

YOUTH MINISTRY IN THE CHRIST CHURCH LAHORE

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DECLARATION

I declare that the thesis hereby submitted by me for the Degree of Doctor of Philosophy at the University of the Orange Free State is my own work, and has not previously been submitted by me at any other university/faculty.

I further more cede copyright of the thesis in favour of the University of the Free State.

Signed: _____

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Date: 28 November 2008

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SUMMARY

This research is concerned with the complex situation in which the youth of the Christ Church Lahore find themselves. One of the key problems is that the youth do not have a sound knowledge of the Bible, which makes them less effective in witnessing in a Muslim country like Pakistan.

After a brief introduction of Pakistan and the province Punjab, the research examined the country's famous city Lahore with reference to aspects such as the historical and modern Lahore, people and population, history and culture, language and education. The history of the Christ Church Lahore and its youth, as well as the history of the youth ministry laid a firm foundation for the study.

It has been observed that the adolescents of the Christ Church have been neglected, and this causes serious problems in their spiritual growth. The youth do face challenges and issues. They are also trying to find their true identity in Christ. Recognizing the basic needs of the young people will make the church in general and the Christ Church Lahore in particular aware how to care for their teens and to value this ministry.

Five functions of the youth ministry, namely worship, prayer, fellowship, discipleship and evangelism or mission are highlighted to bring the adolescents into a relationship with God.

It was necessary to develop a contextual youth ministry model for the youth of the Christ Church while studying different models. The emphasis was on creating a model which was Biblically based and culturally appropriate. In this regard, the key factors / principles were pointed out.

For the youth of the Christ Church to operate in an effective way, the following points were provided, namely the importance of the election and responsibilities of the youth leadership team, an intergenerational youth ministry concept and the value of a vision, goals and programmes.

The research also shows that family support (parents) is important for the spiritual growth of teens. A lack of family support hinders them in attending youth meetings regularly and in being available for the work of the Lord.

The researcher's interviews with the youth group, the leading pastor and members of the congregation helped to examine the real situation of the youth with their challenges and issues.

The study confirms that the youth of the Christ Church need proper attention. Besides help to face their challenges and obstacles, they need youth ministry training and a discipleship process to equip them for an effective and fruitful ministry.

The research also reveals that equipped youth leaders are needed to mentor and lead the young people. Without a supportive team or leadership team, the youth of the Christ Church will not survive.

Throughout the research, it is emphasized that the youth are not the church of tomorrow but indeed the church of today. We cannot ignore them in the church.

The topics and subtopics in this study are obviously areas that need independent and extensive research. However, the researcher has incorporated them in order to draw the true picture and examine the issues that the youth are facing.

OPSOMMING

Hierdie navorsing fokus op die ingewikkelde situasie waarin die jeug van die “Christ Church Lahore” hulle bevind. Een van die sleutelprobleme van die jeug is die feit dat hulle geen kennis van die Bybel het nie. Dit maak hulle minder effektief om ’n getuienis te lewer in ’n Moslemland soos Pakistan.

’n Kort inleiding oor Pakistan en die provinsie Punjab het die navorsing gelei tot by ’n punt om die land se gewilde stad Lahore te ondersoek. Verskillende aspekte, soos die historiese en die moderne Lahore, mense en die bevolking, geskiedenis en kultuur, taal en opvoeding is nagevors. Die geskiedenis van die “Christ Church Lahore” en sy jong, sowel as die geskiedenis van die jeugbediening, het ’n stewige fondament vir die studie gelê.

Daar is waargeneem dat die adolessente van “Christ Church” verwaarloos is en dit het ernstige probleme veroorsaak in hulle geestelike groei. Die jeug het heelwat uitdagings en probleme. Hulle is ook besig om hulle ware identiteit in Christus te ontdek. Deur die identifisering van die basiese behoeftes van die jong mense sal die kerk in geheel en dan spesifiek die “Christ Church Lahore”, bewus gemaak word van hoe waardevol die jeug is en ook hoe om vir hulle om te gee.

Die vyf funksies van die jeugbediening, naamlik aanbidding, gebed, gemeenskap met gelowiges, dissipelskap en evangelisasie of sending, is uitgelig om die adolessent in ’n verhouding met God te bring.

Dit was noodsaaklik om vir die jeug van die “Christ Church” ’n eie jeugbedieningsmodel te ontwikkel deur verskillende modelle te bestudeer. Die klem is gelê op ’n model wat op die Bybel gebaseer is en kultuuraangepas is. Die vernaamste beginsels is uitgewys om hierdie model te ontwikkel.

Om effektief te kan funksioneer, is die belangrikheid van die verkiesing van ’n jeugleierspan en hulle verantwoordelikhede, binne ’n “intergenerational” jeugbedieningskonsep beklemtoon. Die waarde van ’n visie, doelwitte en programme is bestudeer en kontekstueel verdiskonteer.

Die navorsing het ook aan die lig gebring dat die ondersteuning van familie (ouers) belangrik is vir die geestelike groei van tieners. 'n Gebrek aan gesinsondersteuning verhinder hulle om die jeugbyeenkomste gereeld by te woon en om beskikbaar te wees vir die werk van die Here.

Die navorser se persoonlike onderhoude met die jeuggroep, die leier-pastoor en lede van die gemeente het gehelp om die situasie van die jeug en hulle uitdagings en probleme te bestudeer.

Die studie het bevestig dat die jeug van "Christ Church" waarlik aandag nodig het. Benewens hulp om hulle uitdagings en struikelblokke die hoof te bied, het hulle ook 'n dissipelskapproses nodig wat hulle vir 'n effektiewe en vrugbare bediening sal toerus.

Die navorsing het ook uitgewys dat toegeruste jeugleiers nodig is om die jong mense te mentor en vir hulle leiding te gee. Sonder 'n ondersteuningspan of leierskapspan sal die jeug van "Christ Church" nie voortbestaan nie.

Regdeur die navorsing is dit beklemtoon dat die jeug nie die kerk van môre is nie, maar inderdaad die kerk van vandag. Hulle bestaan kan dus nie geïgnoreer word nie.

Die onderwerp en subonderwerpe van die navorsingswerk is duidelik areas wat onafhanklike en meer omvattende navorsing nodig het. Nietemin het die navorser hulle geïnkorporeer om die volledige prentjie te teken en om die probleme te ondersoek wat die jeug in die gesig staar.

ABBREVIATIONS

NIV: NEW INTERNATIONAL VERSION BIBLE

KJV: KING JAMES VERSION BIBLE

NKJV: NEW KING JAMES VERSION BIBLE

YMCA: YOUNG MEN'S CHRISTIANS ASSOCIATION

GK: GREEK

NT: NEW TESTAMENT

OT: OLD TESTAMENT

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CHAPTER ONE

Introduction

1. The academic procedure

1.1 The research problem

The problem to be examined is the need for an effective youth ministry in the Christ Church Lahore.

Without knowledge of the Bible and a firm Christian foundation the youth of the church will be less effective in their Christian witness.

1.1.1 The researcher's perspective

Why think of a youth ministry?

A debate on the subject of youth ministry is indeed necessary. The researcher's perspective and experiences gained in different churches prompted him to undertake this research. But first he would like to share his personal experience when he was a youth member at age sixteen in church. He used to attend youth programmes near Christmas and Easter. During the year there were no special programmes for young people. He experienced a spiritual lack because of an ineffective youth ministry. He did not have regular youth meetings, so he and others did not receive any encouragement in their Christian faith and to become involved in the church. This resulted in an unfruitful youth ministry with no vision or goals.

During this time, he discovered certain valuable facts in the church with regards to the youth. Young people do not think that they are important in the church because there are no exciting activities for them. Some do not make time to become involved in the youth group. According to some young people, the youth do not have any responsibilities in the church. They are insecure and do not feel part of the congregation.

On the other hand, a pastor may not know how to run an effective youth ministry in the church and how to lead young people into a relationship with God. In some cases the pastor is the boss in the church. He is preacher, teacher and organizer and does not see the need of a youth group in his church. Other factors that contribute to this situation will have to be examined and addressed.

It is generally accepted that the youth of a church play an important role. The youth have a serious ministry as they have different callings from God, and this is as important as preaching the gospel of Jesus Christ. Churches that do not recognize the importance and the value of their young people are not growing. If they do not encourage their young people to become involved in spiritual youth activities, the result will be that the church becomes a place for old people where there is no room for young people.

It is already known that a youth ministry is important. There will be a serious lack in the church without a youth ministry. It is the responsibility of the pastor or any mature Christian leader to lead their young people to accept Jesus and use their God-given talents in the youth ministry.

Some of the talents among the youth that can be highlighted are sharing the Word with others, doing evangelism, playing instruments in the church, doing social work in the community and encouraging others.

A youth ministry can attract other young members to come forward and share their gifts. It will be a way to welcome new young believers in the church. It will support other ministries in the church and help with organizing events and programmes.

Churches that do not have youth groups are less effective in the kingdom of God. As a result the membership of some churches is dwindling and we seldom see young people there. The question is, why?

It is part of the research to raise this issue and make the churches in Lahore in particular and Pakistan in general realize that the youth of a church are very important and that they have a special calling and ministry. We cannot ignore the young people in the church.

Young people need attention from the churches. Through a youth ministry we can save our young generation from the sinful world. An effective youth ministry will help them to grow in Christ and become true witnesses for Him.

The following key questions highlight the research problem:

1.1.2 Research questions

1.1.2.1 Why is the youth ministry important?

1.1.2.2 Why are the youth not involved in the church?

1.1.2.3 How can they become involved?

1.1.2.4 Why are the methods in Lahore, Pakistan not effective?

1.1.2.5 What does the Bible tell about the importance of the youth?

1.1.3 Hypothesis

The main hypothesis of this research is as follows:

Without a clear Biblically based understanding that leads to a relationship with God, the youth of the Christ Church Lahore will not be an effective witness in the church and society.

Four secondary assumptions may be derived from this:

- Current attempts to evangelize the youth in Lahore fail because the teachers are not capable.
- A lack of prayer and worship causes spiritual decline in the youth.
- Training of youth workers is essential for an effective youth ministry.
- The absence of youth material for Christian education will be detrimental to the youth becoming mature in Christ.

It is emphasized that these hypotheses are formulated with the context of Lahore in mind.

1.1.4 Research methodology

1.1.4.1 Literature review

- Biblical principles

Using the Bible does not mean just quoting the Scriptures, but to use Biblical principles, such as covenant, family, love, and everlasting life.

- Theological literature on youth ministry, church formation, Christian education.
- Meta-theoretical literature from the fields of psychology and sociology.

1.1.4.2 Empirical/Qualitative research

The study has the primary research goal of describing and exploring the youth of the Christ Church Lahore. The methodology of empirical research will be used, specifically, participant observer and interviews.

According to Calder (1977:121), qualitative research is typically characterized by a period of intense interaction between the researcher and the subjects in their own milieu, “thus encouraging people to reveal in their own words their feelings about the subject”.

This type of data does not lend itself to descriptive quantitative analysis, since it is not dependent on content but on the intuitions of the researcher about what was happening and *why*.

Maxwell (2005:3) argues that one cannot just develop or borrow a logical strategy in advance and then implement it faithfully. In addition, the design of something must fit not only with its use, but also with its environment. We need to continually assess how this design is actually working, how it influences and is influenced by its environment, and to make adjustments and changes so that our study can accomplish what we want it to accomplish. Henning (2004:1) points out that a study using a prepared questionnaire with specific items to which people must respond by choosing a predetermined set of scaled responses, is known as a quantitative enquiry. A study under this paradigm will not be enough to come to an effective analysis. As George (1959:121) has advised, “The qualitative analysis of a limited

number of crucial communications at one moment in time may often yield better clues to the particular intentions than standardized quantitative methods.”

Padgett (2004:4) notes that the quantitative data is controlled in bits, stored in bytes, and interpreted via statistical analysis where hypotheses are tested by aggregating (and reaggregating) the data. On the other hand, qualitative knowledge is based not on decontextualized bits of information, but on weaving back and forth between local context and conceptualization.

Neuman (1997:14-15) emphasizes that most quantitative data techniques are data condensers. They condense data in order to see the big picture. Qualitative methods, by contrast, are best understood as data enhancers. When data is enhanced, it is possible to see key aspects of cases more clearly.

Against the above background, it is proposed that the present study be conducted using a qualitative methodology. The researcher does not only want to know *what* happens but also *how* it happens and, most importantly, *why* it happens the way it does.

The researcher has lived in this community since his childhood. He has a clear knowledge of the culture, people and the church. The study will also be discussed in the light of the personal experience of the researcher in youth ministry.

The researcher interviewed the local pastor and youth members individually and as a group. A few senior members of the church were also interviewed.

1.1.5 Research goals

The goal of this research is to determine, why current attempts to run an effective youth ministry in the Christ Church Lahore have failed.

The following may be outcomes of the research:

1.1.5.1 To investigate the youth ministry of the Christ Church Lahore, with all its key factors, challenges and way of operation.

1.1.5.2 To train youth leaders to run an effective youth ministry.

1.1.5.3 To see that the youth have a sound concept of their value and worthiness as a person.

1.1.5.4 To see that the youth have a personal relationship with the Lord Jesus Christ.

1.1.5.5 To study youth ministry in the light of the Bible.

1.1.5.6 Compiling a training guide might finally drive from the research but this is not part of the research process.

1.1.6 **Study outline**

Chapter one introduces the dissertation and will lay a foundation for the research, which includes the research problem, the research questions, the researcher's personal perspective, hypothesis, research methodology, and research goals. Chapter two is entitled "The Context of the Research" and give a brief history of Pakistan, Lahore, and the history of the Christ Church and the youth in the church. Chapter three is "Youth Ministry" and explores the meaning of youth ministry in the light of the Bible and will highlight the history of the youth work. Chapter four will deal with "The Functions of the Youth Ministry in the Christ Church Lahore". Chapter five will deal with "Suggestions for an Operational Model". Chapter six will examine "Election and Responsibilities" and Chapter seven is entitled "Qualitative Research". Finally, Chapter eight will draw a conclusion, which includes a summary of the research findings, the relationship between research findings and the research goals, how these findings contribute to the field of Practical Theology, a revisiting of the hypothesis with supportive appendices, and the bibliography.

Chapter one served as an introduction of the study with its key factors, namely the research problem, the researcher's personal perspective, the research questions, hypothesis, research methodology, research goals and the study outline.

The next chapter is entitled "The Context of the Research". The chapter will attempt to understand the location of the Christ Church while examining the country Pakistan.

CHAPTER TWO

The Context of the Research

The research will not gain depth unless we explore where the Christ Church is situated. In order to find the location, different aspects of the famous city Lahore in Pakistan will be described. In other words, in the context of the research it is necessary to explore the different challenges and traditions in an Islamic country like Pakistan that have both positive and negative influences on the youth in Lahore in particular and Pakistan in general.

2.1 An overview of Pakistan

In this section, the researcher explores Pakistan, which includes Punjab, a province of Pakistan, and the city of Lahore (historical and modern Lahore).

2.1.1 Pakistan



Map 2.1

Pakistan is an Islamic republic (official name: Islamic Republic of Pakistan) and its capital is Islamabad. The name Pakistan means “Pure land or the land of the pure”.

¹ Pakistan maps, Available at <http://search.live.com/images/results.aspx?q=Pakistan+Map&form=IDRE>. Accessed on 14 October 2008.

Islam is the official religion and followed by 97 percent of the population (most belong to the Sunni sect); 3 percent are Christians and Hindus; the remainder belong to other smaller sects.²

Asif Ali Zardari³ is Pakistan's new president. The leader and co-chairman of the Pakistan People's Party (PPP) and the widower of former Prime Minister Benazir Bhutto, replaces General Pervez Musharraf, who resigned on 18 August 2008. Zardari won the elections and became Pakistan's new president on 6 September 2008. Zardari took over the party after his wife, Benazir Bhutto, was assassinated in December 2007 (Islamabad - AsiaNews/Agencies).

National holidays: 14 August, Independence Day (1947); 23 March, Proclamation of the Republic (1956).

Pakistan is situated in the western part of the Indian subcontinent, with Afghanistan and Iran to the west, India to the east, and the Arabian Sea to the south. Pakistan was one of the two original successor states to British India, which was partitioned along religious lines in 1947. For almost 25 years following independence, it consisted of two separate regions, East and West Pakistan, but now it is made up only of the western sector. Both India and Pakistan have laid claim to the Kashmir region; this territorial dispute led to war in 1949, 1965, 1971 and 1999, and remains unresolved today.⁴

2.1.2 Pakistani flag⁵



The Pakistani flag was designed by Ameer-ud-din Khidwai.⁶ It is green with a vertical white band symbolizing the role of religious minorities on the hoist side. A large white

² Christian Solidarity Worldwide, Available at <http://www.cswusa.com/Countries/Pakistan.htm>. Accessed on 24 September 2008.

³ Available at <http://www.asianews.it/index.php?!=en&geo=2&size=A> Accessed on 07 September 2008.

⁴ Pakistan.net. Available at <http://pakistan.net/pakistan-overview.htm>. Accessed on 14 October 2008.

⁵ it's Pakistan – all you need to know. *Area and Population*. Available at <http://www.itspakistan.net/default.aspx>. Accessed on 21 January 2007.

crescent and star are centred in the green field; the crescent, star and colour green are traditional symbols of Islam. In addition the crescent on the flag represents progress. The five-rayed star represents light and knowledge.

Pakistan has a population of 165 803 560 (2006 estimate), yielding an average population density of 213 persons per square km (551 per square miles). The country's population was increasing at a rate of 2, 1 percent a year in 2006. Only 34 percent of the people live in urban areas (Encarta CD-ROM, 2007).

A look at the province of Punjab will throw light on the existence of Lahore City because Lahore is the capital of Punjab. To understand Lahore, it is necessary to understand Punjab.

2.1.3 Punjab

The Punjab, or Panjab, province of Pakistan is by far the country's most populous and prosperous region and is home to the Punjabis and various other groups. Neighbouring areas are Sindh to the south, Balochistan and the North west Frontier Province to the west, Pakistani administered Azad Kashmir, Indian administered Jammu and Kashmir and Islamabad to the north, and Indian Punjab and Rajasthan to the east. The main languages are Punjabi, Urdu and Saraiki. The provincial capital is Lahore. The name Punjab literally translates from the Persian words *Pañj*, meaning "five", and *Āb*, meaning "water". Thus "Punjab" can be translated as "(the) five waters" - and hence the *land of the five rivers*, referring to the Sindh, Ravi, Sutlaj, Chenab and Jhelum rivers; the last four rivers being tributaries of the Indus River. The province was founded in its current form in May 1972.⁷

Punjab (province, Pakistan), province in north-eastern Pakistan, originally part of the Punjab historic region, which is now divided between Pakistan and India. The

⁶ Pakistani flag, Available at <http://www.fotw.net/flags/pk.html>. Accessed on 11 August 2008.

⁷ Punjab-Pakistan. Available at http://en.wikipedia.org/wiki/Punjab_%28Pakistan%29. Accessed on 7 October 2008.

province has an area of 205 344 square km (79,284 square miles).⁸ Over 70 million people live in Punjab more than half the population of the entire country. Punjab ('Land of Five Rivers') is the richest, most fertile and most heavily populated province of Pakistan. Geographically, it is a land of contrasts, from the alluvial plain of the Indus River and its tributaries to the sand-dunes of the *Cholistan* Desert, from the verdant beauty of the pine-covered foothills of the Himalaya to the strangely convoluted lunar landscape of the *Potwar* Plateau and the Salt Range (Site developed by Pakistan Tourism Development Corporation).

After this introduction of the Punjab province, we now consider one of the world's most famous cities, Lahore.

2.1.4 Lahore

There is an ancient Punjabi adage:

"One who hasn't seen Lahore, hasn't been born!"
Lahore the "**Queen of cities**"; others are "like a golden ring, she the diamond".

Lahore (Punjabi, pronounced [lahor]) is the capital of the Pakistani province of Punjab and is the largest city in Pakistan after Karachi. It is popularly known as the *Heart of Pakistan*, due to its historical importance in the creation of Pakistan, and also being a cultural, political and educational centre of the country. It is often called the *Garden of the Mughals* or the *City of Gardens* because of the heritage of the Mughal Empire. It is located near the Ravi River and Wagah, close to the Pakistan-India border.⁹

It is the principal commercial, banking and transportation centre of the province. Although little industry is located in the city proper, Lahore serves as a distribution centre for the heavily industrialized surrounding area. Manufactures include textiles,

⁸ Punjab. Available at Encarta 2007.

⁹ Lahore. Available at <http://en.wikipedia.org/wiki/Lahore>. Accessed on 10 October 2008.

metal products, chemicals, machinery, glassware, and leather and rubber goods.¹⁰ Lahore¹¹ is a municipal city, has been the capital of Punjab for nearly a thousand years, and is the administrative headquarters of a division and district of the same name. The city is slightly elevated above the plain, and has a high ridge within it, running east and west on its northern side. The whole of this elevated ground is composed of the accumulated debris of many centuries. The river, which makes a very circuitous bend from the east, passes in a semi-circle to the north of Lahore. The city has a friendly, relaxed atmosphere. It is a fine place to watch the world rush by and to see the mix of painted trucks, cars, bullock carts, buses, handcarts, scooters with whole families (Lahore Places; Lahore Profile, Site developed and maintained by Aleph).

Lahore has a population of more than 6 563 000 people. The city is built in the shape of a parallelogram, the area within the walls (central Lahore or Old Lahore), being about 461 acres. The district lies at 31-34' northern latitude and 74-20' eastern longitude.¹² It is considered to be the 23rd largest city of the world (NationMaster, 2003-5).

There are four seasons: a cool, dry winter from December to February; a hot, dry spring from March to May; the summer rainy season, or south-west monsoon period, from June to September; and the retreating monsoon period of October and November. The onset and duration of these seasons vary somewhat according to location.¹³

In the words of Noor Jahan:

"I have purchased Lahore with my life, by giving my life for Lahore, actually I have purchased another Paradise" Empress Noor Jahan

¹⁰ Lahore, Available at Encarta 2007.

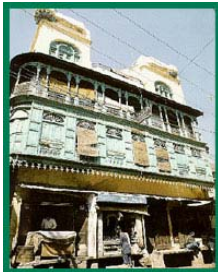
¹¹ The timeline of Lahore can be seen in appendix 1. Available at <http://www.cairns-lahore.org/lahore.asp>. Accessed on 2 April 2007.

¹² Area and Population. Available at <http://www.itspakistan.net/pakistan/lahore.aspx>. Accessed on 11 August 2008.

¹³ Pakistan Climate, Available at <http://countrystudies.us/pakistan/25.htm>. Accessed on 17 October 2008.

Lahore¹⁴ can be described in two different ways: The historical and the modern Lahore.

2.1.4.1 The historical Lahore¹⁵



16



17

2.1.4.1.1 Lahore Fort¹⁸



Although founded somewhere in the B.C. era, Lahore was built into its present shape between 1566 and 1673 A.D. A grandeur of Mughal architecture best preserved archaeologically are the SHISH MAHAL (The Palace of Mirrors), MOTI MASJID (Pearl Mosque), DIWAN-E-AAM (Court for the Commons) and HATHI PER (Elephant Steps). It also has Mughal and Sikh period museums.

2.1.4.1.2 The Mausoleum of Jehangir¹⁹

Here lies the most romantic prince Salim, crowned as Emperor Jehangir, descendant of Akbar the Great. It was built in 1637 by his beloved queen Noor-Jehan. It is surrounded by a beautiful garden and is an alcove for romantic souls even today.

¹⁴ To explore Lahore see appendix 2.

¹⁵ *History Profile* (2002). Available at <http://www.lahore.gov.pk/profile/history.htm>. Accessed on 16 November 2006.

¹⁶ *History Profile* (2002), Available at <http://www.lahore.gov.pk/profile/history.htm>. Accessed on 16 November 2006.

¹⁷ Available at <http://www.greatmirror.com/>. Accessed on 12 January 2007.

¹⁸ Available at <http://www.greatmirror.com/>. Accessed on 12 January 2007

¹⁹ Available at <http://www.greatmirror.com/>. Accessed on 12 January 2007

2.1.4.1.3 The Badshahi Mosque²⁰



21

The world's largest existing historical mosque was built in 1674. It was constructed using a blend of white marble and red stone, and decorated with beautifully engraved QURANIC verses, and fresco.

2.1.4.1.4 Shalimar Garden²²



23

The word "Shalimar" means the purest of human pleasures. It was completed between 1639 and 1641 during the reign of Emperor Shah Jehan. Its triple-terraced gardens decorated with marble pavilions, ornamental pools, waterfalls and fountains make it one of the world's finest Persian gardens.

2.1.4.1.5 Old names of Lahore²⁴

- *Laha-war*
- *Laha-noor*
- *Loh-pur*
- *Mahmood-pur*
- *Labokla*
- *Samandpal Nagiri*
- *Lahar-pur*

²⁰ Available at <http://www.greatmirror.com/>. Accessed on 12 January 2007

²¹ Available at <http://www.lahore.gov.pk>. Accessed on 12 January 2007.

²² Available at <http://www.lahore.gov.pk>. Accessed on 12 January 2007.

²³ Available at <http://www.cairns-lahore.org/lahore.asp>. Accessed on 15 January 2007

²⁴ Available at <http://www.cairns-lahore.org/lahore.asp>. Accessed on 15 January 2007.

2.1.4.1.6 Noor Jehan's tomb²⁵

Noor-Jehan or "light of the world" was the title given by Emperor Jehangir to his beloved last wife. She died in 1645 and was buried with her daughter, Ladli Begum.

Aleph²⁶ site describes the Thirteen Gates of Lahore as follows:

2.1.4.1.7 The thirteen gates of Lahore²⁷

In the Mughal days, the Old City was surrounded by a 9 metres high brick wall and had a rampart running around it connected with the River Ravi which served as a protection for the city. A circular road around the rampart gave access to the city through thirteen gates. Some of the imposing structures of these gates are still preserved.

In the bazaars of the Old City one still comes across tiny shops where craftsmen can be seen busy turning out masterpieces in copper, brass and silver, as well as textiles in the traditional fashion.

The list of thirteen gates is as follows

The *Raushnai Gate* or the "gate of light", this is situated between the royal mosque and the citadels. Being the principal entrance from the fort to the city, it was most frequented by the courtiers, royal servants, and retinues; and as the quarters about here were profusely lit at night, it was called the "gate of light" or the "gate of splendour".

The *Kashmiri Gate* is so called because it faces in the direction of Kashmir.

The name of *Masti Gate* is a corruption of the word "mosque". The mosque of Mariam Makani, mother of Akbar, is in its immediate vicinity.

²⁵ Available at <http://www.cairns-lahore.org/lahore.asp>. Accessed on 15 January 2007.

²⁶ Lahore Places - *Thirteen gates of Lahore*. Available at <http://www.alephinc.net/lahore/html/13gates.htm>. Accessed on 6 November 2006.

²⁷ Old City Lahore was famous with 13 gates and the walls were built for the protection of the residents.

The *Khizri Gate*. In former times the river flowed by the city walls, and the ferry was near this spot. The gate was therefore named *Khizri*, after the Khizr Elias, the patron saint according to the Muhammadan belief of running waters and streams, and the discoverer of the water of immortality. Ranjit Singh kept two domesticated lions in a cage here, and the gate came to be called "Sheranwala" or the "lions' gate". People now call it by both names, the "Khizri" and the "Sheranwalla" gateway.

The *Yakki Gate*. The original name was "Zaki," that being the name of a martyr saint who, according to tradition, fell fighting against the Mughal infidels from the north, while gallantly defending his city. His head was cut off at the gate, but the trunk continued fighting for some time, and at last fell in a quarter of the city close by.

The *Delhi Gate*, so called due to its opening to the high road linking Lahore with Delhi.

The *Akbari Gate*, named after Muhammad Jala-ud-din Akbar, who rebuilt the town and citadel. Close to this gate the Emperor also founded a market which, after his name, is called "Akbari Mandi".

The *Mochi Gate*. The name is a corruption of *Moti*, a pearl. It was called thus after the name of Moti Ram, an officer of Akbar, who resided here at the time.

The *Shah Almil Gate*, named after Mohomed Mo'azzam Shah 'Alam Bahadur Shah (the son and successor of Aurangzeb), a mild and magnificent Emperor, who died at Lahore on 28 February 1712.

The *Lahori Gate*. The gate was named after the city of Lahore. It is said that when Malik Ayaz rebuilt the town, in the time of Mahmud, the area of the city in the vicinity of this gate, which, together with the *Lahori Mandi*, or the Lahore market, was named after the city.

The *Mori Gate* is the smallest of the gateways, and as its name implies, was in older times used as an outlet for the refuse and sweepings of the city.

The *Bhatti Gate*, named after the Bhatias, an ancient Rajput tribe who inhabited these quarters in older times. The Bhati Gate is located within the Walled City of Lahore, Punjab. The Bhati Gate entrance is located on the western wall of the Old City. It is one of the two oldest entry points into the Walled City.²⁸

The *Taxali Gate*, named after from the *Taxal*, or royal mint.

2.1.4.2 Modern Lahore



29



30



31

Today, Lahore can be best described as a city that is just so wonderful, so very fabulous, that every nook and corner of the city speaks of a certain vibrancy, a certain zeal and a spirit of life. Lahore is still growing, and just like any other city, there is incessant redevelopment. Old buildings become replaced by modern concrete architecture. Modern sites of interest include the Minar-e-Pakistan³² (Tower of Lahore) located in Iqbal Park. The tomb of the philosopher and poet, Dr. Allama Mohammad Iqbal, is in the Hazuri Bagh (garden) beside the Badshahi Masjid (mosque). The Wapda House building is an example of a modern office block, with a glass dome and a roof garden. Behind it is the Punjab Assembly Hall and before both is the modern Summit Minar. The Lahore Central Museum was originally the Industrial Art Museum of the Punjab. Lahore was important because of the key position of Punjab in the Indian Empire.

The buildings, roads, trees and gardens, in fact the very air of Lahore is enough to set the mind spinning in admiration. Many a poet has written about this phenomenon

²⁸ Bhati Gate, Available at http://en.wikipedia.org/wiki/Bhati_Gate Accessed date 16 October 2008.

²⁹ Man-made fall at Gulshan-e-Iqbal Park Lahore. *Lahore Pictures*, Site maintained by Aleph. Available at <http://www.alephinc.net/lahore/html/pictures/htm>. Accessed on 20 January 2007.

³⁰ A beautiful shopping centre in main Lahore. Available at <http://www.greatmirror.com/>. Accessed on 20 January 2007.

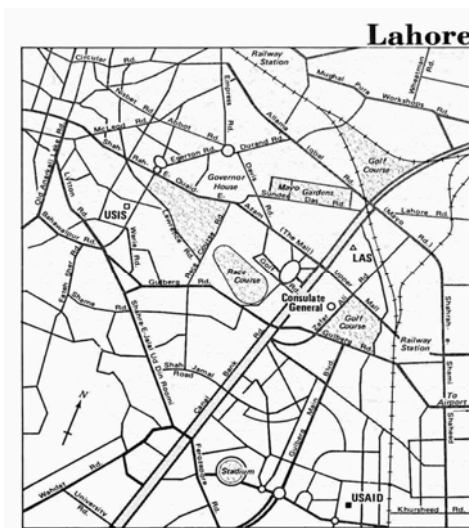
³¹ Lahore railway station.

³² Tower of Lahore marks the spot where the Pakistan Resolution was passed on 23 March 1940.

one experiences in the environs of Lahore. The Fortress Stadium is the site of the famous Horse and Cattle Show held each March. This includes a display of livestock but also many spectacular feats of horsemanship, tent pegging, dressage, camel dancing, racing, folk dancing, pomp and pageantry. It is accompanied by exhibitions displaying Pakistani craftsmanship and industry and is one of the most colourful of Lahore's events. Lahore has plenty of fine parks and a zoo; while other leisure areas for the city have been developed in the vicinity. These include Changa Manga, a manmade forest, originally planted and irrigated by the British to provide wood for railway engines. Nowadays there is a miniature, steam driven railway and an artificial lake with boats. Jallo National Park is a more recent establishment. It is also a recreational and picnic site, with a zoo, children's play area, a lake catering for motor and rowing boats, and other kinds of amusement. Gulshan-e-Iqbal, Iqbal Park around the Minar-e-Pakistan, Model Town Park Race Course Park, also attracts not only town-dwellers but visitors as well (Worldweb Information).³³

The map of Lahore shows the geographical site of the city with all key places as follows:

2.1.5 Map of Lahore



Map 2.2

Worldweb information map³⁴

³³ Worldweb information <http://www.pakistaninformation.com/Lahore.html>. Accessed on 20 January 2007.

³⁴ Worldweb information <http://www.pakistaninformation.com/Lahore.html>. Accessed on 20 January 2007.

A brief description follows of Lahore's people, population, history, culture, language and education. The introduction will throw light on the subject and help us to understand Lahore and its pastoral needs.

2.2 People and population

According to the 1998 census, Lahore's population was nearly 7 million. Mid-2006 government estimates now put the population at about 10 million.³⁵ Lahore is Pakistan's second largest city. The district lies at 31-34' northern latitude and 74-20' eastern longitude.³⁶

Being in an Islamic country and an Islamic city, Lahore's population is mostly Muslim. Everywhere you go, you can hear the sound of Muslim prayers, see magnificent mosques, historical places and the celebration of different festivals. As it is well said that "Lahore is Lahore", you will find all types of people coming from the other three provinces to this marvelous city. Lahore is the capital of Punjab and it attracts people from around the country to come and visit different places. Punjabis represent the largest group of people in Lahore and constitute as one of the leading groups within the city. The people of Lahore are friendly and love to welcome visitors.

The people of Pakistan are ethnically diverse. They trace their ethnic lineages to many different origins, largely because the country lies in an area that was invaded repeatedly during its long history. Migrations of Muslims from India since 1947 and refugees from Afghanistan since the 1980s have significantly changed the demographics of certain areas of the country. The people of Pakistan come from ethnic stock such as Dravidian, Indo-Aryan, Greek, Scythian, Hun, Arab, Mongol, Persian and Afghan (Encarta CD-ROM:2007).³⁷

The following is a short introduction to each of the ethnic groups of Lahore.

³⁵ Lahore Lahore Ai. Available at <http://japanistan.wordpress.com/lahore-lahore-ai/>. Accessed date 15 August 2008.

³⁶ it's Pakistan - all you need to know. *Area and Population*. 2004-2005, Available at <http://www.itspakistan.net/default.aspx>. Accessed on 21 January 2007.

³⁷ Encarta 2007. People of Pakistan.

2.2.1 Dravidian

The name Dravidian is applied to a linguistically related group of people in the subcontinent. They are mainly of the traditional lower caste members of the society, such as Tamil, and more isolated highland tribes, such as the Ghats and Todas. The Dravidian language has remained relatively intact despite a considerable amount of contact and intermarriage with other peoples of the Indian subcontinent. The Dravidian tribe in Lahore is diverse because of intermarriage with other groups. Some of them have changed their lifestyles to that of the modern technological society (Encarta CD-ROM, 2002).³⁸ Since India's independence in 1947, Dravidian groups have actively protested against attempts to make Hindi, an Indo-European language, the only official language of India. Today, with more than 170 million speakers, the Dravidians make up the fourth largest linguistic group in the world (Encarta CD-ROM, 2007).³⁹

2.2.2 Indo-Aryan

"Indo-Aryan" is the name generally adopted for those Aryans who entered the subcontinent and settled there in prehistoric times, and for their descendants⁴⁰. Shaffer investigated the Indo-Aryan people and estimated that in about 2000 B.C, a highly developed civilization flourished in the Indus Valley, around the sites of Harappa and Mohenjo-Daro. By about 1500 B.C, when the Indo-Aryan tribes invaded India, this civilization was in a serious decline. According to Shaffer, an advanced Bronze Age culture rose up about 2500 B.C in the Indus valley area now known as Pakistan and lasted for nearly 1 000 years. Scholars do not know how it began or whether its people were related to those who now occupy south-west Asia. Nomadic tribes called Aryans invaded the Indus River valley, probably from the

³⁸ Encarta 2002. Dravidian.

³⁹ Encarta 2007. Dravidian.

⁴⁰ Classic Encyclopaedia. Available at www.1911encyclopedia.org/Indo-Aryan_Languages. Accessed on 5 October 2008.

region north of the Caspian Sea, in 1500 B.C. The Aryan culture became dominant in the area, eclipsing that of its predecessors (Encarta CD-ROM, 2002).⁴¹

2.2.3 Greek

The Greeks' long and distinguished history has always been tied to that of other peoples and cultures. According to Duckworth and Smith, the Greek language is the language of the people of Greece, embracing the early Attic, Hellenistic, Byzantine and modern periods. It is the only member of the Greek subfamily of the Indo-European languages. Their further explanation is that the Greek language was in use for centuries before the era of recorded history. Prehistoric peoples who migrated from central and northern Asia to the more fertile lands to the south, settled in various sections of Greece, in each of which a distinct dialect arose. The four main dialects were Arcado-Cyprian, Doric, Aeolic and Ionic (Encarta CD-ROM, 2002).⁴²

2.2.4 Scythians

Scythians is the name given by ancient Greek writers to a number of nomadic tribes of south-eastern Europe and Asia. The name was used either for the Scythians proper, or Scolots, dwelling north of the Black Sea, between the Carpathian Mountains and the Don River, in what is now Moldova, Ukraine and western Russia; or for all the nomad tribes who inhabited the steppes eastward from what is now Hungary to the mountains of Turkistan (Encarta CD-ROM, 2007).⁴³ The nomad tribes migrated to these areas from the region of the Altay Mountains on the border of China during the 8th century B.C. Their language was a form of Iranian, one of the branches of the Indo-European languages. Scythians kept herds of horses, cattle and sheep, lived in tent-covered wagons, and fought with bows and arrows on horseback. They developed a rich culture characterized by opulent tombs, fine metalwork and a brilliant art style. The Scythian tribes in Asia, however, invaded the Parthian Empire, south-east of the Caspian Sea, in the 2nd century B.C. From about

⁴¹ Shaffer, J, G. 2002.

⁴² Duckworth, G, E. & Smith, M. 2002.

⁴³ Encarta 2007. Scythians

130 B.C they advanced eastward into Afghanistan, a neighbouring country to Pakistan (Encarta CD-ROM, 2002).⁴⁴

2.2.5 Huns

The Huns were a nomadic Asian people, probably of Turkish, Tataric or Ugrian origins, who spread from the Caspian steppes (the areas north of the Caspian Sea) to make repeated incursions into the Roman Empire during the 4th and 5th centuries A.D.

At the height of their power the Huns absorbed a number of different racial strains in their armies and assimilated the characteristics of the populations of their environment, so that in Europe they gradually lost their distinct Asian character. Even in their pre-European period, they were highly variable in their physical characteristics and of no easily determined ethnic or linguistic identity (Encarta CD-ROM, 2002).⁴⁵

2.2.6 Arab

Arabs is the name given to the ancient and present-day inhabitants of the Arabian Peninsula and is often applied to the peoples closely allied to them in ancestry, language, religion and culture. Presently more than 200 million Arabs are living mainly in 21 countries; they constitute the overwhelming majority of the population in Saudi Arabia, Syria, Yemen, Jordan, Lebanon, Iraq, Egypt and the nations of North Africa. In the centuries following the death of the prophet Muhammad in A.D. 632, Arab influence spread throughout the world, including Lahore, Pakistan (Encarta CD-ROM, 2002).⁴⁶

2.2.7 Mongol

The Mongols were a loose confederation of Mongolian-speaking tribes until Genghis Khan united them in 1206. Their homelands extended through present-day Mongolia, northwards into the southern fringes of the Siberia region of Russia, and

⁴⁴ Encarta. 2002. Scythians.

⁴⁵ Encarta. 2002. Huns.

⁴⁶ Encarta 2002. Arab.

eastwards into what is now the Inner Mongolia Autonomous Region of China. Guzman gives the explanation that during the 13th and 14th centuries, the Mongols conquered and ruled the largest empire in recorded history. The Mongol empire's five great khans, with their goal of world domination, impacted on all the major Eurasian civilizations. By the time of his death in 1227, Genghis Khan controlled most of the inner Asian steppe as well as parts of the Chinese, Indian and Middle Eastern civilizations (Encarta CD-ROM, 2002).⁴⁷

2.2.8 Persian

The Persian language, also known as Farsi, is the most widely spoken member of the Iranian branch of Indo-Iranian languages, a subfamily of the Indo-European languages. It is the language of Iran (formerly Persia) and is also widely spoken in Afghanistan and, in an archaic form, in Tajikistan (Encarta CD-ROM, 2007).⁴⁸ The Iranians were divided into tribes that may have been distinguished from each other by dialect variations in their speech. The most famous tribes were the Persians (Parsa) and the Medes (Mada) (Frye 1962:378).⁴⁹

2.2.9 Afghan

In 1999, some 79 percent of the population of Afghanistan lived in the rural areas of country. Of the urban dwellers, probably about half lived in Kabul, the capital city. The nomadic population was estimated to be about 2,5 million people. During the war with the Soviets, the number of Afghan refugees outside the country escalated dramatically, with as many as 2.5 to 3 million refugees fleeing to Pakistan and another 1,5 million to Iran. About 150 000 Afghans were able to migrate permanently to other countries, including the United States, Australia and various European countries (Encarta CD-ROM, 2002).⁵⁰

A look at the people of Lahore (Pakistan) provides an interesting insight into the city's development. The above-mentioned groups of people have different cultures,

⁴⁷ Guzman, G. G. Mongol Domination of Eurasia.

⁴⁸ Encarta 2007. Persian.

⁴⁹ Frye, R. 1960. History.

⁵⁰ Encarta 2002. Afghanistan. Population and Settlement.

languages, lifestyles and religions. The diversity of people causes Lahore to be well known in the country and around the world. It would not be a strange thing for a visitor to meet many different types of people in this big city.

The people of Lahore are known for their love of food and eating. While Lahore has a great many traditional and modern restaurants, in recent years Western fast-food chains, such as McDonald's, Pizza Hut, Subway Sandwiches, Dunkin Donuts, Nando's and Kentucky Fried Chicken have appeared all over the city.⁵¹ According to Mobin Chaudhry, a resident of Lahore, Lahore is a city of great dimensions. It is unique in many respects. If you go to any corner of the city, you will find shops open for juices, milk, milk items, fruits, paan (Betel, an Asian climbing plant, the leaves of which are chewed by the people), cigarettes, fish, tikka (Indian cookery: meat marinated in spices and then dry roasted on fire or in a clay oven), paratha (a flour bread prepared with oil), naan (a bit thick but soft bread made with flour) and for many daily items or foods. There is always a hustle and bustle of devotees at the shrines paying their love to the saintly men. You may always find some political or social activity going on in some part of the city. People visiting this tremendous city always receive a warm welcome from its natives, who are very truly called Zinda Dalan-e-Lahore (People with open hearts).⁵²

2.3 History and culture

2.3.1 History

Lahore occupies a geographically central position within Pakistan and is generally called "The Heart of Pakistan". It is situated on the banks of the Ravi River. Lahore is the city of gardens, and is also known as the "Green City". It is a place of poets, artists and a centre of the film industry.

Lahore is one of the oldest cities of the world. Many believe Lahore was named by Loh, the ruler, son of Rama (the hero of the Hindu epic *Ramayana*). However,

⁵¹ Lahore Culture, Available at <http://en.wikipedia.org/wiki/lahore>. Accessed on 15 March 2007.

⁵² Chaudhry, Mobin. "Lahore is Lahore." *GreatestCities*. Available at <http://www.greatestcities.com/users/mobinch/1279.html>. Accessed on 24 January 2007.

others believe it derives from the word loh-awar, which means a fort as strong as iron and which refers to the fort that was built to protect the city.

The city came under Muslim rule from the raids of Mahmud of Ghazni when Qutb-ud-din Aybak (who became the first Muslim Sultan of the subcontinent) was crowned in 1206. From 1524 to 1752, Lahore was part of the Mughal Empire. During Akbar's rule, Lahore was the capital of the empire from 1584 to 1598. During this time, a massive fort, the Lahore Fort, was built on the foundations of an older fort of the 1560s. This fort was later extended by Jahangir and Shah Jahan. Aurangzeb (the last Mughal emperor, who ruled from 1658 to 1707) built the city's most famous monuments, the Badshahi Mosque and the Alamgiri Gate to the Lahore Fort. The Sikhs ruled it in the 18th and 19th centuries, making Lahore the capital of sovereign Punjab. However, the last bloody Anglo-Sikh war resulted in a very narrow British victory, thus bringing Lahore under the rule of the British crown, until it was partitioned into the newly formed Pakistan in 1947 (Lahore History, site developed by Aleph).⁵³

LaPorte wrote that the history of the region that is now Pakistan started at least 4 500 years ago, when an advanced civilization developed in the Indus Valley. This civilization lasted about 800 years and then declined and disappeared. For the next several thousand years, a number of people invaded and settled in what became Pakistan. Arabs, Greeks, Persians, Turks and other invaders ruled the region before it came under the control of Great Britain in the 1800s. The complex history of Pakistan helps to explain the variety that exists among the country's population today.⁵⁴

The British ruled the Indian subcontinent for nearly 200 years from 1756 to 1947. After a revolt between 1857 and 1859, the British initiated political reforms, allowing the formation of political parties. The Indian National Congress, representing the overwhelming majority of Hindus, was created in 1885. The Muslim League was formed in 1906 to represent the Muslim minority. When the British introduced constitutional reforms in 1909, the Muslims demanded and acquired separate

⁵³ *Lahore History*, Site developed and maintained by Aleph.

⁵⁴ Laporte, R. 2001. Pakistan.

electoral rolls. This guaranteed Muslim representation in the provincial as well as national legislature until independence was granted in 1947 (Encarta CD-ROM, 2002).⁵⁵

It is worth noting how Stephens describes that Lahore first attained historical notice in the 7th century A.D. through the writings of a Buddhist traveller from China. It seems then to have been the possession of a line of Chahan Rajput chiefs. About three centuries later, Hindu rule ended when it fell to the Muslim conqueror Mahmud of Ghazni (998-1030). Subsequent sultans of the Khilji and Tughlak dynasties, reigning at Delhi with Lahore as a provincial capital, tightened the Islamic grasp.⁵⁶

2.3.2 Culture

Lahore is a very festive city; the people of Lahore celebrate many traditions throughout the year. Lahore's culture is unique. Known as the cultural capital or Heart of Pakistan, the city has been the seat of the Mughal Empire and the Sikh Empire as well as the capital of Punjab in Mahmud Ghaznavi's 11th century empire and in the British Empire.⁵⁷ Lahore is the cultural, intellectual and artistic centre of the nation. Its faded elegance, busy streets and bazaars, and wide variety of Islamic and British architecture make it a city full of atmosphere, contrast and surprise. The warm and receptive people of Lahore are known for their traditional hospitality.

Bazaars and market places in Lahore are of course legendary - the Kashmiri, Suha, Chatta, Dabbi, Anarkali of the old city, and Liberty and Gulberg main market in modern Lahore. These markets supply everything that one could possibly want: from cloth to copper, brass and silverware; watches and bangles to carpets, *chapattis* (bread made of flour) and chai (*Tea*). Lahore is the country's undisputed centre of cultural life. It is famous as the hub of handmade carpet manufacturing in Pakistan. At present, hand-knotted carpets produced in and around Lahore are among Pakistan's leading export products and their manufacture is the second largest cottage and small industry.

⁵⁵ Encarta 2002. Pakistan History.

⁵⁶ Stephens, I. 1970. Lahore.

⁵⁷ Lahore Lahore Ai. Available at <http://japanistan.wordpress.com/lahore-lahore-ai/>. Accessed on 15 August 2008.

Lahore is an important junction on the Pakistan Western railway system, with connections to Karachi, Peshawar, Quetta and with India through Waga. It is a leading commercial and banking city and the centre of one of Pakistan's principal industrial regions, with numerous cotton, silk, rubbers, iron, steel and other mills.⁵⁸

The cultural pattern of Lahore presents interesting diversities within different religions and within geographical regions among different societies. There are also similarities which arise because the majority of the people are Muslim.

