

YOUTH WORK IN THE ANGLICAN CHURCH OF PAPUA NEW GUINEA WITH SPECIAL REFERENCE TO THE AIPO RONGO DIOCESE

Newton Saura Ekoda

Newton Saura Ekoda graduated with a Bachelor of Theology degree from the Christian Leaders' Training College. Newton is now coordinating youth work for the Aipo Rongo diocese of the Anglican church in Papua New Guinea.

Introduction

Youth ministry in the Anglican church of Papua New Guinea, especially in Aipo Rongo, was introduced 22 years ago, but failed to establish itself. Since then, many people have tried to do something about it, but with little or no success. Why is that? What is the cause? Is there something being left out, or is it not properly done? Is it all right to step back and criticise it? This paper seeks to address these questions, and to recommend some ways to improve youth work in this diocese, and in the church as a whole.

1. Understanding of Youth

Youth is defined in some places as the period between the ages of 12 and 25, and, in others, as that between 10 and 30. Some people consider all those with youthful minds and characters to be youth. Many people, today, both in the secular world, and in the church, find it hard to understand young people. And, in their endeavour to understand them, they describe them as “a crazy bunch of people who are a disgrace to the society”.

Of course, there is some truth in these criticisms, but what is the cause? This chapter aims to help us understand where the youth are coming from, so that we can help them, in this crucial stage of their development.

1.1 Development in Youth

We need to see youth as growing human beings, with relationships to other human beings, their surroundings, and the supernatural.¹ They are developing: physically, emotionally, mentally, socially, spiritually, and culturally. They are developing in these six areas at the same time.²

Physically

Boys are becoming taller and stronger in their arms, legs, and shoulders. Their voices change. Hair grows on their faces, and other parts of their bodies. Their sexual organs develop, and they are able to produce children.

Girls are growing quickly at this time, and their bodies are beginning to take the shape of a woman. They develop body hair, and begin to have their monthly menstrual cycle.

Young people will abuse their bodies at this time if not properly guided. We need to help them to know that their bodies are God's dwelling place. He bought them at a high price, and they belong to Him, and are not their own.³

Emotionally

Because of the changes taking place in their bodies, they feel confused, embarrassed, and unsettled. Sometimes they are happy, at other times they are sad. They are unsure of themselves, and wonder what others think of them.

At the same time, their feelings for members of the opposite sex are becoming strong, and sometimes uncontrollable. Gilbert says how youth are "both looking for, and can recognise, people who will, themselves, provide positive, warm, supportive, and encouraging emotional support".⁴

¹ Wesley Black, *An Introduction to Youth Ministry*, Nashville TN: Broadman Press, 1960, p. 82.

² Pete Gilbert, *Understanding Teenagers*, Nottingham UK: Crossway Books, 1993, p. 18.

³ 1 Cor 6:18-20.

⁴ Gilbert, *Understanding Teenagers*, p. 99.

Mentally

Young people are beginning to distinguish between right and wrong, and to judge for themselves. Their parents, or others, would have previously made decisions for them. Now they want to decide for themselves.

This is the best time for young people to make a decision for Christ. What they are looking for is in God, and only He can satisfy them fully. We can be role models for them, in our speech and action. Eldridge says young people look for those “whose lifestyle reflect a consistent walk with the Lord”,⁵ and, if we show them that life, we are sure to direct them to Christ.

Socially

When they were children, they liked to be with older people, especially their parents and relatives, but now they want to interact with those outside of their family circle. They are more concerned with the opinions of their peers than with those of their parents and relatives.

It is important that we help young people to be involved with healthy company, where God’s presence is apparent,⁶ and to be careful that they do not get involved with bad company that could ruin their lives.⁷

Spiritually

Formerly, they would follow the religion of their parents and guardians, and accept what was imposed upon them, but now they want to decide for themselves what, or to whom, to give their allegiance. Eldridge says young people “are questioning the adult-value systems”.⁸ They see church life as something to be endured rather than enjoyed.⁹ To them, God is “an angry old man who judges harshly”.¹⁰

⁵ Daryl Eldridge, *The Teaching Ministry of the Church*, Nashville TN: Broadman & Holman, 1995, p. 246.

