NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

Pastors' Perceptions of Relevance of Youth Ministry in Pentecostal Church of Kiremba (Burundi)

BY

OSCAR NKUNZIMANA

A Thesis Submitted To The Graduate School in Partial Fulfillment of the Requirements for the Degree of Master of Arts in Christian Education

JULY, 2008

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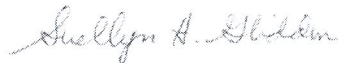Master of Arts in Christian Education

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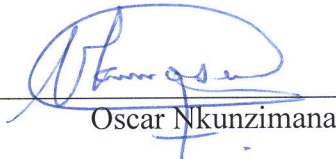
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Student's Declaration

**PASTORS' PERCEPTIONS OF RELEVANCE OF YOUTH MINISTRY
IN PENTECOSTAL CHURCH OF KIREMBA (BURUNDI)**

I declare that this is my original work and has not been submitted to any other
College or University for academic credit.

The views presented herein are not necessarily those of the Nairobi
Evangelical Graduate School of Theology or the Examiners.

(Signed)_____

Oscar Nkunzimana

July, 2008

ABSTRACT

The purpose of this study was to investigate perceptions of pastors of Pentecostal Church of Kiremba. The study focus was four areas of the youth ministry. These are: Rationale, goals, contents, and style. Information was collected through administration of questionnaire. The study population was the thirty pastors of the Pentecostal Church of Kiremba. They were grouped into four categories: Older/Trained, Older/Untrained, Younger/Trained and Younger/Untrained pastors.

The research questions were the following:

1. What perceptions do the Pentecostal Church of Kiremba pastors have about the rationale of youth ministry?

2. What perceptions, do the Pentecostal church of Kiremba pastors have about the goals of youth ministry?

3. What perceptions, do the Pentecostal church of Kiremba pastors have about the content of youth ministry?

4. What perceptions, do the Pentecostal church of Kiremba pastors have about the style of youth ministry?

5. Are there any substantial differences in perceptions among the pastors of Pentecostal church of Kiremba?

The results revealed that the pastors of Pentecostal Church of Kiremba at the time of the study did not have one perception of youth ministry. The four categories of pastors mentioned above held different opinions of youth ministry. The pastors' perceptions of youth ministry revealed some inclination towards evangelism and discipleship as their major interest in youth ministry.

Based on the findings from the study, recommendations were made to the Church to listen to the youths in order to know their felt needs and expectations and thus offer a youth ministry that is pertinent to its young people. The Church should tap the potentials of youths by permitting them to take a fitting share in planning and running youth ministry.

To

My late father Elisha Makarakara

My mother Kesia Bucumi

My brothers and sisters

The pastors of Pentecostal Church of Kiremba

Sponsor Maury Kapsner

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CHAPTER ONE

INTRODUCTION

Background of the Study

The development of specialized ministry for the youth by local congregations and para-church organizations is a relatively recent phenomenon which began mostly in North America and Europe in 1930s and grew rapidly after the end of the Second World War (Lamport 1992, 85; McKinney 1990, 73). Nowadays there are specialized youth ministers, leaders or workers in several churches and organizations providing specialized services to youths. The idea of offering specialized programmes for youth has become so persistent that sometimes congregations just execute it even without providing much thought to it.

The Pentecostal church of Kiremba was founded in 1935 by Swedish missionaries and since that time, the leaders of the church never thought about specialized youth ministry. They have a program for youth; they always provide a youth conference especially during the holidays whereby youth are allowed to ask some questions. They have also appointed youth leaders. Nevertheless, they have never developed a specific curriculum and the youth leaders are not trained for this noble mission. It seems the pastors never think about the relevance of youth ministry and its nature and scope. Possibly the assumption is that everybody is aware of what youth ministry is.

Problem Statement

This study is aimed at examining the views of the pastors of Pentecostal church of Kiremba on what they perceive concerning the relevance of youth ministry. They will not essentially be expected to explain the youth ministry, but merely give their views on what they believe to be the core and nature of any valuable youth ministry.

The word perception can be quite wide and might embrace a lot of things. For the purpose of this study, four facets of the concept "perception" were considered. These were the rationale, goals, content and style of youth ministry. The study was inquiring into these areas in order to establish what the Pentecostal church of Kiremba pastors comprehend to be the essence of youth ministry. To put it in a different way, what do Pentecostal church pastors perceive to be the rationale, goals, content and style of youth ministry?

Purpose of the Study

Many people know or recognize what a youth ministry is when they see it, but to explain it is another issue (Lamport 1996, 61). However, having a lucid understanding of what composes youth ministry is crucial to having a successful and efficient ministry among youths. The purpose of this study was, therefore, to discover from the pastors of Pentecostal Church of Kiremba their perceptions of youth ministry, since their church never runs a specialized youth ministry. Do all pastors of Pentecostal church of Kiremba have clear perception of youth ministry, and are they able to articulate it?

The study was also striving to set up if there are any differences in perceptions among the pastors, that was, old pastors, pastors who are young, trained pastors and those

who are not trained. These characteristics are deemed significant in determining pastors' perceptions on youth ministry.

Significance of the Study

Paul Borthwick says that the sheer volume of young people in our world calls upon the church to take youth ministry as a worldwide challenge (Borthwick 1996, 110). According to his estimation, by the year 2000 over half of the world population would be under the age of 25. Many of these people would be in two third world (Africa, Asia and Latin America), where some of the countries have more than 50 percent of their population under age of 15. These objective facts should in themselves make youth ministry a main concern for the church.

Related to the enormity of young people in society and church, the fact is that these young people possess their own different sub-culture which must be taken into consideration when presenting the gospel to them. The young sub-culture frequently manifests itself in music, dress, hairstyle preferences, in the midst of other things. The study of youth ministry is hence noteworthy in the sense that it allows the churches to minister to the youths at their own level, in that way permitting young people to be both youths and Christians at the same time.

The study of youth ministry is also important because there is irresistible proof that the majority of people who turn out to be Christians do so while they are young. Clyne, quoting Chepkwony and Hyde, says that "teenage years are very formative and often crucial for spiritual awakening…, the prime age for conversion" (1997, 4).

Borthwick argues that in North America, it is estimated that 85 percent of the people who become Christians do so between the ages of four and fourteen (Borthwick 1996, 13). It is not only in North America that the majority of people who get converted in their early stages of life. The youth conferences held in Pentecostal church of Kiremba have revealed that more than half of the congregation are youths.

The significance of youth ministry is on the entire broadly approved by a cross-section of the Christian community world-wide. The majority of the existing Christian bodies have at least a youth department. The increase of youth programmes and youth ministries in churches is confirmation to this fact. Furthermore, the great number of volumes of literature on youth demonstrates that there is an irrefutable interest among Christians in youth ministry.

The dynamics of youth ministry makes it necessary that there be a constant review of and discussion on the nature and status of the ministry. What worked five or ten years ago with teenagers may no longer work with today's teenagers (De Vries 1994, 22). It is important to understand that spiritual paradigm and cultural trends are different animals. There are a number of trends, such as postmodernism, nonlinear thinking and the internet explosion, that we must be aware of and responsive to as youth workers…the youth workers must become spirit analysts as well as cultural analysts (Higgs 2003, 127). Of course we may have been doing the right thing during modernity – it is just that what was once right is now wrong. Times have changed (Jones 2001, 40). The researcher hoped that by investigating the perceptions of the pastors of the Pentecostal church of Kiremba, he would contribute to the discussion on the definition and nature of this crucial ministry to youths.

The choice of this Pentecostal church was significant because it doesn't have a specialized youth ministry. The pastors are the people one would expect to have strong and fresh opinions about youth ministry which they have not started. This made Pentecostal church of Kiremba a notably profitable aim of the study.

Research Questions

From the stated research problem, the following research questions guided the study:

1. What perceptions, do the Pentecostal church of Kiremba pastors have about the rationale of youth ministry?

2. What perceptions, do the Pentecostal church of Kiremba pastors have about the goals of youth ministry?

3. What perceptions, do the Pentecostal church of Kiremba pastors have about the content of youth ministry?

4. What perceptions, do the Pentecostal church of Kiremba pastors have about the style of youth ministry?

5. Are there any substantial differences in perceptions among the pastors of Pentecostal church of Kiremba?

Hypothesis

There will be differences in perceptions of relevance of youth ministry among the pastors of Pentecostal church of Kiremba.

