

MODELS OF YOUTH MINISTRY

GOAL:

To gain a knowledge of the variety of models of youth ministry and to be able to determine the best model for their own specific context.

LEARNING OUTCOMES:

After completing this module, participants will be able to:

- a)
 - i) describe different models of youth ministry
 - ii) outline two models of youth ministry they have participated in or observed
- b)
 - i) explain the model of youth ministry they are currently working with
 - ii) give an example of another model of youth ministry that may be appropriate in their situation.
- c)
 - i) evaluate the strengths and weaknesses of b (i) and b (ii) for their situation.
 - ii) write a case study of a model of youth ministry different from their own.

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What To Do

Step One	What is a model?	1.5 hours
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- 1) Read the Resource Material on Pages 4-5
- 2) Make a short list of different types of youth work you can identify in your local area.
- 3) Take about forty minutes and analyse the youth work you are currently involved in as a model by using the categories listed in this section: aims, strategy and client group.

Step Two	Evaluate Youth Work Using Models	2.5 hours
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- 4) This step takes the form of a case study.

You are on the Management Committee of the Winter Basketball League mentioned on page 5 of the Resource material. The League is now in the middle of its second year. The management committee is conducting an annual review of the league. The committee has asked Tim Stiles, a youth work consultant, to write a report on the work. This report will form the basis of the review.

- a) Read Tim's review (page 6) and write down in note form an action plan to deal with the issues raised. This will be your contribution at the meeting.
- b) Make sure that you are clear on the following issues:
 - i) the aims of the League
 - ii) the appropriateness of the League in this setting
 - iii) the possibility of altering what is happening to meet the original goals
- c) Read the summary of the minutes of the meeting (page 7). Who do you most identify with?
- d) Twelve months later Tim Stiles was called in again to see how things were going. He found that despite the resolutions of the meeting in the year prior, other things had developed.

You are no longer on the Management Committee, because of family commitments, but you happen to meet Tim and hear his comments (see page 7). You feel it is important to let your feelings be known to the new committee. Write a letter referring to the original model and suggesting what should happen.

Step Three	A Variety of Models	8 hours
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- 5) Read the Resource Material on pages 8-17.
- 6) Prepare the equivalent of a page each on two models of youth ministry that you have participated in or observed. Make sure the models are different - not just the same model in two different situations. Use the aims/strategy/client format or just a general description if you prefer.
- 7) In the light of all your reading and thinking for this module, evaluate the strengths and weaknesses of the model you identified in question 3. Consider both the model in itself and how suitable it is to your situation.

- 8) Considering the models you identified in question 2 & 6, and the models in the resource material, outline another model of youth ministry that might be appropriate in your situation. Explain how it would work alongside the model you already use or replace it if necessary. Give examples of how it would work in practise. Evaluate the strengths and weaknesses of this model for your situation

Step Four	Looking Outside Your Situation	6 hours
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- 9) Look around your community and find a model of youth ministry different to your own. Prepare a 2 page case study of that model of youth ministry using the aims / strategy / client-group approach.

Make contact with the youth ministry co-ordinators in that setting and arrange to spend some time with them talking about their model of youth ministry. It may be helpful to supply them with a framework of what you are looking for before you meet with them. Include in your case study an analysis of the strengths and weaknesses of the model for their particular situation.

RESOURCE MATERIAL

What is a Model?

A model is a picture of how a particular type of youth work operates. So the Scouting model (see Box 1) is a summary of how the scouting troops work in general. The Youth Group model (see Box 2) is a summary of how some youth groups work. The point about models is that they help us to look at what we are doing more clearly.

Box 1: Scout Troop

Gavin is a Scout Leader. He leads a troop of about 20 boys who meet every week in the church hall. The troop focuses on outdoor activities and does a lot of camping.

Box 2: Youth Group

Terry and Gina run a Youth Group for the young people in their church. The focus is on social activities and inviting friends along. They meet weekly.

An architect will often summarise his or her plans by making a scale model of a building project. This model will help other people to visualize quickly what the building will look like and they can assess, for instance, the effect of the project on the environment, or on nearby buildings. If you wanted to compare two different plans for the same building project, one of the easiest ways to do this would be to put two architect's models side by side.

