

LIBERTY BAPTIST THEOLOGICAL SEMINARY

TOWARDS AN EFFECTIVE CHRISTIAN CROSS-CULTURAL  
YOUTH TRAINING MODEL:  
A Youth Ministry International Case Study

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DOCTOR OF MINISTRY

By

Jeddy Katule Kaleli

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LIBERTY BAPTIST THEOLOGICAL SEMINARY

THESIS PROJECT APPROVAL SHEET

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GRADE

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MENTOR: DR FRANK SCHMITT  
Director, Doctor of Ministry Program  
Professor of Educational Ministries

---

READER: Dr. Stephen Vandergriff  
Professor of Church Ministries  
Assistant Director for the Center of Youth  
Ministries

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Jeddy Katule Kaleli: May 2004.

## **ABSTRACT**

**TOWARDS AN EFFECTIVE CHRISTIAN CROSS-CULTURAL YOUTH TRAINING MODEL: Youth Ministry International Case Study.**

Jeddy K. Kaleli

Liberty Baptist Theological Seminary, 2004

Mentor: Dr. Frank Schmitt

This project is an attempt to explore the indispensable components of an effective Christian cross-cultural youth training model within the context of contemporary youth culture. Taking Youth Ministry International training philosophy as a case study, it analyzes it from an African Christian perspective within the framework of Biblical, anthropological and missiological perspectives. The study has revealed that an effective Christian cross-cultural youth training model must take seriously the cultures in which others live without compromising the authority of Biblical absolutes.

Abstract Length: 80 words.

## TABLE OF CONTENTS

	Page
THESIS APPROVAL SHEET.....	3
ABSTRACT.....	6
TABLE OF CONTENTS.....	7
CHAPTER	
1. INTRODUCTION.....	9
A. The Planting of the Church in Africa .....	9
B. Planting the Church in Kenya .....	13
C. Statement of the Problem.....	14
D. Scope and Limitations.....	21
E. Statement of Methodology.....	21
F. Review of Literature.....	22
G. Biblical Basis.....	23
H. Theological Basis.....	26
I. Chapter Divisions.....	31
2. YMI TRAINING MODEL.....	32
A. A Brief History of YMI.....	32
B. YMI Theological Foundation.....	37
C. YMI Programming Philosophy.....	38
D. YMI Programming Structure.....	42
E. YMI Curriculum.....	45
3. GOSPEL CONTEXTUALIZATION.....	48
A. Cross-Cultural understanding of Effective Ministry.....	49
B. Biblical Basis for Contextualization.....	51
1. <i>Jesus Christ: The Ideal Cross-Cultural Communicator</i> .....	52
2. <i>Old Testament: Cross-Cultural Communicators</i> .....	54
3. <i>New Testament: Cross-Cultural Communicators</i> .....	57
C. Anthropological Basis for Contextualization.....	59
D. Communicational Basis for Contextualization.....	61
E. Contextualization using Tribal Analogies.....	64
F. Conclusion.....	69
4. CONTEMPORARY YOUTH CULTURE.....	71
A. Previous studies on Youth Culture.....	72
B. Different Ethnic/Cultural worlds.....	75
C. Secular Humanistic Worldviews.....	76
D. Religious Pluralism/Moral Tolerance.....	77
E. Postmodernism.....	80

5.	AN EFFECTIVE CHRISTIAN YOUTH TRAINING MODEL .....	85
	A. The Content of an Effective Youth Training Model.....	86
	1. <i>Biblical revelation as Absolute</i> .....	86
	2. <i>Holistic Approach</i> .....	90
	3. <i>Cultural Relevance</i> .....	99
	4. <i>The Local Church</i> .....	105
	B. The Essential Qualities of a Youth Trainer.....	113
	1. <i>Be fully Committed to the Curricular</i> .....	114
	2. <i>He must be a Servant-Leader</i> .....	114
	3. <i>Youth Leaders should be a Coach</i> .....	115
	4. <i>Aware of the Available Resources</i> .....	115
	5. <i>Motivated by Christ’s Sacrificial Love</i> .....	117
	6. <i>Effective Youth Worker must be a Learner</i> .....	118
	APPENDICES.....	122
	YMI TEAM MEMBER QUESTIONNAIRE.....	123
	YMI YOUTH QUEST TEAM MEMBER EVALUATION.....	127
	EAST AFRICA BOARD MEMBER EVALUATION.....	135
	NATIONAL ELDERS AND PASTORS.....	138
	DEFINITION OF TERMS.....	142
	BIBLIOGRAPHY.....	147
	VITA.....	155

## **CHAPTER ONE**

### **INTRODUCTION**

The church has been alive and growing for almost two thousand years. Jesus Christ established its foundations. At the end of His three year ministry, Jesus said to His disciples, “All authority in heaven and earth has been given unto me. Therefore go and make disciples of all nations” Matt. 28:19-20<sup>1</sup>. These words form the basis for what the Church calls the “Great Commission”<sup>2</sup>. The commission was to be implemented starting from Jerusalem then to Judea through Samaria and be proclaimed to all the ends of the earth. The disciples obeyed their Lord. As a result, this establishment has grown into a gigantic phenomenon today known as the Church Movement. Every generation of Christians in every place where the Church of Jesus Christ has been established is faced with this challenge to take the message of the Gospel to the unreached peoples of their time.

#### **THE PLANTING OF THE CHURCH IN AFRICA**

Pioneer missionaries in Africa faced many difficulties ranging from tropical diseases, fierce animals, hostile natives, colonial imperialists who were not always on the side of missionaries, starvation, resistant traditional cultural beliefs and satanic opposition. History of missions tells us that between 1804-1850, different protestant

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<sup>1</sup> NIV (New International Version) translation of the Bible is used throughout this study unless otherwise indicated.

<sup>2</sup> Today we refer to Mark 16:15; Luke 24:44-49; John 20:21, and Acts 1:8 as part of the Great Commission Scripture Passages.

missions working in Africa had lost ninety two of their members. The big killers were malaria, yellow fever, typhus and dysentery. It was out of such deaths that Africa acquired the title “the White Man’s Graveyard.”<sup>3</sup> As mission historian, Ruth Tucker states, “Black Africa, known for centuries as the white man’s graveyard, has claimed the lives of more Protestant missionaries than any other area of the world. Evangelism was a costly undertaking, but the investment paid rich dividends.”<sup>4</sup>

Sacrifice and determination were evident among many of these pioneer missionaries. Melville Cox, the first American missionary to Liberia arrived in 1844 but died within four months. His last words were “Let a thousand fall before Africa be given up.”<sup>5</sup> A Scottish missionary, Peter Cameroon Scott, founder of Africa Inland Mission (1895) died of Malaria after serving for less than two years. In 1896, Mr. Scott, battling with illness, reached for his diary and wrote “. . . how very little we have to bear, when compared to the ‘Man of Sorrows.’”<sup>6</sup> In a few months later he died on December fourth of the same year.

At the outset of our study we identify two rationales which positively explains the sacrificial contribution of pioneer missionaries in Africa. Firstly, while majority of nineteen century missionaries were victims of the dominant evolutionary paradigm of their day, God never leaves Himself without a remnant in any generation. There will always be men and women of God in every generation. There will always be a Noah and

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<sup>3</sup> Ruth A. Tucker, *From Jerusalem to Irian Jaya* (Grand Rapids: Zondervan, 2004), 147

<sup>4</sup> Ibid.

<sup>5</sup> J. Hebert Kane, *A concise History of the Christian World Mission: A Panoramic View of Missions from Pentecost to the Present* (Grand Rapids: Baker Book House, 1982), 98.

<sup>6</sup> Jones M. Kaleli, “*Theoretical Foundations of African and Western Worldviews and Their Relationship to Christian Theologizing: An Akamba Case Study.*” Ph.D Dissertation. Pasedena: Fuller Theological Seminary, 1985, 389.

a Ruth amidst wicked generations. Secondly, writing from the Third World Church, we are under moral obligation in accordance with Roman 13:7 and 1 Thessalonians 5:18, to give honor to whom honor is due and to give thanks in all things.

Thus, in spite of the many “blunders” committed by many pioneer missionaries we give glory to God for using them to bring the light of the Gospel to Africa. A few accusations stand out amidst while missionaries sacrifice in Africa.

Firstly, some white missionaries tied up with the colonial powers of the day. It is said that the flag followed the cross. Kane observes, “It was the missionaries, not the colonists who explored the vast unknown areas of central Africa and there opened a path for commerce and Christianity.”<sup>7</sup> The colonial presence provided the missionaries with some degree of protection.

Secondly, missionaries were criticized for equating or identifying European civilization with the Christian message. Some like Mary Slessor, insisted that the African standard of living must be raised so that the people are “more suited to Christian ethical standards.”<sup>8</sup>

Thirdly, missionaries have been accused of being racists.<sup>9</sup> Certainly they some were. They were men and women of their time. Throughout the seventeenth to the nineteenth centuries racist language and beliefs were common place. Henry Drummond characteristic views described the African as “a half animal and half children, wholly

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<sup>7</sup> J. Hebert Kane, *A Concise History of the Christian World Mission A Panoramic View of Missions From Pentecost to the Present*, (Grand Rapids, Baker Books, 1982), 94.

<sup>8</sup> Tucker, 148.

<sup>9</sup> Jon Bonk, *All Things to All Persons: The Missionary A Racist-Imperialist, 1860-1918*, (Missiology: July 1980), 393-4.

savage and wholly heathen” but qualified his blatant racism by concluding that “they are what we were once.”<sup>10</sup>

Fourthly, missionaries were accused of wreaking havoc to African cultures (destroying African cultures). It is true that many missionaries of the eighteen to the twentieth centuries failed to appreciate the distinctive qualities of unfamiliar cultures. Hence non-European and non-American values were primitive, useless and not worth preserving. However, we thank the missionaries for their sacrificial love. We are grateful that inspite of all human weaknesses that Jesus Christ the Master Church planter has established His church in Africa.

From a Biblical Christian perspective we must highlight the positive contributions and achievements of white western missionaries in Africa.

1. In the eighteenth to the nineteenth centuries western missionaries risked their lives to pave the way for Christianity in Africa.
2. Though they were men and women of their time, majority of the missionaries were pro-African and without the conscience of Christian missions the crimes of colonialism may have been most destructive.
3. Unlike their fellow country men, missionaries fought against the evils that colonialism and imperialism brought. For example, they waged bitter battles against the heinous traffic in human cargo.
4. Majority stood for racial justice which led them to be despised by their fellow Europeans/Americans.
5. Missionaries gave God’s word in the translation of African mother or vernacular languages. It is Lamin Sanneh of Yale University who states, “...we should give

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<sup>10</sup> Tucker, 149.

praise and honor to God that he raised in the western church servants of his cause in Africa and elsewhere. The dry bones of many of these missionaries, rising from their unmarked graves, gave voice to our ancestors”<sup>11</sup> The Biblical Scriptures in African mother languages has saved African indigenous cultures from extinction.

### PLANTING THE CHURCH IN KENYA

It was in the mid 1800s when the first missionaries from the Western world, in obedience to the Great Commission, brought the Good News of the Gospel to Kenya.<sup>12</sup> The main denominational missions which pioneered in bringing the Gospel to Kenya include the Church Missionary Society (1840) currently the Anglican Church of Kenya; the Church of Scotland Mission (1890) currently the Presbyterian Church of East Africa, the Africa Inland Mission (1895) currently Africa Inland Church; the Methodist Church and the French Catholic Church (1910).

Each mission established a denomination based on her own doctrine. The doctrine and Christian educational materials presented to the converts and church members were comprised of the best from the church back home.

The materials were direct transplants from the mother denominations and even when parachurch groups began to arrive in Kenya they brought with them program materials that they had prepared, tried and used in their home contexts. Some of these earlier parachurch Christian organizations who came to Kenya include groups such as

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<sup>11</sup> Lamin Sanneh, *Africa in Toward the Twenty First Century in Christian Missions*, (Grand Rapids: Zondervan, 1993), 91.

<sup>12</sup> By 1840 the term Kenya was not in existence, between 1895-1919 the phrase, “British East Africa” was used to eliminate confusion when the greater part of the former German Eastern Africa became the British mandated territory of Tanganyika (modern Tanzania).

Youth for Christ International, Campus Crusade International currently Life Ministry, Word of Life and Navigator's. The Church from around the world and representatives of virtually every evangelical denomination has come to Kenya and all have made significant contributions to the fulfillment of the Great Commission and the growth of the church. It pleased the Lord to reveal Himself to Kenyans through the ministry of these different pioneering Christian mission organizations. But as the Word of God tells us, "during times of ignorance, God overlooks, but now He commands all people everywhere to repent" (Acts 17:30).

#### STATEMENT OF THE PROBLEM

Granted that the Gospel of Christ does not change, however, the methods of communicating that Gospel must be fitted to the different historical and cultural contexts. The question which we seek to examine in this thesis is, do unreached peoples need to go through foreign programs in order to understand the Good News of Jesus Christ?

The times we live in have changed and demand Gospel communicators to be like "the men of Issachar, who understood the times and knew what Israel should do" (II Chron. 12:32). We have mentioned already how, at the turn of the 20<sup>th</sup> century, evolutionary ideologies led to non-western cultures to be perceived and described as both primitive and savage cultures that needed to be westernized. However, insights from the social sciences and particularly cultural anthropology have shed significant light on the importance of understanding other peoples' cultures. Today we know that no human cultures should be categorized as primitive and others as civilized, and as such, any attempts to bring any type of change to a people—be it technological, academic, economical or spiritual—must of necessity seek to understand their cultural settings. It is

for this reason that in 1978 a consultation of thirty three evangelicals who included theologians, anthropologists, linguists, missionaries and pastors from all six continents met at Willowbank to pray and study the subject of “Gospel and Culture.”<sup>13</sup> Among the many issues discussed is the affirmation in their report that, “No Christian witness can hope to communicate the Gospel if he or she ignores the cultural factor.”<sup>14</sup> In addition, some of the leading missiologists of our day affirm that today’s cross-cultural Gospel communicators need to understand that “effective communication of the Gospel cannot take place without... a deep understanding of its language and culture of the people.”<sup>15</sup> As one whom God has called to be involved not only in youth ministry but also in training Christian workers in Kenyan Bible training institutions, the author has developed concern over different Christian training models which attempt to transplant western church culture to Kenya. Of particular interest for this study is Youth Ministry International (throughout this study Youth Ministry International will be primarily referred to as YMI). The author has observed and has been directly involved with the launching and operations of YMI leadership training model in East Africa for a period of six years. While the YMI philosophy, approach and structure are impressive, there are aspects that must be contextualized in order to avoid repeating cultural mistakes and insensitiveness of previous Church Youth Ministry training programs in Kenya.

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<sup>13</sup> LOP2-The Willowbank Report. *Consultation in Gospel and Culture* (Laussane Committee for World Evangelization 1978), 2.

<sup>14</sup> Ibid. 9.

<sup>15</sup> Paul Heibert, Daniel Show and Tite Tienou, *Understanding Folk Religion* (Grand Rapids, Baker Book House, 2001), 369.

Therefore, this project is an attempt to explore the indispensable components of an effective Christian cross-cultural youth training model using YMI training philosophy as a case study.

Even without bringing the cross-cultural contextual dimension into the picture, the contemporary global church needs to constantly research and evaluate effective models of reaching, for Christ, today's youth. There is no dispute that today's religious pluralism and the many false philosophies of our day are putting our youth in great danger. Josh McDowell, referred by many as an authority on the mindset of contemporary youth, says that he can no longer say, "the youth of today will be the church of tomorrow because if we do not do something now to educate our kids in the foundations of Christian *faith*, the young people we're counting on to lead the church to the next generation won't even be in the church."<sup>16</sup> Through modernization, the world has become a global village. Similar needs, problems and challenges face the youth all over the world. Religious pluralism is not a western problem, but a global problem. Granted that no one Church can reach everyone but the 21<sup>st</sup> century church that would reach these young people must make some decisions. We can listen to what Lyle Schaller said some three decades ago that,

One alternative is to clutch firmly to the past glories for as long as possible, even though all indicators suggest a bleak future. Another is to try to reconstruct or capture the past as the new editors of the Saturday Evening Post are doing. This is equivalent to pretending that the changes of the 60s' and 70s' didn't take place. The third alternative is to accept and affirm the fact that a new year brings both new opportunities and new problems ... that this is a new day in God's world and that new approaches are necessary to meet the needs of people in an increasingly complex society.<sup>17</sup>

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<sup>16</sup> Josh McDowell, *Beyond Belief to Conviction* (Wheaton: Tyndale House Publication, 2002), 17.

<sup>17</sup> Lyle E. Schaller, *Hey That's Our Church* (Nashville: Abingdon, 1975), 136.

Thirty years later since Schaller spoke these words, and the global world has become much more complex. Secular humanism, a naturalistic worldview that denies the existence of a supreme omnipotent being, has led theoreticians to conclude that humans cannot know absolute truth. This is the idea Jeremy Water expresses when he talks about the western bombardment with a post-modern worldview which claims that the “only remaining absolute is that there are no absolutes . . . we are admonished to accept all views as valued concepts of truth,”<sup>18</sup> what Jeremy Water is expressing is increasingly becoming a global perspective. This post-modern thinking is rampant among today’s youth, both church and unchurch. Christian parents are scared, probably worried that their children will become less like them and more like the world, “out there, where promiscuity, dishonesty, irresponsibility, and violence are a way of life ... the number one fear these days is that they will not be able to pass their values on to the next generation.”<sup>19</sup> Parents are horrified by the thought of influence their children are getting from the school system, the potency of peer pressure, the effects of TV and media and the impact of a culture that seems to blow up in their faces. As Christians we “wonder if the influence of home and church will be sufficient to counter the forces that threaten our children.”<sup>20</sup>

In 1993, forty-two Christian youth leaders met for a symposium on the state of youth culture. These leaders shared and addressed their burdens for youth. “The group wrestled to identify not only the symptoms of the disease that afflict today’s youth, but

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<sup>18</sup> John F Ashton, *In Six Days, Why Scientists Choose to Believe in Creation* (Green Forest: Master Books, 2002), 20-21.

<sup>19</sup> McDowell, 6.

<sup>20</sup> *Ibid.*, 7

the root causes as well ...[they] ranked this generations' loss of a biblically-based value system as their number one concern."<sup>21</sup> This fear gnaws inside many youth ministry organizations, and among them is YMI. Our youth are confused about truth. The belief of relativism-that which is true for you may not be true for me is normal.

What is right for one person in a given situation right not be right for another person who encounters the same situation. In other words, 85 percent of churched kids are liable to reason, "just because it's wrong for you doesn't mean it's wrong for me." Their idea of distinction between right and wrong is fluid ... more worrisome than any single response; however is the fact that, on a cumulative basis 9% of our churched youth provide a "pro-truth,"... In other words, less than one in ten could articulate a cohesive, consistent view of objective morality.<sup>22</sup>

McDowell points out a startling research study done among kids who regularly attend church on what is happening every single day:

- 1,000+ unwed teenager gulls become mothers
- 1,106+ teenage girls get an abortion
- 4,219+ teenagers contract sexually transmitted diseases
- 500+- adolescents begin using drugs
- 1,000+ adolescents begin thinking alcohol
- 3,610+ teens are assaulted; 80+ are raped
- 2,200+ drop out of school
- 6+ teens commit suicide<sup>23</sup>

A study by other youth behavioral experts tells us that "85% of decisions for Christ are done before a persons' eighteenth birthday."<sup>24</sup> This is of tremendous encouragement to

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<sup>21</sup> Ibid., 7.

<sup>22</sup> Ibid., 7.

<sup>23</sup> Ibid., 6.

<sup>24</sup> Lee Vukich and Steve Vandegriff, *Timeless Youth Ministry* (Chicago: Moody Press, 2002), 27

those involved in reaching children and youth for Christ. When the foundations are being destroyed, we must look beyond the symptoms and deal with the fundamental root causes. However, a youth leader, wherever he may be in the globe, must remember, today's youth are raised in a culture that reflects Hollywood philosophy that "if it feels good, do it."<sup>25</sup> From the challenges youth experts have brought to our attention, we are led to see how true and reliable our God is when He commands adults to train a child in the way he should go and when he is old he would not depart from it (Prov.22:6). Also, the exhortation God gives the youth to remember the Creator in the days of their youth (Eccl. 12:1) is further evidence of how the teaching of God's word on the subject of training youth is far ahead of all the youth behavioral experts! Thus, the Christian educational challenge that faces the global church of Christ is critical. This is why the writer has the burden on how to reach for Christ the youth of the world, and particularly those of my home country Kenya. YMI is a Christian organization which has built in within her philosophical and structural core the needed cultural sensitivities for effective cross-cultural Christian ministry. This is not to nullify what other Youth Christian organizations are doing but rather to underscore YMI's goal to use the existing national churches to mother the youth into mature and responsible servant leaders capable of handling tomorrow's church leadership.

The founders of YMI state categorically the need to recognize the national leadership role, sensitivity and respect to cultural values and the need to work with and under national church guidance. They understand that the church in every city and every country has a different culture which cannot be ignored. YMI's aim is not to bring a

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<sup>25</sup> McDowell, 13.

United States model to the mission field; instead they seek to develop a comprehensive, indigenous Christian youth ministry which is much a product of the local culture.

However, to produce a youth ministry model that is the product of a local culture, it requires the involvement of professional indigenous contribution. This is why an indigenously missiological<sup>26</sup> interpretation of the YMI model was necessary at the dawn of their ministry in Kenya.

Looking at YMI programming philosophy at the theoretical level, one is indeed encouraged to note that the organization is truly at the cutting edge of today's youth training approaches. However, as a national youth trainer within an indigenous culture and one who has watched and helped YMI implement what they consider to be a very culturally relevant youth program, the author sees other areas that still need to be contextualized. Robert J. Schreiter gives a vivid explanation when he says,

...a careful examination of the procedures undertaken by African theologians--- reveals two ways of approaching the subject. There are those who attempt to construct an African theology by starting from Biblical teaching about Christ and strive afterwards to find from African cultural situation the relevant themes. Secondly there are those who take African cultural background as their point of departure.<sup>27</sup>

Like any model developed outside the African cultural context, YMI still reflects some elements of western cultural conditioning. Therefore the basic objective of this study is an attempt to prepare an effective Christian cross-cultural youth training model.

We shall examine from a Kenyan national Christian perspective, the YMI programming philosophy, program structure, Biblical and theological basis, curriculum and the practical implementation. However, it is necessary to make it clear at this

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<sup>26</sup> Paul G. Heibert, *Anthropological Insights for Missionaries*, (Grand Rapids: Baker Book House, 1985).

<sup>27</sup> Robert J. Schreiter, *Faces of Jesus in Christ*, (New York: Mary Knoll, Orbis Books, 2000), 3.

juncture that this project's goal is to positively evaluate the model from a spirit of Christian brotherhood. It does not in any way undermine YMI's best efforts in reaching the world's youth for Christ. YMI's passion, zeal, and burden to reach every possible youth with the Gospel of Christ is the passion and a driving force of the author. So, all that this project will do is to positively supplement and offer constructive input from the perspective of a Christian indigenous national youth trainer.

