

LEADERSHIP

INTRODUCTION

Melissa has been a member of a small but growing church for 6 years ever since she was 11 years old. In fact, she was one of the youngest persons to be baptized in her church. She does not speak much but is extremely hard working. She serves on the Ushers board, assists with the Sunday School whenever a teacher is absent and is always present at Bible studies and prayer meetings. She is a regular attendee at youth fellowship and participates in all its activities. The youth group is looking for a new President for the next church year. Some of the youth fellowship members believe that Melissa is dedicated and consistent and should therefore be selected as the next Youth Fellowship President.

Jonathan, 17, is a new Christian. He has been attending the Melissa's church for over 3 years and was baptized six months ago. He is very active at school and in his community. He was the president of a service club at his school and he is currently the vice-president of the community youth football club. He is very charismatic and is well respected by his peers. Others in the youth fellowship believe that Jonathon's experience and popularity would make him the best candidate for Youth Fellowship President.

So who will make a better Youth Leader?

We hear the cries everywhere-"We can't find good youth leaders in our churches!" But is it that good leaders are born and therefore we just have to wait until God sends us one? Or can good leaders be created or developed? What are the qualities or requirements of a good Youth Leader? What are the best leadership styles or models that should be adopted in Youth Ministries? Does one style or model fit every church context? These are some of the questions we need to answer as we look at leadership in Youth Ministry.

Leadership can be defined as "*the power or ability to lead other people.*" John Maxwell puts it this way- "*Leadership is influence – nothing more, nothing less.*" While Bill Gates asserts that leaders are those persons who are able to empower others. Leadership is being able to motivate others towards the achievement of a goal. Therefore leadership in the context of Youth Ministry is the ability to motivate young people towards spiritual growth through evangelism and discipleship. Really, the purpose of any Youth Ministry should be to bring persons into a personal relationship with God and encourage them to use their gifts to bring glory and honour to God. That is the ultimate goal!

In fact leadership is a spiritual gift. In Paul letters to the churches in Rome (*Romans 12:3-8*) and Corinth (*2 Corinthians 12: 27-31*), he reminds us that we are part of the body of Christ and that we all do not have the same function. Some have been given the gifts of preaching, teaching and healing and some the gift of leadership (*Romans 12:8*). The Greek word for this spiritual gift is *proistemi*. This word means to lead, to assist, to protect and to care for others. Therefore if it is the Holy Spirit which bestows this gift, not every

youth fellowship member can be a leader. But it also means that this gift can be manifested later in a young Christian's life as he or she grows spiritually.

WHAT LEADERSHIP IS NOT

In many youth fellowships we look for persons like Melissa, who has been part for the group for a long time when deciding about leadership, however leadership has nothing to do with length of service or seniority. Leadership does not automatically happen after you have served for 5, 10 or even 20 years. This makes you a long-serving and dedicated youth fellowship member but not necessarily a leader. Also leadership is not about titles. Being given a title does not automatically make you leader. In fact you can be a leader in your youth group without having the title of President or Secretary. It is about motivating others to do what God has called the group to do. What about Jonathon? Would his personality make him a good leader? Leadership is not about popularity or charisma. You don't have to be an extravert to practice good leadership.

THE REQUIREMENTS OF LEADERSHIP

To be an effective leader in any Youth Ministry, he or she must be a leader after God's own heart. He or she must see the position as leader as a calling from God and therefore must be totally dependent on Him.

- i. A Youth leader should be tuned into the voice of God.
Our relationship with God should be such that we are in constant communion with him. We should always know without a doubt when God is speaking to us and follow his directive. This means we need to be able to discern the voice of God even amidst the crowd. The only way we can know the voice of God is to know God. This means spending time in prayer and the reading of His Word and listening for His voice on a continual basis. So when we are faced with tough decisions which will affect the direction of the Youth Fellowship, the Youth leader must have the courage do what God wants and not necessarily what the group wants. God's will must be honoured above our own. A Youth leader should be a God-pleaser not a people-pleaser.

Throughout the bible many leaders failed when trying to please the crowd rather than God. We think of Aaron who succumbed to the pressure of the Israelites in the wilderness and built the Golden Calf when they thought Moses was taking too long to come down from Mt. Sinai with a word from God (*Exodus 32*). And then there is King Saul, who God had commanded to totally destroy the Amalekites but instead, Saul speared the King and allowed his soldiers to take the best of the sheep and cattle. When Samuel confronted him about not carrying out God's instructions, at first he laid the blame at the feet of his soldiers but then he confessed was afraid of the men and so I gave in to them." (*1 Samuel 15:24*). Working for the approval of those we lead will not get us to our goals. The only approval we should seek is God's. People-pleasing will lead to lack of focus and stagnancy. The youth leader is ultimately accountable to God.

- ii. A Youth leader should be willing to be shaped by God.
If we think we already have what it takes to be a good leader, then we have failed before we even started. God is not looking for people who have all the "right

qualifications". He wants persons who are pliable-persons who he can re-shape into His image. King Saul had the "right qualifications" in the eyes of the Israelites-He was tall and handsome and was a skilled soldier (*1 Samuel 8-9*). They had rejected God as their King and wanted to be like the other nations. But "The LORD sees not as man sees: man looks on the outward appearance, but the LORD look on the heart."*(1 Samuel 16:7)* So He chose a simple shepherd boy, David to be the next King of Israel. And although he was by no means perfect, he trusted in God and allowed God to shape him into one of Israel's greatest kings. God wants leaders who will walk with Him in total trust and surrender.

- iii. A Youth leader should be willing to serve with humility. Many see leadership as opportunity to take control and give commands. However what God requires is humility. True humility comes from being filled with the Spirit of God. It is easy to serve others when we realize that it is God whom we serve. It was easy for David to serve King Saul as his armour-bearer even though he was anointed to replace Saul because his service to the king was really service to God. His time would come to take up his rightful place as king of Israel, that is, in God's time. A youth leader should see himself or herself more as a co-worker or team member rather than a manager realizing that God is the "Boss". It is to Him that we are accountable.

LEADERSHIP STYLES

There are many leadership styles which have been documented but one needs to be aware that each has its advantages and disadvantages. While some leadership styles may be suitable in the context of the army or corporate world, they may not be appropriate for an effective Youth Ministry. Your approach to leadership should change or adapt depending on situation or context of the youth fellowship.