⁶ Ps 14:5.

⁷ 1 Cor 15:33.

⁸ Eldridge, *Teaching Ministry of the Church*, p. 246.

⁹ Karl Faase, *Don't Miss the Mark: A Youth Worker's Manual*, Melbourne Vic: Acorn Press, 1996, p. 47.

¹⁰ *Ibid.*, p. 44.

We should not condemn them too quickly here, without listening to their criticisms. We need to help them see that each one of us is “the church”,¹¹ who come together as a body to worship God, with older ones leading us. We also need to see that God is loving and caring, slow to anger,¹² but is also a God of justice and order.¹³ As Eldridge says, we must help them “to establish a scriptural basis for their faith”.¹⁴

Culturally

Young people are growing up in a world that is changing very fast. Economic, educational, and political systems are developing, and technology is becoming sophisticated. As a result, a “youth culture”¹⁵ has appeared, which seems new and foreign to many older people.

While different development and changes are taking place in the youth, pressures of all sorts are mounting on them, too.

1.2 Pressures Youth Face

Following are six basic types of pressure youth are facing: peer pressure, education/employment pressure, economic pressure, sexual pressure, social status pressure, and cultural pressure.

Peer Pressure

Young people like to form groups with like-minded members, especially in music, fashion, sports, drugs, etc. To them, acceptance is vital to each individual, “and they will go to ridiculous lengths to gain it”.¹⁶ No one wants to be rejected for not participating

¹¹ 1 Cor 1:2.

¹² Ps 103:8.

¹³ Ps 33:5.

¹⁴ Eldridge, *Teaching Ministry of the Church*, p. 246.

¹⁵ “Youth culture” is contemporary lifestyle seen in youth (more will be said about this in the next section).

¹⁶ Faase, *Don't Miss The Mark*, p. 36.

Education/Employment Pressure

While the education system is providing opportunities for greater learning, avenues for employment are declining. Many young people are pushed back to the village, with inadequate practical knowledge to survive there.

Economic Pressure

Today, everyone wants to be economically self-sufficient, but the facilities for gaining knowledge on how to be economically self-sufficient are not properly provided.

Sexual Pressure

For young people, gratification of sexual desires is very high on their agenda. Dr Michael Alpers says:

Among the men, who reported an exact (not necessarily accurate) age of first intercourse (N=58), the mean age was 17.0 (+1-4.4). For an additional 84 men, the age could be estimated, based on school grades, and calculated to a mean of 17.4 (+1-4.0). The age at first intercourse ranges from 8-30, and was greater (mean = 21.2) among those over 40 years old (mean 15.1, N=17). Nearly 55 percent of the men said their first partner was a woman younger than themselves that they did not marry. These men thought that about one-third of their first sexual partners were previously sexually experienced. Among the women, who reported exact age at first sexual intercourse (N=49), the mean was 17 (+1-3.4). Ages ranged between 11 and 29.¹⁷

Social Status Pressure

Today, more young people are educated, and are threatening the positions of the older people. In contrast, the older people value age and experience more than modern education, and they still expect submission, on the part of the young ones.

¹⁷ Michael Alpers, *National Study of Sexual and Reproductive Knowledge and Behaviour in Papua New Guinea*, Goroka PNG: Institute of Medical Research, p. 29.

Cultural Pressure

The older generation is calling on the young people, and expecting them to follow the traditional norms and practices of society, but introduced cultures are putting pressure on them, too.

1.3 Youth Culture

Traditional value systems and structures are breaking down, and youth are developing a lifestyle that is completely new. The vocabulary of young people is confusing. For example, English speakers use the term *brala* and Pidgin speakers use *brata*, to refer to “brother” or “friend”. This is confusing because the English dictionary doesn’t have *brala*. Their music is different, and the words they put in their songs are often strange to older people. Their dress and hairstyle are new, and their behavioural patterns are completely different to those of the past. Every “regulation that guided the moral values of traditional society, in most cases, have been undermined for the sake of change and development”.¹⁸ All these things are contributing to the development of youth culture.