Such cross-cultural examination of YMI model will go long way in helping its ministry to transcend the cultural conditioning out of which it has grown. It is only as non-western input is allowed to interact with the model that YMI truly becomes international. Indeed all Christian training models whose aim is to teach the international community with the Gospel need to undergo such indigenous cross-cultural diagnosis in order to be effective vehicles in the communication God's changeless message in the myriad cultures of our rapidly changing world.

#### SCOPE AND LIMITATIONS

This project is a study of a youth ministry model. It addresses how YMI is structured in order to be an effective model or vehicle in teaching international world youth for Christ. Hopefully, other youth ministry organizations may find the study informative and helpful particularly those aspects of the project covering the review of literature, biblical basis and views on contemporary youth culture which are general in scope.

#### STATEMENT OF METHODOLOGY

As already mentioned, this project has undertaken to use YMI as a case study. YMI, though a young youth ministry organization portrays great potentials that stand out

for a great youth ministry organization. The overall model has theoretically, structurally, philosophically and culturally have strong elements that are potentially effective tools for global youth evangelism and discipleship. Library research and literature from YMI will be used. The non-western input comes from interviews and consultations with YMI-East Africa board members. (See Appendix C).

## REVIEW OF LITERATURE

Some useful books for this study include the following: Josh McDowell and Bob Hostetler, *Beyond Belief to Conviction* and Lawrence Graham and Lawrence Handan, *Youth Trends of Capturing the \$200 Billion Youth Market*. Of particular interest to this study is Josh McDowell's *Right from Wrong: What you need to know to help youth make right choices*, as well as Lee Vukish and Steve Vandegriff's who present their principles of effective youth ministry in their book *Timeless Youth Ministry, a Handbook for Successfully Reaching Today's Youth*, emphasizing how today's youth are growing in a world void of Biblical absolutes. A cultural book by Daniel Rickett and Dotsey Welliver, *Supporting Indigenous Ministries*, sheds important light on relations between missionaries and nationals. In examining contemporary missions approaches, James F. Engel and William A. Dyrness book *Changing the Mind of Missions-Where have we gone wrong? World Missions Today, what should we know about Global Ministries* edited by Evangelical Training Association. *Independence for the Third World Church: An African's Perspective on Missionary Work* by Pius Wakatama, has insights that are worth underscoring along with a book edited by Robert J. Schreiter, *Faces of Jesus in Africa*. The Africa Inland Church *Christian Education Hand Book* provides information on some current programs of youth in a missionary founded denomination.

In an attempt to understand the role of cross-cultural communications, the author has used the books from some of today's leading missiologists, which include men like, Paul G. Hiebert, *Anthropological Insights for Missionaries*, Duane Elmer, *Cross-Cultural Connections: Stepping Out and Fitting In Around the World*. Sherwood Lingerfelter books and especially his classic book *Transforming Culture* is filled with principles on how the Gospel communicator should transform culture rather than transport culture. These books and others discuss the critical role of culture for any missionary or national Christian workers involved in world evangelization and discipleship.

Since YMI is not an old organization to have accumulated intensive literature, research information was obtained through questionnaires which were emailed to the respondents in Kenya and Tanzania besides those at the YMI-USA head office. Quest Team members from different states were also contacted through email. Some local youth pastors known to have youth programs were also among the respondents.

It is no doubt that substantial conclusion could not be determined from a limited search as has been used for a basis in doing this study. However, it is believed that it will provide YMI and some other organizations with some insights, encouragement as they pursue the noble cause of global youth evangelism and discipleship.

#### BIBLICAL BASIS

The Old Testament is clear on God's desire to have all ages taught His word In Deut. 6: 6-9 says, "These commandments that I give you today are to be upon your heart. Impress them on your children. Talk about them when you sit at home, and when you walk along the road... and bind them on your foreheads. Write them on the door frames of your houses and gates." Deut. 31:12 adds, "Assemble the people —men and women

and children and aliens living in your towns so that they can listen and learn to fear the Lord your God and follow carefully all the words of the law.”

Throughout the Old Testament, the need to train the youth by the elderly is greatly emphasized (Prov. 2:1; 3:1-8; 4:1-2; 5:1-2). There are numerous Biblical case studies of young people who were involved in serving God’s course. For example;

1. Abel, the second born of the human race, born to Adam and Eve. He is recorded as pleasing God (Gen. 4:4). As a young man, he suffered death from his elder brother Cain who was envious of his God-pleasing life.
2. Joseph (Gen. 37-39), he found favor before God (39:2) and before his God fearing father (37:3). God used Joseph to prophesy what was to come in his father’s family and helped to save many from a famine situation in Egypt where he was sold by his brothers because they were jealous (37:4, 8, 28). But Joseph was blessed through his upright walk in the fear of God (39:10).
3. David, won the favor of God in his private life and though he may not have been persecuted by his brothers, they did not acknowledge his godly life (I Sam. 16:1 1-12). But God revealed how David found favor before Him. He was appointed King of Israel whom the Bible describes as “a man after God’s own heart,” (I Sam. 13:14, Acts 13:22). Through Jesus Christ, the son of David, God said his kingdom will have no end. (Isaiah 9:7).
4. Daniel, a young man living away from home in Babylon. He and his colleagues purposed not to defile themselves with palatial goods but to trust and do God’s will for their lives. (Dan. 1:8).

5. Esther was an orphan Jewish girl. She found favor with her uncle Mordecai (Esther 2:15) who was taken captive by Nebuchadnezzar (2:5-6). He went with his family and Esther his niece. God blessed Esther with beauty (2:15) and she humbly let God use her beautiful looks for His glory(2:20). She found favor with King Ahasuerus (2:22) who crowned her as queen (2:17). She used her royal position wisely to save all the Jews in Persia (7:3-6).
6. Ruth, as a Gentile did not know the Law of Moses., When she got married to a Jewish young man (Ruth 1:4), she learned, enjoyed and decided to follow the God of the Jews for the rest of her life (1:14-16)., Ruth was a hard worker (2:2,7). She found favor with Boaz (2:12, 13, 10) because she was a virtuous young woman (3:10, 11). Boaz married Ruth (4:13) and she became the grandmother of David the famous King of Judah (4:21, 22). God promises never to leave His people nor forsake them. (Hebrews 13:5).

A detailed study of these cases can provide the youth with Biblical role modes for identification.

In the New Testament, the Great Commission, demands us to make disciples of all people (no age limit) and teach them to obey all what the Master has commanded (Matt. 28:19). Certainly, Timothy and Titus are some of the best case studies of young people who where trained for the ministry by the Apostle Paul (2 Tim. 2:2; Titus 1-3). The story of Mary, the mother of Jesus, stands out as a role model for young ladies of all ages.

## THEOLOGICAL BASIS

For a youth training model to be effective, it must be organized and structured within the framework of sound theological convictions if it is going to remain true to the Word of God. These convictions must be built first and foremost on the beliefs that the Bible is God's inspired word (2 Tim. 3:16). The Biblical Revelation is the ultimate, absolute authority in all matters of faith and practice (2 Tim. 3:16-17; 2 Peter 1:20-21). While we utilize many insights from other fields like anthropology, sociology or psychology, yet, the Biblical Scriptures provide the absolutes against which we should judge all else.

Therefore the youth trainer must have the Bible as a yardstick for every program, plan, objective, and goal. Unlike ever before, the youth trainer must be convinced that it is necessary for youth to accept, early in life, that the Bible is God's absolute and authoritative model text book to guide humans. McDowell rightfully observes that:

Our children's views about truth and morality . . . the foundations upon which many parents, pastors, and youth leaders attempt to build are crumbling. Traditional biblical concepts are eroding; a Judeo Christian world view is being undermined. Most of our youth lack the most basic moral perspectives that generations took for granted. Many of our young people are struggling with the concept of truth and how they are to apply it in their own life and experience. Their consists responses . . . even when they express a pro-truth position, they do so with little conviction or assurance. Our kids are confused about what truths are absolute and what makes them absolute. Consequently, they are making conditional decisions, choosing what seems to be the best alternative at the time, without reference to any fundamental underlying principles to guide their behavior<sup>28</sup>

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<sup>28</sup> Josh McDowell, 1997 p., 16, 17.

Secondly, the writer holds a Christocentric interpretation of the Holy Scriptures. Thus, all Scripture should be understood and interpreted in the light of the person of Jesus Christ. He is the center to which all revelation points. The Old Testament finds its fulfillment in Him. The New Testament bears witness to Him (Isaiah 53; John 1; Acts 8:35). Jesus Christ is God's model for ideal spirituality. Dillstone states that, "New Testament reveals the nature of the new communication which has been made to mankind through the historic mission of Jesus Christ. God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ here is the most expressive revelation of the image ever to be communicated to human eyes. He is the image of the God who had never been seen by mortal eye. He is the Word of the God whose actual voice had never been heard by mortal ear."<sup>29</sup> Thus, the youth trainer and leader should seek to model Christ's likeness in his own life while he teaches and challenges the youth to be conformed to the image of Jesus Christ. All Christian education and Christian missions have one goal and that is, everyone is to be conformed to the image of Jesus Christ (Eph. 4:12).

Thirdly, is the indispensable ministry of the Holy Spirit to both the Gospel communicator and Gospel listener. It is through the power of the Holy Spirit working in us that we are brought to spiritual maturity as He points us to Christ constantly. Too, it is by the Spirit's power that we minister effectively to those who are lost, to those broken in body and spirit, to the oppressed, to the starving and the homeless. The Spirit is the power that energizes and enables the believer. He calls us into missions and into full

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<sup>29</sup> W. F. Dellistone, *Christianity and Communication* (New York: Charles Scribner's Sons, 1956), 49.

Christian service. (Zach 4:6; Acts 1:8; Rom 8:9). Sherwood Lingerfelter in his book *Transforming Culture* has a case model that stands out as an illustration to the indispensable will of God through the power of the Holy Spirit. He refers to a an Anglo Christian who being insensitive to the leading of the Holy Spirit lost a precious opportunity to share the Gospel with a Vietnamese children. They came to his house and asked if they could pick fruit from the tree in his yard. He allowed them to pick the fruit. He reports that “in their enthusiasm they broke the numerous small branches. Distressed at the appearance of” the tree after they had finished, he decided that he would not let them pick fruit again. Over the next couple years, when the fruit was ripe, children came pestering him to pick the fruit, but each time he turned them away. Even though the fruit fell on the ground and rotted, he did not want to deal with the trouble or the damage these children might cause. Finally in frustration over the continual asking, he cut down the tree”.<sup>30</sup> From this case study, we can see that the tree had become the focus of his interest. Compelled to protect his interest, he cut the tree down rather than sharing its fruit with those who had need. Not only did he fail to share the fruit, but he failed to share the good news of Christ with those who came.

Unfortunately, this is not a unique situation in the field of ministry. Many people choose to protect their interests instead of the ministry of Jesus Christ. Compelled to protect his interest this christian cut the fruit tree down rather than share its fruit with those who needed it. Unfortunately there are Christian leaders and counselors who choose to protect their lives, finances, health, properties, jobs etcetera rather than letting

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<sup>30</sup> Sherwood Lingerfelter, *Transforming Culture: A Challenge for Christian Mission* (Grand Rapids: Baker Book House, 1992), 44

God to be the God in their lives and share the Gospel of Christ. They are blinded and thus close the door to reach others with the love of Christ.

Fourthly, the church, which is the body of Christ, is made up of the children of God. People become members of the church by giving their lives to Christ as Savior and Lord. Indeed we can say that the Children of God (John 1:12) make up His family. Through the Church, God is creating His eternal family from the human family. He calls them from all nations, cultures and ethnics and brings them into a common fellowship of eternal kingdom without destroying their ethnological distinctive. God's word speaks of the heavenly family as being made-up of "every nation (ethnic) tribe, people and language" (Rev. 7:9). Training youth leaders in appropriate methods of youth discipleship should place primary emphasis on the local church/local congregations that is foundation that holds the universal body of Christ.

Fifthly, the author upholds belief in the priesthood of all believers as vital. The study underscores an extremely fundamental belief that every person in the body of Christ is equipped for service in accordance with his or her own spiritual gifts. Thus, all God's people are free to approach God's throne of grace through the One Mediator - the Man Christ Jesus (I Tim. 2:5; Heb. 4:16). All God's children have the right to approach their heavenly father and can discern His will and purpose within the context of the church. In the context of youth training, our goal is to train young people not only to have communion with God directly through Jesus Christ, but also to be involved in the service for Him.

Sixthly, is the maintenance of a holistic approach in our service to humans. Christian workers should be trained to avoid the dichotomy that has at times characterized evangelical missions. We should learn from Jesus model. He practiced a holistic ministry approach in His response to human needs. Jesus knew how to maintain the balance between man's physical and spiritual needs. He did not feed every hungry man nor did he heal every sick person. Likewise God has not called us to do everything. He only calls us to do His will.

Therefore, this study adopts a Christological interpretation of the Holy Scriptures, under the guidance of the Holy Spirit the necessary framework upon which an effective youth training model can be properly organized. It is the deepest conviction of the writer that a Biblically valid Christian youth training model should have at its core the primary goal to reach youth for Christ, nurture them spiritually within the cultural context of a local church in which they will grow to reach their maximum potential in Christ. An expert in Christian youth ministries, Josh McDowell observes that, "If our children are going to learn how to determine right from wrong. They need to know what standards of behavior are right for all people for all times, for all places. They need to know who determines truth and why. To develop a strong moral foundation within our young people, we must teach them first, to fear God, secondly, to recognize Him as the basis, the origin of all truth."<sup>31</sup>

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<sup>31</sup> McDowell, 17-19.

## CHAPTER DIVISIONS

Chapter I, which is introductory, has been designed to give an overview of the project thesis, to create an awareness of YMI organizational uniqueness, and the need for YMI to ensure that her model is properly established on sound Biblical principles.

Chapter II, is the Youth Ministry International Model. Its purpose is to look at YMI's history , the principles, the structure and the implementation of the model.

Chapter III, is a discussion of the whole area of Gospel contextualization. It explores how a youth training model can be implemented effectively across socio-cultural lines. It is intended to demonstrate the validity of ethnic concerns in Gospel contextualization.

Chapter IV "Contemporary Youth Culture" is intended to prepare global youth workers to understand the world of the 21<sup>st</sup> century youth. Its primary purpose is to look for bridges through which today's youth can be reached for Christ.

Chapter V, "an Effective Christian Youth Training Model" as the title points out, explores the essentials that must be present in any Christian youth training program in order for it to be an effective model. It discusses the contents of an effective youth training model.

At the conclusion, the project presents some observations and cross-cultural insights in developing Christian youth training approaches essential in our noble cause of global youth evangelism and discipleship. This is done by looking at and recommending six essential qualities of an effective youth trainer.

## **CHAPTER TWO**

### **YMI TRAINING MODEL**

It is the purpose of this chapter to look at YMI history, its structural development and implementation. The chapter is not an interpretation; it simply states what the YMI training model is.

#### **A BRIEF HISTORY OF YMI**

YMI has a unique foundation. The manual states clearly, “Youth Ministry International was never a creation or design or scheme or strategy on the part of any human being. It was the response to a need created by people!”<sup>32</sup> God used different parties to bring out the birth of YMI including the Bible Baptist Fellowship (BBF) Missionaries in East Africa and the BBF national leaders. God, in His marvelous ways, took a youth passionate about youth ministry and a national burdened Pastor together. God orchestrated this team together.

The BBF missionaries and National leadership planned conferences in 1980s which aimed to study a theme of common interest to their ministries. Missionaries enlisted themselves to plan for bi-annual conferences. In 1988, missionary Richard Kennerup and a co-missionary, his son, John Kennerup were responsible to plan that year’s conference. The planning included obtaining a venue, a theme, and presenting invitation to the speakers, “when it came time to select the theme for the 1988 conference, John Kennerup suggested to his dad that perhaps ‘Youth Ministries’ should be a theme for the conference. Youth Ministries was and is a need in Africa since 75% of

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<sup>32</sup> YMI Manual 1997, 2

the population of Kenya and all Africa is under the age of 20, and the local churches where burdened with the need of reaching their young people.”<sup>33</sup> This was agreed on as the theme of the conference.

Reverend Richard Kennerup prayerfully chose to invite by faith a youth ministry expert from the USA. He invited by telephone Dr. David Adams who was at that time the Senior Youth Pastor at Thomas Road Baptist Church and Director of the Center for Youth Ministries at Liberty University in Lynchburg, Virginia. Dr. Adams accepted the invitation. Adams extended this invitation to his colleague in youth ministry, Dr. Randy Smith, the then Senior High Pastor at Thomas Road Baptist Church. Rev. Kennerup asked Dr. Adams to invite a Third World national passionate with youth ministry who would come along with them to the Kenya Conference. Dr. Adams invited Juma Lamugbus, a Youth Pastor from the Baptist Bible Church of Cebu City in the Philippine Islands. These men made a united agreement that “since they had not organized a youth conference in the third world setting, a real dilemma in strategy was apparent. It was agreed that a conference would be conducted in a manner in which all the Bible principles and philosophy of youth ministry would be considered cross-cultural.”<sup>34</sup>

At the conference, many national pastors who came caught a vision to reach the youth. They realized and understood their young people’s potential. They had many questions of great interest about youth ministry. The conference revealed to the national pastors the incredible danger of neglecting their young people. At the end of the conference, many nationals got on their knees surrendering to improve the youth ministry in their churches. One of the nationals who surrendered his life for youth service was a

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<sup>33</sup> Ibid., 2.

<sup>34</sup> Ibid., 3.

young man named Charles Juma, who told the speakers, “If you train and help me, I will do the ministry either as a volunteer or full-time as the Lord leads.”<sup>35</sup>

What happened after this first conference was a reflection of God’s clear guidance. The national pastors returned joyfully back to their churches and began to develop specific strategic youth ministries in their areas. The fire went on as pastors wept as they realized their own young people were being neglected and their potentials were not considered important in church growth. Additionally, many missionaries with BBF realized their inadequacies in youth ministry confessing that “Certainly there was a need to develop strategic youth ministry in their planted local churches and to train workers with emphasis on youth.”<sup>36</sup>

As a result of the conference’s success, Dr. Randy Smith returned back home to the USA with a burdened heart. It was then that he began dreaming about establishing an international youth ministry. After praying for sometime, he asked Jon Barr who was completing a two year youth ministry internship at Thomas Road Baptist Church to consider being the first full-time Director of Field Operations for Youth Ministry International (YMI). Months of seeking God’s guidance led to Jon Barr agreement in becoming the first full-time employee of YMI.<sup>37</sup> He would recruit, train, and place youth missionaries around different nations of the world.

Dr. Smith also asked Jon to prepare to go to Kenya for the follow-up of the devoted national volunteers who needed training. “In mid 1989, Jon Barr arrived in

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<sup>35</sup> Ibid., 2

<sup>36</sup> Ibid., 4.

<sup>37</sup> Ibid., 5.

Kenya and started the training ministry at Ruiru, a suburb of Nairobi city.”<sup>38</sup> Jon Barr’s year of training increased Charles Juma’s Sunday school class from six youth people to over fifty members. Most of these young people were equipped to evangelize their peers. Barr also trained four other youth workers in the Nairobi area. His productive year in Kenya led to many national youth leaders contacting the YMI headquarters for training.

Every annual conference that followed provided the setting for shapening the YMI focus. As a result of one successful international youth ministry conferences, the YMI dream became a reality. Youth Quest Mission Teams under YMI leadership began to go to East Africa every year. Kim says “The Church must initiate action in evangelizing the world with enthusiasm. Christians must not forget that ‘God desires all men to be saved and come to the knowledge of the truth (I Tim. 2:4-5).’”<sup>39</sup> Many church leaders are zealously searching for the right ways to deal with the increasing problems of youth.

Thus in 1991, YMI was officially founded as an organization. John Barr was the first missionary to Kenya. The first trained youth worker and BBF missionaries planted a church in Nakuru-Kenya. The church-attendance, mostly young people, grew rapidly. The YMI ministry spread steadily from Kenya to Tanzania and are plans underway to send Youth Quest Mission Groups to Uganda in April 2004, from Kenya.

God used missionaries, national church pastors and youth ministry specialists in founding YMI. Also, God brought into YMI another strong pillar in this foundation stage, when Dr. Smith connected with a national pastor of the African Inland Church

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<sup>38</sup> Ibid., 5.

<sup>39</sup> Kim, *A Practical Strategy for 21<sup>st</sup> Church growth of Baptist Bible Fellowship Korea* (A Project to Liberty Theological Seminary Partial Fulfillment of the requirements for the degree –Doctor of Ministry- Lynchburg, Virginia: August 1998), 33

(AIC)<sup>40</sup> who provided the networking through which Dr. Smith agreed to partner with AIC for East Africa youth ministry. After several meetings were held in Michigan, the East Africa YMI Board was established. This was a great blessing for YMI to have a wide-open door to the African continent. The author is a member of the YMI East Africa Board. During the third East Africa YMI board meeting, dedicated supporters of YMI were co-opted, three from the USA plus one of their Kenya-placed missionary, one member was from Tanzania and three from Kenya making a board of nine members including the founder Dr. Smith. The primary purpose for the Board was to work together with East African churches in strengthening them in youth evangelism and discipleship. From Kenya and from USA YMI's spark spread fast from area to area and continent to continent.

YMI's ministry to China opened in 1996. The Chinese government invited YMI teams to minister to their key high schools in Beijing and Shanghai. Some Mission Teams have been to Ukraine, Mexico and England. Plans are underway to build a YMI Youth Training Center in East Africa. YMI has a strong unwavering mission statement which seems to sell the ministry effectively across cultures. It states, "To train and equip National youth workers to effectively and independently maintain and expand the work of Youth evangelism and discipleship."<sup>41</sup> The YMI mission focuses on the nationals with a primary distinctive aim that they train nationals "shoulder to shoulder".<sup>42</sup> The ultimate goal around the world is "the establishment of youth ministry in foreign lands

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<sup>40</sup> African Inland Church –See Definitions of Terms

<sup>41</sup> *YMI Manual*, (Grand Rapids: 1997), 1

<sup>42</sup> *Ibid.*,1

capable of functioning independently.”<sup>43</sup> YMI came up with the right model to attend to many Christian youth around the world by training nationals capable of evangelizing and discipling their own people. However, to accomplish this effectively, YMI must operate from an evangelically sound theological foundation.

### YMI’S THEOLOGICAL FOUNDATION

Leadership is key to effective Youth Ministry in any given church.

Capable and visionary, skillful leaders will create a climate of learning with excitement.