- i. Autocratic Leadership
Autocratic leaders make decisions without consulting the members of the group. This can be necessary at times when decisions need to be made quickly and there is no time to consult the rest of the group or if the group's input is not necessary. However this style of leadership can lead to demoralization of the group as well as lack of support for future activities. Members of the group need to know that their opinions count. As a result, many times we have a dwindling of the numbers of the group under this type of leadership.
- ii. Bureaucratic Leadership
Bureaucratic leaders follow rules rigorously, and ensure that their people follow procedures precisely. Bureaucratic leadership is useful for managing persons who perform routine tasks but is much less effective in teams and groups that require flexibility and creativity to achieve its mission.
- iii. Laissez-faire Leadership
Laissez-faire leaders give their group members a lot of freedom to perform different tasks as they see fit. They see their role as providing support with resources and advice if needed. Mostly *lasses-faire* translates to *lazy*! This kind of leadership can

be damaging if team group members are not self-motivated or have if they don't have the skills and knowledge to carry out the mission of the group.

iv. Transformational Leadership

Transformational leaders have integrity and are normally humble and authentic. They motivate people with a shared vision of the future, and they communicate well. Transformational leaders inspire their team members because they expect the best from everyone, and they hold themselves accountable for their actions. They set clear goals, and this leads to high involvement of group members. The transformational leader gets their team members to shift the focus from self to meeting the needs of others.

v. Charismatic leadership

A charismatic leadership style is similar to transformational leadership: both types of leaders inspire and motivate their team members. The difference however, lies in their intent. Transformational leaders want to transform their group, while charismatic leaders often focus on themselves and their own ambitions. They are normally not open to change. Charismatic leaders sometimes believe that they can do no wrong, even when others warn them about the path that they're on. This self-sufficiency can severely derail the group and cause the members to lose direction.

vi. Servant Leadership

A servant leader is someone, regardless of level, who leads simply by meeting the needs of the team. It is about "empowering people from below and not controlling them from above". The servant leader leads by example. They have high integrity and lead with generosity. Their approach can create a positive culture, and it can lead to high morale among group members. Servant leaders achieve their goals because of their values and ideals. Though achieving similar results as the transformational leader, the hallmark of the servant leader is humility. This is the kind of leadership that Jesus displayed.

In Wilkes' book, *Jesus on leadership-Becoming a Servant leader*, he identifies seven principles of Servant Leadership.

1. Servant leaders humble themselves and wait for God to exalt them.

God does not desire that we seek places and positions of honour. Rather, He wants us to do the work He has called us to and He will reward us in His time. It means that He must be our master before we can be a servant leader like Jesus.

2. Servant leaders follow Jesus rather than seek a position.

Many persons jostle and campaign to get positions of leadership. However, Jesus taught his disciples that they were great when they served others and they were first when they became slaves. No one wants to be slave. A slave has no rights or privileges and endures much suffering. But being a servant leader means we have to suffer like Jesus before we get to reign with Jesus.

3. Servant leaders give up personal rights to find greatness in service to others.

Our aim should not be to aspire to positions so that we can exercise our authority over other others. Like Jesus, our mission should be seeking to free others by pointing them to the Truth even at a personal cost.

4. Servant leaders can risk serving others because they trust that God is in control of their lives.

The secret to servant leadership is recognizing your place as a child of God. It is the assurance that God is in control of our lives.

5. Servant leaders take up Jesus' towel of servant hood to meet the needs of others.

The posture for servant leaders is one of kneeling. It means leaving the *head* table to wash the *feet* of others. In our Youth Ministries as we seek to reach out to others, Jesus expects us to leave our comfort zone to meet the spiritual needs of others. Servant leaders lead by example.

6. Servant leaders share their responsibility and authority with others to meet a greater need.

Servant Leadership does not hold on to positions. A servant leader takes pleasure in delegating which allows others in the group to grow and reach their potential. The result is that more persons will be affected by our Youth Ministry.

7. Servant leaders multiply their leadership by empowering others to lead.

Shared leadership results in more ministry impact and creates leaders which are more focused. It means that others will also experience the joy of servant leadership. This also lends itself to effective succession planning which means the ministry will continue after you have moved on.

A LEADERSHIP MODEL THAT WORKS

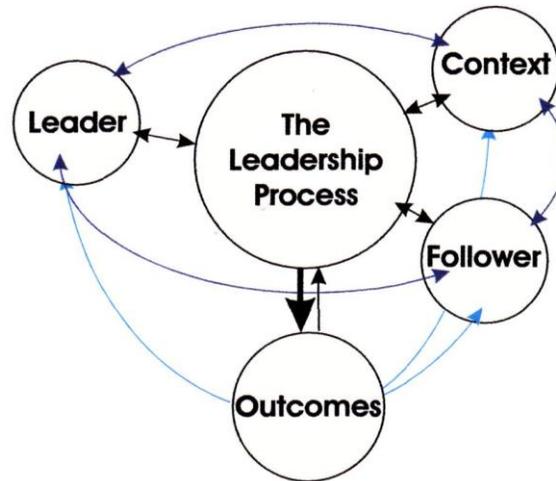
Leadership is about setting direction and getting youth fellowship members journey with you in the same direction. There are many routes or models one can take when you and your team embark on this journey. However one that can be very effective if used properly is the **Leadership Process Model**.

The Leadership Process Model was developed by Randall B. Dunham and Jon Pierce, and was published in their 1989 book "*Managing*." It was developed on the premise that leadership is dynamic and requires a long-term approach. It sees leadership as a process which requires the leader to continually invest in the relationship with the members of the group.

The model has four key components which can influence the success or failure of the leader. When applied to the context of a youth fellowship, these components are:

- 1. The Leader-** The person who is placed in charge and directs the group performance
- 2. The Follower/Youth Fellowship Member-** These persons are part of the group and follow the leader's direction on tasks and projects.
- 3. The Context-** This is the Youth Ministry with the recourses that they have available to them and the activities and events that are planned by the group.
- 4. The Outcomes-** These are the results of the process such as achieving the goals set by the group in the areas of mission and evangelism, spiritual growth, fellowship and personal development.

Let us look at the picture of this model:



(Based on R.B. Dunham and J.L. Pierce, *Managing*, Glenview, IL., Scott Foreman, 1989, pg. 556)

This model helps us to see the interdependent nature of leadership and how it will affect the mission of the youth group.

How can we apply this model to our Youth Ministries?

1. **Give regular and effective feedback-** As the group embarks on different activities, let them know how they doing. It will help the members to grow and develop. Regular feedback also ensures that everyone is on the same page and going in the same direction to achieve the goals of the group.
2. **Be aware of actions and reactions-** Every decision you make as a leader, every action you take affects you, the youth group and the outcomes expected. Everything works together in a dynamic relationship. Leaders need to be aware of uncontrolled emotions. If leaders say something thoughtless or lash out at a group member it will result in lack of support not only for the leader but the activities planned by the group.
3. **Lead honestly and ethically-** There must be a relationship of mutual trust and respect. If there is resentment and animosity then the goals of the group will not be achieved. Youth fellowship members will go above and beyond the call of duty if they have a leader who they trust, one who is humble and leads with integrity.

4. **Lead with the right style-**One may have to adopt different leadership styles depending on the members, the context and the desired outcomes. However, for Youth ministries, **Servant leadership (See page ##)** should be largely adopted.
5. **Consciously assign tasks-** Assign tasks and projects based on the skills of your members. It will be very frustrating for you and the group if they are given tasks for which they do not have the skills. If you don't know what skills are available in your group, then it may be prudent to create a survey and find out what skills your members possess. People are happiest when they are using their strongest skills!
6. **Focus on relationship development-** In order for the group to achieve its goals, the leader will more often than not have to depend on the members, more than they depend on you. Therefore the stronger and deeper your relationship with the group, the better leader you will become. Practice empathy and always reward good work.

SO WHAT SHOULD WE LOOK FOR WHEN CHOOSING LEADERS?

Considering the importance of good leadership in the effectiveness of a youth fellowship, leaders should not be selected arbitrarily or out of sentiments. The direction the group wants to go will determine the kind of leader that is needed.