Assumptions

1. The older/trained pastors would perceive the relevance of youth ministry and its goals, content and its style.

2. The older/untrained pastors would not perceive any relevance of youth ministry; they would ignore its goals, content and style.

3. The younger/trained pastors would perceive the relevance of youth ministry and its goals, content and style

4. The younger/untrained pastors would not perceive any relevance of youth ministry and ignore its goals, content and style.

Limitations

Firstly, because of limited financial resources and time constraints, the researcher did not study the pastors' perception of relevance of youth ministry in all Pentecostal churches in Burundi. The research was restricted to one local church, Pentecostal Church of Kiremba (Burundi).

Secondly, since the only type of instrument to be used was a self-administered questionnaire, some of the information that could be necessary for providing insightful interpretation of data was not captured. Such information could be enhanced through the use of interviews, participant observation and other forms of collection pertinent to a case study. The researcher was limited by the time and financial resources to use these other means of data collection. Nevertheless, the data which was collected was enough to lead to the necessary findings as an essential aspect of this study.

Delimitations

The researcher sought the information only from the pastors of Pentecostal church of Kiremba. These are persons who have direct involvement in church leadership and whose responsibility can facilitate the creation of a specialized youth ministry.

CHAPTER TWO

LITERATURE REVIEW

This chapter includes a review of substantive literature pertinent to this topic. The core of this chapter is to integrate into this study what other men and women of ideas and experts on youth ministry have said on this subject matter.

Substantive Literature Review

Youth ministry is supported by the Holy Scripture and many scholars in religious realm are supporting it as well. According to both scripture and the ideas of theologians, youth ministry is undeniable to any church in any culture of any place in the world.

Definition of Youth Ministry

Youth ministry is a common practice in many churches. In fact it is so common that people rarely stop to ask what exactly youth ministry is. The youth workers themselves, more often that not, just do it without making the effort of describing it (Dettoni 1993, 17). Lamport states that up to 1996 he had not come across a formal definition of youth ministry (1996, 61). He then went on to propose the following definition: "… the purposive, determined, and persistent quest by both natural and supernatural means to expose, transmit, or otherwise share with adolescents God's message, which is the central to the Christian faith".

Black Wesley writing in 1991 quotes a more embracing definition by Taylors who describes youth ministry as "…enabling and mobilizing the gifts of many people to touch, with the truths of the gospel, the lives of youths in every realm of their being" (Black 1991, 29). According to Black, "youth ministry is the sum total of all a church does with, for and to the youth".

Both Lamport and Black say that the gospel plays the central role in youth ministry. Simply put then, youth ministry is the deliberate efforts either by the church or individual Christians to bring the gospel to the adolescents in a way that they can understand. The dynamics of youth ministry make necessary that there be a constant review on the nature and status of the ministry. What worked five or ten years ago with teenagers may no longer work with today's teenagers (De Vries 1994, 22).

The Center for Youth gives us the characteristics of youth. According to it, youth is arguably the most critical age in human development. It is the age at which identity and values are clarified, and life's future course charted. To understand youth, one must understand the social systems of family, community, schools, media and peers and the interaction of these systems. Youths are the signpost of a society, the pulse beat of a culture (Center for Youth Studies).

Dankmball urges pastors,

 if you are a senior pastor or executive pastor, pay attention to youths…they are not crazy and maybe they don't fit with you and your style of thinking, maybe they leave a mess sometimes or their office is a mess, or they forgot to lock up the building again but they're your future. (2005)

Rationale Based on Scripture

The existence of youth ministry in the church is heavily sustained by the scripture. Everyone is sinful and completely lost without the saving grace of God. The youths without the gospel are lost. Youth ministry is there so that it may bring the gospel to the youths at their own level (Gangel 1978, 27). The word of God is and should be the groundwork to any viable youth ministry.

Hickford gives another biblical validation for youth ministry. He points out that it is a biblical requirement that each generation of God's people "should make it a priority to pass on their faith to the next" (1996, 46). He quotes from the books of Exodus and Psalms:

> And when your children say to you, what do you mean by this service? You shall
> say it is the sacrifice of the Lord's Passover, for he passed over the houses of the
> people of Israel in Egypt when he slew the Egyptians but spared our houses (Exodus12:26, 27)
>
> The things that we have heard and known, that our fathers have told us. We will
> not hide them from their children, but tell the coming generation the great deeds
> of the Lord, and his might, and wonders he has wrought (Psalms 18: 3, 4)

Apart from the mandatory obligation by God that the older generation of his people pass on their faith to the younger generation, Hickford also observes some inferences in the Bible (1 John 2: 1-14) that support the idea of churches treating "teenagers as a distinct group, different from both children and adult, and that they require a different style and approach to those of other age groups (1996, 42).

Rationale Based on Ministry's Importance

The importance of youth ministry does not just lie in the fact that it is an successful tool of ministering to the youth on behalf of their individuals' souls. Lamport sees it as "an effective tool of incorporating adolescents into the body of Christ, the local church" (1996, 66), thus guaranteeing the continuity of the church. Buconyori deems the potentiality of youths as vital factor of having youth ministry in the church:

> "Youths who are saved are part of Christ's church and they are potential theologians, Christian educators, missionaries, evangelists, pastors and bishops.
> Ministering to them at this time means preparation of God's workers"
> (1993, 91).

I believe that this practical view is important and supports the first one provided by Lamport. While Benson thinks that the core of youth ministry lies in the fact that it offers adults with occasion to use their contacts with adolescents "to draw them into a maturing relationship with God" (1987, 15), Black goes further by proposing that youth ministry is a critical part of the mission of the church. He argues that this is especially true because "youths have the unique position of being the people of God today and the promise of God tomorrow" (1991, 13). Dettoni would agree with him when he says that "a church without youth ministry is a church without future" (1993, 22).

Lamport is even audacious in appealing that "youth ministry is the most profound ministry of the Christian church today" (1996, 65). He authenticates his claim by presenting the findings of a research conducted by Roehlkepartain in 1988 which designated that in the West most families regarded an efficient youth ministry as a crucial factor in choosing a home church. Although Lamport formulates such bold claim for youth ministry, he is also vigilant about its suitable role. He argues that

"the legitimate role of youth ministry is not to usurp the responsibility incumbent upon parents…but to "provide aid to parents in the spiritual nurture of their teenagers" (1996, 66).

Lamport's statement confirms my belief that the church cannot successfully discipline youths by merely providing specialized services to them. In addition to running youth programs, the church should train parents to teach their own children so that what is taught in youth ministry is harmonized by parents at home during family devotions and throughout other avenues.

Likewise, Youth Specialties mention that youth ministry without attention to the long-term parental effect can only yield short-term, shallow results. If we desire a long-term effectiveness, we must take into account the values being communicated at home so that we can build on the good ones and challenge the wrong ones (1999) .

Essential Elements of the Contents of Youth Ministry

Fulbright identifies four elements as fundamental for any youth ministry or programme of Christian Education. They are "worship, instruction, expression and fellowship" (1988, 23). Dettoni would agree with Fulbright in the sense that he too identifies four indispensable elements as fundamentals for any valuable youth ministry. According to Dettoni, any reliable youth ministry should at least be teaching the word of God, getting or enabling the adolescents to worship God, providing fellowship to young people, and then enabling the youths to serve others (1993, 29). Any youth ministry that does not have these elements is regarded by Dettoni as a simple counterfeit.

Downs, on his part, looks into the abstract features of youth ministry. His concern is an understanding of the nature of the faith that is being passed on to youths. He sees faith as a complex activity made up of three elements: the intellectual

element, which is the knowledge aspect of the faith; emotional element, which is the conviction about the validity of knowledge and the embracing of it. Last is volitional element of faith, which engages the choice by will in response of the embraced knowledge. According to Downs, youth ministry must concern itself with these three elements of faith for "any faith that is authentic must have these elements within it" (1987, 50). I however, doubt the necessity of youth workers' understanding of these details in order to have a viable youth ministry for these three elements are abstract and then difficult to evaluate and control.

Buconyori feels that youth ministry should look for addressing various realistic problems the adolescents face in daily life. African youths, for instance are faced with problems of poverty, unemployment, political instability, tribalism and cultural identity. According to Buconyori, youth ministry for African youths "must find satisfactory answers" to these questions (1993, 50). I believe that Buconyori's contribution should be viewed as complimentary to Dettoni's statement rather than an opposing view.