Leadership is the process of influencing people to give their energies, use their potential, release their determination, and go beyond their comfort zone to accomplish goals. Leadership is a dynamic process. It affects, risks drives, inspires, threatens, supports and leads.<sup>44</sup> The founding of YMI was based on the leaders’ obedience to the master’s command, “therefore go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to obey everything I have commanded.” (Matt. 28:18-19, NIV).

YMI also believes that all God’s children are given different spiritual gifts and serve different offices. Apostle Paul states, “It was He who gave some to be Apostles, some to be Prophets, and some to be Evangelists and some to be Pastors and Teachers. To prepare God’s people for the work of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.” (Eph. 4:11-13, NIV). Thus YMI is a teaching mission group. This is why they explain YMI as a “non-profit, Christian organization that is dedicated to train national youth workers for the

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<sup>43</sup> Ibid.,1

<sup>44</sup> Lee & Norman Barr, *The Leadership Equation*, (Austin: Eakin Press, 1989), 9.

existing churches throughout the ethnic groups of the world.”<sup>45</sup> The YMI manual itself states, “YMI is dedicated to the task of developing local church programs through which every youth, after making decision (to follow Christ) can adequately be disciplined in a nearby local church, a culturally adapted program specifically aimed at their youth’s needs, so that they mature, participate and reproduce Christ in others.”<sup>46</sup>

### YMI PROGRAMMING PHILOSOPHY

YMI believes strongly in the “going and teaching.” Their programming philosophy has a five-fold approach, which they aim to teach. First, as stated in their manual is to develop a culturally<sup>47</sup> relevant vehicle.<sup>48</sup> Through this model every youth will hear the Gospel of Jesus Christ and have the opportunity to mature, to participate and to reproduce Christ in others.<sup>49</sup> YMI in their cross-cultural approach to the world they believe that “every church, every city and every country has a different culture which must be considered”.<sup>50</sup> So they seek to develop programs that are indigenous for Youth Ministry that is a product closest to the local culture as possible.

YMI missionaries must have training in inter-cultural communication in order to understand other people’s worldviews and cultures in an effort to use them for the furtherance of youth ministry and the Gospel of Jesus Christ.<sup>51</sup> YMI’s aim is to enter

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<sup>45</sup> YMI posted article: [www.gospelcom.net](http://www.gospelcom.net), (2/24/2003), 1

<sup>46</sup> *YMI Manual*, (Grand Rapids: 1997), 7

<sup>47</sup> See Definition of Terms-Culture

<sup>48</sup> See Definition of Terms-Vehicle

<sup>49</sup> *YMI Manual*, (Grand Rapids: 1997), 7

<sup>50</sup> *Ibid.*, 6

<sup>51</sup> *Ibid.*, 6

other people's cultures and train their leader (s) so that in turn one of their own will reach the youth. The Evangelical Training Association (ETA) underscores similar emphasis when it says:

In our generation, as never before, whole areas of world and groups of people have become open to the Gospel. More Christians have gone more places, learned more languages, translated more scripture, and established more churches than any other period in history. Evangelizing people in one's own country is important, yet concern primarily with communicating the Gospel across cultural and linguistic barriers in order that every person have an opportunity to hear, understand and respond to the Gospel in his or her own time.<sup>52</sup>

Secondly, their primary goal is for every youth to hear the Gospel of Jesus Christ in their own generation. Central to their programming is the YMI philosophy of the Gospel. Their goal is that their leadership training and the trainees, "will be motivated to direct energy to communicate the Gospel to every youth; without vision we do not believe a youth leader can be effective."<sup>53</sup> This vision is not to stop at salvation, but to permeate through follow up, fellowship, meetings and social life of both the youth leader and the youth. Thus YMI programs, "will bring an unquenchable desire to see that the whole life of youth come to a point of reproducing Christ in others."<sup>54</sup>

The missionaries and the trainers are well equipped before they can go to the field. Their manual states, "Behind every war won, there is a strategic battle plan.

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<sup>52</sup> Evangelical Training Association, *World Missions Today: What You Should know About Global Ministries* (Wheaton: 2001), 6.

<sup>53</sup> *YMI Manual*, (Grand Rapids: 1997), 6.

<sup>54</sup> *Ibid.*

However, the plan is ineffective unless you have the personnel who can catch the vision from those who produce the plan and confidently go to war for the same. The plan is in place and now we are seeking an army of soldiers that will commit to join the fight to win teenagers to Christ all over the world.”<sup>55</sup>

Thirdly in their programming philosophy, is the principle of reproduction. YMI believes every trained and equipped missionary must go to the field with an unquenchable desire to see every youth who gets saved come to a point of reproducing Christ in others. They claim that, “history has shown, youth are capable of being trained to be leaders, and to reproduce Christ in others. A YMI training program will train the national youth leader to develop leadership skills among the youth, who by necessity need and will become reproducers among their peers.”<sup>56</sup>

YMI believes their missionaries who will skillfully train and equip nationals who will impact youth to reproduce must have qualities such as:

- Have a heart for Christ and compassion for students of all cultures worldwide.
- Have a BA/BS or equivalent degree
- Have at least one year of formal<sup>57</sup> training/experience in a local church youth ministry
- Agree with YMI’s statement of faith, guiding principles and the philosophy of ministry.
- Apply to and be accepted by International Teams<sup>58</sup> for a four month, cross-cultural period which should be completed before going to the mission’s field.

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<sup>55</sup> Ibid., 7

<sup>56</sup> Ibid.

<sup>57</sup> See Definition of Terms: Formal

<sup>58</sup> See Definition of Terms: Teams

In accordance with YMI philosophy, they should send out pastors, teachers and evangelists (Eph. 4:11-13) who are equipped and maturely experienced people, willing to go and teach all the nations of the world (Matt. 28:19-20).

Fourthly in their programming philosophy is the principle of maturation. YMI is dedicated not only to have programs that will lead young people to reproduce their faith in others, but also to be mature in their faith. YMI Manual stresses strongly; “YMI is dedicated to the task of developing local church programs through which every youth, after making decision, can be adequately disciplined or nurtured in a nearby local church that has developed a culturally adapted program specifically aimed at youth’s needs.”<sup>59</sup> The local national youth leaders are always available to do the discipling and nurturing of all those churching and newly joined. “As happened to most evangelistic Quest Team Missions, the task of discipleship is left up to the national church.”<sup>60</sup>

Fifth is the principle of participation. YMI underscores that when saved, young people develop into maturity in their walk with God, and they start reproducing, this is the highest stage YMI aims to achieve in a young person. A mature young person can be actively involved, participating in the programs in the local church, in the community and in the lives of those around him. The YMI Manual says, “Youth of all cultures have needs which are similar. One major need is to be involved or participate . . . a Christian will have the desire to participate in the spreading of the Gospel. YMI philosophy will provide opportunity for youth to participate not only through games and activities, but

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<sup>59</sup> *YMI Manual*, (Grand Rapids: 1997), 7

<sup>60</sup> *Ibid.*

also in variety of outreach ministries and leadership positions created with them in mind.”<sup>61</sup>

Gladly to say, the author has witnessed this in different occasions of ministry involvement in the Quest Teams. For example, in planning each program, we included opportunities for youth in mission teams to fully participate with those we find in the local field churches. Opportunity for involvement is the key to the whole YMI programming structure. For when young people develop into maturity in their walk with God, it will not be hard for them to participate and seriously be involved in the local church programs. YMI programming philosophy provides means and ways to help evangelize young people, disciple them into maturity and to enable them to participate in the service of the Lord. YMI model is a network that can be theoretically, programmatically, structurally and practically implementable. Its structure is laid down in a simple diagram.

#### YMI PROGRAMMING STRUCTURE

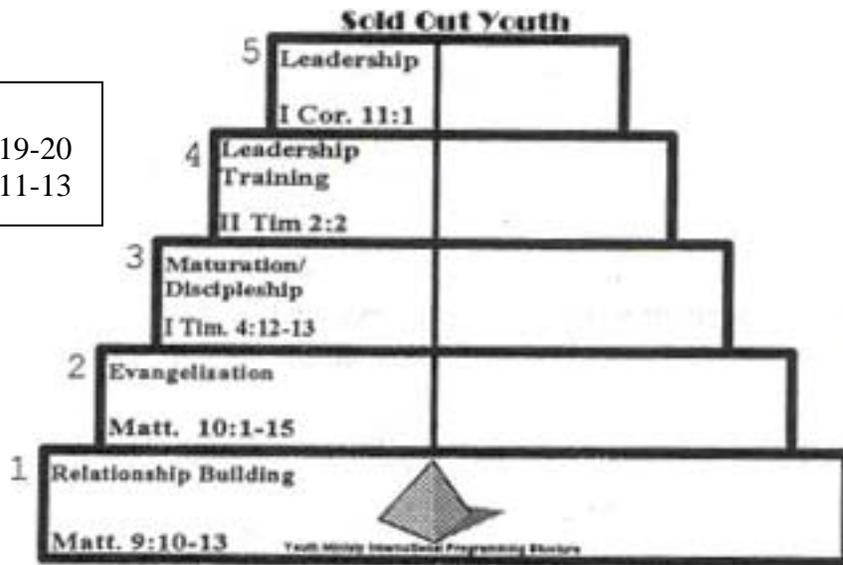
For clarity in teaching, YMI formed a diagram to summarize the aimed structure. See the following diagrams.<sup>62</sup>

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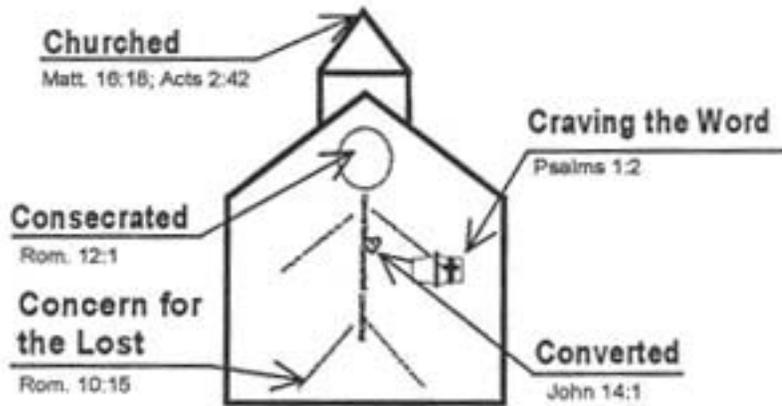
<sup>61</sup> Ibid.

<sup>62</sup> Ibid., 9

Our Goal:  
 Matthew 28:19-20  
 Ephesians 4:11-13



Philosophical Diagram



1. **Converted** – The foundation for developing a mature Christian youth is a personal relationship with Jesus Christ. The student recognizes that Christ died for his sins according to Scripture, was buried, and rose again on the third day so he could experience eternal life. This experience begins when a commitment is made to Jesus Christ by asking him into their hearts.

2. ***Churched*** – After a young person accepts Christ, he must meet and spend time with other members of his spiritual family. This is accomplished by leading the convert in becoming a part of a Bible-believing local Church. While in this church, he is instructed in the importance of “never forsaking the assembling” of believers. (Heb. 10:25). It will be necessary for him to be at church services and youth department functions. A loyalty to the body of believers and instruction to the ordinances of the church, baptism and communion by immersion are established.
3. ***Craving the Word*** – David said, ‘where withal shall a young man cleanse his way? By taking need thereto according to Thy Word . . . Thy Word have I hid in my heart that I might not sin against Thee.’ (Ps. 119:9-11). It is our desire that young people crave the Word of God that they starve for its message. “Blessed are they which hunger and thirst after righteousness, for they shall be filled,” (Matt. 5:6). Young people satisfy this craving by daily reading, studying, memorizing and applying God’s Word.
4. ***Compassion for the Lost*** – As Christ looked over Jerusalem, He wept with compassion. Compassion is an attitude, followed by an action toward one’s inner need. One who is a mature Christian is one who is able to see a world in need of a Savior and respond sacrificially. Those who have a compassion for the lost pray, weep and tell others about Jesus Christ. It is an active recognition that their school campus is a mission field for lost friends. They can reach their nations.

5. **Consecration** – When a young person accepts Christ as Savior, then studies and lives the Word of God and has a desire to tell others about Christ, he is able to set himself apart for his Lord’s service. This simply means that the maturing Christian is desirous of God to work and grace in his life necessary to God’s good pleasure. This involves a commitment to Jesus Christ in Church and Christian service, character development and personal habits.<sup>63</sup>

## YMI CURRICULUM

The key distinctive of YMI curricular is that the trainers will go to the local communities and train the nationals with hands-on, which they call shoulder-to-shoulder. Their approach to accomplish the shoulder-to-shoulder stands on three-fold as follows:

1. **Seminars:** These short-term, non-accredited courses will provide “continued education in youth ministry and generate excitement and knowledge for the national youth leaders. These seminars will also allow up-and-coming national youth specialists the opportunity to train others, build their communications skills, and establish the validity of local church based youth ministry.”<sup>64</sup>
2. **Modulars:** YMI’s intentions are to connect with locally established religious institutions to provide on field site accredited courses especially for youth

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<sup>63</sup> Ibid., 8

<sup>64</sup> Ibid., 20

leaders. They say, “By connecting with established national academic institutions, YMI will be able to send youth professors on site that will provide accredited courses.”<sup>65</sup>

3. ***Accredited BA program.*** YMI has already made few connections with some national colleges in some countries. For example, “In East Africa, YMI’s plan is to work in conjunction with the Scott Theological College, at Machakos-Kenya, BA program,”<sup>66</sup> where they will initially send professors to train the nationals. Some other colleges in Eastern Africa are Ukamba Bible College, and at-home institutions like Liberty University, Lexington Bible College and Talbot Seminary desire to involve themselves in YMI’s training ministry.

In the curriculum, YMI indicates they will include such courses as Basic Youth Philosophy, Organization and Administration, Curriculum Development, Programming Strategies, Leadership Development, and Youth Culture.

YMI as a Christian organization is at the cutting-edge. The twenty-first century youth have a new culture from the previous ones. The Church of Christ in the world is therefore, searching for new avenues to reach the post-modern youth of today in order to prepare and equip them for church leadership tomorrow. It is the youth leadership that is the key to effective youth ministry in the church. Capable and visionary skillful leaders will create a climate of learning with excitement. This is what YMI is expressing itself to be for the existing church. The intentions of YMI are to equip youth leaders of the world in their homeland’s local churches so that they will be effective in their calling. It is

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<sup>65</sup> Ibid., 21

<sup>66</sup> Ibid., 21

imperative to discern youth leaders who are willing to risk, to inspire, to support and to lead the church youth. They (YMI) believe the equipped youth leaders will in turn equip the youths who will reach and win their peers to Christ. YMI knows that the local church is a nurturing, equipping ground.

In programming philosophy, YMI claims to develop programs that are indigenous for youth ministry which are real products of the local culture. In order to accomplish this effectively, YMI believes it to be a challenge that it is willing to take the risk for the sake of reaching the unreached youth of the world with the Gospel of God's saving grace.

## CHAPTER THREE

### GOSPEL CONTEXTUALIZATION

While there is no single or broadly accepted definition of the term “Contextualization”, we shall, for our own purposes, take Dean Gilliland’s explanation of the term. He states “Contextualization means that the Word must dwell among all families of human kind today as truly as Jesus lived among his own kin. The gospel is Good News when it provides answers for a particular people living in a particular place at a particular time. This means the Worldview of that people provides a framework for communication. The questions and needs of that people are a guide to the emphasis of the message and the cultural gifts of that people become the medium of expression”<sup>67</sup>. Based on the above understanding of the concept, we shall examine some four dimensions of Gospel contextualization in effective youth ministry.

First we shall briefly examine the need for cross-cultural understanding for effective Christian ministry, followed by the biblical, the anthropological and the communicational dimensions.

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<sup>67</sup> Dean Gilliland, *Contextualization: Evangelical Dictionary of World Missions* (Grand Rapids: Baker Book House, 2000), 225.

## CROSS-CULTURAL UNDERSTANDING OF EFFECTIVE MINISTRY

Every ethnic people of the world have a culture. Cultures are manmade ways of responding to their own environments in search of meaning. A culture of a people can be a channel to an effective ministry or can be a strong hindrance. Missionaries, (be they long or short -timers) have to recognize this as a significant phenomena.

All people of the world live in different cultures. Paul Hiebert defines culture as “more or less integrated systems of ideas, feelings and values and their associated patterns of behavior and products shared by a group of people who organize and regulate what they think, feel and do.”<sup>68</sup> Alyward Shorter echoes the same when he speaks of cultures as “the learned aspects of human behavior.”<sup>69</sup>

Cross cultural missionaries therefore have to consciously know that they are going into foreign and different cultures from their own. They must consequently be willing to humble themselves as Christ their Master did and find usable bridges instead of seeking to destroy. "Let this mind be in you which was in Christ Jesus. Who being in the very nature of God did not consider equality with God something to be grasped, but made himself nothing taking the form of a servant, being made in human likeness. And being found in appearance as a man, He humbled Himself" (Philippians 2:5-8, NIV).

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<sup>68</sup> Paul G. Heibert, *Anthropological Insights for Missionaries* (Grand Rapids: Baker Book House, 1985), 30

<sup>69</sup> Alyward Shorter, *African Culture Overview. Social-Cultural Anthropology* (Nairobi, Kenya:Rawling Publication,1998), 11

Here we find the model for acceptable qualities of a cross-cultural missionary. Those who go out of their culture to another must follow the humble model of Jesus Christ. Jesus demonstrated his humility in the area of language in order to teach us this principle. Our Savior, being God would have spoken other heavenly languages and made the people to understand, but instead He learned the language of the people He came to save. The culture of a people is wrapped in their language! Jesus spoke in Hebrew and Aramaic-the common languages of first century Jews. Other aspects of learned human behavior which cross-cultural missionaries need to learn include conversation habits, for example, in one culture, when conversing, there's a reasonable gap/distance between talking persons. Some stand close and can touch each other while in some other cultures they do not look at each other in the eye when talking. In others it is regarded disrespectful for a younger person to greet an older person while in another greetings are initiated by the younger person.

All these indicate different cultural values. Thus, every cross-cultural missionary should make efforts to learn and study the native language and culture so as to communicate effectively. These will lead the missionary to understand the people's social values which are learned unconsciously. He/She should learn the rules of grammar and syntax. This is what Christ did. He took the very nature of a servant in obedience to the human world. There should be conscious obedience in learning the values in cross-cultural communication.

Cross-cultural missionaries today need to take culture seriously in order to be effective communicators of the Gospel. The twenty –first century missionaries have

many advantages from those of the previous centuries. Technology is readily available to help them learn languages, learn social-cultural behaviors, and learn cultural beliefs and social-values: ways and means to learn these are handy and can be learned before they enter a new culture. Failure to learn other cultures leaves no excuse for any youth leader or a cross-cultural Gospel communicator in today's world. We must learn the language of the 21<sup>st</sup> century people to be effective communicators. Contextualization is an essential language tool. This is why contextualization for effective cross-cultural youth ministry is critical.

### BIBLICAL BASIS FOR CONTEXTUALIZATION

Since contextualization refers to “understanding, expression, and application of biblical truth within the framework of a given culture it seeks to communicate truth in language and forms which a hearer in another culture can appreciate.”<sup>70</sup> God is the ultimate creator of language and its forms for man's sake.

God created man in his own image and communicated with him. God crossed into human nature and culture. In the Old Testament, God communicated to humans in diverse ways. For example, to Adam, in person; to a Abraham, through Angel-like people; to Moses, through a burning bush, through thunder, through cloud, and through voice; to the Jews through lamb's blood, through water; to the prophets, through quiet still voice; and to the judges, through the priests. In the New Testament, God

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<sup>70</sup> ETA, *World missions Today: What You Should Know about Global Ministries* (Wheaton: Bridge Street,2001), 87.

communicates to humans through his son Jesus Christ, by the Holy Scriptures, through the Holy Spirit, through the church, the living body of Christ. God uses means that humans can identify with, in the process of understanding His revelation. The Bible is full of cross-cultural communicators and examples of contextualized cultural illustrations. It is for this reason Paul Hiebert, a reknown missiologist says, “First the Gospel must be distinguished from all human cultures. It is divine revelation, not human speculation. Since it belongs to no one culture, it can be adequately expressed in all of them.”<sup>71</sup> Therefore, missionaries need to agree with the truth of God’s Word as ETA emphasizes, “First the bible must be taken as the final and definitive authority for Christian beliefs and practices. Everyone therefore, must begin at the same place.”<sup>72</sup>

Briefly, let us look at how the Gospel is filled with several contextualized cultural principles and illustrations:

1. Jesus Christ: The Ideal Cross-Cultural Communicator

- a. “He came to that which was His own but His own did not received Him (John 1:11).” Jesus left His heavenly comfort, came to live with the Jews, He knew their language and culture. He communicated clearly and they were amazed, Luke 4:22. Even though the listeners did not receive Him, they had no excuse, He was an effective missionary. He used parables and integrated what the people already knew to explain the great truths of the kingdom.

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<sup>71</sup> Hiebert, 53.

<sup>72</sup> Ibid,191.

- b. “My teaching is not my own. It comes from Him who sent me (John 7:16).” “I am the bread that came down from heaven (John 6:41).” He knew points of entry to get their attention so that He could teach them new truths.
- c. “For I came from God and now I am here. I have not come on my own, but He sent me...I am from above. You are of this world; I am not of this world” (John 8:42, 23). Jesus was sent to the cross-cultural human world by God.
- d. “I am with you for only a short time and then I go to the one who sent me” (John 7:33”. Christ was on earth for a short time and ascended to heaven. He went back to God. Thus short-term missions are biblical! Christ used language that the people knew. For example, He knew the importance of water in the lives of people. He used water to explain His message, “if any man thirsts, let come unto me and drink” (John 7:37). He knew how to get their attention so that He could tell them the Good News.
- e. “It is also written in your law that the testimony of two men is true” (John 8:17). Jesus knew their social practices and used them, to communicate and teach the people the gospel.
- f. “He that without sin among you let Him first cast a stone at her.” The practice of the Jews was to stone anyone caught in adultery. They tested Jesus with their law and they could not ‘get’ him. He knew their law and used it rightfully.
- g. “My sheep hear my voice and I know them and they follow me” (John 10:27).

Jesus knew the Jewish practices of sheep watching. The sheep followed the shepherd but we know that Jesus is God’s perfect example in all things for humans to follow.