John Maxwell in his book "*The 21 Irrefutable Laws of Leadership*" gives us a check list:

- CHARACTER-** Do they command the respect of others?
- RELATIONSHIPS-** Do they develop a connection with everyone in the group?
- KNOWLEDGE-** Do they have an understanding of the mission of the group and a vision for the future?
- INTUITION-** Are they able to read a situation and make right call?
- EXPERIENCE-** How did they handle past challenges?
- PAST SUCCESS-** What is their track record?
- ABILITY-** Are they capable? Can they deliver?

CONCLUSION

Let us go back to Melissa and Jonathon. It is clear that both have strengths and some of the characteristics that will make a good leader and therefore a good youth fellowship president. However it is also clear that both persons have deficiencies which fortunately can be addressed if they are willing to adopt the principles we have learned on leadership. As long as we are passionate about what God has called us to do and we are willing to be shaped by Him, all the skills we need to carry out the tasks He has called us to-HE WILL PROVIDE! Always meditate on the Truth that "*We can do all things through Christ who gives us strength!*" (Philippians 4:13). As long as we hold on to the fact the mission is not about us but about Him, we will succeed.

As you seek to build your Youth Ministries, remember these words of advice from Maxwell's "*The 21 Irrefutable Laws of Leadership*":

- It is the **members** who determine the **potential** of your Youth Ministry
- **Relationships** determine the **morale** of Youth Fellowship members
- **Structure** determines the **size** of your Youth Ministry
- **Vision** determines the **direction** of your Youth Ministry
- **Leadership** determines the **success** of your Youth Ministry!

RESOURCES

1. C. Gene Wilkes, ***Jesus on Leadership-Developing Servant leaders*** (Nashville: Lifeway Press, 1996)
2. John Maxwell, ***The 21 Irrefutable Laws of Leadership*** (Nashville: Thomas Nelson, 1998)
3. R.B. Dunham and J.L. Pierce, ***Managing*** (Glenview: Scott Foresman, 1989)
4. www.mindtools.com
5. www.simplyyouthministry.com

Petrea C. Facey (Dr)

MODELS OF YOUTH MINISTRY

The Need for a Ministry to Youth

There is hardly anybody who will question the need for a ministry to the young in our churches. Though there is no direct mention of 'youth ministry' in the bible, there are no shortages of references which suggest a space for young people in the life of the church. Luke 18:6 is among the most referenced verses in this regard. In the passage, Jesus calls the young unto Him thereby affirming an inviting and welcoming place for them in the Kingdom of God. Timothy is also often held up as an example of a young person mentored into Christian ministry. His presence in scripture can be interpreted as affirming a place both for the shepherding of youth and the inculcation of Christian values, principles and traditions, and for active youth involvement in the overall ministry of the church (1 Timothy 4:12). Ecclesiastes 12:1 ("Remember now the Creator in the days of your youth...") can also be seen as a direct challenge to the young to engage with the faith, but also an implicit mandate for the church community to facilitate and ensure such an engagement.

Beyond biblical precedence, however, the case for 'youth ministry' is also premised on the coincidence of the period of youth with a time of physical changes, mental and emotional awakening, spiritual exploration, and life changing decision making. The period of youth is a time of character shaping, and this often goes hand in hand with questioning, uncertainty, experimentation and moral choices. Youth ministry facilitates the church's involvement in this challenging period of life by exposing the young to the Christian message and way of life. Youth Ministry therefore offers alternative perspectives and spaces within which the young may operate, and which may enable a smoother negotiation of a potentially troublesome and difficult period of life.

Finally, the need for and existence of a 'youth ministry' is also self-serving since the future existence of any church is premised on the cultivation of a generation of church members who will eventually undertake the various roles necessary for the church to function.

The question that arises, then, is not so much whether there is a need for youth ministry, but rather what should youth ministry look like? What should its goals be? What essential elements, if any, must define youth ministry, and are there any useful models of youth ministry out there? It is these questions which are explored in this brief section. The narrative that follows is, however, not to be seen as comprehensive or definitive but rather as provoking thought for even greater exploration and discussion.

Why Different Models of Youth Ministry?

One size doesn't fit all!

One of the determinants of how youth ministry in a particular context should look is the overriding and/or prevailing perspective on who exactly the ministry should be targeting. Though it is clear that the ministry is to 'youth', just who exactly falls in the category of youth is very often not as clear. A quick poll aimed at determining the ages encompassed by 'youth' will reveal surprisingly different answers, particularly with respect to the upper and lower boundaries.

Most people will readily agree that 'youth' encompasses the teenage years and so most, if not all, churches pursue models of youth ministry which involve catering to this age grouping. In fact, for many churches the youth ministry is primarily a ministry to teenagers and the model pursued reflects this. For some churches, however, youth also encompasses children, and even if not all children, older children ('pre-teens' and 'tweens') who are on the cusp of or early stage teenagers. Still other churches concentrate on persons of college age (late teens to early and mid-twenties) with a distinction made between teen ministry and youth ministry. Still other churches consider persons up to their early 30s as youth, and there is a blurred and indistinct line between 'youth' and 'young adults'.

Importantly, then, the youth ministry model adopted often reflects where the dominant thought about who constitutes youth is. The emergence of multiple models of youth ministry is in part a concession that needs are not uniform across the spectrum of ages potentially covered by the term 'youth'. That is, different models may be needed dependent on where the emphasis (pre-teens, tweens, teens, twenty-somethings, early thirties and young adults), if any, is placed.

A likewise and related idea is that different models may be needed dependent on the physical context or setting of the church. The physical setting may often determine (i) the subset of 'young people' available to be targeted, (ii) the challenges that predominate and need to be addressed, or (iii) the parameters or constraints within which the youth ministry must operate. For example, an urban church located close to one or more tertiary institutions may have more youth in the college-age band to whom the ministry must cater. At the same time, the ministry would also have to recognize the transient nature of this youth band - the majority of whom are likely to move away after their university or college experience - and so must factor it into its structure. This is, as opposed to a rural church in a small town setting where the youth ministry may primarily target those up to the secondary school level, after which the majority of the young people may migrate to town centers in pursuit of higher education or other professional opportunities. In such instances the context dictates the use of different approaches in order to meet the needs of the differing constituencies. In another example, proximity to easy, affordable and safe transportation options may be the deciding factor between a youth ministry model centered on (for example) Friday night meetings or one that takes advantage of youth already present on a Sunday.

Just as other ministries of the church are tailored to fit the needs of those being ministered to and are often strongly influenced by context, so too is youth ministry. For that reason multiple models of youth ministry have emerged and currently exist in our churches. Importantly, no single model is the correct model nor is any model the perfect model. In fact, very often even where one model seems particularly suitable, there are elements of another model which have been or could be incorporated in order to better reach the target youth, so that ultimately the goals of the ministry are met.

The Goals of Youth Ministry

Notwithstanding the existence of various models of youth ministry, there is often a commonality of purpose. In the present-day context, youth ministry seems to have at least the following four goals.

Goal 1: Attracting. One of the primary goals of youth ministry is attracting young people to the church. Very often the emphasis is on attracting 'unchurched' youth through youth groups (i.e. youth attracting youth) and through innovative and creative youth programming that appeals to interests and likes (e.g. music, debates, drama, topical discussions, uniformed groups or sporting activities and events).