Goals and Objectives of Youth Ministry

Hickford begins the debate on goals and objectives of youth ministry by laying emphasis on the significance of having undoubtedly stated aim and objectives before starting the work. He argues that "if you aim at nothing you will certainly hit it" (1996, 40). In his opinion, "to present people perfect in Christ Jesus, and this is possible only through the saving work of Christ on the cross (Romans 5: 6-12), should be our main goal in youth ministry" (Hickford 1996, 44).

The target of youth ministry is not to have gatherings, Trutzschler stresses, neither is it a matter of having a lot of exciting activities good as this may be. (1983, 39). The ultimate goal of any suitable youth ministry is to have youth who put their

faith in Christ, are being led by the Holy Spirit into his truth and holiness and are growing more Christlike as they practice Christian morality and ethics (Dettoni 1993, 23). Dettoni continues saying that the objectives of youth ministry should thus comprise reaching the youth in their various developmental stages so that what is communicated to them is grasped and received.

Brown gives two objectives to youth ministry. Namely, to establish a program that will create a greater awareness on the part of youth leaders and the young of the need for deeper involvement in community through service, and to involve every young person of the church in a specific area of ministry outside of the four walls of the church (2006). Robbins said that the mission of youth ministry is to win lost teenagers and enable them to become growing and fruitful followers of Christ (2004, 433).

These goals and objectives are like the light that shows the way in the process of teaching youths. The content of the curriculum of youth ministry, the methods and the teaching aids would be chosen in the perspective of effectively attaining these objectives. I trust that these objectives and goals are well chosen and fit the physical, emotional and psychological needs of the youth.

Nature of Goals and Objectives

Borthwick, in making contributing to this debate, looks at the magnitude of youth ministry. According to him youth ministry should be devoted to the development of the entire person based on the holistic growth of Jesus Christ as witnessed in Luke 2:52.

"And Jesus increased in wisdom [intellectually], stature [physically], favor with God (spiritually) and favor with man (socially)" (1996, 16). Youth ministry should therefore intend to facilitate growth into all these four areas of the youths' lives.

Dettoni is also in full accordance with this point of view (1993, 23). The researcher, nonetheless, trusts that much as the church would long to see growth in these four areas, he wonders if the church is entirely prepared to make easy the growth in all of these areas. The church would do well to confine itself to the areas it is capable to do well. The researcher's view is that the church should prioritize the spiritual growth, not because other areas of growth are less essential, but because they can be accomplished by other institutions such as hospitals and schools. If possible the church should build its own schools and hospitals in which its influence could be effective.

Lamport considers that prominence should be on spiritual aspect of life and not essentially on the whole person. As far as he is concerned, the crucial end of youth ministry should be "to cultivate a life transformation of youth by the power of the Holy Spirit that they might be conformed to the revealed will of God as expressed in scripture, and chiefly in the person of our Lord and Savior, Jesus Christ" (1996, 63). Lamport does recognize the fact that the spiritual growth of the youth does not take place in isolation but inside the setting of a community. He then argues that "the goal of the youth ministry is to enable youths to respond to Jesus in a community of love and acceptance, and growth as individuals as they minister to one another, to the total church and to society" (Lamport 1996, 63).

Relationship between Youth and Church Goals

Downs regards the goal of youth ministry as two-fold outreach and nurture. According to him, "effective youth ministry will always have an evangelistic passion, but it must also focus on the building up teens in their faith" (1987, 49). This in several ways sounds like the aim of entire church. Ester Megil would argue that, that is what it is supposed to be. According to her, the aim of Christian Education for

youth should be similar to, if not the same as, those of the Christian Education for the whole church (1976, 126)

Styles of Youth Ministry

Borthwich identifies four principles that would make youth ministry efficient and successful (1996, 19-20). First, youth ministry should be relationally driven rather than task-oriented. Secondly, it should be incarnational in the sense that leaders should identify themselves with the lifestyle and challenges of youths and be the role models for them. Third, it should be holistic in nature, and fourthly, it should be an agent of hope to youth who have no hope for the future.

Of course most of this boils down to what Lefever name method of ministry. Creative method requires that the learner and not the teacher be the central of the learning activity (1978, 406). This has mainly to deal with the youth leaders or pastors. Apart from being intelligent, they need to be warm and loving. It is not just meetings or activities that the adolescents want. They also want to know that their teacher or leader loves and cares for them, for who they are. The youth pastor should therefore make efforts to spend time with individual members of the youth group (Trutzschler 1983, 40). I also trust that warm relationship among youth is also vital if the youth ministry is to be successful. This signifies that the youth ministry should be managed in such way that it satisfies not only the spiritual but also the social needs of the youths.

Learning Styles of the Youths

Lefever says that if any learning is to happen in any youth ministry, it is convenient that youth workers take into account the learning styles of members of their groups. Using terms created by McCarthy, she sketches the four learning styles as follows: analytical learner, innovative learner, common sense learner and dynamic

learner (1985, 12). Lefever trusts that knowledge of learning methods is a tool God has given us to allow us to do better the significant work he has given us among youth. This is in reality the rationale of having youth ministry as a separate body. It is in acknowledgment of the fact that youth learn differently and as such must be taught accordingly and in their own way.

Jesus' Teaching Method

Oestreicher proposes a biblical approach which he states was followed by Jesus Christ. Not that Jesus Christ had a youth ministry, but he believes that the informal approach Jesus followed in teaching his followers can be implemented for a youth ministry (1991, 22). Oestreicher sees that Jesus spent the first part of his public life making or setting up relationships and afterward he chose twelve disciples out of those who had revealed interest in his ministry. He then took more time with the twelve than anybody else before delegating them with the responsibility of pursuing with the work he has started.

Oestreicher believes that youth workers also ought to recognize a few capable youths, train them and then utilize them to minister to others. I trust that very few people differ with his approach. Actually he himself utilized this method in the students' ministry for seven years and knows experimentally that this approach fits youths.

Teaching Methods

While Lefever is concerned about the learning styles, Gosnell dealt with the teaching methods, which is another side of the same coin. He says that though lecturing may be the easiest method of teaching, it is the least effective method of instructing teenagers (1989, 22). He then advocates the use of group discussion,

brainstorming sessions, role-playing, neighbor nudge, panel discussion, debate and article or lyric writings.

David Carlson utilizes commercial language. He states that in youth work we use two primary styles of ministry, that is 'selling'- the ability to persuade and 'telling'- the ability to make clear the truths of the scriptures (1987, 407). So, according to him, successful youth workers are either well trained personalities that make 'selling' achievable by convincing teenagers to trust in Christ or people who are in 'telling', that is, relating biblical truths to the teens' lives.

In other terms, Carlson is advocating a sort of youth ministry that turns around charismatic personalities (evangelists) and gifted teachers. He continues saying that 'telling' and 'selling' might not inevitably work all the time for all teenagers. Some of them might prefer the youth worker to talk with them over the questions, issues, problems or needs that they have. This is where counseling ushers in.

Carlson sees counseling as a crucial style of youth ministry. Here, my view is that charismatic personalities would easily draw youths to themselves because teenagers in nature are hero worshipers. Nonetheless, the problem with such kind of ministry is that the charismatic leader tends to have youths turn out to be dependent upon him or her so much that they fall short to develop their own potentiality. A successful youth ministry is the one that frees people to extend their potentialities and gifts that the Lord has granted them.

CHAPTER THREE

METHODOLOGY

This section describes the methods and procedures that were employed in this study. The chapter therefore discusses the research design, population of study, data collection procedures, entry procedure, instrument design, formulation of questionnaire, validation of the questionnaire instrument, data processing and plan for data analysis

Research Design

This was a descriptive study that takes the form of a survey aimed at investigating pastors' perceptions of relevance of youth ministry. According to Isaac and Michael (1979, 14), descriptive research describes situations or events factually and accountably. To get a fair overview of the view of the pastors, four categories of them were targeted. These were: Older/Trained pastors, Older/Untrained pastors, Younger/Trained pastors, and Younger/Untrained pastors.

In the Pentecostal church of Kiremba the younger pastors are between 40 to 50 years old. This category was considered as younger pastors in this study. The older pastors were 51 upward.