We can go on and on. (Col. 1:19). The Bible is full of examples of men and women who followed the example of Christ in communicating cross-culturally. Let us look at some Old Testament cross-cultural communicators. We begin with Abraham:

## 2. Old Testament Cross-Cultural Communicators

- (i) Abraham: When God chose to use Abraham He called Him out of His people, his land(country), his comfort zones, his language, and from the security of his home. “Now the Lord has said to Abram, get thee out thy country and thy people and from thy father’s house unto a land that I will show you. And I will make of thee of thy great nation and I will bless and make thee a blessing. So Abram departed as the Lord had commanded him” Genesis 12:12 (KJV). In total obedience Abram got out of his comfort zone and followed the Lords command. This should be a challenge to today’s missionaries as it has been to many in the past generations.
- (ii) Moses: God led Moses` life from womb to tomb. Moses knew he had been chosen by God. His life was not easy, yet God’s hand was with him. Moses life was spent in different cross-cultural contexts.
  - a. In his early years he was raised up in a Jewish home by his mother. But soon after he was weaned, he was raised in a total Egyptian home at Pharaoh’s palace: “And the child grew, and she brought him unto Pharaoh’s daughter and he became her son. She called his name

Moses: and she said, “Because I drew him out of the water. ‘And it came to pass in those days when Moses was grown, that he went unto his brethren and looked on their burdens” (Ex.2:8-11). Moses knew how to cross the culture and look unto peoples` needs. The writer of Hebrews says Moses, “Choosing to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season” (Hebrews 11:24). The missionary’s ideal model is a life of choosing to identify with those God calls you to serve even in difficult situations.

- b. During Moses` mid -age years he went to Midian to hide for his life. But God’s hand still led him to a new culture, new people, new climate and new family. “And Moses was content to dwell with the man (a priest of Median). He gave Zipporah his daughter, to Moses. And she bore him a son and he called his name Gresham for he said, “I have been a stranger in a strange land” (Exodus 2:22).

This is the real mission field just like yours and mine. Can we identify with Moses? Your path in the 21<sup>st</sup> century may be easier as compared to pioneer 19<sup>th</sup> century missionaries! Today we go to the foreign fields and find a hotel to spend our first few days as we map out our bearings. Moses had none! As mentioned earlier, today we can learn a few words of the new people we are going to serve in the mission field before we get out of our homes, our comfort zones. Neither Moses, nor pioneer missionaries had those privileges. It is amazing how Moses was willing to do anything for his survival. He became a shepherd. From palace comfort zone to pastureland! He took care of his in-law’s flock and encountered opposition from Midian shepherds. How should we react to

opposition in the mission field? When there is drought, storms, hunger, thirst, loneliness, the culture shocks: the different foods and diseases? All these are part of the package for cross-cultural Christian ministry. But let us remember He who has called us is faithful to accomplish in and through us His good work. But we must be in total obedience and willing to go anywhere He leads us.

- c During Moses`'s later years, while he watched the flock for his survival, God saw his faithfulness. He called him for mission leadership. "Now Moses kept the flock of Jethro his father-in-law, the priest of Midian. He led the flock to the back side of the mountain of God. The angel of the Lord appeared unto him in a flame of the fire out in the midst of a bush. He looked and behold, the bush burned with fires, and the bush was not consumed. And when the Lord saw that he turned aside to see, God called him unto Him out of the midst of the bush, 'Moses, Moses?'" And he said, 'Here I am'" (Exodus 3:1-4). In verse ten of the same chapter, God told Moses "I am sending you to Pharaoh to bring my people, the Israelites out of Egypt."

At this time Moses life had gone through so much that, he did not want to change from what was now his comfort zone! But God's call burns in us so that we do not want to do anything else. Moses obeyed God after voicing a series of reasons for his reluctance. Moses had no planes to fly to Egypt: he had no car to drive his family around. He had donkeys (Exodus 4:20). Moses worked with a national named Aaron who knew the problems and language of the people. We need to learn even when we

know the language that the nationals are important in working with us. The nationals are there to provide the “emic” (insiders) perspective as we said earlier.

- (iii) Jonah: another Old Testament cross cultural missionary. He did not find it easy to leave his home, comfort zone. He tried to get to a hiding place like Moses did, but God did not let him. He struggled with the call at home, on the way and at the field. We have missionaries like Jonah. Mostly if they get to the foreign culture, they encounter criticism, opposition, and they may not survive long. The nationals can tell stories of some missionaries like Jonah who complain when nationals are blessed in the churches. Like Jonah, they are not happy when God’s favor is showered upon the nationals!

### 3. New Testament Cross-Cultural Communicators

The New Testament has missionaries who serve as our models in Gospel contextualization. Among these role models are men like Apostle Paul, Timothy and Titus:

- (i) Paul. His calling was very unique. He was highly placed in religious leadership. When God called him, he changed his ministry zeal. Paul ministered at the time of Roman Empire. He had cross-cultural ministries in Asia Minor, Macedonia, Italy, and all the area of Northern Mediterranean sea. He understood the importance of peoples` cultures and he respected them in order to win some to Christ. Paul used the people’s language and cultural expressions as he addressed individuals, families, converts, churches, wives, husbands, parents, children, and

servants, in order to bring the Gospel message home. He used what they knew to introduce the Gospel. For example, when he went to Athens he observed their devotion in religion and he gave a testimony, “for as I passed by, and beheld your devotion, I found an altar with inscription, ‘TO AN UNKNOWN GOD’. Now what you worship as something an unknown, I am going to proclaim to you.” (Acts 17; 23) .He used his observations and wisely contextualized the Gospel through his observations. Paul shared the Gospel with all: in palaces, the business world, in the streets, and even in prisons. He used a saturated evangelism approach. He went where people were and he wrote to those he could not reach personally though he wanted to.

This challenges us to know that cross-cultural ministry needs wisdom, personal devotion and literature. Therefore, all believers can fit into one place or another in witnessing to others. Everywhere Paul planted a church, he chose faithful nationals to continue the ministry. He kept the mission going. How are most contemporary missionaries doing? Building mission stations and ask the nationals to come there, get the Gospel and sent it to the people. Station building can be a method but twenty-first century church should explore other models.

While God leads each missionary differently we need to learn the methods God has put in Scriptures for us to follow. There are other many giants of cross-cultural ministry examples we can draw from the bible. But these are to rekindle our desire to serve God out of our home/comfort zones, as others have done. All these devoted their energies for the service of God and humans. They did it to the best of their abilities.

After all we have said, we should remember the youth culture is a complete ‘world’ of its own. This is true in every society. Young people have many things they do that may not necessarily fit into the societal culture of the adults. Having discussed the biblical basis for contextualization in ministry, we now turn our attention to some insights from the social sciences and particularly cultural anthropology.

#### ANTHROPOLOGICAL BASIS FOR CONTEXTUALIZATION

There are many non-western societies that have little or no written customs of their people. These ethnic groups of people have customs and social practices that have been passed down from one generation to the next. Most of the values and virtues are passed from parents to children. It should be noted that in the era of ‘global village’ many societies have values that have been influenced through global interactions with the peoples of the world. However this does not mean their indigenous, meanings and importance has been lost. As mentioned earlier, people’s cultures are made up of all the elements of their beliefs, customs, developments and ideas about their origins that make a people unique. The myths and the proverbs, sayings, riddles, and the native songs all shed light on their thought patterns.

Gospel communicators can use these to contextualize the message. In the latter part of this chapter, we shall give examples of how to use proverbs and sayings in gospel contextualization. Most of the development in the western church, in understanding of mission theory has resulted to the interaction between missions and anthropology. Paul Hiebert surveys this development as follows:

Since the Second World War, there has been a growing interaction between missions and anthropology. This has been on a much broader scale than just the interest in linguistics that characterize the period between the world wars. Some church related colleges, such as Wheaton, had already

introduced anthropology courses into their curricula early. Journals like the *Anthropological Quarterly (Catholic)* and *International Review of Missions* (mainly Protestant) had carried a few articles on broader topics of anthropology and missions. But the real impetus in bringing anthropological awareness came largely through the work of Eugene Nida and the members of the American Bible Society translations team.<sup>73</sup>

Nida drew from his work in cross-cultural translations but broadened his interest to cover the whole range of social cultural anthropology. For a number of years he lectured widely in the United States. In the process, he wrote *Customs and Cultures*, (1954), and *Message and Missions* (1960), two pioneering works that have contributed a great deal to the current interest in mission anthropology.

A second major impetus came through *Practical Anthropology*, a journal edited by members of the translation team. This served as anthropological studies of the mission process. At present there is much creative thinking being done in this discipline as well as that of missiology. The Fuller School of World Mission (Pasadena, CA-USA) has been on the cutting edge in these reflections. Since there is no doubt that the western church has pioneered in anthropological and missiological theory, the emerging third world churches must join the western Christian Community in the planting of Christ's church in the world. Knowing that for the global church to grow into maturity in Christ, the participation of all members of the body is necessary. This is exactly what YMI is out to do, training the international body of Christ to reach the young people for Christ. This is only possible when the western church and non-western church learn to listen actively to each other. Anthropological insights play a key role towards effective cross-cultural communication.

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<sup>73</sup> Hiebert,35.

## COMMUNICATIONAL BASIS FOR CONTEXTUALIZATION

We live in a world of communication. However, to be effective cross-cultural Gospel communicators, there are social cultural dynamics the missionary needs to underscore. We will point out a few of these in which a cross-cultural gospel communicator has to be sensitive.

1. In some third world cultures a foreigner does not walk in an area and speak to the children or the women without first getting an approval /okay from the community elders or leaders. In such cases, the men are decision makers and when they permit a foreigner to interact with their people, they show readiness for change. In some cultures, mass conversions are easy. For example, in 2000 the writer went with a group of students and church leaders to some unreached groups in East Africa. Two members of our team visited and made the necessary negotiations with the elders of these people during our preparatory months before the group went out. The people were given our schedules and agreed where we would be each day. The elders and masses of villagers would be waiting for us every time we went into the agreed community. Some times as they farmed they would stop their work to listen to the gospel because they were told we would be there to talk to them. Other times at the market centers or at homes members of extended families and neighbors would gather to listen.

The writer thought that evangelism was fun and easy until we went to homes where the people had not received the news of our coming. If the men of the home were out, children would be locked in the houses and the women would stand at the doors

scared to find out what we wanted. Not only did we get a cold response and no decisions, but they would openly tell us to go away. Sometimes they would tell us to return when the men were at home. We asked why? Then men told us women and children alone do not count until there is a man with them. Some told us that they could not make the decision for Christ before husbands Okayed them to do so! Therefore when we go to new cultures we have to be sensitive to the culturally acceptable norms in the society before we apply our own cultural ways.

2. In some other cultures you do not jump into telling the people you meet what you want directly, not even telling them your name. In such cultures people take time to warm up to strangers and you must talk about family matters in general. For example, upon meeting each other, people would find out about each others` clans, farms, weather, health, before you introduce your reason for being there. Sometimes you may miss the opportunity to present your ministry due to being too quick in asking “what can I do for you?” or by introducing your name first as if your name was the good news! No matter how good we may be in communicating in our home culture: we have to shift gears when we cross to other cultures.
3. In other cultures, people do not look into each others eyes when talking. Intercultural consultant Duane Elmer observes that, “eye contact which communicates openness and equality in most western cultures communicates arrogance and even insolence in other cultures especially if a young person looks an older person in the eye.”<sup>74</sup> This may apply especially

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<sup>74</sup> Duane Elmer, *Cross-Cultural Connections: Stepping out and fitting in Around the World* (Downers Grove: Intervarsity Press, 2002), 88.

to children, youth and women when talking to men or leaders. To look straight at someone's eyes is thought of as rude, impolite or discourteous. It is considered polite for a young person to look toward the floor or somewhere else while talking to adults. This cultural manner is highly misunderstood especially by westerners whose culture is to look eye to eye for honesty, attentiveness and respect. Missionaries from either culture should not judge the other as wrong. Hence, different cultural communication practices should be viewed not as wrong or better, but are just different.

These are but a few examples of social dynamics in cross-cultural contextualization for effective communication. In entering into another culture, Harvie says, "Re-encode the original message within the hearers frame of reference. And should be done in such a way that both communication and response are dynamically equivalent to those of the original situation."<sup>75</sup> The Bible records a good analogy of the "unknown God" in Paul's contextualized communication (Acts 17) as a Greek religious cultural form to communicate the Gospel. The apostle John chose "logos", a theistic conceptual analogy to communicate the Christ of the gospel to the Greek receptor culture (John 1:1). To the Hebrew, John chose the analogy of "sacrificial lamb", a cultural analogy with which the Jews were familiar (John 1:29).

Thus, in the 21<sup>st</sup> century, cross-cultural missionaries should seek to interpret the gospel message using familiar cultural analogies capable of communicating the gospel clearly to the societies where they go. In most tribal societies, such as those in African

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<sup>75</sup> Harvie Conn, *Eternal Word and Changing Worlds: Theology, Anthropology and Mission in Trialogue* (Grand Rapids: Zondervan Publishing House, 1984), 229.

nations, we can use their proverbs, sayings, riddles and myths, in our efforts to contextualize the gospel.

### CONTEXTUALIZATION USING TRIBAL ANALOGIES

Most natives of East Africa have a high socio-cultural belief in marriage: “To remain unmarried is suicidal to the individual and the nation, so there is no able-bodied spinster or bachelor. The wife is extremely valuable and young men will make almost any sacrifice to find a wife.”<sup>76</sup> Mbiti calls a female spouse “the link between life and death because she is of great importance. Traditionally, the natives believe that if a male person dies without a child survivor to continue life then his soul was denied immortality. It is not until recent years that many African communities have started to limit the number of children. For Africans children are the glory of marriage and many parents do their best to have as many as possible.”<sup>77</sup> It is said that “a proverb is worth a thousand words” so we shall give only a few examples: We shall state the proverb literally, and provide its meaning within the cultural context and give the Biblical parallel.

1. Kamba Proverb: “Muithi wa indo ekala nthi ndelea usemba”; or “Muithi wa indo ndekelaa nthi ateu semba semba”.

English Literal Translation: “The cow herdsman cannot sit down without also having to run.”

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<sup>76</sup> J.S. Mbiti, *Akamba Stories* (Oxford, England: Clarendon University Press, 1966), 5. Though written almost four decades ago, yet the Akamba of 21<sup>st</sup> Century would consider it a valid statement.

<sup>77</sup> Ibid.,6.

Cultural context: If a herdsman sits down under a shade for a moment to rest, he definitely has to run to catch up with the heard after that. Meaning: It is a warning that, don't let things get out of control: do not get behind in your work. Keep up with the deadline of each day's work and you will not have sleepless nights at the end.

Biblical Parallel: (Prov. 6:10-11-KJV)

Yet a little sleep, a little a little folding of the hands of sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man (See also, Luke 12: 48; Ecc. 9:10). Work when it is time because the day or time of rest will come. Western missionaries in African contexts encourage national Christians to be active in the ministry since in their culture they believe if the duty or work is yours to do, you better do it rather than putting it aside because you will still have to do it.

2. Kamba Poverb: “Kyaa kimwe kiyuaa ndaa”

Literal: “One finger cannot kill a louse”

Cultural Context: You cannot crush a louse with one finger but it takes at least two to squeeze a louse and squash it dead. It also takes two fingers to pick it up.

Meaning: Lend a hand when there is need. Be a team worker, be a partner not individualistic at work. None of us can get the whole job done alone. ‘We need each other’, is the principle underscored in this traditional tribal proverb.

Bible Parallel: (Ecc. 4:9-10)

“Two are better than one, because they have a good return for their work. If one falls his friend can help him up.” The missionaries and the national Christians should work together for the kingdom. After all we are members of God’s eternal family.

3. Akamba Proverb: “Nyamu yi kutu imanyikaa ni mwene.”

English Literal translation/equivalence: “What is inside the ear is only known by the ear’s owner” or “It is the shoe wearer who knows where it pinches”.

Cultural context: The intensity of the pain of any need is felt by the person with the need. You have to go through a problem to understand its intensity.

Meaning: when you go to people’s culture let them tell you their real need priorities. They know where the need is greatest. Cross-cultural communication is entering the receptors frame of reference.

Biblical parallel: (1 Cor. 2:1-2)

“I brethren, when I came to you I came not with excellence of speech or wisdom declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and Him crucified.” When missionaries go to other people’s culture, they do not have to go as “all knowing”. They should create a rapport and find entry into the new culture. In the mission field, God uses both nationals and foreign missionaries. Working together is a testimony that will draw non believers into the church. The principle is “working together.”

Illustration: Once there was a missionary who went to an African country. He did not know the simple saying, “it is the shoe wearer who knows where it pinches”. He found there a small Christian community which was very poor. They could not afford to build a church. However for several years they were collecting money little by little aiming to put up a church building some day. He thought he knew it all! He told them if they appoint him a church treasurer and the building committee chairman then he would build the church for them. They did not want to trust money with this new foreigner who had not earned their trust. They had never seen him help or attend their local church or school events for fundraising to support a needy child or church member. It took long for the church committee to decide what to do.

After a lengthy discussion, the elders agreed to make him treasurer and also told him to be the vice –chairman of the building committee. In the following weeks trouble started. He did not agree to their proposal concerning the site for the new church building. He wanted to build the church on the hill (where the scenery was great.). But in the culture, it was a taboo, very wrong to build God’s house there. But the missionary did not listen. They sent elders to tell him, but he did not listen. His wife too was told by the other women how wrong it was and how no one born of their women would ever dare to disobey and do what her husband was planning to do. The place they had set aside for their church building is where the community would come for their worship. The missionary did not listen to any advice. He built a strong stone church.

When it was completed he gave it to the nationals. But for decades the church was not used. Let us as foreigners listen to the nationals. They know where it hurts! They know what is suitable and best for the people. Was it not the Gospel

contextualization role model. Apostle Paul who said, “To the Jews I became like a Jew to win the Jews. To those under the law I became like one under the law (though myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God’s law but am under Christ’s law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some.” (1 Cor. 9:20-22)

God in His love and revelation has told us that it takes two to accomplish His will. Look at these few examples from the Scriptures: It is not good for a man to be a lone, “I will make him a help mate.”, “God created man in His own image, in the image of God, He created him: male and female He created them.” (Gen. 1:27). “All power is given unto me in heaven and on earth” . . . go to the world and make disciples”, (Matt. 28: 18)” “. . . How will they hear unless some one is sent. . . woman your son, son your mother” (John 19: 26-27), “overcome evil with good . . .” (Rom. 12:21), “accuse not a servant unto his master . . .” (Rom. 14:4), “we beseech you brethren, to know them with labor among you . . .”, ‘. . . for my thoughts are not your thoughts neither are my ways your ways. . .’ (Isaiah 55:8-9), “God made heaven and earth” (Gen. 1:1) etc. All these and many other verses teach us two sides, our Lord wants us to know there is the side of the sent one and there is a side of the sent to. It takes both to accomplish God’s purposes.

Therefore, the sent out have to respect those he is sent to and know it takes both for God to use any of us. If there were no people for missionaries to preach to, there would be no need for a missionary to be sent. Know the ground on which we

tread, respecting God who sends us by treating each person as God treats them for all are fearfully and wonderfully made (Ps. 139:14) in God's image (Gen. 1:27). It was Gladis Depree who said, "until the day you can greet a man as a man and not be conscious of his face, except for its individual beauty, you are still acting as a judge."<sup>78</sup> Every human being is a legitimate member of the human family. In this regard all humans deserve to be treated with respect and dignity. Their culture is their world in which God respects and missionaries have to respect it by finding out how it works and use the right ways to glorify God who sent them. God chose to send you because you can represent Him rightly. Missionaries therefore have to be good ambassadors (2Cor. 5:20) of our great and awesome God, the King of kings!

#### CONCLUSION

Missionaries are appointed by God to be messengers' of the eternal message (John 15:16). He equips them for the ministry He appoints them to. The human part is to yield to him and empty self for God to fill him/her. God has provided cultural things that can be used as bridges to communicate the new gospel truths using what people know as entry points. It is for these reasons Paul would say to the Corinthians, "I received from the Lord what I also passed on to you"(1 Cor. 11:23), "When I came to you brothers I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you except Jesus Christ and Him crucified. I came to you with weakness, fear and with much trembling. My message and my preaching were not with wise and persuasive words but with a demonstration of the spirit's power, so that you faith might not rest on men's

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<sup>78</sup> Duane Elmer, *Cross Cultural Connections: Stepping Out and Fitting In Around the World* (Downers Grove: InterVarsity Press, 2002), 87.

wisdom but on God's power" (1Cor. 2:1-5). This summarizes what we as missionaries should be and do to any people, of any other culture for effective Gospel communication.

## CHAPTER FOUR

### CONTEMPORARY YOUTH CULTURE

Our purpose has been stated in our introductory chapter, as seeking to “Prepare an effective Christian cross-cultural youth training model. “In chapter two we analyzed YMI training model, bringing out the training model’s strengths for cross-cultural training. Such a model must, as a matter of necessity, submit its philosophy and strategy to the scrutiny of indigenous cultural professionals who alone can supply the emic<sup>79</sup> perspective. As already pointed out, though we have become a global village, yet humans in this village live in different cultural worlds/village terrains. Effective communication within the global village must take seriously the different cultural worlds in which humans live in.

It was out of this need that the study undertook, in our previous chapter, to examine “contextualization”; the primary, theoretical concept in the study of cross-cultural communication. The Christian cross-cultural gospel communicator cannot be effective in reaching others for Christ if he/she ignores their cultural worlds.

Having examined the role of contextualization in cross-cultural gospel communication, we now move on in this chapter to look at contemporary youth culture or as is currently being called the culture of “third millennium teens.”<sup>80</sup> However, before we

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<sup>79</sup> Emic is a cross-cultural concept coined by Kenneth Pike (1975). It refers to the perspectives of the insider within a given cross-cultural context.

<sup>80</sup> McDowell, 17

examine universal beliefs and value systems which characterize today's youth, it is important to give a brief survey of previous studies on youth culture.

### PREVIOUS STUDIES ON YOUTH CULTURE

About ten years ago, experts on youth culture, Josh McDowell and Bob Hostetler did research for their book, *Right from wrong: What You Need to Know to Help Youth Make Right Choices*. Their research pointed out that "majority of churched youth can no longer determine right from wrong."<sup>2</sup> They make reference to exhaustive research done on youth behavior which reveals a statistical horror story on what is happening in America every single day.

- 1,000 unwed teenage girls become mothers
- 1,106 teenage girls get abortions
- 4,219 teenagers contract sexually transmitted diseases
- 500 adolescents begin using drugs
- 1,000 adolescents begin using alcohol
- 135,000 kids bring guns or other weapons to school
- 3,610 are assaulted; 80 are raped
- 2,200 teens drop out of high school
- 6 teens commit suicide.<sup>81</sup>

Such statistics were certainly disturbing. Even though the study was carried out in America, yet the problem it reveals cannot be confined to America.

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<sup>2</sup> McDowell, 17

<sup>81</sup> Ibid., 6.

As already mentioned earlier, the world has become a global village. With the exception of kids taking guns to school, the other problems facing the Kenyan youth are the same though in a lesser magnitude. Experts in adolescent behavior do affirm without hesitation that today's youth are in great danger. The U.S Center for Disease Control Has estimated that thirty-three thousand people a day contracts a sexually transmitted disease.<sup>82</sup>

The need for moral guidance and direction has never been greater. The research revealed that our youth are living on the moral edge closer to disaster than we ever imagined. Les Parrot III in his guide book, *Helping the Struggling Adolescent*, provides a guide to “thirty common problems” which the youth need guidance from parents, counselors and youth workers.