Goal 2: Engaging. This goal of youth ministry targets young people already in the church with the aim of keeping them interested and engaged. The goal hinges on the existence or creation of programmes that (i) create a sense of belonging (i.e. build relationships, promote a feeling of acceptance, and create an atmosphere where young people feel confident to bring their struggles, questions and joys); (ii) facilitate growth of the young person (e.g. programmes that empower through learning opportunities and develop leadership abilities); and (iii) utilize skills and talents in church and create in the youth a realization that they bring 'value' to the community.

Goal 3: Evangelizing & Faith Building. This goal recognizes that youth ministry must seek to nurture personal faith and attempts to build a Christian community of young people. Evangelizing provides additional purpose to the engagement process i.e. engaging is with the ultimate aims of leading young people into a relationship with Christ and then nurturing the new found faith so that its transformative power is fully realized in the lives of the young persons.

Goal 4: Assimilating. This goal intends that the young people who come through the youth ministry eventually become part of the resources that the church calls upon to offer ministry. Through deliberate effort and planning young persons are assimilated into the total life of the church and their gifts, talents, and skills become available for regular use in the ministry of the church. Where assimilating is actively pursued as a goal, the pitfall of 'youth ministry' developing as a separate activity from 'regular church' is avoided to some extent.

The relative emphasis placed on each goal may differ for each of the three models of youth ministry presented below. An effective youth ministry should, however, include some aspect of each of the goals.

Three Youth Ministry Models

Though there are several models of youth ministry that could be described, the following attempt to capture the approaches which are most common in our Caribbean churches. As previously noted, in reality, even when one model seems to predominate, elements of other models are also likely to be identifiable. As also previously noted, there are no correct or perfect models and the use of a model or elements of a model should be such that it fits the peculiar and particular youth context of the church and its surrounding community. The common youth ministry models are:

The Youth Fellowship or Youth Group Model. In this model, the youth ministry revolves around a youth group or youth fellowship which meets regularly (usually once per week). The youth fellowship or youth group is the primary or only

gathering place for youth and is very often the main youth activity of the church. This often makes the youth ministry, even if not deliberately so, more narrowly focused in age (e.g. teenagers and/or early twenty-somethings) because of the emphasis placed on the meeting of persons who share common problems, goals, aspirations etc. Weekly meetings (usually Friday or Saturday evenings) center around a variety of activities fashioned to fulfil the goals of attracting, engaging, evangelizing and faith building. These include teaching about the faith, worship, discussions, and forms of recreation or social activity. The involvement of young persons in the church otherwise e.g. in leading praise and worship or on church committees, is, then, normally coordinated through the youth fellowship and its leaders. In a slight variation, the youth group around which the ministry centers may be a uniformed group or performance group (e.g. a youth choir), which however similarly meets on a consistent and regular basis and is the primary grouping from which the pool of youth leaders in the church is drawn.

The Youth Programme Model. In this model a scheduled programme of youth activities throughout a calendar year is emphasized. The activities are usually wide and varied to facilitate the attraction of young people to the church, the engagement of those who are already in the church, and the consolidation of faith development for those who have made a commitment. Very often a retreat or camp is at the centre because of the transformative and relation-building value it can have. Other scheduled activities often include youth worship services (many times every fifth Sunday in the month), short term youth training/bible studies/discipleship programmes, coordinated performance and sporting events, planned youth socials and social events, a structured and moderated on-line community and youth Mission trips and events. Whereas, then, a Friday or Saturday night youth group or youth fellowship may form an integral part of the programme of activities, the programmatic approach is oftentimes more centrally coordinated by a specially employed youth worker, a designated youth director or a youth pastor. Under this model activities are also deliberately organized so that not only do some address the specific needs of the varying sub-bands of ages within 'youth' (i.e. activities are exclusive to those who fall within those sub-bands), but there are other 'everybody' activities which deliberately span the age sub-divisions and build relationships amongst all the 'youth'. Activities are also programmed to facilitate interaction of the youth with the rest of the church (with the diaconate, church council, etc.) in support of the assimilation goal. A key feature of the model is that the youth are encouraged to not just participate in the scheduled activities, but to partner in taking the responsibility for organizing them.

The Youth Related Ministries Model (YRM). This model takes elements of the two previous models in an attempt to create a broad and holistic youth ministry. The YRM model (i) emphasises multiple youth groups and activity formats (ii) offers a variety of content in a variety of settings, and (iii) facilitates multiple forms of youth participation based on interest and freedom of choice. On the one hand, the YRM model utilises a variety of meeting spaces and times for youth premised on age and stage (e.g. a youth fellowship, a teen club and a young adults

group may all simultaneously exist under a YRM umbrella) or premised on interests, talents or skills (likewise a youth choir, dance and drama groups, instrumental ensemble, uniformed groups, and sporting or technology based ministries may simultaneously exist in a YRM paradigm). Youth participation then is based on interest and there is no requirement that youth attend all programmes. Rather, freedom of choice is encouraged and young people are allowed to select the programmes that best address their needs and in a time schedule and format that best suits their life situation. On the other hand, the YRM model also adopts elements of the youth programme model by deliberately scheduling youth activities that gather and encourage interaction across the various youth centred groups. These may include youth retreats and camps, youth Sundays, youth training and ministry opportunities, or a youth dinner. The YRM model also annexes other ministries that may have large youth bases but are not specifically youth centered e.g. Sunday School, Vacation Bible School or even a technology based ministry, and utilises them in a broader effort to create inter-generational exchanges. Assimilation is one of the key goals of the YRM, through deliberate identification of youth competencies, and their utilisation in church committees, activities, worship and mission. A youth ministry team or council representing each component usually coordinates the ministries, sets the youth policies and directions, and evaluates the youth programming. The team is often guided by a youth director/pastor/deacon with special responsibilities for youth.

Vibrant Youth Ministry

Irrespective of the model chosen, in the end the desire of every church is to have a vibrant youth ministry meeting the goals of attraction, engagement, evangelization and assimilation of youth into the total life and mission of the church. In the end, some things to remember in the pursuit of this aim are:

1. **Youth Led but Adult Guided.** Giving young people an opportunity to lead in youth ministry is important, especially if youth ministry is also the training ground from which future leaders of the church will emerge. There is nothing that attracts youth like other youth, and youth also represent one of the most significant influences on youth. Youth ministry can, then, only benefit from the participation, involvement, visibility and leadership of youth. However, since youth is also a period of growth and exploration (and sometimes ideas that push the envelope and straddle boundaries) there should at the same time always be an identifiable adult presence who among other things (i) easily relates to and commands the respect of the youth (ii) is trusted by parents and/or guardians (iii) will serve as the first reference point for new ideas and plans emanating from the youth (iv) will be bold enough to intervene when plans go awry or fail to be God-centered, (v) will ensure a guiding presence (theirs or otherwise) at youth events and activities, (v) will represent the youth point of view at the level of the church leadership if no other avenues exist for the youth to do so themselves, and (vi) will actively be on the lookout for competencies, talents and skills among the youth which can be further nurtured and developed for use in the wider church community.