In the observation of Latif, the marital traditions, ruler romanticism and religion form the basis of Punjabi culture. These are reflected in Punjabi literature, particularly in the folklore. The often recited folk romances *Heer Ranjha*, *Sohni Mahiwal*, and *Mirza Sahiban* form the basis of Punjabi poetry. Marriages are generally arranged by parents.... [V]iewed in this light, the custom of dowry is also important.⁵⁹

2.4 Language and education

2.4.1 Language

The official language of Pakistan is Urdu, but less than 10 percent of the population speak it as their primary language. Arabic remain the language of Islam, and English is the everyday language of the upper class. It is noted that more than 72 Living Languages have been listed for Pakistan, giving it a diversity index [of 0,83, 1,0 being the highest] that is among the highest in the world. National census has established Punjabi [44%] to be by far the largest language, with Pashto [15%], Sindhi [14%], Urdu [8%] and Baluchi [4%] having significant numbers of speakers.⁶⁰

In this regard, Boota explains that the country is spread over 1 600 kilometres north to south and about 855 kilometres east to west. Total area is 803 943 square kilometres (310 404 square miles). There are four major provinces in the country: Punjab, Sindh, North-West Frontier Province and Baluchistan. Each province is characterized by its own local language (Punjabi, Sindhi, Pashto and Baluchi). The

⁵⁸ it's Pakistan – all you need to know. *Culture and Communication*.

⁵⁹ Latif, S M. 1889. Punjab.

⁶⁰ PositivePakistan.com. Available at <http://positivepakistan.com>. Accessed on 27 April 2007.

national language is Urdu, but English is the official language and is used in big cities, hotels, airports and shopping centres (Fast Facts Pakistan, 2004).⁶¹

According to Wilber, Urdu, which is a blend of several languages, came about in the following way. The Muslim invaders of India spoke Turki and Persian, and at the Mughal court at Dehli these languages became intermixed with Hindi, the local speech of that region. The new language was called Zaban-I-Urdu-I-Moalla, or language of the exalted camp. This name in time was shortened to Urdu, and it came to be written in the Arabic script. In Lahore the Punjabi language is very common because the residents belong to the Punjab Province and they feel free to describe themselves in this language (Encyclopedia Americana 1978:134a-134b).⁶²

Latif clarifies that Punjabi is the mother tongue of 90 percent of the population in all districts. The main written language is Urdu, followed by English.⁶³

Urdu is still very much an institutional language, and Urdu speakers are also conscious of standards for Urdu and make an effort to maintain them. The Urdu language is spoken in Pakistan, Bangladesh, and parts of India, the Middle East and Africa. Urdu is a same language to Hindi but is written in a modified Arabic script. Both are Indo-Aryan languages and are part of the Indo-Iranian family of languages.

Fisher notes that Urdu contains many words of Persian and Arabic origin; Hindi is written in the Devanagari script and Urdu in a Persian Arabic script. Hindi is spoken mainly by Hindus; Urdu is used predominantly by Muslims-in India as well as throughout Pakistan. Punjabi spoken in the Punjab, a region covering parts of north-eastern India and western Pakistan, was the language of the gurus, the founders of the Sikh religion. The sacred teachings of Sikhism are recorded in Punjabi in the Gurmukhi script, which was devised by a Sikh guru. In India, Punjabi is close to the Hindi language; to the west, in Pakistan, Punjabi dialects differ markedly (Encarta CD-ROM, 2002).⁶⁴

⁶¹ Boota, Razia. "Fast Facts: Pakistan." Christian Heritage Works.

⁶² Wilber, D, N. 1978. Ethnic and Linguistic Groups.

⁶³ Latif, S M. 1889. The People.

⁶⁴ Fisher, S G. 2002. Indian Languages.

2.4.2 Education

Lahore is known as the education capital of Pakistan, with more colleges and universities than any other city in the country.⁶⁵ Most of the reputable universities are public, but in recent years there has also been an upsurge in the number of private universities. LUMS, the Lahore University of Management Sciences, is the most renowned business school in Pakistan. The National University of Computer and Emerging Sciences has been in Lahore for a long time and produces quality graduates in Computer Science.⁶⁶ It is also important to note that many Pakistanis 15 years of age or older cannot read and write (male: 59, 8%, female: 30, 6% as estimated in 2003).

Lahore is the headquarters of the Board of Secondary Education. The Punjab Library in the city is one of the best in West Pakistan.

Punjab University is the largest centre of education in Asia. It has a splendid old campus in Old Lahore and a new campus in the quieter environments on the Canal Bank (the old university buildings are still functioning). King Edward Medical College is the country's largest medical institution, founded in 1870. The National College of Arts has separate departments of Architecture, Fine Arts and Design.⁶⁷

The Encyclopedia Americana describes Lahore's educational facilities as follows:

It has many important educational institutions, the chief of which is the University of the Punjab (founded in 1882), which comprises the Hailey College of Commerce, the Law College, the Oriental College, and 47 affiliated colleges (1956). The Punjab library at Lahore, founded in 1884, has over 120 000 volumes and is one of the largest libraries in Asia.⁶⁸

The educational institutions give Lahore prominence amongst the other cities of Pakistan. Students will find the best facilities to study here, no matter what kind of

⁶⁵ For famous institutions, see Appendix 3.

⁶⁶ Lahore encyclopaedia topics. Available at www.reference.com/browse/wiki/Lahore. Accessed on 25 April 2007.

⁶⁷ it's Pakistan – all you need to know. *Culture and Communication*.

⁶⁸ Encyclopedia Americana. 1978. Lahore.

education they require. Lahore provides all kinds of education in different fields of life. The famous educational system brings students from all over Pakistan and around the world to come and study here.

2.5 The Christ Church Lahore

It was bishop C.D. Rocky who prayerfully dedicated the vicarage for pastors on 22 February 1953. After twenty months the same bishop sanctified the church building on 12 October 1954 for 70-80 worshippers. The other name that occurs in the pioneering work is that of Gauhar Masih. He served the church when there was no vicarage or church house. Gauhar Masih visited families and established a small congregation with limited resources. The present church is the fruit of his efforts and ministry.⁶⁹



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The Christ Church Lahore

The Christ Church Lahore is situated in the main city of Lahore Cantt.⁷¹ For efficient administration the diocese⁷² is divided into three administrative districts, Lahore,

⁶⁹ Available at http://www.dioceseofraiwind.org/plisting_cclhrcantt.html. Accessed on 14 March 2007.

⁷⁰ Available at http://www.diocesseofraiwind.org/plisting_cclhrcantt.html. Accessed on 14 March 2007.

⁷¹ The word "Cantt" describes a military area in the main city of Lahore.

⁷² The diocese predominantly comprises people working as unskilled labourers, farmers, construction workers and brick kiln workers. In the larger and more metropolitan areas of the diocese, many of the members are well educated and serve in management-level positions of employment. However, in many of the rural areas, there are many people who can neither read nor write. For the last 20 years the diocese has been looking after the educational needs of children irrespective of the community the child belongs to. Through the years its service has grown from a few schools in the villages around Lahore and Raiwind, to a total number of sixteen. These schools are located in urban, semi-urban and rural areas of Lahore and Raiwind.

Raiwind and Kahna respectively (it is a remnant of the old Methodist system). The total population of the diocese is approximately 4 million.⁷³

Samuel Robert Azariah (who was a priest in the Diocese of Karachi from 1978-1987) was elected as the second Bishop of Raiwind in June 1987. He was consecrated and enthroned on 19 July 1987 and still is the Bishop of the Diocese.⁷⁴

The Diocese of Raiwind was established in 1980, after a decision of the synod of the Church of Pakistan to create four dioceses in addition to the ones announced in 1970.⁷⁵

The old dioceses were Karachi, Multan, Lahore and Sialkot. The new dioceses created in 1980 were Hyderabad, Raiwind, Faisalabad and Peshawar. Michael Nazir Ali was elected as the first Bishop of Raiwind in 1984, (almost four years after the creation of the diocese). He served the diocese till 1986, when he resigned for personal reasons.⁷⁶

The Diocese of Raiwind within its episcopal jurisdiction comprises the former United Methodist mission areas and is predominantly rural and semi-urban. The Central Diocesan Office in Lahore is based at Warris Road, from where the diocesan jurisdiction begins. The diocese stretches from Warris Road to almost 65 miles south of Lahore. The last pastoral congregation is Chak 18, in the area of Changa Manga (a jungle).⁷⁷

According to the Wilson Waqar, current pastor of the Christ Church Lahore, the church is growing. The church is a group of believers who are called out from the world for the world. The church is the body of Christ and the answer of God's redemptive plan for the world through His Son Jesus Christ. He is the Head of the church. The head and the body are joined together need each other. The function of the body is to obey the head. The brain dictates actions and healthy bodies respond.

⁷³ Available at http://www.dioceseofraiwind.org/plisting_cclhrcantt.html. Accessed on 14 March 2007.

⁷⁴ Available at http://www.dioceseofraiwind.org/plisting_cclhrcantt.html. Accessed on 14 March 2007.

⁷⁵ Available at http://www.dioceseofraiwind.org/plisting_cclhrcantt.html. Accessed on 14 March 2007.

⁷⁶ Available at http://www.dioceseofraiwind.org/plisting_cclhrcantt.html. Accessed on 14 March 2007

⁷⁷ Available at http://www.dioceseofraiwind.org/plisting_cclhrcantt.html. Accessed on 14 March 2007.

All members of the body should work harmoniously with the others. They should never be jealous or envious of another member's accomplishment. The body needs nourishment; similarly Christians need the Bread of Life to keep alive in Christ. As members of the body need exercise so Christians need to give witness to others.

Samuel Robert Azariah, Bishop of the Diocese of Raiwind once said, "The church exists because the Christ exists." This is also true of the Christ Church in Lahore Cantt⁷⁸ with its valuable highlights⁷⁹ of the past. There are more than 200 registered members in the church but church attendance varies from 75 to 100 members at the Sunday service.

There are a total of seven male members and one female that come to the youth meetings. All information related to the youth will be discussed in detail in Chapter 7, under the heading "Qualitative Research".

Pictures: The following pictures show the church choir practice.⁸⁰



Youth members of Christ Church Lahore Cantt choir practice

⁷⁸ Available at http://www.dioceseofraiwind.org/plisting_cclhrcantt.html. Accessed on 14 March 2007.

⁷⁹ For highlight of the Christ Church, See appendix 4.

⁸⁰ Available at http://www.dioceseofraiwind.org/plisting_cclhrcantt.html. Accessed on 14 March 2007.

2.6 The youth of Lahore

2.6.1 Culture

The general culture⁸¹ of the young people is not much different from the culture of the main city of Lahore. The young people like programmes, outings, and parties. They like to spend time with other young people.

Lahore is the cultural, intellectual and artistic centre of the nation. Its faded elegance, busy streets and bazaars, and wide variety of Islamic and British architecture make it a city full of atmosphere, contrast and surprise.

The warm and receptive people of Lahore are known for their hospitality. This is a city of vivid differences, of haunting nuances; where bustling bazaars, frenetic streets, glorious fading elegance, British architecture and echoing atmosphere of city's many mosques merge together into a history that is both dramatic and fascinating. Lahore is the country's undisputed centre of cultural life. When asked to define the particular charm of their city, Lahoris are apt to shrug and respond with a laconic, "Lahore is Lahore". Being the center of cultural and literary activities it may rightly be called the cultural capital of Pakistan.

2.6.2 Betrothals and Marriages⁸²

Betrothal always precedes a marriage. The proposal is initiated by the near relatives of the boy or girl and the women of both sides take a leading part in finalizing the proposal. The wedding may take place at any time after the betrothal. Marriage between the same sections of a tribe or caste is customary. But inter-marriage between people of different tribes and castes in cities and towns is becoming more frequent.⁸³

The usual age of marriage for boys is 20 to 30 years and for girls from 18 to 25 years. On the wedding day the relatives and friends of the boy assemble and

⁸¹ Available at <http://www.cairns-lahore.org/lahore.asp>. Accessed on 15 March 2007.

⁸² Available at <http://www.cairns-lahore.org/lahore.asp>. Accessed on 15 March 2007..

⁸³ Available at <http://www.cairns-lahore.org/lahore.asp>. Accessed on 15 March 2007..

proceed to the girl's house. The marriage procession is generally headed by a musical band.⁸⁴

A marriage party is received by the relatives and friends of the girl's parents. The party is then entertained. Thereafter the Nikah⁸⁵ ceremony is performed by the Nikah registrar and a feast is given to the party. Alms are distributed to beggars and poor people.

The party then returns to the house of the bridegroom with the bride in a car. She stays for a couple of days and then returns to her father's house. The final bringing home of the bride is called Muklawa.⁸⁶ The dowry in the form of ornaments, clothing and furniture is given to the girl by her parents.

2.6.3 Food

The staple food of the city people is wheat, rice and pulses. Meat is frequently enjoyed, especially in the cities. Pulses and vegetables are quite common items of diet. The chief meals are taken just before midday and in the evening soon after sunset. But the city folk generally have three meals, one early in the morning, the other at midday and the third after sunset.

The ordinary food of villager people is roti made from flour of wheat, grams, barley, maize or jawar. The morning meal is usually eaten with skimmed yoghurt or curd mixed with water known as lassi. The special dish for guests in rural areas consists of halwa (a sweet dish made of flour, sugar and different dry fruits), chicken, mutton or sometimes beef.

In urban areas, pulao is much appreciated (a popular way to cook rice. It is very delicious and different kinds of meat can be used, such as beef, mutton and chicken, and with different spices). Zarda is another dish that people love to eat in both cities and villages (a way to prepare sweet rice. The main ingredients are rice, sugar,

⁸⁴ Available at <http://www.cairns-lahore.org/lahore.asp>. Accessed on 15 March 2007..

⁸⁵ The word "Nikah" defines to sign in the marriage register by the consent of the couples that they accept each other as husband and wife.

⁸⁶ "Muklawa" The final bringing home of the bride from her parents' home. The bride's parents arrange a feast and after that the groom brings his wife to his home.

yellow food colour and dry fruits). Buriyani (made with rice and cooked with different meats such as chicken, mutton and beef, and vegetables) and qorma (very popular at weddings and parties. It is meat, beef, chicken, mutton cooked with spices and a rich gravy) are also served. Tea is almost universally popular in cities and regularly enjoyed at breakfast and in the evening. Villagers also drink tea, especially after a meal.

2.6.4 Dress and ornaments

In urban areas semi-Western dress is worn by educated people while indigenous dress is worn at home. The local dress consists of the kurta (a long shirt made of different materials and colours) and shalwar (a type of pants to wear with kurta). Achkan and sherwani are very old formal ways dress and usually worn to weddings and parties. This type of dress is not common in modern Lahore. The women's clothes are generally more colourful. The important items of women's clothing are shalwar kamiz (a very common dress in Lahore and in many parts of Pakistan. It consists of a shirt and pants of different materials and styles) and *dopatta* or *chaddar*. In the Islamic culture it is necessary for all women (Christian and Muslims) to wear *dopatta* in public to cover the head and the upper part of the body. The sari (a long colourful clothing) is only worn by women of the upper classes in cities on formal occasions. Shoes are worn by those living in the city while womenfolk wear sandals and slippers.

Women usually like wearing ornaments. It is part of their daily wear. At weddings, parties and outside their homes one will seldom see a woman who is not properly dressed or not wearing jewellery or different kinds of ornaments.

Young people (boys and girls) like to be well dressed. Generally speaking, the culture in Lahore and in Pakistan is changing slowly. The researcher noticed that the girls and ladies are starting to wear pants in the city of Lahore. This was not acceptable a few years ago. This way of dressing is still not common in certain areas, especially where the joint family system prevails.⁸⁷ In some offices and

⁸⁷ In a joint family all members of a family live together. This is a common way of living in Lahore and Pakistan.

companies the women have to wear pants and shirts and are not allowed to cover their heads.

In the Christian environment, especially at church meetings, the young girls and women must wear a head covering and must be properly dressed.

2.6.5 Births

Generally, in both Christian and Muslim houses, the birth of a male child is considered an occasion of great rejoicing and is followed by the distribution of sweets to friends and relatives who come to offer congratulations to the parents. In a Muslim home, soon after the birth of a child, the *mullah* (a Muslim priest, who is usually the leader of a mosque in the area) or an elderly male member of the family recites Azan (call for Muslim prayer) into the ears of the child. Money is also given to the poor people or village artisans on the birth of a male child at the time of the circumcision ceremony, which is performed either soon after the birth or, less commonly, after a few years. Circumcision is performed by a barber in the villages and generally by a surgeon in towns and cities. *Aqiqah* (the first birthday of a child that is celebrated with a feast and many guests are invited to join the birthday party) ceremony is performed both for a boy and for a girl. One goat is sacrificed in the case of a girl and two in the case of a boy.

In Christian homes the birth of a male child⁸⁸ is considered a blessing and an honour for a family. Soon after the birth of a male child, the parents or the elders of the family arrange for a pastor or a priest to bless the child and the family. It is followed by the distribution of sweets to friends and relatives. Circumcision is performed by a village barber or by a doctor in the city. It usually happens in the first ten days after the birth.

⁸⁸ In a Muslim country like Pakistan, the value of the male is more than of a woman. It is sad even in a nominal Christian home; this system almost works the same. At the time of a male birth, the parents celebrate and whole family enjoy feast. On the contrary with a female birth, seldom a person sees a celebration. In Lahore and around Pakistan the women are not recognized as valuable as of man.

2.6.6 Deaths

In Muslim homes, on the death of a person, neighbours, relatives and friends assemble at the house of the deceased to console the bereaved family. Just after the death, the face of the deceased is turned towards the *Ka'aba* (a big 'Black Stone', a holy place for Muslims, situated in Mecca in Saudi Arabia. Muslims around the world offer their prayers by facing towards this shrine) and the dead body is kept in a proper posture. The corpse is bathed and wrapped in a new cotton sheet. Incense, which gives fragrance, and rose water are sprinkled over the body, which is placed on a charpai (a cot, a common way to sit in the country) and those present have a last look. The dead body, accompanied by the mourners, is then carried to the graveyard where Namaz-e-Janaza (the funeral prayers) is offered before it is lowered into the grave.⁸⁹

The death is mourned for three days, the women-folk mourn with great vehemence. On the 40th day, called Chaliswan, meals are served to friends, relatives and the poor.

In the Christian context the dead are buried. Immediately after death, the local church authorities are informed of the occurrence and bells start tolling in the church. The dead body is washed and then dressed in the best available garments, carried to the church and placed there for viewing. The mourners then go past the body and either sprinkle scent or place flower wreaths on the dead body. The service for the dead is held in the church where verses from the Bible are recited and a brief sermon delivered. The body is then taken to the graveyard and interred.

Hindus, Buddhists and Jain burn their dead. A funeral procession often departs from the house of the deceased led by musicians. The body is taken to a nearby temple, if available in the vicinity, where mantra-chanting priests lead the prayer. The body is then taken to *Ghaat* (The burning place), where it is placed under a pile of dried wood and burnt. Rich Hindus still use *ghee* (oil) and sandalwood to burn their dead.

⁸⁹ Available at <http://www.cairns-lahore.org/lahore.asp>. Accessed on 19 March 2007.

After the body is completely burnt, the ashes are collected and thrown in a river or tossed to the winds.⁹⁰

Chapter 2 explored Lahore, Pakistan with its key factors. The chapter discussed the country of Pakistan, Punjab, a province of Pakistan, and the city of Lahore with its historical and modern perspectives.

The headings People and Population, History and Culture, and Language and Education contributed to understanding the city of Lahore. The chapter also has discussed the Christ Church Lahore with regard to church formation, youth introduction, youth in general, culture, betrothal and marriages, food, dress and ornaments, and births and deaths.

The main purpose of this chapter was to investigate the city of Lahore, Pakistan, where the youth ministry is undertaken. The youth of Christ Church face different challenges with regard to religion, culture, education, activities, programmes, needs and ways of operation; these will be discussed in detail in Chapter 7 under the heading, Qualitative Research.

Chapter 3 is entitled “Youth Ministry”. This chapter will deal with elements such as the origin of the youth ministry, the theological understanding of the youth ministry, psychological factors, the researcher’s personal comments, church and youth, the goal of youth ministry and the basic needs of the youth, along with the valuable insights of different scholars.

⁹⁰ Available at <http://www.cairns-lahore.org/lahore.asp>. Accessed on 15 March 2007.

CHAPTER THREE

Youth Ministry

The researcher intends to discuss the youth ministry from a Western point of view. Although the history of the youth ministry in the context of Lahore, Pakistan, is not available, the researcher will attempt the contextualization of Lahore, Pakistan, in this chapter.

3.1 Youth/Adolescence: Definition

The researcher will use the terms *youth*, *adolescents*, *adolescence*, *teenagers*, *teen*, *teens*, *young generation*, *young people* and *young person* interchangeably in this chapter and the rest of the thesis when referring to the age group between childhood and adulthood.

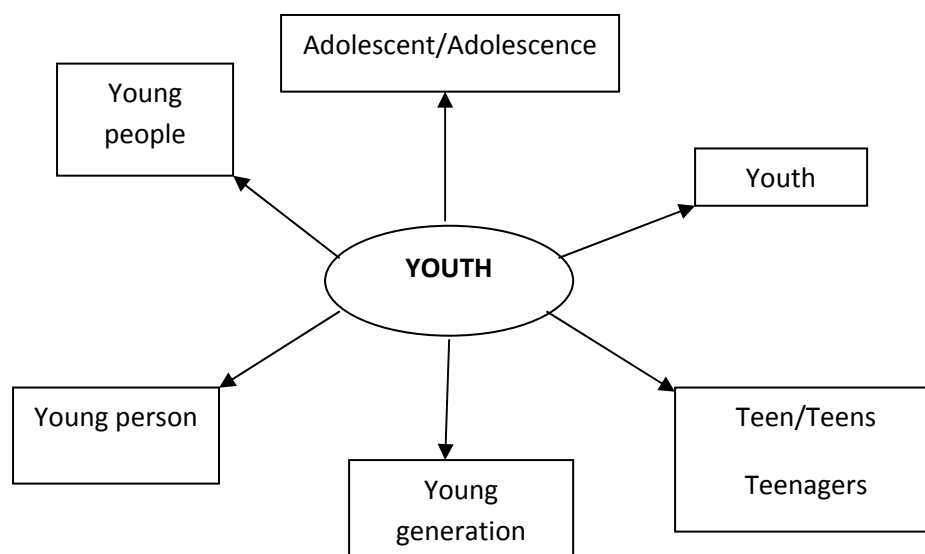


Figure 3.1 – The different terms used for youth

The word “adolescence” is derived from the Latin *adolescere*, which means “to grow into maturity”. It could apply to physiological, psychological or social growth. According to Louw and Edwards (1993:537) adolescence is the developmental stage between childhood and adulthood. As a result of individual and cultural difference,

the age at which adolescence begins varies from between the ages 11 to 13 and the age at which it ends varies from between the age of 17 and 21.

Olivier (1996:5) maintains that adolescence represents a phase of life which entails dramatic changes for the youth and is characterised by challenges, preparation, experimentation, confusion, frustration and adjustments. Gouws and Kruger (1994:2) explain that adolescence is a period of great physical, social, emotional, physiological and psychological changes when a person is neither a child nor an adult. This period can be defined as a search for identity.

McDevitt and Ormrod (2004:21) explain that at this age the adolescents experience physical changes. Boys and girls often experience it as puzzling, disconcerting events. Adolescents sometimes look and feel awkward and hormonal changes can lead to unpredictable mood swings. Thompson states that youth is associated with the notion of adolescence and with stages of development linked to puberty (1992:176).

Youth is defined by Webster's New World Dictionary (2004) as the time of life when one is young, especially:

- a period between childhood and maturity, and
- the early period of existence, growth or development.

Cardwell (1996:3) describes adolescence as "the period between puberty and adulthood".

McDevitt and Ormrod (2004:107-178) note the following characteristics of adolescents:

- period of rapid growth
- beginning of puberty
- ravenous appetites
- increasing sexual activity
- some risk-taking behaviour (for example drinking alcohol, taking illegal drugs, engaging in unprotected sexual contact, driving under the influence of drugs or alcohol)

- emerging ability to reason about anything
- ability to perform many tasks in an adult like manner
- increasing self-regulatory learning strategies
- wrestling with identity issues: Who am I? What do I believe?

It is evident from the above definitions that

- the concept of adolescence is not as old as mankind – it developed through time
- culture plays an important role in the process of adolescence
- the way of thinking changes and they explore their world
- sexual characteristics start to develop.

Culture probably makes a difference. Some cultures frequently explain people's behaviours in terms of their state of mind; others are more likely to interpret behaviours in terms of situational circumstances, without reference to people's thoughts or feelings (Lillard 1999:57-61).

In the opinion of the researcher, the adolescents' ability to interact effectively in their social world depends not only on their understanding of the people around them but also on their understanding of society more generally.

The targets of this study are adolescents between the age of 12 and 20+. Youth ministry has evolved much over the years and has remained a priority for many churches. There is no doubt that this ministry remains the focus for all people in the church.

The Bible is filled with young people who were both called by God and grew in grace. Tradition says Mary the mother of Jesus was a teenager when she was called by God to bear the Saviour of the world in her womb. Jesus was twelve years old when the Gospel writers report Him sitting at the feet of the teachers in the temple (Lk 2:41-50). The Old Testament gives accounts of God calling youths such as David (1 Sm 16:13) and Saul (1 Sm 10:1)-kings of Israel; and Samuel (1 Sm 2:18-3:21)-

prophet over Israel. Scriptural evidence suggests God's interest in developing leadership among the youth. In this understanding Jones believes that "youth ministry has morphed from a fringe occupation to a 'must-have' for any church that wants to influence its community" (Jones 2003:13).

The youth culture is constantly changing, yet the need for Christ to transform the youth remains the same. Young people are currently part of the church as well as future church leaders. The youth of Christ Church in Lahore, Pakistan, do not escape the change. Even today the media give them a lot of new ways to live their lives but their basic need is still the same namely to experience God in their daily lives. Christ Church cannot deny the changes but they need to find ways to keep young people in a living relationship with God.

According to Timothy S. Gibson⁹¹ (2004:7-14) adolescence is a period in which individuals seek to define themselves and to make personal commitments. They are in that stage where they want to explore their world. One facet of life in which teenagers make commitments involves religion, as is evidenced by the fact that religious conversion occurs most frequently during adolescence.

Overall, psychologically and socially, adolescents are typically broken into three categories:

- younger adolescents 11 to 14 years of age
- middle adolescents 15 to 18 years of age
- older adolescents 19 to 22 years of age (Canales 2006:204-232).

3.2 Youth ministry

According to Malan Nel (1999:23) youth ministry is a comprehensive ministry. The ecclesiological premise is that the youth are essentially part of the community of faith or adult group. This given reality plays a crucial role in the definition of the ministry.

⁹¹ Timothy S. Gibson, Ph.D., has served in various ministries to the youth and is currently teaching at the Atlantic Bilingual School in Honduras.

“In biblical times the youth were not viewed as a group detached from their parents and the faith community. In the coming of God to his people (the church) and through them to the world there is Biblically speaking no reference at all to youth as a group separate from or next to the community of faith”.

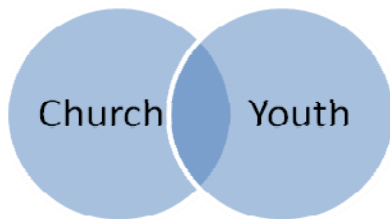


Figure 3.2 – The concept of youth in the early church

The researcher agrees with Nel in his approach to look at the early church and their way of operation. If we looked closely at today, we might be surprised to find that many churches see the youth as separate from the church. This is against Biblical principles. No wonder the youth are lost and we do not know why they do not come to church.

Why a youth ministry? What comes to mind when we hear the word “youth ministry”? For some it may be a group of young people who get together every Friday or Sunday evening and play games and do some activities. For others youth ministry means a group organized by a church pastor to minister to. Some may see the youth as a new generation growing up who will later become part of a church. There are different opinions and ways of thinking about youth today.

It is noticed that many times the members of a church are not aware of the young generation, their calling and their value in the eyes of the Lord. They see them as extras and do not think of them as part of the church.

However, the youth must not be regarded as the church of the future but indeed as the church of today. The question of youth in the church is not just a question of having programmes for training young people in the way we think they should go. We hear people say that youth work is important because young people of today are the leaders of tomorrow, but this is surely the wrong way to look at this matter. We

have to be concerned about young people not because they will be older later, but because they are young now. It is observed that the Christ Church Lahore believes that if it provides good attractive programmes for young people it will solve the problem. They will get what they want and the youth will grow. The researcher wishes to suggest that young people need programmes that will keep them active, and therefore interested in attending youth activities but above all that we need to create an atmosphere where they will meet their Saviour and start to build a relationship with Him.

Schneider and Stevenson indicate one of the factors in the lack of youth development is insufficient parental guidance: that “Beyond high school, young people get lost in a sea of choices that become overwhelming and even paralyzing to some. They do not know where to go. The reason might be because of insufficient parental guidance, by their own report; many students lose their way, no longer able to see avenues for their advancement” (Schneider & Stevenson 1999:200).

In her book *A Tribe Apart*, Patricia Hersch argues that we do not know our children. Her text is a qualitative study of eight adolescents in the town of Reston, Virginia, situated in the outskirts of Washington, D.C. For three years, she lived as best she could inside their lives and hearts to seek a deeper understanding of how they experienced adolescence. She writes: “A clear picture of adolescents, of even our own children, eludes us, not necessarily because they are rebelling, or avoiding or evading us. It is because we aren't there. Not just parents, but any adults” (Hersch 1998:20).

From his studies on church youth and general public youth, Merton Strommen contends: “The gospel shapes positive attitudes and creates a people who stand in marked contrast with a significant number of American youths” (Strommen 2001: 183). Not surprising, then, church ministries and para-church organizations target teenagers as a population upon which they wish to exert influence (Smith *et al.* 2002: 597-612). Strommen and Richard Hardel maintain that the greatest concern of Christian parents and church leaders revolves around whether or not their children will be committed to Jesus Christ and to His service upon graduating from high school (Strommen & Hardel: 2000:18-20).

According to research conducted by George Barna and Peter Brierley, many young people brought up in the church are likely to stop attending at some point in their lives (Gibbs 2000:9). About half of church teenagers end their affiliation with the church sometime after high school graduation. The findings of Marjorie Gunnoe and Kristen Moore as well as Thomas O'Connor *et al.* suggest church disaffiliation occurs most frequently during the teenage years (Gunnoe & Moore 2002; O'Connor *et al.* 2002: 613-622). "Today more than half of the youth who attended church as children have disappeared from church involvement by the time they are seventeen" (Dean & Foster 1998:31).

The question must be asked: How can congregations keep the youth connected to the church body upon leaving high school?

A survey on the challenge of youth ministry finds that there are an estimated one billion teenagers (thirteen to nineteen years of age) in the world today, an astonishing 25 percent of the global population (more than half the population of the Second and Third Worlds is under eighteen years of age) (Borgman 1997:3).

In terms of world missions, Borgman (1997:4) notes that young people form the largest, most crucial and most dynamic "unreached people group" in the world. He further explains that in terms of national prosperity, the youth are the work force and leadership of the near future.

Let us note what the evangelical leaders say are the priorities for the next 50 years in youth ministry.

The question was put to 114 leaders from 11 ministry spheres about evangelical priorities for the next 50 years. This is what they said about youth⁹² ministry.

For several years, youth ministry leaders have found their work challenged by their own problem with no name. "There are a lot of people who have had this nagging sense that we are missing the mark somehow," said Mark Oestreicher, president of Youth Specialties. "That kids seem happy and willing to attend, and engaged in our

⁹² For setting goals for youth policy, see appendix 5.

ministries, but five years from now, when they are in college or post-college, they just really are not connecting with real faith, let alone church."⁹³

Sociologists Christian Smith and Melinda Lundquist Denton published a book that named the problem. *Soul Searching: The Religious and Spiritual Lives of American Teenagers* summarized the findings of the National Study of Youth and Religion. Smith and Denton found that religious teens tend to hold a vague group of functionally religious beliefs they termed "moralistic therapeutic deism." Leaders in the field were already re-evaluating current models of youth ministry. "We have treated kids as a separate species, which has had the effect of marginalizing them in church life," said Kenda Creasy Dean, associate professor of youth, church, and culture at Princeton Theological Seminary. The result, she said, is that older teens and young adults may have trouble feeling connected to the larger church.⁹⁴

For Fuller Theological Seminary professor Chap Clark, the greatest challenge is developing "a theology of intergenerational community" that helps a whole church to feel responsible for its youth. Otherwise, he said, churches follow mainstream culture's market-driven vision and, like secular culture, abandon adolescents to raise themselves. Walt Mueller, president of the Pennsylvania-based Centre for Parent-Youth Understanding, said evangelicalism's theology of conversion contributes to the problem: "What we judge as success is a high number of hands that go up when the invitation is issued, or a high number of feet that walk forward".⁹⁵

Solutions involve creating a sense of community for teens, then sharing the premises of faith, said Ginny Olson, co-director of North Park University's Centre for Youth Ministry Studies. And rather than picking up on fads or mimicking trends, said Phil Jackson, pastor of The House, a hip-hop, youth-based church in Chicago, we ought to come up with ideas rooted in the specific needs of the community. Youth leaders will also need to provide opportunities for service and "teaching about the traditions," Dean said. "The more theology you get, and the more you understand about your tradition, the better chance you have of having a sustainable faith language you can

⁹³ Available at <http://www.christianitytoday.com/ct/2006/october/20.74.html>. Accessed on 22 March 2007.

⁹⁴ Available at <http://www.christianitytoday.com/ct/2006/october/20.74.html>. Accessed on 22 March 2007.

⁹⁵ Available at <http://www.christianitytoday.com/ct/2006/october/20.74.html>. Accessed on 22 March 2007.

pass on," Dean said. It's still important for teens to have a place of their own. "You need a place where kids can meet with their peers, and they can grow, and they can hear the gospel in a way that makes sense to them," said Ron Luce, president of Teen Mania. "But you don't want that to be a substitute for being involved in church. The United Nations estimates that in October 1999 the world's population reached 6 billion, with children under the age of 15 constituting one-third of the population in developing countries and nearly half in sub-Saharan Africa."⁹⁶

The above scholars all point to the value of youth ministry. Unfortunately many churches are not very much involved in youth ministry. In fact, what is youth ministry? How does the Bible see young people? How can today's young people be involved in the Christ Church Lahore? How can churches realize the importance of this ministry? The discussion below will give answers to these questions. The study will throw light on the importance of the different aspects of youth ministry.

Youth ministry is not a part-time ministry that a church perceives as being easy to operate. Young people need real attention. They are the church of today. They can be trained to become true witnesses of Jesus Christ. They are as valuable as any adult member. As Brown *et al.* (2002:29) assert: "Parents and communities invest in children and youth by providing for their health, education, and preparation – physical, vocational, and cultural – for a productive adulthood."

Therefore, if youth work is important and cannot be ignored, then we need to know how this great ministry got started. How did the concept of youth ministry come into being and how did people recognize the need to organize youth groups in their churches? For this reason it is important to look at the history of the youth ministry, its different facets of development and how youth work started in the past.

⁹⁶ Available at <http://www.christianitytoday.com/ct/2006/october/20.74.html>. Accessed on 22 March 2007.

3.3 History of the youth ministry

According to Garland and Fortosis (1991:275), in 1881, the Protestant church adopted a model of youth work begun by Theodore Cuyler, who organized a young people's association in his church in Brooklyn, New York, which had three ideals:

- to be co-educational, working with both young men and young women;
- to meet weekly; and
- to have a participative form of government involving the young people themselves in running the ministry.

A brief review of the history of the youth ministry reveals the following:

Through Cuyler's influence, Francis E. Clark of the Williston Congregational Church of Portland, Maine, founded the Young People's Society of Christian Endeavor in 1881. The focus of this society was to bring people into a relationship with God. Today the message is still the same. The main purpose of the youth ministry should be to bring young people into a living relationship with God.

Garland and Fortosis (1991:276) continue that most local churches saw Christian Endeavor as an adjunct or para-church ministry which had little to do with the stated purpose of the church. However, the organization had such a positive impact and was so popular among the young people that some church groups felt threatened by it. Out of the fear of losing all their youth to Christian Endeavor, many Protestant denominations formed their own version of Christian Endeavor as a form of competition.

The period between 1930 and 1945 was characterized by an increasingly wider acceptance of volunteer-led youth groups in the local church. Some steps toward professionalization may have occurred in the work of men like N. C. Harner who attempted to codify the qualities young people themselves desired in adult leaders. Even Harner's work, however, was not pointed toward the professionalization of youth work; rather he was trying to identify the kind of person who would make the most suitable volunteer leader for young people in a church setting. In fact, the

institutional church during this time was still slow to accept education as one of its functions in the lives of congregations (Garland & Fortosis 1991: 275-276).

During the late 1940s and 1950s, the church, after generations of conducting a ministry to young people with volunteers and a great deal of struggle, decided that a more professional approach was called for. The church in America found a great need to take this ministry seriously as the same happened to the Sunday School ministry in the British church in 1780, where this was called "Raikes Ragged School".

Garland and Fortosis (1991:276-281) believed that a combination of societal and ecclesiastical factors merged to inspire this movement.

From 1945 to about 1960, there was a bit of a transition period between lay or volunteer youth work and the development of a professional youth ministry in the church. It was during this time that an increasing number of churches began to acknowledge the importance of quality Biblical education in the church. Strommen (2001:27-37) notes that even in the heyday of denominational youth departments during the 1950s and 1960s, many local churches modelled their youth ministry on the club model pioneered by groups like Young Life and Youth for Christ, not only because this model seemed attractive, but also because adequate training and support for other models were not available.

The term "youth work" or "youth ministry" came into being after the industrial revolution of the nineteenth century. Before this the congregation was a family organization with very few activities for specific age groups. The churches, though, were not the first to recognize this new opportunity. Individuals took the initiative. This happened to such an extent that the great youth movements like the Young Men's Christian Association (YMCA) were typified by an attitude of compassion (Nel 2000:51). "Christian youth movements were a product of the industrial revolution, which took place first in Europe during the late eighteenth century and later in America" (Berkley 1994:403).

Parents feared their young people would forget the values of their heritage. Into this spiritual vacuum stepped a variety of youth ministries and this conviction passed from generation to the next.

Societal and ecclesiastical factors will be discussed below.

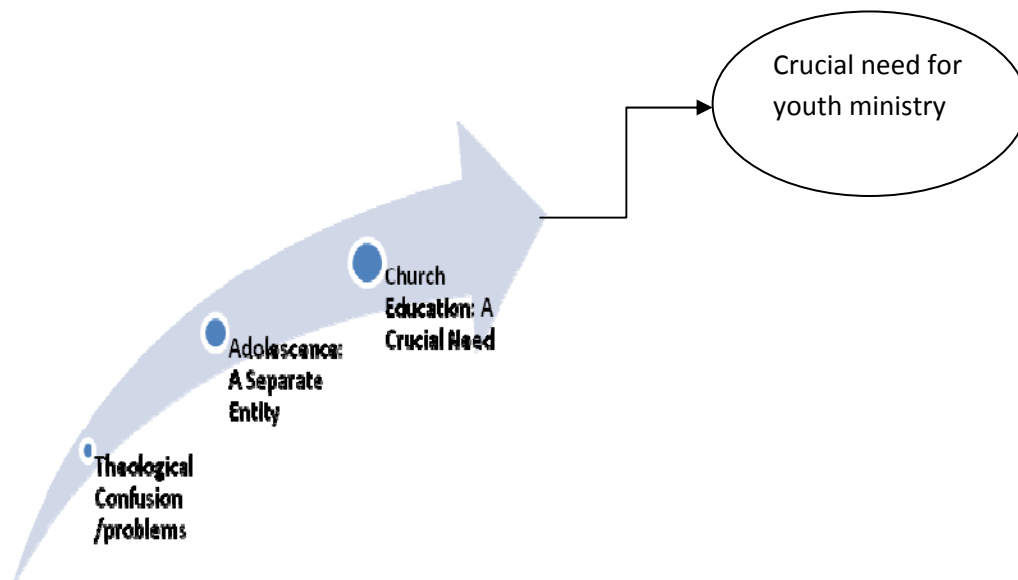


Figure 3.3 – Factors involved in the development of a youth ministry.

3.3.1 Theological confusion/problems

One of the biggest issues was the theological confusion. It is noted that growing theological tensions in American churches beginning as early as the turn of the century were one contributing factor. The theological controversy was centred on two basic issues:

- the nature of Christ
- the authority of Scripture. Conservative Christians held to a traditional view of the Scriptures, but throughout Europe and in the United States theological issues fuelled the debates that divided the church.

This became a powerful motivator to recognise youth ministry as being an important function in the church in order to develop the youth to become the mature Christians of the future.

The theological confusion is still capturing the young generation. They have questions about Christ, His birth, miracles, crucifixion, resurrection and the second coming. Therefore, the Christ Church has a big responsibility toward teens. If the church fails to give them answers, then where will they go? With regard to the youth in the context of Lahore, Pakistan, this issue is very serious. Pakistan is an Islamic country. Every day Christian young people have to encounter Muslims, in their neighbourhoods, schools and in jobs. If the Christ Church cannot provide a solid Christian foundation, then how will they be true witnesses for Christ in this Islamic country? This challenge is the same for churches all over the world.

3.3.2 Adolescence: a separate entity

A second factor pushing the evangelical church into youth ministry was the fact that society in general had admitted that a stage of development called adolescence existed and could be supported by developmental research. In the evangelical church it was even later that the peculiar issues and needs of adolescence were addressed and ministered to as a distinctly separate entity.

The history of youth work reminds us that young people were acknowledged as a separate entity. They found their existence. This pushed the churches to start a youth ministry and to recognize this as a ministry. This factor is important for churches today and also for the Christ Church Lahore to take responsibility to recognize their youth. The church must not ignore their existence and value. It depends more on the pastor and church leaders to care for their young people. It is noticed that if the leaders of a church are not interested in these young lives, they will lose the talents of the young people. Furthermore, it will be difficult for a young person to serve in the church and to grow spiritually.

3.3.3 Church education: a crucial need

During the late 1950s Christian educators claimed that 80 percent of young Sunday school attendees were leaving Sunday School behind when they reached the teenage years. In *Christianity Today*, of 29 February 1960 the editor declared that

"the time has come for a reappraisal of the youth problem in relation to the educational life of the church."

Some corrective measures to be taken according to the editorial were:

- better quality youth curriculum materials
- the utilization of better techniques of group dynamics
- an active recreational program
- greater intimacy between youth leaders and teens.

Interestingly, the article also encouraged churches across the board to hire a youth director, who should be a full-time member of the church staff and should have the educational background and native qualities of youth leadership.

Clearly, these articles and editorials were an attempt to encourage local churches to start a youth ministry in their churches. The idea behind this was "we are losing our young people in large numbers; we had better do something drastic to keep them!"

In the context of the youth ministry in Lahore, the above three factors also play an important role. It has been recognized and admitted by different churches in Lahore that the youth need special attention. They are facing different issues and challenges. To acknowledge them as leaders of tomorrow, the church has to provide a solid Biblically based theology, and a church education to build their character and identity in Christ.

According to Keely (2006:421) the spiritual life of the congregation is the heart of religious education. Every church must recognize the importance of church education. Educators know the importance of teaching. Church education is crucial for the youth. They need a firm foundation to live a Christian life and to witness for Christ. This education will help them to remain standing against any false teaching or heresy.

Charles Foster identified several reasons why our children do not retain what lessons they do learn through Christian education: "A lack of interinstitutional

support, the scarcity of intergenerational encouragement, a noticeable decline in congregational conversation patterns reinforcing Christian education, information overload, and an inattention to diversity” (Foster 2000:90-94).

Rawls (2007:93) adds that in order to take seriously the notion that the entire church bears the responsibility for Christian education, “we shall need intergenerational dialogue, patterns of conversation reinforcing the content of Christian education, and an approach that is diverse in terms of content, people, and methodology”. Rawls (2007:94) continues, stating that between the children's soccer practices and other social and economic engagements, parents find themselves stressed. It is therefore understandable that people expect the church to fulfil a role (Christian education) that they themselves do not have the time, energy and sometimes the inclination to perform.

It is noticed that today parents do not have time to look after their children’s Christian walk with God. In Western society, where husband and wife both work, they do not have time to sit with their children and to talk about God or to read a passage from the Bible. This problem is also growing in Lahore. Some parents are so busy in their jobs that when they come home in the evening, they are so tired that they sit in front of the television to relax. They do not find time to talk to their children or to pray together as a family. In Lahore these families are facing huge problems when they find that their children are not going to church and are not living a Christian life. Some parents believe it is the responsibility of the church to bring their children into a relationship with God. They place the burden on the church and the pastor. It then becomes the church’s responsibility to look after that young person and lead him/her to Christ.

The researcher suggests that parents and the church must work hand in hand in the spiritual growth of a child. It is not just the church’s responsibility to take care of the young generation; parents must participate in the spiritual growth of their children.

The following discussion will throw light on the theological justification of youth ministry. In the context of the youth ministry in Lahore, the youth need to understand

Biblical theology that would help them to be true Christians and witnesses for the Lord Jesus Christ.

3.4 Youth ministry: a Biblical/theological justification

3.4.1 Theology of youth ministry

Why is a theology of youth ministry important? In the opinion of the researcher, all our thinking and action should begin with God. Because young people are highly relational, the doctrine of the Incarnation is critical for an effective youth ministry. To study the Incarnated Son of God is to learn about good relationships and how to relate. A relevant youth ministry must copy the style of Jesus Christ and the way He ministered to others.

Young people and children are valuable in the eyes of our Lord. Jesus made this point clear on several occasions. He loved children and did not ignore their existence. Jesus declared: "Let the little children come to me, and do not hinder them, for the Kingdom of God belongs to such as these" (Mk 10:14b NIV). His strong statement that anyone who leads a child astray, will be punished (Mk 9:42) explains God's purpose and plans for the young generation. In agreement with this Borgman (1997:2) points out that God is the Creator of all lives. God watches over the development of these lives and cares about their future...we cannot separate children and youth from the teaching of the Bible; God placed in young people's hearts the powerful need for relationships, justice and wisdom to know the truth.

Youth ministry with theology in mind teaches us to think about today's world, the youth and cultures from God's perspective. Theology is not practised in a vacuum. It is an interpretation of God's Word and will in a particular time and place, a specific culture and human situation. Theology draws not only (and primarily) on Scripture, but also on human thought, social science, our experience and the illumination of the Holy Spirit.

The Bible tells how God used young people to fulfil His purposes and plans. We know that Joseph was a teenager (17 years of age) when his story began as a dreamer and as a misunderstood sibling sold into slavery (Gn 37:2a, 28). Isaac may

have been 11-14 years of age when he climbed upon the altar according to his father's firm command (Gn 22:9). Joshua was a young person when Moses chose him as his aide (Dt 31:7-8; 34:9). We read that David was a mere boy when he defeated Goliath and attracted the attention of the king (1 Sm:17:50). Daniel and his friends were probably teenagers when they were led into captivity. We can imagine them as young men, quite possibly in their late teens, as they stood strong for *Yahweh* before the great ruler of awesome Babylon (Dn: 1-6).

Ruth was still a young woman when she became a widow and followed Naomi (Ruth 1:16-17). Esther may well have been a teen when she won a "beauty contest" and found herself in a pagan harem (Es 2:17). Mary herself was a mere youth when the angel appeared to her with unprecedented news of her beatitude (Lk 1:26-33). A critical character in the story of Naaman (in 2 Kings 5) is an unnamed slave girl. She had been taken captive by the Syrians and lost everything but her faith in God. To be useful to the mistress of a great house and be called "a young girl" makes us think of her at the age of about 13. Paul's advice to Timothy is a divine injunction that a person should not be despised for youthfulness (1 Tm 4:11-12).

