, youth workers, and married people in the church. Reverend Nalusiba emphasized that Guidance and counseling and guidance is very crucial to the lives of the youth, without this program some of the youth cannot make wise decisions⁵.

According to the writer of Directional journal emphasizes that the most critical factor in an effective, long-term youth ministry is the ongoing presence of adults who are caring, confident, competent, and committed in their work with young people. The basic quality needed to be an

³ Rev Dunstan Kiwanuka, *The Chaplain Gayaza Junior School*, 10/2/2015

⁴Tim Hawkins, Op. Cit.,p.114

⁵ Ibid

effective adult youth counselor is appreciation for youth and what they can do⁶. Counseling enable youth to make right decisions, because through this program the people counseled are guided in the way of decision making.

The results from 87(97%) out of 90 respondents revealed that there is a program of Confirmation class; this is a class organized especially targeting youth from the age of twelve years and above who were baptized when they were still infants. Tuma and Mutibwa clearly stated that as the Anglican tradition is, those who were baptized when they were infants would first receive training- teaching on the meaning of their baptism, and the contents of the catechism before they are presented to the Bishop for confirmation.⁷

This class can also be referred to as Catechism class, because students in this class are instructed on the doctrinal, traditions and spiritual issues and the students are also disciplined to maturity in the faith. And After confirmation the Christian is expected to live the faith as a mature person; but of course, it does not mean that after confirmation there is no need for further process of nurture. Nurturing goes on until death.

The study also established from 80(89%) out of the 90 respondents that Mission and evangelism is also a program whose aim is to reach out the youth in the world. Mitti in his submission said that as members of youth ministry they respond to the great commission of our Lord Jesus Christ to go into the world⁸.

In this regard McLeun says that our real job is to be missionaries to a world that is increasingly unchurched and unchristian. We will have little impact on the next generation of teenagers

⁶Derrick Mueller. "Virtues of an Effective Youth Worker". www.directionjournal.org/31/1/ . Accessed on 18/6/2015

⁷ Tom Tuma and Phares Mutibwa, *A Century Of Christianity in Uganda*, Nairobi: Uzima Press Limited, 1978, pp. 100-101

⁸ Abel Mitti, *The Youth Coordinator Namugongo Parish*, 4/1/2014

without a mission's perspective permeating what we do⁹. According to Yaconelli the purpose of youth ministry is about bringing children into the presence of Jesus Christ"¹⁰. And he goes on to ask a question, "Which children are we bringing into the presence of Jesus Christ?" And then he answers, "The children we bring in the presence of Christ are of course outside through mission and evangelism. Youth ministry is a missionary ministry whose objective is to proclaim the gospel to a nation named adolescence. And regardless of the strategy, the historical objective must remain"¹¹.

Pete Ward, a youth ministry leader in England, has described two approaches to youth ministry which he calls "outside-in" and "inside-out"¹². The youth must be trained how to evangelize. Hawkins argues that we are aiming to fill every one of our Christian youth with a passion to reach their unsaved friends. He recommended that there is a need for the youth to be inviting their friends to Crossfire and other evangelistic opportunities. And he concluded by asserting that our ministry depends on our youth being faithful evangelists in their ministry¹³.

Out of 90 respondents, 79(88%) gave a program termed as Boys and Girls brigade which is an association which brings together School boys/girls between the ages of twelve years and above. Tuma and Mutibwa pointed out that the obligatory activities of the boys/girls brigade are Bible study and Drill parade. Sir William Alexander Smith, who founded the Boys' Brigade, had been a Sunday school teacher, who conceived the idea that as drill disciplined soldiers it would discipline his ill-behaved Sunday school children and so make them "Soldiers of Christ". So the

⁹Dennis "Tiger" McLuen. *A Missions Mindset: The Future of Youth Ministry*. Group, 1998, pp35-36

¹⁰ Ibid

¹¹ ibid

¹² Pete Ward. *Youth work and the Mission of God*. London: SPCK, 1997, p22

¹³ Ibid., p.111

element of drill is important for the purpose of discipline¹⁴. In this regard the Anglicans agreed with Moser and Stewart that activities which bring the two sexes together in useful and exciting work are especially good as they allow healthy boy-girl relationships to form within the context of a decent, church-related effort¹⁵.

Out of 90 respondents, 76(84%) said that Daughters of the King is a program designed for girls from the age of twelve years and above but not married. According to Preuss it is noted that Daughters of the King or the “Order of the King” is an Anglican lay religious order for women founded in 1885 by Margaret J. Franklin and her Bible study class at the Church of the Holy Sepulcher in New York which continues today. Members take vows to follow a “Rule of Life”, including a “Rule of Prayer” and a “Rule of Service”¹⁶.

Mrs. Kimanje in line with the findings correctly said that the aim is to bring young women together under the umbrella of Christ and preaching the gospel to them, and mentoring them in other aspects of life¹⁷. All girls are urged by the researcher to join the program because it is very important in their lives, it can cause total transformation in the lives of girls in all aspects of life.

Out of 90 respondents, 74(82%) suggested that there is a program which was designed for young men termed as Sons of the King (God) sometimes called “The Brotherhood”. This program was designed as an association which brings young men between the age of twelve years and above but not married.

¹⁴Tim Hawkins , Op.Cit., pp.107-108

¹⁵ Ken Moser, Alan Stewart & Edward Vaughan, *No Gut No Glory: Building Youth That Lasts*, London: St Matthias Press, 1990,p.27

⁴Arthur Preuss, *A Dictionary of Secret and Other Societies*, St.Louis: Gale Reference Company, 1966, p.105

¹⁷ Catherine Kimanje, *The Mothers union Coordinator Namirembe Diocese*,5/1/2015

Armentrout clearly stated that the objectives of the organization focus on prayer, Bible study and service to the community with an emphasis on evangelism through fraternal outreach and “the spread of Christ’s Kingdom among men. The Brotherhood was first organized on St. Andrew’s Day, 30th November 1883 as a prayer and Bible study group at St. James Church in Chicago¹⁸. Hasibe in this regard rightly emphasized that the aim is to bring these young men together and preach the gospel to them, and also mentoring them in all aspects of life¹⁹.

Out of 90 respondents 71(79%) revealed that Bible study is a program which aims at teaching the young people the Bible truth and be able to interpret it well in their present situations. This concurs with Fenton’s statement that if there is to be formal Bible study for young people, every effort should be made to show how the Bible is related to the contemporary problem. Youth groups need to have teaching programs which give young people an understanding of the scriptural truth²⁰.

The first priority should be to help the Christian youth grow confident in the trustworthiness of Scripture by reading the Bible. If you can read the Bible and believe what it says, it becomes relevant. On the other hand, if the Bible can be trusted, then the Bible will be read.

Out of 90, 66 (73%) of the respondents noted that there is a program of discipleship with the aim of nurturing the youth who have come to church spiritually. In this regard Reverend Buwembo positively emphasized that Anglican youth ministry is a Christian ministry intended to instruct and disciple youths in what it means to be a Christian, how to mature as a Christian, and how to

¹⁸Don Armentrout. *An Episcopal Dictionary of the Church*. New York: Church Publishing, 2000, p.60

¹⁹ Mark Hasibe, *Sons of the King Coordinator Namugongo Parish*, 7/1/2015

²⁰Dave Fenton. *Growing Up Biblical Youth Ministry in the Local Church*. London: Keswick Ministry and Authentic Media Limited, 2011, p.59

encourage others to claim Jesus as their savior. This is accomplished through teaching, relationship building and mentoring²¹.

Bishop Hing once vividly said that, “In order to guarantee the survival of the Church of the next generation we need to teach our people how to evangelize and be able to articulate their faith in word and action. That requires training disciple makers to guarantee a multiplier effect”²². In order to guarantee the survival of the Church of the next generation we need to teach our people how to evangelize and be able to articulate their faith in word and action.

Youth camps and retreats is a program which was mentioned by 58(64%) out of the 90 respondents. These are organized every year to bring youth together. The main aim is to reach to the youth with the saving gospel of Christ and also to mentor them especially spiritually. Fenton rightly observed that, young people enjoy especially getting together with fellow young people from other areas, which teaches them something very valuable about the universal aspect of Christian faith. He recommends that such trips or projects should be carefully supervised, by adults preferably young, committed couples of the church who have keen interests and understanding of the youth mentality. Many Christians can testify to the powerful appeal of this kind of program and countless conversions have taken place on such retreats, overnights or trips. Once they do, emphasis is often placed on spiritual growth.²³

Many youth groups like the churches they may be associated with, to embark on mission trips. These acts of faith-based foreign aid often involve service; projects alongside sharing the gospel.

²¹ Rev Godfrey Buwembo, *Youth Secretary Namirembe Diocese*, 10/3/2015

²² Rt Rev Moon Hing, the Bishop of the Diocese of West Malaysia in his welcoming message to the delegates of the Discipleship Seminar in Kuala Lumpur, 4th to 7th August, 2014.

²³ Fenton Dave. *Growing Up Biblical Youth Ministry in the Local Church*. London: Keswick Ministry and Authentic Media Limited, 2011, p. 92

The researcher found out that the aim of this program is to bring the youth together through social gathering where they can be reached at with the gospel of Christ.

Out of 90 respondents 52 (58%) noted that most of the churches have started a youth service as a program specifically targeting the youth in the communities on Sundays' worship. Reverend Nalumenya emphasized that these services are conducted in a manner befitting what the youth want, especially contemporary gospel music and dance²⁴.

According to Saint Michael's Anglican Church (Bryanston), this service is aimed at youngsters and strives to fill the gap between Junior Church and the adult services, meeting the spiritual needs of teenagers who are grappling with the issues of growing up and who find it difficult to identify with the style and content of the adults' services. The focus is giving them a sound understanding of God and His relevance to their lives²⁵.

The researcher observed that Churches which have this service, they conduct it in English because this language is fashionable to all youth even those who cannot properly express themselves in English. Youth generally attend the service and at least all activities befit the youth window.

In conclusion it was found out that the Youth department of the Anglican Church of Uganda is methodically organized and has imaginative and relevant programs. For instance 100% of the respondents identified a Youth week and Sunday as a program for the youth, this is a week given to youth annually. Its activities are planned well ahead of time, and when they have taken place

²⁴ Rev Andrew Nalumenya, *The parish priest Kirinya Parish*, 2/2/2015

²⁵ Stmichaels'church. "Service information". org.za/service times. 3/4/2015

they are recorded, evaluated and systematically documented. All through the records Department, one can see the direction and progress of the work.

All the respondents (100%) stated that Music, Dance and Drama is also a program for the youth whose aim is to enable the youths' talents in music dance and drama to develop and be used in serving the Church. Other programs found out were; chaplaincy, confirmation class, counseling and guidance, games and sports, mission and evangelism, boys and girls brigade, daughters and sons of the King, Bible study, discipleship groups, youth camps and retreats, and youth services.