To conclude this chapter, it is useful to take the words of Br Andrew as he speaks on social change and present-day problems:

If we are to understand the connection between them, we have to consider the social situation, before these things came, the traditional and cultural basis of life in this country. . . . Parents may be able to help here, as they experienced the changes earlier, and they often have better insight into traditional life. We must also learn from young people, themselves. How do they experience these changes? What are they hoping: for themselves and their country? Can they help us understand, from their experience, how these social changes are related to the problem?¹⁹

Br Andrew offers very helpful thoughts for us to work on. Our youth are growing up in a fast-changing world, and are in a transition period. We

¹⁸ Mutengkec Wahazokac, “Youth: Their Roles, Attitudes, and Responses in a Changing Society”, in *Catalyst* 21-1 (1991), p. 30.

¹⁹ Brother Andrew, “Alternatives for the Future”, in *Catalyst* 21-1 (1991), p. 56.

really need to know from where they are coming, so that we may understand them better, rather than throwing words at them, which do not help at all.

2. Foundations of Youth Ministry²⁰

In this chapter, we will try to see what youth ministry is, why it exists, how it operates, and who is involved.

2.1 A Theology for Youth Ministry

The future of the nation, the church, and the young people, themselves, is dependent upon how we rear them today. And this is where youth ministry comes in. It does not take the place of parents, but works alongside them, to enable “the gifts of many to touch, with the truths of the gospel, the lives of youth, in every realm of their being”.²¹

Youth ministry is not just walking alongside young people, to help them in their problems, nor it is “baby-sitting for teenagers”, as some think it to be. It is rearing young people God’s way, and helping them in this crisis time of their growth period, that they might make decisions for Christ.

Black proposes the following 10 “theological building blocks”, as key elements of a solid foundation for youth ministry.

Building Block 1: A Biblical Focus

The Bible is God’s authoritative revelation of Himself. Stott says, “It is authoritative because – and only because – it is inspired.”²² Milne adds, “Our knowledge of God comes through the Bible. He has caused it to be written, and, through it, speaks to us today, as He spoke to His people, when those words were first given.”²³ We know that everything else, even

²⁰ The title, subtitles, and main thoughts in this chapter come from Black, *Introduction to Youth Ministry*, pp. 10-19 and 29-47.

²¹ Bob Taylor, *Youth Ministry Planbook*, Nashville TN: Convention Press, 1977, p. 2.

²² John Stott, *The Authority and Relevance of the Bible in the Modern World*, Homebush West NSW: Bible Society, 1979, p. 1.

²³ Bruce Milne, *Know the Truth*, Leicester UK: IVP, 1982, p. 18.

“philosophies and fads” of this world, will pass away, “but God’s Word will remain forever.”²⁴ Young people need to know this.

What the “youth really need is time and space to build their own relationship with God”.²⁵ The Word of God will address their questions, arguments, debates, probing, and searching.²⁶ If youth activities are founded on the Bible, they will come to realise that the Bible stands as the only sure, authoritative word on matters of faith and belief. Youth ministry must be built upon a solid foundation of biblical faith.

Building Block 2: Grounded in God

God created human beings (youth included) in His own image,²⁷ for Himself. But all have chosen sin rather than Him.²⁸ Despite this, God offers redemption, as a free gift to all, through His Son Jesus Christ.²⁹ Young people, like all human beings, need this salvation.

God is constantly raising, encouraging, and empowering His servants to do the work, to which they are called.³⁰ He has a great love and care for His creation, and is constantly reaching out to human beings with His amazing message of hope and salvation. Youth ministry is part of this reaching out. It is God’s work among young people and their families. Youth ministry is built upon a solid foundation, grounded in God, as the Creator, Redeemer, and Sustainer.

Building Block 3: People need a Right Relationship with God

Like all human beings, youth lost their relationship with God at the Fall, and are searching for ways to restore that relationship. They must be helped to realise that God has provided a way for their relationship with Him to be restored, through Jesus’ death and resurrection.