Pastors, Sunday School teachers and parents will all do well to reflect upon the place of children and youth in the Holy Scriptures as well as in society. But for youth ministers especially important to go further to consider a theology of this critical ministry. Theology is a systematic expression of God's Word in a particular time and space. Thus theology always involves exegesis or interpretation of the *Word*, of the *world*, and of the *self* (Borgman 1997:35).

From the above it is clear that God is interested in young people. But the researcher has found that the youth in Lahore and in general today sometimes do not understand God's plans for their lives. They are lacking in theology. The researcher's interview⁹⁷ with young people in Christ Church Lahore made him think how little our young people know about God and the truths of the Bible. Some believe more in the New Testament than the Old Testament. They have various wrong concepts and ideas that must be corrected and must be taught according to the Word of God. As Seely (2006:331) points out that, for decades, careful research continually reveals

⁹⁷ The researcher's interviews with the youth of Christ Church Lahore will be discussed in detail in chapter 7.

the lack of knowledge of God's Word among adolescents. Seely (2006:331-346) continues and says because teenagers today reveal a lack of understanding of the Bible, the theological words we use must be taught in a Biblical manner, and our youth leaders, both volunteer and professional, must be on the same page theologically, a vital dimension of leader selection and continuing education. Youth leaders not only need to have a Biblical theology, they must also be able and willing to help others to understand and to articulate that theology.

Teenagers today are unaware of the Biblical terms that inform us of God and His plan of redemption, and even those who are Christians are unable to adequately explain their relationship to God in Christ.

In his recent report on the National Study of Youth and Religion, the largest study of this subject ever undertaken, Christian Smith writes of his team's astonishment about the need for theology in youth ministry and for helpful applications of theology to youth ministry as follows: "If the church fails to offer a theological alternative to secular views of passion, Christian 'youth programs' cannot significantly relieve young people who are in distress. In fact, they may actually contribute to adolescents' sense of fragmentation by reinforcing cultural views of passion that contradict the unifying Passion of the cross" (Smith 2003:17-30).

With the little time that we have our young people in the church and with the shrinking of their Bible knowledge, we must concentrate on teaching the Word and theology when people assemble for worship and learning opportunities. Moreover, the youth themselves most want what the Bible has to offer: the truth about who God is, who we are, how we can connect with him, and how we fit into His plans, including our purpose in life, the very questions theology answers best. Thus, in our youth ministry, we need to see our primary task as acquainting the young people with these helpful systematic answers from the Bible to their questions rather than entertaining them (Seely 2006:331-346). As Nel concludes it aptly that "All members of the faith community are being called to a level of theological (biblical) literacy. The responsibility of leadership is to lead them to such literacy" (Nel 2005:9).

Further, Malan Nel (1999:23) gives a Biblical view of the literacy that youth should acquire:

- The relational covenantal nature of the work of the Triune God.
- The ecclesiological nature of the coming of God to his people (the church) and to his world.
- The hermeneutical function of the nature family and of the larger family of God.
- The agogical function of the body of believers in the becoming of children and in fact of the whole body of Christ.
- The teleological dimension of the Kingdom come and coming.

Nel continues (1999:23-24) that youth ministry is an inclusive and comprehensive congregational coming of Christ through all modes of ministry. Youth ministry is the meditation of the coming of Christ through His Word and the ministry of the people. They constitute part of the whole; being young does not make them less important. Their needs may be differentiated and they may need ministry to be addressed in a more focussed manner, but their needs are not fewer. Nel clarifies the definition of youth in terms of their needs as follows: “The youth, however, are in need of the *kerugma* (preaching); they are in need of *paraklesis* (pastoral care); the *leitourgia* (worship), *koinonia* (fellowship of believers); the *diakonia* (diaconate); the *kybernesis* (administration) and the *marturia* (mission)” (Nel 1999:35).

Youth ministry especially should be grounded in the love of the Father, the gracious intervention and relationship of the Son, and the healing and enabling of the Holy Spirit. We need to consider how these theological principles apply to the actual ministry.

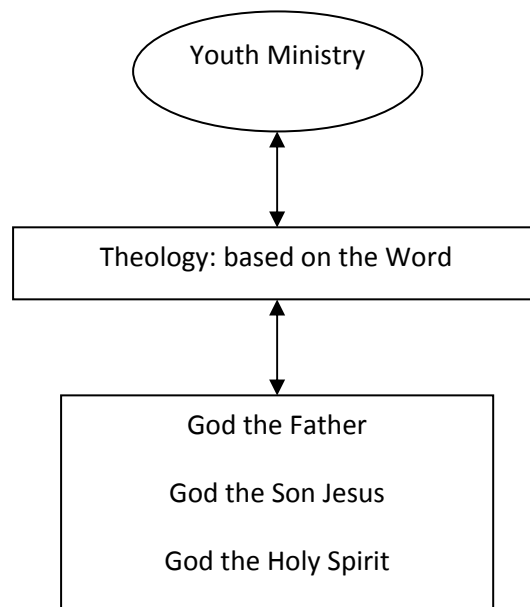


Figure 3.4 – The foundation of Christianity is to believe in the triune God, incorporated with God’s Word: a true basis of a youth ministry.

However, the researcher shares the sentiment that youth ministry is crucial and that God is interested in the young generation. If God cares for them, then how can anyone ignore or neglect this ministry in the church? The next section will discuss the place of the youth in the church today. It is valuable to recognize youth ministry in the local church.

3.5 Church and the youth

Where do the youth fit in the church? What is the place of a young person in a congregation? Will I be accepted as a part of the church; will I be recognized; will I be welcomed in the church? These are some of the questions that may worry young people when they come to a church.

What is the church? The church is the body of Christ and the answer of God’s redemptive plan for the world through His Son Jesus Christ. Jesus Christ is the Head of the church. The church is a community of people who owe their existence, their corporate distinctness from other communities to one thing only – the call of God.

Christ and His body can be understood like this: the head and the body are joined together. The function of the body is to obey the head. The brain dictates actions and

healthy bodies respond. All members of the body should work together harmoniously.

They should never be jealous or envious of another member's accomplishment. The body needs nourishment, just as Christians need the Bread of Life to stay alive in Christ. Just as members of the body need exercise, so Christians need to give witness to others.

Let us examine the definition of the word church:

The English word "church" is derived from the Greek adjective *kyriaskos* as used in such phrases as *kyriakon doma* or *kyriake oikia*, meaning the Lord's house. It means a Christian place of worship, a place where believers can come together to worship God. Church, in the New Testament, however, is given by the Greek word, *ekklesia*, which mostly designates a local congregation of Christians and never a building. Clowney (1995:30) explains: "The term *ekklesia* is the Greek Old Testament translation of the Hebrew word *qahal*, and it describes an assembly". Matthew uses *ekklesia* in reporting Jesus' statement to Simon Peter: "And I tell you that you are Peter, and on this rock I will build my church [*ekklesia*] and the gates of Hades will not overcome it" (Mt 16:18 NIV).

The church is also defined as the sheepfold, the flock, the family of God, the field, the temple, the Jerusalem on high, the Israel of God, salt of the earth, light of the world, leaven in the dough, column of truth, fullness of Christ and the body of Christ (Tavard 1992:83).

3.5.1 Local and universal church

Just as the church is both visible and invisible, so is the visible church both local and universal. The invisible aspect of the church determines its earthly form. As the author of Hebrews tells us, in worship we gather with the joyful assembly of the saints and the angels where Jesus is in glory (Heb 12:22-24) (Clowney 1995:111).

Standish (2005:7) reminds us that a blessed church is spiritually vibrant, with "a transforming sense of God's presence, and an expectant sense of God's power in our midst".

3.5.1.1 Jesus' declaration

Jesus said: "*and on this rock I will build my church*" (Mt 16:18 NIV).

The rock on which Jesus would build His church has been identified as Jesus Himself, His work of salvation by dying for us on the cross.

The rock refers to Peter as the leader of the church, (for his function, not necessarily his character). Just as Peter had revealed the true identity of Christ, so Jesus revealed Peter's identity and role. He was the first great leader in the church at Jerusalem.

Later, Peter reminds Christians that they are the church built on the foundation of apostles and prophets, with Jesus Christ as the cornerstone (1 Pt 2:4-7). All believers are joined into this church by faith in Jesus Christ as Saviour.

3.5.1.2 Universal church

The church is not the sum or composite of the individual local groups, instead the whole is found in each place. In other words, a universal church is the sum of all believers, including young people, on the earth and in heaven. Only the relationship between Christ and the church can fully express both authority and obedience. For God has not called the church to be an institution, He has ordained her to be the body of Christ.

The church is the body of Christ, while Christ is the Head of the church. The relationships of parents and children, masters and servants, and even husbands and wives may all be served, but the physical head and its body are inseparable, they are forever one. In like manner, Christ and the church can never be separated.

God has provided that the head and the body should share life and one nature. It is therefore more natural for the body to obey the head; indeed, in such a relationship

disobedience would be strange. For example, it is normal for the arm to be raised at the instruction of the head; should the arm fail to respond, something would be wrong.

The church is the community of all true believers, including the youth, for all time. Paul says: “Christ loved the church and gave himself up for her” (Eph 5:25). Here the term “the church” is used to indicate all those for whom Christ died to redeem (Grudem 1994:853). According to Tavard (1992:104), the church is universal. All believers belong to this church, the body of Christ...the gospel is to be preached and has already been preached...this sense is grounded in the Scriptural injunction, “Go, make disciples of all nations” (Mt 28:19).

3.5.1.3 Local church

What is the local church? How can we identify this church? The local church is part of one universal church. These are the disciples of Christ who come together in one geographic locality; it can be any place or any building. This body of believers has a special mandate to seek functional unity with other believers, under the authority of the Holy Spirit where He leads them, and can work locally, nationally or internationally. Jesus is building His church (body) and bringing all people in this body. As Cosgrove and Hatfield identified that the local church can be defined as a “family”, a people of God who have joined together. They share common goals and they all work in line with God’s Word (Cosgrove & Hatfield 1994:14).

Paul’s letter to the Ephesians defines the church. Paul saw the local church as an organism, which should continually grow in the missional expression of its essential nature in the world. The church is the first fruit of all creation, the realm where the reconciliation of the world is proceeding in obedience to the authority of the Head of the body. This body is not yet fully “built up”, but it is growing, is being knit together, is being built up, wherever the “old nature” of hostility is being replaced by the “new nature” of love (Eph 4:1-32).

It is in Christ that individual believers find their place in this structure which is rising as the spiritual tabernacle. This thought is very similar to that in 1 Peter 2:4 here

believers, by coming to Christ, the living cornerstone, and taking their places in relation to Him, are building up a spiritual house. Ephesians 2:19-22 reveals that the church is pre-eminently a scriptural organization. It is founded upon the two pillars of the prophets and apostles (Eph 2:20). Jesus Christ is the cornerstone, without whom the entire edifice crumbles. The final product is a temple to worship God. He fills this sanctuary with His Spirit as glory filled Israel's temple (Eph 2:22).

The Bible is clear on the cement that binds the Christian community together as a body. That cement is love. God binds Christians together in a supernatural unity; individually we are members of Christ, together we are His body (1 Cor 12:27). It is clear that as the body is one to which we all belong, and as the Spirit is one of whom we have all partaken, we enjoy a common status and privilege.

Unfortunately the churches today see young people as separate from the large body of Christ. Gibson (2004:7-14) observes that large and small congregations alike often construct paradigms that isolate young people to do their "own thing". This mentality derives from the notion that peers attract peers to youth groups and the church. The best way to excite the youth and their friends is to conduct a ministry that consists of fun, peer-related activities. Students want to come where other students are, so the church adopts a programme that consists of youth worship, youth messages and youth activities.

The observation of the researcher is that the youth in Christ Church Lahore is isolated. This isolation produces behavioural disorder and social pathology among young people, largely as a result of family disorganization and a lack of meaningful contact with persons of different ages. There is no question that, as an institution, the church has systematically isolated the youth from meaningful contact with persons older, or younger, than themselves. Through such isolation, the church disregards Paul's teaching in Titus 2:1-8, where he instructs older men to disciple younger men and older women to disciple younger women.

According to Roger Dudley and Fayette Veverka adolescents who sense that they are important in the life of the congregation, will evidence a strong commitment to their church beyond high school (Dudley 1993:21-28 & Veverka 1997:77-90). Thus,

rather than separate the youth from the larger body of Christ, congregations should foster an environment of intergenerational connectedness whereby adolescents feel they are an integral part of the faith community. This perspective is accentuated by Bo Boshers when he points out that the church leaders “need to devise a plan to connect students with the larger body so that when they graduate from high school they do not leave the church” (Boshers 1997:253).

Nevertheless, the church of Jesus is growing and God is bringing people, young generations from all nations, to be part of His kingdom. Therefore, the youth of Christ Church Lahore need to grow in the understanding of our Lord. Acts 2:42-47 describes the growth of the first church very clearly. The apostles believed in growth and they welcomed all people. As a result, verse 47 says, “And the Lord added to their number daily those who were being saved.” In this regard, Warren (1995:48) adds that every church grows warmer through fellowship, deeper through discipleship, stronger through worship, broader through ministry, and larger through evangelism.

Thus, the adolescents of the Christ Church must be recognized as a part of the local church. They are not the church of the future but they are indeed the church of today. It is the responsibility of the church to acknowledge the young people in the church. The church must provide the opportunity for them to serve. They are as important and called as any other member of the church.

3.6 The goal of youth ministry: spiritual maturity

The goal of youth ministry is to help teenagers to grow spiritually...the church is littered with wasted programmes, sermons, Bible studies, and projects which once seemed like wonderful ideas, but were never motivated and fuelled by a sense of target (Robbins 1990:17). Babin illuminates another important factor, namely that the youth are not so much interested in classes, courses and discussion groups as in contact with spiritual personalities. Talks and discussions should be connected to prayer and Christian lives (Babin 1991:14).

The researcher concurs with Robbins and Babin with their insight and suggests that the young generation needs spiritual growth. Programmes, sermons, Bible studies and projects are important but if they are not helping the youth to grow in their relationship with God then it will not be fruitful in the Kingdom of God. Babin stresses his point of view that young people want to see spiritual personalities. They will not be satisfied with only spiritual discussion, but they want to see that their leaders and fellows are living a Christ-like life (Babin 1991:14-15).

Thus spiritual maturity is not something you give to young people or even do for them. Spiritual maturity is what you are. Too often we tell young people how their problems can be solved. We give them the answer. Some feel problems can be solved if they quote the right Bible verse or passage to those with problems. The attitude is, if we tell them the right words, they are helped. A talk approach is not always effective. To listen in a way that the child feels that he/she is understood, that will build a true relationship. Paul understood spiritual maturity as more than talking to people. "But we were gentle among you, like a mother caring for her little children. We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us" (1 Th 2:7-8 NIV). Here Paul seems to be telling the Thessalonians that the truth of the gospel was not enough. He cared for them and loved them with his life. This is the first step in spiritual maturity.

Warren (1995:331) points out that God's will for every believer is spiritual maturity. He wants us to grow up. As Paul says in Ephesians 4:14a-15 NIV, "Then we will no longer be infants, tossed back and forth by the waves...instead, speaking the truth in love, we will in all things grow up into him who is the head, that is Christ." The ultimate aim of spiritual growth is to become like Jesus. Warren (1995:331) adds that God's plan for us from the beginning is to become like His Son (Rm 8:29).

Spiritual care is communicating the Gospel through relationships. Christianity is a relationship. First, man must establish his relationship with God through Jesus Christ. When this relationship has been established, it will assist him to have relationships with other.

Therefore, the main purpose of the youth ministry in Lahore must be to help young people to start their relationship with God. The churches that are committed to the Christian nurture of young people (1 Tim 4:12-16) must begin to regain this understanding that the call of God is a call to ministry. Any definition of spiritual growth which does not include some progressive understanding that God has called each of us in some manner or other is a definition of spiritual growth that is foreign to the teaching of Scripture.

The leaders in Christ Church need to know that they are working with people who are moving through a time of transition. They are growing spiritually and physically. Young people find themselves in social settings in which they are expected to be moving away from the family as the primary source of relationships and intimacy. They move more toward peer relationships. It can be a big challenge for them to come into a new environment with different challenges.

Their growth involves changing their thinking and reacting behaviours. One element of spiritual growth is the important task of helping young people come to an adult or mature understanding of their faith (1 Cor 13:11). The bottom line is that young people will no longer be children in the way they view the world around them and their life decisions.

There is a great lack in the youth of Christ Church that they are not given spiritually mature leaders. They look for help and sometimes there is no one to help them. Their spiritual growth will be stunted because of the lack of Christian leaders. This is a Biblical principle, as Jesus trained and cared for His disciples and later the disciples trained others, and so on. If there had been no mature Christian leaders, then how would the gospel have spread into the world today?

The adolescents of Christ Church will react positively when the leaders are ready and willing “to take the church to them” and when the leaders are ready and willing to meet them where they are. In this regard, Duffy Robbins notes that research has shown convincingly that relationships with close friends, whether of the same sex or opposite sex, are the greatest source of satisfaction for teenagers (Robbins 1990:27).

We cannot really understand Christian growth and maturity if we do not understand that the Christian life is lived within the context of relationships. The New Testament Christianity involves genuine community (Ac 2:42; Eph 4:15). If we neglect this element of Christian growth, we are ignoring the extreme importance of peer influence in the lives of teenagers.

Duffy Robbins (1990:29) gives four ingredients of Christian growth for young people. He points out that a wise builder begins with the end in mind. Similarly a pattern that balances the four Biblical areas of Christian growth might be:

- centred on a relationship with Jesus;
- motivated by a sense of call;
- guided by a mature and discerning wisdom; and
- encouraged and bolstered by a sense of community.

An encounter with Christ can be a wonderful time in someone's life when he/she is young. We must not forget that God can speak to a person even in his/her bad circumstances. This is very important for the Christ Church to remember in their youth ministry. We are so busy trying to protect young people from poor decisions and difficult times. It may be good that we are reminded that frequently we hear God best when we expect to hear Him least. As John Wenham believe: "God whispers in our pleasure, but shouts in our pain" (Wenham 1994:29-30). The story of the young prodigal is very clear in this regard (Lk 15:11-32). The basic premise of Christian nurture is that Christianity is best communicated by relationships. Jesus was clear in his instructions to his disciples. He said: "By this all men will know that you are my disciples, if you love one another" (Jn 13:35 NIV).

The process of spiritual growth takes time. Jesus' parable of the soils (Mk 4:1-20) reminds us that the process of Christian nurture is one of preparing the soil for the good seed to grow, then planting that seed, helping it to take root, and nurturing its growth so that it can reproduce itself. In youth ministry, we need to have some sense of what this soil preparation, planting and rooting process looks like in the life of a young person.

In the next section, the researcher will explore the basic needs of the youth. To help any adolescents in Christ Church Lahore or anywhere else, we need to know what is happening in their lives. What is in their minds? What are they trying to know? Why do they react the way they do? What are the key needs that they are trying to meet in their own strength? What kind of answers are they searching for?

3.7 The basic needs of the youth/young people

We must not forget that young people are passing through an age of discovering. They want to know who they are, what their purpose in this world is? They have many questions and few answers. They have real needs and issues. They are looking for somebody whom they can trust or share their deepest insight. They are thirsty and do not know how their thirst can be quenched.

The Bible is very relevant in this regard where Jesus said to the woman at the well: “Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life.” The woman said to him, “Sir, give me this water, so that I won’t get thirsty and have to keep coming here to draw water” (Jn 4:13–15 NIV).

Jesus is the Living Water and He knew what was lacking in this woman’s life. Young people are also thirsty. God knows the thirst of young people and He is the Only One who knows how to quench their thirst and how to fulfil their needs. The following basic thirsts or needs of a young person are discussed in the context of youth of Christ Church Lahore and in general.

3.7.1 Identity: Who am I ?

According to Larson and Richards adolescence has also been described as an “emotional rollercoaster” of despair about self and identity (Larson & Richards 1994:34). Adolescents are in search of identity. Generally speaking, the youth are in a process of getting to know who they are. They have a continuous struggle: “Who am I?” They hear a variety of voices such as “you are what you wear,” “you are what you eat or drink,” “you are what you watch,” “you are what you do,” “you are with

whom you go to school,” “you are with whom you pass your time,” “you are what you think about you,” “you are the culture you were born in,” and so the list goes on. In this regard, Markstrom-Adams and Spencer comment that the major development task of adolescence is the establishment of an identity. They try on a variety of roles and lifestyles to determine the best fit for themselves (Markstrom-Adams & Spencer 1994:84-102).

The youth of the Christ Church have the same kind of questions and perhaps more. They are more sensitive in the context of an Islamic country like Pakistan. They are facing challenges and they struggle to find out who they are. A young person asked the researcher: Do I have some value in life? Will I be accepted by my Muslim friends because of my Christian faith? Some are confused and do not know why they are here and why God put them in this world. And finally the question is: “Who am I?”

The question “Who am I?” must be changed into, “Who do I belong to?”, because the words “who am I” can create a lot of misunderstanding in the mind of a young person.

It is clear that one of the needs of young people is to belong. They want to know if they belong to a family, friends, neighbours, and workmates. It will satisfy them that they are accepted, understood and loved. Once the young people have established their identities, they are ready to make commitments in their lives. They develop intimate relationships, and when they fail to do so, a sense of isolation may result (McDevitt & Ormrod 2004: 409).

Commenting on identity Heaven (1994:27) says that as the individual progresses from infancy and childhood into adolescence, an important development is the awareness and acceptance of self: that is, the teenager must develop a sense of identity and discover just who he or she is. This period of time is crucial for them to develop confidence and identity. This corresponds to what Guerra and Smith highlight: “An important development task of adolescence is the establishment of a positive identity to organize self-knowledge and provide direction and guidance for

the future. Identity provides a sense of self as well as one's place among family, peers, school, work, culture, and religion" (Guerra & Smith 2006: 69).

When young people enter the church they do not always enter with an assurance that they know who they belong to. They may not enter with the idea that they are children of God. They belong to God's family and His Kingdom. As the youth have lost their true identity, they are longing to know who they are.

The common affirmations about our identity include that each human being (young person) is a valuable child of God, made in God's image; that humans have basic bodily and social needs; that humans have freedom and consequently bear responsibility for their actions (Miles 1999:29). According to Borgman the life tasks of young people begin with clarifying their personal identities, developing significant relationships and participating in the world around them (Borgman 1997:4). Roebben Bert quotes David White's observation: "Young people are not only dislocated from their real lives, aspirations, and ideals, but they are also 'dismembered' from their human family and from the rivers of wisdom that provide them with stories, rituals, and good practices of commitment and healing. In this respect we need a new paradigm for youth ministry, argues David White" (2006:427-429).

Therefore, relationships are profoundly important for adolescents in the Christ Church; it is a time when they are searching for acceptance: they feel vulnerable and they yearn for authenticity (Canales 2006:204-232). The challenge is to help the youth to see their true identity in Christ. They are special in God's sight. They are not made by any accident. They are in the mind and thoughts of the Living Father in heaven. They are made different with different talents and abilities. They are unique and wonderfully made.

As King David says, "I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well" (Ps 139:14 NIV).

David knew his identity in the Lord. He acknowledged that he was a child of his Heavenly Father. He knew that he was unique and wonderfully made. He gave thanks to God for making him unique.

In this regard, the remarks of Hybels (1997:7) are valuable; he concludes that God knows everything. No questions can confound Him...but this knowledge extends further than today's events. God knows how all things work. Think about that. He has all the knowledge of all of the mysteries of biology, physiology, zoology, chemistry, psychology, geology, physics, medicine and genetics. He knows the ordinances of heaven, as well as the reasons and course for the sun and the moon and the clouds.

3.7.2 Relationship with God

Gouws and Kruger (1994:188) are of the opinion that young people are characterized by a search for spiritual fulfilment and certainty, for a religion that can serve as spiritual refuge where conflict and doubt can be resolved and the meaning of life and answers to life's questions can be found. The need to have a living relationship with God is a very important ingredient in the life of a young person and a believer.

The Bible tells in Proverbs 22:6: "Train up a child in the way he should go, and when he is old he will not turn from it" (KJV).

This verse from the Bible gives the responsibility to parents or any caretaker of children or young persons. Parents and churches do give instructions and guidance in the development of young people and as a result young people go to church and participate in church activities. However, they sometimes do not have a relationship with God, even though they are regular churchgoers.

The researcher remembers from his own childhood that his parents provided a Christian environment but he did not have a relationship with God. It took him a few years to understand that God wants to have a relationship with him. It happened through attending the Bible study groups, prayers and fellowship with other believers. Young people in the Christ Church need a relationship with God that will help them to experience God in their daily lives. They need a living relationship with their Father in heaven. They need to grow in their faith as Clarke (2007:59) suggests that young adults need to be exposed to a faith that challenges them and engages them in a way that produces growth and maturity. Fickenscher (2007:20-23)

strengthens our understanding when he points out that the only way one comes to faith is by experiencing the actions of faith: prayer, study, giving and communion. Rather than talk about faith, we invite people into the faith community.

Teens in the Christ Church need to trust in the Word of God. Studying the Word of God will help them to grow in Christ and reshape their personalities. Therefore, we need to bring young people into that kind of contact with God's Word that carries them and reshapes their personalities and values. Youth ministry must confront young people with God's Word as a reality demanding their decision and must permit them to explore this reality openly. Scripture has not been inspired by God for "simple intellectualization", rather, God's Word bursts upon us with the demand that we submit ourselves to it, permitting God to reshape our personalities through His revelations. According to Patricia Hersch, the kids who do the best are those who have "a strong interactive family and a web of relationships and activities that surround them consistently" (Hersch 1998:20).

Thus, adolescents of the Christ Church need a strong Christian family life and a healthy environment that will help them in building their character and finally their growth in the Lord. God's Word gives a clear direction for our lives through the dynamic power of the Holy Spirit that leads to a new and transformed community. Smith is convinced that the young people with an established and "valued relationship" with one another in the church (peer, youth leader) "tend to provide an incentive for the youth to continue to enact the religious moral order... to sustain the conditions for maintaining the valued relationship" (Smith 2003:22).

On the other hand, Griffith (1997:102-103) sees it as a process of personal transformation in which individuals "shed an older self to discover the 'real' self" through the acceptance of Jesus Christ. And finally, Little and Little conclude that Christianity is not a path but a Person, not rules but a relationship (Little & Little 2005:47).

Today's young generation in the Christ Church are looking for an intimate relationship with God. They are longing for a relationship to love and to be loved. It is a natural, spiritual desire to long to belong to someone who loves us. When we know

we belong to someone who loves us, we have no problem embracing and possessing that relationship as our own. The challenge for the Christ Church Lahore, as young people search for intimacy, is to listen to the questions young people are asking and guide them toward answers that deepen their intimacy with God. We spend a lot of time being concerned about the sexual activity of our youth while missing or overlooking their deepest longing. Yes, their bodies are changing, and yes, they are trying to figure out how to navigate these waves of hormones flowing through them, yet their deepest yearning is not a physical one, but a spiritual one. It means the young people don't long for sex, but they long for intimacy; they long to be loved and to be accepted. They are crying for love, intimacy and a true relationship with God.

3.7.3 Purpose of life

Adolescents in the Christ Church have questions like: "Why am I here?", "What is my reason for being here", "What am I doing here?", "Do have I any purpose in life?" and "Why does God put me here?". When young people come to us longing to discover their reason for being and longing to know what the purpose of their lives is, we need to tell them not to look to themselves, but to look to God. The challenge is to offer the youth living water that foster a faith in God, who loves them unconditionally and who has already fashioned a purpose for their lives and is waiting for them to embrace it. There are different kinds of voices calling us to different kinds of work, and the problem is to find out which is the voice of God rather than of society.

In this regard, Leider maintains that purpose is the deepest dimension within us, our central core or essence. It gives a clear sense of who we are, where we came from and where we are going: "Purpose is the quality we choose to shape our lives around and purpose is a source of energy and direction" (Leider 1997:1).

The youth ministry in Lahore must have a purpose. If the youth ministry runs without a purpose, it will be a waste of time for a young person. Youth ministry needs to help the young generation to find the God-given purpose in their lives. They must seek the face of the Lord in their daily Christian life. Youth ministry is about encouraging young people to explore their own lives and experiences, to discuss and define

issues, and to find their own answers in Christ. Every young person in a youth group has been skilfully created by God (Ps 139) and chosen by Him to exert a godly influence in an ungodly world (Mt 5:13-14).

Leider (1997:25) gives four ingredients to discover one's purpose in life:

- discover how to live from the inside out;
- discover your gifts;
- discover what moves you;
- discover solitude.

It is evident from the above points that adolescents need to know their purposes and gifts in life. They need to discover what moves them and how to use these gifts and talents for the glory of God. Christ gives purpose and direction to life. "I am the light of the world," He says. "Whoever follows me will never walk in darkness but will have the light of life" (Jn 8:12 NIV). Many are in darkness about the purpose of life in general and about their own lives in particular. They are groping around the room of life, trying to find the light switch. Anyone who has ever been in a dark, unfamiliar room knows this feeling of insecurity, but when the light goes on, a feeling of security results. And so it is when one steps from darkness to the light of life in Christ (Little & Little 2000:198).

The Christ Church Lahore needs to talk to their youth about their purpose in life. The youth are searching for purpose. Our challenge is to provide an opportunity for young people to discover their purpose, discover their calling, and then make room for them to live out their God-given destiny. As Ephesians 2:10 states: "For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do" (NIV).

Therefore, God has a purpose for every human being, and the young people in the Christ Church. They just need to find their purposes and callings. As Warren (1995:67) says, we all are unique. God made us to be our self. We have different gifts, passions, natural abilities and personalities to impact the world. We are not

supposed to be carbon copies. The Bible reminds us that “many are the plans in a man’s heart, but it is the Lord’s purpose that prevails” (Pr 19:21).

3.7.4 Healing

Teenagers are facing brokenness, shame, guilt, oppression, rejection and emotional and physical pain. They need somebody, a spiritually mature person, to talk to them. They do not know why things are happening to them the way they are. They are confused and do not know where to go. They struggle with problems and find that this is not fair. We must acknowledge that the youth deal with some level of brokenness on a daily basis.

Teen depression is on the rise. Teens’ abuse of drugs, sex and alcohol is primarily related to their desire to medicate the pain they’re experiencing. The increase in teenage suicide is largely due to many young people believing they are out of options for overcoming or getting through their problems and pains. They need healing. The church must provide an atmosphere where they can pour out their pains and hurts. Teens will eventually open up and share with us on a fairly deep level once a commitment and a relationship of that has been established. They will share their pains and trust as we share with them ours. Openness begets openness.

The Christ Church Lahore must offer pathways of healing to their youth through emotional healing seminars, counselling, faith, hope and love. They need to trust and study the Word of the Lord. They need to believe that even in their hurts God is there for them. They are not alone. They need to know that God can meet every need. He becomes a father to the fatherless (Ps 68:5). Jesus can understand their broken heart. He wept at the tomb of His friend (Jn 11:35). To the fearful He holds the future in his hands (Rev 1:8). To the anxious, He offers a peace that passes all understanding (Phlp 4:7). To the guilty, He provides forgiveness and cleansing (Is 1:18; I Jn 1:9).

Thus, ministry is all about sharing God’s love with others by meeting their needs and healing their hurts in the name of Jesus. The church is to minister to all kinds of needs such as spiritual, emotional, relational and physical (Warren 1995:104). And

the Bible warns: "Whoever does not love, does not know God, because God is love" (1Jn 4:8 NIV).

It is very crucial to understand God's unconditional love. We cannot earn God's approval and acceptance by our own efforts. We will always fall short but because of the work of Jesus Christ, God does not condemn us. He freely accepts us as His children. In Jesus we are declared accepted and adequate (Rm 8:1; 16-17).

Intimacy is essential for establishing an atmosphere of mutual trust, to the point where we are prepared to remove our masks. The point here is to have a face-to-face relationship, trust and accountability. I have to have confidence in the young people if I am to share something confidential with them without the fear of being betrayed. As we get to know one another, we are prepared to lower our guard and share our sorrows, joys, frustrations, feelings of rejection and perplexities.

To minister to the youth in the Christ Church, it should be remembered that they are wounded in different ways. Leaders as God's instruments need to have compassion so that they will see their hurts and pain. Therefore, the leaders of the Christ Church need sincere prayers and time to listen to their adolescents' deep insight. Healing takes place when someone really takes interest in others and helps that person to grow emotionally and intellectually (Lundin & Lundin 1993:17). In conclusion, healing is the binding up of wounds in the sense of the good-Samaritan story (See Luke 10:25-37).

3.7.5 Mentoring the young people

Though research interest in mentoring relationships is relatively new, mentoring as a recognized concept has been around since at least 800 B.C. (Rhodes 1994:187-196). The term "mentor" came to be expressed as a concept most notably in the French romance, *Telemaque*, in 1699 (*American Heritage Dictionary*, 2000). Soon, thereafter, "mentor" came to be accepted as a noun, meaning "wise counsellor." "Mentor" became established as a term in English (*American Heritage Dictionary*, 2000). Generally, mentoring occurs between a more experienced, wiser person and

another, less experienced person who desires to be in a relationship with the wiser person (Cannister 1999:769-779).

Though the term “mentor” is not used in Scripture, the Greek term *meno* (enduring relationship), does occur. Some have speculated that the concept of mentoring originated with the Indo-European root word, *men* (to think); others have suggested that mentoring finds its source in *meno*. The term also occurs one hundred and eighteen times in the New Testament and thirty-three times in the Gospel of John (Carruthers 1993:187). There is great emphasis here that teenagers in the Christ Church need mentoring, a person whom they can really trust and share their deep feelings and problems with. Teens desire people in their lives who are willing to guide them on and through their journey towards adulthood. Teens desire caring adults in their lives who are willing to listen and provide them with wise counsel as they struggle with issues and decisions they have never faced before or handled badly in the past.

The teens of the Christ Church need mentors or role models who are willing to share their spiritual journey and offer hope to the youth who are struggling with faith and their relationship with God. They need mentors who are open enough to tell about their own struggles and offer them the path that will help them grow. It is the responsibility of mentors to be there and to help them as God leads them through this process. As the apostle Paul says: “By the grace God has given me, I laid a foundation as an expert builder” (1 Cor 3:10 NIV). Warren (1995:59) reminds us that all our plans, programmes, and procedures are worthless without God’s anointing. Psalm 127:1 (NIV) says, “Unless the Lord builds the house, its builders labour in vain.”

The Christian life is a family life, as Warren (1995:115) describes it. We are called to have a relationship with God and with one another. We are members of God’s family (Eph 2:19). If we look at the ministry of Jesus, what attracted large crowds to Jesus’ ministry? We find three things that Jesus did: He loved the people (Mt 9:36), He met their needs (Mt 15:30; Lk 6:17-18; Jn 6:2) and He taught them in an interesting and practical ways (Mat 13:34; Mk 10:1). According to Warren, the command to love

people is the most repeated command in the New Testament, appearing at least fifty-five times (Warren 1995:208).

The youth of the Christ Church need mentors who are transparent. Nothing will break down barriers faster and build respect quicker than if you and I choose to be real. Teens today, like never before, are desperately searching for someone who is authentic. All good mentoring relationships begin with a personal relationship that “requires spending time with the person, listening what he has to tell, concerning their feelings, and building a trust relationship” (Maxwell 1995:93). Young people who did not have close adult mentors during their teenage years seem to drop out more than those who did. Similarly, the opportunity to talk about faith with peers during the teenage years correlates with faithful participation in later years (Wesley 2006:19-48).

Thus mentoring is just like an as oasis: An oasis beckons by just being there; the greenness and water attract the thirsty desert traveller.

The researcher emphasizes that the Christ Church Lahore must take responsibility to look for spiritually mature people in the congregation to whom the teens can relate. This is important and cannot be ignored. Many times teens feel more open and secure to share their deep feelings with others than with their own parents. Mentors must be trusted and faithful to God and to this ministry, because it can build or break a young person’s life and can influence his relationship with God. It would be relevant to conclude this paragraph with the comments of Somavia. We take the time to listen to youth, we can see that, over and above emergency relief, what they are seeking and calling for. They are looking for some adult person whom they can trust and who will mentor them to deal with their pains and issues (Somavia 2006:105-107).

3.7.6 Nurturing the young people

In her book *Safe Passage: Making It through Adolescence in a Risky Society*, Joy Dryfoos (1998:6) tells that when the Centre for Youth Development and Policy Research for Educational Development explored what they thought was necessary

for adolescents to make a “safe passage” from adolescence to adulthood, they came up with, what was for them, a surprisingly simple answer: What young people really need on a daily basis is safe places, challenging experiences and caring people.

It has been a big challenge to seek effective methods of imparting faith to adolescents. God has commissioned those who are called to be shepherds to young people. In this regard the youth are in need of spiritual, emotional, intellectual and physical nurture (Saneta 2004:13).

The young people of Christ Church need attention and how the leadership can help them by simply meeting their needs. Warren points out that by “beginning with people’s needs you will gain their attention” (Warren 1995:225). The effective communication of the gospel begins with a demonstration of its relevance. The point of contact between people and the gospel is people’s needs, hopes, yearnings, fears, longings and their deepest motives. This was the communication principle which our Lord Jesus Himself used. With the adulterous woman who came to the village well to draw water, He spoke first of the water and then of the men in her life (Jn 4).

Nurturing in Christianity comes from the way in which our relationship with God and our relationship with our other people are regarded as inseparable. The Great commandment of Jesus, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind...You shall love your neighbour as yourself”, means nurturing and caring for people (Mt 22:37-39 KJV).

Jesus constantly taught love. He knew without this main ingredient the message of the gospel would be incomplete. If we want to be effective in nurturing, our lives must be dominated by God’s love, and not merely a religious activity. Our sociology ought to reflect our theology. How we treat others will be the clearest signal of what we think God is like. The first Bible most people read would be our lives, long before they ever read the book. Our Lord Jesus invested the major part of his three years of ministry in the training of a small team. These were to continue His ministry and form the nucleus of the new people of God. It was a total nurturing programme. Jesus knew how important it is to nurture them and to bring them into a relationship with

God. In this regard, Fickenscher (2007:23) says: "People assume that ministry with young adults has to have lots of bells and whistles—full band, stellar sound system, a killer Web site and a big screen. But actually it is more connected with the relationship. The main focus must be to bring them into an understanding with God to grow spiritually."

The Christ Church Lahore needs to create an environment where young people feel safe and open to some caring people to share their pain. John C. Maxwell notes that nurturing has the ability to transform people's lives. People are more productive when they are nurtured. It is a process of modelling that develops responsibilities, character, openness, consistency and trust (Maxwell 1995:62). This perspective is also supported by Lombardi, namely that trust is that others can fully rely on you and feel confidence. Trust is earned through patient investment and long association (Lombardi 2001:131).

Edward Trimmer (1994:21) points out that "effective youth ministry includes helping, nurturing, and working with individuals and the youth community as they grow and mature in their faith". Maxwell (1995:163) adds a concluding sentence and emphasizes that "people do not care how much you know until they know how much you care."

The grace of God keeps us most of all when we mess up, when we take risks and do not have any idea whether we can get down the path we have started on. The story is told about a town at the bottom of a hill on which a group of cloistered monks lived and prayed. The townspeople knew of the monastery, but rarely had contact with the monks or knew anything about their daily lives. So one day a curious boy headed up the mountain.

"What do you do here?" he asked when he arrived.

"What do we do?" replied the monk. "We fall down, and we get back up. We fall down, and we get back up." This is what a church is supposed to do: pick up the young lives who fall in sin and give them hope to stand again in the Lord Jesus Christ.

For Clowney (1995:140-141), the goal of nurture is to grow to maturity in the image of Christ, in whom the divine image in creation is restored. Full maturity in Christ brings stability in faith; mature Christians are no longer “blown here and there by every wind of teaching, but speaking the truth in love” (Eph 4:14-15 NIV). Apostle Paul gives priority to the teaching function in nurturing the body of Christ: “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up” (Eph 4:11-12 NIV).

3.7.7 Encouraging the young people

Adults are too busy with their own things. They do not think that the youth have their own challenges and issues. How often do we really take time to sit and encourage our young people? We do not think they are going through difficult challenges in life. We tell them do this and do that, forgetting that it requires energy and courage to accomplish a job.

When we ask young people to live a Christian life, we often miss the fact that we are asking them to live a life that the world does not offer them. The ethics of Christianity are often in opposition to the ethics prescribed by their culture. Our challenge is to offer young people living water that give them the courage to live the Christian life in the midst of a culture that oftentimes is in opposition.

Therefore, the challenge for the Christ Church is to give the youth the living water that enables them to be in the world, but not of the world. As the Bible says: “You are the salt of the earth; you are the light of the world” (Mt 5:13a-14a NIV).

In this regard, Warren emphasizes that relationships are the glue that keeps people connected to others; it also helps people to grow in maturity (Warren 1995:339). Apostle John says that the proof that we are walking in the light is that we have “fellowship with one another” (1 Jn 1:7). If we do not have regular fellowship with other believers, we should see to our walk with the Lord and need to evaluate our lives whether we are really walking in the light.

The National Study of Youth and Religion found that religiously active teenagers had a number of adults in their congregations to whom they could turn for advice, wisdom and encouragement. Even those who did not have such adults around them wanted such a relationship (Smith & Denton 2005:69). This study confirms the importance of that relationship for continued church participation beyond the teenage years. The effectiveness of the message of the gospel does not depend only on the content but also on an ability to relate that message to the contemporary situation. The purpose of each believer is to encourage others. This is what a Christian life is all about, not living alone but becoming a part of somebody's life to encourage and care for him/her in times of trouble.

The researcher believes that Christian leaders are gifted in many ways, as at different times they need to function as psychiatrists, paediatricians, clinical psychologists, vocational counsellors, teachers, social workers, encouragers, and many more. They just need to use their God-given talents and abilities.

Brown *et al.* (2002:10) also point out that the young people are in need to be encouraged. They love to share their interests with friends or a person to whom they can relate. They also rely on them for support and advice. They are the church of today and their calling and ministry must be acknowledged and accepted by the church. The way in which most adolescents come to know about God is through experience with people who are real to them. Maxwell remarks that encouragement is vital to the growth of people. Too many times we expect people to encourage themselves from inside but in a reality they need someone who can encourage them from outside. Physician Adams found encouragement to be so vital to person's existence that he called it oxygen to the soul (1996:70).

Thus, the Christ Church Lahore needs to encourage people who are gifted in encouragement to build relationships with the young people in the church and to meet this need. It is also important to involve the parents of the young people in this process.

3.7.8 Hope

Prins (2003:143-157) describes the importance of hope in the lives of young people as follows: "The youth phase is in its very essence directed towards the future. Hope is the essential quality of this directedness. However, many authors point to the fact that hope is a missing ingredient in the lives of a large number of young people and that a feeling of despair characterises many young lives. Christian hope is a gift of God and is primarily a qualitative condition in Christ. It is based on the reality of the risen Christ and the promises of God".

We live in a society today that is moving under the attraction of advanced technology and inventions. It is true that man is making a lot of progress but the question remains whether we really have all that we need. Are we satisfied with our achievements and knowledge? In spite of all this progress there is a deep feeling of despair and hopelessness. Imagine how the young people must find their inspiration for the future in the midst of this situation. Heaven (1994:217) writes that teens with little hope for themselves or their future can be distinguished from hopeful adolescents in a number of ways.

Hopeless adolescents tend to be more anxious. They suffer many problems in their homes, schools and in community. Evelyn Parker illuminates another important factor, when she remarks that "hopelessness is a constant refrain in the life stories of many teenagers today. Regardless of their race, gender or sociological context, when teenagers speak of the present or the future, despair is a common motive" (Parker 2001:267).

Likewise Jimmy Long (1997:121) says about the so-called Generation X: "More than anything else this generation needs hope for the future, since at present it has no hope." Nydam adds that the youth today, the so-called Generation Y millennialists who follow the angrier and counter-cultural Generation Xers of the late 1980s and 1990s, are people who to some degree are living in a bubble. In this bubble, they have created and recreated their lives so that life can work for them. "I am suggesting that they are making their lives work without adults, parents or mature Christian leaders" (Nydam 2006: 321-330).

The most burning question of the day has to do with the meaning of life. When the young people do not see any meaning in their existence, they also lack the courage to continue with life and consequently have very little resistance against the urge to commit suicide. Teens that are not part of any believers' group suffer most in life's challenges. They feel lost and insecure about their future. No wonder we hear so much about suicides and hopelessness from our society.

The researcher wants to challenge the Christ Church to bring back that hope to young people. If life gets tough and they do not find answers, they still need to focus on God. They need to trust in Him in all circumstances. How can the church or youth leaders in Lahore help them? They can encourage them, listen to what they want to say or what they want to complain about. In other words, "just be there for them". Therefore Parker asserts that hope should be the starting point of a youth ministry (Parker 2001:267).

The Christ Church then needs to provide an atmosphere where adolescents will feel secure and comfortable. Sometimes young people have no one to talk to. They feel so helpless that they do not have any idea what the result of their wrong approach to any matter would be. They need mature believers whom they will trust and who will share their deep pain and sorrow. Put simply, they need hope. Moltmann strengthens our understanding when he describes hope as a positive, divine power of life. It is the expectation of a good future that is awakened through God's promise and is supported by trust in God. "It does not detach the human spirit from the present through delusions, but rather the opposite: it pulls the promised future into the present and places the experienced present in the dawn of God's future" (Moltmann 1992:239).

Teens of the Christ Church need to know that they have hope for this life and for the life to come, meaning everlasting life with God. Christian hope functions at all times, in prosperity and adversity, in poverty and wealth, in sickness and health. Christ comes again; Christians are urged to a holy life (2 Pt 3:4-11) and to make the coming of God's Kingdom their priority. Time and again, apostle Paul confronted the church with the reality of the day of Christ and that Christians will have to stand before Him faultless and without blame (Phlp 1:10; I The 3:13; 5:23; 1 Cor 1:8).

Christians are also called to account for the hope that is in them (1 Pt 3:15). Paul wrote in Romans 8:25: "But if we hope for that we see not, *then* do we with patience wait for *it*" (KJV). Capps sums it up aptly: "[I hope I have] read to your wants of feelings, and comforted you by the very reading... and made you feel that there was a higher life than this daily one, and a brighter world than that you see" (Capps 1993:68).

Thus teens need to be encouraged, taught and mentored in the Word of God. They need to realize how the early church spent their lives in the glory of the future hope. The early church lived in a passionate expectation of the second coming of Christ. The doctrine of eschatology, however, came to be associated with the study of the last things, the end of the world, the return of Christ and the final judgement.

The Christ Church can be a good instrument for adolescents to help them to know God and put their hope in Him. It will cause them to continually rediscover who Jesus is, and who they are because of Him, through the way they communicate, relate to and serve each other. Relational intimacy and interconnectedness across the generations will show our postmodern adolescents that God's church does work and is different from the rest of the world. This is the missional community that today's adolescents need to see exists if we are to have any hope for them to meet Jesus Christ (Brian 2005:27-30). In the context of the youth of the Christ Church Lahore, teens are longing to fulfil their basic needs. They feel empty and lost because they do not know how these needs will be met. The researcher believes that the youth in Lahore are facing these problems and challenges. It is the responsibility of the Christ Church to meet these needs of the young people and to help them to accept the Lord Jesus Christ as Lord and Saviour and finally to provide opportunities to grow spiritually.