2.2. CHRISTIAN YOUTH PROGRAM AND AIMS IN CATHOLIC CHURCH

Table 2.2 Response of the respondents from the Catholic Church about the programs and aims for the youth ministry

The table shows the 90 Catholic respondents contacted, which included 13 female parents, 13 male parents, 22 female youths, 22 male youths, 10 ordained religious leaders, 10 leader religious leaders from laity

Name of the Program	Aims of the program	Number of Respondents	Percentage of respondents
Chaplaincy in schools	To produce spiritually grounded school based citizens in the Catholic faith	90	100%
Catechism	To teach young people about their faith and doctrines of the faith To empower young people to live as disciples of Jesus Christ in our world today.	90	100%
Young Legionary movement	Legionary movement is dedicated to advancing the Church's mission in the world through : <ul style="list-style-type: none"> • Education and teaching at all levels • Pastoral attention to youth and families 	90	100%

	<ul style="list-style-type: none"> • Catechesis and preaching of retreats and spiritual exercises. • Evangelization and mission work • Attention to the underprivileged, especially those groups that undergo the greatest spiritual, moral or material privation • Works of Christian charity and mercy • Supporting bishops in the formation of diocesan seminarians and in the ongoing formation of their priests • Spiritual attention to Regnum Christ members and accompanying them in their formation 		
Catholics Come Home	To create effective and compassionate media messages and broadcasts them nationally.	89	98.9%

Young Christian Workers	The aim is to help young workers reflect and take action themselves in order to gain freedom from what prevents them living with Dignity and His plan in Jesus Christ within the world of working youth. For this purpose it helps young people develop as Christian leaders who will take an active role in society and in the Church.	89	98.9%
Sunday school	The aim of Sunday school is to support parents in passing on the Catholic faith to children to prepare the children undertake various roles in the community and help them mature in their personal life and faith life.	88	98%
Youth week and Sunday	to rejuvenate and reinvigorate the spiritual life of youth and young adults along their pilgrim journey, which ultimately leads to Christ Jesus	88	98%

<p>Young Christian students</p>	<ul style="list-style-type: none"> • Evangelize student milieu and promote students' apostolate by responding to their specific needs and stressing their responsibility. • Bringing together students seeking community; give them a space for formations and actions in the social vision of the Catholic Church at various levels • Promote a global solidarity among students and young people for joint reflections and actions leading for more equitable social order • Give students more resources, pedagogies and methodology to integrate their Christian faith to their intellectual and social lives. 	<p>83</p>	<p>82%</p>
<p>Youth Socialization and retreat program</p>	<p>To enable the youth to socialize</p> <p>To draw young people to responsible participation in the life,</p>	<p>74</p>	<p>82%</p>

	mission and work of the Catholic Church		
Mission and Evangelism	To reach out to all youth outside Church walls	65	72%
Cultivation Ministries	To cultivate Team-based, Comprehensive, and Disciple-making Catholic Youth Ministries by Training, Resourcing, and Supporting Adult and Students Leaders.	60	66.7%
Discipleship	To foster the total personal and spiritual growth of each young persons who have come to Church	53	59%

All the 90 (100%) respondents revealed that the Catholic Church has a program for School Chaplaincy which involved a dedicated youth worker acting as a chaplain to introduce an element of youth work provision into a school so as to back up the school's Catholic ethos and complement the mainstream educational work of the school. The findings revealed that there was a Vibrant Catholic youth program specifically tailored for high school students who attend any of the area public or private schools.

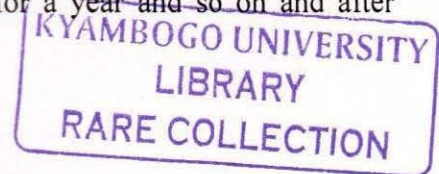
Father Kikulwe argued that the ministry emphasizes the building of a Christ-Centered foundation, using strong Catholic principles to meet the goal of evangelizing young adolescents

while supporting them in their walk with Jesus²⁶. Father Segawa said that as the church they were doing well as far as chaplaincy in Catholic schools was concerned²⁷. According to Saint Bede's Catholic High School, Chaplaincy provides a unique opportunity to promote the teachings of Christ in a relevant and meaningful way, encouraging the involvement and participation of staff and students in the liturgical life of the school.²⁸

Primarily the Chaplains are responsible for promoting the Catholic ethos of the whole school community by organizing and delivering a program of daily collective worship, and through special masses and liturgies.

It was discovered from all the respondents that the Catholic Church has a program which works to catechize the young people of the church using the Catholic religious guidelines of the Catholic Church as curriculum. Father Mathias Kizito said that the young people also are provided with experiences of all major Catholic devotions and prayers and given a firm understanding of the traditions of the Catholic Church²⁹.

Keith Fournier strongly affirmed that there is a publication that aims to be an aid for youth to better understand the Catechism of the Catholic Church called "Youth Catechism of the Catholic Church" (YOUCAT) is an accessible contemporary expression of the Catholic Faith. YOUCAT is keyed to the Catechism of the Catholic Church, so people can go deeper.³⁰ Youth are instructed in their faith by the Church teachers or the priests for a year and so on and after through instruction, they are confirmed in Catholic faith.



²⁶Rev. Fr. Silas Kikulwe, *The Parish Priest of Namugongo Martyrs Catholic Parish*, 9/1/2015

²⁷Rev. Fr. Segawa is in charge of youth in Namugongo Martyrs Catholic Parish and is the School Chaplain Mainly Namugongo Martyrs SS. Contacted on 16/01/2015

²⁸ Saint Bede's Catholic High School. "Catholic -school Chaplaincy". www.st-bedes-high.lancsngfl.ac.uk/. Accessed 10/6/2015

²⁹Rev Father Mathias Kizito, *Assistant Parish Priest and in charge of the youth of Gayaza Catholic Parish*, 28/2/2015

³⁰ Keith Fournier, "Youth Catechism of the Catholic Church" adopted from www.catholic.org. Accessed on 7/7/2015

It was discovered from all respondents that the Catholic Church has Young Legionary movement. Christians argued that Legionary movement is dedicated to advancing the Church's mission in the world through: Education and teaching at all levels; Pastoral attention to youth and families; Catechesis and preaching of retreats and spiritual exercises. Evangelization and mission work; attention to the underprivileged, especially those groups that undergo the greatest spiritual, moral or material privation; works of Christian charity and mercy; Supporting bishops in the formation of diocesan seminarians and in the ongoing formation of their priests; and finally spiritual attention to Regnum Christ members and accompanying them in their formation.

Out of the 90 respondents, 89 (98.9%) revealed that Catholic Church has a program of Young Christian Workers a movement runs for, by and amongst young people; it ensures that all young people live life to the full in Christ. This is done through a process of reflection, enquiry and action where members reflect on their lives in the light of the Gospel and take action to bring about positive change in their lives and the lives of their peers. The movement has structures which begin from the Parishes to the Dioceses and then to the National. They are privileged to work under the Catholic Church wherever they are located and their National office is located in Lubaga-Pope John Paul II Memorial Cathedral Hall.³¹

Eighty nine (98.9%) of the respondents revealed that Catholic Church has a program called Catholics Come Home whose aim is to create effective and compassionate media messages and broadcasts them nationally. Is an independent, non-profit Catholic apostolate which inspires

³¹ Our Lady of Africa. "Youth Catholic Workers Movement". www.ourladyofafra.org/index.Php. Accessed 3/9/2015

educates and evangelizes inactive Catholics and others, and invite them to live a deeper faith in Jesus Christ, in accord with the Magisterium of Roman Catholic Church.³²

Out of 90 respondents, 88(98%) indicted that there is a Youth week and Sunday as a program for the youth, this is a week/day is celebrated by the youth annually. This goes beyond local church to international church. During this week the youth being guided by the priest carry out ministry including mission, charity work, games, Pilgrimage and many other activities. Father Kizito in his submission emphasized that, “we try to bring them together, we celebrate youth Sundays in which we encourage them to participate fully in church activities³³. According to United States Conference of Catholic Bishops, the threefold purpose of this week/day are: putting trust in the young people, gathering together as one people, personally encountering the local and international Catholic community.³⁴

This is not just a week/day or an experience, but an ongoing pilgrimage of faith for young people. These special days and celebrations are meant to rejuvenate and reinvigorate the spiritual life of youth and young adults along their pilgrim journey, which ultimately leads to Christ Jesus.

Out of the 90 respondents, 88 (98%) revealed that there is Sunday school program. The aim of Sunday school is to support parents in passing on the Catholic faith to children to prepare the children undertake various roles in the community and help them mature in their personal life

³²Catholics come home. “How to share the Faith”. www.catholicscomehome.org. Accessed 3/9/2015

³³ Rev Fr. Mathias Kizito, *The Assistant parish priest and in charge of the youth Gayaza Catholic Parish*. 28/2/2015

³⁴United States Conference of Catholic Bishops. “World Youth Day”. www.usccb.org>USCCB>About us. Accessed 16/5/2015

and faith life. By the knowledge, love and practice of religion, the Sunday school aims at forming the character of the child in a Christian mold.³⁵

The Catholic Sunday School observed that Repetition, illustration, emotional presentment, practical application, "Daily Practice," home-cooperation, prayer, the Sacraments, "these are the chief means by which the work is accomplished. But we must ever bear in mind that its spirit, its efficacy and merit, its permanency, are wholly due to the Divine Teacher.

Out of the 90 respondents, 86 (96%) revealed that Catholic boys who are confirmed in the faith in the community and willing to serve at the Altar have a program in which boys are trained and initiated to come and serve at the Altar as altar boys. It was observed by Valdivia that it is a very great honor to be an altar boy at the Lord's altar for any mass. According to Carlos Valdivia's observation, the altar boy helps the priest in those things which he does at the altar during the Sacrifice of the Mass and other liturgical events. He also sets a good example to the whole congregation, since he is highly visible and able to help the people in church to also be reverent. Many vocations have come from young men serving the priest at the altar³⁶.

It was clearly stated by leaders of Saint Peter Catholic Church that through service at the Mass, these boys grow in knowledge of their faith, develop friendships with fellow boys, and deepen their vocational discernment through regular contact with the Mass and priests. The altar boys are trained twice or thrice a year by the priests or experienced servers to be thurifers, crucifers, candle bearers, book bearers, torch bearers, and even emcees for special liturgies.³⁷The study

³⁵The Catholic Sunday School. "Forgotten books". www.Forgottenbooks.com/./61. Accessed 26/8/2015

³⁶ Carlos Valdivia. "Altar Boys-Mater Dei Latin Mass Parish." Materdeiparish.com/altar-boys. Accessed 10/6/2015

³⁷St. Peter Catholic Church. "Altar Boys-St. Peter Catholic Church". www.Stpeterchurch.net/altar-boys/. Accessed 10/6/2015

found out that boys' training to serve at the altar is being carried out and these boys are rooted in the faith.