Youth work models work just like those made by architects - they help us to see quickly what is going on in one particular style of youth work. Of course a youth work model is not expressed as a three dimensional plastic construction with little bits of moss that look like trees. When we talk about youth work as models we have to use words and ideas.

A youth work model is a simple analysis of a particular approach to youth work. There are three questions which get to the root of youth work and you can use these to analyse any youth work project. These questions are:

- **Aims:** What is the group trying to achieve?
- **Strategy:** How are the aims put into practise?
- **Client Group:** What kinds of young people are catered for by this youth work?

Types of youth work vary greatly, but you can use these questions to sum them up. The final result of your analysis is a model. Using these models you are able very quickly to get a grasp of how a particular approach to youth work operates. It is also possible to start to make comparisons between different youth work models in more depth.

Finally in this section, here are some examples of different types of youth work. Each of these approaches to work with young people can be expressed as a model. They each have aims, strategy and client group.

- **Drop-in centre:** A place where young people can come for advice, support or just a friendly place to be
- **Youth Fellowship:** A Christian nurture group focused on Bible study and prayer
- **ISCF:** School based, lunchtime fellowship programme for Christians with emphasis on outreach to friends.
- **Sports Tournament:** Using church facilities to run a sports tournament for community teams.
- **Camping Centre:** Running a camp centre that specialises in Adventure Camps for young people.

Winter Basketball League - A Case Study

AIMS:

- To run a basketball tournament in the church hall, open to 12 high school aged teams from the local community
- To show a positive Christian response to the problem of boredom amongst young people
- To portray the church as an open, welcoming place that values young people
- To get a church team in the competition to help the young people gain confidence in witnessing to their own faith

STRATEGY:

- Upgrade the hall facilities to include a score board, marked court, full sized hoops and seating.
- Advertise the tournament through local schools, sports clubs, service clubs and local papers.
- Involve church members as coaches, umpires, hall supervisors and scorekeepers.
- Talk regularly with the church team about ways of sharing their faith effectively and follow up contacts they have made

CLIENT GROUP:

- Young people from the local high schools
- Young people who currently hang around town doing minor vandalism and getting into trouble
- Young people currently in the church

A Word of Caution

1. In most towns there will probably be three or four different types of youth work operating. Even connected with one church there may be a variety of different youth work happening. These could include a youth fellowship, a Scout Troop or Guide company. In some churches the most significant youth work that takes place happens in the church choir. You might have missed one or two important pieces of work with young people that happen in your area because you did not recognise that this was in fact youth work. It is worth thinking a bit more widely about what happens with and for young people in your local area over the next few weeks and adding any projects that you come across to your list.
2. One important thing to bear in mind is that a good model will always be a bit unreal. There are two main reasons for this:
a model is a simplification. To express everything that happens in a group is impossible. The point of the model is that you can see clearly what is going on in that particular piece of youth work. When you look at your model of youth work it is always important to bear this fact in mind. The model helps us to see clearly because it is a simplification, but for that very reason it will be limited.
A model is a generalisation. Each model is a summary of characteristics which similar kinds of youth work projects share. For instance most youth groups will centre on games but some might be more discussion based. It is good to bear in mind the fact that individual youth work projects will differ in many ways from the generalised model.

Review of Winter Basketball League Report to the Management Committee

Prepared by Tim Stiles - Youth Work Consultant

THE STATED AIMS OF THE BASKETBALL LEAGUE ARE:

- to run a basketball tournament in the church hall open to 12 high school aged teams from the local community.
- to show a positive Christian response to the problem of boredom amongst young people
- to portray the church as an open, welcoming place that values young people
- to get a church team in the competition to help the young people gain confidence in witnessing to their own faith

The tournament is now successfully into its second year with a full complement of twelve teams. The team managers and players have been surveyed and they are well satisfied with the organisation of the league and are keen to see it continue. The hall facility was upgraded well and the facilities meet the current needs of the league.

The team of church members who are involved in the organisation of the league is small but very dedicated and competent. They do however seem to be suffering from burnout, even though this current season is only half way through. The expectation placed on them by the teams and the league as a whole means that their weekly time commitment is enormous. They have had to withdraw from all others areas of parish life.