Population of the Study

In this study, population was understood to be "a collection of individual items, whether of people or things, that are to be observed in a given problem situation, and with

common characteristics which interest the researcher" (Uzoagulu 1998, 371). The population of this study was made up of the pastors of the Pentecostal church of Kiremba.

Since the population of the study was too small to necessitate a selection of a sample, all the thirty pastors in the target population were included. Mugenda and Mugenda advise that, "at times the target population is small that selecting a sample would be meaningless. Taking the whole population in such a case is advisable" (Mugenda and Mugenda1999, 44).

Data Collection Procedures

Creswell says that in quantitative data collection the aim is to gather information from individuals who can help you address the research questions or hypotheses. This means you must determine the individuals and sites to study. In order to respect individuals and sites, you need to obtain their permission before starting data collection (2003, 159).

Creswell advocates that the researcher has to determine who can best answer his research questions and hypotheses. The researcher must also decide at what level the data need to be gathered (Creswell 2003, 159).

Much of research in education and in other fields is largely limited to observation and classification (Engelhart 1972, 12). This is a descriptive research and as such the researcher incorporated into this study, literature review relevant to a descriptive study. The purpose of a descriptive study is to provide an accurate description of the phenomenon (Sogaard 1996, 98).

In this study, questionnaires were used to collect the data. Questionnaires are typically about feelings, motivations, attitudes, accomplishments, and experiences of

individuals (Gall, Borg and Gall 1996, 288). Also this instrument is useful for gathering of factual information when research is desired (Best and Kahn 1989, 191). The questionnaires consisted of both opened-ended and closed-ended items

Entry Procedure

The researcher had first of all some informal discussion with the senior pastor of Pentecostal church of Kiremba. The aim of discussion was to seek the pastor's approval for carrying out a study in his church. The purpose of the study and the method of collecting data were explained to the pastor. Thereafter the researcher asked the pastor for his support in ensuring the cooperation of the pastors in answering and returning the questionnaires.

Instrument Design

Information for this study was gathered by administering questionnaires. According to Gall, Gall and Borg (2007, 228) "the questionnaires are printed forms that ask the same questions of all individuals…and for which respondents record a written or typed response to each questionnaire item."

This study had four substantive research questions and the fifth question was simply trying to establish whether or not there were any differences in perceptions among various categories of the pastors of Pentecostal church of Kiremba. The questionnaires were designed to obtain information along the lines of the four substantive research questions.

In preparing questionnaires the goal was to design an instrument that was user friendly by asking questions in simple and straightforward language. After formulating the questions, the researcher took them to his supervisor for further comments. The researcher modified the questions according to the lecturer's

comments. The questionnaires were personally handed out to the respondents by the

researcher himself at

the end of the pastors' meeting which is held at the first Sunday of every month

Formulation of Questionnaires

A questionnaire is a "formalized way of collecting data from respondents"

(Sogaard 1996, 128). Borg and Gall advise that "each item on your questionnaire

must be developed to measure a specific aspect of your objectives or hypotheses"

(1989, 427). They also emphasize on the importance of framing questions in a

language that respondents easily understood.

Pilot-Testing

When the researcher was satisfied with the kind of questions he had at the end

of consultation with the supervisor, he pilot-tested the instrument before taking it to

the actual intended target group. Five pastors were asked to answer the questionnaire

in December when the researcher was in Burundi for Christmas holidays. The aim of

pilot-testing was to make sure that the questions were not vague or too general. Leedy

said all questions should be pre-tested for precision of expression, objectivity,

relevance and suitability to the problem situation (1985, 12). Therefore, after

analyzing the responses of the pilot-test, the researcher considered the instrument to

be valid for he had readjusted the questionnaire, where necessary. After pilot-test, the

researcher distributed the questionnaires to all the respondents.

Data Processing

If the data is to be tabulated by hand then a tabulation form should be designed

in advance (Engelhart 1972, 104). The most helpful tabulation, according to Sogaard,

is the frequency count. It is helpful in providing a general picture without the

underlying dynamics (Sogaard 1996, 190). So if the researcher wants to bring out different responses from different sections of the population, "it is usually helpful to cross-tabulate" the main sub-groups of the population (Sogaard 1996, 190). In this study, the researcher identified four main sub-groups and appropriate tables were designed into which the results were cross-tabulated.

Data Analysis Strategies

This study was undertaken with the purpose to explore the pastors' perceptions of Relevance of Youth Ministry in Pentecostal church of Kiremba.

Being a descriptive research, the data collected was analyzed, quantified using percentages and was tabulated. According to Isaac and Michael (1979, 240) the findings are presented in tables or charts when appropriate. Therefore, the results were presented in tables and bar charts.

CHAPTER FOUR

FINDINGS AND INTERPRETATION

The purpose of this study was to find out from the pastors of Pentecostal Church of Kiremba their perceptions of youth ministry. This was a descriptive study that took the form of a survey aimed at investigating perceptions of pastors of Pentecostal Church of Kiremba. In order to get a fair overview of the views of the pastors, four categories of the pastors were targeted. These are: Older/Trained pastors, Older/Untrained pastors, Younger/Trained pastors and Younger/Untrained pastors. The basic research questions used to collect data are as follows:

1. What perceptions, do the Pentecostal Church of Kiremba pastors have about the rationale of youth ministry?

2. What are perceptions, do the Pentecostal Church of Kiremba pastors have about the goals of youth ministry?

3. What are perceptions, do the Pentecostal Church of Kiremba pastors have about the content of youth ministry?

4. What are perceptions, do the Pentecostal Church of Kiremba pastors have about the style of youth ministry?

5. Are there any substantial differences in perceptions among the pastors of Pentecostal Church of Kiremba?

Information of the study was collected by administering a questionnaire. The questionnaire was personally handed out to the respondents by the researcher himself.

This chapter gives details on how the data for the research were analyzed and interpreted. The analysis was carried out according to the methodology described in the previous chapter. A discussion built around the results is also involved in this chapter.

Distributed and Returned Questionnaires

Copies of the questionnaires were distributed and returned as shown in table 1 below. In planning, the researcher distributed questionnaires to 30 pastors. But 27 pastors returned the questionnaires.

Table 1: Distributed and returned questionnaires

Category	Number given out	Numbers returned	% Return
Older/Trained pastors	6	6	100
Older/Untrained pastors	10	10	100
Younger/Trained pastors	7	5	72
Younger/Untrained pastors	7	6	88
Totals	30	27	90

The researcher trusted that 90% return would give results that would be reasonable representation of the target population. As planned, the results were processed in percentages and presented in tables and bar charts. The information obtained was utilized to answer the research question and confirm or disconfirm the hypothesis.

Pastors' Views on Rationale of Youth Ministry

R. Q. 1: What perceptions, do the pastors of Pentecostal church of Kiremba have about rationale of youth ministry? Two questions were asked, one on the motive for starting a youth ministry in the church and another one on the priority of youth ministry. Each question comprises allowed three options for response. The pastors were to rank beginning by the option they considered to be the most important and ending by the least important rationale for having a youth ministry in the church. The results of their answers are shown in the table below:

Table 2: Choices of rationale of youth ministry

Rationale	Older/ Trained 6 (%)	Older/ Untrained 10 (%)	Younger/ Trained 5 (%)	Younger/ Untrained 6(%)
Question One – Motive for youth ministry				
To reach youths with the gospel	50	50	0	50
To fulfill the will of God	50	50	80	50
To contribute to the growth of the Church	0	0	20	0
Question Two – Priority of youth ministry				
To evangelize and disciple the youth	100	80	100	84
To provide interesting programs that will attract youth to church	0	20	0	16
To promote fellowship among the youth	0	0	0	0

For the first question, 50% of the responses from the older/ trained pastors chose reaching youths with the gospel and 50% of the responses from the same category chose the fulfillment of the will of God as the most important rationale of youth ministry. With 50% score the older/untrained pastors made the same choice.

The fulfillment of the will of God scored highly among younger/trained pastors by 80% of the responses. The younger/untrained pastors gave to this option 50% of the responses and 50% to reaching out youths with the gospel. The idea of contributing to the growth of the church was considered among younger/trained pastors scoring 20%.

For the second question, older/trained pastors and younger/trained overwhelmingly (100%) chose evangelism and discipleship as the most important rationale of the youth ministry. The same option received 80% of support from older/untrained pastors and 84% of younger/untrained pastors. The 20% of older/untrained pastors and 16% of younger/untrained pastors chose providing interesting programs that will attract youth to church as the most important rationale. No one reported promoting fellowship among the youths as one of the most important rationale of the youth ministry.