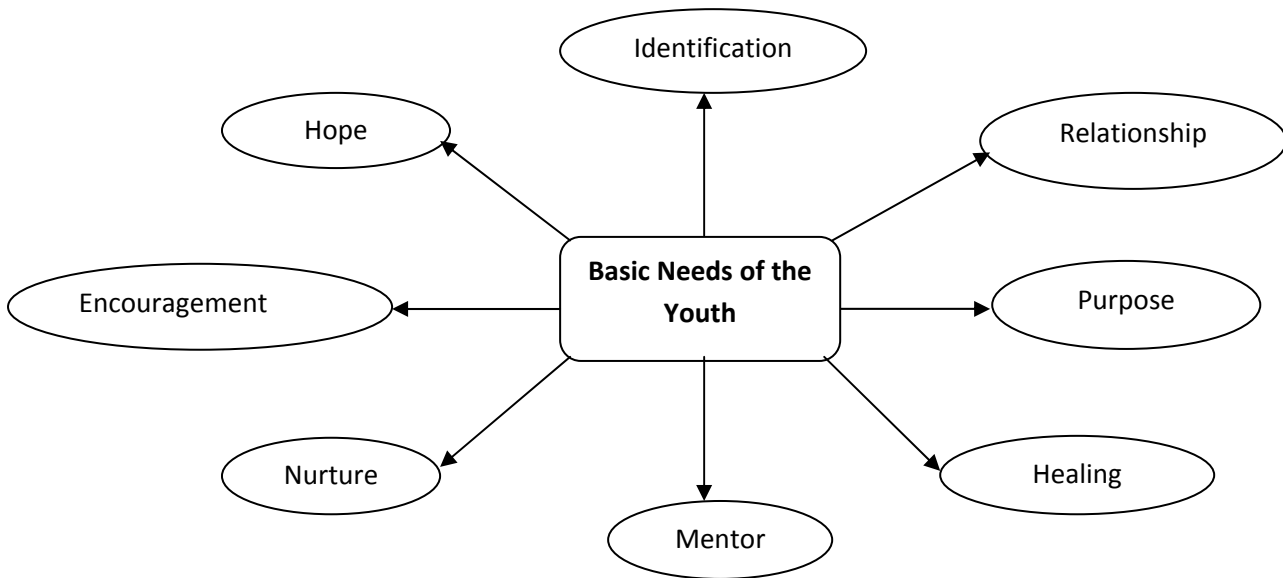


Figure 3.5 – Summary of the basic needs of the youth

Chapter three has discussed youth ministry with its origin, history, theological perspectives, spiritual growth, and the basic needs of youth. The next chapter the functions of the youth ministry in the Christ Church Lahore will be examined.

CHAPTER FOUR

The Functions of the Youth Ministry in the Christ Church Lahore

In this chapter the five functions of the youth ministry namely worship, prayer, fellowship, discipleship and evangelism or mission will be explored. The youth of the Christ Church Lahore need to be equipped in these areas so that they may become mature in their faith and actions. Because there are many aspects to the above topics, it is impossible to cover them comprehensively. However, are they discussed briefly in connection with the youth ministry in Lahore.

Many times the youth ministry is dealt with as an extra ministry in the church format. But actually the church needs to find a place for the young generation in all church services and activities. As Nel (2000:83) argues, "Youth ministry is not about finding an extra place for yet another ministry, but about finding a place within every ministry."

One of the problems Nel discusses, is particularly applicable to the situation of the Christ Church Lahore with regard to youth ministry. He maintains that the youth ministry should not be acknowledged as an extra ministry, nor should it be dealt with as a left-out ministry. It is instead a serious calling and ministry where God speaks to the young generation of the church. The researcher discovered that this is actually one of the problems at the Christ Church Lahore, namely that the youth ministry is considered as an extra ministry.

The youth must be recognized as part of the congregation. Why is it important to look at the functions of a youth ministry? In the opinion of the researcher the youth of the Christ Church Lahore are lacking in the areas as mentioned above; as a result, they are not growing spiritually.

These areas of ministry are crucial and cannot be ignored. They are Biblically and practically proven to run an effective youth ministry.

The following section will explore the value and need of these functions in the context of youth ministry in Lahore. These functions can be the backbone of spiritual maturity for the youth in Lahore and indeed for the church itself.

4.1 Understanding the five functions of youth ministry: in the context of the youth ministry of Christ Church Lahore

4.1.1 Worship

4.1.2 Prayer

4.1.3 Fellowship

4.1.4 Discipleship

4.1.5 Evangelism / Mission

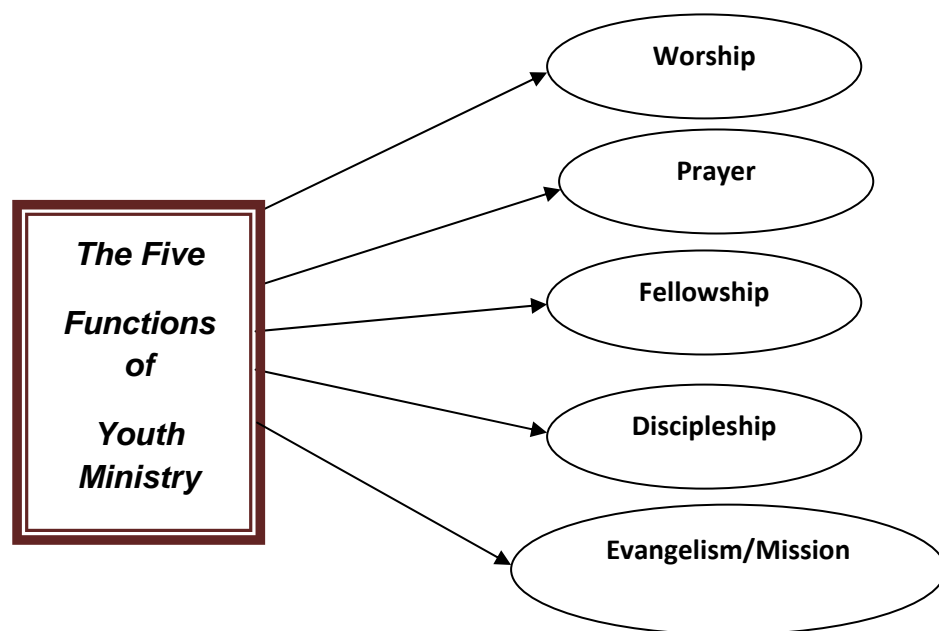


Figure 4.1 - The five functions of youth ministry

4.1.1 Worship

The word worship comes from the old English word worth-ship, which means “to ascribe worth or value to something or someone”. According to Watson, the word for worship (*proskuneo*) occurs 66 times in the New Testament. It is by the power of the Spirit that we worship God and offer ourselves in His service (Watson 1981: 105-106).

It is important to note that worship is to come under total submission to God. For Larsen (1991:66), this means “to bow down or prostrate oneself before God”. Worship is the adoring response to Almighty God and the obedient submission of the whole person to God. The term worship is sometimes applied to the whole of a Christian’s life, and it is rightly said that “everything in our life should be an act of worship” and everything the church does, should be considered worship, for everything we do should glorify God. Our lives must be an example to all (Grudem 1994:1003).

How do the youth of the Christ Church see worship? Is it to have the right songs, right instruments and right postures? Generally, the young generation in Lahore are not aware of what true worship is. The researcher has found the youth of the Christ Church look at the Western styles of worship and think that is the key.

The youth think that they should have Western instruments like guitars, drums, electric organs and songs that attract young people to worship the Lord. They believe that the way the Western world is worshipping, is the only way to approach God and to praise Him.

The researcher grew up in the city of Lahore and experienced that Western styles of worship are often forced to be accepted. The researcher wants to throw light in this area. To worship God is to live a life that will glorify Him. God can use any person, place, instrument and song that comes from a pure heart with a desire to uplift His mighty name.

The youth of the Christ Church should not be criticized when they worship God in their Eastern styles. They can use their own Pakistani instruments and songs and

above that their own contextualized ways of worship. The important point is that the youth needs to remember that God sees our hearts and He accepts us as we are. It should not be seen as a shortcoming if they do not have all the worldly things to worship God. King David could be used as an example. Before he became king, he was a shepherd boy, a simple person who loved to worship God in spirit and in truth. He worshipped God in his situation and it is written of him: “the Lord has sought out a man after his own heart” (1 Sm 13:14b NIV).

How does the Bible describe worship? How did the early church worship the Lord? This could be a good departure point to discuss the issue of worship. Foster (1998:158) is correct when he says worship is to experience reality, to touch life. “It is to know, to feel, to experience the resurrected Christ in the midst of the gathered community. It is a breaking into the Shekinah⁹⁸ of God, or better yet, being invaded by the Shekinah of God.” Watson sees worship as “the first priority of a Christian” (Watson 1981:105-106).

The researcher agrees with Foster and Watson regarding their insight into worship. Therefore, worship is to have an intimate relationship with God. This is what our God requires. Jesus’ words are clear, that God the Father is actively seeking true worshippers. He said: “...for they are the kind of worshippers the Father seeks. God is Spirit, and his worshippers must worship in spirit and in truth” (Jn 4:23b-24 NIV). Jesus made it clear to the woman at the well and to all His followers, that the Father seeks true worshippers who will worship Him in spirit and in truth.

The youth of the Christ Church need to acknowledge that true worship must flow from the depth of their hearts and must touch the Father’s heart. It is to experience the reality of the living God. It is to experience the resurrected Christ and to be filled with the love of the Heavenly Father. It is to allow the Holy Spirit to take control of one’s life and destiny in Christ Jesus.

⁹⁸ “Shekinah” means the glory or the radiance of God dwelling in the midst of his people. It means the immediate presence of God as opposed to a god who is abstract or aloof.

The youth of Lahore need to realize that true worship is based on the living Word of God: "Let the Word of Christ dwell in you richly" (Col 3:16a). The truth of the Bible is that God is the Creator of the universe. He is the Omnipresent, Omniscient and Omnipotent. There is no other God like Him. He is the King of kings and the Lord of lords. Jesus is alive. He is the *Only Way* to the Father (Jn 14:6). Jesus fulfilled His promise of the Holy Spirit to send Him as our guide and comforter (Ac 2:1-4). He is the God of the Old and the New Testaments. The fellowship of the Holy Spirit and the true knowledge of the Word of God will ignite the young people in the Christ Church to worship God in spirit and in truth.

What is the true form of worshipping or is there any true recognized way in the eyes of God? What does the Bible say about this matter and how can the youth of the Christ Church Lahore adopt some practical ways to worship? Foster (1998:159) finds it challenging to describe a true form of worship. He argues that nowhere does the New Testament prescribe a particular form for worship. He supports his comments and beliefs saying that when the Spirit of the Lord touches our spirits, "the issue of forms is wholly secondary". Many times young people find themselves in confusion and do not really know how to worship and approach God.

In the context of Lahore, it is noticed that the church puts pressure on young people that to have some kind of ritual. There must be certain postures that will bring them into the presence of the Lord.

Actually, it is not the posture or a certain style that will connect the youth with God but their broken spirit and a contrite heart (Ps 51:17). We find different postures in the Bible that the people of the Lord used. It was their inner conviction as the Spirit inspired them, but it was never thought to be a strict way to follow. It is between God and the person. Foster (1998:169) points out a variety of physical postures in connection with worship such as lying prostrate, standing, kneeling, lifting hands, clapping of hands, lifting of the head, bowing the head, dancing, wearing sackcloth and ashes. The youth in Lahore must remember that we are to offer God our bodies as well all the rest of our being. Apostle Paul reminds us, "to offer your bodies as living sacrifices, holy and pleasing to God - this is your spiritual act of worship" (Rm 12:1 NIV).

Therefore, the right posture is not the issue but what is important is a right heart that pleases God. This is in agreement with what Cullmann (1995:97) says that true worship is based in spirit and in truth. God is not looking at the place but He sees lives that are Spirit-filled and committed to Him and glorify Him. He reveals Himself through His Son Jesus Christ.

Thus, the youth of the Christ Church should have this motive to know God intimately and to experience Him in their daily lives. Berkley (1994:417) strengthens our understanding of true worship as involving all the senses, namely hearing, touching, tasting and smelling, as well as seeing God's wonders. This kind of worship teaches a strong and positive lesson to those young in faith. He maintains that true worship is not confined to one building or to one place of any kind. "True worship takes place in the heart." It means to worship God is to be available in His service. He is worthy to be praised. Worship opens the doors for us to meet God personally and intimately.

Surely these words indicate that God looks at a worship service differently than we do because He reads our hearts. These words reveal that worship is not something we do. Worship does not deal with what we make our bodies do (sing, kneel, or pray), but worship consists of who we are in Christ.

In the context of the youth in Lahore, worship should not end in the church service on Sunday morning but should remain with them throughout their lives. True worship is to attribute worth to a real Being, one who is truly there. The basic nature of God is holiness.⁹⁹

⁹⁹ "Holy, Holy, Holy!" (Isa 6:3). There is something very impressive about this scene. The Hebrew language has no words to express comparison. In English, we have comparative words such as "good, better, best" or "big, bigger, biggest". The Hebrews express comparison through repetition. Many times, in both the Old and the New Testament, you will find words repeated to express intensity or comparison. If the Hebrews wanted to describe great joy, they said "joy, joy". If they wanted to speak of great fear, they said, "fear, fear." Notice in the King James Version of the Bible how many times Jesus says, "Verily, verily, I say unto you..." This expression is derived from his Hebrew background. He is saying, "What I am about to say is really true, true, true!" This is a high degree of comparison. When the Hebrews wanted to express a superlative, they repeated the word three times. This only occurs twice in the Bible, both times in very interesting places. One is found in Revelation, Chapter 8, where John sees the judgments of God being poured out upon the earth. A great angel in the form of an eagle flies through the heavens crying out, "Woe, woe, woe, to the inhabitants of the earth!" (Rev 8:12). In other words, there could be no greater time of trouble, no greater woe could affect the earth, than during that time. The only other time this repetition is used, is in Isaiah 6, where the angels cry, "Holy,

According to the researcher the youth of the Christ Church Lahore must not ignore the truth that the very basic nature of God is “holiness”. Worshipping is to acknowledge God and His holiness. As the Psalmist declares: “Exalt the Lord our God and worship at his holy mountain, for the Lord our God is holy” (Ps 99:9 NIV). And, “Blessed are the pure in heart, for they will see God” (Mt 5:8 NIV).

4.1.1.1 Today’s dilemma: young generation worshipping actors/actresses and icons

This can be the worship of self. Sometimes worship is expressed in bowing down to or looking up to some projected exaggeration of a living person. We know how easily many can make idols of actors and actresses, rock and sport stars. They live in a life of imagination. They give value to these people and ascribe worth to them. It then becomes a driving force in their lives. This is a form of idolatry – and the young generation are caught up in this imaginary world.

The young people in Lahore are not free from this dilemma. They have pictures of film stars, actors and actresses and try to imitate them. The researcher asked one of the young persons, “Why do you have this poster of the film star in your bedroom? What does it mean to you”? He said, “This is my inspiration. I like her and I wish to meet her one day.” He added “I love her.” The researcher was surprised that this young person had such deep feelings for this actress. But the Bible warns us: “You shall have no other gods before me” (Ex 20:3 NIV). “Love the Lord your God with all your heart and with all your soul and with all your strength” (Mk12:30 NIV). Jesus said: “Worship the Lord your God, and serve him only” (Mt 4:10b NIV).

4.1.1.2 Worship includes the body of Christ

The youth of the Christ Church need to have this revelation that worship includes the whole body of Christ. The Bible tells that all believers are the body of Christ (Eph 5:23b). It means that true worship includes the body of Christ. It is an opportunity for the youth to grow in knowledge of each other, of their needs, their problems, their hurts, their pain, their distresses, their joys, and their thanksgiving. There must be a

Holy, Holy.” In fact, they are saying, God is perfect! This perfection creates a sense of awe, and even fear, before Him.

time when they should involve and care for others. The youth of the Christ Church must grow in unity, in a sense of belonging, of caring, and of loving one another. When a congregation worships God truly, they also begin to be concerned about each other. When you love God, you will begin to love your brother.

Apostle John writes in his first letter, "Whoever does not love does not know God, because God is love" (1 Jn 4:8 NIV). We are so designed that we express our love for God by our concern for each other. We are called in fellowship as the first church was. The early Christians present a model for worship in Acts 2:41-47.

For the youth of the Christ Church, worship should arise from a deep and urgent sense of need to meet God intimately. God must be central in the worship as the Psalmist puts it, "Give unto Him the glory due unto His name" (Ps 26:2, 96:8). Winter is convinced that true worship is to acknowledge God's "worth". In other words, to worship Him for "Who He is".¹⁰⁰ It means the primary function of the youth of the Christ Church should be to glorify God (Eph 3:10; 1 Pt 2:9). The youth in Lahore must not think that they are separated from the body of the local church. They are indeed part of the local and the universal church of Christ. The Scriptures urge us to "offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name" (Heb 13:15 KJV). In this regard, Warren (1995:103) contends that worship comes before service. Worshiping God is the church's first purpose.

Apostle Peter tells us that as Christ's new royal priesthood we are to offer "spiritual sacrifices" which means to "declare the wonderful deeds of him who called you out of darkness into his marvellous light" (1 Pt 2:5-9). The Bible reveals that Peter and John left the Sanhedrin with bleeding backs and praising lips (Ac 5:41). Paul and Silas filled the Philippian jail with songs of praise (Ac 16:25). God is calling young people and the church to offer worship that involves whole being. It is not just to experience God's presence in the outer court but really to meet God in the Holy of Holies.

¹⁰⁰ Available at <http://www.missionfrontiers.org/2001/02/200102.htm> Accessed on 17 April 2008.

In this discussion, the concluding remarks of Berkley (1992:140-142) will be worth noting. He points out the theological character of true Biblical worship as true worship is God-directed, focuses on divine worthiness and recognizes God's holiness at all times. In this regard Yamamori *et al.* (2004:263) cite the remarks of William D. Maxwell on worship. Maxwell maintains that worship is made up of our "words and actions. It is a divine connection and communication between man and God". Therefore what is needed in worship is to simply open our hearts before God and serve Him with faithfulness.

The researcher concludes that the youth of the Christ Church should know that God is looking at their hearts. They are free to worship Him in spirit and in truth. Places, things and right postures are not important to God. He is interested in a worship that comes from the depth of a contrite heart (Ps 51:17). As Foster (1998:166) sums it up: "people need to be led into worship: from the outer court to the inner court and finally into the Holy of Holies".

4.1.2 Prayer

The youth of the Christ Church need to be encouraged to spend more time in prayer. Prayer should be the backbone of the youth ministry in Lahore. Prayer will open the doors for ministry and the youth will learn how to stand firm against the schemes of the devil. What is prayer and how can the youth in Lahore learn how to approach God through prayer? Prayer is to communicate with God. This communication goes two ways. It means a person talks to God and waits to listen to hear what God has to say.

Praying is not just to come into the presence of the Lord with a long list of things, thinking that God is only interested in the needs of His children. Instead, the youth need to know that God wants a personal relationship with them. Grudem (1994:376) rightly remarks that prayer is "a personal communication with God". God wants us to pray because prayer expresses our trust in God and increase our faith in Him. This is perhaps the primary emphasis of the Bible's teaching. The youth need to pray with faith, which means trust and dependence on God.

It is in the observation of the researcher that the youth of the Christ Church are not aware of the depth of prayer. They live in a society that demands that everything must be fast and quick. For example, at home they press the button of a microwave oven and in few minutes the food is ready. They go to autotellers, enter their pin codes and the money comes out.

The youth of the Christ Church live in an advanced technological world. If they need any information, they use the internet. They have television and a satellite dish to watch what is happening in the world. They have access to different types of media. They are connected with one another via cellphones and the internet. They are tuned to the pace of the world.

It is noticed that the young people are influenced by the advanced technology in Lahore. They love to spend time on the internet, although not all have access to it. They are curious and want to know what is happening in the world. Ten years ago the cellphone facility was not common in Pakistan. It was not a need for the young generation. But now it is becoming very common and has indeed become a need for young people. In the villages and rural areas of Pakistan, however, cellphone technology is not common. One of the reasons is that people cannot afford to buy a cellphone and some would not know how to use it owing to a lack of education.

This is not to deny that the young generation live in a modern world where things go faster than ever before. The Christ Church needs to play a crucial role here. The pastor or mature senior Christians of the congregation need to step out to guide the young people in living a prayerfully life. As Silvano (1994:57) notes that prayer is the most "tangible trace of eternity in the human heart". The researcher believes that prayer must be the basic element in the life of the youth in Lahore. Prayer will bring sensitivity to the Holy Spirit. They will hear what God is saying to them. They will have a relationship with God. Biersdorf (1992:4-5) cites James Finley's comment that prayer is simply "talk with God". It has to do with being in love with God. It is to develop a relationship and intimacy with God. The Bible gives a promise in this regard: "The prayer of a righteous man is powerful and effective" (Ja 5:16c NIV).

The young people can take this verse from the Bible as a promise, that God is listening to their prayers.¹⁰¹ The Bible makes it clear that God is interested even in one person's prayers. He does not reject anyone who comes to Him with a true heart.

Praying alone can be a challenge for a young person from the youth group in Lahore. Young people need to be assured that they are free to pray in the group and as an individual. The accounts of prayer in the Bible are the stories of individuals who prayed to God and who experienced miracles that they experienced in their lives.

Some examples from the Bible are worth noting. Abraham prayed for posterity (Gn 15:2-6). Hannah prayed for a son (1 Sm:1:10-11), Moses prayed a path through the Red Sea (Ex 14:21), Daniel prayed in the den of lions (Dn 6:16), David prayed when Saul was tracking him down (1 Sm 23:10-12), Elijah prayed for fire from heaven (1Ki 18:36-38), king Hezekiah prayed for years to be added to his life (2 Ki 20:2-6) and Nehemiah prayed that God would allow him to go and help his people (Neh 2:4). Their lives represent their relationship with God. As it is written: "For the eyes of the Lord range throughout the earth to strengthen those whose hearts are fully committed to him" (2 Chr 16:9 NIV).

The Bible expositor, W. Graham Scroggie, wrote, "In the Bible God speaks to us, and in prayer we speak to God." The Bible and prayer are intertwined strands forming the intimate cord of communion between God and ourselves.¹⁰² Before we spend time reading and studying the Bible each day, we should pray that God will make our heart sensitive to His Word. This insight of prayer highlights what Martin Luther said, "Having prayed well is having studied well." We cannot have one without the other.¹⁰³

The example of George Muller is clear, he fellowshiped with God as few men in history have ever done. Through him, God cared for thousands of orphans. Despite

¹⁰¹ For Important considerations on effective prayer, see Appendix 6.

¹⁰² Scroggie, W.G. Available at www.palau.org. Accessed on 20 April 2008.

¹⁰³ Scroggie, W.G. Available at www.palau.org. Accessed on 20 April 2008.

his tremendous financial responsibilities, Muller did not ask other people to meet his needs.

On the contrary, extreme financial pressures only motivated him to spend more time in intimate conversation with God. Muller said about his times alone with God: "I begin to meditate on the New Testament early in the mornings...Invariably; I have found that...after so many minutes of meditation, my soul is guided to confession, or to give thanks, or to intercede, or to make a request. So, even when you could not say that I had given myself to prayer, but rather to meditation, nevertheless, it turned out that almost immediately the meditation turned into prayer."¹⁰⁴

God's Word spoke to Muller's heart, and he naturally responded back to God in prayer. He enjoyed intimate fellowship with the Lord.

The relationship of the youth of the Christ Church Lahore with God can grow only as they communicate their adoration, confession, petition, intercession and thanksgiving to Him through prayer, and as they listen to His voice through the daily study of His Word. The youth need to know God intimately. They need to establish an intimate relationship with Him. Muller came to God because he had a relationship with God and he trusted God for his needs. Reiser (1997:24) cites the remarks of Therese of Lisieux on the deep understanding of prayer: "as for me, prayer is an uplifting of the heart, a glance towards Heaven, a cry of gratitude and of love in times of sorrow as well as joy. It is something noble, something supernatural, which expands the soul and unites it to God."

In the context of Lahore the youth should think how much they believe in God and what kind of relationship they have with Him. Do they know God from afar, as some power who spoke in the past to the people of the Bible, or do they want to have a living relationship with Him?

The youth in Lahore must understand the relationship between prayer and the Spirit of the Lord. Connection between prayer and the Spirit is well defined by Biersdorf (1992:29) as he says that in prayer the Spirit intercedes for us and takes us into a

¹⁰⁴ Available at www.palau.org. Accessed on 20 April 2008.

deep and intimate relationship with God. It means to experience God in a very personal way. Here the Spirit of God brings things into the light for us to make choices and decisions. In the light of the above statement, Foster (1998:33) agrees with Biersdorf and maintains, “Prayer is the central avenue God uses to transform us.” Foster (1998:35) believes in the power of prayer. He quotes the comments of John Wesley: “God does nothing but in answer to prayer, and then he backed up his conviction by devoting two hours daily to that sacred exercise”.

Prayer should therefore be the central focus for the youth in Lahore. Studying the Word will transform the youth’s minds, but it is the discipline of prayer that will bring them into the deepest and a most intimate relationship with our God. Prayer is just like any other work; we may not feel like working, but once we have been at it for a while, we begin to feel like working. Prayer¹⁰⁵ requires commitment, practice, and most importantly, a deep hunger to talk with God. Sander (1940:97) has called our attention into five constituent elements of prayer, namely as *adoration*, *thanksgiving*, *confession*, *petition* and *intercession*. The researcher suggests that the youth of Christ Church will find these five elements useful in helping them to build a well balanced devotional life.

The examples of Jesus and Paul in the New Testament are very clear. Jesus’ life was devoted to prayer. The Bible says: “Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where He prayed” (Mk 1:35 NIV). It was not Jesus’ programme to pray on Sunday morning only but it was His lifestyle (Mt 14:23-32; Lk 9:28-32; Lk 22:39-46). Johnson and McDonald (1999:62) note regarding the incidents of prayer in the life of Jesus, that “Jesus’ life was devoted to prayer”. Two great prayers of Paul in Ephesians are worthy to note, for example Ephesians 1:15-23 and 3:14-20. The focus of his prayers was growth and maturity.

Thomas draws a comparison between our physical and spiritual health. He argues that as our body needs a proper diet to live a healthy life, “the spiritual life must have both the food of God’s Word and also the pure atmosphere of prayer” (Thomas 1978:110).

¹⁰⁵ For obstacles in prayer, see appendix 7.

Prayer involves access to the presence of God, first and foremost. C. S. Lewis believed in prayer as he penned that in prayer “God shows himself to us”.¹⁰⁶ In this regard, J. Oswald Sanders, late Director of Overseas Missionary Fellowship¹⁰⁷ concludes that “prayer is indeed the Christian’s vital breath and native air”.

The researcher concludes that the youth of the Christ Church must be encouraged to spend more time in prayer. Our knowledge of God is absolutely crucial to our relationship with Him and our prayer lives. We can make God greater or smaller. It all depends on our knowledge of God. The results of our prayers will depend on our understanding of God and our faith in Him. Therefore, the vibrancy of our prayer lives is directly dependent on our thoughts and our personal knowledge of God. Dr. Greg Herrick uses the term “personalness” when he explains that God has a personality and is consistently represented in Scripture as functioning as a person, including thinking, feeling and acting, and desiring intimate relationships with others.¹⁰⁸ When Billy Graham is asked what he would do if he had to live his life over again, he invariably says he would “spend more time in study and more time in prayer” (Drummond 2001:132).

The researcher believes that the youth of the Christ Church Lahore must realize that prayer is a way to connect to God. With reference to what J. Oswald Sanders believed about prayer, the youth must realize that “prayer should be the breath and native air for them”. They have to practise this discipline that will ultimately bring them into a relationship with God. Prayer is the most important ingredient of a Christian’s life and it must be recognized as such by the youth. Johnson and McDonald (1999:60) sum up prayer aptly: “Prayer is the life breath of the church; it is the natural posture of the people of God; it is the means of healing and the source of empowerment.”

¹⁰⁶ C.S. Lewis. Available at <http://www.bible.org>. Accessed on 21 April 2008.

¹⁰⁷ J. Oswald Sanders, *Spiritual Leadership*, rev. Ed. Chicago: Moody, 1980. P. 121. Available at www.bible.org. Accessed on 21 April 2008.

¹⁰⁸ Herrick, G. Available at www.bible.org. Accessed on 21 April 2008.

4.1.3 Fellowship

Why should there be an emphasis on fellowship? Why do the youth of the Christ Church Lahore need fellowship today? What are the benefits that one can derive from fellowship? What does the Bible say about fellowship?

In the opinion of the researcher, fellowship is crucial and building block in the life of the young people in Lahore. Fellowship will develop trust among the youth and will unite them. They will learn how to share their emotions, feelings, hurts, pain and joy with one another and with the leadership. The researcher served the youth group in his city Lahore. In his experience, many young people came from broken families. They had hurts and emotional baggage. They were looking for someone with whom they could share their experiences. The researcher gives thanks to God for using him in this area to help young people. It was only possible because he had a healthy fellowship with the young people. That fellowship was not only in the church but it was continued out of the church, like at their homes and playgrounds and in unorganized meeting places. The researcher found this method of building relationships and trust with the young people very effective.

The youth of the Christ Church Lahore need a fellowship in which they will feel secure to share their deep emotions and problems. This fellowship should not end in the church but should continue in daily living. The job of an effective youth pastor and youth leader team is important. In this regard, they need to find ways to connect or build relationships with their young people and to build trust and meet their personal needs. The Christ Church and especially the leadership team need to think “out of the box”. The researcher finds the example of the early church worth noting: “They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of the bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common” (Ac 2:42-44 NIV).

The apostles were aware of the needs of the early church. They knew that the new believers needed fellowship to grow in their Christian life. The apostles established a firm fellowship with one another. The Scripture says that all the believers were

together and had everything in common. It was a deeply caring body of believers who were together in sorrows and joys. They created a family that was willing to share everything with others.

One can only imagine the strength of their fellowship. They were blessed by God and their fellow believers. That fellowship was a witness to unbelievers that they were different. They did not care about their possessions and their lives. It was just as if they had discovered a hidden treasure and a revelation from God in heaven. The researcher agrees with Yamamori and other scholars as they point out that the early Christian community was a fellowship before it was a congregation (Yamamori *et al.* 2004:201). “It was a *koinonia* (communion, community) before it was an *ecclesia* (assembly)”. This is echoed in the understanding of Schwarz (1999:136) as he observes that the New Testament uses the same words, *koinoneo* and *koinonia*, for fellowship with Christ and fellowship among Christians. Thus, *koinonia*¹⁰⁹ is a personal fellowship between people who are themselves in a personal fellowship with Christ. It is noticed that people come to the church in search of community, where they can be welcomed and find acceptance. They stay warm when the love of Christ reaches them first through the acceptance of the Christian community; that is *koinonia* in action (Yamamori *et al.* 2004:126).

Therefore, the youth in Lahore need an understanding of the believers’ fellowship. The close interaction with one another will allow them to grow in their relationship with God. Through this, they will be true witnesses for Christ (Phlp 2:15) in Lahore and in the world. Fellowship will strengthen their faith in Christ so that they will be the salt and the light for the people around them (Mt 5:13-14).

The youth need to follow the teaching of Acts 2:42. Johnson and McDonald (1999:26-28) speak about two aspects of community: “The formal aspect: the apostles’ teaching and breaking bread, and the relational aspect: fellowship and the prayers”. The researcher believes that our God is a God of fellowship. He is the Father who wants to have a relationship with His children. The Christian faith is not merely about an individual relationship with the Lord. There is no such thing as an isolated, solitary Christian life.

¹⁰⁹ For the characteristics of *koinonia*, see appendix 8.

The New Testament Christians were dynamic. They had an impact on the community they lived in and many people responded to their testimony. They won people with the love of God. Their lifestyle, their love for one another, became the bridge that reached people for Jesus Christ. Warren (1995:49) believes in the fellowship of the believers. The youth in Lahore can learn from his statement that “churches grow warmer through fellowship”. It means the youth have to follow this instruction of Warren that their general growth will depend on their fellowship with one another.

The researcher agrees with Warren and holds that fellowship will keep the youth active and will be a big contribution to young people becoming mature in Christ. Warren’s perspective is also supported by Yamamori and other scholars, who maintain that “life in the warmth of the Christian community brings with it an awareness of belonging” (Yamamori *et al.* 2004:139). Therefore, this type of fellowship among the young people in Lahore will bring them closer to God. They will understand how God the Father, God the Son and God the Holy Spirit are in fellowship with one another. They are united and work in harmony. It is the desire of our Heavenly Father that we must have fellowship with Him.

The youth in Lahore will grow by having fellowship with God. This is in relation what the apostle John describes the purpose of God for His people: “so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ” (1 Jn 1:3b NIV).

This is the purpose of God for the youth of the Christ Church namely to come into a fellowship with Him. The young generation needs to be led to Jesus Christ. God wants fellowship with each and every young person through His Son Jesus Christ. Apostle Paul said: “God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful” (1 Cor1:9 NIV). One member cannot be the whole body; members cannot function without a connection with the other members, and members may not disconnect each other (Johnson & McDonald 1999:24).

This statement is clearly related to the broad perspective that the youth of the Christ Church has to practise fellowship with each other in their walk with God. Mead

(1994:54) and Larsen (1991:37) also contend that *koinonia* remains the key element in the Church of God. We cannot urge people to be reconciled to God if we are not reconciled to each other. Larsen (1991:132) adds that the New Testament word *koinonia*, or fellowship, is used of the closest of relationships, including a marriage contract in the days of Augustus. This is the unity which the Holy Spirit fosters and preserves (2 Cor 13; Phlp 2:1-11).

For the youth, fellowship should include encouraging, strengthening, caring for and loving one another. The true Biblical fellowship is a principle of church growth which is often neglected. In many churches, there are no definite structures to encourage fellowship. The care for “one another” we see in the New Testament church must be developed in every local church. There is no alternative to true healing and oneness, “It provides the opportunity to serve and to develop a ministry” (Engelbrecht 1990:9).

In the context of Lahore, the youth should develop a kind of fellowship that will enrich them in Christ and impact their communities. Yamamori *et al.* (2004:199) define this fellowship as an “alternative community”. This means a fellowship that goes beyond the boundaries of race, gender and class. Kaggwa (2002:55-56) strongly believes in relationships. He goes even further and remarks that without fellowship we “wither or die”. Johnson and McDonald (1999:138) came to a similar conclusion, namely that “without a caring, supportive community, persons either fall by the wayside or they quietly suffer in loneliness that leads to despair”. This is what Jesus prayed for in His prayer for the “unity of His people in John 17” (Yamamori *et al.* 2004:132).

The researcher wants to conclude that fellowship is one of the main ingredients in the growth of the youth of the Christ Church Lahore. They need to learn how to develop a healthy fellowship among them. In an Islamic culture the fellowship among members of both sexes might be a challenge. Therefore the youth need to respect the cultural norms and trust that their communities will be transformed. Ultimately the love of Christ will attract other young people to serve God.

The healthier the fellowship among young people in Lahore, the stronger the spiritual growth in the church. The unity of the church and the love for others will open doors for young people to accept Jesus in their lives. Unity is the essence of the church.

Christ has only one body. Its unity originates in the Holy Spirit and it is the responsibility of the church to keep the unity and to practise the love of God (Eph 4:1-3; Jn 17:21) (Yamamori *et. al.* 2004:198). According to Johnson and McDonald our mission is to “bring as many individuals as possible to full maturity of Christ” (Johnson & McDonald 1999:147). This is a goal that will be achieved only as we seriously embrace our responsibility to teach a new generation the love of God and the truths of Christianity.

4.1.4 Discipleship

From the context of Lahore it is clear that the youth need discipleship training. If the young people are equipped in this area they will become more effective and mature in Christ. A lack of discipleship will weaken their walk with God and they will be less effective in witnessing to others.

The responsibility of the Christ Church Lahore in this area is huge. The young lives need proper discipleship training that will strengthen their relationship with God and their growth in general. In this regard the researcher agrees with Krejcir *et al.* Who found “a big lack in discipleship, mentoring and teaching that cause youth to go away from the churches”.¹¹⁰

The youth ministry in the Christ Church cannot be effective if the church ignores the process of discipleship. The following discussion will highlight the study on discipleship. The focus of the study is to look at discipleship from the perspective of both the Old and the New Testament and to relate it to the youth of the Christ Church Lahore.

Discipleship is that process whereby a “learner” (from the Greek word *mathetes*) becomes a follower of a certain teacher for the purpose of imitating his lifestyle and learning his truths. The idea of discipleship is very old. It was common among the Greeks. It always involved a teacher-student relationship. According to MacArthur, the word disciple is used 262 times in the New Testament. The word is *mathetes*, and the root meaning is to be a learner but it involves much more than that. The

¹¹⁰ Krejcir, Richard. Available at <http://70030.netministry.com>. Accessed on 21 April 2008.

lexicons tell us that it means “one who shares a close and intimate relationship with a person”.¹¹¹

Discipleship¹¹² is a way of becoming like your teacher or master. Jesus Christ is the “Great Teacher”. There is no question about the fact that the only message ever proclaimed was a message of discipleship. The call that Jesus gave was a call to follow Him, a call to submission and a call to obedience.

The leadership of the Christ Church has the crucial task to disciple the youth. It is a challenge to equip them in their context. There is no doubt that Jesus’ whole ministry was centred on making disciples and preparing them for the future. As McWilliams describes a twofold purpose of the Gospels: one is to present Jesus and the gospel. And second is to prepare the church to continue His ministry.¹¹³

In reflecting on the importance of discipleship for the youth in Lahore, the scholar Turner draws our attention to the ministry of Jesus. Matthew 4:19 gives a summary in this regard. Turner points out that it is, first of all, a command to two brothers who were fishermen, “Come, and follow me”. Next it is a method, “come, follow me and I will make you” It is also a goal, “and I will make you fishers of men”. Turner says it might be His only goal for His disciples.¹¹⁴ “In reality, every true Christian is a follower of Jesus, a disciple.”¹¹⁵

Next a brief overview of discipleship (the perspectives of the Old and New Testaments) is provided for the Christ Church to understand the importance of disciple-making. It is necessary for the youth in Lahore to know these principles and apply it in their lives.

¹¹¹ MacArthur, John. <http://www.biblebb.com/files/MAC/90-23.HTM> as retrieved on 21 April 2008.

¹¹² A definition of a true disciple see appendix 9.

¹¹³ McWilliams, 1996. *Turning To Jesus, Jesus’ Method of Disciple Training*.

<http://www.eldrbarry.net/vbs/3/gali11.htm> as retrieved on 21 April 2008.

¹¹⁴ Turner Stephen. *Following Jesus in Seeking the Lost*. <http://www.tbs.edu/events/ibc/ibc9/papers/05-stephenturner.htm> as retrieved on 21 April 2008.

¹¹⁵ *Discipleship*. Available at <http://4jesu.homestead.com/disciple1.html> as retrieved on 21 April 2008.

4.1.4.1 Discipleship in the Old Testament

The process of discipling was not new to the Jewish world of Jesus. Jewish rabbis had been followed by disciples for quite some time before Jesus' arrival. But the manner in which Jesus disciplined was radically different. The rabbis bound their disciples to the Torah, and contrary to the instruction of previous rabbis, Jesus bound His disciples to Himself.

Jesus required His disciples to surrender without reservation to Him and to the kingdom of God that He was inaugurating. The relationship between Jesus and the Twelve had no parallel in Hebrew religion. Being a disciple of Jesus meant nothing less than complete personal commitment to Him. And being committed to Jesus included being committed to His message of the kingdom of God and His method of bringing in the kingdom.¹¹⁶ As Chadwell asserts, seeing a teacher followed by a group of disciples did not astound people in Jesus' time. It was a common means for educating successors even in Jewish society. In Jesus' day, the teacher/disciple relationship was a well recognized form of teaching.¹¹⁷ The Bible indicates: "It is enough for a disciple that he be like his teacher" (Mt 10:25a NKJV).

The researcher finds that the ministry training that occurred in the Old Testament was not as formal as the Bible school or seminary training that is practised today. It was life-giving, life-forming discipleship in its truest sense.

Here are the major Old Testament examples:

- Moses worked with the leaders of Israel: Ex 18:19-26.
- Moses trained Joshua: Ex 17:8-13, 24:12,13, 33:7-11, Nm 27:15-23, Dt 34:9.
- Eli trained Samuel from his youth: 1 Sm 2:11, 3:1-21.
- Samuel formed and trained a company, or "school," of prophets: 1 Sm 10:5-12, 19:20-24, 2 Ki 2:15-17, 4:1, 38, 6:1, 9:1.

¹¹⁶ *Discipleship and the Jesus Model*. http://xastanford.org/d_by_/discipleship_and_jesus.html. Accessed on 23 April 2008.

¹¹⁷ Chadwell, David. 2003. *Jesus Christ's Desire: Disciples*. Available at <http://www.westarkchurchofchrist.org/chadwell/discipleship/teaching/y2003q3l1.htm>, Accessed on 23 April 2008.

- Elijah trained Elisha: 1 Ki 19:19-21, 2 Ki 2:1- 15, 3:11.
- David trained many for ministry, especially the musicians: 1 Chr 15:16-22, 16:4-6, 25:1-7.

The lesson can be drawn from the above study, that the disciple process should be an intimate relationship among youth and the Christ Church. The Old-Testament reveals the depth and value of the discipleship process. The youth in Lahore need mature Christians who can start this process of disciple-making and to train their young people for the kingdom of God.

4.1.4.2 Discipleship in the New Testament

Jesus made the matter of training a small group of disciples the primary task of His ministry. He did this deliberately at the cost of being unable to give His personal attention to the multitudes that followed Him and hung onto His every word. Unlike many modern ministries, it was not because He could not attract larger crowds that He turned to the few. He knew that a few men who had thoroughly grasped His message and methods could accomplish more than multitudes of casual followers.

Jesus placed a twofold emphasis in the training of His disciples. In the first place He gave them systematic instruction in the principles of effective service (Mt 10:1-15; Lk 10:1-16). Secondly, He supervised their activities as they sought to apply these principles. He sent them out on missionary tours with instructions and, upon their return, He discussed their experiences with them (Lk 10:17-20).

Therefore, the responsibility of the leadership of the Christ Church Lahore is to start discipling a small group of young people, following the example of Christ. The youth in Lahore need effective trainers, mentors and opportunities where they will be matured in Christ. The discipleship process will enable them to become strong Christians and to reach other young generations for Christ. The Lord Jesus certainly prepared the apostles for their work. For about three years He thoroughly and carefully taught them many things pertaining to the kingdom of God.

The lesson that the youth can learn is this, if Jesus was so thorough in the beginning when the complexities of the church had not even begun to emerge, how can they

afford to be any less thorough? Christ taught His disciples different aspects of spiritual formation for their personal lives and the discipline that they needed to turn their eyes from the earthly towards the heavenly.

The researcher would like to emphasize here that the leadership of the Christ Church Lahore need to examine Jesus' and apostle Paul's methods and ways of discipleship. This will help them to start discipleship training. Huggett and Huggett underline that Jesus did this in a variety of ways. Jesus showed them His glory, He assisted them in their ministry, He showed them how to heal the sick, He exposed them to His revolutionary views, He gave them privileged insight, and He prepared them for a painful transition (Huggett & Huggett 2002:216-218).

4.1.4.3 "To make disciples"-A Scriptural mandate for the youth of the Christ Church Lahore

In addition to the last commandment of our Lord Jesus Christ, the Bible reminds us of what Jesus said to His disciples: "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations...And surely I am with you always to the very end of the age" (Mt 28:19-20 NIV).

This is one of the most famous scripture references in the Bible. It is called the "Great Commission" of our Lord Jesus Christ. Before Jesus' ascension, He emphasized the close relationship between church formation and discipleship training. God gave Jesus authority over heaven and earth. On the basis of that authority, Jesus told His disciples to make more disciples as they preached, baptized and taught.

With this same authority, Jesus still commands the youth of the Christ Church Lahore to tell others the Good News and to make them disciples for His kingdom. These verses have often been used to emphasize the importance of sending missionaries to foreign lands. A careful look at the structure of the verse, however, reveals a slightly different emphasis. In most modern translations of the Bible the central emphasis of the verse is to make disciples among all *people*. The ideas of going, baptizing and teaching all relate to the central thrust of disciple-making.

The youth in Lahore must make it the mission of their lives to make disciples. The Christ Church must understand that God has given them gifts (Eph 4:12) to train others. Making disciples requires leading people to Christ, mentoring and training them, and then releasing these equipped disciples for reproduction. This process requires the establishment of churches. But not any kind of church, they must have a reproducible mindset.

It is interesting to note the principle of reproduction in the field of zoology Daniel Mazia found as follows: “Double or nothing. With few exceptions a living cell either reproduces or it dies: the principle is so simple that no one has bothered to call it a principle. A cell is born in the division of a parent cell. It then doubles in every respect: in every part, in every kind of molecule, even in the amount of water it contains” (Womack 1977:137).

The principle of biological cell division is as true as it is in the spiritual realm. If there is no growth, no multiplication, no commitment and no Christian maturity, the youth will die spiritually. Therefore a result, the youth need to commit themselves to making disciples and to spend themselves in service to others, or they will cease to grow toward Christian maturity.

In Acts 14, Paul and Barnabas went on a preaching tour. The record in Acts describes that when Paul and Barnabas preached in those cities, they made many disciples. This matter of making disciples is an important point. In this regard, Kincaid (1990:22) highlights four elements in the disciple-making process, namely “cultivation, proclamation, instruction and reproduction”. Wagner and other scholars agree with Kincaid and add that “leaders are expected to be so many things as Paul said he was ‘all things to all men’” (Wagner *et al.* 2000:24).

It means discipleship should be acknowledged as part of the youth ministry in Lahore. This is a process that will lead young people into Christian maturity.

In the light of the above it is clear that a discipleship training programme is not an optional matter for the youth of the Christ Church Lahore. It cannot be a sporadic programme but must be a continuing activity. It is not enough to believe that

discipleship is what is done when a person makes a confession of faith in Jesus Christ as Lord and Savior. That may be the beginning, but discipleship training seeks to help the believers to live and be like Christ. An effective discipleship programme for the youth will not just happen. It will require planning, promoting, enlistment, and resources if it is to be successful. Discipleship activities have to be relevant to the lives of the young people. To be a follower of Jesus is to walk the way He walked, to live the life that He lived, to proclaim the word that He gave us, and to love with the love with which He loved us so that all men will know that we are His disciples (Jn 13:35).

The youth of the Christ Church face this challenge. They have to be taught and nurtured in Christ. This is a great responsibility for the Christ Church to find spiritual guides and mature mentors who will “help young people to grow in faith” (Johnson & McDonald 1999:53). Therefore, the mission of the Christ Church cannot be reduced to proclaiming the “salvation of souls” only. Its mission should be to make disciples who will learn obedience in all circumstances. “The call of the gospel is a call to a total transformation that reflects God’s purpose to redeem human life in all its dimensions” (Yamamori *et al.* 2004:30).

This is also accepted by John Perkins, who holds that the church is called to “be the replacement of Jesus in a given community, doing what he would do, going where he would go and teaching what he would teach” (Perkins 1993:39). The researcher agrees with Perkins. It is the responsibility of the Christ Church to broaden their vision for the youth. The youth of the Christ Church Lahore must be disciplined in all areas of life. This is not just to get information and to be satisfied with that, but to go to the next level of transformation. The youth of Lahore need transformation. Without a real discipleship this will never happen.

The discipleship¹¹⁸ process must help the youth in Lahore to become more like Christ in their thoughts, feelings and actions. Warren (1995:106) and Dunn (1992:121) strengthen our understanding of discipleship. They say that the process begins when a person come to the Lord and continues throughout the rest of his life (Col 1:28). It begins with God and focuses on God.

¹¹⁸ For discipleship, see appendix 10.

The road of discipleship clearly requires a personal decision, a decision involving an irrevocable renunciation of a life independent of God and a readiness to identify oneself with Jesus in His sufferings (Yamamori *et al.* 2004:32). Jesus transformed fishermen and tax-collectors into kingdom witnesses and leaders. Jesus transformed the disciples in their thinking and ways of looking at life. One could say “a total transformation” (Johnson & McDonald 1999:45).

The researcher wants to encourage the youth of the Christ Church Lahore to start the discipleship programme. He believes it will strengthen their faith in Christ and will make them mature believers. He also wants to warn the youth and the Christ Church in Lahore that ignoring discipleship training will hinder their witness in a Muslim country like Pakistan. It might also stop their growth in Christ.

4.1.5 Evangelism/Mission

In this section, the researcher intends to discuss evangelism and the mission of the church. He believes that the youth ministry in Lahore is incomplete without knowing the heart of God and His passion to win souls. This is important for the youth of the Christ Church to know what evangelism and the mission of the church are. The researcher wishes that the youth of the Christ Church will become mature in this area that will affect their relationship with God and will influence the other young people around them.