Out of 90 respondents, 83(92.2%) showed that the Catholic Church has the Evangelical Catholic program and it equips Catholic communities for evangelization. It was observed by the researcher that Catholics teach the youth to evangelize through inspiring workshops and conferences, retreats, training camps, campus ministry training programs materials and consulting partnerships. The Evangelical Catholics say that the Ministry Model is comprised of Small Groups, Large Groups, One-on-One Groups and Discipleship Training Groups. The four Groups each have their own unique character and set of strengths. Together, they create a web of opportunity, in which members of your community can be evangelized, established and equipped by skilled workers.³⁸

Out of 90 respondents, 83(92%) revealed that the Catholic Church has a program called New Charismatic Renewal movements: the pastoral integrated vision of Church, expressed through the eight components (Ministries of advocacy, catechesis, community life, evangelization, justice and service, leadership development, pastoral care, and prayer and worship) was grounded in a contemporary understanding of the mission and ministry of Jesus Christ and His Church. The aims of this movement are; to initiate the transformation in some aspects of the Church like worship; practicing prayer rooted in Sacraments and to teach young people the importance of the sacraments of the catholic faith. Movements such as Youth 2000 and various organizations connected to *Charismatic Renewal* will also normally run either local group not connected to

³⁸Evangelical Catholic Church. "Forming disciples, training leaders". <http://evangelicalcatholic.com>. Accessed 3/9/2015

parishes or schools, or larger annual events. Normally these groups aim at enforcing a certain part of faith in young people or a certain tradition or style. There is also a new movement called *Life Teen* leading teens closer to Christ; a parish based program centered on the Eucharist, Contemporary Music, Relational Ministry, and Catechesis³⁹.

Pope John Paul II in his 1987 apostolic exhortation on the lay faithful, described “the flourishing of groups, associations and spiritual movements” as one of the signs of “how the Holy Spirit continues to renew the youth of the Church and how he has inspired new aspirations towards holiness and the participation of so many lay faithful” in the decades following the Second Vatican Council. Pope went on to say that the work of the Holy Spirit in renewing the youth of the church is nothing new, for “the Holy Spirit, while bestowing diverse ministries in Church communion, enriches it still further with particular gifts or promptings of grace, called charismas. These can take great variety of forms, both as a manifestation of the absolute freedom of the Spirit who abundantly supplies them, and as a response to the varied needs of the Church.”⁴⁰

Eighty three (92%) out of the 90 respondents revealed that Catholic Church has a program of Young Christian students whose aims are: Evangelize student milieu and promote students’ apostolate by responding to their specific needs and stressing their responsibility. Bringing together students seeking community; give them a space for formations and actions in the social vision of the Catholic Church at various levels. Promote a global solidarity among students and young people for joint reflections and actions leading for more equitable social order. Give students more resources, pedagogies and methodology to integrate their Christian faith to their intellectual and social lives.

³⁹ Ibid

⁴⁰ Pope John Paul II, “Post-Synodal Apostolic Exhortation *Christifideles Laici* on the Vocation and Mission of the Church and the Lay Faithful in Church and in the World.” 1988, no. 2.

All in all according to the International Young Catholic Students argument, Young Christian Students' program aims to evangelize and transform the student milieu (both secondary and tertiary), through forming students and encouraging them to look at the world from the perspective of the poor, with a commitment to global solidarity, freedom, justice and peace. The movement enables a meeting between the young person and Jesus Christ in order to overcome the dualism between faith and life, and has as its foundation a spirituality of action, which always starts from a deep analysis and faith reflection on reality⁴¹.

Seventy nine (87.8%) of the respondents revealed that Catholic Church has a program called Catholic Young Adult Ministry which seeks to help build up the Roman Catholic Church's ministry to young adults in their late teens, 20s and 30s across the nation. According to National Catholic Young Adult Ministry this program works with local dioceses, parishes, campuses, and groups to achieve its goal by equipping them with the best resources in the field, offering training, consulting, and workshops on young adult ministry and evangelization, and networking with and advocating for Catholic leaders working with young adults across regions.⁴²

Out of the 90 respondents, 74(82%) revealed that the Catholic Church has a program of Youth retreats, which produces numerous outlets for fun and socializing in addition to spiritual formation. Father Luzindana clearly emphasized that Youth may select from a side array of social activities. These events are scheduled at various times and places. He further said Young people need a chance to get away from dramas of ordinary life and spend a few days and some quality time with God and their Catholic community of friends. These retreats give them that

⁴¹The International Young Catholic Students. "Young Catholic Students". www.iycs-jeci.org/ENGLISH/index.html. Accessed 29/8/2015

⁴²NCYAMA. "National Catholic Young Adult Ministry Association". www.ncyama.org. Accessed 3/9/2015

opportunity⁴³. In a clear way Pope John XXIII once commented that youth is a group of young people who get together for service and fun! So monthly events that sometimes involve community service and sometimes just involve fun! Our purpose is to bring the youth of Pope John together for the socialization and bonding⁴⁴.

Out of 90 respondents, 65(72%) revealed that there is a program of Mission teams which are groups of youth workers who spend a period of time (usually around a week) in schools or parishes running a program normally fair Kergmatic in nature, with a group of young people. Father Bwanika commented that young people experience the catholic community of faith at home, in parish especially in youth ministry program, in Catholic schools, and other organizations serving youth. Ministry with adolescents recognizes the importance of each of these faith communities in helping young people grow in faith as they experience life in community and actively participate in the mission of Jesus Christ and His Church⁴⁵.

It was discovered from 60(66.7%) out of 90 respondents that the Catholic Church has Cultivation Ministries whose aim is to cultivate Team-based, Comprehensive, and Disciple-making Catholic Youth Ministries by Training, Resourcing, and Supporting Adult and Students Leaders. Cultivation Ministries accordingly specializes in training both volunteer and professional youth ministers, helping parishes with nuts and bolts of developing an effective youth ministry, and producing resources in order to support both adults and teens leaders.⁴⁶

⁴³ Rev Fr Joseph Luzindana, *Youth Ministry Coordinator Kampala Catholic Archdiocese*, 6/1/2015

⁴⁴ Pope John XXIII Roman Catholic Church. "Youth". PopeJohnliverpool.weconnect.com. Accessed 10/6/2015

⁴⁵ Father Bwanika. *The Chaplain of Our Lady of Good Counsel SS Gayaza*, 3/2/2015

⁴⁶ Cultivation ministries. "Consulting-Parent Ministry-Teen Leadership". www.cultivationministries.com. Accessed 3/9/2015

Out of 90 respondents, 53(59%) showed that the Catholic Church has a Discipleship program and it is a Ministry with adolescents which promotes the growth of healthy competent, caring and faith-filled catholic young people. According to The Sacred Heart Catholic Church in Newton, Iowa analytically says we should take small steps towards discipleship. We will all fail sometimes. But we will be there to encourage each other to simply start again. We should pray about this opportunity to become a closer disciple of Christ. The church is concerned for the whole person, addressing the young people's spiritual needs in the context of his or her whole life⁴⁷.

The Youth Ministry aims at discipling the youth. In this regard Hawkins says that our aim is to produce Christian disciples. As they grow as disciples they will grow less dependent on their discipleship trainer, and more dependent on God. This is a fine balance, but it is a key to successful discipling. God wants us to build these disciples- so that He sends them out⁴⁸.

In summary the Catholic Church has many programs for her youth as given by the respondents. For instance 100% respondents revealed that the Catholic Church has a program for School Chaplaincy which involved a dedicated youth worker acting as a chaplain to introduce an element of youth work provision into a school so as to back up the school's Catholic ethos and complement the mainstream educational work of the school. 100% of respondents said that the Catholic Church has a program which works to catechize the young people of the church using the Catholic religious guidelines of the Catholic Church as curriculum. It was discovered from

⁴⁷Sacred Heart Catholic Church. "Discipleship".Shcnewton.com/%3Fpage-id%3D90. Accessed on 9/6/2015

⁴⁸ Tim Hawkins. *How to Develop a Youth Ministry with Lasting Impact*. Hong Kong: Hawkins Ministry Resources, 1999, p.122

100% of respondents that the Catholic Church has Young Legionary movement. Christians argued that Legionary movement is dedicated to advancing the Church's mission in the world.

Out of 90 respondents, 98.9% revealed that Catholic Church has a program of Young Christian Workers a movement runs for, by and amongst young people; it ensures that all young people live life to the full in Christ. 98.9% of the respondents revealed that Catholic Church has a program called Catholics Come Home whose aim is to create effective and compassionate media messages and broadcasts them nationally. Other programs which were revealed are; youth week and Sunday, training of Altar boys, the evangelical Catholics, New Charismatic renewal, Catholic young adult ministry, Xaverian movement, young Christian students, youth socialization and retreats, mission and evangelism, cultivation ministries and discipleship.

2.3. CHRISTIAN YOUTH PROGRAM AND AIMS IN ORTHODOX CHURCH

Table 2.3 Opinions of the respondents from the Orthodox Church about the programs and aims for the Youth Ministry

The table shows out of 24 Orthodox contacted, 20 respondents who included 2 female parents, 4 male parents, 2 female youths, 6 male youths, 2 ordained religious leaders, 2 leader religious leaders from laity responding on the objective of finding out the programs and aims of Youth Ministry in Orthodox Church

Name of the program	Aims of the program	Number of respondents	Percentage of the respondents
Sunday School	To teach both the children and the adults on Sunday the Spiritual way of life	20	100%
Altar boys	To initiate the boys aged seven and above to serve at the Alter and most likely from these children they select people to train in ordained ministry	19	95%
Youth retreats	Retreats in Orthodox are meant for people to spend time in private, often secluded place to meditate or look at issues in a calm and reflective manner	18	90%
Youth week and Sunday	To explore the youths' potential in evangelism and mission of the Church	17	85%
The Greek School	To teach the Christians some of the	16	80%

	relevant cultures from the tradition of the Greek like language, music and dance		
HOPE/JOY	To bring youth ministry to children and promote sound relationship among this age group and promote positive relationship between the children and parents	13	65%
Athletics	To build the talents of the youth in athletics	12	60%
The Greek Orthodox Youth of Uganda	To bring the orthodox youth who have not yet graduated from High school into ministry and experience then Holy Orthodox Faith	11	55%
Young Orthodox Workers	A movement runs for, by and amongst young people; it ensures that all young people live life to the full in Christ. This is done through a process of reflection, enquiry and action where members reflect on their lives in the light of the Gospel and take action to bring about positive change in their lives and the lives of their peers.	11	55%

All 20 (100%) respondents revealed that Sunday school is a youth Catechetical program in which there are classes for children and young adults, spanning from age three through their completion of High school which the Orthodox Church has for all the people including the youth. According to the Annunciation Greek Orthodox, this spiritual organization is functioning in all the parishes of the Orthodox Church throughout the world. The purpose of Sunday school is to teach children how to live their Orthodox faith. By teaching them about the life of Christ, children are given the foundation to live the Christian lives, to go out into the world and share their faith and do good works. The Sunday school also does a number of charitable works.⁴⁹

The results vividly show that in Orthodox Church Sunday School program is taken seriously because it takes care of the spiritual nurturing of the children, by bringing them in knowledge and fellowship of Jesus Christ and His Church.