²⁴ Is 40:8.

²⁵ Duffy Robins, *The Ministry of Nurture*, Grand Rapids MI: Zondervan, 1990, p. 64.

²⁶ 2 Tim 3:16.

²⁷ Gen 1:26.

²⁸ Rom 3:23.

²⁹ Rom 6:23.

³⁰ Phil 2:13; Heb 13:21.

Youth ministry is there to “offer the setting and context” for young people to hear about this amazing message of restoration, and accept this free gift of salvation, through Christ Jesus.³¹

This means evangelism must be a priority in ministry with youth, and not an alternative activity. It must be seen as “the energy that flows through all” that is done in youth ministry. Youth ministry seeks to carry the message of salvation, in appropriate ways, to all youth.

Building Block 4: The Church is the Basic Unit of Ministry

The church is God’s chosen vehicle to carry His message to the world.³² It “is in the world to bear witness to the nature and destiny of man, as a child of God, and heir of eternal life”.³³ Youth ministry must recognise this relationship, and constantly seek ways to be incorporated into the total ministry of the church.

In the 1980s, in my early 20s, when I felt God was calling me to youth ministry, I started mobilising young people for service in the church, only to find myself being opposed, and rejected, by the elders of the church. This should not happen today. Youth ministry is part of the total ministry of a church.

Building Block 5: Recognise Development Processes

Young people are neither children nor adults, but are in a developmental process. We need to recognise this, and teach, and equip, them at their level. See how Jesus related to people at their level of understanding. With His disciples, He taught them, gradually revealing more of Himself, so that their understanding developed. He also involved them, by delegating responsibilities, and allowing them to learn through their mistakes. When they were willing to accept the task, He left them on their own, and returned to heaven. Youth ministry recognises the developmental uniqueness of adolescents.

³¹ Rom 6:23.

³² Matt 16:18.

³³ F. R. Barry, “The Church and the Ministry”, in *Asking the Right Questions*, London UK: Hodder & Stoughton, 1960, p. 61.

Building Block 6: Parents are Responsible for Religious Training

Parents are to bring their children up in the knowledge and love of God,³⁴ and to train them in the way they should go.³⁵ Youth ministry does not take that responsibility away from parents. It helps them accomplish it.

We can see this happening in the family of Jesus, who followed the religious tradition of their day, by travelling to Jerusalem for the annual observance of Passover.³⁶ For the Jews, training of a child in the ways of the Lord was the first thing in his or her life. Paul knows this well, and instructs the Christians at Ephesus (fathers especially) not to ill-treat the children, but to bring them up in godly training.³⁷

Christian parents, like the Israelites, need to bring their children up in the faith and love of God. As Clarence Benson expresses it:

Children are moulded by the sentiments, opinions, and moral standards, which prevail where they live and eat. . . . It is in the home that the child gets his first, and most-enduring, ideas of God. Not so much in the street, as in the family. Not so much at school, as from the mother. Not what he hears in church, but what he sees in his father.³⁸

Those ministering to youth must be aware of the role of parents in the spiritual nurturing of their children, and work alongside them. Youth ministry must seek ways for the church and homes to be mutually supportive.

³⁴ Before crossing the Jordan to the Promised Land, God instructed Moses to give the Israelites instructions they should observe in the land they were to possess. One of those commandments was to love God with all their heart, soul, and strength, and to teach their children to do likewise (Deut 6:4-7).

³⁵ Prov 22:6.

³⁶ Luke 2:41-52.

³⁷ Eph 6:1-4.

³⁸ Clarence H. Benson, *A Guide for Child Study: Unit 4*, Wheaton IL: Evangelical Teacher Training Association, 1935, p. 18.

Building Block 7: Youth Leaders are Called to Minister

Different people have different reasons and motives for their involvement in youth ministry. Some genuinely sense a calling to serve God through youth ministry, while others do so for less-noble reasons.

Individuals, of the first kind, act with willingness and joy, sacrificing their time and energy, with love and care, and not expecting anything in return. But those who are involved for other reasons will find their task frustrating, and without joy and satisfaction. Youth ministry depends on the leadership of those called to minister.