Evangelism comes from the Greek "*euangelion*" meaning "good news," often translated "gospel"; thus an evangelist is one who shares the good news. In other words, evangelism means to spread the Good News of the Lord Jesus Christ to people who have never heard it and the evangelist is the person who brings this Good News. For Larsen (1991:23-25) evangelism is the “proclaiming and living out the good message of God’s saving work in Christ”. The early Christians told what they had seen and experienced in the power of the Holy Spirit.

The word “mission” comes from the Latin word meaning “to send”. Mission therefore has to do with sent; to go out, to reach others and evangelism is to take the gospel of

Jesus Christ to all nations. So the mission of the Christ Church must be to reach out to other people and to win them for Christ.

The youth of the Christ Church Lahore need to understand the message of the gospel. They must know that God has a plan for their lives that God wants to use them in His kingdom. The youth can be involved in evangelism. They need to know that our God is a missionary-minded God. He has a mission, that is why He sent His Son Jesus to save the world (Jn 3:16). The heartbeat of God is that all people must be saved and come to the knowledge of the true living God. As the apostle Peter writes: “not willing that any should perish, but that all should come to repentance” (2 Pet 3:9b KJV).

In a Muslim country like Pakistan, the youth of the Christ Church have a great responsibility. They need a strong Biblical foundation and need to be matured in Christian education. There is a great need for effective evangelism to reach their friends, neighbours, and other young non-believers.

In the opinion and experience of the researcher, when young people of the Christ Church will talk about Jesus and reach out to other young non-believers, the impact will be amazing. Young non-believers pay more attention when listening to young believers. They identify with them and realize that if this young person can give his/her life to Jesus, then he/she can also do it. It is an encouragement for them, simply because young people relate to other young people.

The youth in Lahore need a strong Christian character and the heart to reach out to other young people who are lost without Christ. The youth need to grow in Christ and to be equipped in evangelism. This should be part of the mission of the Christ Church Lahore.

According to Yamamori *et al.* (2004:49) the mission of the church is the “formation of disciples from all nations”. Evangelism is the process of winning souls by being friendly and sharing the love of God. For a Christian, evangelism means “engaging in these conversations in the spirit and example of Jesus Christ” (McLaren 2002:15). Therefore the ultimate mission of the Christ Church should be to be involved in

evangelism and to make disciples for Christ. As Berkley (1994:404) emphasized that the goal of a Christian youth ministry, is fulfilling the “Great commission”, which includes both evangelizing and discipling. Shenk (1995:108) agrees with Berkley that the church should operate in “missiologically understanding”.

The question arises about how many times the youth of the Christ Church have been challenged to go out to do evangelism. The researcher observed that the youth in Lahore found it challenging because for several reasons, like the lack of training in evangelism, lack of time to participate, transport, finances and the fear of Islamic laws. The youth need to remember that the early church evangelized people in spite of challenges and persecutions. They were committed to reach others for Christ.

Thus the youth need training in this area as well as support from the leadership team to work with them. The researcher believes evangelism should be part of the Christ Church Lahore. Everyone should take responsibility to reach their communities. Saunders Davies (2002:27) cites Moltmann’s comments that Christian mission is not concerned about Christianity; its concern is the life of men and women. And the church’s mission is not concerned about the church; its concern is the kingdom of God. Evangelization is not concerned about spreading the doctrine of faith; its concern is the life of the world. Moltmann adds that personal evangelism is not a special gift given only to a few Christians: “It is the responsibility of each one of us who follows the Lord Jesus.” This perspective is also that of Drummond (2001:16): “Evangelism is an important task and a vital role for the believer to fill. Evangelism is not just the task of the church; it is its very nature.”

The researcher concurs with Drummond that evangelism is an important task for the believer and that it should be regarded as the very nature of the church. Therefore the youth of the Christ Church must be taught that if they want to grow in Christ, then they have to reach other young people and people around them. Giving the youth the mission to reach the young generation will give them opportunities to experience God and to grow spiritually.

Evangelism will happen when the youth come out of their comfort zone and give witness to others. This will increase their faith in God and will make them mature

Christians. Through this, the youth will understand that they are called to give witness to others and to share the love of Jesus with broken young people. Patte (1996:85) is correct when he argues that Jesus' motive for his disciples was not only to teach them how to follow Him but also to make them "fishers of people".

In the context of the young generation in Lahore, they often do not have answers for their problems and issues. The researcher believes that if the Christ Church will train their young generation from a kingdom perspective, it will change their lives. They will be transformed. They must be mentored and equipped in such a manner that they will be touched and led by God's Spirit. Evangelism is to bring young people into the kingdom of God and give them a new life. Davies (2002:27) cites Moltmann's remarks on the mission of Jesus: "Jesus did not bring a new religion into the world, what He brought, was new life."

Jesus brought life to all. That is what makes the message of Christianity different from other religions. Jesus was sent into this world so that through Him all people may have life have it to the full (Jn 10:10b). Jesus Christ is the *only* answer for all. He is the answer for the young generation. He is the *only* way to the Father. Jesus declared: "I am the way and the truth and the life. No one comes to the Father except through me" (Jn 14:6 NIV).

The youth in Lahore have the responsibility to spread the gospel of Christ. There will be obstacles and challenges but this will help them to grow in God's purposes and plans. The researcher notes that in Carey's thinking and writing, emphasis on human obligation is always held in close relation to an equivalent emphasis on mission as the plan, purpose and activity of God himself. The commission of Christ to His church itself reflects and depends on the loving purpose of God: the missionary movement of God himself towards all humanity (Stanley 2002:71-72).

The youth in Lahore and the Christ Church need to see God as a missionary. They need to share the love of God with those outside the church who have not heard of God's love for them through Jesus Christ's sacrificial work on the cross. The focus of evangelism must be on calling those who have not heard the word of God towards their "destiny" as sons of God. Evangelism lies at the heart of Christian discipleship

in the world. It is a calling for men and women of every type, race, language and colour (Pickard 1999:2). This is the active participation in the realization of God's plan for human existence and creation, which is revealed in Jesus Christ, the essence of the church's mission (Yamamori *et al.* 2004:28).

For Kaggwa (2002:44) mission is a process of exploring. He points out that we are moving toward recognizing the "missionary God". Mittelberg *et al.* (1995:72) illuminate other important factor, namely that God has designed our unique mix of personality, interests, spiritual gifts, skills and passion to equip us with an evangelistic style that will effectively touch many of the people around us.

This will encourage the youth of the Christ Church that they all are unique in their gifts, talents and spiritual understanding. But one thing is common to all is that God has put in them a gift to share the good news of His Son Jesus with all. It does not matter whether a young person can preach in an evangelist way or not, he/she can evangelize by giving his/her witness and can tell others about God's love for them. Trimmer (1994:152) says that if evangelism is truly your goal, you may need to help young people feel comfortable talking about their faith.

Thus the youth of the Christ Church need to be encouraged and challenged that their sharing of the Word will impact their lives and the lives of others. Youth will listen to other young people who can talk about what the faith has meant and means to them. As the youth are better able to live out their faith in their community, evangelism becomes much more of a reality in the local community. This is what evangelist Ray Comfort pointed out: Christian evangelism is when we share our faith with others. Christians often characterize evangelism as "one beggar telling another beggar where to find bread."¹¹⁹

The researcher concludes and emphasizes that evangelism and all missionary activity should be part of the youth of the Christ Church Lahore. They need to understand that they are instruments in the hand of the Lord. No doubt they are in the plan and purpose of God. They are the salt and the light for other young people.

¹¹⁹ Evangelism. Available at www.en.wikipedia.org/wiki/Evangelism. Accessed on 25 April 2008.

They just need to be available and to allow the Holy Spirit to take control of their lives and actions.

It means evangelism should be the mission of the Christ Church. They need to give witness to all and must regard it as a privilege and a blessing that God is working through them and among them. As Bosch (1991:420) asserts, there is no universally applicable master plan for evangelism, no definitive list of truths people only have to embrace in order to be saved. The truth is, we can only witness in humble boldness and bold humility to our understanding of that gospel. There were many individuals in the 1950s to 1970s who were touched by evangelists, such as Billy Graham. They were moved by the words of the speakers, convicted by the Holy Spirit, touched by the presence of God, realizing that they are included in a purpose that God created and formed outside of time - to be a son of God.¹²⁰ We Christians spend far too much time talking about our faith and far too little time acting on it.

Therefore, the youth of the Christ Church Lahore do not only have the responsibility to spread the good news but indeed they are the good news. If they want to win their fellow young generation for Jesus, they need to be effective in ministry and need to be an example of Jesus Christ. It would be relevant to conclude this paragraph with the comments of Judith (1990:178): “Christians are charged with the challenge of bringing the Gospel to the whole world. The challenge is not just to proclaim the Good News in words, but in action: to be the Good News. Christians are called to a complete response: word-life-action.”

The chapter 4 has laid a firm foundation for the Christ Church Lahore to develop these five main functions in their youth ministry. They are crucial ingredients of running an effective youth ministry in Lahore. Chapter 5 is entitled “Suggestions for an Operational Model”. The youth ministry will be discussed with reference to the models, youth leaders, and a team-centred youth ministry with different tasks and responsibilities.

¹²⁰ Billy Graham. Available at www.en.wikipedia.org/wiki/Evangelism. Accessed on 25 April 2008.

CHAPTER FIVE

Suggestions for an Operational Model

The purpose of this chapter is to examine different models and to identify the key factors in developing a model for the youth of the Christ Church Lahore. The other important aim is to explore an effective operation of youth ministry in Lahore, which will include studying different aspects like the youth leader, the team-centred youth ministry and a comparison between youth leader and a team-centred youth ministry.

All these themes deserve to be dealt separately. However, within the context of this study, such elaborate research will not be possible. A brief analysis is necessary, though, to highlight key aspects of the youth ministry in Lahore.

Regarding the youth ministry in Lahore, many questions are asked. How can we keep adolescents in the church? What kind of approach is necessary to bring them in the church? What are the things that attract young people? What are the important techniques or strategies to apply? What the youth ministry models are available and how should they be used?

The findings of Marjorie Gunnoe and Kristen Moore as well as of Thomas O'Connor *et al.* suggest that church disaffiliation occurs most frequently during the teenage years (Gunnoe & Moore 2002:613-622; O'Connor *et al.* 2002:723-732). Today more than half of the youth who attended church as children “have disappeared from church involvement by the time they are seventeen” (Dean & Foster 1998:31). This perspective is accentuated by Gibbs (in Timothy 2004:7-14), that “many youth brought up in the church are likely to stop attending at some point in their lives”. In this regard, the question must be asked: How can the congregation in the Christ Church keep the youth connected with the church body?

There are youth ministry models available that one can examine and apply in the youth ministry. It is therefore valuable to use the work of Arthur David Canales and Mike Yaconelli respectively in this regard.

These authors are chosen because their work is well defined. Furthermore, it will contribute to the youth in Lahore developing their own model for their ministry.

Canales gives eight models for adolescents in the youth ministry, as follows: the friendship model, the spiritual awareness model, the servant-leadership model, the liberation model, the Biblical-hermeneutic model, the liturgical-initiation model, the social justice model, and the Christian discipleship model (Canales 2006:204-232).

A brief discussion of each model is provided, followed by the researcher's remarks and a conclusion.

5. 1 Canales's models of youth ministry and their evaluation in the context of the youth ministry in the Christ Church

5.1.1 The friendship model

The basic idea of this model is to create a healthy relationship among young people. The strong relationship will help them to grow spiritually. Relationships are important for adolescents because at this stage they are searching for acceptance and identity. According to Strommen and Hardel the reason why friendships are so central to adolescents' behaviour is that "family relationships are so unsatisfying". They have found that 25% of ninth graders spend less than five minutes per day with their fathers, 53% of all adolescents spend less than thirty minutes per day with their fathers and 44% of all adolescents spend less than thirty minutes per day with their mothers (Strommen & Hardel 2000:19).

5.1.1.1 Evaluation

The friendship model will influence the youth ministry of Christ Church on three levels, namely teaching that Jesus is a friend of teenagers, establishing a healthy relationship between adults and adolescents, and finally, creating an atmosphere to foster friendship among the youth themselves.

In this regard, Daloz rightly points out that the youth minister and adult volunteers serve on different levels as facilitator, pastoral counsellor, spiritual director, friend

and mentor (Daloz 2000:12). Adolescents in the Christ Church need adult friends, role models and mentors, because adults can provide faith-formation, life-giving wisdom and pastoral care. O'Day and Gail agree with Daloz and hold that friendship moves a person from "being a private individual to a member of a social group based on something beyond kinship" (O'Day & Gail 2004:144-157).

Although this model has its strength, it also shows its weakness. Compartmentalization can develop among adolescents with "cliques" beginning to emerge among them. How do the youth ministers in Lahore monitor friendships, especially adult-to-adolescent relationships? How must they keep a balance and a healthy relationship environment in the context of Lahore?

5.1.2 The spiritual awareness model

Canales contends that the aim of the spiritual model is to "foster a deeper spirituality and to stimulate a sense of holiness in the life of teenagers" (Canales 2006:204-232). The focus here is to see the youth as the church of today in need of a relationship with God. Three factors need to be considered in the spiritual awareness of the adolescents, namely prayer, inspirational worship and weekend retreats.

5.1.2.1 Evaluation

Prayer: The young people in Lahore need to build a life that is connected with God through prayer. Without this ingredient the youth will not survive. De Sales believes that "prayer places our understanding in the brightness of God's light and exposes our will to the heart of his heavenly love" (De Sales 1992:43).

Inspirational worship: The youth in Lahore need to learn how to worship a living God. Music and Christian songs will draw them closer to God. In worship they will learn that "worship is what they are in Christ". One study entitled *Effective Christian Education* determined that the second most common reason why teenagers leave a congregation is that the church fails at inspiring young people at Sunday worship (Strommen & Hardel 2000:162).

Weekend retreats: Canales regards, weekend retreats as the backbone of a congregation. Since teenagers love to participate in weekend retreats and are enthusiastic and excited about them (Canales 2002:31). The ultimate purpose of weekend retreats is to foster the young generation in spiritual awakening in their lives as they encounter God. A retreat increases the spirituality of a person; it brings them into a deeper relationship with God based upon their own experiences with God (Canales 2002:31).

This model will allow spiritual discipline to develop among the youth in Lahore. It will provide the teens with opportunities to cultivate their spirituality in a friendly and non-threatening manner. It will develop self-awareness and spiritual growth in a teenager's life. The limitation of this model is that it might have a problem to assess a young person's spiritual development, progression and maturity. Also, if the youth pastors in Lahore are not spiritually mature, it would be difficult to integrate spiritual awareness into their ministry.

5.1.3 The servant-leadership model

This model is based on the fact that every Christian is a servant to all. Barron (2002:114) asserts that the path of a servant is "that our lives are not about us". This statement is supported by Greenleaf, who believes, "servant-leadership is not coercion". Greenleaf maintains that "acceptance and empathy" are the backbone of servant-leadership: "The great leader is seen as servant first and that simple fact is the key to greatness" Greenleaf challenges the reader to move beyond his comfort zone and to lead people with a "servant attitude" (Greenleaf 2002: 21, 33).

The researcher concurs with Greenleaf, that this is what the leadership of the Christ Church needs to practise more. As Jesus said: "the Son of Man did not come to be served but to serve" (Mk 10:45; Mt 20:28 NIV). Peter C. Northouse draws our attention to five principles of servant-leaders, namely to respect others, serve others, show justice, manifest honesty and build community (Northouse 2001:258).

5.1.3.1 Evaluation

The key factor of this model is servanthood. Thus the leaders in Lahore must be models to practise servant-leadership in their daily lives. Through their servanthood the adolescents will follow and the community will be transformed. The strength of this model is that it gives ten sterling attributes (listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth in people, and building a community). It highlights a relation between a leader and the follower. It gives teenagers the opportunity to become contributing members of the community through service and leadership.

In the context of the youth in Lahore, the challenges might be that the youth ministers may not be familiar with the philosophy and principles of servant-leadership. It can take the youth ministry and the Christ Church a few years to operate in the spirit of servant-leadership.

5.1.4 The liberation model

Canales holds that liberation is a theological concept that emphasizes human response to the invitation of salvation in Jesus Christ, and His call to compassion, justice and peace (Canales 2006:204-232). It also takes as its primary concern the idea of the emancipation of oppressed peoples from unjust political, economic and/or social subjection. Liberation is a bold theology of reflection and praxis that identifies with the gospel commitment of love, caring and action. Pastorally, liberation involves growth, learning, maturing and conscious development, and adolescents, like all people, must continue to struggle toward transformation if authentic liberation is the goal.

5.1.4.1 Evaluation

The emphasis of this paradigm is on a compassionate ministry for the youth. Its primary purpose is developing a felt-needs, ministry-centred programme for the youth. The paradigm begins with the felt-needs of the youth and then addresses them through youth ministry programmes.

The primary concern of the liberal youth ministry is the personal and emotional needs of the youth. Therefore, the liberal youth ministry will tend to offer inter-relational and intra-relational therapeutic programmes. These programmes include support groups, mentoring, family-based initiatives, inter-generational activities, trips, arts, crafts and choirs. They help adolescents to focus on life issues and problems that are beyond their limited sphere of influence.

This model has its limitations like: in the context of Christ Church Lahore, the leaders might not be familiar with liberation theology and its merits for the church. Liberation is often misperceived as a revolutionary type of theology that causes social upheaval and chaos based on communistic Marxist tendencies. A weakness of the liberation model is the applicability of implementing liberation. What constitutes a liberation model youth ministry? What does liberation model youth ministry looks like? The liberal youth ministry tends to view Christianity more as a philosophy of life, rather than a personal relationship with Jesus Christ. The Christian faith tends to be presented as principles for ethical living, instead of Biblical guidelines for living a holy and righteous life pleasing unto God.

5.1.5 The Biblical-hermeneutic model

The Biblical-hermeneutic model helps to investigate and interprets the Scriptures, so that they have meaning and purpose for the adolescent. In this regards, Avery Dulles (1995:220) argues "Christian faith comes from God's revealing Word as conveyed by the testimony of the Church".

5.1.5.1 Evaluation

This model means that youth ministers in Lahore need to explain the Bible passages in a strong theological and pastoral way. The other important point is how it relates to the adolescents' local culture and lifestyle. Sandra M. Schneiders (1999:17-21,123-125) agrees with Avery Dulles that the Biblical-hermeneutic model entails an important threefold process: exegesis, that is the process of establishing the meaning of the Biblical text in the correct historical context in which it was written; criticism, that is, the process of determining how the Biblical text invites and guides

the reader's interaction with the Word; and appropriation, which is the process of experiencing the Biblical text and achieving transformation.

This model embraces the Word of God as a prominent theological and pastoral vehicle that guides and shapes the adolescent. It provides discipleship awareness. It gives youth ministers the capability of initiating various contemporary topics and themes from the Old and New Testament with the adolescents. It gives teenagers a strong Scripture-based knowledge and provides youth pastors with a solid Bible-centred approach to evangelism.

This model also has its own limitations, for example a misperception among adolescents and youth ministers of the Bible being too old, too boring and too narrow-minded for contemporary issues. The Bible is only for good and for holy people and not for all people regardless of their circumstances. Youth ministers in Lahore may themselves not have had adequate training in Scripture studies (therefore, it might be a challenge to them to understand hermeneutical principles, Scripture exegesis or Biblical criticisms).

5.1.6 The liturgical-initiation model

Creating and empowering young Christian disciples is the primary goal of the four foci or periods within the liturgical-initiation model. The liturgical-initiation model is fundamental to Christian living; it serves as a model for adolescents to encounter God in two ways:

- Through sacred rites, liturgical events and the celebration of the sacraments.
- Through the combined experiences of the young people within the specific youth ministry and with the larger parish community (Canales 2005: 32-33).

5.1.6.1 Evaluation

This model stresses the importance of community, both in the youth ministry and the larger community of believers. It integrates the official liturgies and rites of the church without too much revision or adaptation.

This model focuses on the rites and rituals in the church, but the youth of the Christ Church cannot obey all the rituals of the church. Furthermore, this model is based on the Roman Catholic teaching of following sacred rites. These are manmade traditions and the Bible does not allow the practising of these rites.

The model is more focused on the teaching of the Roman Catholic Church than that of Pentecostal or Charismatic churches. It is not ecumenically friendly. It requires rites and rituals to be performed in a church setting. The young people in Lahore will fall into the rituals of the church rather than build their relationship with God. Besides, this model contrary to the teaching of the Bible.

5.1.7 The social justice model

According to this model it is of paramount importance that youth ministries do not merely serve, but reflect the personal and communal experience of service and social justice. Service is not merely helping people in need; it is also empowering others to transform their lives. Fred Kammer (1995:9) emphatically declares that moving from charity and service toward a true model of social justice is "doing faithjustice." Kammer developed the phrase derived from two Judaeo-Christian realities: faith and justice.

Kammer understands the concept of faithjustice as follows: "a passionate virtue which disposes citizens to become involved in the greater and lesser societies around themselves in order to create communities where human dignity is protected and enhanced, the gifts of creation are shared for the greatest good of all, and the poor are cared for with respect and special love" (Kammer 1995:9).

5.1.7.1 Evaluation

The adolescents in Lahore must take part in charitable services that involve social justice. They must be doers and not just spectators of social justice. The goal of the social justice model is to raise awareness of a social consciousness that leads to a life of justice and service in the love of Jesus Christ. The Letter of James is straightforward and reminds Christians of the importance of living a life of service, outreach, and social justice: "Faith without deed is dead" (Ja 2:17, 26 NIV).

This model is concerned with a social mission, social teaching and Christian thoughts, which are the Biblical views. Faith and justice are the two realities, which are enacted in charitable service and giving. It has the ability to put adolescents in direct contact with people who are suffering, who are poor, who are homeless, and who are in need of some type of charitable service. Anybody can participate in it. It nurtures young people's social consciousness and their commitment to living a life of faith, justice and service.

The model also has its limitations. Not all adolescents in the youth group in Lahore will respond to service and social justice with empathy and compassion. Demonstrating solidarity with the poor is a difficult reality to comprehend, but even more demanding to put into practice. How does a social justice model function from week to week, in addition to the various outreach activities and service projects in Lahore?

5.1.8 The Christian discipleship model

This model demands that Christians should be discipled. This is a call for the leaders in the Christ Church to engender a model of Christian discipleship within the lives of young people. In a recent and well-written article, Michael Carotta (2002:43) discussed adolescents' spiritual growth through three dimensions: the way one relates to God through prayer, worship and religious practices (vertical); the way one relates to God through moral interactions with others (horizontal); and the way one experiences God's ability to help deal with internal pain, stress, loneliness, fear, sadness, anger and other emotions (internal).

This approach leads to a new dimension, highlighted by Canales, namely that Christian discipleship involves three criteria: "an experience of God, a change of horizon, and the call to holiness" (Canales 2002:105).

5.1.8.1 Evaluation

Discipleship is a major paradigm of this model. It will help adolescents to become mature in Jesus Christ. It will encourage the youth in Lahore to listen to the voice of

the Holy Spirit. It will help them to reach others for Christ and finally enhance their growth in faith, service and leadership.

The leadership of the Christ Church may not be aware of the Christian discipleship model and its broad spectrum. Only parts of discipleship are stressed, such as faith, prayer, morality and service, while leaving other components out of the equation. To find a youth minister who is theologically educated and pastorally trained can be another challenge.

5.1.9 Concluding remarks

All these models have their strengths and limitations. Several churches and denominations are using some of these models to run their youth ministry. The youth of the Christ Church Lahore will face a challenge if they want to follow any of the models. The youth in Lahore need not to be confused because of these models, they are just different patterns and guidelines. The youth need to create their own model/s that should be Biblically based and culturally applicable.

The following section will examine the contribution of Mike Yaconelli with regard to different youth ministry models. It will also discuss the development of the key factors that will serve to establish a youth ministry model in the context of the youth ministry in Lahore.

The current practice, promotion and publishing with regard to youth ministry are still grounded in models developed in the 1940s and 50s for Western society, Yaconelli (1999:450-454) argues. He discusses three youth ministry models that normally dominate in churches, namely the entertainment model, the charismatic youth leader model and the information-centred model.

5.2 Yaconelli's models of youth ministry and their evaluation in the context of youth ministry in Christ Church

5.2.1 The entertainment model

The basis of this model is to entertain adolescents with different programmes and activities. This approach is designed to keep kids safe while creating attractive associations with religious institutions through ski trips, game nights, rafting trips and other fun activities. The "entertainment" model readily accepts the values of the consumer culture.

As this model depends on programmes and activities, the programmes and activities are advertised like any other secular club. The youth worker's commitment is measured according to the yearly programmes or events. The participants are valued by the events he/she attended yearly, and things like: Does the person listen to Christian music? Or wears a Christian bracelet?

5.2.1.1 Evaluation

In this regard, the example of Doug Fields is worth noting. As a youth leader, eager to succeed, he was driven always to do more, looking for the bigger and better in everything he did. He characterized his approach as basically "hype". He was on a continual search for new ideas. He looked for the programme that would please parents, bring students out in droves and help them grow spiritually. "I wanted an instant programme to bring quick success," he says. The result however, was that he experienced failure in the ministry (Strommen *et al.* 2001:121). Therefore, in a programme-centred youth ministry, spiritual growth may not necessary follow. Usually the staff, parents and church members are the administrators and decision makers.

The shortcoming of this model is that there are seldom programmes which confront the youth with regard to Christian values. Yaconelli asserts that the results can be destructive. Treating youth as activity consumers is often a way of turning adults into customer service representatives, not ministers (Yaconelli 1999:450-454). Not

surprisingly, the average youth director quits within 18 months, volunteers are difficult to recruit (it takes a lot of time and energy to keep young people entertained), and the youth rarely make lasting commitments to the Christian faith.

Gavin Reid also sounds a warning bell with regard to the entertainment model. He observes that some churches have run social activities hoping that they would “bring people in...When we set up clubs for social and recreational activities we must be quite clear that they will not win people for Christ, but for the entertainment” (Reid 1979:47). This statement is in agreement with what Michael (2005:139-156) points out, namely that “entertainment focuses its attention largely on recreational programmes, events, and activities”.

To depend on entertainment only will not bring the young people in Lahore into spiritual maturity with God. In this way, the youth ministry will stagger from one programme to the other. Some attention may be given to Bible study, discussions and social-service projects, but these will usually not be the priorities because the focus is more on entertainment than spiritual growth. The key factor in this approach is numbers. It will also cause separation between the youth and the congregation.

5.2.2 The charismatic youth leader model

In this approach, a congregation hires a youth pastor (usually a young, attractive person who recently graduated from the college or seminary) to do the job. This youth leader is expected to teach the young generation all the basic knowledge of the Bible (Yaconelli 1999:450-454). Church members and parents expect from the youth minister to keep the youth alive and active in the church. The unspoken assumption is that the youth leader/director is the youth ministry. This model is based on the old bait-and-switch ploy: people hope that the youth will first be attracted to this young minister, who at some point will get them to transfer their attention to God.

5.2.2.1 Evaluation

In this model, the congregation place all their hopes and trusts on the youth leader. The youth leader is expected to be substitute parents, babysitters, role models and security guards. Yaconelli gives it another name: *Youth Leader as Saviour Approach* (Yaconelli 1999:450-454). This approach makes the youth leader tired and exhausted. He feels alone, segregated from the church community. The burden of expectations becomes high and the ministry becomes a problem rather than a way to lead the young generation to Christ.

In the context of the youth ministry in Lahore, the youth and the Christ Church need to be careful with this approach. Youth ministry in Lahore should not become a show for the attraction of young people. It should not be done to impress others but should help teens to come closer to God and to have an intimate relationship with Him. Therefore, a youth ministry run by one leader can create problems and can destroy the joy of the ministry. It is advisable to allow mature Christian leaders to lead the youth together in the love of Jesus Christ.

5.2.3 The information-centred model

The third model is the information-centred model. Religious education is provided through common educational practices. In other words, this is discipleship through spiritual information rather than transformation. The youth leader becomes an information provider or a school teacher. The youth are expected to learn the information and to give the right answers. The young people sit in a classroom week after week, absorbing lectures and “youth sermons” on Christian beliefs.

5.2.3.1 Evaluation

The shortcoming of this model is that the adolescents in Lahore will never learn how to practise this in their daily lives. They will become spectators of Christian life and information consumers only. The youth of the Christ Church need to take note that it is not enough to absorb the information without putting it into practice. This can lead the youth to become religious rather than to follow the teaching of Christ. As the

apostle James warns the church: "Do not merely listen to the word, and so deceive yourselves. Do what it says" (Ja 1:22 NIV).

5.2.4 Concluding remarks

It is clear that the above three models will not stimulate spiritual awakening among the young generation in Lahore. Any secular organization can provide fun events, dynamic recreation leaders and good moral instruction. Only the church knows how to bring young people to Christ.

The Christ Church Lahore needs to look at the ways to help their teens. It should not just entail entertainment, programmes, events, information or an attractive youth leader, but should rather be a process of discipleship which transforms the life of the young person. The youth need equipped leaders who will lead them in spirit and in truth. As long-time youth ministry educator, Robbins states that youth ministers need the kind of long-range planning that an effective ministry requires: "Ministries in which techniques and methodologies are precious are seldom guided by vision" (Robbins 1990:51).

5.3 Towards the development of a youth ministry model in the context

of the youth ministry of the Christ Church Lahore

The different models provided by Canales and Yaconelli have now been examined. Next, the researcher will identify the key factors that will help the youth in Lahore to develop their own model that will relate to their circumstances and cultural norms.

5.3.1 Key factors in developing a model for the youth ministry in Lahore

- The model should be Biblically-based and should be related to the cultural understandings.
- Mature Christian leaders are needed who can support the youth ministry.
- Friendship or relationship among all ages must be healthier, while considering an Islamic context.
- The model should present spiritual development and growth in general.

- It should challenge the young person to live a Christ-like life.
- It must provide an opportunity to witness to others.
- It should inspire the youth to serve others and be an example.
- It should contribute to community development.
- It should help in the discipleship programme.
- It should give awareness of not falling into entertainment only. There should be time to have fun but the most important thing is to experience growth in Christ.
- It should have a vision, goals and programmes that will work together.

In conclusion, the youth in Lahore need to be very careful which model they want to develop. They have to be careful with the cultural norms and practices. They need to make sure about their context and understanding of their communities. As Ward (1999:36) asserts, it is important when developing a ministry model to consider the “circumstances and conditions” in which it will exist. The above models are guidelines. They might be a good starting-point for developing their own model/s for the youth ministry in Lahore.

Without a clear vision for the youth ministry the spiritual growth of the young people in Lahore will be uncertain. Methods are good and techniques are valuable but all these must be grounded in the vision and the cultural context of the youth. In this understanding Cole is right when he writes that many programme materials and new methods are available in the market, for example idea books, curricula for youth, mission tips, how to keep larger attendance, ease of preparation, fun and creativity...through past experience, it is obvious that there is not one singular dominant model of youth ministry in the church (Cole 2001:152).

The adolescents in Lahore need to use methods and programmes which incorporate with the vision of the youth. Programmes and methods must not go against the purpose of the youth ministry. Youth ministry has a calling and should have a purpose that will lead young people into a relationship with God. Severe (2006:75-104) argues that the methods employed by some in youth ministry have turned “against their purposes, become monsters and have destroyed the joy of ministry and even the spiritual impact of the youth minister”. Schwarz (1996:7) made more

concrete remarks, namely that the problem is that the methods are insufficient because they are "inconsistent with God's plan". He goes on to make it clear that "some models parade as universally valid principles when in actuality they not" (Schwarz 1996:16).

This perspective is accentuated by Robbins (1990:51) saying, "the first question we need to ask is not 'Will it work?' or 'Can we do it?' but 'How does it help us reach our goal?' and 'Does it fit our vision?' This is the mark of an excellent ministry." In *Schools That Learn* Senge states, "If there are not fundamental shifts in how people think and interact, as well as in how they explore new ideas, then all the organizing, fads, and strategies in the world won't add up to much" (Senge 2000:20).

Therefore, it is not the model which fails but, because it is not in line with the philosophy, vision and goals of the ministry, the result is failure. In this regard, Severe is correct when he points out that it is not the programme itself that necessarily fails, nor do the methods generally fail to produce that which they by their very nature create, "it is the relationship between the goals and methods" (Severe 2006:75-104). The young people in Lahore need to be careful that their methods or models not contradict the vision and goals of the ministry.

The youth ministry in the Christ Church will have to clarify their priorities and need to create boundaries that can protect those priorities. They will probably need supportive communities of like-minded ministers to help them reconfigure their ministry activities.

The youth ministry in Lahore will only be effective when it is a response to local needs guided by local convictions in the hands of local people. Ministry models grow out of local conditions and are effective only as long as "the local leadership responds to local needs for ministry" (Rice *et al.* 1998: 5, 13).

It would be relevant to conclude this paragraph on the value of developing a model with the comments of Brad, who holds that a one-size-fits-all youth model does not exist; youth leaders must become model builders. "Challenge them to not merely

clone what others have found effective but instead to do the hard work of building their own contextually appropriate youth ministry models” (Brad 2003:71-81).

The leaders in the Christ Church need to encourage young people to know that they are called by God and they have different gifts and talents. They can build their own contextualized model that will empower them in the ministry and will bear fruit in the kingdom of God.

A summarized illustration of Canales’ and Yaconelli’s youth ministry models follows.

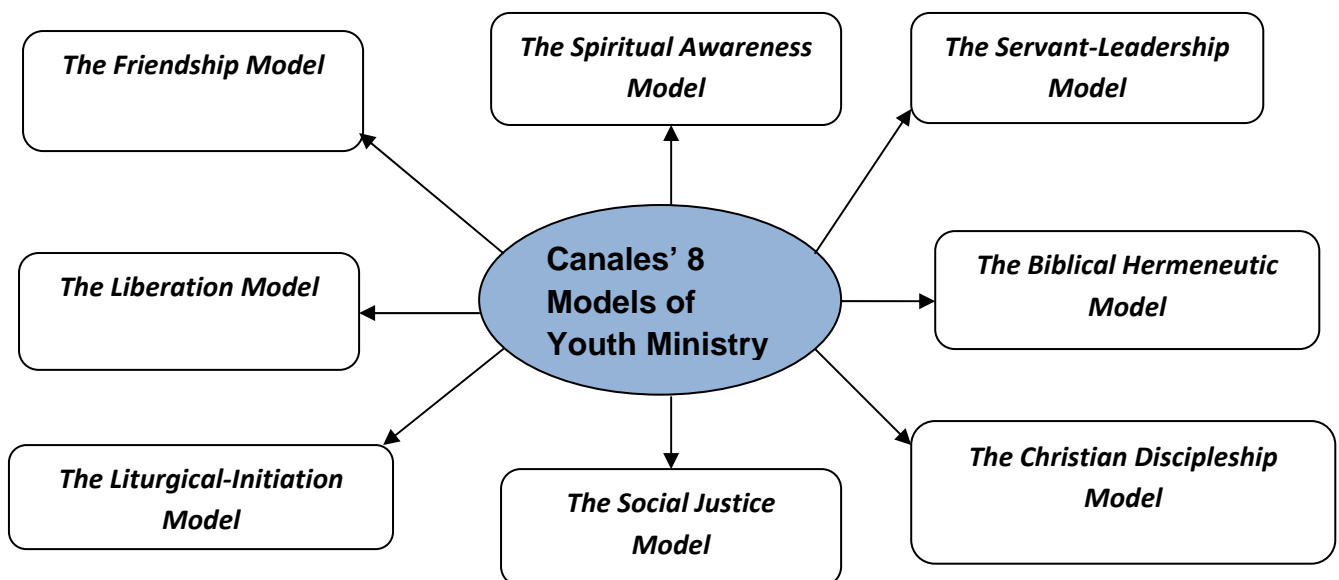


Figure 5.1 Canales' youth ministry models

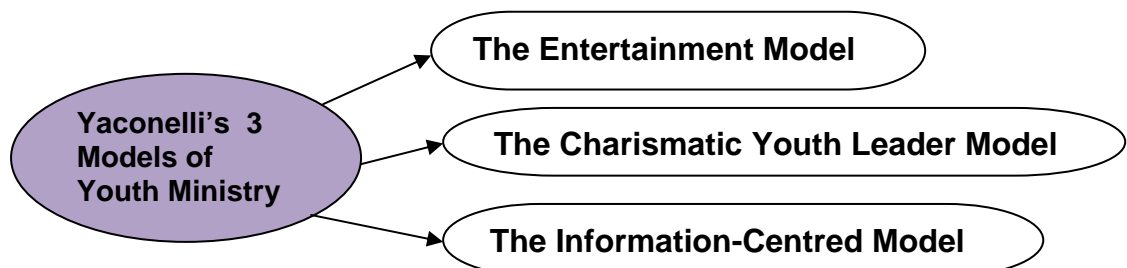


Figure 5.2 Yaconelli's youth ministry models

The following section will examine the youth ministry operating by a single youth leader or youth minister, and a youth ministry which is led by a group of leaders. Youth ministry lead by a youth leader is a well known approach. Different churches around the globe, including Pakistan use this approach to run a youth ministry. A brief discussion is provided to examine these approaches in the context of the youth of the Christ Church Lahore.

5.4 Two approaches

5.4.1 Defining a youth leader approach

“Urgent help required. Need a youth leader.” The church announces and advertisements go out, that the church is looking for a young youth leader. The church and the parents find it necessary to hire a youth leader. They may prefer someone who has the experience and qualification to work with the youth.

In the context of Pakistan, many churches are eager to find someone who will lead their children in the Christian faith. Brian is very careful in his explanation as he notes that “most churches hire a youth pastor to make sure their kids, their parents are happy, safe, and interested. The youth pastor is supposed to teach the group the basics of Christianity and the appropriate church social ideology and worldview” (Brian 2005:27-30).

This is one of the problems in the youth ministry in Lahore. The researcher argues that we are so eager to hand the spiritual development of our young people to the first person we find. We expect that this young leader will teach all the basics of the Bible to our children. We forget that this is not just a matter of passing the knowledge on to adolescents but to meet their spiritual needs and hunger.

Therefore, the youth of the Christ Church Lahore need understanding in this area. It is noticed that the parents of the youth are not all mature follower of Christ and that the leadership of the Christ Church is not giving enough time to the young people. In addition, there is currently no structure under which the youth are operating.

The adolescents in Lahore need a leader for their youth ministry. The young people must not appoint just any youth leader for their youth ministry. This is a very serious matter that cannot be dealt with in a hurry. The youth need to come to the Lord for guidance. It requires prayers and fasting. They cannot hire any leader, but it is necessary to understand that the leader will influence their walk with God. They need a spiritual leader who is called by God to this ministry and who has the experience and qualifications to lead the youth.

It is necessary to bear in mind that the teenage years are a period in which individuals seek to define themselves and make personal commitments. One facet of life in which teenagers make commitments involves religion, as is evidenced by the fact that religious conversion occurs most frequently during adolescence. The religious commitments made by teenagers help to provide meaning in their lives. Adolescence is a time of change; they ask questions and face new challenges with their beliefs and values. At this age they feel a separation from their parents and seek some adults to guide them.

In this regard, the Christ Church of Lahore has the responsibility to provide mature Christian leaders who will make themselves available to talk with the youth about relevant issues. These relationships will provide accountability and encouragement and will help the teens to grow in their Christian living. Increasingly, adolescents cite non-parental adult figures, ranging from grandparents and other relatives to teachers and mentors, as playing an important role in their spiritual lives (Timothy 2004: 7-14; Aoki *et al.* 2000: 377-385; Strommen & Rahn 2001:181-196).

Choosing a youth leader should never be regarded as ordinary task for the youth ministry in Lahore. This is an important time for the Christ Church to decide before they hand the lives of their young people to someone. As Nel (2000:130) suggests, the selection of the youth leader must be done through the youth committee of the local church. This commission or committee is made up of the parents, the youth themselves and leaders drawn from the governing body of the local church. However, Goetz (In Nel 2000:131-132) underlines the basic qualifications of youth worker:

- A confession of salvation and a radiant Christian life
- A sincere love for and sympathetic understanding of the youth
- A good basic knowledge of the Bible
- Available time and the ability to work hard
- Faith and dependability
- Maturity: spiritual and emotional
- Willingness to learn
- The ability to give pastoral care to the youth
- Awareness of the total programme of the youth.

Thus, the leadership of the Christ Church Lahore and the youth need to look at the qualifications and the criteria of a youth leader as discussed above before they appoint any youth leader.

In the following section, the youth ministry from a team-centred point of view will be discussed. The researcher holds that the youth of the Christ Church Lahore needs to know the impact of a team-centred youth ministry in the local church.

What is a team-centred youth ministry? How does it operate in the local church? What does the Bible say about this approach and how will it work in the context of Lahore?

5.4.2 Defining a team-centred approach

A team-centred youth ministry can be defined as a ministry which contains a team of mature Christian leaders, who are responsible to lead adolescents in their spiritual journey. It involves their commitment, mentoring, counselling, prayers and overall character development.

The National Study of Youth and Religion found that religiously active teenagers had a number of adults in their congregations to whom they could turn for advice, wisdom, and encouragement. “Even those who did not have such adults around them wanted such a relationship” (Smith & Denton 2005:69).

This indicates that the youth in Lahore need adult leaders who can mentor young people effectively. The perspective of Smith and Denton is in line with Dean and Foster, who believe that youth leaders are like “John the Baptist who helped point the way to the Saviour”. They emphasize not a programme but the person. They use the term ‘Godbearers’, which means they are called to be missionaries rather than a programme leaders. Their objective is not to be activity directors but to be “spiritual guides and friends”. The art of soul tending, to serve as Godbearers, is to instruct and guide the youth along the path toward Christ (Dean & Foster 1998:27-35). In this regard, Saneta cites Wesley Black’s remarks as follows: “Youth need adult role models to see what a walking, talking, real adult Christian looks like. As one benefits from a guide in a foreign country-for help with language, customs, food, taboos, expectations so youth leaders can be that same kind of guide for youth as they move into and through adolescence” (Saneta 2004:15-33).

It has been a challenge for the adolescents of the Christ Church to find spiritual leaders who will impart faith in their lives. The youth in Lahore are in need of spiritual, emotional, intellectual and physical nurture.

Adolescents’ spiritual growth may sometimes be influenced by emotions. It is the responsibility of the youth directors and leaders in Lahore to help teens in their faith development and spiritual maturity. Regular youth fellowship, Bible study, prayer meetings and retreats have proved to be essential in nurturing the faith of the youth (Saneta 2004:15-33). Prins (In Nel 2000:144) concurs with Saneta and contends that talks and discussion should be connected to prayer and a sincere Christian lifestyle. Therefore, “the youth are more interested in covenantal relationships than in dogmatic formulas”. On the other hand, David (2002:89-102) is convinced that “the 21st century needs thinking youth ministry leaders”, leaders who will transform the next generation.

The question arises as to what kind of youth leadership team is necessary for the Christ Church to run an effective youth ministry in Lahore. Should they be theoretically or practically strong? What standard should be applied before they are appointed to serve the young people. Hooks (1994:61) illuminates another important factor, namely that there should not be confusion between the theory and the

practice, or engagement and reflection, also known as praxis. Praxis is the art of theorizing alongside practice. Hooks suggests that when our lived experience of theorizing is fundamentally linked to processes of self-recovery, of collective liberation, no gap exists between theory and practice. This in agreement with what David emphasizes, that youth ministry leaders must be empowered to develop their theological, personal and ministry convictions by engaging and reflecting in community (David 2002:89-102).

In critiquing the role of many contemporary pastors in North America, Glenn Wagner (1999:51,78) writes: “It is so easy to shift into a caretaker mode or to take on the CEO role. It is easy to run a church and to stay out of peoples' lives. It would be much easier if we didn't hang out with the sheep.” This is against the teaching of the Bible, where Jesus highlights that He is the “Good Shepherd” and we are His sheep, and God has appointed certain individuals to shepherd His sheep under the authority of the Good Shepherd (Jn 10). Thus, the youth leaders are called to be shepherds to adolescents.

In the context of the youth in Lahore, the leaders have a great responsibility towards young people. The young people need a leadership team who are called to teach adolescents with a serving heart. As Noll (1994:249) asserts, the super structures, appropriate institutions, adequate funding, academic respect and meaningful influence are not insignificant, if evangelicals are ever to have a mind, they must begin with the heart.

Therefore, the youth ministry in Lahore must be led by the mature Christians who have a heart to shepherd their sheep in a godly way. When the apostle Paul addressed the Ephesians' elders he said: “Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which He bought with his own blood” (Ac 20:28 NIV). In extrapolating Paul's words, Richard Baxter (1997:63) reminds us: “Take heed to yourselves, lest your example contradict your doctrine.”

With regard to a team-centred youth ministry, David Chow (2003:16) defines, a team-centred youth ministry as “a ministry with a diverse team of healthy, spiritually

mature adults who share leadership and decision-making responsibilities, united by a vision to minister to young people and their families rather than youth ministry being left to the professional youth worker”.

Chow¹²¹ identifies the impact of a team-centred youth ministry (Chow 2003:16). In this regard, the following section will contribute a valuable understanding by looking at the youth ministry from a team-centred point of view.

5.4.3 A team ministry models the body of Christ in action

Chow regards team ministry as the body of Christ in action. He believes that this type of approach will attract the believers to work in harmony with other Christians. Through this the people around them will recognize and experience the love of God. As Jesus taught His disciples: “Love one another” (Jn 13:34-35 NIV).

This is in agreement with Spreitzer and Quinn that creating a team-based design can reduce the alienation that sometimes results from working for a large organization. “...It gives a feeling of community and a sense of partnership in the operation” (Spreitzer & Quinn 2001:164-165).

Therefore, it is necessary for the leadership team of the Christ Church to model Christ through their lives. The Christian life should not be only talking but it must represent Christ in all practical ways.

5.4.4 A team-centred ministry is relevant to a postmodern world

Youth ministry is a lot different from youth ministry twenty or thirty years ago, Chow (2003:17-18) argues. In the past youth ministry was seen as an individual rather than a team effort. The old model had one leader and many followers; today’s model has many leaders and fewer followers. The old style of leadership was a top-down approach with decision-making limited to a few; today’s style is a team-centred approach with decision-making shared by many. The old model used ‘I’ and today’s model uses ‘we’.

¹²¹ For Chow’s key elements to connect a team, see appendix 11.

The researcher concurs with Chow that today the Christ Church leadership should realize the importance of team leadership in the youth ministry. A healthy team-centred approach will enable the youth to grow spiritually.

5.4.5 Working with a team multiplies the level of ministry

Chow (2003:18) believes that the team effort will multiply the level of ministry. It will raise the quality of ministry programmes. A diverse team of adults opens the doors for a youth ministry to reach a larger number and a variety of young people. Effective teams expand the numbers and types of youth being ministered to. In this regard, Maxwell calls our attention to this when he writes: "People who have a support system, have the environment and the tools to succeed" (Maxwell 1995:79).

Thus, the adolescents in Lahore cannot ignore the power of a team-centred youth ministry. The youth of the Christ Church need to be equipped and trained in this area.

5.4.6 A team-centred ministry minimizes the weakness of others

There is no doubt that a team-centred youth ministry will minimize the weakness of others. It will give chances to all to participate and to reach young people. Weaknesses are kept to a minimum when everyone on the team is serving in his or her area of giftedness (Chow 2003:19).

The leadership team of the Christ Church need to understand that God has given different talents and abilities to the body of Christ (Rm 12:6-8). All members should be connected to others to win souls. By working together, the young people will learn how to associate with their fellow youth.

The youth ministry in Lahore must be recognized as a team effort. Doing ministry in a team format will encourage the team and minimize the weaknesses and failures.

5.4.7 Teamwork promotes excitement and energy

Teamwork promotes excitement and energy. Chow (2003: 20) point out that ministry is more fun when you are working side by side with others. There is a unique joy

found in celebrating experiences together. It also provides the energy necessary to accomplish great tasks. Great accomplishments are always a team effort. Chow (2003:20) adds that another advantage of working with a team is that it can provide the youth with the strength to overcome great challenges.