2. **Open to Everyone but not Open to Everything.** Youth ministry should try as best as possible to ensure that it does not deliberately exclude or discriminate. For example, the main youth events should not all center around fund raising or carry a price-tag (even if deemed reasonable) since doing so automatically excludes some from participating. The ministry must also be aware that youth readily form cliques based on similarity of circumstances or value systems and knowingly or unknowingly discriminate against other youth by then excluding them. Youth Ministry should aim to be as inclusive as possible. The desire to include everyone should not, however, be equated with a tolerance for everything. Especially where there is a strong emphasis on attracting young people, or on making them feel comfortable, there can be the temptation to allow some things to be overlooked or to let some things slide or to mirror activities of the secular world that seem catchy and youth-oriented. Particularly, in an environment of inclusivity, it is important to hold the youth ministry to standards that are firmly grounded in the faith and reflective of Christian beliefs.
3. **Use wisely the church's resources but not use the church.** Youth ministry is a part of the wider ministry mandate of the church and so is entitled to draw on the human, physical and financial resources of the church. Depending on the model pursued, the required resources may be extensive, and should be factored into the overall planning of the church (e.g. budgeting, space allocation, timetabling, and policies). When this is done, youth leaders should always be mindful of the need to be good stewards of the resources drawn upon which includes being accountable for how they are used. Youth ministry must, then, be careful not to use the resources of the church to set itself apart from the church. Very often there is a perceived divide between youth and the rest of the church which is a source of tension. Youth ministry can contribute to this divide by setting itself up as separate, apart from or in parallel to the activities of rest of the church. For example, as best as possible youth activities should not be planned to coincide with other church activities (e.g. a youth gathering which occurs concurrently with regular bible study, church meetings or even church service).
4. **Takes risks in the pursuit of creativity but not just for the sake of being different.** Creativity and new ideas are important for attracting and engaging young people. Youth bring with them vibrancy and energy, alternative ideas and perspectives, and new methodologies for doing things. Youth ministry should provide a space for the exercising of this creativity, even if it sometimes means taking risks and acting outside of the traditional or established ways of doing things (though an appreciation of tradition is still encouraged). The challenge in this instance is, however, to be able to sift through the new ideas so that those undertaken ultimately enrich either the ministry itself (i.e. furthers the youth ministry goals) or enhances other elements of the church's life. It may not be a good enough reason to introduce a new idea just for the sake of being different. Creative risks should be undertaken if it can be seen that the element introduced will (for example) allow for new perspectives of the faith to emerge, will enhance the worship and/or will bring out new dimensions of ministry (youth or otherwise) to the fore.

5. **Has the Heart of God and Youth at Heart.** God's intent is for all to be saved. Youth ministry, then, in everything it does must reflect the heart of God to have the young lives it encounters and engages with transformed. The success of youth ministry must be measured against this mandate and not against numbers of youth. Mission, evangelism and outreach to youth must be integral to and well integrated into the plans and programs of any church's Youth Ministry irrespective of the model of ministry pursued. To do so is also to reflect a heart for the youth. That is, it is not youth ministry just for the sake of having a youth ministry. Rather, there is a motivation and passion for youth ministry which emerges from a genuine desire to see their lives transformed because of the certain knowledge of the lifetime of benefits to be had when Christ is the source of the transformation.

Michael Taylor (Dr.)

MENTORING

Definition - What is mentoring?

A useful definition of mentoring is "a long term relationship that meets a development need, helps develop full potential, and benefits all partners: mentor, mentee and the organisation" (Suzanne Faure cited by T.J. Addington).

At the heart of mentoring is the process of building a trusting relationship between a more mature individual and one who is less mature. The maturity may be evident in chronological age, in spiritual and emotional development, and in experience or expertise. Through such a relationship, the mentor will give guidance, counsel and instruction, share experience, offer challenge, and provide a model for the mentee. The goal is to help the person receiving the mentoring to develop his or her God-given potential. This process will, of necessity, take time, and is therefore best fostered within a long-term relationship.

Mentoring is done in business organizations and educational institutions. It is central to life within the Christian church, as it is an aspect of discipleship. Mentoring is at the heart of the great commission given by the Lord Jesus to his disciples:

"Therefore go and make disciples of all nations, baptising 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."(Matthew 28:19-20)

It is through this process of mentoring that individuals' lives are nurtured and built up so that they can themselves become mentors. Youth mentoring, in particular, is an important ministry through which the church can effectively disciple young people. It is an investment in their lives that will ensure continuity in the church.

The Christian Mentor

Christian mentors are individuals who are not necessarily experts, but who love the Lord, and who have experiences, knowledge, skills and time that they are willing to share with someone else. These individuals invest what they have received from God into the life of another who has not yet gained the understanding or reached the level of experience that they have. The focus is never on the mentor but on the Lord. The following are statements that every Christian mentor should declare:

- I help people reach their potential in Christ, not to become like me (Ephesians 4:13b).
- I help people to recognize their dependency on God, not on me.
- I maintain a personal reliance on Jesus, the Chief Shepherd (John 10:11, 14).

- Therefore, I point learners to Jesus, the Chief Shepherd, who is always with them (Psalm 23: 1, 4).
- I can say: "Follow me as I follow Christ" (Cor. 11:1).

Models of Mentoring

There are several models of mentoring, some of which are demonstrated in the Bible. We will look at some of these as they relate to the Youth Ministry.

- **One-on-One Mentoring:** This is an opportunity for one, usually more mature, individual to mentor another less mature person. It allows for an individualized and personal approach, and helps to develop a close relationship between the two. Another advantage of this arrangement is that they can be flexible in their meetings, since it is only two persons' schedules to be considered. Examples from Scripture of this mentoring model are: Jethro and Moses, Moses and Joshua, Barnabas and Paul, Barnabas and Mark, Paul and Timothy. In these examples, the mentees went on to become mentors, and this development should be the pattern in a successful mentoring programme in the church. Other mentoring relationships in Scripture include Naomi and Ruth, and the couple Priscilla and Aquila who mentored Appollos, the preacher.
- **Group-Mentoring:** In this arrangement a mentor works with a number of individuals, meeting with them on a regular basis to give guidance and counsel, and to get their feedback. An advantage of this model is that mentees benefit not only from the advice of the mentor but from the varied interactions of their fellow mentees. Group mentoring can also help young people to develop social skills in relating to their peers. A good example of group-mentoring in Scripture is that of Jesus and his twelve disciples. In some instances he mentored the three - Peter, James and John. For effectiveness, a mentoring group should not really go beyond 12 members.
- **Peer-Mentoring:** This model involves one individual - the mentor - who has gone through a specific experience, and another -the mentee- who is new to the experience. Such a context may be school or college in which a student who has completed first year may advise a new student; or a health and lifestyle change in which someone recovering from a condition may act as mentor to another who is recently diagnosed with the same condition. Experience is the major factor here.
- **Training-Based Mentoring:** This model is tied to a skills training exercise in which the person with the expertise trains others in that particular field, and in the process, not only transfers the skill, but also influences the trainees in other areas

of their lives. It may be one-on-one or group, but the emphasis is on skill transfer. For example, in a church setting an individual who has expertise in setting up a public-address system may mentor a group of interested youngsters by training them in the use of the equipment, by supervising their work in that area while at the same time giving them guidance and encouragement for other areas of their lives.