All these showed the crisis the youth of the world were undergoing. There was a world where “promiscuity, dishonesty, irresponsibility and violence are a way of life.”<sup>83</sup> Not to mention the cries, the fears, the confusion, the meaninglessness and hopelessness that seems to characterize their world.

In March 1993, Christian youth leaders got together in a symposium in Dallas, Texas to ask again what constitutes “An effective youth ministry.” It should pain every Bible believing servant of God to know that the horrifying revelations on contemporary youth behavior are from church youth. The research was carried out among, “Youth who are intensely involved in church activity-Sunday school, Worship, Youth groups,

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<sup>82</sup> Mueller, 215.

<sup>83</sup> McDowell, 18

Bible Study-and who overwhelmingly identify their parents as loving and their family experience as positive.”<sup>84</sup>

McDowell in this book continues to explain the youth leaders in their intense involvement in church related programs, the research revealed that the church youth of ten years ago continued to manifest a life void of purpose and meaning. What has gone wrong in church programming? Probably Perry Downs in his book, *Teaching For Spiritual Growth: An Introduction to Christian Education*, pointed out a concern which youth workers need to look at more closely. He said: “The discipline of Christian education has been wandering in recent years, as if in search of a mission. Interest in a variety of issues has caused a rather broad sprawl of topics covered under the rubric ‘Christian education’.” Topics such as specialized age group ministries, Singles Ministry, Dysfunctional Family Ministry, have occupied the minds of many Christian educators. But this diversity in interest has not been without cost. While the breath of concern has increased, the depth and focus of the central issues have been compromised.”<sup>85</sup>

These concerned Christian youth educators agreed that among the compromised central issues was their generation’s loss of a biblically-based value system. It was found that the youth lived in a world void of absolute standards for behavior. It was observed that: “70 percent of today’s generations (both church and non-church youth) claim that absolute truth does not exist, that all truth is relative.”<sup>86</sup> Having given a brief examination of previous studies on youth culture,

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<sup>84</sup> Ibid., 23.

<sup>85</sup> Downs, 7.

<sup>86</sup> McDowell, 14.

we now move on to explore the 21<sup>st</sup> century youth culture. First and foremost we need to underscore that global youth live in different ethnic/cultural worlds.

### DIFFERENT ETHNIC/CULTURAL WORLDS

With today's emphasis on globalization, this thought may come as a surprise to some people. Some may ask why the concern for ethnic/cultural differences in the global village of the twenty first century? Is not such a concern counterproductive and anachronistic? Is not the goal in today's world to emphasize that, which calls for the global oneness?

It is important to underscore a simple though profound truth that humans live in a world characterized by cultural diversity; thus, while all humans live in the same global village their interactions with their different environments lead them to construct worlds which are culturally different. It was Edward Sapir who pointed out that; "people in different cultures do not simply live in the same world with different labels attached, but in different conceptual worlds."<sup>87</sup>

In the previous chapter it was understood how human beings, through their worldviews, construct different cultural worlds. Today's world is saturated with the call to globalization and to be part of the soon coming one world, one government, one religion, one currency, etc. However, God's people should accurately interpret these global conditions as referring to the very end of the age. Between today and the very end of the age, Jesus command to make disciples of all nations-i.e. all ethnics,<sup>88</sup> still stands. Again Jesus stated very clearly that "this gospel of the Kingdom will be preached to the

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<sup>100</sup> Paul, H., Arthur, ed, *Culture and Cross-Cultural Differences: Crucial Dimensions in World Evangelization* (Pasadena: William Carey Liberty, 1976), 45.

<sup>88</sup>Original Greek translation for "nation" is "ethnic" (Matt. 28:19)

whole world as a testimony to all nations (ethnics) and then the end will come”  
(Matt.24:14).

In the book of Revelation, Apostle John talks about the “great multitude that no one could count, from every nation (ethnic), tribe, people, and language, standing before the heavenly throne and in front of the Lamb” (Revelation7:9). Thus, the reference of ethnicity in God’s Word bears witness to the permanence of ethnic diversity. This ethnic/cultural diversity is a reality that cannot be overlooked in gospel communication. For while the emphasis today is on globalization, the Church of Jesus Christ around the world should be careful not to embrace globalization at the expense of ethnicity. It is further reason that any models developed for communicating Biblical truths must take into consideration the ethnic-cultural worlds in which humans live.

However, because of industrial modernization and post-modernism, humans are moving towards universal beliefs and value systems. These universal beliefs and value systems include secular humanistic worldview, religious pluralism, post-modernization, tolerance, hopelessness, etc. Unfortunately, today’s youths are not exempt from these realities. For these reason we must look at some of these universal beliefs and value systems which have invaded our day and are eroding the much needed Christian convictions from our youth.

### SECULAR HUMANISTIC WORLDVIEWS

Western industrial technology has spread like fire to the ends of the world. There is hardly any place in our modern world that has not been touched in one way or other by the western industrial revolution and technology. Modern technology apparently does not spread without its supporting humanistic and secularistic theories and assumptions.

Secularization is understood as “the process by which sectors of society and culture are removed from the domination of religious institution and symbols.”<sup>89</sup> Thus, modern technology carries with it a dominant secularizing force that has the power to depersonalize life and erode religion.

For example, traditionally the African believed that all life experiences were under God’s control. However this is not the case any more. The traditional African values and virtues (like rain and healing) which in the past could only be described as acts of God are gradually being given secular humanistic interpretations. These man-made scientific explanations of reality are creating atheists in Africa, which is phenomena traceable to the arrival of modern technology with its accompanying secular humanistic worldview. To look at reality from a religious perspective is perceived to be both primitive and naïve. In the name of being modern, we have “advanced” to the point where we (especially in the west) have removed “from the imagination things like Satan, hell, guilt and grace. . .and science has replaced religion as the basis of social morality.”<sup>90</sup> Such environment is providing to the teens of our world a universal belief and value system which unfortunately is secularizing their minds and eroding their much needed moral convictions. It is this secular humanistic worldview that creates for the youth a fertile ground for religious pluralism.

#### RELIGIOUS PLURALISM/MORAL TOLERANCE

Studies done on the religious aspirations of today’s youths show that young people today take their spirituality very seriously. Conrad Cherry, director of the Center

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<sup>89</sup> P. Berger, *The Sacred Canopy: Elements of Sociological Theory of Religion* (Garden City: Doubleday & Company Inc., 1967), 107.

<sup>90</sup> I. Leonard, *Sweet Soul Tsunami: Sink or Swim in New Millennium Culture* (Grand Rapids: Zondervan, 1999), 46.

for Study of Religion and American Culture at Indiana University/Purdue University observes that, “We are witnessing a new renewal of religion . . . prayer circles and faith based groups like “True Love Waits” or “fellowship of Christian Athletes” have proliferated in high schools and colleges campuses like so many WWJD bracelets.”<sup>91</sup>No doubt, today young people are very religious; but it needs to be understood that while they may “be open and vocal about their faith-even to the point of wearing Christian witness on T-shirts and WWJD bracelets-but many of them are defining God in their own way.”<sup>92</sup> As many as 80% of teens believe that God created the universe while 84% believe that God is personally involved in people’s lives. However, in spite of these orthodox views, research also reveals that 63% of teens believe that Muslims, Buddhists, Christians, Jews and all other people pray to the same god, even though they use different names for their god.”<sup>93</sup>

Tony Jones research on contemporary youth culture underscores similar concerns by concluding that,” if the 1970’s was the decade of the ‘I am okay, you are okay’ . . . we are entering the era of ‘my God’s okay, your God’s okay.’ You probably already know that students find Christianity claim of exclusively the most difficult to swallow, instead their natural inclination is that all faiths contain elements of truth and any religion is a perfectly good way to express your spirituality.”<sup>94</sup>

From these observations, there is no doubt that today’s church youth have distorted and confused beliefs about God, the truth and the Bible. Their belief about God

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<sup>91</sup> L. Vukich, and S. Vandegriff, *Timeless Youth Ministry: a Handbook for Successfully Reaching Today’s Youth* (Chicago: Moody Press, 2002), 134f.

<sup>92</sup> Josh McDowell, *Beyond Belief to Conviction* (Wheaton: Tyndale House Publishers, 2002), 9.

<sup>93</sup> Ibid., 60

<sup>94</sup>T.Jones, *Postmodern Youth Culture*\_( Grand Rapids: Zondervan Publishing House, 2001), 33.

and truth are not based on the Bible thus a further expansion of the influence of secular humanistic worldview which we have discussed above.

Our teen's definition of God is not based on proper Biblical interpretation of God's Holy Word. And as much it is nothing but a secular-humanistic-man-made definition of God. Thus the new religious search by young people is increasingly secular in nature. It was professor Diana Eck of Harvard University who stated that "religious plurality is a dominant feature of life in the USA,"<sup>95</sup> while the Dean of Chapel at the University of Chicago testifies, "if the chapel I serve were to offer a program on spirituality the room would be full. If the same program were to be entitled religion the room would be empty"<sup>96</sup> In the loss of belief in the "Absolute" then anything is permissible!

Further studies show that today's youth believe that Christianity and the Church offer a truth, but it is not the truth; thus, in the era of religious pluralism, the terms "Church and Christian" have lost taste. Many youth use words like oppressive, irrelevant. Irrational and archaic as adjectives to describe the Church!<sup>97</sup> It was Sweet who observed that "there is even out now a 'Non-Church Goers Guide to the Bible'"<sup>98</sup> This type of guide is for those who don't want their study of the Bible to be tainted by any Church or denominational traditions. Thus, today's teens believe in the god they want, and in the way they want. They want a God who fits with their own definition. Such beliefs are sweeping across the world and evangelical Christians must respond to the challenge.

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<sup>95</sup> Sweet, 46.

<sup>96</sup> Ibid., 47.

<sup>97</sup> Vukich, 32.

<sup>98</sup> Sweet, 51.

Like all of us globally, youth are living in multi ethnic/cultural worlds, dominated by a secular humanistic worldview that has produced religious plurality as a global dominant feature. These characteristics are part and parcel to the birthing of today's era of postmodernism.

## POSTMODERNISM

Most contemporary researchers, theologians, poets, and philosophers do admit that the term 'post-modernism' is not easy to define. Dr. Leonard Sweet, referred by some not only as modern-day prophet who sees things that most of us do not, but also as a Church leader who understands how to navigate the seas of the Century, has the following to say about postmodernism. In his book *Soul Tsunami: Sink in New Millennium Culture* he writes;

This book is based on the belief that a flood tide of revolution is cutting its swath across Worlds and is gathering prodigious momentum. The term postmodern ("pomo" for short) is used to denote a 40 year transition from an Information Age to a Bronomic Age that will begin no later than 2020. My generation (the Boomers) and our children (Gen-xers and Net-Gens) are the transitional generations for this new world. The Net-Gens (those born after 1981) will be first ones to really live the majority of their time in the new world. We boomers will make it to the river, but we won't cross over. The cross-over to a postmodern world will be made by the generations that follow us.<sup>99</sup>

Leonard Sweet sees our generation as the transitional generation to the postmodern era. A French philosopher, Jean Francois Lyotard in his attempts to define postmodernism says "simplifying to the extreme, I define postmodernism as incredulity toward metanarratives".<sup>100</sup> In other words, postmodernism sets itself as disbelieving all other worldviews. It is a mentality that is critical and suspicious about all views be they

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<sup>99</sup> Sweet, 17.

<sup>100</sup> Vukich, 28.

historical or contemporary. This critical-suspicious mentality of the existing assumptions and beliefs has led to the description of postmodern culture as Post-Christian. Sweet, representing many others of the 'Boomers' generation, testifies that as a young boy growing up in the 1950's peoples minds were "Still naturalized in Christianity. If you breathed air, you knew who a Pharisee was or what it meant to call a city Sodom or Gomorrah."<sup>101</sup> Today, that is no longer so. Christianity is now culturally as well as socially and religiously disestablished.

Further examination of the postmodern culture leads many researchers to conclude that the western world is gradually shifting to paganism stating that, "We are in many ways back in the first century in the midst of a culture that still has yet to hear about who we are and what we believe. The church's largest mission constituencies are the unchurched and the overchurched. Only two countries have more non-believers than the US: India and China, the US is the third largest mission field in the world."<sup>102</sup>

Our youth are born and raised in this postmodern culture. Christian words and concepts which about thirty years ago were known by the general public have to be explained today. A story is told about someone in a cocktail party in South Carolina who asked what the phrase "Born Again" meant. One member of the group responded by saying that 'born again' was something that Jimmy carter started when he was in the White House. A Christian in the crowd tried to explain that born again was started by Jesus Christ, but nobody listened.

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<sup>101</sup> Sweet, 17.

<sup>102</sup> Ibid., 50.

Dawson McAllister reflecting on the same in his book, *Saving the Millennial Generation*, concludes that “The postmodern culture is a major shift in western culture, the type of change that happens every several hundred years or so.”<sup>103</sup> With its accompanying anti-Christian spirit, the postmodern culture is going to devastate global Christian values unless evangelical Christians rethink new ways to attack the enemy. For example, it is estimated that, “70% of the popular mention of Christianity in Great Britain is either negative or derisive...the biggest issue facing the world council of the 30 million YMCA in 1998 was whether or not to keep the “C” in their name; the proclamation of Christ as Redeemer is seen as a sign of western imperialism by many of the 114 countries.”<sup>104</sup>

The Yale Professor Louis Dupres commenting on the role of Christianity in today’s world says; “The west appears to have said its definitive farewell to a Christian culture. Our secular colleagues are happy to recognize the debt our civilization owes to the Christian faith, to the extent that the faith having been absorbed by culture itself has become simply another cultural artifact. Christianity has become a historical factor subservient to a secular culture rather than functioning as the creative power it once was.”<sup>105</sup>

Thus, Leonard Sweet concludes that adult Christians in the USA today are not living in “the World we grew up in, much less our parents grew up in. Church culture is over. The church is dead! In Oregon, April is now Christian Heritage month as

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<sup>103</sup> D.McAllister, *Saving the Millennial Generation*, (Nashville: Nelson, 1999), 16

<sup>104</sup> Sweet, 47.

<sup>105</sup> Ibid., 45.

Christians get a month alongside other religious traditions.<sup>106</sup> This type of postmodern culture, in which our youth grow, leads them to have hardly any trust or respect in organized Christian Institutions. Being skeptical of institutions, postmodernists get that spiritual help from videos, books, radio, newsletters and a host of do-it-yourself-sources.

It is no surprise that today's youth look at traditional church as dead and hypocritical. Many times adolescents look at adults as practicing double standards when they drink alcohol while they tell kids not to smoke marijuana. Postmodernism's secular influence is leading us, especially our youth, to embrace individual rights and freedoms to their extreme limit. No wonder Lee Vukich views it as "that irreverent quest for spirituality which is permeating the thought processes of young people. There is definitely a move away from societal assumptions and more into a subjective and ambiguous way of thinking"<sup>107</sup>

All these characteristics dominate today's contemporary youth culture. Coupled with the dot.com challenge that reinforces that internet-media-music driven culture which leads most youth to adopt lifestyles filled with hopelessness and meaninglessness. If ever there was a time the Church of Jesus Christ needed pastors to shepherd and guide the adolescent flock, it is now. Failure to re-educate our youth in the foundations of Christian faith through proper Biblical guidance, supported by concrete role models of Christ likeness, may cause us to lose the very young people whom we are counting on to lead the Church into the next generation. Having taken time to understand contemporary youth culture, we now move to our final chapter and examine and make

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<sup>106</sup> Ibid., 51.

<sup>107</sup> Vukich, 31.

recommendations on what we believe to be the indispensable components of an effective youth training model.

## CHAPTER FIVE

### AN EFFECTIVE CHRISTIAN YOUTH TRAINING MODEL

The primary objective for this thesis was stated in the introduction chapter as “the how” a youth training model should be structured in order to be an effective vehicle in reaching the world’s youth for Christ. This thesis has undertaken Youth Ministry International (YMI), as the case study. Thus in chapter two, an analysis of YMI, their strengths and weaknesses as they project themselves, was given. The importance of critical contextualization in any cross-cultural communication was stated. The Gospel of Jesus Christ should be communicated within the people’s ethnic culture. Not forgetting the recipients of the message, it was pointed out in the previous chapter, how the youth being targeting perceive the world they live in and what are some of the problems they face. References were made to the inherent cultural conditioning of any training model prepared in the mono cultural context. Needless to say, the training model is no exception.

In order for YMI training model to transcend the western-cultural conditioning out of which it has grown, it must be allowed to interact with non-western input. Such interaction is extremely necessary as YMI seeks to develop an effective cross-cultural youth training model. So in this final chapter, the question, what constitutes an effective or an ideal Christian cross-cultural youth training model must be addressed. This chapter will examine first the content of an effective cross-cultural youth training model: and secondly the essential qualities of a Christian youth trainer.

## THE CONTENT OF AN EFFECTIVE YOUTH TRAINING MODEL

An effective youth training model should constitute, in its core content, non-negotiable essentials. These include the Biblical revelation as absolute, a holistic approach to ministry, a cultural relevance and a local church expression. These four essentials do not exhaust the content of effective youth training model, but do point out what a youth training model could contain to be effective today.

### **1. Biblical Revelation as Absolute**

The Bible clearly gives answers to man's ultimate questions of life. These questions include, 'Where did I come from? Where am I going? How do I get there? What is Life? What happens after death?' The Bible provides to humans answers to all these questions. For example, it tells us that God created man in His image, "The Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being." (Gen. 2:7). Thus, man has a definite origin, and for him to function as he was meant to, he has to get his knowledge on how to function from the only manual, the Bible. The Bible is a record of God's revelation of His will for all humans. It is the only source of correct answers to man's ultimate questions. It is God's moral textbook to guide humans of all times and of all places.

As I write now, Rebecca Chase is reporting through American Broadcasting Corporation TV News that medical scientists are discussing on why they feel that religion should be taught to all their medical students so that they will be treating the whole person. "The Christians tend to heal faster, calmer and graceful after operations. They face cancer more positively even in pain."<sup>108</sup> Medical doctors witness how Christians accept by faith, things which make a positive impact in the human body in healing or in

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<sup>108</sup> Peter Jennings' announcements on ABC, February 24th 1998

dying, because they have hope. The Bible teaches that, man without the God of the Bible is void of whom he was made to be. The Bible describes the human as God's special creation. "Then God said, "let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground. So God created man in His own image, in the image of God He created him; male and female He created them." (Gen. 1:26-27).

This is what the world of medical scientists is coming back to, that man needs to know God as his Creator. Therefore, an ideal youth training model must have the Bible not only as God's absolute revelation of His will for humans, but as a non-negotiable essential. As an essential absolute in its content it will reach the youth at the level of their deepest need. If the doctors who treat the physical see the importance of the spiritual for effective healing, how much more should we as Christians in dealing with human need.

The Bible also tells man that Jesus is ". . . the Way, the Truth and the Life" (John 14:6). An effective youth training model must teach youth early in their life the right way, and the truth of life that is only found in Jesus Christ. This is what Thomas Kempis states so well that "without the way, there is no going; without the truth, there is no knowing; without the life, there is no living."<sup>109</sup>

Another Biblical absolute is Jesus' response to the question of human destiny. The Bible teaches that Christ is the light of the world and will lead His own until He will come to take them home. Jesus promised. "Let not your heart be troubled, trust in God,

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<sup>109</sup> Thomas a Kempis, <http://en.thinkexist.com/quotation>

trust also in me. In my fathers houses are many mansions; If it were not so, I would have told you. I am going to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me, that where I am you may be also,” (John 14:1-3). In this passage Jesus promises to eternally connect man with the Creator, his eternal source.

At the core of many young people is troubled hearts. The Bible, which gives lasting hope to troubled hearts, must be taken as essential for any effective youth training model hence it speaks not only with assurance but authoritatively. Young people need to be taught the Gospel of hope, which is found only in the Bible.

Besides, the Bible tells man because of sin, he is fallen short of the glory of the Creator (Rom. 3:23). Duane Elmer explains what man thinks of himself, when he explains the question, “Are you normal?” in his book, *Cross-Cultural Connections*, when he says:

Many people are not sure how to respond to youth problems, so they try to avoid a direct answer. Deep down, most of us believe that we are normal, and in most cases this is quite acceptable — it is fine to believe you are normal. However there are some who are dangerously abnormal who believe they are normal . . . .When we think we are normal, we make a rather fatal slip into believing that we also are normal by which everything and everyone else can be judged.<sup>110</sup>

The youth training model has to reach the youth at their levels of need. “When I was a child, I talked like a child; I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me” (I Cor. 13:11). Different individual youths are in different levels in every way; mentally, emotionally and spiritually, as they are physically.

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<sup>110</sup> Duane Elmer, 59.

We are to search for the principles rather than the patterns or just programs. The Bible itself is a form of a shelter against the turbulent problems in our youth world. The Bible is both a lamp to their feet and a light unto their path (Ps. 119:105). The youth need a lamp that gives limited light around where they are when all is dark. They cannot use the light of the lamp to enlighten fifty feet ahead, but those at fifty feet can see them with their light. The Bible enlightens the youth's sole environments with wisdom, knowledge, guidance, encouragement and all the fruits of the Spirit that are within them in the person of the Holy Spirit while they live in their local places. The people around them will recognize their character of beauty, blessing and approachability, unlike the non-Bible living counter-parts.

The Bible is light to our path (Ps. 119:105). The light allows us to see potholes, objects, pedestrians, crossing animals, parked vehicles, sharp corners, diverging exits, etc. For the young people, God's Word will help them to avoid dangers that may cause disability or even death. The Word of God is a light unto their Christian path. The malfunctioning in the church has caused many hurting lives of believers, church leaders, elders, deacons, Sunday school teachers, youth leaders, and even pastors. All ought to be role models to the youth. The Bible is an absolutely necessary manual for human lives to function well, "For without me" Jesus said, "you can do nothing" (John 15:5). Youth leaders must build their youth ministry training models on the Biblical perspectives as their sure record of God's normative, absolute revelation of His eternal will for all humans. This is why Paul, as an elder charged Timothy, a youth leader, "But you must continue in the things which you have learned and have been assured of, knowing from whom you have learned them and that from childhood you have known the Holy

Scripture which are able to make you wise . . . All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work” (2 Tim. 3:14-17).

The Bible is our standard training model in testing everything that the world of knowledge has, in its many ways. It constitutes the acceptable standard against false, wayside, disguised, and counterfeit teachings of the world. The Bible teaches us not to be ignorant, but to be wise and knowing the times and the world we serve, as were, “the sons of Issachar who had understanding of the times, to know what Israel ought to do.” (I Chron. 12:32)

John Maxwell calls us to be leaders who read and read and read.<sup>111</sup> In the leading and reading of the Bible, principles of life will fall in their place and the needs of youth will be known to leaders whose Biblical answers will apply. This will give God’s people a knowledge to holistic approach in effective model training in the youth ministry. To be effective is to beat the cutting edge in all possible fields (Eph. 5:15-17) of life.