A discussion with the Parish Council has highlighted several issues of concern for them.

- a) They agreed to the investment of considerable funds to upgrade the facilities. They did not expect that the maintenance costs of the League would be so high and that their hall facility would be virtually lost to them by the time the teams practise and play.
- b) They are also concerned about the complaints from neighbours to the church who are concerned for their own properties with so many young people hanging about the buildings at night.

The young people from the church have maintained a team in the league and enjoy the regular involvement. The level of play, however, is such that they have to practise twice a week to be able to compete well enough. They do not have any time for other meetings and the youth group has collapsed because so many are involved in the basketball. They were surprised to hear that one of the strategies was to talk regularly with them about ways of sharing their faith effectively with other young people in the league. There have been no such conversations.

The league has been successful in drawing in many of the young people who were loitering in the streets. This has largely been due to the work of two church members who had connections with them and agreed to coach and manage a team for them.

I believe the Management Committee needs to address the following issues:

- 1. Does the church really understand this approach to youth ministry and is it giving the necessary support?
- 2. Is the League meeting the original aims of the model?
- 3. Should the league be turned over to the community to run?

A Summary of the Minutes of the Winter Basketball

League Management Committee

Rev Dorothy West: It seems clear to me that the League is not meeting the evangelistic aims of the original vision. It is costing us a lot of money and we are not seeing the return. In fact it is taking our young people away from us and parents are concerned that they aren't getting the teaching they need from youth group anymore. I think we should turn the league over to the community and ask them to pay a more substantial fee for the use of our facilities so that all maintenance costs are well covered. We could even charge enough to make some money to go towards other church projects.

Graham Evans: I think the main concern we should have is the way the church has let down the people that set this project up. A few of them are doing all the work when we all agreed that it was a great project and that we should put our energies into it. The reason the young people aren't doing much effective outreach is that the leaders no-one has out in the time to meet with them. We can't expect the organising team to run the League and work with the young people. I'm sure we could get around the time thing for the young people - maybe even build the training into their practise nights somehow. This project is going well but it needs the commitment of more church people.

Sue Thomson: The first priority should be the image of the church in all this. We seem to be caught between our goal of portraying ourselves as an open, welcoming place that values young people and the need to keep in well with the neighbours and the older people in the church. I think the young people who come here for the League probably have no idea of what the church is really on about because they see so few of us involved in the League and all they get are the growing number of notices about damage to property and complaints about their behaviour. This is why we are failing to reach them.

The Decision: To continue the League with a commitment to at least triple the organising team and to build in time at basketball practise once a week for the church team to talk about their evangelistic role. To promote the League more creatively amongst the congregation and help them to see what it is trying to achieve.

WHAT HAPPENED:

Twelve months later Tim Styles called in to see what was happening at the League. He found that the previous administration team were all gone, reportedly because they were fed up with lack of church support, and the league nights were run by parents and teachers from the community. The church team were still playing. The league was thinking of shifting out of the church facility because they were copping so much flack from parishioners about their behaviour and damage to the building.

Models of Youth Ministry

The Riverslea Model

Riverslea is a campsite set in the bush up the Otaki Gorge Road. It is owned and operated by the Anglican Diocese of Wellington. Among other things, Riverslea is known for its well established adventure camping programme. This takes the form of three camps during January plus a series of leadership training weekends during the year. During the camps participants form small groups of 6 with two young adult leaders. Their entire camp programme is based in these small groups and they are able to make choices about the design of their own programme. The group leaders are supported by a team of base camp leaders.

These camps have been developed according to a particular understanding of spirituality and growth in relation to teenagers. They have a particular style - other camps and camping programmes are run to meet other needs

PURPOSE

The purpose of the camps is that participants grow in maturity and spirituality. With growth comes the acquisition of skills; in self-knowledge, relating to others, bearing responsibility, and in some recreational pursuits.