This approach is Biblically based as the Scripture reminds us: “All the believers were together and had everything in common” (Acts 2:44-47 NIV). Practically speaking, it will help prevent burnout. Many times ministry leaders feel exhausted and lonely when they face challenges.

5.4.8 A team-centred ministry produces new leaders

Ministries that are team-centred produce leaders. As Chow asserts, when people are on a team, everyone has a role that becomes vital to the success of the ministry. As team members take ownership of their roles, they naturally develop their leadership abilities (Chow 2003:21).

In his book *Unsung Heroes*, youth ministry veteran Les Christie draws our attention to the fact that “a primary task of the youth worker is also to develop other adults who will in turn work with young people. The long-term effectiveness of youth ministry depends on the ability of the youth worker to develop a team of committed adult volunteers” (Christie 1987:24). The researcher supports the remarks of Christie. This will also show the youth in Lahore the importance of the team ministry approach. Jesus invested in the lives of His disciples. He did not just teach them to follow but also to lead others. He made them leaders, fishers of men. He taught them how after Him they would go out into the world to make disciples (Mt 28:19-20).

5.4.9 A team-centred approach will benefit the youth ministry in the long term

Too often we focus on the short term when it comes to building a youth ministry, Chow (2003:22) argues. We worry about how many kids are coming to youth group tonight; rarely do we really think about what shape the ministry would be in if we were no longer around due to a move, career change, or other circumstances. A youth worker builds a ministry around himself or herself, only to see it completely crumble after he or she leaves. In developing a team approach, George Barna

(2001:1) cautions that the church should not rely upon a single incredibly gifted, magnetic individual to replace Jesus. What the disciples discovered was that none of them had the complete package of gifts and abilities, but each had a very significant role to play in that revolutionary undertaking.

Thus, the task cannot be handed over to the “superstar” It should be recognized that different people respond to different people. Teens will be reached through song, drama, preaching and different peoples’ talents (Gibbs 1981:204-205). This perspective is also supported by Larsen (1991:47), who believes in the importance of leadership as he writes: “Leadership in essence is any behaviour which helps the group meet its stated goals or fulfil its purpose.” Larsen (1991:115-116) continues saying that “Christian ministry is always seen as shared ministry in the New Testament”. The apostle Paul was a super leader, but he worked with a team in implementing his church-planting strategy. Certainly he held a divinely appointed office (Rm 15:17ff), but clearly he saw the church as a functioning organism with many diverse parts working in harmony.

5.4.10 Comparing a youth leader approach and a team-centred approach

It is clear that one way conclude that their youth ministry will be more effective and fruitful if the Christ Church Lahore will start to have a team-centred youth ministry. This is a Biblical pattern and many young souls will be won for Christ. The adolescents in Lahore can use this strategy to develop a team-centred leadership.

If the Christ Church focuses only on one youth leader, it will not meet all the spiritual needs of the youth. A youth leader cannot be available for everyone in the group. He has to divide his time and if he has a family to look after, chances are he will end up in burnout. On the other hand, a team-centred youth ministry will enhance the strength of the group and different gifts and talents will be manifested. A team-centred youth group will have a fruitful ministry. It will allow different leaders to serve equally. If one of the leaders wants to leave the youth group for any reason, the youth ministry will not come to an end, as the fellow team leaders will carry on the task.

In conclusion, the leadership team in Lahore must represent Jesus through their lives and actions. As Brian (2005:27-30) writes, this team of people will no longer be seen as technicians, practitioners or a labour force, but instead as representatives of Jesus Christ to secular and Christian teens alike.

The next chapter is entitled "Election and Responsibilities". The researcher is of the opinion that this should be done in an effective way. Compromising on this level will make youth ministry weak and ineffective.

CHAPTER SIX

Election and Responsibilities

The purpose of this chapter is to look at elections and responsibilities, intergenerational youth ministry concepts and finally to examine the importance of the vision, goals and programmes for the youth ministry in the Christ Church Lahore.

6.1 Election and responsibilities of a team-centred youth leadership

It might be a challenge for the youth of the Christ Church Lahore to choose a leadership team to run the youth ministry. The Christ Church needs to be careful not to choose any leader to fill this position. The leading pastor and the church board have to play a key role in the process. It is observed sometimes in the context of Lahore, Pakistan, that the church board and pastor/s come under the influence of some church members who give their tithes and offerings and contribute their money to church projects. What they do, is good and a blessing for them and for the church, but if they are not called to lead a youth group, then it will be a wrong choice to appoint them to lead the young people.

What kind of leader does the Christ Church need to find? What should be the criteria for them to be appointed or what qualifications may be required for this responsible job?

Defining leadership, Kenneth Clarks (In Philip Sadler 2003:5) asserts that leadership is an activity or set of activities, observable to others, that occurs in a group, organization or institution involving a leader and followers who willingly subscribe to common purposes and work together to achieve them. Neuschel illuminates another factor and deepens our understanding of leadership as he points out that there are no simple formulas that can guarantee success as a leader. "Leadership is a skill that requires capacity, dedication and experience, which means time to live and learn" (Neuschel 2005:13).

These remarks indicate that leadership is important for any ministry. The youth in Lahore therefore need to seek leaders who have the following qualities. These are the set of suggestions that might serve as the foundation of choosing a leadership team in Lahore.

- Mature Christians
- Servant leadership
- Called and committed
- Disciple-maker
- Accountable/Accountability

6.1.1 Mature Christians

A team-centred youth ministry must have mature Christians. The Christ Church cannot appoint any person from the church to lead adolescents. This is a serious matter for the young people and for the church. Adolescents need leaders with whom they will feel free and secure to share their challenges and issues.

The adolescents of the Christ Church Lahore need Christian leaders who are equipped in the following aspects:

6.1.1.1 Relationship with the Lord

The youth in Lahore cannot be led by leaders who do not have a relationship with the Lord. Leaders must be filled with the Holy Spirit. A relationship with God will bring them closer to the heavenly Father and they will be more effective instruments to lead young people. The Christ Church needs to make sure that they do not just appoint any person to do this ministry. As Dunn (2001:142-143) points out: “We cannot program students to Christ or entertain them into spiritual maturity. The DNA within a healthy and effective youth ministry is quality relationships.” The key to spiritual success in youth ministry is to listen to the heart of the youth and look beyond the words, actions and behaviours to the person. Dunn offers five places through which young people can grow and experience the presence of God. These include a relational safe place, a meaningful learning place, an experimental

worshipping place, an interpersonal prayer place, and a cultural impact place (Dunn 2001:142-143).

Therefore, only the leaders in the Christ Church who have a relationship with God will be able to lead young people in the fear and understanding of the Lord. Leaders with a living relationship with the Lord will help the young generation to follow their examples and to put the Word into practice. They will be able to lead the youth in the process of full transformation. Borchert reminds us that “in the teaching of Jesus there is no division between head understanding and life practice”. This is a transformation of a whole life (Borchert 2002:87).

6.1.1.2 Knowledge of the Bible

Without a firm knowledge of the Bible the leaders in Lahore will be less effective in leading the young people. Knowledge of the Bible is necessary for leaders to equip the young people. It will be a safeguard for the leaders and for the youth as well. The teenager stage is the stage of reasoning, questioning and discovering. Adolescents are at a stage that they want to know the Bible. They want to know Bible beliefs, values, doctrines and the Christian lifestyle. Only the leaders who know the Biblical truths will be able to teach young people and will protect them from different heresies and occult movements.

The leadership team in Lahore must have knowledge of the Word. It will build character in the young people and bring them into Christian maturity. It means leaders need to learn the Biblical foundations of a life in Christ. The Bible is the only standard to know and to practise for guidance (Deut 8:1; Ps 119:11; Jer 23:29; Ac 6:4; Col 3:16; 2 Pt 1:19). As it is written: “Your word is a lamp to my feet and a light for my path” (Ps 119:105 NIV). And “For the Word of God is living and active. Sharper than any double-edged sword” (Heb 4:12a NIV). This is in line with the apostle Paul saying: “And take the helmet of salvation and the sword of the Spirit, which is the word of God” (Eph 6:17 KJV).

For an effective youth ministry in Lahore the youth leaders must have the passion to daily read the Word and spend time with God. It is true that any leader who fails to

take nourishment daily from the Bible will most certainly degenerate into a voice from a vacuum. There is a saying: "If you stop learning, you will stop leading."

The bottom line is that youth leaders in the Christ Church must have skills to teach young people. They need to know how to teach the young generation the Word of God. They need youth ministry tools to reach young people. They must have a passion to teach and equip the youth. The goal of youth ministry must be to prepare people who are part of the local church and willing to take responsibility in and out of the church. They need training to accept this responsibility (Nel 2000:71).

The leaders in Lahore need training in leading a youth ministry. This will enhance their ability to lead young people in an effective way. In the training and development of a person the remarks of Schippers (In Nel 2000:144) are worth noting. He points out that three motives play a role in the training or development of a person/leader, namely the involvement of the whole person in this learning process (the dedication); the overt presence of Christ in his appeal to change; and the strength drawn from the support of the community of believers.

Thus the youth leaders of the Christ Church must be seen as the comforters, counsellors, supporters and spiritual guides and community changers. Simply put, the leaders are responsible for the character building of their adolescents. As Downs concludes, "Development consists of several interwoven aspects such as physical, cognitive, affective, social and moral" (Downs 1994:74).

6.1.2 Servant-leadership

This is the way to follow Jesus and to lead others. The team-centred youth ministry in Lahore must be grounded in servanthood. This is what makes Christianity different from other religions. Christian leaders are actually the servants to all. This is not to gain a certain position and to control people. Leadership positions must be considered a privilege that God has given to someone to lead and to present Christ through his/her servant attitude. Christian leadership is servanthood. A non-Christian commander tells people what to do; a Christian leader shows people what to do by

personal example. As Jesus said: “Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet” (Jn 13:14 NIV).

Jesus did not wash His disciples’ feet just to get them to be nice to each other. His far greater goal was to extend His mission on earth after His earthly ministry. These men were to move into the world serving God, serving each other and serving all people to whom they took the message of salvation. We cannot serve one another at arm’s length. It means if someone is drowning in a troubled sea, we get wet, we get in touch. It means if someone drifts away, we do not ignore that person, we reach out to help and restore. A servant attitude requires a personal involvement and a Christlike unselfishness. Jesus, the Greatest Teacher, was also the Greatest Servant. As Jesus proclaimed: “the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mt 20:28 NIV).

The quality of servanthood involves one who puts others ahead of oneself. In this regard, John Maxwell (1999:136-138) writes: “Servanthood is not motivated by manipulation or self-promotion. It is fuelled by love.” Therefore, leaders do not merely serve. Leaders are servants. It is part of their identity. That is why Paul calls himself a “servant of Christ” (Rm1:1; Phlp 1:1) (Nel 2000:124). The youth leaders need to find ways to demonstrate humble service before God and before their disciples. Ron (2006:77-92) argues that professionalism is good, but it is not the answer. The answer lies more in walking the talk of “following Jesus.”

Thus Maxwell, Nel and Ron are in agreement that without a servant heart the leaders will be less effective to lead people. It means there is a great need to understand our calling as servants of God. If the leadership team in Lahore will keep in mind the example of Jesus Christ and serve the youth humbly, it will have an effect the whole city and will bring revival in the lives of adolescents. The research indicates that adolescents who form supportive relationships with these types of youth workers (and other mentoring adults) fare better than those who do not (Rhodes *et al.* 1999:185-201; Ungar 2004:23-41). The leaders in the Christ Church should be the shepherds for the teens. As a shepherd looks after his sheep through different seasons the leaders should do the same. God has appointed shepherds in

the church to lead His flocks. A great responsibility lies here for the leaders who are called to serve the youth of the Christ Church.

In the opinion of the researcher, the term shepherd must not only be applied to the leading pastor/s. All people in the Christ Church who are serving in the leadership are shepherds. All have the responsibility to lead their groups. The shepherds or Christian leaders should feed teens with the Word of God. They need to encourage teens to spend time with God and His Word (Jn 6:51; 1 Cor 10:3-4).

The leadership in the Christ Church needs to discern adolescents' growth level and need to feed them appropriately. They must give them a balanced diet of practical, devotional, inspirational and instructional food in order to enable proper growth. Malphurs agrees that the shepherd has a number of responsibilities, such as leading, protecting, watering, naming and knowing the sheep. However, leading, protecting and teaching for some are the primary timeless functions (Malphurs 1999:53).

It is crucial to understand and consider the reality of these influencing factors, which play a role in the personal development of teens. Therefore leaders must shepherd young people with care and respect. Malphurs (2003:65) is convinced that caring demonstrates the "leader's real concern for his or her followers". God cares about His people and He wants us to care about them too (Ex 4:31; Jn 21:16). And in 1 Peter 5:2, Peter points out that our followers are under our care. Care involves respecting them and having their best interests at heart. The leadership in Lahore needs to be aware of the youth's needs, hurts and fears. They need to help them deal with these matters Biblically.

6.1.3 Called and committed

The youth of the Christ Church Lahore need leaders who are called and committed to serve the young people. Leaders must have a heart to serve and a passion to see young lives accepting Christ. The Christ Church needs to pray that God will raise youth leaders who are chosen by Him.

The leaders' commitment to God and to the youth will help adolescents to grow spiritually. Youth leaders need to see the young generation as a tool to reach other young people. Their calling and commitment will produce fruit in the kingdom of God. Leaders need to expect the best for the youth. In this regard, Doug Fields asserts that we do not expect everyone in the youth ministry to serve as an evangelist or to preach like an evangelist but "we do expect them to be evangelistic" (Fields 1998:109). Through this they will develop a heart to pray for their lost friends and be witnesses for them.

The committed leadership in Lahore will be able to discover the needs of the young people. They will teach the young generation how to put their trust in God and to believe in Him in all circumstances. Christian faith must be practised in such a way that it will penetrate into heads, hearts and hands.

The youth leader should not be seen as a programme manager or instructor but as a spiritual guide who works in the company of other adult leaders. Following Paul's suggestion, leaders should pray that hearts may be "enlightened" (Eph 1:17–19 NIV). As Hughes (In Michael 2005:139-156) explains "Young people are searching for spiritual guides who are alive in Christ to help reveal to them their deepest identity and beauty as beloved daughters and sons of God and to assist them in discerning their unique gifts and vocation in the service of God's reign."

Thus, there should be no negotiations to ignore the calling and commitment of the leaders to work with the youth. A real call from God will keep the youth leaders committed and faithful to the ministry. They will not stumble because of different challenges and pressures to lead the young generation to Christ. Nel (2000:120) understands that youth ministry itself is exhausting and draining enough. He says, "Without the support of a calling it cannot be sustained." He adds that perhaps this is one reason for the large turnover of personnel in youth ministry. Borthwick has the perspective that honesty about one's call is one way of dealing with oneself and one's motives and determining why one is in the ministry especially in youth ministry in the first place (Borthwick 1997:21). Nel also speaks about the importance of faithful leaders in the youth ministry and concludes that "youth ministry stands and falls with good leaders, whether they are part-time or full-time

or both” (Nel 2000:116). This statement is in agreement with Maxwell (1995:94) who says: “Commitment is the one quality above all others that enables a potential leader to become a successful leader. Without commitment, there can be no success.”

Leaders can make or break a young persons’ life. The researcher wishes to emphasize that the church board of the Christ Church must be sure before appointing any leader. Chanon points out that the church requires a community of adults “who are called and committed. Explaining that life in the Body of Christ is different is insufficient” (Chanon 2005: 22-25).

This is a warning bell for the Christ Church and the youth itself that before placing any person in authority, they need to hear the voice of the Holy Spirit. They need leaders who can work together for the glory of God. Churches often fail because they do not allow the Holy Spirit to confirm the calling. It is interesting to note that it is a human tendency to overestimate what we can do by ourselves and to underestimate what we can do as a group. But as the body of Christ, we can accomplish much more than we would dream possible working by ourselves.

According to the apostle Paul, a church should never be hasty about choosing its leaders. It is a serious responsibility to choose church leaders. They must have strong faith and be morally upright, having the qualities described in 1 Timothy 3:1-12 and Titus 1:5-9. Not everyone who wants to be a church leader is eligible. Be certain of an applicant’s qualifications before asking him or her to take a leadership position.

In the light of above it is clear that calling and commitment are necessary for the leaders of the Christ Church to lead the youth. It goes hand in hand to leading young people effectively. Leaving one out may cause weakness in youth ministry. Youth ministry involves far more than clever programming skills or charismatic personalities. Ministry begins with a heartfelt desire to know God. As Charles Haddon Spurgeon (1954:8) advises: “Remember, you are God’s sword, His instrument, a chosen vessel unto Him to bear His name.” In addition, the leadership

team must have sensitivity to the feelings and attitudes of others. This will help them look after their young people and lead them into full potential.

6.1.4 Disciple-maker

The apostle Paul knew the need of sound doctrine in the church; he gave instructions to Timothy: "Preach the Word; be prepared in season and out of season; correct, rebuke and encourage" (2 Tim 4:2a NIV).

Through the discipleship process, the young generation of the Christ Church will be able to learn from and teach other young people. This is an amazing process because it gives the opportunity to teach and learn together (Eph 4:11-13). It is wonderful to know that God has given His church an enormous responsibility to make disciples among all people (Mt 28:18-20). This involves preaching, teaching, healing, nurturing, giving, administering, building and many other tasks. If we have to fulfil this command as individuals, we might as well give up without trying-it would be impossible. Some of us can do one task and some can do another. Together we can obey God more fully than any of us could alone.

Therefore, the leadership of the Christ Church must realize that God has given them different talents and abilities, and He desires that the believers work in harmony and unity (Rm 12:6-8). Cloud and Townsend (1992:25) name another important factor, that God has created us to take responsibility for certain tasks, "part of taking responsibility, or ownership, is knowing what our job is, and what is not".

Youth leaders in the Christ Church need to create an environment where the young people feel free to share their insights. As Mike Yaconelli refers to creating a place: "Where we talk about our strengths and weaknesses; where we talk about our victories and defeats; where we talk about our successes and failures; where we talk about our answers and doubts; where we talk about our joys and depressions; where we talk about our courage and fear" (Yaconelli 2003:29).

Through discipleship, the teens in Lahore will be strengthened in their Christian faith. They will be able to experience the Christian life and its challenges. This will make them stand in the truth the Bible and to be true witness as for Christ. In this regard,

Dean and Foster (1998:152-153) contend that the unifying principle of the classic Christian practices is “their common referent in the suffering love of Christ”. They use the term “*pathos*”. In the Greek, *pathos* implies suffering. *Pathos* is deep compassion for others. This is what McKim says Christians are called to share “God’s compassion for the world and suffering in Jesus Christ” (McKim 1996:204).

It is the responsibility of the youth leaders in Lahore to equip the young generation in such a way that they will be involved in evangelism, outreach, witnessing and church planting and will be ready to suffer for Christ.

It means that the growth of the young people of the Christ Church is dependent on disciple-makers. The omission of this process of disciple-making will cause a lack of spiritual maturity and overall growth in the youth. Nel (1994:21-23) is convinced that the youth should have “missionary involvement”. This is necessary to realize that one of the primary activities of the youth in Lahore should be to reach others for Christ. God is constantly involved in bringing wholeness (salvation) to His creation. The *missio Dei* includes the *mission ecclesiae*. The local church participates in, is involved in, the *missio Dei* (Bosch 1991:389). This corresponds to what John believes, namely that investing in a youth ministry is important, for three reasons: first, spiritual growth and development, second, teens have an enormous amount of energy, which needs to be channelled in a productive and meaningful way, learning how to think and act (this is why mission trips are so valuable) and finally, young people learn about ministry and evangelism (John 2006:28-29).

For the adolescents in Lahore the discipleship process should be one of the key factors to their spiritual journey. The training process does not merely entail sharing information. Rather, it involves helping people with the “how to” of discipleship so that they can implement a vision. With this in mind, at the earliest possible opportunity, they need to encourage the youth to begin discipling others.

As the apostle Paul instructs Timothy: “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others” (2 Tim 2:2 NIV).

The youth of the Christ Church need leaders who have a passion to make disciples. They need mentors who will lead young people to Christian maturity. If the Christ Church consistently follows the advice of the apostle Paul, it will expand the work of God. Disciples need to be equipped to pass on their faith. Our work is not done until new believers are able to make disciples of others. The teens need to make friends with Christians as well as non-Christians. In Acts the mission of the church was not in the hands of Jesus. Through the Holy Spirit, it was entrusted to the disciples to go into the world. Since these witnesses had touched, experienced and felt His grace (1 Jn 1:1), they could testify to it. Acts reveals the church's proper response to the Great Commission. The Christians undertook the fulfilment of the commission as a "responsibility which was to be shouldered by every member" (Griffiths 1974:17).

David Bryants (In Gaukroger 1996:11) makes a cutting statement on becoming a world Christian, when he says: "a world Christian is not better than other Christians. But by God's grace, they have made a discovery so important that life can never be the same again. World Christians are day-by-day disciples for whom Christ's global cause has become the integrating, overriding priority for all that He has for them. Like disciples should, they actively investigate all that their Master's great commission means. Then they act on what they learn."

Therefore, the young people in Lahore need to become world Christians. The process of discipleship will not be a seasonal programme for them but they will experience it as part of their daily lives. The leadership in the Christ Church has a huge responsibility to focus on discipleship. This will cause the youth and the Christ Church to grow together and to be effective in their community. Bonnke (1990: 74) believes that "understanding missions will help the leaders to grow in Christ". This perspective is supported by Roxberg (1998:183), who is convinced that "the key to the formation of missional communities is their leadership". It will be relevant to conclude this paragraph with the insight of Darrell L. Guder: "Mission means 'sending' and it is the central theme describing the purpose of God's action in human history" (Guder 1998:4).

6.1.5 Accountable/Accountability

The youth of the Christ Church cannot survive if the leadership team does not have accountability towards the youth and towards one another. There is no doubt that accountability will contribute to the general growth of the youth in Lahore and will be a safe guard to operate in a healthy environment. According to Rickett, accountability is the foundation for safeguarding credibility and building trust. “Partners with a clear system of accountability are better equipped to handle the inevitable mistakes and misunderstandings that occur” (Rickett 2003:51).

Accountability will also help the leaders of the Christ Church to lead the young generation with responsibility. This will protect them and the youth not to fall into sin or become victims in the hands of Satan. Throughout the Bible it is clear that God calls His people to be accountable to Himself. Adam and Eve, for instance, hiding from God in the Garden, heard Him ask, “Where are you?” (Gen 3:9b KJV). Those words and God’s subsequent action showed that sin had consequences and that mankind would be accountable for a relationship to the Creator. Friedeman illuminates another important factor as he sees accountability release people from the shortcomings of their past and help them to build God-centred futures: “it sets us free” (Friedeman 1992:22).

It means the leaders in the Christ Church need to understand the importance of accountability. Accountability among the leaders will make them productive in the ministry. In this way, a leader will be able to share his shortcomings and trials. He can trust his team and the team can lift him up in times of trouble. This is the pattern God gave to His people.

Accountability will encourage adolescents to be more open in matters as they see their leaders practising accountability. Leaders need to learn it in depth so they will be more effective in their ministry. There is a big need for leaders to look at the necessity of accountability in their daily lifestyle, personal devotion, money, mission, sex, their family and church. As Chow (2003:129) asserts that accountability will help to ensure progress and seeing to it that the team is working within the boundaries. Accountability is an opportunity for team members to receive support, feedback and

guidance. But Maxwell (1995:122) warns that if you do not set some kind of accountability, the result of any project will become uncertain.

If Chow and Maxwell are right, then accountability can be underlined as one of the main ingredients that should be part of the youth of the Christ Church. Without accountability both leaders and teens will be less effective. Youth ministers need to develop accountability in their team. This should not be regarded as a check on leaders, but as a means to enhance their unity, capability, progress and spiritual growth. According to Schuitema (1998:110), “the product of the empowerment process is an accountable person; someone who takes responsibility for the situation he or she is in”. He explains the difference between malevolence and benevolence. A malevolent person will keep others accountable for what they did to him but a benevolent person will make himself accountable for his own actions. A benevolent person is one who accepts accountability. This is in agreement with Dotlich and other scholars who maintain that accountability will force people to be more effective and produce better results (Dotlich *et al.* 2006: 84).

It is interesting to note that the world’s companies believe that accountability will produce a healthy team and will take the company to a higher level. The secular world understands accountability as part of their success. How, then can the youth in Lahore and the leadership team ignore accountability?

Thus accountability is important for the Christ Church and for the youth and should not be ignored. It is necessary for the leaders to practise accountability and to make use of it in their daily living.

After discussing the election and responsibilities of youth leaders, the researcher believes that we cannot neglect the parents’ responsibilities and their contribution in the development of adolescents in the context of the youth in Lahore. He argues that the parents’ responsibilities are important in the overall character building in adolescents.

6.2 Parents' responsibilities

In this section the responsibilities of the parents in the context of the youth of the Christ Church Lahore will be discussed. The parents' roles cannot be ignored. A positive role by parents can build up a teen and a negative role can contribute to his/her destruction.

Generally speaking, the parents in Lahore play an important role. Living in a communal system, parents have a great influence on their teens. Parents are responsible for their children's nurturing and spiritual growth. The family lives together. The father and mother have different roles to play. Fathers mostly work on jobs and mothers have to look after their children at home. However, in some families both parents employed full-time. But generally mothers influence their children more than do the fathers, because they spend more time with their children. Mothers are generally thought to be more influential than fathers in the development of religiousness in adolescent children (Benson *et al.* 1997:206-219, Bao *et al.* 1999:362-374).

Sell (In Wesley 2006:19-48) describes the early young adult, particularly the college student, as a "tribal wanderer" who is exposed to new cultures, their values, and their implications. He points out: that there is often "a psychological separation from parents, family, and familiar surroundings". Many young adults choose this time as an opportunity to try out new lifestyles and behaviours.

Thus there is a challenge for the parents of the young people in Lahore to know that their teens need attention and care. Modern culture has no doubt brought about a few changes in Lahore. To keep a balance between the secular world and the teaching of the Bible might be one of the challenges for the parents in Lahore. In this regard Kauffman notes that families, educators and church leaders are genuinely seeking to bring their young people to an experience of faith that will give them meaning, purpose and wholeness in their lives. They also found "the decline of young people's interest in Christianity" (Kauffman 2003:20-25). In a pilot study for the Spirituality in Higher Education research project, conducted by the Higher Education

Research Institute, Astin and Astin (2003:7) state that college students report “weakening religiousness and spirituality during their college days”.

According to Lytch, teens are influenced by their peers, music and popular culture but “parents remain the key influence” (Lytch 1999:33-38). This perspective is also supported by Myers, who is convinced that many factors contribute to the development of religious involvement among youth, but “parents easily constitute the strongest influence, whether positive or negative” (Myers 1996:858).

It is clear that the parents of adolescents in Lahore are the key role players in their children’s growth and Christian faith. The Bible speaks clearly about the responsibility of the parents to nurture their children. As it written, “And you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lay down, and when you rise up. And you shall bind them for a sign upon your hand...And you shall write them upon the posts of your house, and on your gates” (Dt 6:7-9 KJV). Also “Train up a child in the way he should go: and when he is old, he will not depart from it” (Pr 22:6 KJV).

The National Study of Youth and Religion concludes that teenagers tend to follow in the steps of their parents and, “the vast majority are happy simply to accept the one religion in which they were raised” (Smith & Denton 2005:260). John Wallace and Tyrone Forman found that religious youth generally make better choices and lead healthier lives than adolescents without any religious affiliation (Wallace & Forman 1998:721-741). This statement is supported by John Dilulio when he points out, “Religion can improve individual well-being and ameliorate specific social problems” (Dilulio 2002:50-64). This is in agreement with what Andrew Weaver, John D. Preston and Leigh W. Jerome (1999:17) have noted that research over the last three decades has demonstrated that religious commitment has a positive influence on several mental health problems. Pastors, priests, parents and rabbis work on the front lines of mental health care - especially among families with children.

It means the parents of the youth of the Christ Church have to play a role in the development of their teens. They need to know their responsibilities as parents. It is

advisable that the leadership of the Christ Church should also give attention to discipleship approaches that include equipping and motivating parents to be models and teachers of faith to their teenagers. Since adolescents age is important they are discovering the world around them, this is may be the right time to shape their character and build up their faith in Christ. Not surprising, then, church ministries and para-church organizations target teenagers as a population upon which they wish to exert influence (Smith *et al.* 2002: 597-612).

It is observed in Lahore adolescents who grow up in a Christian environment under the guidance of their parents behave positively in society. The researcher attributes this to his parents who brought him up in a Christian home. They guided him in many facets of life. It helped him not to take any illegal drugs or substances. As a result, it contributed to his overall character building.

It is interesting to note that research has consistently identified parental supervision, family attachment and religious activities as protective factors that distinguished high-risk youths who remained drug-free from high-risk youths who used drugs (Smith *et al.* 1995: 217-247). Pullen *et al.* (1999:3-8) and Bahr *et al.* (1998:979-992) discovered an inverse relationship between the frequency of religious activities attended and substance use, such that “adolescents who attended more religious activities were less likely to use substances”.

Thus a Christian environment will help the young people in Lahore to live a Christlike life. No doubt they will attend church services and will participate in church activities. Additional studies indicate that those who attend church regularly are less likely to use substances, sometimes as much as twice less likely than non-attendees (Hope & Cook 2001:109-117). For example, some research has found that positive activity involvement at church serves to protect young people from engaging in early substance use and other risky activities (Sutherland & Shepherd 2001:96, 445-458). There has been ample research to indicate that greater church attendance is associated with lower adolescent substance use (Resnick *et al.* 1997:823-832).

In the context of the youth of the Christ Church, it is noticed that parents sometimes do not pay attention to their responsibilities and leave everything in the hands of the

church. Parents must not neglect their responsibilities in bringing up their adolescents in the fear of the Lord. Parents are actually the first training school for adolescents in their development and spiritual maturity. As Nel (2000:96) holds that “parents are primary mediators in the relation”. He concludes that “youth ministry is a team effort inside as well as outside. It is a congregational approach. The prime facilitators are the parents and essential team members in this ministry” (Nel 2000:164). Chap Clark (In Russell 2005:111-113) echo the same that many adults today do not know the situation of their teens.

The researcher has also observed that parents often fail to understand what is going on in the lives of their teens. In a family situation, parents are neglecting their roles and causing pain in their children. There is a need for the parents to know their responsibilities. They need to spend time with their teens and listen to what they want to share. A healthy relationship between parents and teens will contribute to teens growing spiritually and in their overall character development.

In view of the above, it can be said that the parents of the youth of the Christ Church are the key role players, mentors, teachers, character developers and guides for their children. Therefore, parents need to spend time with their teens. They need to know what is happening in their lives. They need to know their friendships and activities. Parents are responsible for the development of their young people, but without a Biblically based Christian environment the young people will face many challenges to grow spiritually.

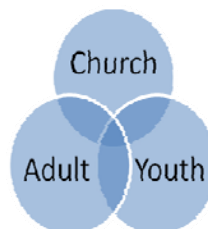
The next section will explore the intergenerational youth ministry. The focus of this approach is to examine youth ministry from a different perspective. In the opinion of the researcher, this concept will change the youth of the Christ Church and will help them to run an effective and efficient ministry.

6.3 Intergenerational youth ministry

It is observed, that the Christ Church Lahore has been dealing with the young people separately from the whole body of believers. But they should be part of the adult church body and must not be treated as a separate community. In this section the

importance of the intergenerational youth ministry concept will be explored with a view to transforming the youth ministry of the Christ Church Lahore.

Figure 6.1 Youth of the Christ Church should be part of the adult body and the church.



The youth of the Christ Church Lahore should be recognized as part of the whole congregation. Their existence and values are important and must be honoured by the church. In simple terms, they must be integrated in all activities of the church such as worship, prayer, fellowship, discipleship, programmes, administration and outreaches. In this regard Timothy points out that instead of ministering to the whole of its people that they might grow with one another, numerous churches divide their members according to age and social classification. The concept of the church family somehow gets lost. “Nowhere in Scripture will one find evidence of divisions based on age or social status within the church” (Timothy 2004:7-14). This also disregards Paul’s teaching in Titus 2:1-8, where he instructs older men to disciple younger men and older women to disciple younger women.

This perspective corresponds to the contention of Roger Dudley and Fayette Veverka that adolescents who sense that they are important in the life of the congregation will evidence a strong commitment to their church beyond high school (Dudley 1993:21-28; Veverka 1997:77-90). Bo Boshers is convinced that the church leaders “need to devise a plan to connect students with the larger body so that when they graduate from high school they do not leave the church” (Boshers 1997:253).

Promoting intergenerational ministry in the Christ Church will help to create a sense of community across varying age ranges. In this regard, Smith finds that “higher densities of social relationships between youth, parents and other interested adults are associated with improved youth outcomes” (Smith 2003:415). It would help the young people in Lahore to approach adults and to know that adults are available to listen to them. As a result, the relationship between the youth and adults will affect the spiritual development of the young people. Peter Benson and Eugene

Roehlkepartain report that not only do the youth involved in service activities sponsored by the church rate significantly higher on faith scores than adolescents not involved in service projects, but they also more readily agree with the statement that “their church means a great deal to them” (Benson & Roehlkepartain 1993:27).

The leaders and adolescents in Lahore must therefore have an understanding of how to conduct service projects that will involve the congregation. This is what Dean and Foster (1998:126) call a bond of friendship, “a sense of belonging that comes from being a part of a group”. The projects and activities which are integrated with the congregation will have an impact on the community in Lahore and finally adolescents’ faith and walk with God. Chap Clark (2001:92) strengthens our understanding as he points out that God’s call is for the entire church community to create “a relational environment where people, young and old alike, can experience a deep, rich, family-like environment”.

The youth in Lahore might have this challenge to integrate with the adult body. It is advisable that the pastor of the Christ Church and the leadership team must come together to support this concept of an intergenerational youth ministry. It will build trust, friendship, faith, care and unity, and the congregation will learn to love, accept and work with adolescents. As Junkin (2002:40) states that Christian educators, youth leaders and pastors are in the unique position of assisting adolescents in developing a healthy, well-integrated, personal and spiritual identity. Cornwall holds a similar perspective when she identifies the importance of personal stories, modelling and encouraging the integration of young people into youth groups (Cornwall 1998:207-231).

This view is also supported by Nel (2000:163), who agrees that there is a need for “inter-generational groups” in a congregational youth ministry. He contends that the older members and the youth alike have an urgent need for it. Gary and Nicole (2003:83-106) emphasize on youth leadership development and believe in “co-leadership between youth and adults at all levels”. Chap Clark rightly indicates that the church is not primarily called to programmes and events in order to build a vital community of believers. It is, rather, called to connect “people to people” (Clark 2001:110). On the other hand, Wayne Rice is convinced that it is no longer

acceptable to think of youth ministry as something that can be done by “one person, a hired gun or even a small group of people” (Rice 1998:68).

There is therefore an immense need to build an intergenerational youth ministry in the Christ Church Lahore. This step will make the youth ministry effective. An intergenerational youth ministry in Lahore will involve the leadership team, the youth, parents, church members and finally the community. An intergenerational ministry will be more fruitful and will equip lay persons, members, leaders and the youth to be mature in Christ and to influence the community.

The Christ Church Lahore needs to examine their purposes and ways to operate in effectiveness. They need to create an intergenerational environment where all members will be involved and active to serve God and to His people, as the diagram illustrates below.

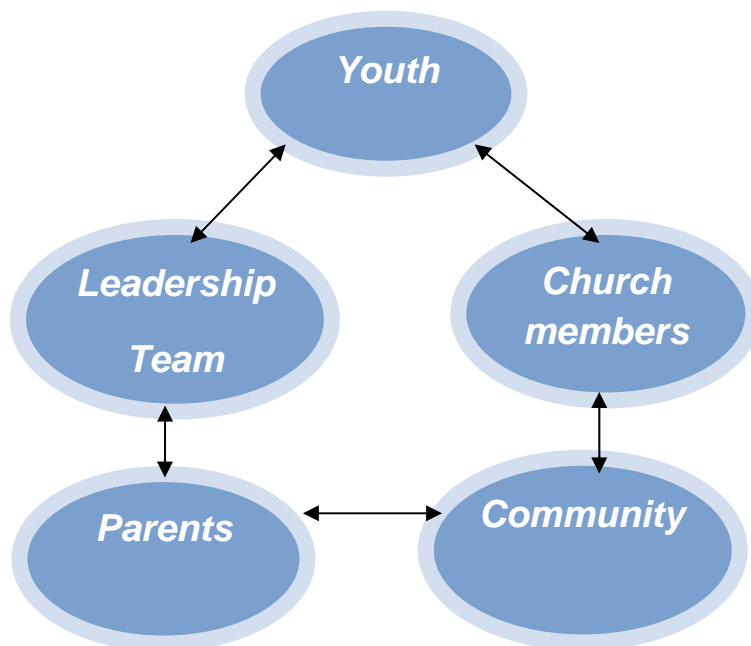


Figure 6.2 The concept of an intergenerational youth ministry.

The next section will highlight the importance of a vision, goals and programmes in the youth ministry in Lahore. The discussion, though brief, is very important for the young generation of the Christ Church. According to the researcher, the youth in Lahore should have these three components to be effective in their ministry. He

believes vision, goals and programmes should be incorporated with one another. It would contribute to overall growth and spiritual maturity for the youth.

6.4 Vision, goals and programmes

Why think of a vision, goals and programmes for the youth of the Christ Church Lahore? Can the youth in Lahore survive without these? By using these tools, how would it affect the young people in general and individually?

The vision, goals and programmes must be integrated in the youth ministry of Lahore. The absence of any one of these might be the reason for the youth to be less effective in their operation. The youth of the Christ Church Lahore need to consider these aspects to run a fruitful youth ministry. The researcher argues that without a vision, goals and programmes, the youth ministry cannot be successful.

6.4.1 Vision

It has been noticed, that the youth in Lahore have been operating without a specific vision. The result is that the youth are not growing. The Bible declares: "Where there is no vision, the people perish" (Pr 29:18a KJV).

According to Spreitzer and Quinn the word vision comes from the Latin word which means "to see" (Spreitzer & Quinn 2001:88). To have a vision is to see clearly where the organization intends to go. They give the example of President John F. Kennedy, who articulated this kind of vision for NASA in the 1960s: "to put a man on the moon by the end of this decade". The vision was clearly and simply stated, and it was highly challenging. In other terms, a vision provides direction to employees by aligning them to the future of the organization. A clear vision helps to keep people moving in the same direction even in the absence of direct supervision (Spreitzer & Quinn 2001:103).

The insight of Spreitzer and Quinn is applicable in the context of the youth in Lahore. It means a vision will direct the entire youth ministry. In other words, without a vision there will not be an effective youth ministry in Lahore. The question is, if a vision is

so important, why are the youth in Lahore not operating under any vision? What are the causes that they do not have any kind of direction or vision?

Effective vision¹²² provides direction; Maxwell (1995:27) asserts that an effective vision provides guidance. It gives direction to an organization: "True direction for an organization is born with a vision. It begins with a leader/leadership team." Chow highlights the factors which are connected with the vision, for example a vision flashes out the church's mission. It directs the ministry. A vision excites, motivates and inspires people for ministry. It fosters sacrifice and commitment. A vision brings focus to the ministry. A vision gives meaning to seemingly insignificant tasks (Chow 2003:51-54).

For Maxwell and Chow, a vision is the only way to reach your ultimate destination. The above scholars emphasized the responsibilities of the leadership team. Thus, how can the leadership of the Christ Church respond to this? Will they understand, that without a vision, the youth ministry will not grow and may eventually not survive in Lahore?

The young people of the Christ Church will have to ask God to give them a vision that will direct the whole ministry. A vision will carry the Christ Church, the leaders and the youth itself. The youth in Lahore need a vision that will prepare them to reach out to other young people. In addition, the vision must be written on the youth board and must be communicated throughout youth programmes and activities. Spreitzer and Quinn add that the vision is not something to carry in the pockets; it is something to live by day to day. It must be embedded in the hearts and minds. "A clear vision needs to exist at every level of the organization" (Spreitzer & Quinn 2001:90).

A clearly defined vision will help the teens to be focused and enthusiastic. The vision will help to accomplish goals and positive outcomes. Burt Nanus (In Maxwell 1995:183) maintains that "there is no more powerful engine driving an organization toward excellence and long-range success than an attractive, worthwhile and achievable vision of the future, widely shared".

¹²² For the key elements of any vision to be successful, see appendix 12.

The adolescents in Lahore need a vision that will give them focus and direction. A vision will not only help them to be an effective youth ministry in Lahore but will also develop their personal vision and direction in life. Tibane (2005:194) regards vision¹²³ as a mental picture of the desired future. Vision inspires us to reach for possibilities and make them realities. Vision brings out the best in us. It enables people to reach beyond their preconceived limitations and boundaries.

It means a vision is a story communicated by symbols, analogies, and metaphors. As Lombardi says, "A vision is a story that gets people excited about bringing it to a successful conclusion" (Lombardi 2001:138-139). Dotlich and other scholars support this perspective and raise the important insight that without a conscious vision and values, "people often are insecure and fearful"; they are responding to events in the moment, without any guiding principles. Naturally, this makes them distrustful (Dotlich *et al.* 2006: 132).

In the context of the youth ministry in Lahore, the researcher concurs with Dotlich and other scholars and highlights that it might be the one of the reasons that the youth are operating in fear. They are not using their full potential that can change their own lives and the lives of other young people.

Thus, a vision must be seen as a path to go ahead. A vision is a story that will reach to its end. It will take a few small steps and require a specific time for its completion. Without a clear vision the youth of the Christ Church will be insecure and fearful. The youth need to know where they are and where they are going. If they do not have a clear way, they will lose their passion and heart to serve. Dym and Hutson (2005:84) admit that initially the challenge is to move from a limited idea to a clear vision. The leader must be a dreamer of sorts, able to imagine and articulate an idea and to begin drawing others to that vision. Here, the remarks of Taffinder are worth noting: visionary leadership is leadership that "gets ordinary people to do extraordinary things" (Taffinder 1995:66). Therefore, the responsibilities of the youth leaders in Lahore are huge. They are responsible to formulate a vision and to lead young people in that direction. According to Wilson *et al.* (2003:170) making sense of things

¹²³ For Tibane's visionary acts, see appendix 13.

motivates both individuals and groups. A directional map will help them discern where they are and where they are going.

In the light of the above it is clear that a vision is necessary for the adolescents of the Christ Church Lahore. The leadership team must recognize its importance and value. The apostle Paul reminds us that he had a target to finish the race and he was not running aimlessly. He had a vision to receive the crown of life (1 Cor 9:25-26). What about the youth ministry of the Christ Church? A vision will help them to grow in Christ and will ignite their passion to reach others. It starts with the leadership of the Christ Church. They need to demonstrate and live by that vision. The youth will be actively involved if they see that their leadership team also believes in the vision. Simply put, the youth leadership team need to lead by example.

The leadership team needs to have dedication towards the young generation. Their dedication and commitment will inspire the young people and will contribute to building their relationship with God. The youth will experience that all leaders are following a vision and are serious and dedicated to achieve that vision. As Limbardi (2001:139) writes: “To win, the team must somehow get the feeling that there is dedication coming from the top.”

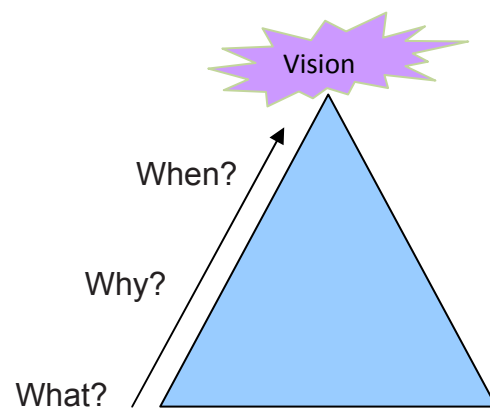


Figure 6.3- The different steps to reach a vision. (What to do, Why to do, When, to do).

6.4.2 Goals

The youth of the Christ Church need goals that will direct their path and will ultimately contribute to their success in the youth ministry. Maxwell believes that people need clear objectives set before them if they are to achieve anything valuable. "Success never comes instantaneously; it comes from taking many small steps, a set of goals" (Maxwell 1995:95).

The adolescents and the leadership team need to make sure that their goals are appropriate. It means they must relate to their culture and must relate with the vision of the ministry. If the goals are unachievable, the youth will quit rather than reach their targets. Ian MacGregor (In Maxwell 1995:96), a former AMAX Corporation chairman of the board, remarks on goals setting as follows: "I work on the same principle as people who train horses. You start with low fences, easily achieved goals, and work up. It is important in management never to ask people to try to accomplish goals they cannot accept."

For the youth ministry in Lahore it means that the goals must be measurable. The young people need to experience their accomplishments. If they do not have any measurements and boundaries, they will be confused and will be afraid to set new goals. The youth leaders need to clearly define the goals that will lead the youth in the right direction. If the goals are uncertain, the result will be uncertain as well. So, to achieve a positive result, the goals must be clearly defined and understood. The leaders must know young people well enough to identify attainable goals that require a stretch and finally goals need to be written. Why should the goals be written? How would it help the young people? The answer is, if the youth in Lahore have written goals, they will be more accountable, responsible and focused toward those goals. Simply put, they will not forget their directions. Rausch and Washbush strengthen our understanding that goals exist at all levels of an organization, whether all staff members, some, or none know them, and whether or not they are part of the management and leadership system (Rausch & Washbush 1998:105).

This perspective brings us to a new dimension that no company, organization and ministry can run without goals. Goals are the steps that will guide and will lead the adolescents to attain its vision. In other words, goals are the small steps that can guide a youth ministry to achieve its target. Lombardi (2001: 64) is confident about goal setting: “Without personal and professional goals, we wither and we die”.

It would be valuable to briefly examine Arina Nikitina’s SMART goal setting model (2008)¹²⁴. This will give guidelines to the youth as they set their goals for the youth ministry in Lahore.

Nikitina gives the name “SMART” to her goal setting model: **S**: Specific, **M**: Measurable, **A**: Attainable, **R**: Realistic, **T**: Timely.

6.4.2.1 Specific

- Specific refers to the what, why and how of the ministry.
- What are you going to do? Use action words such as direct, organize, coordinate, lead, develop, plan and build.
- Why: is it important to do it? What do you want to ultimately accomplish?
- How: are you going to do it?

The youth in Lahore must have clear direction to understand the concept of goal setting and its positive results. McGraw (2003:29) asserts that the failure of specific, realistic goals makes a journey not to have any direction. He calls it an unguided missile; an approach that simply will not work and will miss the mark every time. In the view of Trimmer, congregations must have definite “plans, purposes, goals, and objectives towards which energy and resources can be mobilized” (Trimmer 1994:34).

¹²⁴ Nikitina, Available at <http://www.goal-setting-guide.com/smart-goals.html>. Accessed on 15 June 2008.

6.4.2.2 Measurable

Nikitina¹²⁵ is convinced that if you cannot measure your goals, you cannot manage them. Measurement will help to achieve what you set out to achieve and will count your success. However, there are usually several short-term or small measurements that can be built into the goal. A goal with a measurable progress will show change. Nikitina gives the example of a reader. "I want to read three chapter books of 100 pages each on my own before my birthday" shows the specific target to be measured. "I want to be a good reader" is not as measurable. Finally, the author believes in establishing criteria for measuring progress toward the attainment of each goal you set. It will help you to stay on track, reach your target dates and help you to put more effort in to the next goal/s.

6.4.2.3 Attainable

Nikitina¹²⁶ points out that the goals must be attainable. "When you identified goals that are most important to you, begin to figure out ways you can make them come true. You develop the attitudes, abilities, skills and financial capacity to reach them."