Building Block 8: God Calls Some to Specific Ministry with Youth

The New Testament does not speak directly about youth ministry, however, the giftings mentioned in Paul's letters³⁹ are indications of gifts needed to effectively serve in the churches today. The Bible is full of individuals, whom God called, and used, in specific areas in the past, some to be prophets, others priests, others kings. He continues to do so today, especially in youth ministry. Youth ministry is an authentic calling, not a stepping-stone to another ministry.

Building Block 9: Youth are to be Involved in Ministry

The Bible has many examples of youthful servants of God. For example, David, who was regarded as too young to accompany his older brothers to the battlefield, led the Israelites into a surprising victory over the Philistines.⁴⁰ John Mark, whom Paul regarded as "a slacker" for running away from their first missionary journey,⁴¹ later becomes useful,⁴² and is probably the author of the second gospel.

Those two young figures: one a king, and the other an author, were both called by God, and encouraged by others to accept the service, to which God had called them. This is how it should be with young people today. Youth can be involved in meaningful ways in ministry.

³⁹ Rom 12; 1 Cor 12-14; Eph 4.

⁴⁰ 1 Sam 17.

⁴¹ Acts 13:13, 16:36-39.

⁴² 2 Tim 4:11.

Building Block 10: Purpose of Youth Ministry

Youth ministry must follow the purpose of the church, and live out the Great Commission in the world. It must aim to keep young people fully aware of their role in the church, pointing them towards God, and helping them to find their place in the things God is doing in the world.

Youth ministry is there, not to take the place of parents, but to walk alongside them, to help young people respond to God's love for them, and to participate in teaching, obeying, and witnessing for Christ in the world around them. The purpose of youth ministry is to point youth towards God, and help them become involved in the Great Commission.

2.2 The Basics of Youth Ministry

Because youth ministry is to follow the purpose of the church, it needs theologically-trained ministers, with a responsibility to minister the Word, and teach the church's ministry to youth. Today's youth ministry is faced with many new challenges – challenges of drug abuse, sexual abuse, the frightening disease of AIDS, rascals, and declining moral values, to mention only a few. These issues call for a broad, deep, and theologically-sound youth ministry.

Basic Concepts of Youth Ministry

1. Every church has a youth ministry

In every church, big or small, there are always young people, and it would be misleading to say, "We don't have youth, so let us start up a group." The present youth activity may look dull and weak, but we should build on that foundation by supporting it with social activities to attract youth. Social activities are strong tools, and strengthen a weakened group in need of life and vitality.

In Papua New Guinea, the churches often look at youth ministry, as something spiritual, and leave it to their pastors, or priests, to introduce activities for young people. This should not be the case, since youth ministry is basically a matter of involving young people meaningfully in youth-oriented programs.

2. *Youth ministry is not a separate program*

Youth ministry is, and must be, linked to the ongoing work of the church. It must be included in the program of the church. Sunday School departments and classes, church discipleship, and mission education groups, and youth music groups need to receive adequate attention and promotion, to make a balanced, effective youth ministry. The churches of Papua New Guinea need to ensure that their youth activities are part of their overall programs, not something separate.

3. *Youth ministry strikes a balance in reaching and teaching*

Reaching and teaching must be given equal time and attention, not one over the other, in competition. It is the mandate of the church,⁴³ and churches must make every effort to reach and teach every youth, at all levels of understanding. Those, who are involved in reaching and teaching, must make every effort to encourage each learner to make a specific response.⁴⁴

Youth are part of the church, and must not be seen as a satellite group, barely linked to the church. Their activities should be coordinated with the church's overall calendar, to avoid overlaps and conflicts. Richard Bundschuh says:

Both the young and the old need each other more than they realise. They balance each other, so that one does not tip the scales in a burst of excessive exuberance, and the other does not get weighed down by being overly cautious and stale. It is not healthy for a youth group to be so separated from the rest of the church body that they forget they are one part of a whole group of people, who are all trying to be like Christ.⁴⁵

The churches of Papua New Guinea must understand the need to reach out to the main body of the church, though they may be separated into appropriate

⁴³ The Great Commission, as recorded in Matt 28:18-20.