## **2. Holistic approach**

A youth training model must have a holistic youth approach, taking seriously the spiritual, physical, mental, emotional and psychological well being of the youth. As the Bible advises, “. . . making the most of every opportunity, because the days are evil. Therefore do not be foolish but understand what the Lord’s will is” (Eph. 5:16-17).

The youth ministry that touches youth in every area of life tends to be easily embraced by the youth themselves. The utmost example of how to model the holistic ministry is drawn from the ministry of Christ Jesus.

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<sup>111</sup> Maxwell speaking at a Super Conference at Liberty Vine Center- Personal notes, (Lynchburg, VA),1997.

- (i) Christ fed people when they needed food. (John 6)
- (ii) He healed the sick who cried to Him for help. For example, the blind man who could not see (Matt. 9). Those who believed in Him by faith. For example the son of a rich man healed from afar (Matt. 8). Those who touched His clothes like the example of the woman who bled (Matt. 9). Those who were brought to Him by friends like the people who put the sick man down through a roof (Mark 2).
- (iii) He showed justice and mercy, e.g., woman found in the act of adultery (John 8).
- (iv) He visited the bereaved, e.g., Lazarus' family (John 11).
- (v) He ate with sinners, e.g., Zacheus (Luke 19).
- (vi) He was trusted with private counseling, e.g., Nicodemus (John 3).
- (vii) He forgave His enemies (on the cross "Father forgive them for they know not what they do") Luke 23:34.
- (viii) He chased evil doers from the Temple (cleansing the Temple as he tipped tables over, etc) Matt. 21.

These are just a few examples of how Jesus ministered to people's needs.

People's needs are numerous and varied. Young people have multi-needs to be met; however, an effective youth training model is patterned after Jesus, the Great Shepherd. McDowell says, "Research indicates that one of the areas in which our youth struggle most is the area of honesty. What has caused our children to adopt a lifestyle of deceit

and dishonesty? Because they have embraced a ‘man-centered view of truth, one that relies on human ideas.’<sup>112</sup>

An effective youth training model should meet this spiritual/mental youth needs. This was the problem of the first parents of the human race (Gen. 3). It is a human problem even today. McDowell puts it clearly, “Communicating a cohesive morality to your children may seem nearly impossible. Not only do we have to bring abstract concepts into the real relevant, right now’ world of young people, but also it seems like a never-ending process. It is the constant element of our teaching that will instill truth within our youth.”<sup>113</sup> Holistic teachings would bring to our youth an effective model that their attitudes and behaviors would affect every day of their lives and they would see how what they learn applies in daily endeavors.

The youth leaders’ knowledge must be vast in almost every subject. The areas he feels inadequate in, he should invite experts in those fields to speak with authority and interact with the youth. It should be remembered that Christians are the ‘light of the world’. When Jesus realized He was the light of the world, He knew His ministry was not all spiritual but also physical, mental and psychological. He then met the need of the whole man in different ways to fit each context.

Thus, a model youth ministry should cater to the whole person. God’s main agenda for humans is transformation from inside out. A phrase at the back of a Sunday school, bulletin one time caught this writer’s attention, idle hands, minds, hearts, are the devil’s workshop. From the moment one accepts Christ as Lord and Manager of his life, he will change, renovate, and rebuild the use of those hands, mind and heart for eternal

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<sup>112</sup> McDowell, 169.

<sup>113</sup> Ibid., 120.

purposes. This gives new meaning and challenge to the Great Commission the Lord Jesus gave to His disciples, “Go ye therefore and make disciples of every nation” Go is a comparative action word, we have to go with aim, plan and purpose, “whatever we do by word or by deed, we must do all for the glory of God” (1 Cor. 6:17).

The opportunities to model the love of Christ to people are many. Franklin Graham demonstrated this when in Rwanda, Africa, during the aftermath of the war. He said the war and famine would be on the increase in Africa,

I know for those refugees...secular organizations such as doctors, and other international relief groups have responded. I respect these humanitarian organizations, which do outstanding work. But their goal is to deal with physical needs only. Ours is to offer both physical and spiritual assistance. I do not ever want to miss the opportunity to share God’s love. We Christians need to continue to be on the forefront of this kind of medical ministry. The church of Jesus Christ brought modern medicine to Africa in the last century. We should continue leading the way.<sup>114</sup>

This challenge is overdue to the church of Christ around the world. The Lord Jesus said, “He has sent me to heal the broken hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound” (Isaiah 61:1). Any church’s effective training model must embrace human needs holistically. God ‘is all in all’ to those who trust Him, and in return, they should have like minds to all humans in all their needs, not or just physical, spiritual, emotional, and psychological. As Franklin saw in Rwandans who had lost their hope, homes and loved ones in the war. The world of youth has been invaded by satanic powers of destruction. Day and night, so many young people are lost to drugs, abortion, sexual perverseness, loneliness, fear, hopelessness, and many other evil ways. The youth training model has to address the whole person’s needs, to be effective. Young people are at the stage of educational pursuit, the church youth

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<sup>114</sup> Franklin Graham, *Rebel With A Cause*. (Nashville: Thomas Nelson, Inc., 1995), 287.

programs must address all areas of specialization to help them make educational decisions because many get stuck in their studies, they hear pervertedness from wrong teachings out in the world of academia. Where is the church when the youth hurts?

A good example is what Graham and the Good Samaritan Team did in Honduras,

Your friends in Nicaragua want us to train chaplains. Will you help us do that? ...As men and women stood at attention before our staff, I thought to myself, what in the world are we going to do? These were tough guerrilla fighters who know very little if anything about Jesus Christ and His claims. We had our work cut out when we realized that we would first have to convert these newly appointed chaplains. At every teachings session, we presented an evangelistic message, followed by an invitation to Christ. These young, tough warriors were committing their lives to Christ in front of their battle-hardened friends.<sup>115</sup>

After six months every one of the men and women had to make a decision for Christ. And they wanted to be baptized. They each had a nickname. One man in this Chaplains' corps training was a very promising young chaplain, and after he came to Christ, he excelled in every area and soon became head chaplain! One day Ruben called him and said, "Now Hitler, come and give us our announcements". Hitler stood up before his friends. He said to Ruben, "my name no Hitler." The next day Reuben announced again. "Hitler is going..." "No-no more Hitler. No! No. That no longer is my name." Well, said Ruben, "If you're no longer Hitler, then what is your name?" "Lazarus," he said with a big smile "call me Lazarus. For I have been raised from the dead."<sup>116</sup>

When people took the responsibility to train Nicaraguan Corps to be chaplains, this was the felt need of Nicaraguan leaders. The holistic approach worked well because

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<sup>115</sup> Ibid., 226f

<sup>116</sup> Ibid., 226f.

Samaritan Purse leaders were open to meet the whole man by all means that they may find some reached for Christ in the process.

Today's missionaries "must learn to talk the language of the needy, If they cannot tailor their ministries to the often-overwhelming physical and emotional needs of the people they hope to reach, these people will probably not be reached at all. Early on, the Church realized that to evangelize effectively discipleship classes had to be related to the needs of the people."<sup>117</sup> This is true evangelism, the accurate good news that Christ said, "You will receive power when the Holy Spirit comes upon you" (Act 1:8). The Gospel is "the power of God for the salvation of everyone who believes" (Rom. 1:16). The Gospel has the power to change a "Hitler to a Lazarus". Any effective youth training model must respond to the practical needs of the target group. As Yamamori says, First Christian Reformed Church Outreach did in Tegucigalpa.

The church realized that to evangelize effective, "discipleship classes had to be related to the needs of the people . . . 30 percent of the population was unemployed and 45 percent were illiterate. --- Thus, instructors all professing Christians with practical skills, were sent to the John Calvin Technical Institute established by the Church to respond to the job needs."<sup>118</sup>

If training models have to be at the cutting-edge, they must respond to holistic needs of the people they are directed to. In closed countries, missions have to take a different approach from the traditional. This is where a holistic training approach finds tremendous ground; opportunities more open and witness goes forth. Many third world

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<sup>117</sup> Tetsunao Yamamori, *God's New Envoy's a Bold Strategy for Penetrating "Closed Countries"* (Portland: Multmoman Press, 1987), 104.

<sup>118</sup> Ibid.

nations will open doors wide for any specialists coming to their help. Teachers, engineers, farmers and every kind of tentmakers will always find easy acceptance and openness from nationals who benefit from their expertise. God will provide the opportunities if we seek for them and we are obedient to the Holy Spirit's guidance for each move we make. These new approaches require great discipline, wisdom, love, patience, zeal, determination and consistent prayer life. Strategies for people groups with physical needs are many. Working with the ruling governments to take help to the people will maintain a good report, is the key to keeping the doors of ministry open. Some possible open doors in closed countries include;

**a. Open hospital ministries:**

Christian doctors and nurses can plan ways to evangelize communities as they give health care. This has worked very effectively in many African countries. Even in Muslim countries, people need health care.

**b. Refugees' relief:**

This is a ground where a people will embrace anything for survival. Salvation can be planted strongly among refugees.

**c. Open schools:**

Christian teachers can influence the adults in a community quickly through the children. Education is a hook to many parents who always desire good education for their children.

**d. Bringing water:**

There are many Islamic countries where water is a priority need. Christian experts provide this need by bore holes, dams, and family water tanks, which to the nationals became like souvenirs.

**e. Organized projects where national groups can participate in providing food:**

Agriculture provides food and meets human s daily need. Researchers improve seeds for better yields or improved methods of farming and ways to store foods. All farming connected ideas will be highly embraced in many counties where gospel penetration is hard. These are but a speck among many approaches to a holistic ministry in missions. The Bible has not left this approach, of ministering to the whole man un-addressed. To maintain a holistic approach in our service to humans, Christian workers should be trained to avoid the dichotomy that has at times characterized evangelical missions. We should learn from Jesus Christ who practiced a holistic approach in His response to human needs. Jesus knew how to maintain the balance between man’s physical and spiritual needs. It is for this reason that our study underscores a holistic approach to ministry as a necessary framework through which an effective youth training model can be properly organized. Perhaps it is prudent to briefly comment on the Biblical rationale for holistic ministry.

*Biblical rationale for holistic ministry:*

The Bible says, “Blessed is he who has regard to the weak; the Lord delivers him in times of trouble” (Ps. 41:1). In the world, even closed countries, Muslims and many governments opposed to Christianity, open their arms for help. Then a Christian can be a professional in any field and pass on Christian values, gospel or literature without professing to be a missionary. The need for humanitarian missionaries has never been greater.

All those who will intend to do good for His sake, their work of faithfulness will be prospered, “a generous man will prosper, he who refreshes other’s will himself be refreshed” (Prov. 11:25).

It is sin to overlook human need, “He who despises his neighbor sins, but blessed is he who is kind to the needy. He who oppresses the poor shows contempt for their Maker, but whoever is kind to the needy honor’s God” (Prov. 14:21, 31).

Good deeds are the gospel message without words. “We believe that Christians involved in world evangelization should live among people as servants and minister to the needs of the whole person.”<sup>119</sup> We do have biblical and human example like Jesus who healed, raised, fed, encouraged, taught, preached, challenged, instructed, counseled, listened, etc People were His mission at whatever level of need.

In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven (Matt. 5:16). So in everything, do to others what you would have them do to you, for this sums up the law and the prophets. (Matt. 7:12). The king will reply, I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me (Matt. 25:40). Other Biblical references for support of effective holistic training model are Luke 3:11 and Rom. 12:13 which say clearly, share with God’s people who are in need, practice hospitality. This in a nutshell is a great challenge to many traditional missionaries. They only share one thing, the gospel of salvation to the soul. If the gospel is shared only with those in need of it alone, they will never be found.

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<sup>119</sup> Bush & Luts, 35

Other verses such as Acts 20:35, Galatians 6:2, 9, 10; Hebrews 13:16; James 2:15, 16; I John 3:17 have the same challenges that an effective youth training model must put into practice. A model is not an effective “model” until it is holistic; otherwise it is just another model. Youth ministry in many countries outside the West does not have full time Youth Pastors. Thus, any training that will rise to equip bi-vocational youth workers will sell its content quickly and easily and the ministry will be more meaningful to many. In Africa, for example, it will look like, “God has come our way” in the fullness of His time, and more so to East African Churches. The writer remembers speaking to a youth leaders’ seminar in Kenya One leader asked, how could we have full time youth workers in churches? Who will pay them if we cannot even support one pastor well? He was applauded and though there were no decision makers nor were solutions for pastoral pay found, it was concluded that it is through prayer that some day God will provide for more volunteer youth workers. Holistic ministry approach, which can provide bi-vocational training, will be highly effective in such cultural needy areas. That is why it is necessary to talk about the cultural relevance in effective youth training model.

### **3. Cultural Relevance**

An effective youth training model will seek to have understanding of a people’s cultural worldview. To penetrate into a people’s lifestyle, norms and beliefs, the trainer must take the cultural worldview into consideration. Yamamori noted a great barrier in this area, “a barrier to missions outreach in the twenty-first century is the fact that glowing numbers of non-Christians in closed countries live within cultural groups alien to most of the career missionaries now in the field.”<sup>120</sup> Traditional missionaries who have so faithfully labored across cultures have to change the approaches they have used for decades and centuries.

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<sup>120</sup> Yamamori, 37

Ralph Winter says “If all the Christians in the world were to witness across the back fence” to neighbors who spoke the same language and operated within the same cultural norms as they did, still the worlds population would remain un-reached.”<sup>121</sup> This means that unless a profound and dramatic change in our global evangelization process takes place among youth, then unsaved groups of peoples will grow larger.

Something caught the writer’s attention with shock, to see reported statistics of the world restricted countries. Though the research may be outdated, the writer would still like to share because it means the most un-reached people are still in the once closed areas, no matter the Christian activities taking place today, there could not be hundred percent reached groups today; “In 1974 the Missions Advanced Research and communication Center (MARCC) identified 32 countries which permitted no foreign missionaries of any type or greatly restricted evangelists within their borders.”<sup>122</sup>

However, with further research MARCC in 1986 produced a report, as follows: 3 countries are totally restricted and 23 countries extremely restricted to show that by the year 2000 these 77 to 84 countries of the world will continue to have 65% to 84% of the global population, which will be 4.0 billion. And the estimated number of non-Christians will be 3.5 billion (83.4%) of the world’s total non-Christian people! Now is the time Bible believing Christians need to shake their comfort in obedience to their Lord’s Command. “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age”

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<sup>121</sup> Winter, 48

<sup>122</sup> Yamamori, 36

(Matt. 28:19-20). With all these in mind, try to picture the areas talked about earlier as restricted from the world map given in regional areas below.

### Africa



Extremely Restricted



Highly Restricted



Moderately Restricted

### Eastern Europe



Totally Restricted



Highly Restricted



Extremely Restricted



Moderately Restricted



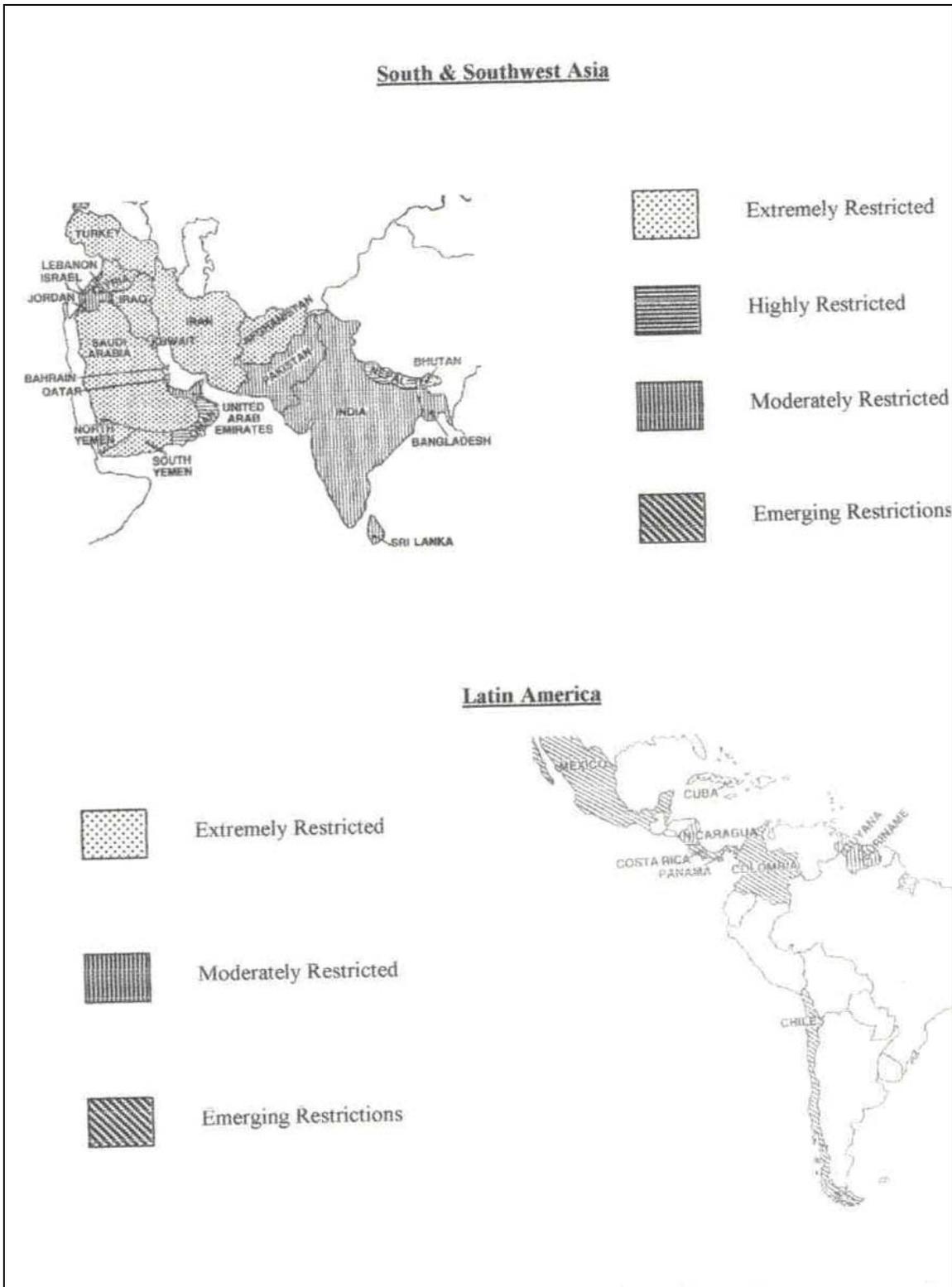
### East & Southeast Asia



Totally Restricted



Extremely Restricted



Do picture the cultures, languages and worldviews represented. Then place Matt. 28: 19, 20 on the door lock of each area as the key given with power and authority.

The aim of these shocking numbers and pictures are, to stress the importance of cultural relevance approach in missions in our modern world. “In attempting to reach the worlds’ non-Christians, the importance of having specialized training to break through these cultural barriers cannot be overestimated. Though the focus in intercultural communication is largely secular; its findings have much relevance for missions work. When we cross those intercultural barriers in the name of Christ, we clearly need to have the skills to successfully share our feelings and perceptions with members of groups vastly different from our own.”<sup>123</sup>

To have a curriculum for an effective cross-cultural youth training ministry “we need to emphasize the importance of cultural relevance. Especially as we prepare for the changing context the twenty-first century. We need to understand some other twenty first century trends.

- On the positive side, the number of Christians in the world has grown substantially.
- There are now Christians and organized Christian Churches in every inhabited country on earth.
- In 2/3 of the worlds’ 223 countries, Christians now form more than 50% of the population.
- Since 1980, Christianity has become massively acceptable as the religion of the third world, Africa in particular.
- Disturbingly, 190 million Christians live in absolute poverty.

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<sup>123</sup> Ibid., 48

- Since 1970, the largest Christian language has been Spanish.<sup>124</sup>

It is also scary that in the beginning of 1984, the periodical Theory Today showed Western churches were losing members at the rate of 7,600 members a day. While African churches were gaining members at the rate of 16,400 per day, but the means of training still remains largely in the West. However, holistic missions should be summarized by agreeing with Yamamori that, “actions rather than words must always be a beginning principle, for the new missions.”<sup>125</sup> One case of” such occurred in the country of Nepal, where Christian professionals have been at the forefront of that country’s entrance into the twentieth century.

In a land that knew no Christians only three decades ago, today there are thousands of believers in hundreds of worshipping communities; a closed country with an open heart. Much of this success is ascribed to the combined efforts of Christian Professionals (New Missionaries strategy). Through their efforts, hydroelectric dams, bridges, roads, agriculture, community health programs, plywood mills and furniture factories all have been used to announce the loving presence of Jesus Christ as a result the peoples’ needs both physical and spiritual have been met and the harvest for Christ has been both profound and enduring.”<sup>126</sup>

Holistic approach is not a new thing in missions, but when done well and with loving wisdom, it can help Christians regain a closed country. God uses a committed church. Finally, an effective youth training model must be implemented and expressed through the local Church.

#### **4. The Local Church**

It has been mentioned earlier that for a youth ministry-training model to be effective, it has to be grounded in the Word of God. And for such to find a lab to grow and flourish well it must be well handled by the church, the people to whom the Bible was addressed. We said the

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<sup>124</sup> Ibid., 49ff

<sup>125</sup> Ibid.

<sup>126</sup> Ibid., 125

Bible also is God's manual and textbook to man, but the manual should be handled by those who know what it is saying.

The church has a mission to the world. It begins by individual people accepting the saving power of God and attaining the promised seal of the Holy Spirit, which comes upon the individual at the moment of accepting Christ as Savior. "And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession--to the praise of his glory" (Eph. 1:13).

The church should be a base for all. For Christians to get fellowship, as the Bible says "Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another and all the more as you see the Day approaching," (Heb. 10:24). The church should go about doing good to all as the founder, Jesus Christ did. The church should be, "primarily occupied with the souls of all men, with the preaching of the gospel and with establishing and consolidating the believers."<sup>127</sup> The Bible tells us that Christ, the ideal missionary did not limit His ministry to preaching but that, He went about doing good. He showed the example for what the church was to be as the ideal family of God.

The church as a family should embrace all ages, all statuses, and all sexes, of the whole humanity. The church should be "all things for all men," (1 Cor. 9:22). Right from the New Testament Church, the disciples of Jesus Christ understood the Church to be a family or 'members of God's household' (Eph. 2:19). In this sense all of God's people are members of God's family. In our programming and planning, today's church

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<sup>127</sup> Ibid., 10

should come up with appropriate strategies which utilize the human resources available within the family of God. The church can deeply penetrate economic, political, cultural and domestic barriers. The church<sup>128</sup> is the ideal expression for the family of God. It should be an expression in all areas of human life. Christian youth training model must completely be church supported locally. Therefore, the many needs of our youth today can be met to much extent by church based and strongly supported youth training model program which is based and operated within and through the local church.