Regardless of the mentoring model that is used, it is important that all mentors are trained. While the methodology may differ from one model to another, the goal is the same - to offer guidance, counsel and instruction, to share experience, to offer challenge, and to provide a model for mentees to help them develop their God-given potential. When we mentor others, our own lives are enriched, and we experience the pleasure in knowing that we are fulfilling God's purpose.

Jesus is our model, and therefore it is instructive to observe him, and follow in his steps. We learn a lot from the Lord Jesus, from how he related to his 12 disciples.

- His mentoring of his disciples was built upon a close relationship with them. He first made them his friends and then his representatives.
- He used the ordinary, everyday things of life to teach them profound truths.
- He made himself readily available to them.
- He was considerate in dealing with them.
- He corrected them when necessary.
- He encouraged them.
- He prayed for them.
- He taught them how to pray.
- He himself supplied them with a model by what he was, did, and said.

He was a true mentor. And we should follow him.

References

Addington, T. J. *Learning from the Sandbox*,
<http://leadingfromthesandbox.blogspot.com/2009/07/lessons-learned-in-mentoring-young.html>

The Evangelical Covenant Church. *Coaching & Mentoring Models to Consider*,
<http://www.covchurch.org/adults/intentional-discipleship/coaching-mentoring/models/>

Krejcir, Richard J. *How to Develop a Mentoring Program*,
<http://www.intothyword.org/apps/articles/?articleid=42724&columnid=3844>

Murphree, Jason. *Starting a Mentoring Program in a Smaller Church*,
<http://www.lifeway.com/Article/ministry-Starting-a-Mentoring-Program-in-a-Smaller-Church>

Phillips-Jones, Linda. *Mentoring by Christians*,
http://www.faithmentoringandmore.com/html/articles/idea_20.htm

Rhodes, Jean. *Group Mentoring*. University of Massachusetts, Boston, May 2002,
http://www.mentoring.org/downloads/mentoring_1323.pdf

Lilly Samuels (Mrs.)

YOUTH AND TECHNOLOGY

INTRODUCTION & OUTLINE

REACHING YOUTH

An effective way to engage our young people is to use the same technologies they utilize to communicate with each other. At one time, email was the communication of choice among youth. Today, most young people favor new technologies and social networking sites over traditional email accounts. Technologies will continue to evolve and youth ministry workers will need to be vigilant about keeping up with the changes.

This manual is intended to provide some insight about the opportunities, and realities about using technology to interact with and engage our youth in ministry. It covers the following areas.

- Guidelines For Transparent Use
- 5 General Guidelines For Everyday Use
- How You Can Use Or Encourage Your Youth To Use Technology
- Specific Ways To Build Use Technology
- Cautions For Use
- Resources

GUIDELINES FOR TRANSPARENT USE

There are three essential values that must be maintained when communicating with youth:

- **Prudence** – Encourages forethought and weighs the merit of the technology and its attending policies in light of pastoral effectiveness and potential risks.
- **Reasonable** – Policies and certain technologies may be deemed reasonable if the use is practical, sound, and considered a normal practice or standard.
- **Transparent** – Requires that all we do is open to the scrutiny of others and that the use of technology and subsequent policies be clear, intelligible, and observable.

Keeping this in mind, communication from Youth Ministers through texting, blogs, email, social networking sites, etc. must be appropriate and consistent

All communication from a Youth Minister should be open and transparent. Nothing should be communicated that should not be seen by others. Remember, there is no such thing as a private email or instant message.

It is best not to communicate directly with one individual through electronic communication (include another leader or send to all youth within the program depending on the situation). Texting, emailing or chatting with youth through social networking sites should never be done privately with an individual youth. Parents should be copied in on all correspondence that a Youth Minister sends to their child.

Social networking sites established for Youth Ministry must be constantly monitored to ensure any inappropriate material is immediately removed. At least two adults should have administration access to the account site.

5 GENERAL GUIDELINES FOR EVERYDAY USE

Here are five general practical ideas, guidelines and parameters. . .

1. **Use technology and social media to enhance, not replace, real-world ministry and community.**

One of the very real dangers of all these emerging technologies and tools is that we will begin to employ and rely on them so much that our face-to-face ministry and relationships wane. . . even if only a little bit. Children in today's culture all need more face-to-face and real-world relationship time. Physical presence is necessary for spiritual nurture. Technology and social media should serve to extend our real-world flesh and blood relationships with each other. In addition, don't buy the lie that digital community is real community. Real community is lived out in close physical proximity with real vulnerability. Remember. Technology can extend and enhance this kind of community, but it can never replace it. Doing life together virtually really isn't doing life together.

2. **Use technology and social media to connect and communicate.**

Someone once said, that the best way to get into the heart and soul of a student was to get into their bedroom and take a look at the walls. Not a very smart strategy these days. It's a different world. But the bedroom wall has extended in today's world onto the walls, photos, comments, links, profiles, and postings that fill their Facebook pages. Facebook offers a connection to who they are. Go there to learn more about their hopes, dreams, desires, struggles, and needs. And if what you find on their Facebook pages doesn't line up with what you know of them in the context of real community, well . . . then you've gained a deeper sense of who they are and how you can minister to them because they've just revealed their disconnected identities and selves. Social media also allows you to communicate with your group during the week. Use it to extend your reach by promoting events, sharing Scriptures, posting thoughts, and putting up thought-provoking quotes.

3. **Use technology and social media to equip and inform parents.**

Social media must be employed to communicate and stay in touch with parents. Provide them with links to news, articles, and reviews. Send them an article a week. Parents love youth workers who keep them informed. If you are wondering what to send to them, see the resources section at the bottom for more information.

4. **Teach kids to use technology and social media redemptively.**

This is discipleship, plain and simple. Warn them about how easy digital media can suck them in and become idolatrous. Teach them about the many dangers that lurk on the Digital Frontier. . . things like sexting, [dumbing down](#), information overload, pornography, over-sharing, etc. Develop a digital code of conduct

and introduce it to your parents and their kids. It can be a tool that offers clear parameters to discuss and follow.

In addition, walk them through the Scriptures, teaching them about what the following issues and topics have to say about how they live on the Digital Frontier: truth, authority, humility, spiritual maturity, wisdom, respect, creating culture, honesty, sexuality, integrity, discernment, self-control, etc. Be sure to discuss these topics in your one-on-one conversations and in your times with your youth group.

5. Help your youth establish media parameters by establishing media parameters in your ministry.

There is a real concern that we've lost the art of written and spoken language, solving problems regarding differences in personalities, resolving conflict, and maintaining real, loyal, accountable relationships. That's not the kind of world we want to create or live in. Since our youth are increasingly tethered and almost always "on," your youth ministry needs to be a place where there are times where they turn it all off and put it aside.

Teach them how to be close to others in physical proximity by honoring them and turning off your phone, your computer, and your tablet and then focus on those who are present. Establish and encourage them to practice a media Sabbath – one day a week when they turn it off and put it aside. Give them opportunity and space to be silent. Promote deep reading, contemplation, and quiet times to sit and meditate on God's Word... listening to hear Him speak. Or how about this. . . a 40-hour technology famine?