⁴⁴ Lawrence. Richards, *Creative Bible Teaching*, Chicago IL: Moody Press, 1970, p 270.

⁴⁵ Rick Bundschuh, *The Church*, Ventura CA: Regal Books, 1988, p. 88.

ages of young people, and teach them on their own level. They should be seen as part of different groups, for special purposes.

4. *Youth ministry is a shared ministry*

We find, in Eph 4, that God has gifted all Christians for the work of service. This should encourage us to find, in each other, the abilities to share in the ministry of young people.

Today's youth ministry requires more than a one-man show, where one leader dominates everything. We need to draw from all resources, to share not only in exciting activities, but also in prayer, teaching, hospitality, mercy ministry, and worship. For maximum benefit, the churches of Papua New Guinea must train, equip, and instruct young people to take part in the full ministry of the church.

5. *Youth ministry touches all aspects of a youth's life*

Youth ministry is not only concerned with the spiritual part of a young person's life. It involves all aspects of life, including physical, mental, social and emotional development, as well as spiritual development.

Youth leaders and workers need to realise that God is very much interested in all areas of human life. They must be concerned about the young person's everyday life, as well as what they do on Sunday mornings. Today's young people are very different from those of 30 or 40 years ago. Papua New Guinean churches must make every effort to meet the needs and interests of modern youth.

6. *Youth ministry belongs to the Church*

Youth ministry belongs to the church, which belongs to Christ Jesus. Ministers are servants of the Lord in the church, "charged with the responsibility to lead the church in doing the church's youth ministry", in "helping young people move on beyond making decisions of faith, and what it means to live a lifestyle of faith".⁴⁶ Youth ministers need to realise the awesome responsibility that they have in involving the whole church in ministering to young people, at this critical time of their lives.

⁴⁶ Faase, *Don't Miss The Mark*, p. 42.

The churches of Papua New Guinea should not wait for the national government or non-government organisations to initiate youth ministry, but should accept the responsibility of starting their own programs.

Two Philosophies of Youth Ministry

Basically, there are two different approaches to youth ministry in the church today:

1. An activity-based approach is full of activities, without in-depth teaching of the Word of God and discipleship making;
2. A ministry-based approach is full of well-planned activities, with in-depth teaching of the word of God and discipleship making, which leads to outreaches, and mercy ministries.

The former approach is less appropriate than the latter, because it does not provide for training and equipping of the young people for service.

Black gives nine suggestions for moving youth ministry towards a ministry-based approach:⁴⁷

1. Discuss philosophy and approaches to youth ministry with church leaders.
2. Schedule a meeting with youth leaders.
3. Schedule a meeting with parents.
4. Schedule a discussion time for the youth.
5. Channel the planning for youth activities through the church-program organisations.
6. Delegate responsibilities, when planning large projects.
7. Involve parents in youth ministry.
8. Keep the priest, pastor, and staff informed.
9. Be patient.

⁴⁷ Black, *Introduction to Youth Ministry*, pp. 38-40.

It is the responsibility of the youth minister or youth leader to put these suggestions into practice.

2.3 A Network of Relationships

Often we see the world as being divided into groups by colour, race, gender, age, and credit rating, and we plan special activities for such groups, according to their needs.

We must also understand that man is not an island. We need each other, for survival and growth. Youth ministers must recognise this, and make every effort to build bridges across these divisions so that young people can learn from different age groups. Parents and other adults will make a tremendous impact on young people, if the bridges are laid properly.

2.4 Church Programs

The church is instituted by God,⁴⁸ with Christ Jesus as its head, and the Holy Spirit being instrumental in its progress. This means that the church's programs must be the kind that gives honour and glory to the Triune God.

A church's program must not be just activities, or events, to please its members, but should do everything in its capacity, as the institution of God in the world, "to present everyone perfect before God", as Paul puts it. Its program must be able to accommodate every age group, including youth.