Attainable goals will lead the youth to see opportunities how to accomplish the task. It is important to start with short-term attainable goals before looking at the long-term goals. The short-term goals will ultimately lead adolescents to the long-term goals. Nikitina believes that, a goal needs to stretch you slightly, you feel you can do it and of course it will need a real commitment as well. The feeling of success which this brings, helps you to remain motivated.

6.4.2.4 Realistic

Goals must be realistic, in other words, "do-able". Realistic goals must fit in the overall strategy and vision of the organization, Nikitina¹²⁷ argues. They may push the skills and the knowledge of the people working on them but should not break them. The author believes that plan should be devised to make the goal realistic.

¹²⁵ Available at <http://www.goal-setting-guide.com/smart-goals.html>. Accessed on 15 June 2008.

¹²⁶ Available at <http://www.goal-setting-guide.com/smart-goals.html>. Accessed on 15 June 2008.

¹²⁷ Available at <http://www.goal-setting-guide.com/smart-goals.html>. Accessed on 15 June 2008.

Nikitina argues that a goal of never again eating sweets, cakes, crisps and chocolate may not be realistic for someone who really enjoys these foods. For instance, it may be more realistic to set a goal of eating a piece of fruit each day instead of one sweet item. You can then choose to work towards reducing the amount of sweet products gradually as and when this feels realistic for you. Set the bar high enough for a satisfying achievement. Chow rightly says that if team members set up goals that are unrealistic and unattainable, they will become frustrated and discouraged. He believes there should be a balance; it means the goals must be attainable and challenging (Chow 2003:120). The researcher concurs with Nikitina and Chow in this insight; therefore, the goals for the youth in Lahore should be realistic and attainable and it must challenge the young people to achieve them.

6.4.2.5 Timely

It is necessary to set a timeframe for the goal. According to Nikitina¹²⁸, if you do not set times, the commitment will be vague. It tends not to happen because a person may think, he will start any time and then it never comes.

The time must be measurable, attainable and realistic. In this regard, McGraw points out that to achieve your vision, your goals must have a time period or calendar for their achievement. Unless you give a schedule to your goals, they will be like dreams or fantasies floating around your head (McGraw 2003:36).

The researcher wants to urge the youth of the Christ Church that by using the SMART model, they will learn to set goals and run an effective youth ministry in Lahore. Goal setting is an effective tool to make youth ministry successful. The youth must be aware of what is expected from them. They need to be sure of the road ahead. To be effective, goals should be tangible, specific, realistic and have a time limit for their completion. There must be realistic plans to achieve the intended goal. Goals provide a sense of direction and purpose. A goal is therefore of vital importance because it focuses one's efforts in a specified direction. This is in

¹²⁸ Available at <http://www.goal-setting-guide.com/smart-goals.html>. Accessed on 15 June 2008.

agreement with Locke and Latham (2002)¹²⁹ who point out that goals should be focused and relevant to the people. Goals serve as energizer and higher goals will induce greater effort while low goals induce lesser effort.

Goals can be classified into three categories:

- Short-term goals (can be achieved in less than a year)
- Mid-term goals (can be achieved in 1 to 2 years).
- Long-term goals (can be achieved more than 2-5 years)

To conclude, goal-setting is the way to reach your vision. The youth in Lahore must have goals that will lead them to their specific targets and achievements. Goals will help them to remain focused and on the track. Attaining short-term goals will encourage them to reach their ultimate or long-term goals. It would be relevant to conclude this paragraph with the insight of Shad Helmsetter (In Maxwell (1995:95): “It is the goal that shapes the plan; it is the plan that sets the action; it is the action that achieves the result; and it is the result that brings the success. And it all begins with the simple word goal”.

6.4.3 Programmes

There is no doubt that a programme contributes a great deal to the youth ministry in general. It is noticed that there is a lack of programmes in the youth of the Christ Church Lahore. The youth in Lahore needs programmes which are Biblically-based and culturally appropriate. Nel (2000:169) cites Myers and Perkins saying: “The society in which the youth live is many-faceted. Ministry to the youth from different cultures and from different backgrounds requires contextual and creative approaches.”

In the context of Lahore all the programmes and activities should cooperate with the culture of the youth. A programme which works well in a Western society, may not

¹²⁹ Latham, available at www.en.wikipedia.org/wiki/Goal_setting. Accessed on 14 June 2008.

be appropriate for the youth in Lahore. Therefore, the Christ Church and the leadership team must be careful when devising programmes.

Programmes are important for the adolescents in Lahore. They need activities and programmes that will keep them alive and provide opportunities to explore their God-given talents. The Christ Church and the leadership team have a responsibility in this regard. What kind of programmes should be included in the context of the youth in Lahore? What will be effective activities to introduce to the young people? What key factors need to be considered to organize programmes for the youth?

While the researcher was doing research, he did a need assessment combined with his own experience in Lahore. Following is a list of suggestions for the youth of the Christ Church that will serve as a guideline for them before they organize any programme for the youth ministry.

- The programmes should be organized with the vision of the youth ministry in mind.
- The programmes must represent the Biblical message.
- The programmes should be discussed with the leading pastor/s and with the youth leadership team; if possible also invite suggestions from the parents of the youngsters.
- The programmes should reflect the love of God the Father, God the Son and God the Holy Spirit.
- The programmes need to be organized and incorporated with the culture of the youth.
- The programmes should include different age groups in the church.
- The programmes must be based on Christian character development and spiritual growth.
- The programmes should challenge the young generation for mission work and for the lost world.
- The programmes should be effective, inspiring, encouraging and fruitful to all young people.

- The programmes should be relevant to the young people.
- The programmes should be to the glory of God.

The youth in Lahore need programmes that will also address their needs in general. It means a well-conceived youth ministry programme will take into account the needs of the leaders, the youth, the church community, both locally and nationally, including parents, and the wider youth community (Trimmer 1994:87).

Therefore, the programmes in the youth ministry should point out the needs of the people regardless of their age. There is also a need to understand that programmes are important and part of youth ministry, but programmes should not become a driving force to attract other young people. This is why Trimmer cautions that “programs are part of the youth ministry, but not all of the youth ministry” (Trimmer 1994:43).

Thus the focus of all our programmes and activities in the youth of the Christ Church should be to bring the young generation closer to God. The programmes should serve the needs of the young people, as Chow (2003:118) claims “People, not programs, minister to students. Programs should always serve the needs of people instead of people serving the needs of the programs.” If the programmes are just another secular activity, then we will miss the point what God has for the young people.

The adolescents of the Christ Church need programmes where they will have enjoyment, lessons to learn and finally their growth in Christ. This is a huge responsibility for the Christ Church and the leadership team to be careful when organizing any programme or activity among the youth. Programmes should not just be to have fun and games. The leadership team can think of programmes which will educate the adolescents and will help them build their relationship with God. In this regard, Nel (2000:188-191) suggests “Programs should provide ample room for communion with God.”

The programmes can be a way to connect young people to God. It will happen when the leadership of the Christ Church will give opportunities to the whole congregation

to participate in the youth programmes. Arguing for a successful youth ministry, Trimmer believes it will happen because the “people of God, using the gifts and graces of God, have joined with God’s Spirit and with the young people” (Trimmer 1994:159).

It would be valuable to note what a youth mentoring¹³⁰ site highlights as the factors that should be included in programmes:

- Programmes should involve giving training to the parents of the youth as well, without threatening the relationships.
- Programmes should match mentors and youth on the basis of shared interests and youth, mentor and family preference.
- Programmes should include social and academic activities, such as going out to lunch, attending sporting events or visiting museums.

6.4.3.1 Programmes: evaluation

Without a programme evaluation the youth ministry in Lahore might not be successful. A programme evaluation will help to check the strong and weak points of any programme. It is necessary after any youth programme or event; the youth and the leadership team sit together and evaluate the whole process. The strong points may be celebrated and for the weak points they need to find ways to overcome them. If there is no check, then the youth will make the same mistakes again and again. This will hinder their progress in running an effective ministry.

The evaluation process should be regarded as a valuable tool for the teens in Lahore. According to Rothwell (2001:271) evaluation means “placing value or determining worth”. It is a process of determining how much value is being added to an activity by a program.¹³¹ Evaluation looks at the program and project objectives and asks whether they have been achieved; judges the worth of ongoing programs,

¹³⁰ Available at <http://www.solutionsforamerica.org/healthyfam/mentoring-programs.html>. Accessed on 23 June 2008.

¹³¹ Evaluation, Available at <http://www.ncjrs.org/pdffiles1/ojjdp/179001.pdf> Accessed on 27 May 2008.

decides upon the usefulness of new programs or projects, and so forth (Rossi & Freeman 1993:3).

It is important to note that evaluation is not a pass or fail test, instead of that the youth must see it as enhancing the performance of their programmes. Through this, they will learn which part needs to be changed or modified. For Anderson (1992:192) evaluation will help to see the problems if there are any, and through good communication problems can be solved. Evaluation is the systematic determination of the merit, worth and significance of something or someone.¹³² It is a process to measure and understand programme effects. It will validate the efforts, will help to modify the programme or will maintain initiatives.¹³³

According to Boulmetis and Dutwin (2005:25) evaluation might provide “opportunity to identify new audiences and applications for a program”. It will improve learning activities. This will help to look at different ways to approach a task and will ultimately benefit the team.

The evaluation process will help the young people in Lahore to move forward towards their goals and vision. Evaluation is necessary for the youth of the Christ Church Lahore. Through this tool they will be able to check their progress, achievements, strengths and limitations. Evaluation will help them see new ways to approach a task. It will enable them to learn from and teach others. Finally, it will offer benefits and opportunities to grow personally and as a team.

¹³² Evaluation, available at <http://en.wikipedia.org/wiki/Evaluation> Accessed on 26 April 2008.

¹³³ Evaluation, available at <http://www.miroundtable.org/evaluation%20toolkit%20TOC.pdf> Accessed on 20 May 2008.

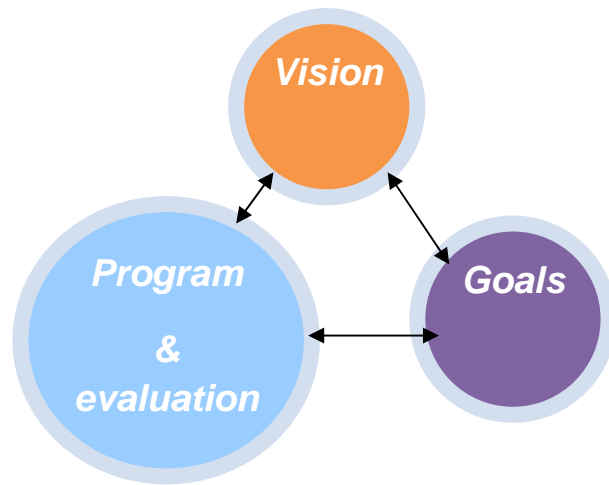


Figure 6.4 The relationship between vision, goals and programme (evaluation).

The next chapter is entitled “Qualitative Research”. The chapter will discuss the youth of the Christ Church Lahore and all related aspects. It will also include the researcher’s interviews and discussions with the youth in Lahore.

CHAPTER SEVEN

Qualitative Research

This chapter discusses the researcher's interviews with the youth, the leading pastor and members of the congregation. The chapter will also explore the youth of the Christ Church with its challenges and issues while serving in an Islamic context. Consideration is also given to youth backgrounds and circumstances.

7.1 Methodology of research

The qualitative research was done from October 2006 to March 2007.

Because the interviews are qualitative in nature, it would not be possible to analyze the results statistically. Therefore, the aim of the interviews would be primarily to pick up impressions, sentiments and feelings, as well as observation and to systematize it in order to find the best results. This means that the methodology implies a process of data gathering, interpretation and testing/confirming.

The data was gathered by interviewing three groups of participants:

- Youth of the Christ Church
- Leading pastor
- Members of the congregation

The reason for the three different groups is that these groups view, perceive and experience the youth ministry from diverse positions.

The purpose of the research was to meet the youth in Lahore and discuss the situations they are in regarding their youth ministry. It also includes looking at ways to run the youth ministry effectively and encourage young people regarding ways they can enhance their God-given gifts and talents in youth ministry.

The following section of this research will throw light on the challenges that the young people are facing.

The youth group consisted of eight members, including one female member. Besides the interviews with the youth, the researcher also interviewed the leading pastor and the nine adult members of the church to find the best results of the problems and challenges that the youth are facing. These nine adult members, six male and three female members, were chosen because they have been the members of the Christ Church for the last five to ten years.

A total of 18 persons from the church were interviewed. Each interview was written down immediately after the person was interviewed. All interviews were conducted by the researcher personally.

In order to find answers, the researcher compiled a set of key factors that are directly connected with the youth and the other two groups. The key influencing factors are: Challenges and Obstacles, Discipleship and Evangelism, Bible Understanding, Spirituality, Culture versus Bible, Family Background and Education, Recognizing Callings and Gifts, Growth as a Christian, Youth Management, Mentors, A Youth-Leader Youth Ministry and A Team-Centred Youth Ministry Concept.

7.1.1 Perspective from the youth of the Christ Church

7.1.1.1 Challenges and obstacles

All eight youth members mentioned that they had challenges and obstacles. For example, sometimes it is hard to reach the church on time. "I do not have my own transport, so I have to wait for a taxi to come. In addition, the youth need transport to be effective in the operation". This was the closing comment from Emanuel in an interview with him on 5 October 2006.

Samson (7 October 2006) also points out the problems with transport. He agrees that the youth need transport so that they would be more effective in reaching other young people and organizing meetings in different places.

Another area of challenges is finances. Without finances there is no youth ministry. "There are no funds available for us to do ministry in an effective way" (Elyas, 12 October 2006).

Faiaz (14 October 2006) also comments on the problem of a lack of finances in their youth ministry. He says that finances will help them to organize programmes, rallies and outreaches in their communities.

“We need to learn how to conduct an effective praise and worship service. I need to know how to experience God through praise and worship”. This is the challenge that Emanuel mentioned (Emanuel, 5 October 2006).

Akram (22 October 2006) said, that “In the youth meetings, we are singing old songs and sometimes it is just boring. We need new songs and Western instruments.”

“There is no doubt that we need to change our worshipping style. I believe that if we want to attract other young people to the youth meetings, we need to be modern in our ways”(Faiaz, 14 October 2006).

In the Christ Church, it is noticed that the adolescents are struggling to understand what true worship is. They are also looking at the Western World and feel the need to become like them with regard to their styles and instruments. Therefore, the youth need to know that it is not that they have to become someone or something in order to enter in God’s presence, for example, using all the techniques and tips that others use. Instead the teens need to come to God with a true heart that will worship Him. The youth need to learn that they can use their own Pakistani instruments and songs to praise and worship God. Still, they can improve their singing and can learn new songs, but they need guidance in this respect.

There is a lack of freedom to share their witness in an Islamic country like Pakistan. “The youth sometimes feel inadequate in this area” (Sulaman, 15 October 2006).

Amjad (19 October 2006) points out that “we are the voiceless generation in this country. We have challenges to serve under Islamic laws.” He adds that they need Christian material, especially Bibles, to distribute to other people who cannot afford to buy it. “We also need tools and guidelines for the youth ministry to be effective.”

“We need Christian material and Bibles for the people, especially among poor Christian communities. It is crucial for the youth ministry to be equipped. In this

regard, we need youth ministry training. Lack of training is one of the causes that the youth ministry is facing problems and is less effective in their operation” (Saima, 20 October 2006).

Akram (22 October 2006) mentions that unsaved family members can be one of the obstacles for the young people. It causes them to stay away from youth meetings and not take part in church activities. He shares his own experience that sometimes he has very little support from family members. Because of this he has missed youth meetings and even some programmes.

The researcher wants to repeat that the youth of the Christ Church are operating in a Muslim area in Lahore. The challenges are huge because of a big Muslim population and the pressure of Islamic laws. There is always a fear to practise Christianity.

All eight members of the youth of the Christ Church Lahore realize the need for effective training. They experience the lack of teaching in their youth ministry.

The young people believe that if they were equipped, it would help them to train other youngsters. They realize the value of learning different skills that will help them in their growth in general and their maturity in Christ.

Therefore, it is important to train the youth for ministry. The youth need equipped teachers or Christian workers who will teach them and guide them in their spiritual journey.

7.1.1.2 Discipleship and evangelism

In order to develop into a true follower of Christ the adolescents need to be equipped in discipleship. That is why Jesus placed emphasis on discipling people.

“We do not have a clear idea of the discipleship process. We might know a bit but the youth are certainly not sure how to be discipled and how to disciple others” (Emanuel, 5 October 2006).

Samson (7 October 2006) is convinced that evangelism is necessary. He says Jesus gave the commandment to His disciples to preach the Word to all nations (Mt 28:19-

20). He feels the need to share his witness with young people in his area. He believes that young people are lost without Christ. He is convinced that if they did not reach out to the young generation, they would not be reached for Jesus. Elyas (12 October 2006) also agrees with this perspective and shows his concern that the youth are not making disciples. He points out that in his area adolescents are involved in illegal drugs and premarital sex. He comments that the Christian youth should reach the unsaved youth and share the love of Jesus with them.

Akram (22 October 2006) comments: "we need training and I think a basic course in discipleship and in evangelism can help us." This is in agreement with what Sulaman says; a discipleship course will equip the youth. He adds that this course should not be lengthy. A two to three months course will be sufficient to teach them the basics (Sulaman, 15 October 2006).

Amjad (19 October 2006) believes his understanding of evangelism is not sure. He has the desire to share the gospel with others but he feels inadequate in this area.

Faiaz adds that evangelism will enable him to become mature in Christ. He says that he has a heart to reach the world with the Good news of Jesus Christ (Faiaz, 14 October 2006).

Saima (20 October 2006) comments with regard to evangelism, that this is one of the challenges, that a female has to go out and share her witness with others, especially unbelievers in a male dominated society. She explains that many times it is a hindrance from her own family. They do not allow her to attend youth meetings and participate in evangelism.

For a teenage girl or any female it is often difficult to go out and share her witness. In this regard, the youth of the Christ Church need to find ways how to involve female youth in evangelism. It is advisable to talk to the parents of teenage girls and share the need to reach other girls/females for Christ. The leadership team should take the responsibility to work with the young people, their parents and with the community to be effective in evangelism.

It is the observation of the researcher that even the youth of the Christ Church recognize the importance of evangelism but they still fail to reach communities in an effective way. All eight members realize the need for discipleship training. They believe it will lay a firm foundation for them and will equip them in their relationship with God. Ultimately, they will be more effective in reaching other young people for Christ.

As evangelism is not allowed in Pakistan, it may be a challenge to reach others, especially Muslims. Conversion of a Muslim person to Christianity is not permitted.

Thus the youth have to be careful how to disciple others and to evangelize young people. Adolescents need encouragement and effective training in this area. Discipleship will help the youth to develop a sound Biblical understanding of disciple-making.

7.1.1.3 Bible understanding

To understand the Bible and to interpret it in a proper way is another issue that the youth are facing.

Emanuel is not quite sure about the church as the body of Christ. In his understanding church is a building where believers come together to worship God (Emanuel, 5 October 2006).

Therefore, it is important that he should learn about the definition and the different functions of the church. This serious problem needs to be addressed and the matter needs to be taught in an effective way.

Faiaz believes that water baptism is necessary to become a child of God. He emphasizes that this is the way that God accepts His children. Faiaz focuses on traditions rather than understanding the real teaching of the Bible (Faiaz, 14 October 2006).

To lead a young person to Christ may be a challenge in the youth group. For Akram (22 October 2006), the first step is confession of sins, sharing the love of Jesus and an invitation to Christian fellowship.

The core belief of Christianity is not clearly defined by the youth members. As a result many have no firm foundation of Christianity. Samson finds it difficult to understand the Bible from Genesis to Revelation. He likes to read the New Testament rather than the Old Testament (Samson, 7 October 2006).

Elyas (12 October 2006) points out that studying and interpreting the Bible is one of the challenges for him. He feels the need to know the Bible and to interpret it in the right way. Samson feels that understanding the Word and applying it, it also depends on family backgrounds and the culture of each home (Samson, 7 October 2006).

Sulaman is not sure about the importance of the Old Testament. He believes that God gave the Old Testament for ancient times and the New Testament for modern-time believers (Sulaman, 15 October 2006). Amjad (19 October 2006) has a great need to read the Bible in an effective way. He shows his concern by saying that “to know half the truth is dangerous for all Christians.” Saima supports this view as well and believes that the youth certainly need guidance that will help them to be aware not to fall into false teachings (Saima, 20 October 2006).

The researcher noted that the youth are more interested in studying the New Testament than the Old Testament. As some said, that the NT is more relevant to them than the OT.

A solid Biblical foundation is therefore crucial for the teens. They need to know how the Old Testament is connected with the New Testament. The youth need to learn how the Old Testament supports the New Testament with regard to the beginning of the universe, with the prophecies of the Old Testament and their fulfilment in the New Testament. As Janse van Rensburg (2003:75) believes: “the relationship between Old and the New Testament is defined in the Latin expression: *Novum Testamentum in Vetere Latet; Vetus in Novo patet*. This means the New Testament

is potentially present in the Old Testament. The Old Testament is fulfilled in the New Testament.” Thus, adolescents need to be challenged in this area.

7.1.1.4 Spirituality

To live a holy life will make the youth effective in their Christian living and in witnessing to believers and non-believers. The youth ministry must be directed by the Holy Spirit. The young people need to know how to be in tune with the Holy Spirit.

The spiritual living itself is a witness to the family and also to the community. The strength of adolescents is to practise spirituality. No doubt the other will be curious to know what is different in them (Faiaz, 14 October 2006).

This perspective of Faiaz also relates to Sulaman, who believes that systems and methods are important to reach others but it must be remembered that the Spirit is central to the work of the Lord (Sulaman, 15 October 2006).

Amjad (19 October 2006) holds that spirituality will help the youth to understand God’s purpose for their lives. Samson refers to Isaiah 6, where the prophet speaks about the holiness of God. He is convinced that he needs to live a holy life and the youth should follow what the Bible says in this matter. Samson comments that the Holy Spirit is given to lead us. He realizes that young people must hear the voice of the Holy Spirit. He concludes that the Holy Spirit is given by God to help him in his daily walk with Him (Samson, 7 October 2006). Emanuel mentions that he is struggling in this area. He does not know how to maintain his relationship with God. Spirituality is a challenge for him (Emanuel, 5 October 2006).

Saima is convinced that the youth should be led in the power of the Holy Spirit. She believes that to live a holy life will bring the young people closer to God and will change the lives of others. Spirituality is important for youth ministry (Saima, 20 October 2006).

Elyas realizes that God wants him to be more holy. He admits that he needs to live a godly life. He has a challenge in this area (Elyas, 12 October 2006). Akram (22

October 2006) is challenged as he feels a lack of spirituality. He believes that he needs to spend more time with God and needs to concentrate on His Word.

Thus it is clear from the above that the youth of the Christ Church need to grow in spirituality. Adolescents have the desire to walk with God and to live a holy life. Some feel a lack in this area. Teens therefore need to learn how to grow in Christ and to live a godly life.

7.1.1.5 Culture versus the Bible

According to the researcher, the youth of the Christ Church Lahore are facing the challenge of culture and the accurate teaching of the Bible. In a male dominated culture the woman has little say, even in the Christian environment. For example a woman is not very much welcomed in leadership positions in the church.

For instance, Emanuel (5 October 2006) believes that God created man first, so all must come under a man's authority. This corresponds with Elyas's statement that by placing a woman in a leadership position is not the right thing to do (Elyas, 12 October 2006).

Sulaman, on the other hand, says, it does not matter to place a woman in a leadership position. He argues that God can use any person, male or female. Ability does not depend on sex (Sulaman, 15 October 2006). Faiaz speaks against the view of the culture to neglect females and ignore them in society. He maintains that the church should give opportunities to females to minister and even to lead others (Faiaz, 14 October 2006).

This is in agreement with Amjad, who feels sorry for the churches that do not understand the truth of the Bible with regard to women in ministry. He refers to the ministry of Lydia (Ac 16:14-15) and Priscilla (Ac 18:18) (Amjad, 19 October 2006).

For Saima this is a big issue, as she describes the culture itself as a problem for the female in general and in particular to place the dominating power of culture above the Bible. In her understanding and observation she highlights the need of a solid Biblical teaching among the youth (Saima, 20 October 2006).

In Akram's view it is not easy to cross the cultural boundaries, but he feels the need to address this issue (Akram, 22 October 2006). This agrees with Samson when he says that Christians should not mingle with the culture if this goes against the Biblical principles (Samson, 7 October 2006).

It needs to be explained that in the Pakistani culture, women must cover their heads in the church and in public. A pastor or preacher must dress properly, he cannot preach in shorts. In some churches a pastor may not be allowed to preach without a tie, depending on the culture of the local church. Seating arrangements are different in the church. The men sit on one side in the church and women on the other side, but families may sit together.

In the opinion of the researcher, the youth and the churches in Lahore must understand that God created man and woman equally. They have different responsibilities and roles at home and in the church. We must not ignore women's callings and their service in the kingdom of God. The youth of the Christ Church must know how to draw a line between manmade traditions/culture and the accurate teaching of the Bible. They need to understand what the Bible says about different matters and must not mix it with cultural views.

7.1.1.6 Family background and education

All eight youth members are residents of the city of Lahore. They come from middle-class Christian families. Four youth members attend church with their parents and families. The other four members come alone as their families do not attend the church. The researcher is of the opinion that the family background can be a big issue in the growth of a young person. For example, Akram comments that he has a desire to see his family members in the church. He believes that they need to accept Jesus as their Lord and Saviour. Akram also states that sometimes his parents put pressure on him to do other tasks than to come to the youth group. That makes him sad and discourages him (Akram, 22 October 2006).

Coming from a Christian family does not make a person Christian. It is not a religious activity or tradition to follow, instead it is to have a living relationship with the

heavenly Father. "My family is important to me even sometimes they do not understand my heart for the youth" (Samson, 07 October 2006).

Elyas says that his family supported him in times of struggle. He maintains that if he did not have a caring family, it would be difficult for him to face life's challenges. Commenting on the need for education, Elyas says that education is very important for the Christians because they are a minority in Pakistan. With regard to adolescents in the youth ministry, he feels sorry that three of the members do not have matric. He strengthens his point of view that a lack of good qualifications creates problems and will hinder the ministry work (Elyas, 12 October 2006).

Amjad also realizes the importance of the family, but he has mixed feelings as sometimes he was not cared for his parents. He also comments that the young people need education to be effective in ministry and in the workplace. He cautions that if Christians are lacking in this area, they will be pushed back in society. He is convinced that education is important for all (Amjad, 19 October 2006).

Faiaz also says that his life is incomplete without the help of loving parents. He also says that education will help adolescents to understand the Bible properly. In his experience, the people who cannot read or write, suffer in life (Faiaz, 14 October 2006).

Saima believes that a Christian supportive family will help their teens to grow in Christ but a non-Christian family can be a problem for their children. Concerning education, she has the desire to pursue her studies and improve her qualifications (Saima, 20 October 2006).

Sulaman gives credit to his parents for giving him the opportunities to study. He is also convinced that education will open the doors for an effective ministry (Sulaman, 15 October 2006). Generally speaking, the family background impacts a lot on the development of children, Emanuel adds (Emanuel, 5 October 2006).

In the context of Pakistani culture, parents usually have the final say. If the parents are not born-again and do not know God, it creates problems for the teenager to grow spiritually. In this situation, the parents are the stumbling blocks for their

children. This may be one of the reasons why the youth group is not growing as it should.

The normal educational level in Pakistan is matric, which is equivalent to Grade 12 or Standard 10 in South Africa. However, only five of the youth members have an education equivalent to matric in South Africa.

7.1.1.7 Recognizing callings and gifts

Youth ministry is a serious calling and cannot be ignored. The responsibility of the leadership team is huge. Therefore, it is necessary for the youth to understand their callings and different God-given gifts.

Emanuel believes that he has the gift of singing and organizing programmes and events in the youth ministry, but he is not sure of his calling. He makes the statement: "I do not know God's purpose and calling for my life" (Emanuel, 5 October 2006).

Elyas mentions that he is good at playing instruments, singing and helping but he is not sure if he will serve the youth in the long term, as he does not know that this is the way that God called him to serve (Elyas, 12 October 2006).

Saima, on the other hand; is convinced that God has called her to reach other young people. But she admits that, being a girl, it is not easy for her to reach others. She sees her gifts as teaching, preaching, management, playing an instrument, helping and singing (Saima, 20 October 2006).

"I believe that God can use any person and I pray that God will reveal His plans for me. My gifts are singing, playing instruments and management in the youth. I also like to encourage others" (Samson, 7 October 2006).

Sulaman's opinion is that young people must have a desire to serve in the youth ministry. He believes our gifts and callings will be clearer when we are available to God. His gifts are preaching and teaching (Sulaman, 15 October 2006).

Faiaz believes in a calling, and mentions that God called Abraham (Gn 12:1-3) to be the father of the nations. God called Moses to lead His people Israel. He is also praying about his calling. He mentions his gifts as management, helping and encouraging (Faiaz, 14 October 2006).

Akram thinks that a calling can make a big difference. At this stage he is not sure of his calling. Singing, teaching and playing instruments are the gifts that he believes God has given him (Akram, 22 October 2006).

Amjad strongly believes in callings. He feels that God has called him to serve among young people. He mentions his gifts as teaching, preaching, management and helping (Amjad, 19 October 2006).

Thus callings and gifts are important. The adolescents of the Christ Church need to be guided in this area. It means they need guidance and instruction that will sharpen their gifts and callings.

7.1.1.8 Growth as a Christian

For Amjad, Bible study and prayer are the key factors in his growth as a young person. He also points out as a shortcoming that the young people do not have Bible study together. He shows his concern for the young people in this regard (Amjad, 19 October 2006).

“Without a youth fellowship the youth ministry will be less effective” (Faiaz, 14 October 2006). This is also in agreement with what Emanuel believes namely that “fellowship will unite us as a group and will give us the opportunity to carry each other’s burdens” (Emanuel, 5 October 2006).

Saima points out that in the context of an Islamic country, that is sometimes a challenge for the girls to have fellowship and get together, even among Christian families. She names the main factors in spiritual growth as prayer, reading the Word, worshipping and the fellowship of believers (Saima, 20 October 2006).

This is one of the hindrances that adolescents are facing. There is a great need to develop a Christian environment where the youth, the Christ Church and the parents will feel secure to allow their girls to serve in the youth group.

Akram testifies that his growth is dependent on the time he spends with God but he struggles to keep a schedule to do it effectively. He maintains that prayer will bring him into a relationship with God (Akram, 22 October 2006).

Faiaz realizes that he needs to know how to have a living relationship with God. He feels a hunger and thirst to know God and to experience Him in his daily life. For him Bible study is an effective way to experience growth as a young person (Faiaz, 14 October 2006).

There is no doubt that the youth need to grow in the Lord. "In my view it is good to pray and read the Word of God. I also need to worship the Lord in spirit and in truth (Samson, 7 October 2006).

Sulaman thinks that growth as a Christian is important and is possible by attending church services and have fellowship with different believers. "In youth ministry we need to encourage one another to develop a good fellowship" (Sulaman, 15 October 2006).

"Young people need to set a time daily to seek the face of the Lord. It is necessary to fix a time of prayer and to study the Word. My growth is dependent on these two factors" (Elyas, 12 October 2006).

Spiritual growth should be the ultimate goal of the youth ministry. The whole body of Christ (Christ Church) is responsible in this regard. The leadership team must provide opportunities for their teens that will contribute to building their relationships with God. If there is no spiritual growth among teens, it will lead to their spiritual decline as individual and in their youth group.

7.1.1.9 Youth management

It has been observed that the youth of the Christ Church are facing problems with management and structure. There is a lack of leadership in the youth ministry.

In this regard, Samson expresses his concern that in their group there is a lack of management. He adds that this can be a significant decelerating factor as the youth are operating without a structure (Samson, 7 October 2006).

Sulaman makes an interesting remark. Why is there no real involvement from the leadership of the Christ Church? There is no doubt that effective management will contribute to the progress in the youth ministry (Sulaman, 15 October 2006).

Elyas (12 October 2006) also mentions that there is a need to be trained in the area of management. Proper management tools will enhance growth in the youth.

Accountability is not as common a problem as Saima argues; she believes that this may be one of the reasons that the youth are not much involved and effective in their operation (Saima, 20 October 2006).

A lack of management causes problems in the youth ministry. "Being a small group, we suffer from not having an effective structure or management" as Emanuel asserts (Emanuel, 5 October 2006).

Faiaz adds that they need to organize a committee that will help in their operation. He maintains that it never happened in the past and it is neglected (Faiaz, 14 October 2006). Akram also talks about the challenges with regard to a lack of structure. He points out that the youth need to ask the church leaders to guide them and help them to create a firm structure for the youth ministry (Akram, 22 October 2006).

Amjad is convinced that management will allow the youth to work with others and will enable them to serve, using their different talents. He shows his concern and admits that there is an urgent need to address this issue (Amjad, 19 October 2006).

A lack of management causes many problems in running an effective youth ministry in the Christ Church. Teens need a written operating schedule that will help them to take responsibilities for different roles and to work together. They need a stable management. They need to develop a structure that can operate positively. They need a vision, goals, programmes, meeting time, Bible study, prayer time, youth functions and a leadership team who can lead them in spirit and in truth.

7.1.1.10 Mentors

Eight participants realized that they need mentors who will equip them and lead them in their spiritual journey. Youth members stress that they have issues and many challenges but they do not know where to go to share their burdens.

Emanuel points out that he needs a mentor who is mature in Christ. He does not just need any leader but he needs a mentor who will lead by his Christian example (Emanuel, 5 October 2006).

Faiaz (14 October 2006) raises the same issue. "In a time of challenges and spiritual decline, I do not know where to go and whom to trust because there is no one to listen to me."

"I believe mature mentors will play an important role in my walk with God. I have a desire to have mentors who are equipped in mentoring young people in times of trouble" (Sulaman, 15 October 2006).

It is the responsibility of the Christ Church to provide mentors, and not just any mentors but people who are called to serve among adolescents. "We need leaders who have a passion for and loyalty towards the youth" (Saima, 20 October 2006).

"Mentors are not just important for us as young people but this will be an encouragement for us. Sometimes, I need someone to share my heart and I need some mature Christians for counseling" (Elyas, 12 October 2006).

Akram sees it as a shortcoming that the youth ministry does not have mentors. He realizes that mentors will guide him and the youth to walk in the light of the Lord.

Mentors will help them in good and bad seasons as they face challenges in their daily lives (Akram, 22 October 2006).

For Samson, mentors are pillars for adolescents. He believes a team of mentors will help them to build a life in Christ. As a beautiful house needs a capable architect, so the youth needs mature mentors to build their lives in the Lord (Samson, 7 October 2006).

Amjad also speaks about the need to have effective mentors. He says that mentors can help the youth in their Christian character and spiritual life (Amjad, 19 October 2006).

This is a very serious matter and the Christ Church needs to ask God to raise mature Christian mentors to help the young generation. A lack of mentoring is one of the areas where the youth are struggling and find themselves helpless.

7.1.1.11 A youth leader youth ministry and a team-centred youth ministry

Samson raises the possibility that the youth will be more effective if they have a team-centred youth ministry. He refers to the example of Jesus discipling his followers. The young people need a team-centred youth ministry to be effective and fruitful (Samson, 7 October 2006).

A team-centred ministry will allow the leaders to serve with different talents and gifts. Through this they will have accountability towards one another and towards the youth (Emanuel, 5 October 2006).

Sulaman (15 October 2006) points out that a team-centred youth ministry will bring leaders to work in unity and harmony. There will be agreements and disagreements but in the end all will learn how to grow together in their relationship with the Lord.

It will be beneficial and workable if they have a team-centred youth ministry. Through this the youth members can approach any leader for counselling (Elyas, 12 October 2006).

Saima says that a team-centred youth ministry will create opportunities for the leaders to be more involved with the youth. There will be a two-way communication. The leadership team will have time to spend with teens and mentor them (Saima, 20 October 2006).

Amjad is of the opinion that a youth ministry run by a youth leader is good because a youth leader will not come under any pressure from other leaders. He will be free and will be guided by the Lord more effectively. Amjad maintains that adolescents are not aware of a team-centred youth ministry. For a small group of teens, one youth leader will be enough to lead and guide them (Amjad, 19 October 2006).

Akram supports this view and says that the youth led by a youth leader will be more productive. There will be less conflict in the ministry. A team-centred youth ministry will lead to competition among leaders. It can divide the leaders and the youth in groups. As a result the youth ministry will stop to grow and will eventually vanish (Akram, 22 October 2006).

Faiaz believes that a youth ministry which is guided by a leader will impact more positively than a team-centred youth ministry. He points out that there will be fewer problems with regards to management and operation (Faiaz, 14 October 2006).

From the above, it is clear that the youth of the Christ Church need firm guidance in this area. They need to look at the weak and strong points in both cases. Youth ministry led by a youth leader or a team-centred youth ministry must be grounded in the Biblical truths and should encourage young people to build their relationship with God.

The researcher also had interviewed and discussed the challenges and issues of the adolescents with the leading pastor of the Christ Church Lahore.

7.1.2 Perspective of the leading Pastor

The interview with the leading pastor of the Christ Church was conducted along the same criteria as the interviews with the youth members. The reason for this is to point out the key influencing factors that challenge the youth ministry.

Pastor Wilson Waqar (10 November 2006), the leading pastor of the Christ Church Lahore, mentioned that the youth have many challenges, such as finances, transport and the lack of training. He believes that the Christ Church should provide training and opportunities to the teens to grow in Christ.

On the other hand, pastor Waqar also emphasized that to serve in Muslim country is in itself a challenge.

In the interview, the matter of discipleship and evangelism was also discussed. It is interesting to note that training was the key factor that is a shortcoming among the young people.

Pastor Waqar admitted that adolescents' understanding of the Bible needs to be improved as it will influence their ultimate spiritual growth. He emphasized the fact that this may be the time to start a Bible training course for the teens.

The discussion also highlighted the conflict between the culture and the understanding of the Bible. Pastor Waqar described it as a very serious matter for Christianity in Pakistan. He shared his concern that the culture and the Bible were often mixed together, which brought false teachings into the churches. Commenting from a youth ministry perspective, he realized that the adolescents must be taught and equipped in this respect. Pastor Waqar also mentioned that sometimes in the past, the Christ Church did provide training and seminars to the young people but perhaps it has to go deeper in a discipleship form.

The issues of family background and education were also discussed. In this regard, Pastor Waqar stated that not all the parents and families of the youth attend the church services. He pointed out that this was a great challenge for the young generation who come to the church. He also mentioned that the youth are from middle-class and poor families and only five of them have matric. Lack of education is one of the biggest obstacles among young people.

Pastor Waqar believes that the youth have different callings and gifts. He feels encouraged to point out that the teens love to sing and play musical instruments in the church. The question was raised with respect to their callings as some of the

youth members do not know that God has a plan for their lives. Pastor Waqar acknowledges that the youth need training and opportunities where they will meet God and they need to know their callings and gifts to serve others.

The Christ Church should take responsibility for their adolescents' spiritual growth. Answering the question on the spirituality of the young people, pastor Waqar said that Bible study, prayer and fellowship were important for the growth of the youth in general. He acknowledged that their young people were lacking in these areas. He felt a need to encourage the young people to grow spiritually.

The youth ministry of the Christ Church needs a proper management. This issue was also raised and discussed in detail. Pastor Waqar realized this was one of the problems that had never been dealt with effectively. He knows that the youth group is not big in numbers but proper management will enhance the youth ministry. It is concluded that the youth need a structure that will lead them and help them to be effective in their operation in Lahore.

One of the main issues is that the young people do not have mentors. Commenting on this, Pastor Waqar admitted that it was true that in times of challenges there was no appointed mentor for the youth. He believes that the congregation needs to pray that God will raise up mentors for the young people. These mentors need to be trained and equipped. Pastor Waqar emphasized that the youth ministry could not survive without a caring group of people.

Regarding the questions on how to lead a youth ministry in Lahore, the final comments of Pastor Waqar were that the youth needed leaders to lead the youth ministry effectively. Both aspects of the youth ministry were discussed, namely a youth ministry led by a youth leader and a youth ministry led by a team. The discussion came to the conclusion that in the context of the youth ministry of the Christ Church Lahore, a team-centred youth ministry will be more fruitful and effective. A team-centred youth ministry will give ample opportunity to work with others. It will give opportunities to learn from one another and to show unity in the body of Christ.

7.1.3 Perspective of members of the congregation

The researcher had interviews and discussions with nine adult members of the Christ Church. These members were chosen because they were the senior members of the church who had been involved with the church for the previous five to ten years. Among this group six were male and three were female participants.

The following key factors were compiled to obtain the most effective information with regard to the youth ministry in the Christ Church: general involvement of the youth, challenges, needs, discipleship, evangelism, fellowship, callings and gifts, youth structure, accountability, vision and goals and how the youth can be effective in their operation.

7.1.3.1 Remarks of the nine participants

All participants agreed that the adolescents are the future of the church. They need real attention and support.

Sadiq Mashi, a senior member of the Christ Church, believes that the youth have been neglected for the past few years. He shows his concern and talks about an urgent need to pay attention to the young people in the church. He also points out that if the church will give responsibility to the youth, it will build their character and they will abstain from illegal drugs. He comments that the adolescents are in the self-discovery stage; this is the right time to meet their needs and quench their spiritual thirst (Sadiq Mashi, 22 November 2006).

Although the youth participate in programmes and activities, most of it usually happens during Christmas times. There is still more that can be done in this area. The argument is raised by Salamat, that the youth need real attention and guidance. He recalls his young days when he had little opportunity to attend youth activities and how he felt a lack in his life. He thinks that the youth ministry should be regarded as a serious ministry that will build a church of young people who will later lead their own children in the fear of the Lord, referring the Scripture from Deuteronomy 6 (Salamat, 25 November 2006).

Bota Mashi (7 January 2007) points out challenges among adolescents, such as not having finances and a good structure to run an effective ministry. He underlines that the congregation and the church leaders should help the young generation. Bota also expresses his concern that Christian communities often lack resources. He believes that the youth need sponsors, people who can stand with the teens and who will assist them financially. Also, not neglecting an effective structure for the adolescents, he points out that a solid structure will contribute to the progress of the youth ministry. He maintains that the youth need to upgrade worship. They should be taught how to lead a congregation into the presence of the Lord.

Amanat also thinks that the adolescents need more understanding regarding praise and worship. He finds that this needs attention so that the young people develop an intimate relationship with God. Also the fear of Islamic laws cannot be ignored. He says that the youth should be trained in such a way that they will understand how to do ministry effectively in Lahore. He also wants to encourage the teens that they have strengths and opportunities to win souls for Christ. He emphasizes that the youth should have a prayer network and also need a way to have interaction with the other young people (Amanat, 18 January 2007).

Haroon is concerned that the youth ministry is not growing and not operating in the way they should be. He points out that the youth need training and spiritual mentors. He refers to the example of Jesus training others, saying that Jesus knew the importance of effective training. He trained His disciples. Jesus did not leave them but He taught them how to make disciples (Mt 28:18-20). He maintains that the young people need effective discipleship training (Haroon, 2 February 2007).

Zarina (21 February 2007) echoes the same as she believes that the youth need training in evangelism and discipleship to become an effective instrument in the hand of the Lord. Adolescents need to reach other generations but without effective training it will not happen. Zarina also mentions that teens need trainers and mentors who will teach and lead them in godly ways. She shows her concern for the teens who have never been in the church. She adds that they are lost without Christ. So there is a need to equip adolescents to reach other young people in their communities.

Kausar emphasizes that the youth need fellowship, regular prayer meetings, Bible study and activities that will strengthen their faith in Christ. Faith building is a process that teens need to learn and to practise. It starts with spending time with God. Youth fellowship will help the teens to encourage one another and to share the love of Christ. She refers to the Scripture regarding the early church as the believers had a bond of fellowship, unity, learning, breaking of bread and praying with other believers (Ac 2:42) (Kausar, 15 March 2007).

Pola (17 March 2007) maintains that accountability will influence adolescents' progress in general and their spiritual growth in particular. Salamat also agrees that the youth need accountability. Accountability will make them responsible and effective in their lives and in ministry. He stresses that accountability will help the teens to become mature in Christ. In practical terms it will make them responsible, effective and fruitful in their ministry (Salamat, 25 November 2006).

All participants agree that culture has an influence. Josepheen (20 March 2007), comments that culture is having a big influence on the teens. She finds that the modern world is affecting them positively and negatively. Positively, the teens can find information through the media and can connect with the world. The youth have access to Christian websites and by dish satellites they can watch Christian channels and programmes. Negatively, the youth see the growing violence and crime in the world as they watch the news on television or on internet. They listen to the worldly music and they are exposed to substance use. This view is also supported by Sadiq Mashi, who adds that our communal system and culture have their positive and negative aspects. He emphasizes that the issue of culture is an important subject that should not be ignored. Adolescents need to understand the Bible and they need to know how to differentiate between the teaching of the Bible and culture (Sadiq Mashi, 22 November 2006).

Culture, therefore, does have an influence on the youth. Solid teaching is required in this area.

Pola believes that the youth have the potential to grow and to be effective in their callings and gifts, but they need proper guidance and training. Their callings and gifts

need to be sharpened. He mentions that allowing the youth to serve in their callings and gifts will make them more effective. Through this the young generation outside the church can also be reached (Pola, 17 March 2007).

This agrees with what Kausar (15 March 2007) believes as she adds that the young people need a group of people who will guide and mentor them in times of struggles and challenges. She argues that the church often fails to know what is happening in a young person's life. The congregation smiles at them and thinks that everything is going well with them but the opposite is true. They have issues and challenges like substance use, sex, violence, families and peer pressure. Therefore, adolescents should be counselled and mentored.

Bota Mashi's opinion is that the parents and the church are equally responsible for the development of their younger generation. He believes parents of the youth and the Christ Church should take responsibility to teach their children in such a way that they will follow Christ all their lives. He has the desire to see young people coming to Christ and reaching out to their friends, families, and neighbourhoods (Bota Mashi, 7 January 2007).

Regarding the discussion of a youth structure, Amanat (18 January 2007) reports that the youth have no structure and operational guide. He maintains that adolescents lack structure and therefore the youth are incompetent in their operation. Sadiq Mashi also points out that a proper structure is needed to make the youth ministry effective. The structure will help them to accept leadership and all youth ministry. He adds that an effective structure will naturally include a vision and goals for the youth ministry (Sadiq Mashi, 22 November 2006).

The nine participants also agree that the youth must have a vision and goals to lead them in the right direction. They found a lack of vision and goals in the youth ministry.

How can the youth ministry be effective in their operation?

In answering, Zarina says that the first thing teens need is to be led with care and respect. She believes that without a caring environment they will not be effective.

They are seeking their purpose and identity in this world. Therefore, the challenge for the Christ Church is how to lead them in their relationship with God (Zarina, 21 February 2007).

With regard to spiritual growth, Josepheen (20 March 2007) mentions that spiritual growth is necessary for the adolescents. Regular prayers and meditation on the Word will enable them to become mature Christians. She shares her experience as she was brought up in a Christian family. She remembers how her own mother taught her Bible stories and helped her in her prayers. She gives thanks to the Lord for her parents who led to her in Christian maturity. Commenting on the youth of the Christ Church she mentions that the teens need to study the Bible and need to learn how to spend time with God. Without studying the Word and prayer the youth will die spiritually.

Haroon believes that the youth ministry should have mentors and leaders. The young people need guidance, and without a mentoring body they will not be effective in the ministry (Haroon 2 February 2007).

Bota Mashi says that the youth need a healthy fellowship that will allow them to share their joys and sorrows. These relationships should be open and trustworthy. Fellowship will motivate and encourage them in their spiritual growth. He also admits that the adolescents need to obey the cultural values and they need to be careful how they have interaction with the opposite sex. He emphasizes, however, that it should not be a stumbling block in the kingdom of God (Bota Mashi, 07 January 2007).