HOW YOU CAN USE OR ENCOURAGE YOUR YOUTH TO USE TECHNOLOGY

TEACH AND USE SCRIPTURE

It has never been easier to carry around God's word without anyone knowing it. There are so many Bible apps. Many with devotionals, summaries and other tools that will help a teen go deeper. Encourage your teens to download an app. When you teach from the Bible use a mobile device. Show how accessible it truly is.

SHARE CONTENT WITH TEENS, PARENT AND VOLUNTEERS

Is your content mobile friendly? Teens will spend more time on their phones than on a desktop. That means what they are reading needs to be clear. If you have a website person in your church, start the conversation with them.

DEEPEN THE CONVERSATION

Consider turning your gathering into a live chat room. Probably you can look into having a volunteer host a conversation on Twitter while the message is being delivered? This will give teens the chance to ask questions without interrupting the message. It will also allow us to gather data on how certain topics will strike certain teens.

While embracing mobile devices is important you do not want to ignore etiquette. Before letting teens freely use them make sure you:

- Express guidelines on when to use and not to use them.
- Reward proper behavior and address negative.
- Explain why and when you want them to use them.
- Display good behavior yourself.

TRAINING

Leaders, families, and students are busy and may not have time to attend a mandatory parent meeting or leaders training. So how can a youth worker still transmit content, information, and vision in a communication medium? Do it via social media. Start a website, YouTube channel, and twitter feed and leverage social media in a way that can train adult volunteers or give parents critical info. The best part about this method is that they (parents/leaders) can be trained when it is most convenient for them. Multiple communication technologies are necessary when equipping and informing parents, leaders, or students because everyone doesn't use the same medium. This may equal more work for the youth worker, but it also equals a higher chance that the message will be received.

KEEP IN TOUCH

A large majority of contact work with students happens online. Contact work is when adult leaders build relationships with teens. There are three levels of contact work in order to build trust: 1) be seen, 2) talk with all types of kids, and 3) do something together. Level 1 and 2 can predominantly be done online. Typically, level 1 and 2 are the longest stages in contact work process. However, doing contact work online makes it way easier to connect with a wide variety of students in a short amount of time. Plus the adult volunteer is highly visible and will be considered highly relational by students. Not only are students on technology a lot, but students are way more open when they are on their computer/smart phone keyboard than they are in small group. Some of the best ministry moments have happened from a keyboard. Youth leaders must meet students on their "technology turf" where they are comfortable in order to connect, relate, and understand teens.

GLOBALIZATION

Technology has enabled ideas and information to circulate and be spread around the world. Some of the strongest cell phone signals are in rural parts of Africa. Therefore, students are being exposed to other countries' cultures and realities. Teens are becoming more aware of what is happening around the world without ever having to go anywhere. Students are realizing how good they have it and how good God has been to them. I think students are more motivated (than ever) to travel across the world to learn and be a part of cultural experiences and technology has helped us to achieve these goals.

MOBILIZATION

Due to globalization, students are more compelled to work with God to fight world hunger, raise money for a cause (e.g. ALS), and to help provide clean water. Students of the next generation are longing for energizing visions worthy of pursuit and sacrifice. Technology has empowered students to join God in His redemptive work in rescuing the

world from its plight. Now, a student doesn't have to just go on a mission trip to help the world be a better, Gospel centered place. A student can mobilize his/her teenage tribe to do something about confronting the evils of the world...all while sitting in his/her bedroom eating a rock cake.

INTEGRATION

The usage of technology in youth ministry cannot be compartmentalized. Youth pastors cannot only be on Facebook at 3pm on Tuesday. Technology has to play an integral role in the life of youth ministry. Drew Sams (in his article) refers to Marshall McLuhan, a sociologist from the 20th century, who defined technology as an "extension of our humanity." It is important not to fight against the technological innovations but to learn how to adapt them into the everyday praxis of youth ministry. Don't use technology just to "spy" on students. Be visible, engaged, and interactive. The youth workers and youth leaders that can implement and manage technology integration in their ministries will be highly effective in their contact work and relational ministry.

CREATE CONTEMPLATION

"A teen in an internet café has access to 1,000,000 times more information than was ever amassed in the greatest library of ancient times. Yet such information forces people to read quickly, skim over main points and summaries and then continue on with the next piece of information that catches their eyes." Many young people today have not exercised their capacity to think deeply and critically which will be important as they make life choices. As youth leaders we can help them develop in this aspect. One way is to incorporate the use of advertisements or pictures from popular youth culture in your teaching times and help them to analyze what these advertisements are conveying through a Christian worldview.

AWAKEN CREATIVITY

Even if you have an aversion to technology you don't necessarily have to rule out the use of technology in your ministry. It is usually the young in your group who can readily adapt to and have the time to dabble with new technology anyway. Tap those teens that show natural talent for it (some youth may already have incorporated technology into their lifestyle). Video editing and working on special effects for example will awaken the creativity that many youth have. Some teens have even converted these hobbies into lifelong passions. Still, it will be up to the youth leader to show them how these tools can be used to point others to God.

SPECIFIC WAYS TO USE TECHNOLOGY

Here are some specific ways that you or your youth ministry can use technology. Below you will find examples of how you can use technology to COMMUNICATE more effectively, to CONNECT, to COLLABORATE on events & projects, and to EQUIP people with a life-shaping faith.

1. Texting
2. Building your own Website
3. Creating and managing blogs (Word Press & Blogger)
4. Sending email updates (mail chimp etc.)
5. Sharing Social Media updates (Facebook, Google+, Instagram, LinkedIn, Pinterest, Tumblr, Twitter, etc.)

6. Deepening community through Facebook groups, Snapchat, Instagram, etc.
7. Sharing photos of events and activities via Dropbox, Flickr, Instagram, Photodex, Smilebox, Snapchat, etc.
8. Managing events and projects using Base camp, Google Docs, Evernote, etc.
9. Gathering feedback and data from people via online polling such as Survey Monkey, Constant Contact, etc.
10. Using Free Conference Call (Skype, FaceTime or Google Hangout in lieu of face-to-face meetings).
11. Storing and sharing documents (via Boxy, Dropbox, Google Docs, iCloud, SkyDrive, Sugarsync, etc.)
12. Using Signup Genius, Eventbrite, and Cvent to manage registrations and donated items.
13. Using Google Calendar to share schedules among, staff, boards and all members.
14. Using Square, PayPal or Google Checkout to receive payments.
15. Provide live and recorded trainings through platforms such as Adobe Connect, Go To Meeting, Slideshare and Webex.
16. Using Videos from Godtube, Vimeo, Youtube to support and train people.
17. Creating slideshows and movie clips to celebrate ministry activities, train leaders and highlight ways the congregation is living into its mission (PowerPoint, Windows Movie Maker, iMovie, Photodex, Smilebox, etc.)
18. Video conferencing (Facetime, Google Hangout or Skype)
19. Store documents and confidential information (Dropbox, Google Docs, mSecure, Sugarsync, etc.)
20. Faith Formation (Vibrant Faith at Home, FaithTalk Series, sermon.net)
21. Using Apple's iLife/Work Suite (Garage Band, iMovie, Keynote, Numbers, Pages) and Microsoft Office suite to improve overall productivity
22. Listen to books, news or podcasts (Audiobooks, Audible, iCatcher, Umano)
23. Read the Bible (CCEL NRSV, Glo Bible, Biblegateway, Youversion)
24. Read books and magazines (iBooks, Kindle, Oyster, TED books, Zinio)
25. Video (Godtube, Wingclips , Vimeo)
26. Training Platforms (Adobe Connect, Go To Meeting, Slideshare, Webex)
27. Travel (Expedia, Weather, Maps, Google Maps, Fly Delta, National Geographic Parks)
28. Personal utilities (Duolingo, Pedometer, Recordium, mSecure, Passbook)