A trainer who handles this must have qualities as we shall see next, but before we go to the trainer, we should mention some few primary and general questions and concerns of our youth today.

Some major questions and responses which a youth worker has to wrestle with in ministering to today's youth include the fundamental questions that every human being must answer to get the right bearing in life:

**(i) Who am I and where did I come from?**

It is the Psalmist who said, "I praise God because I am fearfully and wonderfully made" (Psalm 139:4). Every human being should know beyond doubt, they are God's special masterpiece, custom made for His glory. Every human should know beyond doubt, is created in God's image and nothing can change that, for

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<sup>128</sup> Definition of Church:

- a) Church is an organism, a living union of all true believers in Christ
- b) Local Church or organized Church. This is a company of professing believers in any one Locality or a group of such local assemblies (I Corinthians 1:2; Galatians 1:2; Philippians 1:1) Lewis Chafer, *Major Bible Themes: 52 Vital Doctrines of The Scripture Simplified and Expanded*. (Grand Rapids: Zondervan Publishing House, 1976), 236f
- c) "The body of Christ" in which functionally separate elements coordinate to carry out God's plan Biblically, just as each of us has body with many members, and these members do not all have the same function, so in Christ we who are many, form one body, and each member belongs to all the others Romans 12:4-5 (Yamamori, 140). God is the one who assigns the Body/Church functions. "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 the works of service, so that the Body of Christ may be built up" Ephesians 4:11-12.

He who said this, also says, He is Jehovah God and changes not. Every human should be motivated to know, was created higher than all other creation and no created thing should control this position.. The Bible says, “So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of’ the sea and the birds of’ the air and over every living creature that moves on the ground,” (Gen. 1:26-27). Every young person should know God specially created him or her and they are special masterpieces, created of great value.

**(ii) Where am I going?**

This is another fundamental question most youth struggle with. However, all humans have to give an answer to this question since there is a coming end of time and space. About two thousand years ago, Jesus said, “Do not let your hearts be troubled. Trust in God; trust also in me. In my Father’s house are many mansions, if it were not so, I would have told you. I am going to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.” (John 14: 1-3).

There is no clearer way to answer the question, “where am I going?” than this clear point blank answer to those who believe in Him. Jesus said, “I am the way and the truth and the life. No one comes to the Father except through me,” (John 14:6).

The youth should be trained with techniques which allow them to become their own counselors.”<sup>129</sup> Youth should know all men are going to face their maker. Besides these

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<sup>129</sup>Les Parrot, 24

universal questions of humanity, youth of different cultures will reflect different concerns and questions.

However, youth experts tend to agree on general concerns about youth today.

Some of today's youth pressing concerns are:

**(i) Hopelessness**

The youth today are being pulled in every direction. The challenges are great, urgent and the lines have been blurred that used to provide standards for education, spirituality, sportsmanship, music style, dressing, and morality.

**(ii) Fear**

Fear of failure. Young people do not like to be thought of as ignorant, helpless, or friendless. But they fail to know fear is part of human nature from as far back as the first man, Adam. When he sinned, fear seized him, and he went to hide. Today this fear permeates in every area of our lives. It overwhelms many youths as they grow. Muller says there are, "unique pressures and issues facing our teens in the nineties."<sup>130</sup> However, "in a world where many experts share conflicting opinions on raising and relating to kids, it is good to know that there is a 'punkas' we can trust, handed to us by the One who created life, the Creator. Situations grow more complex for parents as children reach the teen years."<sup>131</sup> It is known that they are pulled from every direction and have the struggle in their hearts and minds.

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<sup>130</sup> Walt Muller, *Understanding Today's Youth Culture*. (Wheaton: Tyndale House Publishers Inc. 1994)

<sup>131</sup> *Ibid.*, 6, 11.

Some of the struggles of youth are listed briefly below by different experts:

Walton Muller lists the following concerns.

- (i) Strive for independence leading to foolish decisions, school difficulties, and laziness etc.
- (ii) Peer pressure- causing an unwillingness to communicate to adult world.
- (iii) Confusion- wanting to conform to peers yet wants to obey and please parents, teachers, and/or God.
- (iv) Frustration- coming from their feelings of no freedom to do what they want and wants to be thought well and in control.
- (v) Misunderstanding- feels like no one understands them, parents with age-gap, teachers with academic challenges: and develop questioning attitude, Freud is quoted by Muller, making a great comment that, “adolescence is a temporary mental illness ... and to be normal during adolescent<sup>132</sup> period is by itself abnormal.”<sup>133</sup>
- (vi) Middle of teen chaos- trying to do all that appeals, and trying to please all concerned.
- (vii) Unexpected changes- bewildering them as they try to find out, “what on earth is going on” in them.
- (viii) Continually changing- physically, socially, intellectually, emotionally, spiritually they are in stage that they no longer hold to the “blind faith” to parents’ values.

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<sup>132</sup> Adolescent is an adult trying to happen. It is transitional state; you look in the mirror and see your body changing” (Ibid., 16)

<sup>133</sup> Ibid., 16

The concern of young people by adult world:

- (i) Violence is growing extensively- “A violent behavior among children and teens continues to escalate.”<sup>134</sup> Earlier it was pointed out statistical reports that show result of this.
- (ii) Family breakdown changing cause sinking base for young people, no model, no nest for love and secure shelter. Single parenting not giving balanced parenthood.
- (iii) ‘Musicholics’- the music that is propagates immorality and violence through lyrics and the way it is performed. Spinning the listeners’ ears and minds round, appealing to movements like of madness. “The all powerful sway of’ music.”<sup>135</sup>
- (iv) The out of control media/network.; the evil world at the tip of their fingers. The technology they learn in theory put in practice.
- (v) Maternal desirability lifestyle- having vehicles at early age, working out there to earn money, so to take command in financial decisions buying whatever they want without limit.
- (vi) Substance abuse- causing more violence, more confusion, school drop out, leaving home.
- (vii) Rising rate of depression and suicide from stress form restless schedules, family problems, lack of self-image and worthy, hopeless-future leading to depression.
- (viii) Sexual promiscuity: “Lyrics, videos, concerts and lifestyles of the stars all combined to send one clear message to anyone listening; when it comes to sex, express yourself: You can do whatever you want, with whomever you want.

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<sup>134</sup> Ibid., 35

<sup>135</sup> Ibid., 66

After all, this is the nineties.”<sup>136</sup> “Sex is a prominent theme in today’s music and it isn’t married sex.”<sup>137</sup> “Teens who want to abuse drugs and alcohol can find plenty of encouragement in today’s music.”<sup>138</sup>

- (ix) Occults: - Muller says Gitter describes how the conceit includes songs such as, “Godless” “snakes of Christ” etc. Devil worship has crept into the fashion of the times and is considered as an acceptable alternative religion.

In an evening youth fellowship, a question was asked to the youth present; ‘what are the problems facing young people today?’ Randomly they listed the following as some of the problems facing youth today:

- o Lack of family love
- o Low self esteem
- o Fear
- o Conformity
- o Irresponsibility
- o Wrong model heroes
- o Early maturity especially sexually
- o Peer and family pressure
- o Pleasure leading to thinking, smoking, and drug abuse!,
- o Violence and disobedience especially to authority.
- o Media demands
- o Seeking counsel from wrong places

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<sup>136</sup> Ibid., 81

<sup>137</sup> Ibid., 83

<sup>138</sup> Ibid., 91

- o Hopelessness
- o Laziness
- o Seeking recognition
- o Independence too early
- o Material for recognition

*The list continued on and on*

It is imperative that the youth leader, youth parents and the local church carefully examine the well being of their children and youth. Opportunity should be provided in the programs and relationships to discuss teach and instruct the young people on Biblical principles on the topics, which touch them as needs in their day to day life., We should know, “the media is everywhere around us, shaping out’ culture and guiding our children and teen.”<sup>139</sup> We should be with them for guidance, counseling and sounding the warning drum whenever necessary.

For a youth leader to effectively play middleman between youth and parents, and the church, he must be molded into their spiritual and cultural awareness. Let us now look at some of the qualities of such a youth leader.

#### THE ESSENTIAL QUALITIES OF A YOUTH TRAINER

As stated earlier that an effective Christian youth curricular must adhere to the non-negotiable essentials, which include firstly, the Bible as a sole textbook upon which all principles find base and secondly, a local church, which nurture all who believe in Christ and call into salvation those who are lost. An effective youth leader in any culture should:

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<sup>139</sup> Ibid., 115

## **1. Be fully Committed to the Curricular:**

The Bible Leader is God-chosen and God empowered. God required from the leaders of His people that they keep His Law (Word)., He told Joshua, “Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful,” (Joshua 1:8).

The secret of a successful public life of a youth leader (as of any other God’s servant) is wrapped in this verse as a gift package from God. Jesus promised the same to New Testament leaders too, “If you remain in me and my words remain in you, ask whatever you wish, and it will be given you,” (John 15:7). A youth leader must be committed to know, to teach, and apply the whole counsel of the Bible in his life and in lives of youths. (Ezra 7:10).

## **2. He must be a Servant-Leader:**

Biblical leadership is demonstrated in servant hood. Jesus said to His disciples, “For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves,” (Luke 22:27). He wanted to tell the disciples that, you do not apply for this position. He chose them and told them what He was going to make them but they had to learn this position by following rather than by commanding, organizing, supervising, leading or managing Jesus was going to train them by modeling. Christian virtues are more caught than taught. Christian leadership is more effectively lived than lectured. If the youth leader spends private time with the “Chief leader” (Christ) he will have influential power and wisdom. The youth

today are in desperate need of role models.

### **3. Youth Leader should be a Coach:**

Just like any sports coach, spiritual youth coach should involve the youth. The youth like to do things themselves. They are active both physically and mentally. They are continually seeking a new experience, new methods, formula, new word, new friend, new emotional feeling, and new song. Their coach should be ready always to provide “new” things in the programs. Involve them in planning, leading the programs, deciding and designing; allow them to dream “big”. It is always understood that people will sacrifice their efforts in programs where they had a part in making. The youth leader needs to always have this idea in mind as he guides, counsels, teaches, encourages and assigns. He must be sure he has all of them with him. Remember the youth are growing in a hostile world and it takes great courage for the leader to achieve the truth of God in them without compromising.

As a coach, the youth leader must have a common principle, which is observable, when one is succeeding, popularity remains high, and when one is failing they even come seeking for him. This is why the youth out of Christ form gangs, deep relations and they remain faithful to be there for each other in success or in failure. Use of this spirit of “giving life for your friend” should be tilted into spiritual strength. Coach them to be champions for each other in Christ, as a coach of the Bible truth, stand on Galatians 6:2 “carry each other’s burdens, and in this way you will fulfill the law of Christ.” Empower them with challenging programs.

#### 4. Aware of the Available Resources:

As already mentioned, Maxwell says, “Leaders must read and read always” Know where the youth world is, where youth culture is and know what is in the cutting edge. Come up with provocative news from the world of Geography, history, biology, etc. Beware of your groups’ spiritual levels, as Smith says, “to be effective in youth ministry.” He needs to be aware of the environment, what are the available resources, and the different levels of spiritual interest. Youth worker reaches all youth wherever he can find them, in the church or out of the church. Thus, he has to be an advocate of saturation evangelism, as Dr. Falwell likes to put it at the church, “Using every available means, reaching every available person, at every available time.”<sup>140</sup> The youth worker should always be observant, and having at the fingertips of his mind and heart Engel scale of spiritual decision. Being able to see the youths from minus eight (-8) to positive five (+5) and the ranges between.

- +5 Stewardship
- +4 Communion with God
- +3 Conceptual and behavioral growth
- +2 Incorporation into Body
- +1 Post-decision evaluation
- New birth
- 1 Repentance and faith in Christ
- 2 Decision to act
- 3 Personal problem recognition
- 4 Positive attitude towards Gospel

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<sup>140</sup> Jerry Falwell, Pulpit challenge; Thomas Road Baptist Church, (Lynchburg, VA),s1997

- 5 Grasp implications of Gospel
- 6 Awareness of fundamentals of Gospel
- 7 Initial awareness of Gospel
- 8 Awareness of supreme being, no knowledge of Gospel.<sup>141</sup>

The eyes of a youth worker should have sight that surveys in a glance where a youth is at in these levels. Since the youth leader knows the environment, he should be able to lead each youth to make appropriate responses depending on their spiritual maturity. This is why it is important to have a good healthy relationship with specialized, medical, educators, theologians, business people, scientists etc, whom a youth leader can consult for help in any time of need in each youth's area.

### **5. Motivated by Christ's Sacrificial Love:**

Effective youth worker should be moved by Christ's love in giving his life for the youth. A Youth worker is like a spiritual manager; he has to be suit of the direction he is leading the youth through the higher power of the Holy Spirit. "Being a continually positive leader who never abuses his position is not only difficult it's impossible! Using the tools of our culture to minister is destined to failure. To minister effectively, we need complete dependence on the Holy Spirit. Our natural gifts and abilities will synergies with our spiritual gifts to provide us with the tools we need to impact youth for Christ's Kingdom."<sup>142</sup> The power of Christ's love to youth who are caught in the middle of cultural war of values. It is prudent to underscore that young people are more inclined to

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<sup>141</sup> James Engel, <http://guide.gospelcom.net/>

<sup>142</sup> Tim Smith, *8 Habits of an Effective Youth Worker*. (Wheaton: Victor Books [Rev. Ed], 1995), 18

respond to those who understand their culture, speak their language and can use it to present the gospel in concepts and styles that are “cool” (as they say).

It is the love of Christ that moves a youth to listen and trust, relate to the gospel. The worker must see good in them, inspire, and provide space for them for change, and as they grow amidst daily struggles they find acceptance and fellowship as Shea says, “Youth understands faith as relational, and that relationships need informal times and space to develop, grow and mature.”<sup>143</sup> This is why a youth worker must be a learner, as our next quality points out.

#### **6. Effective Youth Worker must be a Learner:**

To balance all we have said earlier being committed to the curricular founded on the unchangeable word of God, being a servant leader who is known more by what he does more than what he says. As is often said, people are willing to live your life before they live your lips. He should learn being a being a coach to the group delegating responsibilities to the youth as they learn, and organizing achievable goals that build the youth mature in the love of Christ. All these are possible with a learner attitude. An effective youth worker models these qualities in a mature way, as he is willing and humble enough to learn.

(i). Learn from God in prayer and by reading the Holy Scriptures. As Joshua 1:8, states “Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.” Through prayer and meditation, prophet Isaiah admonishes that “Whether you turn to the right or to the left, your ears will hear a voice behind you saying, ‘this is the way; walk in it.’”

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<sup>143</sup> Shea, 9

(ii). Learn from other Christian Leaders. Read from other Christian heroes of the faith. Various literatures are streaming from publishers every 'hour'! Youth worker as we said earlier must be a reader/leader. If the youth worker is growing more comfortable, more intimate and more real to God, He will always have a word in season to encourage, teach and instruct the youth in their growth towards Christ's likeness.

(iii). Learn from the youth. He will learn to handle their difficulties with understanding and without condemning. We said he should learn their culture, learn their levels, and learn from their dynamic music and athletic lives. They also learn at all circumstances to challenge the youth, "pointing them to a higher plateau in Christ"<sup>144</sup> in all purity of life for each youth.

(iv). Learn from, co-workers: His church pastor, the church leaders and all other believers around him, are all challenges to the Christian life. The learner attitude will see many good things in others even when different, disagreeable, educated or uneducated, young or old.

The Bible tells us to live at peace with all men. This is impossible when dealing with diverse youth from all walks of life, however, we said earlier that relationships with God, and with the Word of truth give power. The hard-to-love people should find loving hands, words, and relationships. Proverbs puts it, "wounds from a friend can be trusted, but an enemy multiplies kisses" (Prov. 27:6). Every youth should find a friend without having to double a "kiss" (an act of goodness as though to buy attention) for acceptance from the worker. A balanced leader is "an equipped leader who actively sets goals, according to the will of God, obtains that each member is properly motivated and

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<sup>144</sup> Ibid., 177.

equipped to do his or her part in accomplishing the goals.”<sup>145</sup> Other youth experts give other qualities of a youth worker.

- As the beliefs of many youth ministers, youth workers should have good knowledge of youth culture since, “Our youth display misunderstanding and confusion in morals. The research revealed that the age of a young person seems to have a limited impact on his or her views about life and his or her approach to decision making.”<sup>146</sup>
- The quality of life without the word, “God’s model for teaching truth to young people called not only for a constant process. He also prescribed a relational method.”<sup>147</sup> We know communicating a cohesive model of truth and morality to young people may be impossible, yet it is God’s way. Our aim, as we pointed out earlier, is to use the Bible as the manual to help fix and/or pilot young lives.
- An effective youth worker will need to have a quality of an “enabler” more than a leader.”<sup>148</sup> The young people will try to twist his aims so they can have him bend the law (moral law). Many times, the worker will need to watch out for compromise of the truth of the Gospel. Yet he will need to be flexible to accommodate all from minus nine (-9) to plus nine (+9). The levels are looked individually. Spiritually equipped workers will accomplish spiritual

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<sup>145</sup> Ibid., 153.

<sup>146</sup> Josh McDowell, *Right from Wrong: What You Need To Know To Help Youth Make Right Choices*, (Dallas: Word Publishing, 1994), 317.

<sup>147</sup> Ibid., 120.

<sup>148</sup> Ibid., 1.

and moral law as natural as Biblical laws through the enabling power of the Holy Spirit.

While we cannot exhaust what expects give us as to what constitutes an effective youth worker model, the speck we pointed out says a lot. However, we should remember in conclusion “Youth involvement in church doesn’t attract youth groups but because of their peers who have found meaning, peer evangelism can be incredibly effective.”<sup>149</sup>

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<sup>149</sup> Ibid., 153.

## **APPENDICES**

1. YMI Team Member Questionnaire (Sample Copy)
  
2. Appendix A--YMI Quest Team Members Evaluation
  - Andrew Lee
  - Grace Maweu
  - Carter Maweu
  
3. Appendix B- E.A Board Member Evaluation
  - Prof. Jasper Mumo (Ph.D.)
  
4. Appendix C--National Elders and Pastors
  - Elder 1
  - Elder 2
  - Elder 3
  - Pastor 1
  - Pastor 2
  - Pastor 3
  - Pastor 4

## **YMI TEAM MEMBER QUESTIONNAIRE**

The YMI questionnaire was sent to some of our young people who have been out in a YMI Youth Quest Mission First it was intended to help YMI evaluate those they have prayed for, trained and trusted to carry out their missionary vision for the Glory of God across other cultures. Second, it helped the organization to develop future Mission Quest trips with greater cultural sensitivity. Third, it gave our young people opportunity to contribute their views of other youth cultures and opportunities that are not common to many young people around the world.

# QUESTIONNAIRE

1. How did you hear about YMI Youth Quest Mission?

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2. How did you become a Youth Quest Team Member?

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3. How did you select a team to train or go with you at the field in East Africa?

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4. What strategies does YMI have for maintaining teams like yours interested in future missions?

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5. Did *you have an* experience of evangelism prior to going with YMI Missions Quest Team?

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6. Did you have training before you went to the mission field?

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7. What thither Youth Ministry Training might have been helpful?

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8. What more could YMI Mission do in the area of training and support?

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9. Describe the difficulties you encountered in the new culture as you interacted with your peers in East Africa?

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10. List your suggestions to help in preparing and sending future Youth Quest Teams.

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11. If God opens the door for you to go again as a team leader what would you do differently?

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## APPENDIX A

### YMI Youth Quest Team Member Evaluations

#### **YMI Youth Quest Team Member: Andrew Lee**

##### **1. How did you hear about YMI Youth Quest Missions?**

I went on a mission trip my sophomore year of high school (1994) with YMI to Kiev, Ukraine. I was also a part of the trip to Kenya in East Africa in 1996. I heard about them while our youth group was deciding whether or not to commit to the trip.

##### **2. How did you become a Youth Quest Team Member?**

As part of my preparation for the 1994 mission trip I became a Youth Quest team member.

##### **3. Did you have an experience of evangelism prior to going with YMI Missions Quest Team?**

Yes, during the prior summer I attended a 1 week seminar in Chicago, IL at Moody Bible Institute. The seminar was called SEMP and provided apologetics training in the morning and opportunities during the afternoon to present the Gospel to Chicagoans at parks, malls, and other city attractions.

##### **4. Did you have training before you went to the mission field?**

Only the SEMP conference and the training that was part of the preparation for the '94 mission trip.

##### **5. What further Youth Ministry Training might have been helpful?**

Further apologetics training would have been helpful. More importantly though, would have been proper training in the 'target' culture as well as general training in fruitful conversation.

##### **6. What more could YMI Mission do in the area of training support?**

I think the biggest problem with YMI missions is the lack cultural contextualization of their programs and message. They, at least when I participated in trips with them, had one set of programs that was not sensitive to cultural contexts in any way. They could also provide more cultural training for the team members. Team members should also be informed about what the

current events in the target county are. They should also be told about the types and extent of current ministries in the target country (i.e. what is the local Church doing to minister to the people?)

**7. How did you select a team to train or go with you when you arrived at the field in East Africa?**

Once I had committed to the trip, the teams were assigned and beyond my control.

**8. What strategies does YMI have for maintaining teams like you're interested in future missions?**

I do not have enough knowledge to provide useful or adequate information about this topic.

**9. Describe the difficulties you encountered in the new culture as you interacted with your peers in East Africa?**

There was the usual language barrier, although I found that most people could speak enough English that communication was not a real problem. The major problem that I had was that I lacked knowledge about the culture and the people. I felt that I could have communicated much more effectively if I had better understood the local cultures and people groups.

**10. List your suggestions to help prepare and lead/send future Youth Quest Teams.**

Cultural training and contextualization!!! The message that you bring must allow the audience to relate to it. It must be culturally contextualized so that it has meaning for your audience.

**11. If God opens the door for you to again as a team leader, what would you do differently?**

I would push for more cultural and language training. I would also work more closely with local pastors to identify areas of need. Ministry does not always need to be solely about the explicit presentation of the gospel. Sometimes the subtle presentations work better. I would pursue opportunities to provide manpower, during the trip, to local ministries such as food pantries, shelters, or orphanages. Another ministry might include some time of work project such as helping to build a church building, medical clinic, or other such facility.

## **YMI Youth Quest Team Member: Grace Maweu**

### **1. How did you hear about YMI Youth Quest Missions?**

I heard about the YMI Youth Quest Missions through my parents who had heard about a group from Grand Rapids, Michigan that was sending young people on short term missions' trips around the world including Africa, which has been a place I am very passionate about.