Youth ministry must not be seen as a separate program. It must come out of the church's existing programs, guided and directed by the church, with parents and other adults involved, under the leadership of the Holy Spirit.

3. Historical Background

We will now briefly look at the history of youth ministry in Papua New Guinea, and the Anglican church, and then see how it has been practised in the diocese of Aipo Rongo.

3.1 The National Government's Concern for Youth

The introduction of civilisation, Western-style education, economic systems, and urbanisation into Papua New Guinea, brought many good, but not

⁴⁸ Matt 16:18, which is fulfilled in Acts 2.

properly guided, changes, which led to social breakdown in families and societies. Many “out-of-school youth” drifted to urban areas for employment or excitement, or because of family or village conflict. Those who did not find employment were frustrated and restless, creating disharmony in their communities.

This became a growing concern for both government and non-government agencies, forcing them to find alternative ways, or activities, to solve this rising problem.⁴⁹ In the early 1970s, the United Nations Program of Technical Cooperation and the South Pacific Commission appointed a social welfare adviser, who visited most of the South Pacific nations and independent territories (including PNG) and presented this report:

The Pacific [countries] are experiencing noticeable changes, accompanied by social breakdown. The impact of socio-economic changes in those relatively small, and sometimes fragile, cultures can be devastating.⁵⁰

Influences like this, from outside, and pressures from within the country, encouraged the PNG government to become organised. With the help of the United Nations, it established the National Youth Movement Program (NYMP) in 1980. This was the principal youth program for Papua New Guinea, targeting young people between the ages of 12 and 25, with the aim “to productively involve youth in the development of their communities, and to encourage maximum participation in the economic, political, cultural, and spiritual life of the nation”.⁵¹

To make this happen, it created what Chris O’Connell and Ruby Zarriga call “a hierarchy of democratically-elected structures of local youth groups, and

⁴⁹ Maev O’Collins, *Youth in Papua New Guinea: with Reference to Fiji, Solomon Islands, and Vanuatu*, Canberra ACT: ANU Press, 1984, p. 14.

⁵⁰ Maev O’Collins, *Youth and Society: Perspective from Papua New Guinea*, Canberra ACT: ANU Press, 1986, p. 2.

⁵¹ *National Youth Movement Policy*, Port Moresby PNG: Ministry of Youth and Home Affairs, 1982.

district, provincial, and national youth councils”.⁵² It “appointed paid community youth coordinators (CYCs), and made available considerable sums of money for youth groups and projects”.⁵³ This was done to facilitate training, while committing itself to the twin goals of national integration and economic development.

This program was fully sponsored, financed, and supported by the government, through the Ministry of Youth and Home Affairs, backed by the churches and non-government agencies, such as YMCA. In the years that followed, the national government pumped in large amounts of money to keep the program going.

It was through such support that Papua New Guinea came up with a National Youth Policy that was described to be “comprehensive and detailed”,⁵⁴ the first South Pacific nation to have such.

Around 1984, the National Youth Council was restructured, and all 19 provinces and National Capital District Youth Councils were represented, together with representatives from six of the major churches,⁵⁵ and a few of the national non-government agencies,⁵⁶ to comply with the requirements of the National Youth Policy. This created an opportunity for the introduction of Anglican Youth Ministry.

3.2 The Church’s Concern for Youth

The churches were equally concerned for the young people, in this initial stage of the country’s history, and saw youth work as an urgent task.

The Catholic church developed, and implemented, the Catholic Program, for its youth, in line with Christian vision. The Lutherans designed the Five-Star Program, out of which came the Yangpela Didiman Program, to help its youth in the development of the nation, through self-help projects. The

⁵² Chris O’Connell, and Ruby Isaiah Zarriga, “Papua New Guinea’s National Youth Movement”, in *Social Problems in the Asia Pacific*, Sandra Sewell, and Anthony Kelly, eds, Brisbane Qld: Boolarong Publications, 1991, p. 211.

⁵³ Paul Roche, “International Youth Year 1985”, in *Catalyst* 15-4 (1985), p. 325.

⁵⁴ O’Connell and Zarriga, “National Youth Movement”, p. 239.