CONTEXT

The natural environment, and Christian spirituality shape the context within which the growth takes place

THE PROCESS

The process whereby growth is encouraged is:

1. taking personal care and corporate responsibility in groups
2. engaging physically with the environment in community
3. reflecting on experience with Christian tradition providing a resource for interpretation

The process takes seriously two young adult characteristics:

- a) searching for meaning & self understanding as a movement out of dependent childhood to independent adulthood
- b) hyper awareness of body as an expression of self and means of relating and communicating

THE ENABLERS

The key enablers are the group leaders along with a testing interrelating with the environment. The role of the base camp personnel is to be resource people, pastors and encouragers for group leaders. As the group leaders are required to be fully available to group members in encouraging them to participate in the work of growth, so the base camp personnel are expected to be fully available for the group leaders.

IMPLICATIONS

In the pursuit of the goals, four basic principles need to be fulfilled:

1. That some time be spent in reflection resourced by the Christian tradition on the majority of days, and the outcomes of the reflection be expressed in worship on occasions.
2. That individuals and groups are required to live out the consequences of their choices except where there is real danger to life or health, or a serious interference with the rights and process of another group
3. That each group be physically tested in some skill and stamina requiring activity in relation to the environment during at least two activities.
4. That the small group be the primary group for the camp and all activities take place within that setting. The exception being where life and health are at risk.

THE ENVIRONMENT

It has been a consistent experience that groups that undertake the most challenging activities in relation to the environment experience the most profound group life as well as growth in individual members. There are various reasons for this:

1. the environment is both whole and holy
2. the environment's challenge is morally neutral and consequently it provides a very honest reflection of personal qualities that become revealed through engaging with the environment
3. As the environment challenge clearly brings to the surface basic needs and celebrations, our perspective on relationships, people and life issues alter. The greater the interaction with the environment the deeper the revelations that come with shifts in perspective.

The Wedge Model

The following is a summary of an article by Tom Zanzig entitled "Youth Ministry: Reflections and Directions" The Wedge Model. It can be found in "Readings and Resources in Youth Ministry" which is edited by Michael Warren. Both Tom and Michael are well known and respected writers and practitioners of youth ministry in the Roman Catholic church in the United States of America.

DIMENSIONS OF YOUTH MINISTRY

The numbers refer to the diagram which can be found on a later page

1. Relational Youth Ministry

The first stage of youth ministry is what is commonly called relational ministry, the building of relationships of trust upon which all further ministry must be based. Many young people, either as a natural phase or because of negative past experiences, go through a period of apathy, negativity, or even antagonism regarding the church and faith. Regardless of the causes of the negativity, if it is to be overcome the adult members of our parishes should try to make every effort to reach out to individual young people, to demonstrate the sincere care the Church has for them, and to invite them into the life of the community - a ministry of welcome. Until young people feel welcomed by and into the parish community of faith, there is no reason why they should be open to the message of faith it proclaims. Relational ministry is perhaps the most recognised and discussed of all the dimensions of youth ministry, so much so that many people, unfortunately, feel that this is youth ministry in its entirety. Youth ministry must begin here if it is to succeed but it cannot and does not stop there.

2. Evangelisation

The proclamation of the gospel can be understood as distinct from its explanation. The early Christians were driven to shout that very basic message. In effect they said, "This is the way it is. Jesus, whom you have seen crucified, has been raised from the dead and now lives as Lord of the universe. Turn from your sinfulness, recognise Jesus as Lord and be saved. Take it or leave it!" What gave the message its credibility was the fact that it was proclaimed by people in communities of love. People were impressed by the vitality and sense of the message, but even more so by the witness of those who had accepted it: "See how those Christians love one another." In youth ministry, perhaps one of the most effective means for evangelisation is the youth retreat - intensive community based experiences for youth in which the basic elements of the gospel can be proclaimed and, on a rudimentary basis, experienced and celebrated.

3. The Moment of Recognition

Central to all current understanding of faith development and therefore central to youth ministry as well is the realisation that one must arrive at the point of personal decision if faith is to have full significance in one's life. The preference for the term "moment of recognition" is that the term at root expresses well what occurs here. The word recognition means "recognition" - that is "knowing again". You can only recognise at any one moment that which has been known to some degree previously - perhaps not fully, perhaps not in depth, but known to some degree nevertheless. All that has been known by us before - our experiences of the symbols and rituals of our faith, the witness of Christian people prior religious education and so on - are at some point in time understood as integrated and personally meaningful realities. Until this happens, all future faith development will be slowed, if not

totally stopped, because the faith will remain an external and often unintelligible amalgam of doctrines and religious practices. An absolutely critical point must be made regarding the moment of recognition. It must be a totally free response of the individual to the unconditional love of God. Though the community of faith can provide an environment in which the individual may find faith attractive and worthy of consideration, it cannot force an individual to accept the faith or to live out meaningfully the religious practices and doctrinal beliefs that flow from it.