Pastors' Perceptions of Goals of Youth Ministry

R. Q. 2.What perceptions, do the pastors of Pentecostal of Kiremba have about the goals of youth ministry?

Two questions were posed. Both of them have three options. The respondents were asked to rank the three options from what they considered to be the most crucial goal to the least important goal for youth ministry in the church. The results for the two questions of what was considered the most crucial goal are shown in the table below.

Table 3: Preferences of goals of youth ministry

Goals	Older/ Trained 6 (%)	Older/ Untrained 10 (%)	Younger/ Trained 5 (%)	Younger/ Untrained 6 (%)
Question one - Intention of ministry				
To promote unity and oneness among members	0	10	0	0
Develop gifts and talents of youths	0	10	0	0
To promote spiritual growth of youths	100	80	100	100
Question two-A good ministry				
Help the youths grow in their commitment to the Lord	50	90	100	100
Grow and have more members	17	10	0	0
Create a community of love among youths	33	0	0	0

For the first question, older/trained pastors, younger/trained pastors and younger untrained pastors tremendously (100%) chose the promotion of spiritual growth as the most important goal of youth ministry. The same option received 80% of support from older/untrained pastors. Ten percent of older/trained pastors opted for the promotion of unity and oneness among members and 10% of the same category chose the development of gifts and talents of youth as the most important goal of youth ministry.

For the second question, Younger/trained and younger/untrained pastors overwhelmingly (100%) perceived help the youth grow in their commitment to the Lord as the most important goal of youth ministry. The same option received 90% of support from older/untrained pastors and 50% from older/trained pastors. Seventeen percent of older/trained pastors opted for growth and having more members as the

most important goal of the youth ministry. Thirty three percent of the same category chose creation of a community of love among youth as the most important goal of youth ministry.

Pastors' Perceptions about the Elements of Contents of Youth Ministry

R. Q. 3: What perceptions do Pentecostal church of Kiremba pastors have about the contents of youth ministry?

Two questions were asked and both of them contain three set activities. The respondents were requested to rank from what they considered the most to the least important element of contents of any viable youth ministry and the results are indicated in the table below:

Table 4: Preferences of the elements of the contents of the youth ministry

Contents	Older/ Trained 6 (%)	Older/ Untrained 10 (%)	Younger/ Trained 5 (%)	Younger/ Untrained 6 (%)
Question one - Elements of contents				
Bible study and prayer	83	100	100	67
Singing and drama	0	0	0	0
Camps and Retreats	17	0	0	33
Question two - Activities				
Teaching of God's word	100	80	100	83
Worship	0	0	0	0
Fun Days	0	20	0	17

For the first question, older/trained pastors and younger/ trained reported the highest score (100%) in favor of interactive Bible study as the most important component of the youth ministry. They are followed by older/trained pastors with 83% and younger/untrained pastors with 67%. For younger/untrained pastors camps and retreats were their second choice with 33%. Seventeen percent of older/trained

also chose camps and retreats as the most important element of youth ministry. No one chose singing and drama as an important component of youth ministry.

For the second, teaching God's word rated highly among older/trained and younger/trained pastors. 100% of responses of older/trained and younger/trained pastors chose teaching of God's word as the most important component of the content of youth ministry. Eighty percent of older/untrained pastors and 83% of younger/untrained pastors chose the same option. Fun days scored only 20% of the responses from older/untrained pastors and 17% of the responses from younger/untrained pastors. No one opted for worship.

Pastors' Perceptions of Style of Youth Ministry

R. Q. 4: What perceptions do the Pentecostal church of Kiremba pastors have about the style of youth ministry?

The question was divided into two parts: the general style of the whole ministry and the style displayed by teachers of any viable youth ministry. For the general style of youth ministry, two questions were asked and both of them comprised three options to be ranked from the most to the least crucial. The results are shown in the table.

Table 5: Preferences of general style of youth ministry

General style of youth ministry.	Older/ Trained 6 (%)	Older/ Untrained 10 (%)	Younger/ Trained 5 (%)	Younger/ Untrained 6 (%)
Question one - The best teaching				
Conducting interactive Bible studies and discussions	50	90	40	67
Preaching and lecturing to them	0	0	0	0
Counseling	50	10	60	33
Question two -Points of focus				
Place more emphasis on relationship than tasks	33	60	50	33
Allow youths to decide for themselves what to do every Sunday	0	10	0	50
Be informal for the most part	67	30	50	17

For the first question, older/untrained pastors overwhelmingly (90%) chose conducting interactive Bible studies and discussions as the most important style of youth ministry. The same option scored 50%, 40% and 67% of responses from older/trained, younger/trained and younger untrained pastors respectively. Counseling scored 60%, 50%, 30% and 10% of responses among young/trained, older/trained, younger/untrained and older/untrained pastors respectively. No one chose preaching and lecturing as the most important style of youth ministry.

For the second question, the majority of older/untrained pastors (60%) prefer a style of youth ministry that places more emphasis on relationship than tasks. Fifty percent of younger/rained pastors opted for the same option. Thirty three percent of older/trained and 33% of younger/untrained pastors chose this option as the most important style of youth ministry. Being informal for the most part is the most preferred style of youth ministry for older/trained pastors. This particular option

scored 67%, 50%, 30% and 17% of responses among older/trained, younger/trained, older/untrained and younger/untrained pastors respectively.

Table 6: Preferences of teachers' style

Preferences of teachers' style	Older/ Trained 6 (%)	Older/ Untrained 10 (%)	Younger/ Trained 5 (%)	Younger/ Untrained 6 (%)
Are trained and gifted in teaching	33	70	60	33
Have good relationship with youths	17	0	0	17
Live an exemplary lifestyle	50	30	40	50

The majority of older/untrained pastors (70%) and younger/trained pastors (60%) prefer teachers who are trained and gifted in teaching. Only 33% of older/trained and the percentage of younger/untrained pastors chose the same option. The second preferred teachers' style is that of living exemplary life which scored 50%, 30%, 40% and 50% among older/trained, older/untrained, younger/trained and younger/untrained pastors respectively. Only 17% of responses from older/trained and 17% of responses among younger/untrained opted for having good relationship with youth as an important teachers' style.

Differences in Perceptions

R. Q. 5 Are there any differences in perceptions of youth ministry among the various categories of pastors of Pentecostal church of Kiremba?

The results from the study show that there are some differences in perceptions of youth ministry among the various categories of pastors of Pentecostal church of Kiremba. These differences are more obvious in some areas than others. For example the older/trained pastors' perception of preferred rationale of youth ministry is obviously different from that of the Younger/Trained pastors, younger/trained and younger/untrained pastors (see fig. 1, page 33). Older/trained pastors' perception of