### **2. How did you become a Youth Quest Team Member?**

First, we contacted the office in Michigan. At the time YMI was teamed with Calvary Church in Grand Rapids. They send us information on what needed to be done to join the next team to Africa! There were several questions we needed to answer for instance questions regarding our salvation and current involvement in the ministry. They also asked whether we felt lead to be in the praise and worship team or the drama team, so they would have a better idea of where we would most be useful to the team in terms of ministry in the missions field.

### **3. Did you have an experience of evangelism prior to going with YMI Missions Quest Team?**

Yes, I had been involved at my college campus in local evangelism within the surrounding area of our university. Weekly there were opportunities to evangelize at the local mall and shopping areas as well as in the downtown area of the city. We would team up in groups of two or more and head out. There was also evangelism that happened on campus, in the dorms during organized prayer meeting times.

### **4. Did you have training before you went to the mission field?**

I had taken a college class in Evangelism during my freshmen year at college. In addition to this YMI provided a brief three day training for the team prior to the trip overseas. However, the trip was more to get to know the other teammates and practice the program songs and skits together.

### **5. What further Youth Ministry Training might have been helpful?**

I think a more in depth look into the places we were about to visit would have been helpful. I remember during our trip one of the young girls on the team was very frightened of the people and thought they were going to attack her and hurt her. In fact they were mostly children in this instance and they were simply very curious about her blonde hair of which they had never seen before up close. The level of poverty was also another shocker to some of the team mates for nothing in American can compare to some of the places that we visited. Maybe also a little

more training in cultural aspects, for instance proper etiquette between adults and youth differs tremendously within the various cultures of the world. It would have also been helpful to know a few more words of the native language spoken in the area we visited.

**6. What more could YMI Mission do in the area of training support?**

As I understand this question to mean, I think YMI Mission could employ more help from the people within the different cultures that they are planning to evangelize to and have these people come to the training sessions that they have with the team prior to departure into the missions' field. This time of cultural awareness should be more involved and should probably last a minimum of three days to a week. In addition to this, as well as in incidents where it may not be feasible to have someone from the nation or tribe to which they are embarking then I think YMI should seek out a good [generic] cross-cultural training manual.

**7. How did you select a team to train or go with you when you arrived at the field in East Africa?**

YMI leadership had already made the selection.

**8. What strategies does YMI have for maintaining teams like yours interested in future missions?**

Every time when people feel they are making a difference for the better there is always motivation to keep on doing what it is they were doing. In this instance, YMI needs to facilitate this by getting involved within these mission fields in tasks that have a tangible effect, especially where short-term missions are involved. For instance, aiding in building a local hospital, or supplying food, clothing or medication to needy areas, etc. These are very simple tasks yet have a high impact in terms of remembrance in the lives of people and the minds of those in the team and will motivate them to want to come back and help; they can also see short as well as long term effects from their work. Years later one can come back and see a hospital, or school that they helped build still standing, or meet a child they once provided clothing or food to.

**9. Describe the difficulties you encountered in the new culture as you interacted with your peers in East Africa?**

None. They speak English fluently, since we mostly visited schools, and the students there learned in English.

**10. List your suggestions to help prepare lead/send future Youth Quest Teams.**

- a. Provide a more thorough cultural education seminar' prior to departure.

- b. While in the missions field in collaboration with the local ministers, plan for hands on activities to be done by the team member's in conjunction with their local peer's.

**11. If God opens the door for you to go again as a team leader, what would you do differently?**

Aim to do more research in the cultural etiquette of the various places to be visited and adjust the teams program accordingly For instance, in many places women wear dresses and not slacks, I would have the ladies on the YMI team be sensitive to that and wear appropriate dresses or skirts unless it is otherwise necessary for gymnastics. Likewise, I would change the YMI program to have more meaning in the various places we visit, for instance, the classic American songs in the current YMI program e.g. "Take Me Out to The Ball Game" or "Home on The Range", do not have the same meaning in a culture that does not know about Baseball, never heard of cowboys, etc. There are other ways of introducing America to these cultures and as the highlight of the main program, I believe it is unnecessary. It would be more meaningful to incorporate locally known songs, even natively sang. Thirdly, I would indeed plan more hands on activities that involve quantitative service to the people of the country in which we are evangelizing, as earlier mentioned in Question 8.

**YMI Youth Quest Team Member: Carter Mumo**

**1. How did you hear about YMI Youth Quest Missions?**

I first heard about Youth Ministry International from the Kenya point of contact Dr., Jones Kaleli. He told me about this ministry explaining how many would be reached for the Kingdom of God through teens performing drama, gymnastics and singing. My first interaction with YMI was through a telephone conversation I had with the founder. He was explaining the ministry approach to me, and was also inquiring if I would be interested in going to Kenya on a mission trip with them.

**2. Did you have an experience of evangelism prior to going with YMI Missions Quest Team?**

Prior to the mission trip to Kenya with YMI, I had the opportunity to go on several mission trips with the youth group I attended at Thomas Road Baptist church. I was part of the martial arts ministry team; we would demonstrate strength by breaking boards and bricks. With this tool we had the opportunity to evangelize several local juvenile detention centers, schools and churches; we also traveled to different parts of states around the South East coast.

**3. Did you have training before you went to the mission field?**

Yes we did receive some training before we went out on to the different mission fields. The training I received was mainly on two major subjects; adjusting to the new surroundings and becoming a “Greek to win the Greek to the Lord.”

**4. What further Youth Ministry Training might have been helpful?**

I think a native from Kenya should have been invited to talk to us, and let us ask him or her questions. Talking to a native would have helped not only with adjusting to the accent, but also understanding the culture. It's very important for the missionary to know the people he/she is going to witness to. YMI should probably have provided literature and small group seminars about the food, the people, and the culture to give us a better understanding of the country and the mission field is like.

**5. What more could YMI Mission do in the area of training support?**

Part of training should have been done on the mission field itself, YMI organizers should have paired 3 to 4 of us with a local person who is a strong Christian to let us “get acquainted with him/her”. I think part of a successful ministry is preparing the missionary to become like a “native” so that he/she can win the local people to the Lord. One or two day interactions of walking the streets and praying, studying the word with the local person, is extremely vital to

a successful “launch” of the mission trip.

**6. How did you select a team to train or go with you when you arrived at the field in East Africa?**

I did not select a team. The teams were divided up before we arrived in the “field” so we just went along with groups that had been chosen. Each group consisted of genders, including, teens, student leaders, and mission team leaders.

**7. What strategies does YMI have for maintaining teams like your interested in future missions?**

I’m not sure what strategies YMI has for future mission teams

**8. Describe the difficulties you encountered in the new culture as you interacted with your peers in East Africa?**

One of the difficulties I faced on the mission field is the lack of remaining focused on the task at hand. I think we were not prepared spiritually to tackle/handle what the Lord wanted to do through us. On many other mission trips that I have been on, I knew what the Lord wanted me to do, because I spent quality time with the Lord, searching for His purpose and keenly doing what He – God wanted me to do. It’s of utter importance for the missionary to know this. God’s will only comes to pass if we know what it is. I was unable to do God’s will in East Africa because I was not focused and spiritually ready.

Another thing that I had difficulty with is using analogies or telling others about the love of Christ in a way that is understandable to them. One of the songs we sang was about the American culture –baseball. I know Kenya people knew little or nothing at all about this. So I felt we performed a good show for them, but I believe we could have used Christian songs to get the attention of the crowd, or skits that were relevant to them. I think we took the American Culture with us and used the “Christ of America” –*The Christ we Americans believe he is* –instead of using the Christ of the Bible and let him work through us to draw Kenyans to himself.

**9. List your suggestions to help prepare present and future Youth Quest Teams.**

- a. More training –if possible get a native of the country to come and have an open discussion with the teens. Upon arrival pair groups with a native who should spend a day with that person walking the streets in prayer, talking about the culture, and praying and meditation of the Word.
- b. Spiritual readiness .fast and pray continually for the trip.

- c. Better skits and songs –The “performance” –crowd breaker –if possible should be neutral and not geared a group of people like –bikers, or a culture like –the American culture –but it should be acceptable in all cultures and the relevance should steer them to the Gospel if possible

**10. If God opens the door for you to go as a team leader, what would you do differently?**

I would spend more time fasting and praying.

I would spend more time training-Before and after

I would get program(s) that is/are neutral and not culture based.

I would try to solve the needs of the people tangibly. Bring foods or clothes, medicines, or build a church.

## APPENDIX B

### EAST AFRICA Board Member Evaluation

The East Africa Board is the backbone for YMI ministries in Africa. YMI having been in East Africa for a while now, needs the national feedback to ascertain whether they are still on the right track. Such will enable the organization to evaluate their strengths and also areas in need of improvement.

**YMI East Africa Board Secretary: Professor Jasper Mumo (Ph.D.)**

#### Evaluation Questions:

**Question 1:** Since most evangelical churches in East Africa have some Youth Ministry, describe the history that led to the founding of YMI.

**Answer:** The African culture in itself before Christianity came had well organized ways to train both girls and boys, in equipping them for adulthood. This concept is carried over into the church programs to help young people to develop and to grow to be spiritually mature Christian adults. Since most founding church missions brought their home ideas of youth ministry and Africans bought the package whole thinking all was Gospel. Young people especially in our denomination (AIC) do not find whole fulfillment in what was brought. At early age Sunday school is fun but teenagers have nothing appealing to hold them in church. This is why YMI program came and impressed them because of their youth geared activities. The only thing to note here is how short lived YMI programs have been. As soon as Quest Teams leave, the tires go off and the young people drift even further. African churches need youth program(s) that can take the place of the traditional methods of raising our youth. Thus the need for a Christian youth training model.

**Question 2:** Evaluate the level of success of the programs of youth ministry, based on cultural ideology or based on ideas brought by founding missions in terms of numbers, growth and individual involvement in ministries.

**Answer:** In terms of numbers, it has been successful running between 30 -50. Many youth programs are highly attended, especially in rural churches where the young people walk to church as compared to urban where transportation means to the church may be a problem.

With most youth, salvation decisions are many, but baptisms are minimal.

Finances to buy literature for youth are impossible budget for the church. Organization and structure are completely new idea to most local church leaders. The three great things done in youth programs with enthusiasm are Bible study, drama and singing. The national leaders are not trained or have little written guidance or have no manual except their bible. Sometimes the youth groups have no meeting place when the church is being used they meet under a tree.

Discipleship is not done to any of the new converts. Result of this thing is loss of the young people when they complete high school, go to college, get a job in the city or get married.

Most founding missions started schools but did not develop Christian teaching in these schools. The reason we are emphasizing YMI ideologies is because it respects the national church leaders and promise structural programs that will mature youth until rooted into church services at all their age levels., The African governance are the older people, are the leaders, decision-makers and the rest follow even our youth they follow.

**Question 3:** What more could YMI do in the area of equipping and support?

**Answer:** I suggest we patiently educate the church leadership through conferences, seminars and/or retreats. Our people respond well to these and we can include youth ministry topics. My problem is how to get youth, professionals who can communicate in the national elders' multi-language and has understanding of the youth phenomena today. YMI is claiming to step in these shoes.

There are great open doors if finances would be available. The national church leaders could enroll in the Bible schools and Bible colleges for core courses which would be designed to equip the Pastors and church personnel. Again the problem would still be how to get people to teach these core courses in the many Bible training institutions.

**Question 4:** Introspectively, evaluate YMI Philosophy and its implementation approach you have observed. Critic for their future programs.

**Answer:** While YMI philosophy and statement of faith is totally acceptable in our denomination, the methods and approaches need to be a check. Our leadership style is from head down i.e. the church leaders must accept things before they go to the members at any age level. This is one of the areas YMI did not do their research thoroughly. It takes time to educate most leaders who have had minimal education., When the leaders of the church accepted to work with YMI, they did not open the front and back doors for YMI, i.e. they assumed it will take time for all the local pastors to know who is YMI, what they are teaching, what part will the church

play in implementing their philosophy. This unfortunately did not happen. The two cultures (Western and African) collided. The western culture, as I understand, is an 'instant-right now' culture! Thus, they came in and went direct to the young people without permission of the leaders. They want to reach the youth right now. The African culture is let us pray about it for now, let the leaders choose those to go with the missionaries to the youth. These did not seem to be working approaches. When YMI brought guests, the church leaders sat back to watch. Please next time you bring a mission guest, your leaders come first, sit with the leaders and agree where you go, how to handle each situation of youth group you visit. Ask the leaders for their choice representatives to go with you. Let them choose whom you train as a youth leader(s) or trainer(s) do not choose a super visual impressing person such may be a trouble shooter, to the chinch. Such people will give you wrong label to the national leaders and believers.

## APPENDIX C

### National Elders and Pastors

#### National Elders and Pastors: Ngiini Experience

The feedback of church leaders will give a good diagnosis of how YMI registers to the nationals whom their programs are aimed at, to train and equip for the youth. All others say a lot that must be taken seriously, but church elders will tell you as it is. They have stayed with missionaries, they have hosted Quest Mission Teams, they have interacted with YMI leaders and what they say should be taken seriously. This will be volume of communication to the YMI leaders and the organization in general. The oral interview was done to them as a group. They were twenty-three in the group, but they chose three elders and four pastors to represent their views.

#### **Elders and Pastors Questions:**

You have hosted a YMI missionary for two and a half years. Tell us:

1. How have the YMI missionaries lived with you socially, spiritually and ministry devotion?
2. Has the missionary been a helpful blessing in teaching the Word, helping in training the youth leaders you have chosen etc?
3. Since the YMI aim is to help the Church to train nationals who will in turn lead youth programs, do you think the missionary accomplished these goals?
4. If you would have had the chance to ask YMI to have the mission for another term, what would you do different?
5. Is YMI accomplishing their ministry goal to train/equip nationals as youth leaders in your local churches?
  - a. Why?
  - b. Why not?

#### **Elder 1:**

We are to be respected even when our education level is low and our knowledge of modern ways is not too standard. We have led the church with the knowledge of the Bible and the leading of the Holy Spirit for over 100 years. The church has grown and is continuing to grow. The ministry is of the Lord and He will use all of us but we must humble ourselves to His leadership. If YMI is coming to work with us, they need to respect our decisions as we respect theirs.

**Elder 2:**

We consider that our young people are going to take leadership in our place; they are going to be parents of our society and church, We do not want them to be trained in things that will fit people of New York, Washington D.C. or other places in USA. The training to develop our society should be in tune with our ways of life. Let us remember Jesus wants to change our heart for the Kingdom of heaven not for the earthly comfort or outward lifestyles. This is not because our lifestyle is perfect but we want it to be biblical.

**Elder 3:**

We are responsible before God about spiritual matters of our families and our local churches. YMI are not coming to take over our spiritual responsibilities let them follow their manual. We will choose from our churches people we prayerfully feel they can be our youth leaders. We will let YMI train them and they will do the local church youth ministry.

**Pastor 1:**

The Bible says, "Judge not lest you be judged," (Matt. 7:11). Since we are all Christians let YMI leaders come and give to us as leaders their material they intend to use. Let us

discuss with them first and if there are things we are not comfortable. I believe they will be willing to change or delete them from the program. About respect, if they do not know why we do what we do or live the way we do, they are our brothers, let them ask us to discuss instead of discrediting us before our children (young people).

**Pastor 2:**

God has a purpose and a place for each one He calls. Let us take time to pray, evaluate our thoughts and meet with YMI leaders to agree on basic things. God led them to us with a purpose that without them the church will not be complete during our generation and the generations to come.

**Pastor 3:**

Let us look at the many great blessings YMI brings to us. We have many of our young people caught between the cultural and the modern. We do not have ministry that is reaching them to cross into adulthood with clear knowledge of spiritual values. This is the gap YMI is coming to bridge for the African Christian youth. We should not take one or two isolate cases of disrespect and label it YMI. One person who might not had cross-cultural training or not spiritually mature may not be on our side but blows small trials into giants and we all like the ten spies of Israel mislead the church. On the other hand, it may be their best staff. We need to, all of us, be looking good for each other for the sake of our young people. YMI is great and we welcome them to work with us.

**Pastor 4:**

YMI program is an answer to our many years of prayer. Let us work with them. Let us love them and provide them a home church away from home. The Bible says “love is patient, it is not self-seeking, it is not easily angered, love keeps no record of wrongs,

always trusts, always hopes and always perseveres,” (I Cor. 13:4-7). Let us make this chapter our foundation.

## DEFINITION OF TERMS

- A.I.C.: Africa Inland Church – The largest evangelical denomination in Kenya.<sup>150</sup>
- Absolute truth: Josh McDowell in New Study Reveals Majority of Churched Youth can no Longer Determine Right from Wrong says it is ‘that which is true for all people, for all times, for all places’.<sup>151</sup>  
Absolute truth is truth that is objective, universal and constant.
- Adolescent: Is an adult trying to happen - It is transitional state, you look in the mirror and see your body changing.<sup>152</sup>
- Church: (1) When Jesus said, “I will build my Church” (Mathew 16:18). He was referring to the world as a church planting ground. This is where He sends His disciples to go into the world and make disciples of all nations (Mathew 28:19,20). Thus, today the church reproduction is termed "Church Planting" and whenever the Gospel successfully grows, churches are established, because Christ continues to build His church.<sup>153</sup>
- (2) The writer holds the position that, the baptism of the Holy Spirit marks the beginning of the church. In I Corinthians 12:12,13 Paul

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<sup>150</sup> *Christian Education Department Guidebook* (Kijabe, Kenya: Kijabe Printing Press, 1995) 1.

<sup>151</sup> McDowell, *New Study*. 9.

<sup>152</sup> Walt Muller, *Understanding Today's Youth Culture* (Wheaton Tyndale House Publishers' Inc., Wheaton, 1994) 6.

<sup>153</sup> T. D.Cuthber, *The Fellowship Yearbook* (Guelph, ON: The Fellowship of Evangelical Baptist Churches in Canada, 1996) 48.

writes that the Body of Christ, the Church, is formed as the Spirit baptizes individuals into the Body and into union with Christ

(3) Dr. Elmer Towns gives aspects of a theological definition of the church.<sup>154</sup>

- (i) A church is an assembly of professing believers.
- (ii) The unique presence of Jesus Christ dwells in a church
- (iii) A church is under the discipline of the Word of God.
- (iv) A church is organized to carry out the Great Commission
- (v) A church administers the ordinances
- (vi) A church reflects the spiritual gifts.

Contextualization: (1) Contextualization means that the Word must dwell among all families of human kind today as truly as Jesus lived among his own kin. The gospel is Good News when it provides answers for a particular people living in a particular place at a particular time. This means the Worldview of that people provides a framework for communication. The questions and needs of that people are a guide to the emphasis of the message and the cultural gifts of that people become the medium of expression.<sup>155</sup>

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<sup>154</sup> Elmer Towns, *Encyclopedia*. 60.

<sup>155</sup> Dean Gilliland, *Contextualization: Evangelical Dictionary of World Missions* (Grand Rapids: Baker Book House, 2000), 225.

- (2) Is the process of presenting the Gospel message in language and communication forms appropriate and meaningful to the local culture.<sup>156</sup>
- (3) It refers to the understanding, expression and application of truth within the framework of a given culture. It seeks to communicate truth in language and forms which a hearer in another culture can appreciate. Some have paralleled the word with indigenization which means "growing out of the situation." Yet it goes deeper than that. It involves making eternal absolute truth so real in a given culture that is thought of as normal and completely relevant to that situation.<sup>157</sup>

Culture: Culture is defined as “the more or less integrated systems of ideas, teaching and values and their associated patterns of behavior and products shared by a group of people who organize and regulate what they think, feel and do.”<sup>158</sup>

Indigenous: Of church is that which shares the life of the country (culture) in which it is planted. As the church matures it must not only fulfill the traditional

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<sup>156</sup> L.Sherwood, *Transforming Culture: A challenge to Christian Mission* (Grand Rapids, Baker Book House, 1992), 15.

<sup>157</sup> ETA, *World\_Missions Today: What You Should Know About Global Ministries* (Wheaton: Bridge Street, 2001), 87

<sup>158</sup> Paul Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids; Baker Books House, 1985), 30.

three-self formula, but must also be culturally and theologically rooted in the culture in which it finds itself.<sup>159</sup>

Kenya: By 1840 the term Kenya was not in existence. Between 1895 -1919, the phrase, “British East Africa” was used to refer to what is presently called Kenya. Later the term, “Kenya” was adopted to eliminate confusion when the greater part of the former German East Africa became the British mandated territory of Tanganyika.<sup>160</sup>

Missiology: Is the process by which converts and church learn to apply and internalize their Biblical findings in everyday life, and move from Old ways to new Biblical based ones. For believers, this leads to Christian maturity, and for churches, it is an ongoing process of living as God’s people in a fallen and ever-changing world.<sup>161</sup>

Society: A society is a group of people who relate to one another in orderly ways in different settings.<sup>162</sup>

The Body of Christ: - Is which functionally separate elements coordinate to carry out God's plan. Biblically just as each of us has body with many members, and these members do not all have same function, so in Christ we who are many, form one body, and each member belongs to all the others. Roman

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<sup>159</sup> Gailyn Van Rheenen, *Communicating Christ in Animistic Contexts* (Pasadena; William Carey Library, 1996), 186.

<sup>160</sup> Roland Oliver, *The Missionary Factor in East Africa*, (London: Longmans Green and Company, 1952), XVIII.

<sup>161</sup> Paul Hiebert, *Understanding Folk Religion* (Grand Rapids: Baker Book House, 2001), 367.

<sup>162</sup> Paul Hiebert, *Anthropologically: Insights for Missionaries* (Grand Rapids: Baker Books House, 1985), 51

13:4-5<sup>163</sup>. God is the one who assigns the Body/Church functions. "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 the works of service, so that the Body of Christ may be built up," (Eph. 4:11-12).

Tribe: This term and the terms such as people, groups, society, ethnic, and or villagers will be used interchangeably through out this project.

YMI: Youth Ministry International, with headquarters in Kentucky, was founded by Dr. Randy Smith in 1991.<sup>164</sup>

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<sup>163</sup> Yamamori, 140.

<sup>164</sup> Randy Smith, *Training Manual* (Kentucky: Headquarters Office, 1997), 2.

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## VITA

Jeddy K. Kaleli

### PERSONAL

Born: July 24, 1950

Married: Pastor Jones Kaleli, 1975

Children: Grace M. Lee, born September 29, 1976  
Carter M. Maweu, born February 19, 1979  
Joy M. Maweu, born June 3, 1980  
Faith M. Maweu, born March 16, 1982

### EDUCATIONAL

Diploma Theology. Scott Theological College, 1973

B A. Colombia International University, 1978

MA. Fuller Theological Seminary, 1994

### PROFESSIONAL

Lecturer, Ukamba Bible College, Machakos, Kenya; 1974- 1975

Teacher, Pwani Bible Institute, Mombasa, Kenya; 1976-1977

Teacher, Moi High School-Kabarak, Nakuru, Kenya; 1988-1993

Teacher, Clearview Christian Academy, Lynchburg, Virginia; 2000-2004