4. Systematic Catechesis

Catechesis here refers to the systematic process of exploring the depths of meaning in the Christian story, studying its implications for one's own life, seeking a richer understanding of faith through the study of the Scriptures and through sharing with other members of the community. If the systematic Catechesis of young people is to be effective it must be creative, interesting and enjoyable. The problem with some of our past attempts has been that religious education often falsely presupposed the moment of recognition, the openness to faith. Our attempts to explain the gospel were therefore aimed at many young people who were simply not ready for it and who therefore logically rejected it or reacted with apathy.

5. Christian Service

In its fullest and richest sense this is the almost automatic response to the dictates of the gospel when it has been properly proclaimed and explained. The individual Christian who achieves any degree of maturity of faith is going to seek opportunities for sharing his or her personal talents with the community of faith as well as with the broader community. This is not only the natural desire of Christians but one of the most attractive characteristics of many young people. For many, adolescence is a time of great idealism, a time of growing awareness of the problems of the world, but also an indomitable - some would suggest naive - optimism about their ability to affect, if not conquer, those problems. Such young people need to test their limits, to find ways to reach out to others. Well-conceived and properly directed service opportunities can provide very fruitful means for accomplishing these tasks, to the benefit of both young people and those they serve. The provision of such opportunities is a vital and necessary component of total youth ministry.

6. Leadership Development and Peer Ministry

And now an explanation for the conic or wedge-shaped graphic presentation used in the model. The relational dimension of youth ministry involves the hospitable oar of friendship extended to all young people. When that invitation is extended, some of them will respond and seek ways to share and celebrate with others in community, a community in and through which the gospel can be proclaimed. Fewer still of that number will experience the moment of recognition. Of those who do, some will need and seek out a deepening understanding of their faith and eventually some of that number will want to reach out in service to others. The point of the wedge, then, is that the natural result of the faith-development process - not the goal but a seemingly unavoidable process - will be a continually decreasing number of participants as the process continues. This process of gradually decreasing numbers ultimately will lead to the formation of a "score group", a small community within the whole that will consist of those young people who are deeply committed to the faith and to growth in it, and who because of that faith seek to reach out in service to others.

The Wedge Model in Theory and Practice

1. A cyclic, not a linear process

It is important to note that one does not "go through the process" as it is outlined. Rather the process is more cyclic and recurs throughout one's life.

2. A tool for evaluating and directing the church and not young people

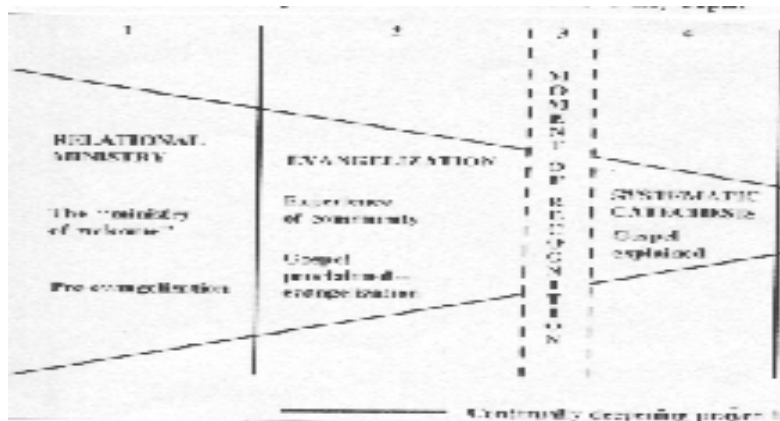
It should be quickly added that the value of the model is not that it helps us identify the stages of faith growth in individual young people, but that it is a guide-line for evaluating the community's ministry to young people. The parish is called upon to provide opportunities, programs and services that respond to these multiple dimensions of youth ministry in an ongoing way, and then the young people themselves choose their levels of involvement or those opportunities that best respond to or reflect their personal needs.