CAUTIONS FOR USE

The use of technology will have an effect on your life and your ministry. It affects how we process and discuss information, how we relate and interact with others and also how we use our time. Making a video for example can help us effectively communicate to teens but it will also require more preparations. The cell phone is great for long-distance communication but in many circumstances it distracts people from face-to-face conversation. Therefore, as we use these tools or are already applying them to our ministry, it is helpful to widely assess how these tools are affecting us. Some key questions for us:

- "Are the use of these tools helping us towards our ministry objectives?" and

- “Are the results we get worth the financial cost, social impact and time investment?”

Just like any resource or tool mobile devices have limits. But, do not be afraid to use them. Encourage your volunteers to get on board. Teach them the different ways you can use them. The more confident your ministry is when it comes to using mobile devices, the easier it will be to meet students caught up in their world.

Please don't let the integration of technology in your youth ministry dictate every aspect of your ministry. The use of technology should be used to enhance what you are already doing and to potentially change the way you are doing it, but only if it furthers the Kingdom.

SPECIFIC GUIDELINES

MINISTRY WEB PAGES

Anyone who establishes a ministry web presence should make a commitment to this vehicle of communication. Web pages, especially the index or main page(s), should be regularly updated.

As with any ministry effort, there should be an intentional plan and set of goals regarding establishing and maintaining a web presence. This should be clearly communicated to the pastoral staff, volunteers, and those we minister to.

Great care should be used to protect people on a web page that is publicly accessible:

- Peoples' personal phone numbers or e-mail addresses should not be available.
- At no point should a picture or video be used that might be considered embarrassing or unflattering.
- We should always be mindful to protect the reputations of our church membership. If individuals are uncomfortable with a particular photo or video, it should be immediately removed from the website.

EMAIL, INSTANT MESSAGING, AND VIDEO CHATTING

Email and instant messaging allow for increased flexibility and immediacy in ministry communication. When appropriately combined with face-to-face communication, email and instant messaging can significantly enhance how we minister to others. The same boundary issues that must be respected in oral communication must be respected in written ones.

Good judgment should always be used with text based communication tools. Parental consent needs to be obtained when communicating by email or instant messaging with minors and vulnerable adults.

- Email, Instant Messaging, and Video Chatting communication should only be used with the matters that deal with one's professional relationship. Communicate only about matters that address the business at hand of your ministry.
- Care should be taken to maintain professionalism and appropriate boundaries in all communication.

- Before sending an e-mail, ask yourself if someone reading it might “read something into it” that you didn’t intend.
- Communicate in person whenever possible. If you think your e-mail might somehow be misunderstood, don’t send it.
- If there is any potential for embarrassment or harm, reconsider sending the email or IM.
- Be cautious when sending an e-mail, especially either in haste and/or when emotions are involved.
- Always avoid any communication that might be construed as having inappropriate sexual or romantic overtones. Do not reply to any such e-mail from a minor or vulnerable adult; instead seek guidance from your church leadership.
- Remember that there is no such thing as a private e-mail. All e-mails and IM’s can be logged, archived, and forwarded to other parties. Your communication can quickly become a public matter.
- Unlike verbal communication, any form of written communication has a form of permanence.
- There should be no expectation of privacy. At no time is one-on-one video chatting appropriate with minors or vulnerable adults.

PHONE CALLS AND TEXT MESSAGING

The same standards that apply to email and instant messaging must be maintained when communication occurs in phone calls or via text messages. Appropriate and healthy boundaries when using texting or speaking with a youth or vulnerable adult is always required of youth leaders in the church. Frequent and ongoing communication with a selected individual suggests an inappropriate relationship.

- A youth leader should exercise good judgment at all times when communicating with people.
- Dinner time, even if families don’t often respect dinner time as family time, should be respected.
- While anyone we minister to might be on the phone or texting late into evening hours, ministers should set and communicate the timeframe when it is acceptable to make or receive non-emergency professional calls.
- Phone calls and text messages are for ministry purposes, so good judgment should be used when offering or publishing their home, personal cell phone numbers, or home address. Such a move, while might be intended to give the sense of pastoral availability, might not be best for maintaining the professional boundaries of the minister or the ministry.

Stephen Wildes (Mr)

DIRECTORY OF ORGANIZATIONS SERVING YOUTH

Church related & Ecumenical Organizations

Jamaica Baptist Union

Rev. Merlyn Hyde-Riley
Associate General Secretary
Youth Education & Training
2B Washington Boulevard
Kingston 20
Telephone: 969-6268, 618-1989
Email: info@jbu.org.jm
www.jbu.org.jm

Jamaica Youth for Christ

Mr. Dexter Rowland
National Director
2 Acacia Avenue
Kingston 5
Telephone: 920-5418, 618-3579/8
Email: jamaicayfc1@gmail.com

Christian Camping International

Mr. Andre Virtue
Chairman
11 Devon Road
P.O. Box 192
Kingston 10
Tel: 353-8079/485-2080
Email: ccijamaica.org@gmail.com
Website: www.ccijamaica.org

Young Men's Christian Association (YMCA)

Mrs. Sarah Newland – Martin
General Secretary
21 Hope Road
Kingston 10
Telephone: 754-9034
Email: Kingstonymca@cwjamiaca.com

Young Women's Christian Association (YWCA)

51 Arnold Road
Kingston 5
Telephone: 926-6109
Email: kingstonywca51@gmail.com

Government and or NGOs

Whole Life Sports

Mr. Andre Virtue
Director
11 Devon Road
Kingston 10
Telephone: 920-8378
Email: wholelifesports@gmail.com

Council of Voluntary Social Services

Mrs. Winsome Wilkins
Chief Executive Officer
122-126 Tower Street, Kingston
Telephone: 922-9365
Email: cvssja@cwjamaica.com

National Youth Service

Mr. Denis Lawrence
Director
6 Collins Green Avenue
Kingston 5
Telephone: 754-9816-8
Email: mail@nysjamaica.org
Website: www.nysjamaica.org

National Centre for Youth Development

4-6 Trafalgar Road
Kingston 5
Jamaica, W.I.
Phone: 876-978-5347, 876-978-7881
Website: www.youthjamaica.com

Child Development Agency (CDA)

48 Duke Street
Kingston
Telephone: Toll Free 1-888-991-3353, 948-7206
Email: info@cda.gov.jm
Website: www.cda.gov.jm



JBUYD

YOUTH MINISTRY

TRAINING HANDBOOK

PRINTED BY JAMAICA BAPTIST UNION
28 WASHINGTON BOULEVARD, KINGSTON 20