Out of 20 respondents 19 (95%) confirmed that Orthodox Church has a program for all baptized Orthodox boys in the community aged seven and above who are initiated to come and serve as altar boys. Father Sempa suggested that if I had a boy I would take him in order to serve the church as Alter boy⁵⁰. In this regard Ashton noted that young people must be encouraged to take their place in ministry/ service by adults who have been taught what that place is and are committed to drawing young people into the whole life of their church. Granted that the majority of the adults will have been Christians longer than the majority of young people, then it is only right that the adults should be expected to have the maturity to make the greater sacrifices, particularly in matters where personal taste plays a large part, like worship styles⁵¹.

⁴⁹ The Annunciation Greek Orthodox , "Sunday School". annunciation. Ca. groarch.org>Home>Youth

⁵⁰Fr. Deogratiuous Sempa, *The Coordinator Youth Chapter, Orthodox Church in Uganda*, 7/1/2015

⁵¹Mark Ashton, *Christian Youth Work: An In-depth Analysis for Local Church Strategy*. London: Kingsway Publications, 1986, p.154

Papulis firmly confirmed that the Church makes available to all boys of the Parish from age seven and older, the opportunity to serve in the Holy Altar as Acolytes. The word “acolyte” comes from the Greek word “akoulotheo” meaning “to follow” and the service of our young men at the Lord’s altar on Sundays and special holidays like Christmas, Holy Week and Easter is a part of their calling to follow Christ Jesus and serve His Church.⁵² The Altar boys assist the priests on Sunday morning, and during other special service in the Holy Altar. It is commendable ministry because it molds Church ministers of tomorrow.

It was found out from 18(90%) of 20 respondents that the Orthodox Church has a program of youth retreats. These events are arranged for primary school boys/girls, high school boys/girls and college students. They usually last half a week each, in succession. According to ROCOR Teen Retreat, it is said that a program with a theme, various speakers, discussion groups and presentations are arranged to match the level of the participants. Young people are also given free time for recreation. Some of the churches’ youth often present a play or an activity similar to a talent show for the whole group⁵³. Meanwhile Holy Cross Orthodox Church observes that times of retreats provide opportunities for fun while also helping the youth to focus more intensely on their formation as Orthodox Christians⁵⁴. The findings indicated that retreats are conducted to the youth in Orthodox Church and through retreats, sincere devotion is attained, and inspirational messages are received by those in the retreats.

Out of 20 respondents 17(85%) noted that the Orthodox Church has a Youth week and Sunday as a program for the youth, this is a week given to youth annually. During this week the youth being

⁵²Daug Papulis. “Altar Boys St. Nicholas Greek Orthodox Church (St Louis Missouri)”. [www.sngoc.org>Home>youth](http://www.sngoc.org/Home/youth). Accessed 10/6/2015

⁵³ROCOR Teen Retreat. “ROCOR Teen Retreat”. www.facebook.com/. Accessed on 19/6/2015

⁵⁴Holy Cross Orthodox Church. “Orthodox Youth”. www.holycrossonline.org/ Accessed on 20/6/2015

guided by the priest carry out ministry including mission, charity work, games, and many other activities. But the main aim of this week is to do evangelism. Father Muwanga said that this is a week where the youths' potentials in ministry are explored⁵⁵. According to Ashton's observation, the Orthodox Christian Youth Movement observes a week. During these days various activities and programs are conducted in almost all units.⁵⁶

The activities include charity projects, house visits, seminars on various subjects, medical camps, environmental awareness programs, cleaning programs, bible study, retreat and counseling seasons to mention but a few according to the need of local parishes.

Out of 20 respondents, 17(85%) revealed that the Orthodox Church has a discipleship program for the youth, to equip the youth of Orthodox Church to live the fullness of Orthodox Faith in Christ through Worship, witness, Service, Formation and Fellowship and also to equip the youth of Orthodox Church to live the fullness of Orthodox Faith in Christ through Worship, witness, Service, Formation and Fellowship. According to information from Holy Cross Orthodox Church in Linthicum it is clearly spelt out that the discipleship groups give the youth an opportunity to be personally mentored in small, gender separate and age- specific groups as they strive to apply the Orthodox Faith to their daily lives.⁵⁷ Discipleship groups are led by a mentor of the same gender who strives to model godly manhood or womanhood to youth.

Out of 20 respondents 16(80%) said that the Orthodox Church has a program called The Greek School. According to Annunciation Rochester, it is noted that Greek School is a ministry created

⁵⁵Fr. George Muwanga, *The youth Coordinator of The Orthodox Church in Uganda*, 3/1/2015

⁵⁶Ibid

⁵⁷ Ibid

to teach the Greek language, history and traditions, including Greek dancing and music to the youth of Orthodox Church⁵⁸.

This school instills in the youth the Greek culture which is reflected through the Greek language, dance and music and these are partly used in worship and celebration of the mass. It was observed also that the Orthodox Church tries to imitate worship as done in Greece.

The study showed from 13(65%) out of 20 respondents that the Orthodox Church has a program known as HOPE/JOY which is religious, educational, social and recreational program focused on bringing Orthodox youth ministry to children, and this program is a wonderful supplement to the Orthodox educational programs like Sunday school and Greek school. Christina the coordinator of this group emphasized that their goal is to promote sound relationships among this age group and develop a positive parent/child relationship through this group. Parents are not simply encouraged to attend, but are expected to participate⁵⁹.

Out of 20 respondents, 12(60%) of the respondents revealed that the Orthodox Church has athletics program, which is a program that has proven soccer, youth basketball, volleyball are all on the agenda. Olympic program held each Memorial Day. According to Saint Sophia Orthodox Church-New York has it that this specific program is co-chaired by several of the youth advisors as well as coaches and has been a very successful venture, sports, however, is not the only reason to participate in this program. All aspects of sport and participation are explored⁶⁰. On the same note Saint George Orthodox Church in America emphasizes that Youth Ministry is concerned

⁵⁸Greek Orthodox Church. " Youth annunciation Greek Orthodox Church". Annunciation rochester.org/youth/Youth/ Accessed 11/1/2015

⁵⁹Sr. Christana Lenore, *Coordinator of HOPE/JOY program for Greek Orthodox Church in Uganda*, 9/1/2015

⁶⁰Ibid

with Christ-centered experience of the total person. Therefore, athletics are an important component of Youth Ministry⁶¹.

The Greek Orthodox Youth of Uganda (GOYU) is a youth ministry program in Orthodox Church identified by 11(55%) out of the 20 respondents. It is meant for teenagers of the Greek Orthodox Church of Uganda who have not yet graduated from high school. According to Saint Sophia Greek Orthodox Church it is clearly shown that such a program invites all teenagers from Primary six and above grades. It was founded at Annunciation in 1964, and has already celebrated sixty years of youth ministry⁶². Leondis, commented that “We are living in a society where our young people face tremendous pressures. Many of these pressures have never existed before. As the Church of Christ, we must be willing to incorporate all members into the Body. A great way of doing this is to have our youth participate in all aspects of the Church, allowing them to fully experience the Orthodox Faith”⁶³. This indicated that the Orthodox Church is supportive to the youth and gives them an opportunity to serve in the Church without discrimination.

Out of 20 respondents 11(55%) revealed that there is a program called Young Orthodox Workers, which is a movement run for, by and amongst young people; it ensures that all young people live life to the full in Christ. This is done through a process of reflection, enquiry and action where members reflect on their lives in the light of the Gospel and take action to bring about positive change in their lives and the lives of their peers.

⁶¹St. George Greek Orthodox Church. “GOYA Athletics”.www.stgeorgepiscataway.org/ . Accessed on 19/6/2015

⁶²Saint Sophia Greek Orthodox Church. “Youth-programs.” [Stsophia.net/./](http://Stsophia.net/) Saint Sophia Greek Orthodox Church 440 whitehall road Alany, New York 12208. Accessed 11/1/2015

⁶³ The Reverend Mark A. Leondis, National Director, Department of Youth and Young Adult Ministries. “Guide lines Greek Orthodox Archdiocese of America”. Adopted from, [www.goarch.org/./](http://www.goarch.org/). Accessed on 19/6/2015

In summary from the findings the Orthodox Community is a diverse, dynamic community. There are a number of youth ministries available to young people and each ministry is available to all youth. For instance 20(100%) of the respondents revealed that they have Sunday school program which takes care of the spiritual nurturing of the children, by bringing them in knowledge and fellowship of Jesus Christ and His Church. 19(95%) confirmed that Orthodox Church has a program for all baptized Orthodox boys in the community aged seven and above who are initiated to come and serve as altar boys. More programs were given by the respondents such as; youth retreats, youth week and Sunday, the Greek School, HOPE/JOY, Athletics, the Greek Orthodox School, and Young Orthodox Workers. Father Kibuuka Bbosa politely said that it is their hope and plan that their programs will not overlap one another so that their youth do not have to choose between the different programs⁶⁴.

⁶⁴Rev Fr John Kibuuka Bbosa, *Is the overseer of part of Wakiso and Luwero Orthodox Deanery*, 10/1/2015

2.4. SIMILAR FEATURES IN PROGRAMS AND AIMS AMONG MAINSTREAM CHURCHES

Table 2.4 Similar features in programs and aims among mainstream churches; Anglican, Catholic, And Orthodox

The table below explains the similar features in the programs and aims of the three main stream churches that is the Anglican, the Catholic and the Orthodox churches.