3. Definition of the Youth Minister.

One who is publicly commissioned by and accountable to the church and who represents the faith community in ministering to, with, OR for the young people of the community. The intent here is to clearly locate and identify the particular concerns of an individual youth minister within the broader spectrum of youth ministry concerns, and to avoid the common misconception that youth ministers must be all things to all people. Total youth ministry is the entire church's ministry to, with, by and for young people, but an individual youth minister may only have the talent and desire to minister in one of these areas. These people will be accepted as youth ministers, even though they do not carry the burden of working at all levels of youth ministry.

4. The Role Of Parents In Youth Ministry

Parents must be recognised as the key "relational ministers", those who more than anyone else can create the sense of trust, love and concern that is so foundational to all future openness to faith. Those in youth ministry must help parents to fulfil this vital role, by offering programs in adolescent development, for instance, and by helping parents develop the necessary communication skills with which to build healthy relationships with their adolescent children. Parents must be seen as the "primary evangelisers" of their children - not with the responsibility of being the "primary catechists". Most parents do not feel capable of handling the education required by the latter but are fully competent to open their children to the wonder and power of the gospel by loving their children unconditionally and by living their own faith day in and day out with conviction and dedication. The church must provide the catechetical opportunities that will be required if that initial openness to faith is to achieve any depth.



The Young Life Model

Young Life is a North American "para-church" organisation that seeks to introduce "unchurched" young people to the gospel, and to provide an environment in which they can grow in the Christian faith, and to be called into ministry themselves. It began in Texas in 1940, when a seminarian called Jim Rayburn began to hang around high schools and make friends with teenagers who normally were untouched by church programmes. By hanging around with these young people, Jim found he was able to build good friendships with these young people. He invited to his place for evenings of fun, and soon discovered they were interested in hearing about Jesus, and responding to the invitation to be disciples. In 1987, Young Life operated in 14 countries around the world, and in 25 communities in the U.S.A. It does not see itself as a complete approach to youth ministry, but as part of the churches mission. It acknowledges its weakness, and seeks to work with local churches to overcome these.

Their approach is known as the 5C approach.

1. Club:

A group gathers in the home of one of the young people for an hour on a school night. An informal atmosphere is developed, singing and crazy skits are characteristic along with some fun event to make the group laugh. This is followed by announcements of a camp or some other activity that is helped to look exciting and good to go to. It ends with some quieter thoughtful music and a personal talk about Jesus and/or some other Christian message.

2. Camp:

These give a chance to build temporary community, friendship and experiences of the Christian message.

3. Campaigners

The follow up group to both the club and the camp are called campaigners. These are basically bible study groups.

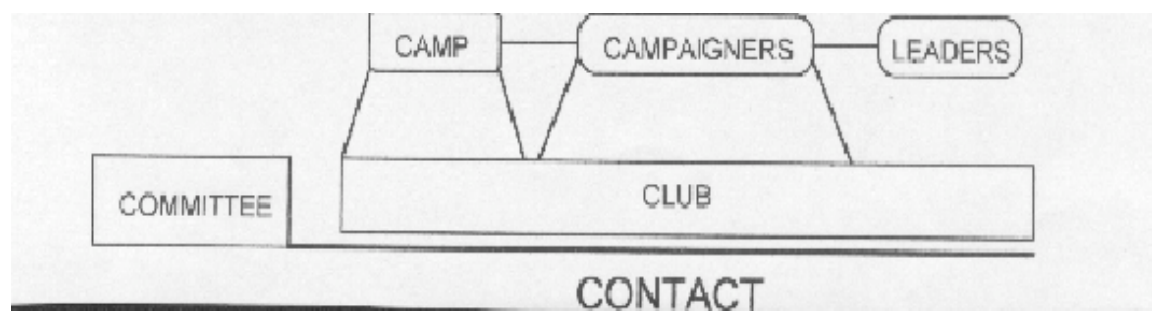
4. Contact

The core of this approach to youth ministry is called contact. It is often referred to as *creative loafing* in the young peoples world. It means hanging out with the young people (primarily in the high schools) where they gather, and talking with them on their turf.