the preferred general style of youth ministry differs considerably with that of older/untrained pastors and the younger/untrained pastors (see fig. 2, page 34). However, these apparent differences cannot be determined since the test of significance was not performed.
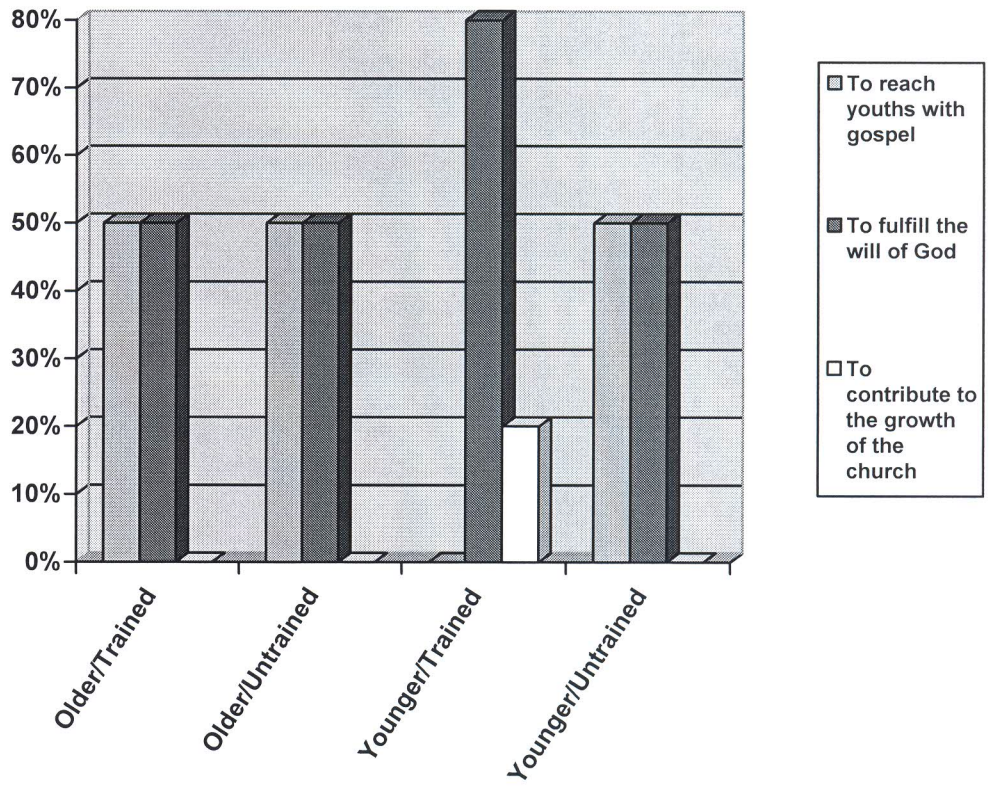
Figure 1. Difference of perception on rational youth ministry
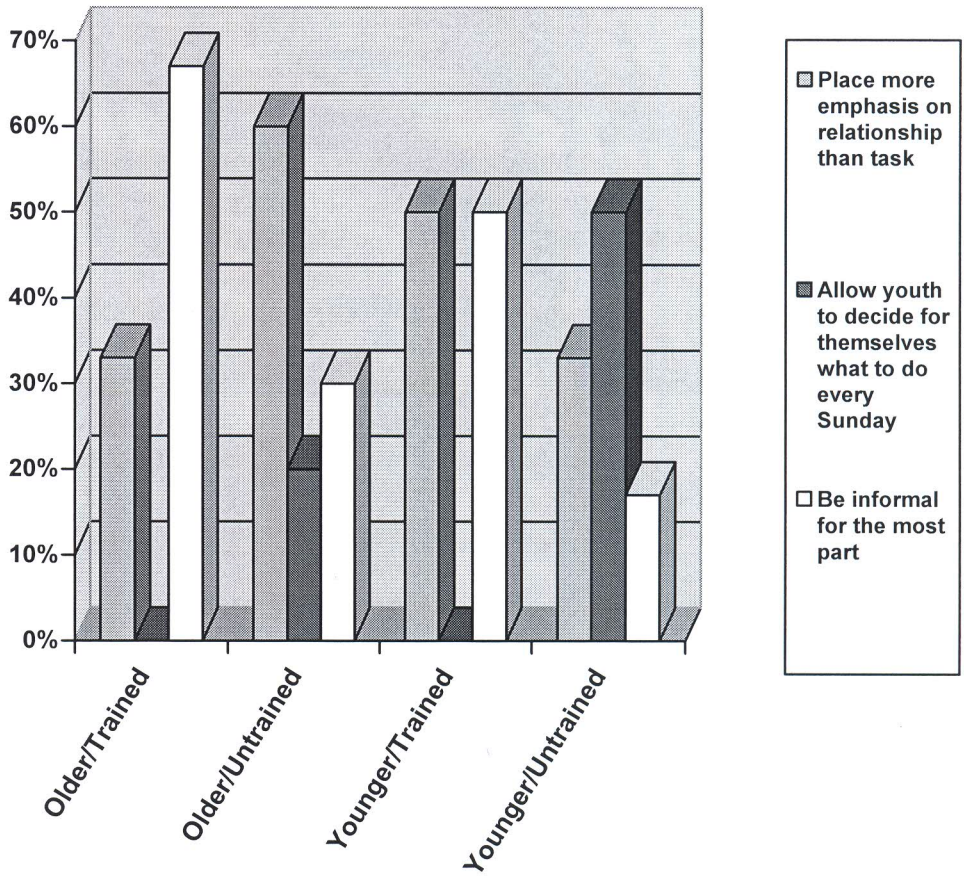
Figure 2. Difference of perception on general style of youth ministry

Results from Open-ended Questions

Responses from the open-ended questions also confirm same kind of pattern. The older/trained pastors mentioned that youths should be allowed to participate in church activities. The older/untrained pastors stated that to improve youth ministry the church needs to provide more activities which help youths grow spiritually. They mentioned that church should have discussions related to life and scripture. The same category indicated that the teachers should be trained.

The younger/trained pastors suggested that in order to improve youth ministry the church should provide more of activities which help youths grow spiritually. The same category mentioned that youth programmes should be prepared in advance. The younger/untrained stated that the teachers should be lively and friendly (see Table below).

Table 7: Suggestions from the four categories on how youth ministry could be improved

Suggestions	Number of responses (6) Older/ Trained	Number of responses (10) Older/ Untrained	Number of responses (5)Younger/ Trained	Number of responses (6)Younger/ Untrained
Have more exciting programmes instead just talking	1	0	0	0
Teachers should be lively and friendly	1	1	0	3
Teachers should be trained	1	2	1	0
Youths should open up and freely share their life experiences	1	0	0	0
Allow youth more participation in church	2	1	1	2
Having discussions related to life and scripture	0	2	0	1
More of activities which help grow spiritually	0	3	3	1
Youth programmes should be prepared well in advance	0	0	2	1
Have more discussions where both teachers and youths participate	0	0	0	1

The most evident fact is the absence in their suggestions of any desire of activities such as worship, drama, fun days, camps and retreats. Only one pastor from the category of older/trained suggested that youth ministry should have exciting programmes instead of just talking. No one else has given the same suggestion. Two pastors, one from the category of older/trained, another from older/untrained category and three young/trained pastors suggested that teachers should be lively and friendly. All the young/trained pastors were silent on this matter. Two older/untrained pastors indicated that the teachers should be trained. One older/ trained and one

younger/trained gave the same suggestion. No younger/untrained pastor perceived having trained teachers in youth ministry as important. The idea that youths should open up and freely share their life experiences has been mentioned only by one older/trained pastor. All others were silent on this matter. Six pastors: suggested that youths should be allowed more participation in church. Having discussions related to life and scripture is preferred by two older/trained pastors and one younger/untrained pastor suggested it.

The most preferred activities are the ones which help youths grow spiritually. Seven pastors: three older/untrained, three younger/trained and one younger/untrained suggested it. Three suggestions: two from younger/trained pastors and one from younger/untrained say that youths programmes should be prepared well in advance. Old pastors whether trained or untrained kept silent on this matter. Having more discussions

where both teachers and youths participate was suggested by only one pastor from younger/untrained pastors suggested it.

Confirmation of Hypothesis

The hypothesis of this study was that there will be differences in perceptions of the youth ministry among pastors of the Pentecostal church of Kiremba. The results of this research, as presented above, have confirmed the hypothesis. Nevertheless, this confirmation could not be verified because the test of significance was not performed. All that can be said is that some differences of perceptions exist, especially in the areas of goals and style of the youth ministry.

Discussions and Inferences

This study was concerned with investigating the perceptions of youth ministry held by the pastors of the Pentecostal church of Kiremba. The ideas presented in these findings reflect not only what the youth ministry is, but also what it ought to be. The item ten of questionnaire required the respondents to provide what should be done to improve youth ministry.

Most of the questions were in a closed-ended form. The respondents were given a set of options and they were to rank them from the most important to the less important. Ranking them in the order described above simply indicated their preferred option.

Different Perceptions of Rationale

The results show that there is a strong feeling among all the four categories of pastors that the youth ministry should exist to achieve the purpose of evangelism and discipleship. What scored the highest among younger/trained pastors is the fulfillment of the will of God as the most important rationale of youth ministry, but the same option and reaching youths with the gospel scored fifty percent each among other categories of pastors. This difference in preference of rationale is probably an indication of the differences of felt needs between younger/trained pastors and the rest of the pastors.

The desire and concern of all categories of the pastors as spiritual parents of the youths is to see the youths saved. As Murry Andrew has accurately observed, "Among all earnest parents there is the desire that as their children grow up they may come forward to make personal confession of the faith in which they have been raised" (1975, 133).