Program	Aim
Mission and Evangelism	<p>To enable the youth to reach out to different people with the Gospel of Christ</p> <p>To reach out to all youth outside Church walls</p> <p>To renew and share Christian Faith among youth by nurturing deeper commitment to Lord Jesus Christ within His Church, by reaching out to inactive Christians and to the unchurched, by meeting the needs of those inquiring about the faith, and offering each community the tools for renewal and bringing many more youth.</p>
Youth week and Sunday	<p>To enable the potential of the youth in serving Lord in different disciplines, like leading worship, evangelism and mission, charity ministry and others.</p> <p>To help people see how the Holy Spirit is working with power in the whole Church through youth.</p> <p>To enable the youth to fully participate in the leadership of mass and pastoralia</p>
Discipleship	<p>To give the youth an opportunity to be personally mentored in small groups as they strive to apply the Christian Faith to their daily lives</p> <p>To nurture the youth who have come to church to grow spiritually.</p> <p>To foster the total personal and spiritual growth of each young person</p> <p>To equip the youth of Church to live the fullness of Faith in</p>

	Christ through Worship, witness, Service, Formation and Fellowship
Games and Sports	To enable the youths' talents to develop and be used in serving the Church. To reach out to youth who do not come to church but love games
School Chaplaincy which includes the aspect of Scripture Union	To produce spiritually grounded citizens in the Christian faith To reach out to the youth in schools with the Gospel of Christ and to be grounded in Scripture reading and sharing
Sunday School	All Churches help the children to be nurtured spiritually when they are still children that when they grow to maturity they will not depart the faith
Youth Socialization and Retreats	To enable the youth to socialize To draw young people to responsible participation in the life, mission and work of the Catholic Church To bring the youth together in knowing and serving God. To equip the youth at large in effective leadership, decision making, shared responsibility and shared planning for action Retreats are meant for people to spend time in private, often secluded place to meditate or look at issues in a calm and reflective manner
Music, Dance and Drama	To invite young people to discover their joy and sacredness of Divine Liturgy. To give the young people an opportunity to form a personal relationship with Jesus through such activities To enable the youths' talents in music dance and drama to develop and be used in serving the Church To teach the Christians some of the relevant cultures that arise from music, dance and drama

2.5. UNIQUE FEATURES IN PROGRAMS AND AIMS AMONG MAINSTREAM CHURCHES

Table 2.5 Unique features in programs and aims among mainstream churches

The table explains the unique features in the aims and programs of the Youth Ministry in each of the Main stream churches that is the Anglican, the Catholic and the Orthodox churches:

Church	Program	Aim
Anglican Church of Uganda	Boys and Girls brigade	To drill young people into the Soldiers of Christ grounded in the Bible.
	Daughters of the King	To groom women of today and the future to serve the Lord in all aspects of life To help youth see the need for self- reliance; to train and equip them with the necessary skills and insights and to enable them to be active in fostering their own development.
	Sons of the King	To groom men of today and the future to serve the Lord in all aspects of life. To help youth see the need for self- reliance; to train and equip them with the necessary skills and insights and to enable them to be active in fostering their own development.
Catholic Church		
	New Charismatic renewal movement	To initiate the transformation in worship; Practicing prayers rooted in Sacraments and to teach young people the importance of the

		sacraments of the catholic faith
	Cultivation Ministries	To cultivate Team-based, Comprehensive, and Disciple-making Catholic Youth Ministries by Training, Resourcing, and Supporting Adult and Students Leaders.
	Catholic Young Adult Ministry	Seeks to help build up the Roman Catholic Church's ministry to young adults in their late teens, 20s and 30s across the nation.
	Catholics Come Home	To create effective and compassionate media messages and broadcasts them nationally.
	Young Christian Students	<ul style="list-style-type: none"> • Evangelize student milieu and promote students' apostolate by responding to their specific needs and stressing their responsibility. • Bringing together students seeking community; give them a space for formations and actions in the social vision of the Catholic Church at various levels • Promote a global solidarity among students and young people for joint reflections and actions leading for more

		<p>equitable social order</p> <ul style="list-style-type: none"> • Give students more resources, pedagogies and methodology to integrate their Christian faith to their intellectual and social lives.
	Xaverian movement	<p>Create youth work and global mission awareness with young people, as well as assisting those considering a lifetime commitment to the mission of the Church.</p>
	Young Legionary movement	<p>Legionary movement is dedicated to advancing the Church's mission in the world through :</p> <ul style="list-style-type: none"> • Education and teaching at all levels • Pastoral attention to youth and families • Catechesis and preaching of retreats and spiritual exercises. • Evangelization and mission work • Attention to the underprivileged, especially those groups that undergo the greatest spiritual, moral or material privation • Works of Christian charity and mercy • Supporting bishops in the formation of diocesan seminarians and in the ongoing

		formation of their priests.
	The Evangelical Catholic	The Evangelical Catholic Equips Catholic communities for evangelization.
Orthodox Church	Greek Orthodox Of Uganda(GOYU)	To bring the orthodox youth who have not yet graduated from High school into ministry and experience then Holy Orthodox Faith
	Greek School	To teach the Christians some of the relevant cultures from the tradition of the Greek like language, music and dance
	HOPE/JOY	To bring youth ministry to children and promote sound relationship among this age group and promote positive relationship between the children and parents

2.6. CONCLUSION

The researcher found out from all the respondents that youth in Mainstream Churches have become an integral part of nearly every Church's ministry programming with almost similar organizational model. There are a series of programs and activities to give young people a chance to participate in Church life, develop their own faith and spirituality, and discover new friendship. These programs for the youth have different aims as it was found out from the respondents, and the study found out that the programs fitted in impulse and emotions of the youth without distorting their independence and freedom. The following programs were found out from the respective churches:

It was found out that the Youth department of the Anglican Church of Uganda is methodically organized and has imaginative and relevant programs. For instance 100% of the respondents identified a Youth week and Sunday as a program for the youth, this is a week given to youth annually. Its activities are planned well ahead of time, and when they have taken place they are recorded, evaluated and systematically documented. All through the records Department, one can see the direction and progress of the work. 100% of the respondents stated that Music, Dance and Drama is also a program for the youth whose aim is to enable the youths' talents in music dance and drama to develop and be used in serving the Church. Other programs found out were; chaplaincy, confirmation class, counseling and guidance, games and sports, mission and evangelism, boys and girls brigade, daughters and sons of the King, Bible study, discipleship groups, youth camps and retreats, and youth services.

The Catholic Church has many programs for her youth as given by the respondents. For instance 100% respondents revealed that the Catholic Church has a program for School Chaplaincy which involved a dedicated youth worker acting as a chaplain to introduce an element of youth work provision into a school so as to back up the school's Catholic ethos and complement the mainstream educational work of the school. 100% of respondents said that the Catholic Church has a program which works to catechize the young people of the church using the Catholic religious guidelines of the Catholic Church as curriculum. It was discovered from 100% of respondents that the Catholic Church has Young Legionary movement. Christians argued that Legionary movement is dedicated to advancing the Church's mission in the world.

Out of the 90 respondents, 98.9% revealed that Catholic Church has a program of Young Christian Workers a movement runs for, by and amongst young people; it ensures that all young

people live life to the full in Christ. 98.9% of the respondents revealed that Catholic Church has a program called Catholics Come Home whose aim is to create effective and compassionate media messages and broadcasts them nationally. Other programs which were revealed are; youth week and Sunday, training of Altar boys, the evangelical Catholics, New Charismatic renewal, Catholic young adult ministry, Xaverian movement, young Christian students, youth socialization and retreats, mission and evangelism, cultivation ministries and discipleship.

From the findings the Orthodox youth ministry is a diverse, dynamic community of young people. There are a number of youth ministries available to young people and each ministry is available to all youth. For instance 20(100%) of the respondents revealed that they have Sunday school program which takes care of the spiritual nurturing of the children, by bringing them in knowledge and fellowship of Jesus Christ and His Church. 19(95%) confirmed that Orthodox Church has a program for all baptized Orthodox boys in the community aged seven and above who are initiated to come and serve as altar boys. More programs were given by the respondents such as; youth retreats, youth week and Sunday, the Greek School, HOPE/JOY, Athletics, the Greek Orthodox School, and Young Orthodox Workers.

It was observed that the three main stream churches have some programs and aims which are similar, but there are also unique features in the programs and aims of the Youth Ministries in the main stream churches.

CHAPTER THREE

CONTRIBUTIONS OF EXISTING YOUTH MINISTRY TO THE YOUTH

3.0. INTRODUCTION

This chapter presents and discusses the spiritual, economic, social, physical and psychological contributions of the existing youth ministries in mainstream churches.

3:1. SPIRITUAL CONTRIBUTIONS

Table 3.1 Opinions of the respondents on the spiritual contributions of the existing youth ministry to the youth

Number of respondents=200

The table below shows the respondent and this table indicates that out of the 204 respondents who were consulted 200 respondents were in position of giving the responses on the spiritual contribution of Youth Ministry to the youth.

In my church I acknowledge that	Strongly agree	Agree	Disagreed	Strongly Disagree
1.The church through youth ministry has empowered some of the youth to proclaim the Gospel and work for the Gospel growth	50(25%)	150(75%)		
2.Through youth ministry, the youth accept salvation	73(35.6%)	127(64.4%)		
3.Through youth ministry the youth are able to read their Bible	90(45%)	110(55%)		
4.Through youth ministry the youth are able to live prayerful life	90(45%)	100(50%)	10(5%)	
5.Youth ministry encourages the youth to remain in the church	158(79%)	42(21%)		

Item 1 of Table 3.1 shows that out of 200 respondents, 150(75%) agreed that the church through youth ministry has empowered some of the youth to proclaim the Gospel and work for the Gospel growth, while 50(25%) strongly agreed that the church through youth ministry has empowered some of the youth to proclaim the Gospel and work for the Gospel growth and none either strongly disagreed or disagreed. Thus the results show that some of the youth are empowered through youth ministry to proclaim the Gospel and work for the Gospel growth. The result agrees with the teaching of Jesus about the growth of the Kingdom of God¹and what Paul talks about the growth of the Gospel itself².

In this regard according to Ashton, our real aim is Gospel growth, not just the growth of human structures. And young people are a good investment. A child converted at fifteen can reasonably expect to look forward to at least fifty years on earth to proclaim the Gospel. The realization that we are building for the future should be enough by itself to encourage us to invest wisely in the lives of young Christians³.

The study found out from 100% that the existing youth ministry among the mainstream churches has contributed by empowering the youth to proclaim the Gospel and work for the Gospel growth this has been achieved by allowing some of the youth to be part of the ministering team.

Item 2 of Table 3.1 shows that out of 200 respondents, 127 (64.4%) agreed that in the mainstream churches through youth ministry, the youth accept salvation, while 73(35.6%) of the respondents strongly agreed that in the mainstream churches through youth ministry, the youth accept salvation. According to the book of Proverbs it clearly says that train a Child in the way he should go and when he is old he will not turn from it"⁴. And according to the encouragement

¹ Luke 13:18

² Colossians 1

³Peter Larom, Op. Cit., pp.10-11

⁴ Proverbs 22:6

of Paul in 2Timothy; Paul encourages his young friend Timothy to persevere in Gospel ministry. Indeed Timothy's life had shown the effects of good teaching from young age in which they are encouraged to continue in what they have learned and become convinced of from infancy in which they have known the Holy Scriptures which is able to make them wise for salvation through faith in Christ Jesus⁵.

According to Reverend Buwembo's submission, when youth ministry is good, it is extremely exciting. There is nothing better than seeing people come to Jesus as Lord. There is nothing more fulfilling than to seeing young people growing to maturity in Christ. When all is said and done, it is great fun to work with them⁶. Thus the findings showed that the existing youth ministry has contributed by leading the youth to salvation.

Item 3 of table 3.1 shows that out of 200 respondents, 110(55%) of the respondents agreed that in the mainstream churches through youth ministry, the youth are able to read their Bible, while 90(45%) of the respondents strongly agreed that in the mainstream churches through youth ministry, the youth are able to read their Bible.