5. Committee

The core of adults who take responsibility for the finances, spiritual and moral support, camp team, leadership training and advocacy on the church councils.

The model can be depicted like this:



Young Life is rooted in relational ministry. The essential element is the ministry of friendship with teens. "The key to his (Jim Rayburn's) success was friendship, genuine caring for young people that communicated God's concern for their individual lives" (Jefferson 1987, p. 181). At a time when young people are moving away from many of the relationships and institutions that have given them stability in the past, they need adults to be their friends and to be there for guidance. "There is no substitute for living life with kids, sharing their hurts and joys, successes and failures, while modelling the creative alternative of the Christian lifestyle." (Jefferson 1987, p. 188). Michael Warren suggests that these aspects need to be accounted for in any successful ministry with teens.

For further information see:

Johnson J., Young Life Ministry: Room for Catholic Lay Ministers, in Warren M. (ed.)(1987) *Readings and Resources in Youth Ministry*. Winona MN. St. Mary's Press.

A Comprehensive Model of Youth Ministry

Developed by John Roberto

The Comprehensive Model serves to link all the ingredients that encompass a holistic youth ministry with youth. This model broadens the scope of ministry beyond the traditional approach which often focuses only on youth group programming, by utilising the framework of eight components and by organising programming around five programme settings.

The Comprehensive approach emphasises multiple program formats with a variety of content offered in a variety of time formats and settings, with multiple forms of participation based on interests and freedom of choice.

This comprehensive style of programming is characterised by the following elements:

1. Balance among the components of comprehensive youth ministry
2. Variety of programme formats and schedules (e.g. formats: individualised, small group, large group, events, intergenerational, mini-courses/programmes; schedules: weekly, bi-weekly, monthly, extended time, full day, overnight, weekend, weeklong).
3. Variety of environments or settings for programming: parish, homes, retreat centres, community centres.
4. Interest-centred programming, based on the needs of youth and families. Programs are designed so that they attract different youth with different interests. This avoids the problem of attempting to create every program with everybody in mind
5. Freedom of choice: overcoming the “you have to come to everything” mentality by allowing young people to select the programs that best address their needs in a time schedule and format that best suits their life situation.

There are many advantages to this type of programming:

1. It clarifies the purpose of each programme or component
2. Each programme or component meets different needs
3. Interest centred programming builds attendance patterns with multiple involvements of youth
4. Recruiting leaders is much easier since you are asking for a shorter-term commitment with more clearly defined responsibilities
5. Youth get more involved with adult role models since the group size in each programme is smaller
6. There are more opportunities for expanded youth leadership
7. Programmes can be allowed to die without endangering the rest of your offerings
8. It fits young people's schedules better
9. Specialising develops the talents and gifts of youth and adults more effectively
10. Interest-based programmes create a natural management system. A youth ministry team representing each component can co-ordinate the ministries, set policies and directions, and evaluate programming.

A comprehensive approach to youth ministry involves eight components, in five settings, and uses two basic methods.

FIVE SETTINGS

1. **Youth Programming:** the most familiar and visible examples of youth ministry. Youth group meetings, camps, sports activities, bible studies and social activities are all examples. Youth programming focuses around the specific needs of young people, usually in settings of adult leaders and youth.
2. **Family Ministry** is geared to developing a family perspective in youth ministry, and in developing specific programmes and activities for parents, for youth and parents, and for the whole family. It seeks to recognise that the family is still the most powerful force in an adolescent's life, and that the family undergoes some major restructuring during the adolescent years. This part of the model seeks to make the church and family, & parents and children, better partners.
3. **Faith Community** recognises that Christianity has always been a community religion. The faith community is where we best grow in our relationship with God. It offers young people the opportunities to participate as integral members and leaders in parish-wide programmes e.g. liturgical ministries, service projects, social activities. It recognises that young people need the community of faith for their growth and ministry development, and that the community needs young people.
4. **School Community** acknowledges that young people spend a significant portion of their weekdays in the schools setting. It seeks to build links between the faith community and the school community so that young people don't sense a great divide between the two. The programmes may be offerings by the faith community to the whole school or participation in programmes that the school already runs e.g. remedial reading programmes; helping out at camps; teaching religious education in the new syllabus.
5. **Local Community** provides ways for youth ministry to take advantage of the community wide resources and activities and to plan joint ventures with different youth serving organisations.