Pola highlights the need to build confidence among the youth and to provide opportunities for them to witness for Christ. It is good to have a group of young people who are committed to Christ but they need training to evangelize other young people. He maintains that is the reason why training by skilled people is important so that the teens will grow in Christ. Youth ministry should not mean just to hang around and make some noise on Friday evenings but it should stir in the young people a passion to live a godly life. The teaching process should give them the opportunity to

practise their faith and to witness to other young people. Their lives should represent Christ in their homes and in their neighborhoods (Pola, 17 March 2007).

7.1.4 Researcher's general comments

After interviews and discussions with the youth members, the leading pastor and the nine participants of the Christ Church, the researcher concludes as follows:

The youth in Lahore are facing challenges in areas like transport, praise and worship, finances, and operating under Islamic laws. They are experiencing fear as a minority in the country. They know a small mistake can jeopardize their youth ministry and will harm their efforts to reach other young people for Christ. There is a great need of youth material and Bibles. Generally, in some places obtaining Bible material can be a huge problem. One of the obstacles is that some young people are not educated, which creates problems to be effective in the ministry.

The researcher expresses appreciation of the passion of the youth even in their difficult situation. They have a desire to learn the Word and acquire the skills so that they will be able to teach other young people. Training is a big need among adolescents. They need appropriate youth training material and skilled people who can teach them and equip them for their ministry. The youth need to learn the fundamental Biblical truths and gain a thorough understanding of the living Word. A solid Biblical teaching will enable them to proclaim the Word effectively. Although evangelism is prohibited, the youth need to know how to be salt and light in their situations. They need to learn how to build relationships with unbelievers and especially with Muslims. A positive attitude and God-given direction will help them to lead people to Christ. The lack of understanding of the Word and knowing half the truth can bring false doctrines among teens. This is a serious matter that must not be ignored.

It is noticed that the culture becomes mixed with the Bible. The youth of the Christ Church Lahore need to be able to differentiate between culture and the Bible. The Word of God is the only yardstick that one can use to examine his/her Christian walk. The youth need to realize that men and women are equal before the Lord, although

they have different callings and responsibilities (Rm 12:6-8), but in Christ all are one (Eph 2:19-22).

The family background and education also impact in different ways. If an adolescent is brought up in a Christian environment, it will help him/her to follow Christ and abstain from substance use. Family support is important for the spiritual growth of teens. A lack of family support hinders them to attend youth meetings regularly and be available for the work of the Lord. A lack of education is the other issue that the young people are facing. Three of the members did not complete matric. In this regard, the youth need encouragement to upgrade their education. It will not only help them to get a good job, but also to be equipped for ministry. They will be able to teach and train other young people.

There is no doubt that the youth have different callings and gifts. They need to sharpen these, even if they are not sure about their calling. They need to believe that God has a plan for their lives. They must not be discouraged but they need to pray and to trust God to reveal His purpose for their lives.

The youth also need spiritual growth. Adolescents are hungry for the Word and they need mature Christian mentors who can teach them and lead them into a relationship with God. They need to be equipped to operate and manage their youth ministry. They need proper training and skills which will enable them to be effective.

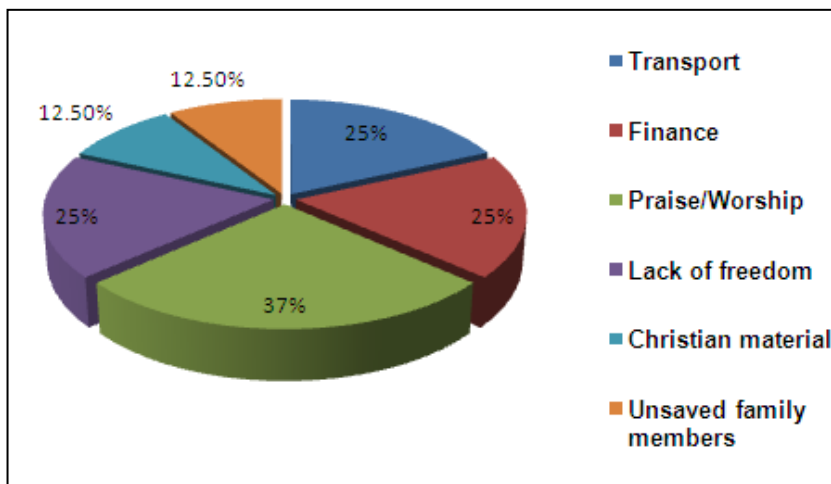
The Christ Church and the leadership team need to step forward to help their young generation. It will not happen instantly but a few small steps will eventually lead to achieve a big vision. The youth need accountability that will enable them to be more fruitful and effective in their lives and ministry.

The leading pastor and the leadership team must therefore join hands to shepherd these young lives. They need mentors whom they can trust and learn from. The youth need effective discipleship training that will encourage them and will strengthen their faith in the Lord. A solid Biblical foundation, guided by the Spirit of the Lord, will enable them to be true witnesses in a Muslim country like Pakistan.

The following graphs will throw further light on the situation of the youth of the Christ Church.

Graphs: 7.1

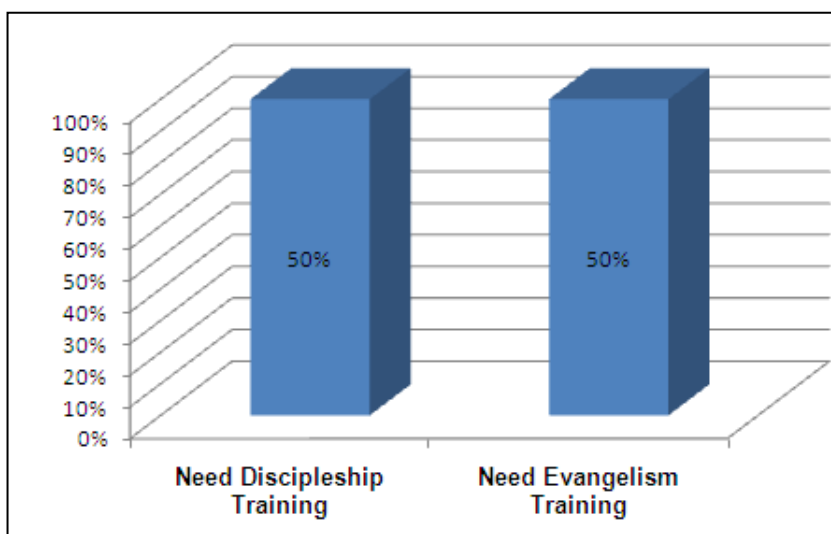
Challenges/Obstacles



Graph 7.1.1 Challenges/Obstacles

Description: The graph indicates the challenges facing the youth: 25% transport; 25% finances; 37% praise and worship; 25% lack of freedom; 12.50% Christian material and 12.50% unsaved family members can be the obstacles.

Discipleship/Evangelism Training



Graph 7.1.2 Discipleship/Evangelism Training

Description: The graph shows that 50% of the youth members mention the need of discipleship training and 50% the need of evangelism training.

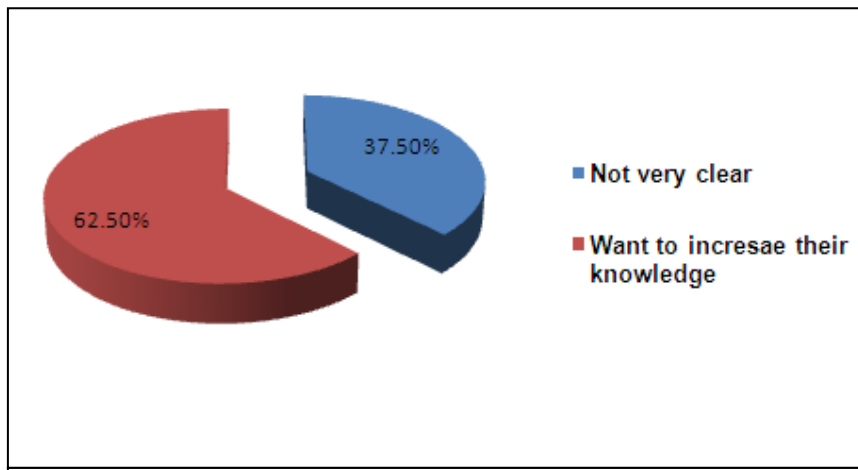
Youth Ministry Training



Graph 7.1.3 Youth Ministry Training

Description: The graph shows that 100% of the youth members feel the need of youth ministry training.

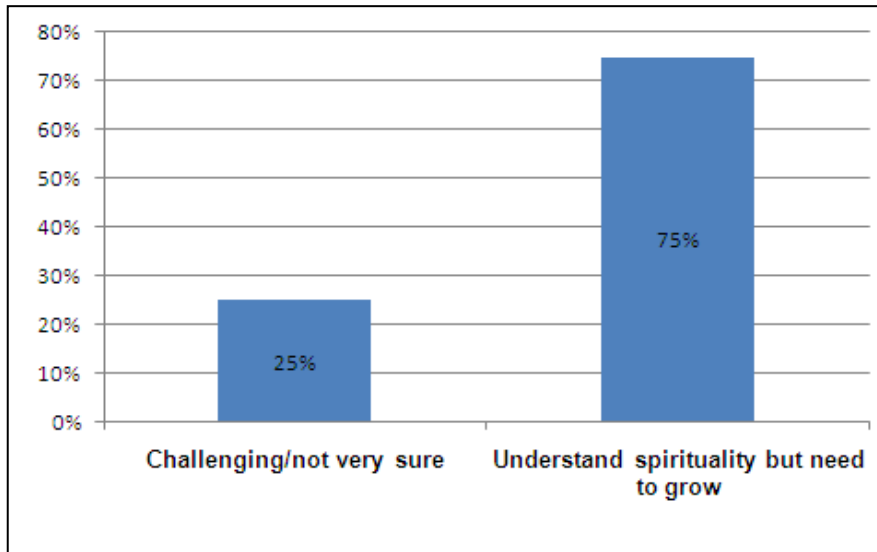
Bible Understanding



Graph 7.1.4 Bible Understanding

Description: The graph shows that 37.50% of the youth are not very clear about their understanding of the Bible and 62.50% have a hunger to learn more about the Word.

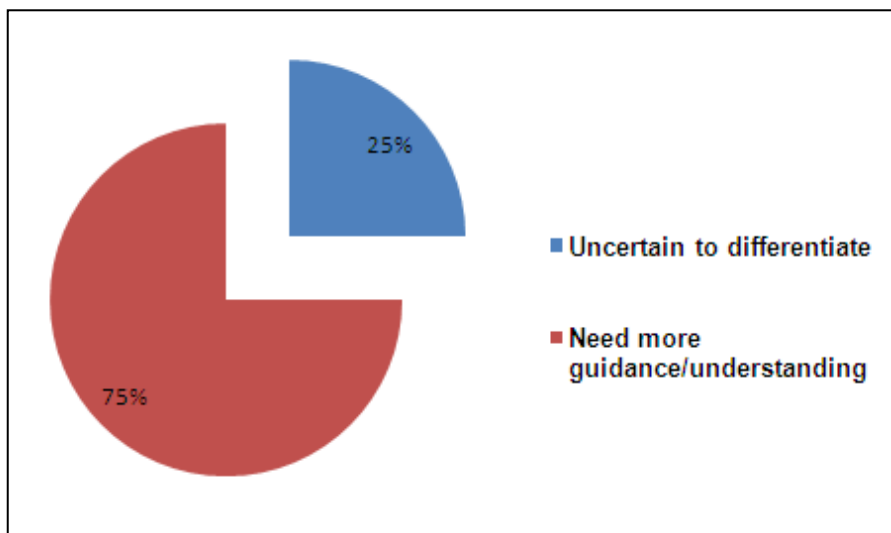
Spirituality



Graph 7.1.5 Spirituality

Description: The graph indicates that 25% of youth members face challenges to live a spiritual life and 75% understand but still they need to grow and need to be taught in depth.

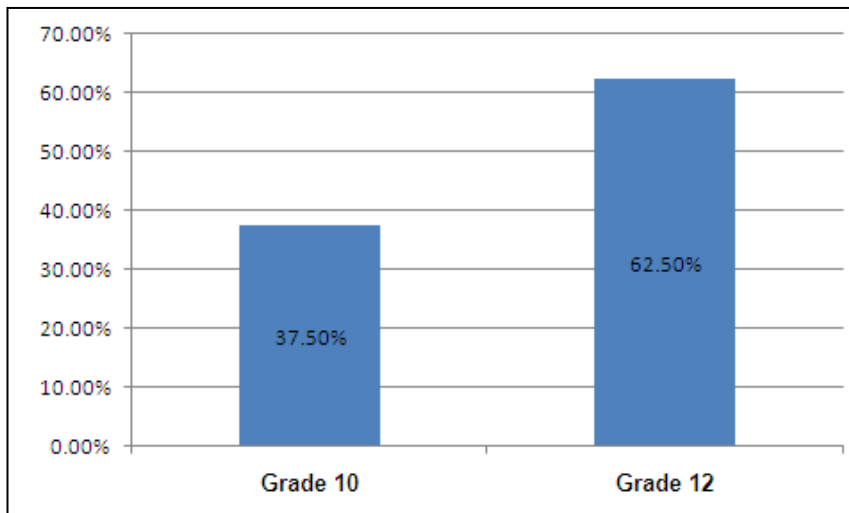
Culture versus the Bible



Graph 7.1.6 Culture versus the Bible

Description: The graph explains that 25% of the youth members are uncertain to differentiate between culture and the Bible while 75% do have the understanding, but still need to be taught effectively.

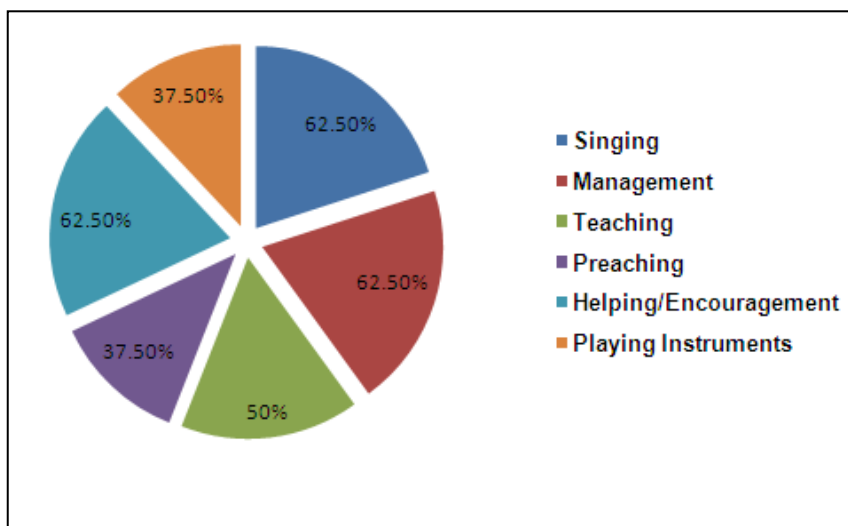
Educational Level of the Youth



Graph 7.1.7 Educational Level of the Youth

Description: The graph shows that 37.50% of the youth group have grade 10 and 62.50% are in grade 12. It also shows a great need to raise the education level among young people.

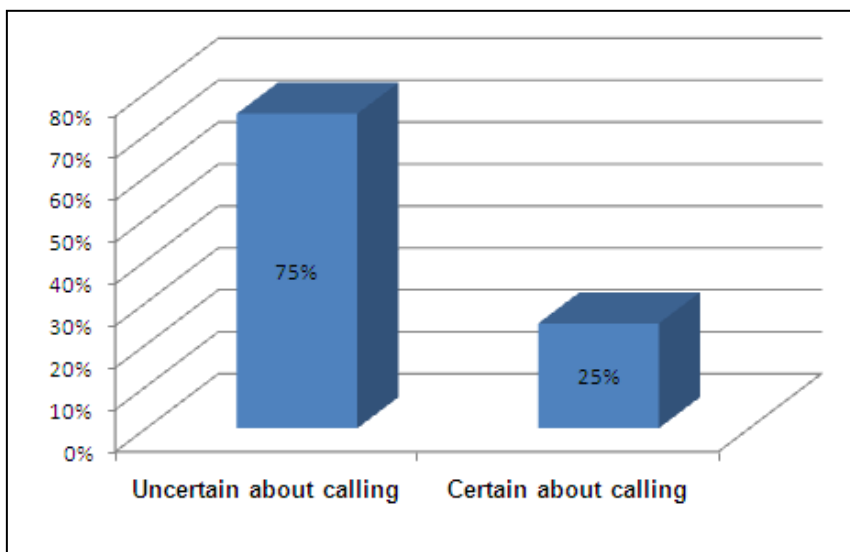
Gifts



Graph 7.1.8 Gifts

Description: The graph shows that the youth have gifts 62.50% mention their gifts as singing; 62.50% see it as management; 50% as teaching; 37.50% it as preaching; 62.50% as helping/encouragement and 37.50% believe their gift is playing instruments.

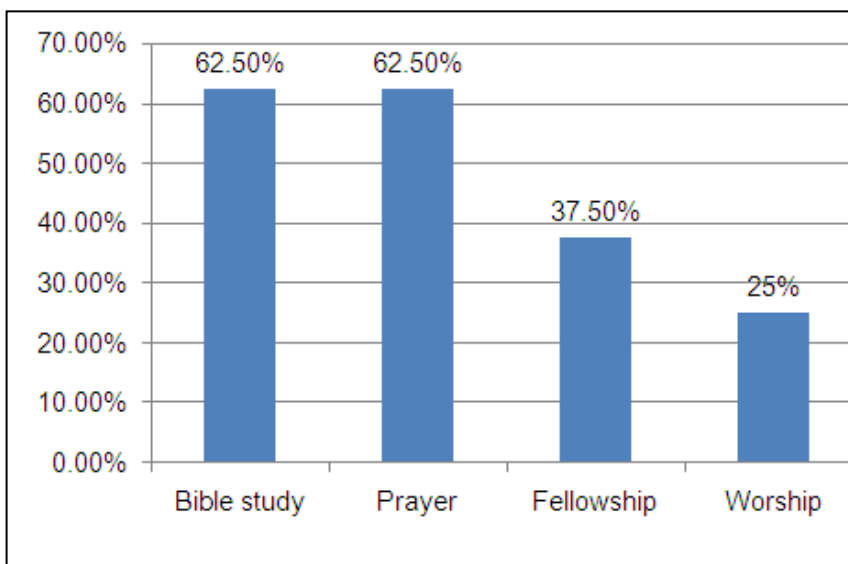
Calling



Graph 7.1.9 Calling

Description: The graph shows that 75% of the youth members are uncertain about their calling, while 25% believe that God has called them and has a plan with their lives as young people.

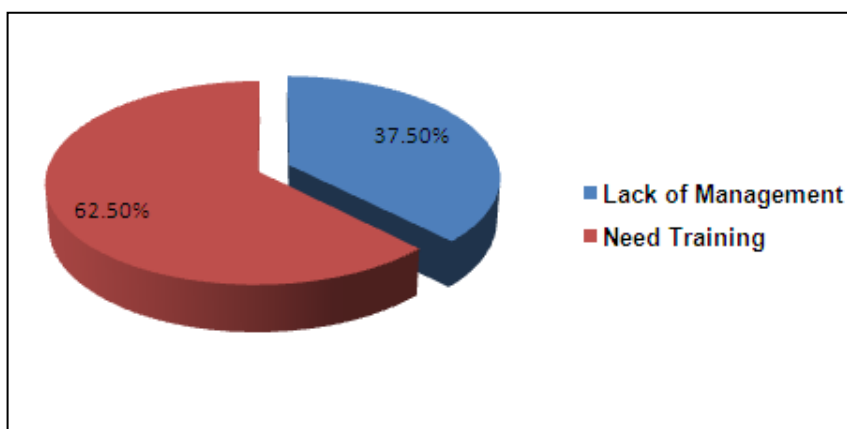
Spiritual Growth as a Christian



Graph 7.1.10 Spiritual Growth as a Christian

Description: The graph shows that 62.50% of the youth members believe that through Bible study they will grow spiritually; 62.50% believe their growth depends on prayer; 37.50% hold that Christian fellowship will help them to mature in Christ and 25% see worship as a key in their spiritual growth as Christians.

Youth Management



Graph 7.1.11 Youth Management

Description: The graph explains that 37.50% of the youth group say that a lack of management causes problems in the operation of the ministry. On the other hand 62.50% point out the same problem and emphasize training in this area.

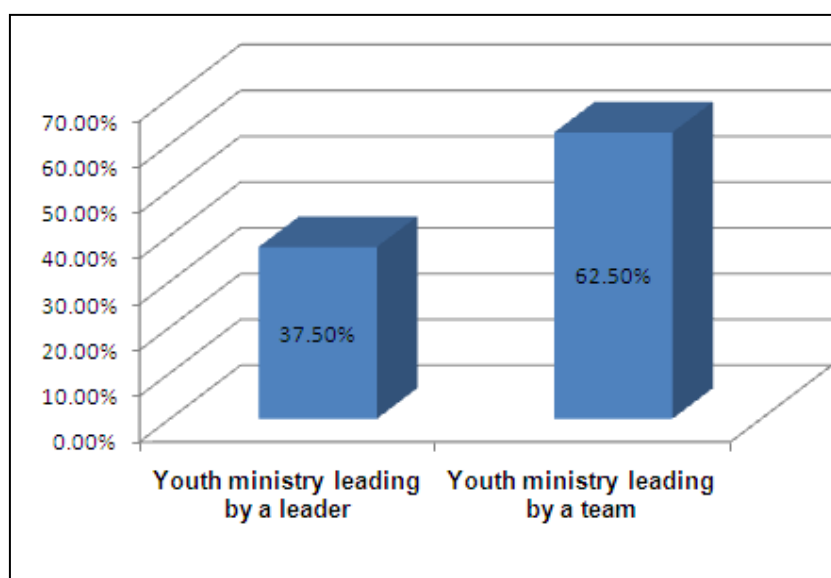
Effective Mentors



Graph 7.1.12 Effective Mentors

Description: The graph shows that 100% of the members of the youth group realize the need of effective mentors in their youth ministry.

A Youth Ministry Comparison



Graph 7.1.13 A Youth Ministry Comparison

Description: The graph shows that 37.50% of the youth members are comfortable with the youth ministry if it is led by a youth leader. 62.50% believe that it will be more effective and beneficial if they have a youth ministry that is led by a team.

Tables 7.2

Table: 7.2.1 Summary of youth and information

	MALE	FEMALE	TOTAL
Age distribution: 12-16	4		4
17-20+	3	1	4
Qualifications: without matric	2	1	3
Matric	3		3
Bachelor's degree	2		2

Summarized Information: Personal interviews with the youth of the Christ Church

Table: 7.2.2 Summary of the leading pastor and information

Age 35+
Qualifications: Master's degree

Summarized Information: Personal interview with the leading pastor

Table: 7.2.3 Summary of members of the congregation and information

9 participants

1. Sadiq Mashi
2. Salamat
3. Bota Mashi
4. Amanat
5. Haroon
6. Zarina
7. Kausar
8. Pola
9. Josepheen

	MALE	FEMALE	TOTAL
Age distribution: 22-35	1	1	2
36-50	3	1	4
51-65+	2	1	3
Qualifications: School	5	2	7
Tertiary	1	1	2

Summarized Information: Personal interviews members of the congregation

The last chapter will summarize the findings of the researcher. It will highlight the findings, the relationship between the research findings and the goals and finally submit a few suggestions for further research.

CHAPTER EIGHT

Conclusion

This chapter will summarize all the findings of the research, relate them to the stated goals and draw the relevant conclusions. Some recommendations will be listed and a few suggestions for further research will also be made.

8.1 Summary of the research findings

Chapter one deals with the introduction of the research and sets the paradigms of the academic procedure, that is, the research problem, the research questions, hypothesis, research methodology, research goals and finally a brief summary of each of the eight chapters.

Chapter two gives a brief overview of Pakistan and the city of Lahore. Pakistan is a Muslim country in South Asia. Pakistan means “pure land, or the land of pure”. About 97 percent of its people practise Islam. Three percent are Christians and Hindus; the remainder belongs to other smaller sects. Religion was the chief reason for the establishment of Pakistan as an independent nation. Lahore is a diverse city with many ethnic groups, such as Dravidian, Indo-Aryan, Greek, Scythians, Huns, Arab, Mongol, Persian and Afghan. Lahore’s people, population, history, culture, language, and education make Lahore a prominent city in Pakistan and is generally called “the heart of Pakistan”. The foundation of the Christ Church was laid by Bishop C.D. Rocky, dedicated the vicarage on 22 February 1953. The general situation of the young people in Lahore was discussed with regard to culture, betrothal and marriages, food, dress and ornaments, and births and deaths.

Chapter three contributed is an in-depth study of the youth ministry. Adolescents are typically divided into three categories: the younger adolescents, 11 to 14 years of age; middle adolescents, 15 to 18 years of age; and older adolescents, 19 to 22 years of age; The study also examined the history of the youth ministry. Generally, there were three factors that led to the development of youth work. Firstly, the theological problems; secondly, adolescence: a separate entity; and thirdly, church education: a crucial need. Chapter three also discussed the theological justification

of a youth ministry. Understanding the local and universal church also threw light on the existence of the young people as believers. The research confirms that the goal of the youth ministry should be to bring the adolescents of the Christ Church into a relationship with God and to spiritual maturity. The process of spiritual growth takes time, as Jesus' parable of the soils describes (Mk 4:1-20). Finally, the chapter discussed the basic needs of the youth in Lahore and across the globe. God knows the thirst of the young people and He is the Only One who knows how to quench their thirst and fulfil their needs. The basic needs or thirsts are defined as: identity, relationship with God, purpose of life, healing, mentoring, nurture, encouragement and hope.

Chapter four describes the five functions of the youth ministry, namely worship, prayer, fellowship, discipleship and evangelism or mission. Worship is to ascribe worth or value to something or someone. It is not the body or a certain style of worship that will connect the youth of the Christ Church with God; it is their broken spirit and contrite heart (Ps 51:17). The youth of the Christ Church need to be encouraged to spend more time in prayer. Studying the Word will transform the youth's minds, but it is the discipline of prayer that will bring them into an intimate relationship with God. The examples of Abraham, Hannah, Moses, Daniel, David, Elijah, king Hezekiah, Nehemiah, Jesus and Paul are worth noting with regard to prayers. Fellowship is an important building block in the lives of the young people. This fellowship should not end in the church but needs to continue in their daily living. In this regard, the example of the early church is clear as they had this kind of fellowship (Ac 2:42). For the teens of the Christ Church, fellowship should include encouraging, strengthening, caring and loving one another. True Biblical fellowship is a principle of church growth which is often neglected. In the context of Lahore, the youth should develop a kind of fellowship that will enrich them in Christ and have an impact on their communities. The study revealed an urgent need of discipleship training. Discipleship is a process which is crucial for all Christians. The youth ministry in the Christ Church cannot be effective if the church ignores the process of discipleship. The process of discipleship is well known in the Old and New Testament. Throughout the Bible the importance of evangelism and mission can be seen. The youth ministry of the Christ Church Lahore is incomplete without knowing

the heart of God and His passion to win souls. It is therefore important for the young people to know evangelism and mission.

Chapter five discusses the different models of youth ministry. Canales describes eight models for adolescents in youth ministry: the friendship model, the spiritual awareness model, the servant-leadership model, the liberation model, the Biblical-hermeneutic model, the liturgical-initiation model, the social justice model and the Christian discipleship model. Mike Yaconelli also highlights three youth ministry models that normally prevail in churches, namely the entertainment model, the charismatic youth leader model and the information-centred model. Both sets of models contributed the valuable insights for the youth of the Christ Church Lahore to develop their own model. Through these models the key factors were derived for the youth ministry. The chapter also deals with the importance of leadership in the youth ministry. The comparison between a youth leader and a team-centred youth ministry threw light on the operation of the youth work in the context of Lahore. After examination of the two models it is concluded that the youth ministry might be more effective and fruitful if the Christ Church Lahore had a team-centred youth ministry. This is a Biblical pattern and many young souls will be won for Christ. The Christ Church can use this strategy and develop a team-centred leadership for the youth ministry.

Chapter six discusses the election and responsibilities of leaders. It explores the concept of an intergenerational youth ministry and finally investigates the importance of a vision, goals and programmes for the youth ministry in the Christ Church. The leadership team of the Christ Church must choose leaders for the youth who are mature Christians, have the heart of servant-leadership, who are called and committed, disciple-makers and who practise accountability. Chapter six also discusses parents' responsibilities toward their teens in the context of the youth of the Christ Church Lahore. In the communal system of Lahore, Pakistan, parents play an important role. Parents are responsible for their children's nurturing and spiritual growth. As it is written, "And you shall teach them diligently to your children" (Dt 6:7 KJV). Therefore, it is necessary for the leadership of the Christ Church to give attention to discipleship approaches that include equipping and motivating parents to be models and teachers of faith to their teenagers. The study also explores the

importance of an intergenerational youth ministry concept. The intergenerational ministry in the Christ Church will help to create a sense of community across varying age ranges. It will help the young people in Lahore to approach adults and to know that adults are available to listen to them. The relationship between the youth and adults will affect the spiritual development of the young people.

Chapter seven discusses the researcher's personal interviews with the youth, the leading pastor and the members of the congregation. The chapter also explores the youth of the Christ Church with their challenges and issues while serving in an Islamic context. To get the best results, the research was conducted among three groups of people mentioned above. This was done to obtain participants views, perceptions and experiences of youth ministry from diverse positions. There is no doubt that the youth of the Christ Church of Lahore are facing challenges in areas like transport, praise and worship, prayer, finances, and operating under the pressure of the Islamic laws. The lack of Bibles and Christian material can be a huge challenge for the people and also for the youth. The other obstacle is that there is no structure in the youth ministry and this creates problems. In addition, some young people are not educated and consequently less effective in the ministry. Training is a big need among the adolescents. They need appropriate youth training material and skilled people who can equip them for the ministry. Although evangelism is prohibited in Pakistan, the youth need to learn how to be salt and light in their situations. The youth of the Christ Church need a clear understanding to differentiate between culture and the Bible. The Word of God is the only yardstick that one can use to examine his/her Christian walk. There is a great need to understand the equality of men and women in the ministry and their responsibilities and roles in the church and society. The study confirms that family support is important for the spiritual growth of teens. Lack of family support hinders them in attending the youth meetings regularly and being available for the work of the Lord. The youth have different callings and gifts but this area needs to be sharpened and challenged as some of the young people are not sure of their calling. It is noticed that the adolescents are hungry for the Word but they need mature Christian mentors who can teach them and to lead them into a relationship with God. The study further confirms that the leading pastor and the leadership team must join hands to

shepherd these young lives. They need proper discipleship training that will help them to be effective in giving witness to other young people and ultimately enhance their own spiritual growth.

8.2 The relationship between the research findings and the goals of the study

The study confirms that the youth of the Christ Church need proper attention. In view of the challenges and obstacles they are facing, they need youth ministry training and a discipleship process that will equip them for an effective and fruitful ministry.

Because of the great need for effective training it is proposed that the youth need a training guide or material in their youth ministry. The proposed training guide will enable them to identify different important aspects of the ministry. They will be able to learn, to study and to apply the Word in their lives and ministry. This will lead to a process of multiplication.

The research has also revealed that well equipped youth leaders are needed to mentor and lead the young people. Without a supportive team or leadership team, the youth of the Christ Church will not survive.

The research has also revealed that effective training will enable youth leaders to train the young generation in godly ways.

Finally, the youth need a healthy understanding of who they are in Christ. It will make them mature Christians and faithful witnesses in a Muslim country like Pakistan.

8.3 How these findings contribute to the field of Practical Theology

The findings of the researcher have clear implications for both the Christ Church (and the church generally) and for Practical Theology:

8.3.1 The Christ Church and the Pakistani churches

Much work needs to be done by the Christ Church and the Pakistani churches to rectify situations that need attention in the area of youth ministry training/discipleship training.

8.3.1.1 The youth of the Christ Church and the youth leaders need special training in order to be effective in the extension of God's kingdom in Lahore and Pakistan.

8.3.1.2 The Christ Church should re-examine what the Bible teaches about the importance of young people.

8.3.1.3 There is a huge need to care for the adolescents as they are not the church of the future but indeed the church of today.

8.3.2 Suggestions for further research

8.3.2.1 The findings can be viewed as an opportunity to further explore the youth ministry in the context of Lahore, and the effect of accurate exegesis of the relevant Scripture passages for young people.

8.3.2.2 Further research could be conducted in preparing the youth ministry training material for the Christ Church Lahore and other churches in Pakistan. The training material may be enhanced by including more specific needs of adolescents in the church.

8.4 Hypothesis revisited

The main hypothesis of this research was: without a clear Biblically based understanding that leads to a relationship with God, the youth of the Christ Church Lahore will not be an effective witness in the church and society.

Four secondary assumptions were derived from this: that the current attempts to evangelize the youth of the Christ Church in Lahore fail because the teachers are not capable. There is a lack of prayer and worship that causes a spiritual decline in the youth group. The training of youth workers is essential for an effective youth ministry. The absence of youth material for Christian education will be detrimental to their becoming mature in Christ.

The research and its findings have validated the hypothesis. It proves that the youth of the Christ Church need a Biblically based understanding of who they are in Christ, and have an urgent need of training/discipleship and mentorship. To be an effective

witness in a Muslim country like Pakistan the youth and youth leaders need to be trained. In this regard the adolescents need youth material and skilled people so that they can be trained how to be salt and light among other young people.

“To prepare God’s people for works of service,
so that the body of Christ may be built up”

(Eph 4:12 NIV)

APPENDICES

Appendix: 1

The timeline of Lahore is as follows, available at <http://www.lahore.gov.pk/profile/history.htm> Accessed on 2 April 2007.

1000 BC:	Foundation of Lahore by Prince Loh, Son of Rama Chandra
630 AD:	A Great Brahmanb City according to Hieun Tsang
800-900	Under Brahmanb rule
975	Subuktgin, father of Mahmood Ghaznavi of Ghazni, invades Lahore and defeats Raja Jaipal
1021	Mahmood Ghaznavi captures the City
1043	Hindu Rajas of Northern India besiege Lahore for seven
1039-1099	Golden rule of Ghaznavids under Zahir-ud-Din Ibrahim
1157-1186	Capital of Ghaznavids under twelfth Ghaznavid emperor
1186-1206	Shahab-ud-Din Ghauri conquers Lahore and brings it under the Ghorid empire
1241-1310	The Mongols ransack Lahore several times
1398 AD	Tamerlane plunders Lahore
1236-1526	Lahore plays almost no role. The Khilji, Tughlaq, Syed and Lodhi dynasties succeed one another in Delhi till Babur captures it in 1524 and lays foundations of the Moghul Empire
1524	Babur captures Lahore
1554	Babar's son Humayun returns in triumph after 14 years of exile
1606	Emperor Jehangir besieges Lahore
1622	Jehangir establishes his court in Lahore
1629	Shahjehan proclaimed emperor at Lahore
1629-1658	Lahore enjoys peace and prosperity under Ali Mardan and Wazir Khan, governors of Emperor Shahjehan
1659	Emperor Aurangzeb enters Lahore

1712	Aurangzeb's death at Lahore
1739	Nadir Shah Durrani, the King of Persia, captures Lahore
1748-1767	Nadir's successor, Ahmad Shah Abdali invades Lahore eight times
1764-1794	Three Sikh chiefs, Lahna Singh, Sobha Singh and Gujjer Singh, occupy Lahore
1799-1839	Lahore under Maharaja Ranjit Singh, the Sikh ruler of the Punjab
1839-1848	Successors of Ranjit Singh
1849	Annexation of the Punjab by the British brings Lahore under their control
1857	East India Company transfers its powers to the British crown and Lahore becomes part of the British Empire
1857-1947	British rule
1947	Creation of Pakistan

Appendix: 2

A list of useful addresses to explore Lahore

Images of Lahore <http://www.worldisround.com/articles/42780/index.html>

Lahore City Government <http://www.lahore.gov.pk>

Lahore Bazaar <http://www.lahorebazaar.com>

Pakistan http://gbgm-umc.org/country_profiles/countries/pak/index.cfm

Photographs from undroon shehr (the old city) of Lahore <http://www.streetphotos.net/pakistan/wazirp>

Appendix 3

The following list will provide more information on the famous institutions in Lahore

Business and management

Institute of Leadership & Management(ILM), Lahore

(URL: <http://www.ilm.edu>)

Punjab College of Business administration(PCBA), Lahore

(URL: <http://www.pgc.edu>)

Computer science

Beaconhouse- Informatics Computer Institute, Lahore

(URL: <http://www.informatics.edu.pk>)

Fast Institute of Computer Sciences (FAST), Lahore

(URL: <http://www.fast.edu>)

Lahore University of Management Sciences (LUMS), Lahore

(URL: <http://www.lums.edu.pk>)

Punjab Institute of Computer Sciences (PICS), Lahore

(URL: <http://www.pgc.edu>)

University of Engineering and Technology (UET), Lahore

(URL: <http://www.uet.edu>)

Colleges

Allama Iqbal Medical College Lahore

(URL: <http://www.aimc.edu.pk>)

Government College Lahore

Fatima Jinnah Medical College Lahore

(URL: <http://www.fjdc.net>)

Lahore College for Women

Aitchison College Lahore

(URL: <http://www.aitchison.edu.pk>)

Appendix: 4

The past highlights of the Christ Church Lahore Cantt. Available at http://www.dioceseofraiwind.org/plisting_cclhrcantt.html. Accessed on 14 March 2007.

- The very first Diocesan council after the consecration of the Rt. Rev. Samuel Azariah was organized by PCCC here in this church.
- Church school is serving through education and character building under the Wesleyan school system for many years.
- Church suffered and usurped for two days in 1996 by virtue of parishioner's aberration but by the grace of God Rt. Rev. Samuel Azariah, Rev. Emmanuel Joseph and sincere parishioners removed the hold with their courage and wisdom.
- Queen Elizabeth visited this church and school in 1997.
- The grandson of the Rev. Gauhar Masih (Mr Nasim Gauhar) served many years as church secretary; he also served as diocesan secretary for three years.
- Miss Sharo Javed Akhter, one of the youngsters of this church, participated in the Youth Conference organized by the General Board of Global Ministries, USA.
- One-day Pakistan Music Convention was held in September 2000 at this Church.
- The first female priest, Rev. Rohama, was appointed along with her husband in this church for churchly transparency.
- Indigenous church oriented liturgy book with new hymns and songs.
- Learning different biblical doctrines and new psalms, hymns systematically.
- Church Choir staged the very first Christmas carol on PTV, Lahore centre in 2002
- The first two indigenous male and female candidates recommended by the PCCC for theological studies. Miss Katharine Ayub could not commence with her studies due to her marriage but Mr Suleman Yousaf is a first-year student at Gujranwala Theological Seminary, Gujranwala.

Appendix: 5

Brown *et. al* (2002:351) note that in 1996 the United Nations (UN) formulated a set of goals for youth policy entitled “World Programme of Action for Youth: the Year 2000 and Beyond.”

Brown, B B, Larson, R W, Saraswathi, T S. 2002. *The World's Youth*. UK.: Cambridge University Press.

It articulates the objectives of permitting youth “self-sufficient lives” and “full participation in the life of society” including:

- attaining education commensurate with aspirations;
- experiencing employment opportunities equal to abilities;
- having adequate food and nutrition;
- experiencing a physical and social environment that promotes good health and offers protection from addiction and violence;
- enjoying basic human rights and fundamental freedom, without distinction by race, sex, or religion, and
- having a voice in decisions made regarding their lives.

Appendix: 6

Grudem (1994: 382-390) gives some important considerations for effective prayer. Grudem, W. 1994. *Systematic Theology: An Introduction to Biblical Doctrine*. Leicester, UK: Inter-Varsity Press.

- Praying according to God's will (Mt 6:10; 1 Jn 5:14-15; Ja 1:5-8);
- Praying with faith (Mt 11:24; Heb 11:1; Ja 1:6);
- Obedience (Ps 66:18; 1 Pet 3:12; 1 Jn 3:21-22; Rm 3:25; 1 Pet 1:2);
- Confession of sins (1 Jn 1:9; Ps 19:12; Ja 5:16);
- Forgiving others (Mk 11:25; Mt 6);
- Humility (Ja 4:10; 2 Chr 7:14; Mt 6:5);
- Continuing in praying over time (Dt 9:25-26; 10-10-11; Lk 5:16; 2 Cor12:8; Mk 14:36; 1 Th 5:17; Ac 6:4);

- Praying earnestly (Heb 5:7; Dn 9:19);
- Wait on the Lord (Ps 27:14; Ps 130:5-6);
- Praying in private (Dn 6:10; Lk 5:16; Mt 6:6; Ac 12:5);
- Praying with others (Mt 18:19-20; Ac 4:24; Mt 6:11-13).

Appendix: 7

The following are some general obstacles (there might be more) that can create hindrance in prayer:

- Unconfessed sins (knowing) (Ps 66:18; Isa 59:1-2).
- Unbelief and doubts (Ja 1:6-8; Jn 16:9).
- Unforgiveness (Mt 6:14-15).
- Idol worshipping and Satanic involvement practicing (Eze 14:3, Ex 20).
- Stingy and covetous (Pro 21:13) (1 Tim 6:10).
- Judgemental spirit (Mt 7:1; Rm 14:10).
- A Proud spirit (Ja 4:6).
- Conflict or wrong attitude towards your spouse (1 Pt 3:7).
- Wrong motive in prayers (Ja 4:3).
- Unthankful spirit (1 Thes 5:18).
- Love of the world and worldliness (1 Jn 2:15).
- Not praying in the will of the Father (1 Jn 5:14).
- Not asking in Jesus' name (Jn 14:6). (Jn 14:14).

Appendix: 8

Mead (1994:48-52) cites Parker Palmer's features that he says are characteristics of public life- as it should be and relates it to the *koinonia* of the congregation.

Mead, L. B. 1994. *Transforming Congregations for the Future*. New York: Alban Institute Publication.

- Strangers meet on common ground;
- Fear of the stranger is faced and dealt with;

- Scarce resources are shared and abundance is generated;
- Life is given colour, texture, drama, a festive air;
- People are drawn out of themselves;
- Mutual responsibility becomes evident and mutual aid is possible;
- Opinions become audible and accountable;
- Vision is projected and projects are attempted;
- People are empowered and protected against power.

Appendix: 9

A disciple is in many ways the image of his master. In other words, a disciple reflects the knowledge and the life of his master. In this regard, McLaren (2002:163-183) gives a definition of a true disciple.

McLaren, B. 2002. *More Ready Than You Realize*. Grand Rapids: Zondervan.

- Disciples are people who have confidence in Jesus (Mt 28:18-20);
- Disciples are people who have a mission (Mt 28:16-20);
- Disciples are identified as disciples;
- Disciples learn and teach;
- Disciples have a global/local vision;
- Disciples are empowered;
- Disciples live in hope.

Appendix: 10

Following, Longenecker (2004:270) sums up "Discipleship" aptly.

Longenecker, R. 2004. *Studies in Hermeneutics, Christology, and Discipleship*. Sheffield Phoenix Press.

- Discipleship is based on Christ's redemption plan for all humanity.
- Discipleship must always be rooted in and shaped by the apostolic tradition.
- Discipleship needs always to be dependent on God and submissive to His will, thus the importance of prayer.
- Discipleship must always recognize the presence and power of the Holy Spirit.

- Discipleship is to be involved in prophetic proclamation, with that proclamation focused on the work and the person of Jesus.
- Discipleship is to cherish in thought and in action, the understanding of God's grace and the Gospel as being universal.
- Discipleship is to be committed to a lifestyle that allows no allegiance to take the place of allegiance to Jesus.
- Discipleship is to be concerned for the poor, the imprisoned, the blind, and the oppressed.
- Discipleship is to follow the examples of Jesus and the apostles, particularly Paul, in matters of service, prayer, and cross-bearing.
- Discipleship is to be a life of development in both one's faith and one's practice.

Appendix: 11

Chow (2003:80-83) gives key elements to connect a team.

Chow, D. 2003. *No More Lone Rangers*. USA. Group publishing.

- Prayer and share.
- Sharing meals.
- Team social.
- Have fun together.
- Team retreats.
- Joint outside activities.
- Connect through team building.
- Establish a team covenant (purpose of group-mission and vision, participation, caring, communication, problem solving, confidentiality, accountability, prayer).

Appendix: 12

Lombardi (2001:196) recommend ways to motivate and inspire people.
Lombardi, V J. 2001. *What it Takes To Be #1*. USA: McGraw-Hill.

How leaders motivate and inspire people:

- Show respect for others.
- Show compassion.
- Demonstrate courage and competence.
- Exhibit and kindle passion.
- Make sacrifices.
- Have and demonstrate total commitment.
- Work hard and demonstrate discipline.
- Lead with integrity and build trust.
- Shape and share a vision.
- Identify and live their values.
- Insist on excellence.
- Inspire confidence.

Appendix: 13

Tibane (2005:194) defining visionary acts:
Tibane, J. 2005. *Be Inspired or...Get Expired*. South Africa: Knowres Publishing.

- Conceive it.
- Comprehend it.
- Contextualize it.
- Condense it.
- Communicate it.

Appendix: 14

Steps for activity planning

Bertolini (1989:143-151) notes some useful steps for activity planning by the youth.

Bertolini, D. 1989. *Back to the Heart of Youth Work*. USA. Victors Books.

- Establish a clearly defined purpose for every activity.
- Choose the activities based on the purpose. Do nothing without meaning.
- Include a committee in the planning, promoting, and executing of each activity.
- Schedule early to avoid conflicts.
- Investigate all facilities ahead of time.
- Make a list of every conceivable detail and delegate to members of the committee.
- Meet with the committee half an hour before the event
- Count on it: something unforeseen will go wrong
- Meet together a week or two after the activity for evaluation
- Remember, carry out a few activities with excellence rather than many with mediocrity.

Appendix: 15

Activity planning checklist provided by Bertolini 1989:201-202.

Bertolini, D. 1989. *Back to the Heart of Youth Work*. USA. Victors Books.

Activity Planning Checklist

Event: _____

Date: _____

Time: _____

Placed on church calendar: _____

Goals:

1. _____
2. _____
3. _____
4. _____
5. _____

Facilities: checked out _____ reserved _____

1. _____
2. _____
3. _____

Equipment needed:

1. _____
2. _____
3. _____
4. _____
5. _____

Food: overseen by _____

Transportation:

Vehicle _____ driver _____

Promotion: overseen by _____

Skits _____ fliers _____ mail _____

Announcements _____ banners _____

Phones calls _____ other _____

Sign-ups: overseen by _____

Programme: overseen by _____

Speaker _____

Contacted? _____

Music _____ song sheets/overheads _____

Games: 1. _____ 2. _____

3. _____ 4. _____

Event _____ time _____

Cleanup crew: 1. _____ 2. _____

3. _____ 4. _____

Appendix: 16**Volunteer staff application provided by Bertolini 1989:197-198.**

Bertolini, D. 1989. *Back to the Heart of Youth Work*. USA. Victors Books.

Volunteer staff application

Name _____

Address _____ City _____ Zip _____

Phone _____

Occupation _____

Marital status _____

How long have you been at this church? _____

1. Give a brief account of how you became a Christian:

2. Why do you feel led to work with young people?

3. If you could do anything in youth ministry, what would you like to do? Give your top three desires:
 - a.
 - b.
 - c.

4. What kind of ministry experience do you have?

5. What is your educational background?

6. What are your three favourite hobbies/interests?
 - a.
 - b.

c.

7. What situations have you had to work through in your personal life that you can use in ministering to young people?
8. Describe your devotional life
9. Describe your family life
10. In what ways would you like me to minister to you during the time you serve on the youth staff?

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Suggested websites for more information

Youth Mentoring

<http://www.solutionsforamerica.org/healthyfam/mentoring-programs.html>.
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<http://www.ncjrs.org/pdffiles1/ojjdp/179001.pdf> Accessed on 27 May 2008.

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KEY TERMS

1. Lahore
2. Youth ministry
3. Christ Church
4. Youth
5. Discipleship
6. Servant-leadership
7. Intergenerational youth ministry
8. Spiritual growth
9. A youth leader
10. A team-centred youth ministry