Tendencies in Perceptions of Goals

The results clearly demonstrate that promotion of spiritual growth rated as the most favorite goal of youth ministry by all the four categories of the pastors. There is therefore a consistency among all the pastors to see the youth ministry as a medium for spiritual birth through evangelism and spiritual growth through discipleship. This position of pastors coincides with that of Trutzschler who persists that the ultimate goal of youth ministry is to have youths put their faith in God (1983, 39).

A big difference is observed between older/trained pastors and the rest of the pastors on the creation of a community of love among youths as the most important goal of youth ministry. The second group did not perceive it. This testifies that the pastors differ on the prior goal of youth ministry.

Preferences of the Components of Content of Youth Ministry

All the four categories are of the same opinion in their choice of interactive Bible studies and teachings as the most important component of contents of youth ministry. A hundred percent of older/untrained and younger/trained pastors chose this alternative. The same option came first among the choices of older/trained with eighty percent. Again the pastors demonstrated consistency in their strong confidence in the importance of the word of God and discipleship. No pastor chose singing and drama. Only seventeen percent and three percent of older/trained mentioned retreat and camps as one of the most important component of youth ministry programmes.

Preferences of General Style of the Youth Ministry

This is one area where some substantial differences of opinion emerged between the categories of the pastors. The preferred style of youth ministry for older/untrained pastors (90%) was conducting interactive Bible studies and discussions. Sixty seven percent of younger/untrained pastors preferred this option.

Conducting Bible studies and discussions was the most important style of youth ministry for the older/untrained and younger/untrained pastors. Younger/trained pastors prefer counseling as the crucial style of youth ministry (60%). Older/trained prefer a youth ministry that is informal for the most part (67%). The researcher notes that theses disparities in opinions as exposed by this study may affect the youth ministry in one way or the other.

Perceptions of Teachers' Style

The older/trained and younger/untrained pastors come out with a strong support of the idea that teachers should be trained and gifted in teaching with 70% and 60% respectively. A half of older/trained and younger/trained pastors prefer having teachers who not only teach by their words but also by the way they live. This is consistent with the strong commitment of these two categories of pastors to discipleship as the most crucial rationale of youth ministry. Only seventeen percent of the older/trained and younger/untrained pastors opted for the idea of having a teacher who has good relationship with youths. Dave Rahn advises youths' ministers that they should be humble, build nonjudgmental relationship. Common experiences and shared confidences help build relationships of mutual trust (Anthony 2001, 224).

Perceptions on the Improvement of Youth Ministry

Responses to this question on improvement of youth ministry were numerous and diverse. The question was asking the respondents to think about youth ministry as it is at Pentecostal church of Kiremba and then suggest what could be done for its improvement.

Suggestions made by younger/untrained pastors were consistent with their wish to have a ministry centered on the teachers who are lively and friendly. The church needs to do something to improve the state of the teachers in the youth

ministry. The proposal by Ostreicher that we approve Jesus' style ministry may be useful here. Ostreicher notices that Jesus spent time with his disciples to build relationship with them as part of his training strategy (1991, 22). They also prefer a youth ministry where youths are allowed more participation in church. Seven pastors: three older/untrained, three younger/trained and one younger/untrained pastor suggested that the church should involve in the content of youth ministry more activities which favor the spiritual growth of the youths. But they did not specify those activities. Three pastors: two younger/trained and one younger/untrained pastors advised the church to develop a proper curriculum for the youths. Only one pastor from the category of younger/untrained pastor suggested that the church provide many opportunities of discussions where both teachers and youths participate. One pastor among older/trained pastor urged the church to have more exciting programmes instead of just talking. All other pastors did not mention it.

CHAPTER FIVE

CONLUSION AND RECOMMENDATIONS

Background of the Study

The objective of this study was to investigate from the different categories of the pastors of Pentecostal church of Kiremba, what their perceptions of youth ministry were. The researcher was also concerned about the diversity of perceptions among pastors on-youth ministry. In order to get a clear representation of their perceptions, four aspects of youth ministry: rationale, goals, contents and styles were tackled. Four research questions were drawn to explore these aspects.

The significance of this study lays on the importance the Pentecostal Church of Kiremba attaches on youth ministry. Moreover there is evidence to reveal that the vast majority of people became Christians in their youth. The study that leads to understanding of youth ministry is significant for it enables the pastors of the Pentecostal church of Kiremba to minister effectively to the youths.

The aim of this study was to make a contribution to the global debate on the definition and nature of this fundamental ministry. The choice of Pentecostal church of Kiremba was significant because the youth ministry in that church exists without specific curriculum. The programmes focus exclusively on the Bible studies.

The data were gathered by administering questionnaire. The obtained data were processed according to the study plan and the research questions were answered accordingly.

Findings of the Study

Research question 1. What perception, if any, do the pastors of Pentecostal church of Kiremba have about the rationale of youth ministry?

A hundred percent of older/trained and younger/trained pastors considered evangelism and discipleship as the most vital reason for having youth ministry in the church. The vast majority of older/untrained (80%) and younger/untrained pastors also concurred in choosing this option as the most fundamental rationale of youth ministry.

Research question 2. What perceptions, if any, do the pastors of the Pentecostal church of Kiremba have about the goals of youth ministry?

All the younger pastors of the Pentecostal and older/trained pastors of the church of Kiremba unanimously opted for the promotion of spiritual growth as the preferred goal of youth ministry. The score for this option was eighty percent of older/untrained pastors. Therefore the pastors of the Pentecostal church of Kiremba preferred the promotion of spiritual growth as the most important goal of youth ministry.

Research question 3. What perceptions, if any, do the pastors of the Pentecostal church of Kiremba have about the elements of the content of youth ministry?

Teaching of God's word came out as the favorite component of youth ministry. The score was high among the four categories of pastors.

Research question 4. What perceptions, if any, do the pastors of the Pentecostal church of Kiremba have about the method of youth ministry?

In short, the findings of this study show that the older/untrained strongly prefer (90%) conducting Bible studies and discussions as the most crucial style of

youth ministry. Sixty seven percent of younger/untrained pastors also chose this option. The older/trained pastors (67%) prefer youth ministry that is informal for the most part. Sixty percent of younger/trained pastors chose counseling as the most important style of youth ministry. According to their opinions, an ideal teacher is the one who is trained and gifted in teaching.

Research question 5. Are there any differences in perceptions of youth ministry by the various categories of the pastors of the Pentecostal church of Kiremba?

The results have revealed that the perceptions of the pastors of youth ministry differ. The older/trained pastors' concept of youth ministry leans towards allowing youth more participation in church while the older/untrained pastors' idea of youth ministry demonstrates an inclination towards having activities which help youth grow spiritually. The younger/trained pastors suggested that youth programmes should be prepared well in advance. They value more the designing of a specific curriculum. The younger/untrained pastors are more concerned by the quality of the teachers of youths, for them he should be lively and friendly.

Conclusion of the Study

- Different categories of pastors of Pentecostal Church of Kiremba have different perceptions of youth ministry in terms of rationale, goals, elements of contents and styles

- All the four categories of pastors concurred in choosing evangelism and discipleship as the preferred rationale of youth ministry.

- All the four categories of the pastors agree in their choice of promotion of spiritual growth as the crucial goal of the youth ministry.

- Teaching the word of God, Bible study and prayer are the preferred components of contents of youth ministry that were supported by all the four categories of the pastors.

- In terms of the general style of youth ministry, three methods were preferred by the pastors: conducting interactive Bible studies and discussions come first, placing more emphasis on relationship than tasks comes second and finally being informal for the most part.

- All the pastors prefer a youth teacher who is trained and gifted in teaching but also who lives an exemplary lifestyle.

- The pastors were consistent in their choices of favorite aspects of youth ministry. The results seem to point out that their perceptions of youth ministry are inclined towards discipleship of the youths. The pastors also displayed their willingness of having a proper curriculum for the youths. They also suggested that youth teachers should be lively and friendly.

Recommendations

Based on this study, the researcher states the following recommendations for the Pentecostal church on behalf of the youth ministry.

Since the pastors' perceptions of the youth ministry are different as it has been shown by this study, it is important that the senior pastor should organize a meeting for all the pastors in which he would listen to them with the aim of knowing their opinions. The pastors should also listen to the youths in order to know their felt needs   and expectations. This is the only way a church can offer a youth ministry that is pertinent to its young people.