TWO METHODS

Gathered programmes. Organised events which young people attend in groups

Non-gathered programmes. These provide ways to reach out to youth or involve youth in ministry without requiring attendance.

EIGHT COMPONENTS

1. **Advocacy:** to interpret the needs of young people, especially in the areas of injustice towards children and youth; to act with or on behalf of young people for a change in the systems which create injustice; to give a young person a voice and to empower them to address the social problems they face.
2. **Catechism / Religious Education:** to nurture personal faith and to share the values, beliefs and story of the faith community with young people.
3. **Community Life:** to build Christian community with young people through programmes and relationships that promote openness, trust, respect, co-operation, honesty, responsibility and service; to create an atmosphere where young people feel confident to bring their struggles, questions and joys.

4. **Evangelism:** to reach out to young people who are not involved in the life of the Christian community & invite them into a relationship with Jesus Christ & the faith community.
5. **Guidance & Counsel / Pastoral Care:** to provide support, education, resources and counsel for decision-making, crisis intervention and prevention
6. **Justice, Peace and Service:** to develop social consciousness and commitment to peace and justice through educational programmes and service/action involvement; to reflect justice and peace in all aspects of youth ministry.
7. **Leadership Development:** to develop, support and utilise the leadership abilities and personal gifts of youth and adults in youth ministry; to involve young people in decision making in the life of the church; and to equip young people for participation in leadership.
8. **Prayer and Worship:** to enable young people to grow in their personal spirituality and to provide a variety of worship experiences to deepen their relationships in community; to involve young people in the worship life of the church.

	Youth Programmes		Family Ministry		Faith Community		School Community		Local Community	
<i>Sample Grid</i>		Non-gathered	Gathered	Non-gathered	Gathered	Non-gathered	Gathered	Non-gathered	Gathered	Non-gathered
ADVOCACY										
EDUCATION										
COMMUNITY LIFE										
EVANGELISM										
GUIDANCE & COUNSEL										
JUSTICE PEACE & SERVICE										
LEADERSHIP DEVELOPMENT										
PRAYER AND WORSHIP										

The Nucleus Model

Christian youth work is often pulled between two different client groups: Christian young people and young people in the wider community. The church has tended to solve this tension by adopting different patterns of youth work which are specifically targeted at these two client groups. This model deals with the approach that has been used to work with young people within the church.

For Christian young people, churches have evolved what can be called the nucleus model.

The nucleus model first came to popularity in the 1930s and 1940s. Churches began to realise that young people above the age of 14 who had left Sunday School needed a separate meeting to help encourage them in the faith. These groups were primarily for ‘insiders’. The children of churchgoers were to be brought together for fellowship. This ‘youth fellowship’ would involve teaching about the faith, worship and some form of recreation or social activity. Having established the ‘nucleus’ or core group of committed young people, the group could begin to reach out to non-Christian young people.

Since the 1930s this youth fellowship model of youth work has become the basic pattern for church-based youth work adopted by many churches. In some churches this model of youth work is the only one which operates. So popular is the nucleus model that it has come to be regarded as almost identical with Christian youth work. For most churches, Christian youth work equals running a nucleus model.

THE NUCLEUS MODEL

This model of youth work has two main aims:

- To nurture young people in the Christian faith
- To share the message of Christ to those outside the group

The strategy of the nucleus model is best expressed in this phrase, ‘the best people to evangelize young people are young people themselves.’

This strategy is carried out by:

- gathering together a group of young people who are already affiliated with the church
- nurturing this group in the faith
- encouraging the group to bring their non-Christian friends along to the group or to special evangelistic events. The non-Christian friends are described as the ‘fringe group’.

The client group is the children of churchgoing parents and their friends.

For those young people who already attend church, the nucleus model is very effective. Alongside this approach, churches have to adopt a different model of youth work to reach out to those in the community who don’t attend the church.

References

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