According to Hawkins, Youth Ministry being truly Word-centered does not simply include Bible teaching at various points; it is also dominated and led by God's Word at every point. A better description than Word-centered might be "Word-Permeated." We are far from perfect in achieving this goal in our youth ministry at Church. However, our goal is to let every aspect of our ministry- big group meetings, small group studies, short-term mission trips and so on- be permeated, led, and guided by the Word of God.⁷

⁵ 2Timothy 3:14-15

⁶ Reverend Godfrey Buwembo, *The Youth Secretary Namirembe Diocese*, 10/3/2015

⁷ Tim, Hawkins. *How to Develop a Youth Ministry with Lasting Impact*. Hong Kong: Hawkins Ministry Resources, 1999, p.73

It is only God's Word that is able to make students "wise for salvation." In short, a Word – centered youth ministry has this as one of its primary goals: send out students who believe, read, study, and love God's Word. Christian youth love fellowships when you focus the attention on them. If they want to grow as Christians they will be enthralled when you teach them the Bible in a creative and relevant way. They will be loved and cared for in a cozy and accepting environment. Christian parents love it because they want some where "nice" for their teenagers to hang out and a caring Christian environment is exactly what they want. Youth leaders will love it too, because it means they will be deeply appreciated by cooperative youths, and not torn down by the more demanding pagan hordes. The findings of the study showed that in the mainstream churches through youth ministry, the youth are enabled to read their Bible.

Item 4 of table 3.1 shows that out of 200 respondents, 100(50%) of the respondents agreed that in the mainstream churches through youth ministry, youth are able to live prayerful life; and 90(45%) of the respondents strongly agreed that in the mainstream churches through youth ministry, the youth are able to live prayerful life. While 10(5%) of the respondents strongly disagreed that in the mainstream churches through youth ministry, through youth ministry the youth are able to live prayerful life.

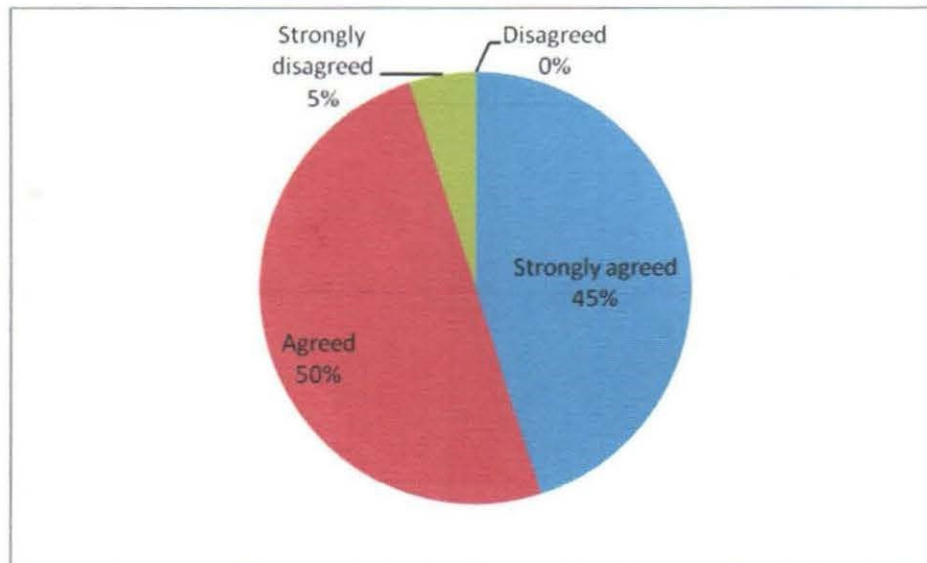
According to Father Kanyike, affirmed that Christian Youth Ministry practices a deep prayer life, rooted in a regular participation in the Sacraments⁸. Youth also attend an annual Spiritual retreat, a visible relationship with Christ which encourages the young people to seek the same⁹. Since the majority 190(95%) out of 200 respondents were in support of the idea, the mainstream

⁸ Father Simon Peter Kanyike, *National youth Coordinator Catholic Church*.23/1/2015

⁹Fr George Muwanga, *The youth Coordinator of The Orthodox Church in Uganda*, 3/1/2015

churches through youth ministry have contributed to the youth by enabling them to live prayerful life.

Figure 3.1 Opinion of the respondents on the contribution of the youth ministry to prayer life of the youth in mainstream churches



Item 5 of table 3.1 shows that out of 200 respondents, 158(79%) of the respondents strongly agreed that in the mainstream churches through youth ministry, youth ministry encourages the youth to remain in the church; while 42(21%) of the respondents agreed that in the mainstream churches through youth ministry, the youth are able to remain in the church. This concurs with what Reverend Muyinda as he said that youth ministries are often the pillar of any Christian church's continuity. If you cannot set teenage hearts on fire with love of God, they may go on to lead less fulfilling lives (or worse, be tempted into sinful ways)¹⁰.

According to Hawkins, the Christian Youth Ministry would work to fully incorporate young people into the life of the Church to develop their gifts for ministry. The focus is not on a "youth

¹⁰ Rev Abraham Muyinda, *The Parish Priest of Bweyogerere Parish, Namirembe Diocese*, 6/1/2015

group”, rather upon inclusion of young people into all groups and ministries within the Church. The Christian Youth Ministries would work to offer whatever programs necessary so that all young people from all cultures feel welcomed and valued by the Church¹¹. The research findings showed that in the mainstream churches the youth ministry has contributed to the youth by encouraging the youth to remain in the church as Christians see the youth as the churches’ continuity.

In summary the results showed that the study found out from 100% that the existing youth ministry among the mainstream churches has contributed by empowering the youth to proclaim the Gospel and work for the Gospel growth by allowing some of the youth to be part of the ministering team. The findings showed from 100% respondents that the existing youth ministry has contributed by leading the youth to salvation. The findings of the study from 100% showed that in the mainstream churches through youth ministry, the youth are enabled to read their Bible. The research findings from 100% showed that in the mainstream churches the youth ministry has contributed to the youth by encouraging the youth to remain in the church as Christians see the youth as the churches’ continuity. The findings of the study from 95% showed that the mainstream churches through youth ministry have contributed to the youth by enabling them to live prayerful life. The findings indicate that there is excellent performance as far as spiritual contribution is concerned by the mainstream youth ministries towards the youth.

¹¹ Ibid

3.2 ECONOMIC CONTRIBUTIONS

Table 3.2 Opinion of the respondents on the Economic Contributions of the existing youth ministry to the youth

Number of respondents=200

The table below shows the respondent and this table indicates that out of the 204 respondents who were consulted 200 respondents were in position of giving the responses on the economic contribution of Youth Ministry to the youth.

In my church I acknowledge that	Strongly agree	Agree	Disagreed	Strongly Disagree
1.Existing youth ministry encourages youth to work hard and use available opportunities for development	83(41.5%)	116(58%)	1(0.5%)	
2.Existing youth ministry trains youth to be creative and trains them to be job creators, so they are able to start up income generating projects to sustain themselves	58(29%)	126(63%)	7(3.5%)	9(4.5%)
3. The existing youth ministries in the mainstream churches financially support some of the youth.	109(54.5%)	49(24.5%)	12(6%)	30(15%)

Item 1 of Table 3.2 shows that out of 200 respondents, 116(58%) of the respondents agreed that the existing youth ministries encourage youth to work hard and use the available opportunities for development. 83(41.5%) of the respondents strongly agreed that the existing youth ministries encourage youth to work hard and use the available opportunities for development. While 1(0.5%) of the respondents disagreed that the existing youth ministries encourage youth to work hard and use the available opportunities for development.

Thus the findings from 99.5% respondents discovered that the existing youth ministries are encouraging youth to work hard and use the available opportunities for development. The moral life requires grace. According to the Sanctity of life, Catechism speaks of the finding in terms of life in Christ and the inner presence of the Holy Spirit, actively enlightening our moral compass and supplying the spiritual strength to do the right thing.¹²

Item 2 of Table 3.2 reveals that out of 200 respondents, 126(63%) of the respondents agreed that existing youth ministry trains youth to be creative and trains them to be job creators, so they are able to start up projects to sustain themselves. And 58(29%) of the respondents strongly agreed that existing youth ministry trains youth to be creative and trains them to be job creators, so they are able to start up projects to sustain themselves. While 7(3.5%) of the respondents disagreed that existing youth ministry trains youth to be creative and trains them to be job creators, so they are able to start up projects to sustain themselves. And 9(4.5%) of the respondents strongly disagreed that existing youth ministry trains youth to be creative and trains them to be job creators, so they are able to start up projects to sustain themselves.

It was revealed by the study from 184(92%) that existing youth ministries in the mainstream train youth to be creative and train them to be job creators, so they are able to start up projects to sustain themselves.

Item 3 of Table 3.2 shows that out of 200 respondents, 109(54.5%) of the respondents strongly agreed that the existing youth ministries in the mainstream churches financially support some of the youth, and 49(24.5%) of the respondents agreed that the existing youth ministries in the mainstream churches financially support some of the youth. While 12(6%) of the respondents

¹²Sanctity of life. "Religious Studies Sanctity of life".www.bbc.co.uk>Home>Religious Studies>Sanctity of life. Accessed on 22/6/2015

disagreed that the existing youth ministries in the mainstream churches financially support some of the youth. And 30(15%) of the respondents strongly disagreed that the existing youth ministries in the mainstream churches financially support some of the youth.

The results from majority of the respondents (79%) showed that the existing youth ministries in the mainstream churches financially support the youth. According to Greg, he wrote that the church is God's primary means for advancing his kingdom on earth¹³. Which means financially the Church is expected to advance God's provision to those who seek Him. This is what exactly done to youth by mainstream churches as indicated by 79% of the respondents.

In summary, the findings from 99.5% respondents discovered that the existing youth ministries are encouraging youth to work hard and use the available opportunities for development. It was revealed by the study from 92% respondents that existing youth ministries in the mainstream train youth to be creative and train them to be job creators, so they are able to start up projects to sustain themselves. 79% respondents showed that the existing youth ministries in the mainstream churches financially support the youth.

¹³ Greg Stier, adopted from [www.dare2share.org/blog/7-characteristics I look for in ministries supported financially](http://www.dare2share.org/blog/7-characteristics-I-look-for-in-ministries-supported-financially)

3.3. SOCIAL CONTRIBUTIONS

Table 3.3 Social contributions of the existing youth ministries in the mainstream churches

Number of respondents=200

The table below shows the respondent and this table indicates that out of the 204 respondents who were consulted 200 respondents were in position of giving the responses on the social contribution of Youth Ministry to the youth.

Contribution	Number of respondents	Percentage of respondents
1.Youth are able to associate with others in church and the community as well	200	100%
2. Youth are transformed to live morally upright	200	100%
3. Youth are given an opportunity to participate in all church activities	200	100%
4. Youth are enabled to meet and make friendships with fellow youth	200	100%

Item 1 of Table 3.4 shows that 200(100%) of the respondents strongly agreed that in the mainstream churches through youth ministry, the youth are able to associate with others in the church and the community as well. According to Disciples Home Mission it is observed that Christian Youths are involved in the whole life of the people of God at the same time they find their primary identity with a part of the people of God, their peers. Youth are called into fellowship and empowered for mission as participants in the whole church and in their peer manifestation of church. Thus youth develop stable and enduring relationships with other

Christian youth and adults in contexts in which relationships, responsibility, content, leadership, and ownership are intentional and shared¹⁴.