Traditionally, instruction has been regarded as the best way of teaching faith. Therefore, schools have been established by churches with classrooms, teachers and formal curriculum to teach faith. However, recently some educationists have come up with an alternative approach; socialization approach, which says that faith is learned more like culture and is best passed on through relationships and modeling (Downs 1994, 156). Since some of the pastors are calling for the teachers who are lively and friendly and also who lives an exemplary life style, the church may consider using socialization approach instead of relying on the traditional approach of teaching faith. This requires having youth teachers, on a more stable basis in the church, who will teach the youths with words and at the same time live exemplary lives for the youths to imitate.

The suggestion by some pastors that youths should open up and share their life experience should be taken seriously. The church should tap the potentials of youths by permitting them to take a fitting share in planning and running youth ministry. Youths with leadership potentialities should be identified, encouraged, motivated and trained so that they efficiently participate in the leadership of youth ministry.

The dynamics of youth ministry are such that what fitted this year may not fit for next year due to the varying nature of the people. There is then a necessity for the church to evaluate the programmes for their youth ministry frequently to make sure that they are meeting the genuine as well as the felt needs of the young people.

Recommendations for Further Studies

This study aimed to probe into perceptions of youth ministry among the various categories of pastors in the Pentecostal church of Kiremba. The results have revealed that disparities of opinion can exist among pastors of the same Pentecostal church of Kiremba. The researcher suggests that these differences, if unverified could influence the youth ministry the church is running in one way or the other. For this cause the researcher advocates further studies on effects of different views within the pastors' team of Pentecostal church of Kiremba on youth ministry

The youths and their parents are very important in contributing for healthy youth ministry for they are directly concerned. It would seem absurd not to involve them in planning youth ministry. The researcher therefore recommends further studies on youths and parents' perceptions of relevance of youth ministry in Pentecostal church of Kiremba.

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APPENDIX

QUESTIONNAIRE IN ENGLISH

Dear pastors

The purpose of this study is to investigate pastors' perception of relevance of youth ministry. Your views will grant helpful information to the improvement of youth ministry. For the sake of confidentiality, do not write your name on the top of the questionnaire.

May you kindly complete the questionnaire either by ranking per order of importance (1, 2, 3, 4) of the options provided or writing the responses that represent your views in the spaces provided.

Your age [   ]

Your education level [   ]

1. The motif of starting a youth ministry in the church is

    _ To reach youths with the gospel

    _ To contribute to the growth of the church

    _ To fulfill the will of God

    Any other (specify)………………………………….

2. The priority of youth ministry is

    _ To evangelize and disciple the youths

    _ To provide interesting programmes that will draw youths to the church

    _ To promote fellowship among the youths

Any other (specify)………………………………………

3 .The elements of contents of youth ministry should include the following:

    _ Bible study and prayer

    _ Singing and drama

    _ Camps and retreats

    Any other (specify)…………………………………………..

4. When drawing up a youth programme, one of the activities that should be given the most amount of time is

    _ Teaching of God's word

    _ Worship

    _ Fun Days

    Any other (specify)…………………………………………

5. In youth ministry the church intends to:

    _ promote unity and oneness among members

    _ Develop gifts and talents of youths

    _ Promote spiritual growth of youths

    Any other (specify)…………………………………..

6. A good and successful youth ministry should be able to:

    _ Help the youths grow in their commitment to the Lord

    _ Grow and have more members

    _ Create a community of love among youths

    Any other (specify)…………………………………….

7. The best way of teaching youths is by:

    _ Conducting interactive Bible studies and discussions

    _ Preaching and lecturing to them

_ Counseling them

Any other (specify)………………………………………….

8. The youth ministry should

_ Place more emphasis on relationship than tasks

_ Allow youths to decide for themselves what to do every Sunday

_ Be informal for the most part

Any other (specify)…………………………………………………….

9. The teachers and leaders of youths should be people who:

_ Are trained and gifted in teaching

_ Have good relationship with youths

_ Live an exemplary lifestyle

Any other (specify)…………………………………………………..

10. What would you suggest for the church to have a better youth ministry?

………………………………………………………………………………

………………………………………………………………………………

QUESTIONNAIRE IN KIRUNDI

Jewe nitwa OSCAR NKUNZIMANA, ndi umunyeshure mw' ishure ya Bibiliya I

Nairobo. Ndiko ndandika igitabo c' ukurangiza ishure. Nipfuza yuko mwomfasha mu

kwishura neza ibi bibazo mukurikije uko ndabasaba. Imana ibahezagire.

Bakozi b' Imana,

Intumbero y' iki cigwa ni ukurondera kumenya ivyiyumviro vyanyu ku

kamaro ko kwigisha urwaruka Ijambo ry' Imana. Inyishu zanyu zizotuma ukurera

urwaruka mw' ishengero gutera imbere.

Ndabasaba mutondeka izi nyishu zikurikira mukurikije uko zisumbanya

akamaro (1, 2, 3, 4). Inyishu isumvya akamaro izindi iza ubwa mbere.

Imyaka ufise [   ]

Ishure wize   [   ]   (yaba iya Bibiliya canke iyisanzwe)

1. Intumbero yo kwigisha urwaruka mw' ishengero ni:

_____kubwira Ubutumwa urwaruka

_____kurondera ko ishengero rigwira

_____gushitsa ubugombe bw' Imana

Hari ikindi wokwongera kuri ivyo? Gishiremwo.

2. Ngombwa yo kwigisha urwaruka ni

_____kuruhindura abigishwa ba Yesu

_____kwigisha ibikundisha urwaruka ishengero

_____kwigisha gushira hamwe mu rwaruka

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Hari ikindi wokwongera kuri ivyo? Gishiremwo.

3. Inyigisho z' urwaruka zoba zirimwo

_____kwiga Bibiliya no gusenga

_____kuririmba hamwe n' udukino

_____kujana ahantu hiherereye na pasitori bakavugana ibibazo vy' urwaruka

Hari ikindi wokwongera kuri ivyo? Gishiremwo.

4. Mu gukora programa z' urwaruka uruhara runini rwohabwa

_____ukwigisha Ijambo ry' Imana

_____guhimbaza Imana

_____ibikino

Hari ikindi wokwongera kuri ivyo? Gishiremwo.

5. Ishengero ryigisha urwaruka kugira ngo

_____habe ubumwe hagati y' urwaruka

_____ingabire z'urwaruka zake

_____urwaruka rukure muvy' Impwemu

Hari ikindi wokwongera kuri ivyo? Gishiremwo.

6. Inyigisho nziza z' urwaruka zibwirizwa gushobora

_____ gufasha urwaruka gukura mu kwiha Imana

_____gutuma ishengero ryongerekana

_____gutuma haba urukundo rw' Imana hagati y' urwaruka

Hari ikindi wokwongera kuri ivyo? Gishiremwo.

7. Uburyo bwiza bwo kwigisha urwaruka ni

_____kuyaga kw' Ijambo ry' Imana n' urwaruka

_____kubasomera no kubasigurira ntibabaze ibibazo

_____gufata umwanya wo kubonana nabo ukabafasha mu bibagoye

Hari ikindi wokwongera kuri ivyo? Gishiremwo.

8. Ukwigisha urwaruka

_____kwoshimikira cane ku migenderanire kurusha ibikorwa

_____kureka urwaruka akaba arirwo rutegura ivyo rwokora

_____kutarukarira kenshi

Hari ikindi wokwongera kuri ivyo? Gishiremwo.

9. Abarimu b' urwaruka boba abantu

_____bagiriwe semineri kandi bafise ingabire yo kwigisha Ijambo ry' Imana

_____bafitaniye imigenderanire myiza n' urwaruka

_____ubuzima bwabo butagira akarohe, bashobora kuba icitegererezo

Hari ikindi wokwongera kuri ivyo? Gishiremwo.

10.Wohanura iki kugira ngo ishengero ryigishe neza

urwaruka……………………………

…………………………………………………………………………………

…………………………………………………………………………………

…………………………………………………………………………………

………………

VITA

Personal Data

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Educational Background

NEGST	Masters of Arts (C.E.) Candidate 2007 – 2008
Université des Grands Lacs	Licence Agrégé en Sciences de l'éducation 2005 – 2006
Lycée Nyakabiga	Diplôme d' instituteur 1996 – 1997

Professional Experience

Teacher	Secondary School of Kaganza 1997 – 2000

Ministry Experience

Youth Leader	Pentecostal Church of Kiremba 1998 - 2006