In addition Ashton suggested that the key to effective Christian youth work is people-people in whose lives Christ is alive, and who will open themselves to young people, not talk down to them, not dominate them with attractive personalities, but who show them how to love one another as Christ has commanded¹⁵.

Item 2 of Table 3.4 shows that 200(100%) of the respondents strongly agreed that in the mainstream churches through youth ministry, the youth are able to live morally upright. The findings were in line with the researcher's thinking that Ministry with adolescents helps young people learn what it means to follow Jesus Christ and to live as His disciples today, empowering them to serve others and to work towards a world built on the vision and values of the reign of God. According to the United Conference of Catholic Bishops, it is noted that young people are empowered to live morally upright as disciples of Jesus Christ in our world today. On the other hand United Conference of the Catholic Bishops also emphasized that Ministry with adolescents promotes the growth of healthy competent, caring and faith-filled young people. The Church is concerned for the whole person, addressing the young people's spiritual needs in the context of his or her whole life.¹⁶

Ministry with adolescents fosters positive adolescent development and growth in both Christian discipleship and Christian Identity. Promoting the growth young and old adolescents means addressing their social and religious needs and nurturing the qualities or assets necessary for

¹⁴Disciples Home Missions. "Design for youth ministry".www.discipleshomemissions.org/dhm/ . accessed 7/4/2015

¹⁵ Mark Ashton. *Christian Youth Work*, London: Kingsway Publications, 1986

¹⁶United Conference of Catholic Bishops. "How we Teach Youth Ministry Beliefs and Teaching". www.USCCD.org>USCCB. Accessed 24/1/2015

positive development. It also means addressing the objective obstacles to healthy growth that affect the lives of so many young people, such as poverty, racial discrimination, and social injustice, as well as the subjective obstacles to healthy growth such as the loss of a sense of sin, the influence of values promoted by secular media, and the negative impact of the consumer mentality. Thus the research established that the youth have been helped by the youth ministry in the Mainstream Churches to live morally upright.

Item 3 of Table 3.4 shows that 200(100%) of the respondents strongly agreed that in the mainstream churches through youth ministry, Youth ministries enable the youth to be given an opportunity to participate in all activities of the church. The basis for youth ministry lies in the nature of the church as people of God, called into fellowship with God and one another and given in the spirit of Christ to the world for its redemption and reconciliation. The call of Jeremiah¹⁷, as God's prophet and Apostle Paul's charge to Timothy¹⁸ to be in ministry provide strong biblical imagery for the call of youth to service and leadership for God.

According to Disciples home missions, it is noted that youth are integral members of the people of God. They belong and as members they participate in its whole life, ministry, and mission¹⁹. Accordingly Protestant Youth Ministry stated that today's Youth ministries hold regular meetings, often at the same time as adult functions at the church. Youth group meetings generally feature the same types of activities as Sunday morning Church service, modified to reflect the culture of the age groups involved. Services may include a time for worship, drama, games or other activities, fellowship through conversation and/ or food, and prayer. Many youth

¹⁷ Jeremiah 1: 4-9

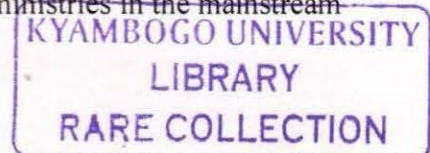
¹⁸ 1 Timothy 4:12-16

¹⁹ Disciples home missions. "Design for youth ministry". www.discipleshomemissions.org/dhm/design. Accessed 7/4/2015

ministers also present a sermon or devotional. It is common for youth groups to attend Christian camps each year²⁰. The study findings indicated that Youth ministries enable the youth to be given an opportunity to participate in all activities of the church.

Item 4 of Table 3.3 shows that 200(100%) of the respondents agreed that the existing youth ministries in the mainstream churches enable the youth to meet and make friendships. According to Youth-Ministries, the church has enabled the youth to come together in an elite and professional environment to train and certify them, but has also been able to make an intense spiritual impact on their lives while at the same time affording them the opportunity to build relationships with their colleagues with whom they can share knowledge and experiences²¹. The study revealed that the existing youth ministries in the mainstream churches enable the youth to meet and make friendships with others the goal is to get spiritual friends who can mentor one another.

In summary the findings showed that 100% of the respondents strongly agreed that in the mainstream churches through youth ministry, the youth are able to associate with others in the church and the community as well. And also it was showed that 100% of the respondents strongly agreed that in the mainstream churches through youth ministry, the youth are able to live morally upright. Again the findings revealed that 100% of the respondents strongly agreed that in the mainstream churches through youth ministry, Youth ministries enable the youth to be given an opportunity to participate in all activities of the church. Furthermore the findings revealed that 100% of the respondents agreed that the existing youth ministries in the mainstream churches enable the youth to meet and make friendships.



²⁰Protestant Youth Ministry. "Protestant Youth Ministry". en. Wikipedia.org/wiki/ dia, accessed 12/11/2014

²¹Youth-Ministries. "First Youth Ministry"www.firstaogw.org/./. Accessed on 23/6/2015

3.4 CONTRIBUTIONS TO PHYSICAL FITNESS OF YOUTHS

Table 3.4 Contributions of the existing Youth Ministries in the mainstream churches

Number of respondents=200

The table below shows the respondent and this table indicates that out of the 204 respondents who were consulted 200 respondents were in position of giving the responses on the physical contribution of Youth Ministry to the youth.

Contribution	Number of respondents	Percentage of respondents
1.Talents of some of the youth who have come out are put to use	200	100%
2.Youth are encouraged to be physically fit through different games and sports	190	95%
3. The youth are mobilized to stay healthy and safe from diseases especially AIDS	168	84%

Item 1 of Table 3.4 shows that 200(100%) of the respondents strongly agreed that in the mainstream churches through youth ministry, the talents of the youth are put to use. According to Disciples Home Mission it is stated that talents are enabled in the Church through youth ministry, youth find vision, freedom, opportunity, encouragement, and support to move forward and establish themselves as members of people of God, in response to the emerging realities of this age in which God calls us to faithfulness, fellowship, and service. General youth ministry will support and empower the varied structures of youth ministry, provide for involving youth in the total ministry of the Christian Church, and provide a link for denominational youth to

ecumenical and international youth ministry. The general youth ministry program of the Christian Church will reflect organizational principles and structures²².

Paul talks about equipping all God's people for service and youth ministry should be an equipping work.²³ We need to encourage young people and help identify and develop their gifts-natural talents and spiritual gifts in leadership, service and mission. We have a responsibility to provide opportunities to use those gifts in the youth group, church and wider community.

Item 2 of Table 3.4 shows that out of 200 respondents, 190(95%) of the respondents agreed that the existing youth ministries in the mainstream churches encourage the youth to be physically fit through different games and sports.

Thus it was found out from 95% that existing youth ministries in the mainstream churches encourage the youth to be physically fit through different games and sports. Samir Becic politely said that 'Spiritual awareness is one of the key components of healthy lifestyle that impacts the whole body and rejuvenates the spirit. Physical fitness and healthy nutrition allows that spirit to flourish to new dimensions and many people experience a closer relationship to God'²⁴. The findings revealed that the existing youth ministries in the mainstream churches encourage the youth to be physically fit through different games and sports.

Lastly, item 3 of table 3.4 shows that 168(84%) of the respondents strongly agreed that existing youth ministries mobilize the youth to stay healthy and safe from diseases especially AIDS. As the majority of the respondents were in agreement of the idea, it was found that the existing youth ministries mobilize the youth to stay healthy and safe from diseases especially AIDS.

²²Ibid

²³Ronn Hicks, [insight.typepad.co.uk/insight/2007/youth ministry- what should it look like?- insight](http://insight.typepad.co.uk/insight/2007/youth%20ministry-%20what%20should%20it%20look%20like?-%20insight), accessed on 11/12/2014

²⁴ Samir Becic. "Church Challenge". Adopted from, [www.healthfitnessrevolution.com>Home>Challenges](http://www.healthfitnessrevolution.com/Home/Challenges). Accessed on 23/6/2015

According Tengatenga and Bayley politely said that the Churches guide their congregations and communities through a process of learning and change, leading to practical, church-based actions to help individuals, families and communities reduce the spread of HIV and mitigate the impact of the HIV epidemic.²⁵

In summary the findings show that 100% of the respondents strongly agreed that in the mainstream churches through youth ministry, the talents of the youth are put to use. It was also found out from 95% that existing youth ministries in the mainstream churches encourage the youth to be physically fit through different games and sports. Furthermore it was found out from 84% of the respondents strongly agreed that existing youth ministries mobilize the youth to stay healthy and safe from diseases especially AIDS. The findings revealed that the Mainstream churches are focused in developing the physical aspect of their youth as seen from the contributions made towards the youth.

²⁵ James Tengatenga and Anne Bayley, *Time to Talk- A guide to family life in the age of AIDS*. Oxford: Strategies for Hope Trust. 2006, P.45

3.5. PSYCHOLOGICAL CONTRIBUTION

Table 3.5 Psychological contributions of the existing Youth Ministries in the mainstream churches

Number of respondents=200

The table below shows the respondent and this table indicates that out of the 204 respondents who were consulted 200 respondents were in position of giving the responses on the psychological contribution of Youth Ministry to the youth.

Contribution	Number of respondents	Percentage of respondents
1.Counseling and Guidance are offered to youth through youth ministries	200	100%
2.Youth are encouraged to acquire education both formal and informal	200	100%

Item 1 of Table 3.6 show that 200(100%) of the respondents were in agreement that the Church carries out counseling and Guidance ministry to youth in the Church. Youth who are experiencing social emotional and/or relationship difficulties benefit from the youth counseling program. According to Counselors of Community Counseling Centres they believe that all youth need a connection to family or other positive role models to help them mature. This link is vital in order to provide guidance, direction and nurturing. Supporting youth will in turn lead to healthy relationships and mature adults²⁶.

²⁶Community Counselling Centres. "Youth Counseling". K3c.org/ Default.aspx. Accessed on23/6/2015

Zwingli as quoted by Taylor once clearly stated that if the Church was to be a community of love, ministers must guide and instruct their people through a regular plan of counseling and guidance in their ministry. He said: "One must not confine Christian teaching and exhortation to church service and the pulpit, rather it is necessary to instruct the people at home and to give them individual Christian guidance."²⁷ It was found out that through youth ministry the mainstream churches have contributed to the youth by carrying out counseling and guidance to the youth.

The findings from item 2 of Table 3.6 show that 100% of the respondents were in agreement that the Church encourages youth to acquire education both formal and informal. In this regard it was clearly stated that by a team of Christian educationists that education leads to positive youth development in which tenets like confidence, competence, connection, character and caring are developed which lead to realization of contribution to the church²⁸.

The Church is also a learning Centre where Christians come to learn not only things concerning the spiritual aspects, but also other aspects because churches are concerned with total personal development. However, most of the churches have Church founded institutes which indicates that formal education is also encouraged.

In summary the findings showed that 100% of the respondents were in agreement that the Church carries out counseling and Guidance ministry to youth in the Church. This program is important in aiding the youth in making rightful decisions. The findings also revealed that 100% of the respondents were in agreement that the Church encourages youth to acquire education both formal and informal as churches are concerned with total personal development.

²⁷ Harold Taylor, *Tend My Sheep*, SPCK: London, 1983. P.79

²⁸McKay, Cassandra; Margaret Sanders; Stephanie Wroblewski (15/9/ 2011). "Positive Youth Development and School Capacity Building". *SSW Journal* 36(1):16-25

3.6. CONCLUSION

All the three denominations place more emphasis on the role of youth in the church. The Churches provide opportunities for youth to enhance their interests, skills and abilities. Churches now encourage youth to evangelize at their age, rather than waiting until adulthood to spread the gospel, and youth ministries continue to have profound positive contributions to self, family, communities and on the societies in which they exist. The following are the summarized findings of the contributions of the existing youth ministries to the youth:

Spiritual contributions: the study found out from 100% that the existing youth ministry among the mainstream churches has contributed by empowering the youth to proclaim the Gospel and work for the Gospel growth by allowing some of the youth to be part of the ministering team. The findings showed from 100% respondents that the existing youth ministry has contributed by leading the youth to salvation. The findings of the study from 100% showed that in the mainstream churches through youth ministry, the youth are enabled to read their Bible. The research findings from 100% showed that in the mainstream churches the youth ministry has contributed to the youth by encouraging the youth to remain in the church as Christians see the youth as the churches' continuity. The findings of the study from 95% showed that the mainstream churches through youth ministry have contributed to the youth by enabling them to live prayerful life. The findings indicate that there is excellent performance as far as spiritual contribution is concerned by the mainstream youth ministries towards the youth.

Economic contributions: the findings from 99.5% respondents discovered that the existing youth ministries are encouraging youth to work hard and use the available opportunities for development. It was revealed by the study from 92% respondents that existing youth ministries in the mainstream train youth to be creative and train them to be job creators, so they are able to start up projects to sustain themselves. 79% respondents showed that the existing youth

ministries in the mainstream churches financially support the youth. The performance is very good as far as economic contribution is concerned towards the youth as seen from the results.

The social contributions: the findings showed that 100% of the respondents strongly agreed that in the mainstream churches through youth ministry, the youth are able to associate with others in the church and the community as well. And also it was showed that 100% of the respondents strongly agreed that in the mainstream churches through youth ministry, the youth are able to live morally upright. Again the findings revealed that 100% of the respondents strongly agreed that in the mainstream churches through youth ministry, Youth ministries enable the youth to be given an opportunity to participate in all activities of the church. Furthermore the findings revealed that 100% of the respondents agreed that the existing youth ministries in the mainstream churches enable the youth to meet and make friendships. Churches are performing excellently in the social contribution to the youth this is seen from the finding as all the responses were 100%.

The Physical contributions: the findings show that 100% of the respondents strongly agreed that in the mainstream churches through youth ministry, the talents of the youth are put to use. It was also found out from 95% that existing youth ministries in the mainstream churches encourage the youth to be physically fit through different games and sports. Furthermore it was found out from 84% of the respondents strongly agreed that existing youth ministries mobilize the youth to stay healthy and safe from diseases especially AIDS. The findings revealed that the Mainstream churches are focused in developing the physical aspect of their youth as seen from the responses on the contributions made towards the youth. And the psychological contributions the findings showed that 100% of the respondents were in agreement that the Church carries out counseling and Guidance ministry to youth in the Church. This program is important in aiding the youth in making rightful decisions. The findings also revealed that 100% of the respondents were in agreement that the Church encourages youth to acquire education both formal and informal as churches are concerned with total personal development.

CHAPTER FOUR

CHALLENGES FACING YOUTH MINISTRY

4.0. INTRODUCTION

This chapter presents and discusses the spiritual, economic, social, physical and psychological challenges facing Youth ministries in mainstream churches.

4.1. SPIRITUAL CHALLENGES FACED BY YOUTH MINISTRY

Table 4.1 The spiritual challenges of youth ministries in the mainstream churches

Number of respondents 200people

This table shows the findings on the spiritual challenges faced by Youth Ministry in the Main stream churches. The table gives the statement of challenge and shows the percentage of the respondents who agreed and those who disagreed with the statement of the challenge:

Challenge	Number of respondents in agreement	Number of respondents in disagreement
1. Most of the Youth are biblically illiterate.	194(97%)	6(3%)
2.Lack of proper involvement of the youth in the ministry whereby the Church does not pay much attention in drawing young people to responsible participation in life, mission and work of the faith	178(89%)	22(11%)
3. Lack of serious discipleship groups and lack of empowerment to the youth to live as disciples of Jesus Christ in our world today	175(87.5%)	25(12.5%)
4.The Church has not fully fostered the total personal and spiritual growth of each young person	170(85%)	30(15%)
5.Poor upbringing of Children in which children are not trained by parents to come to church	167(83.7%)	33(16.7%)
6.Lack of proper pastoral care in which the Church does not pay much attention to spiritual needs of the youth	150(75%)	50(25%)

Item 1 of Table 4.2 shows that out of 200 respondents; 194(97%) respondents agreed that Most of the Youth are biblically illiterate. Pastors; youth workers and parents all complain of the same malaise-young people are functionally biblically illiterate.

Wheaton College professor Timothy Larsen comments that “it has been demonstrated that biblical literacy has continued to decline. In “The nine Most Important Issues Facing the Church”, theologian Michael Vlach cites “Biblical illiteracy in the Church” as his final concern. He agrees with George Barna’s assessment that “the Christian body is immersed in a crisis of biblical illiteracy.”¹ Most people were saying that they do not have time to read the Bible and study it, especially the youth are taken up by so many forces in the world as a result they end up not having time for the Bible which makes them to be biblically illiterate.

Item 2 of Table 4.2 shows that out of 200 respondents; 178(89%) respondents agreed that lack of proper involvement of the youth in the ministry whereby the Church does not pay much attention in drawing young people to responsible participation in life, mission and work of the faith is a challenge facing the youth ministry.

Thus the finding revealed that the Church does not pay much attention in drawing young people to responsible participation in life, mission, and work of the faith. The Schaeffer institution states, many youth are not being taught to read and study the Bible or how to pray or understand the basics, and thus they tend not to develop a firm foundation of faith.²

Item 3 of Table 4.2 shows that out of 200 respondents; 175(87.5%) respondents agreed that lack of serious discipleship groups and lack of empowerment to the youth to live as disciples of Jesus Christ in our world today, is a challenge facing the youth ministry.

¹ Kenneth Berding, Biola Magazine Article Feed, “The Crisis of Biblical Illiteracy”. Magazine.biola.edu/article/ 14-spring. Accessed on 12/9/2015

²Protestant youth ministry. Wikipedia, the free encyclopedia.en. Wikipedia.org/wiki/. Accessed on 11/12/2015

It is the youth minister, pastor, or parent's job to empower adolescents to live Christian lives of discipleship. Youth are empowered when they are welcomed into a Church that speaks to their hearts with "joy of the Gospel and the strength of the Eucharist. When youth frequently engage the Gospel, challenge their lives, and are shown the adventure of discipleship through the Church they can begin to commit themselves totally to Jesus Christ in concrete ways.

Mike Yoconelli founder of youth Specialties says that to read books on youth ministry these days, it is hard not to get the sense that this experiment we call youth ministry in the local church has failed. This perspective is not shocking or new³. According to Life way Research, 70 percent of young people will drop out of church after high school, and only 35 percent will return to regular attendance. Christian Smith's National Study of Youth and Religion found that most teenagers have a positive view of religion but otherwise do not give it much thought⁴. Kenda Creasy Dean, in her book *Almost Christian* asserts, "Young people are, theoretically, fine with religious faith, but it does not concern them very much, and it is not durable enough to survive long after they graduate from high school."⁵

Item 4 of Table 4.2 shows that out of 200 respondents; 170(85%) respondents agreed that the Church has not fully fostered the total personal and spiritual growth of each young person is a challenge facing the youth ministry. Hughes supports this view, suggesting that churches must work with whole family units in faith development rather than with individuals otherwise their work may not have longevity. Our Christian education programs typically work to improve children who are already in our sphere of influence, and the real job of being missionaries to a

³Mike Yaconelli, "The role of youth worker", in *Youth worker Journal*, vol 11, no.2, 2003, pp.16-19, p.16

⁴Samuel Bill, "Ten Top Reasons Why Our Kids Leave the Church", <http://www.usatoday.com/news/religion> accessed on 6/8/ 2007

⁵The gospel coalition, "A-Brief-History-Of-Youth-Ministry", <http://www.Org/Blogs/Tgc/> accessed 2/4/2012

world that is increasingly unchurched and unchristian is not effectively done, thus having little impact on the next generation of teenagers.⁶

Item 5 of Table 4.2 shows that out of 200 respondents; 167(83.7%) respondents agreed that poor upbringing of children in which children are not trained by parents to come to church is a challenge facing the youth ministry. The book of Proverbs says “Train up a Child the ways he should go and when he is old, he will not depart from it.”⁷

According to Mueller; most of the youth do not want to come to church, and if our young people are not coming to church, then the obvious problem is we adults are not properly training them. Adults, especially, parents whose Christianity is religious gloss rather than spiritual substance cannot lead children to a deep, muscular faith. And without that, no amount of pandering to youth with youth worship services, rock music, campouts, Overnights, games with pizza and Coke will hold them in the church orbit. The only thing capable of exerting a lasting pull is the Good News authenticated in the lives of those who profess it.⁸

Item 6 of Table 4.2 shows that out of 200 respondents; 150(75%) respondents agreed that lack of proper pastoral care in which the Church leaders in pastoral team do not pay much attention to spiritual needs of the youth is a challenge facing the youth ministry. Ryan thinks that part of the problem is that churches have been so focused on reaching the lost that happen to come indoors of the church and hardly pay attention to the spiritual needs of the believers. Ryan goes on to say that the church gathering is supposed to be building up the church in spiritual maturity, learning and applying the Scriptures. Then the body is to disperse into the world to reach the lost, yet most churches try to attract the lost to the church building and the believers and end up bored and

⁶ Peter Hughes, “Responding to generation Y: A personal reflection, in Spirit of generation: Final report of a 3 year study.” 2006, pp. 189-1994. Christian Research Association, www.cra.org.au. Accessed on 1/7/2015

⁷ Proverbs 22:6

⁸ Walt Mueller, “Bridging the Gap,” Youth worker Jan/Feb 1999, pp. 33-42