⁵⁵ Catholic, United, Lutheran, Anglican, Evangelical Alliance, SDA.

⁵⁶ YMCA, YWCA, National Union of Students.

United church came up with the Four-Square Program, and the Seventh-day Adventist church was first in the field with its Pathfinders Program.

It was during this time that the former national Anglican Archbishop of Papua New Guinea, the Right Revd Sir George Ambo, decided to do something for his youth. He could see his own young people involved in criminal activities, playing sports on Sundays, and not attending church services. This reminded him of the church in the West that was losing its young people to the excitements of the world, and, as the head of the church, he decided that he needed to start up something immediately, rather than wait to see the situation worsen.

In 1985, Sir George Ambo appointed the Revd Sam Batara, a priest from the Philippines, as the National Anglican Youth Coordinator. He was given an office in the Anglican national office in Lae, and some financial resources, with the responsibility to develop a youth program for the Anglican church. Sir George continued to be very supportive of the youth ministry until his retirement in 1989.

A. Anglican Youth Work in Papua New Guinea

In September 1986, the year following his appointment, Revd Batara organised the first National Anglican Youth congress in Lae, bringing together youth representatives from the five dioceses.⁵⁷ Its purpose was to inform the representatives about the youth work, and encourage them to start up youth work in their respective dioceses, which was to be supported with K500 per diocese as capital.

At the congress, the following initiatives were proposed, and later submitted to the Provincial Council in 1987 for approval:

1. Anglican Provincial Youth Council.⁵⁸

⁵⁷ The Anglican Province of Papua New Guinea is divided into five dioceses: (1) Dogura, covering Milne Bay Province; (2) Popondota, covering Oro Province; (3) Port Moresby, covering Central, Gulf, and Western Provinces; (4) New Guinea Islands, covering the five island Provinces; (5) Aipo Rongo, covering Momase and Highlands Provinces.

⁵⁸ The governing body of the Anglican Youth Ministry, which was to be called Anglican Youth Care Force (AYCF).

2. Anglican Youth Policy.⁵⁹
3. Anglican Youth Constitution.⁶⁰
4. A working committee to work with Revd Batara.

It seems that only initiatives one and four were accepted. The aim of the AYCF was to take care of the young people, and to develop them physically, mentally, socially, economically, culturally, and spiritually, and to integrate them into the life of the church and community.⁶¹

Its objectives were 11-fold.⁶² To help meet these objectives, the AYCF sought training programs for leaders of the dioceses, and organised a yearly National Youth Week for sharing, celebration, worship, and teaching. It encouraged each diocese to organise:

1. Self-help training, and initiating economic projects;
2. Sports and recreation;
3. Cultural activities;
4. Community services;
5. Spiritual development.

These were to be funded by the national government, through AYCF. By mid-1987, all five dioceses had their youth ministries operating under appointed chaplains.

This saw youth groups from the previous NYMP disband, and associate with the new movement, eventually abandoning all other areas of development, to concentrate on spiritual development only.

In 1991, after Revd Batara left, the youth office was run down, because of financial mismanagement. Funds that supported activities in the five dioceses and the national youth gathering came to a halt. The national man,

⁵⁹ See Appendix 1.

⁶⁰ See Appendix 2.

⁶¹ Draft Youth Policy, 1986.

⁶² See Appendix 3.

who took over from Revd Batara, resigned, leaving the Bishop responsible for youth ministry, the Right Revd Tevita Talanoa, to take over the reins, and delegate responsibility to each diocese to run their own programs and activities, under the direct guidance of their diocesan bishops.

When this happened, all the dioceses suffered (including Aipo Rongo). The diocese of Popondota, however, with the help of Revd Cameron Venables, managed to make a fresh start, and stands out as the leading diocese in the area of youth ministry today.

B. Anglican Youth Work in the Diocese of Aipo Rongo

Aipo Rongo diocese has a long history of youth work. This dates back to the time of Revd Lyall Turley, an expatriate, who was rector at All Souls church, Lae. It was during this time, in 1978, that *Dasiga*⁶³ and *Heduru*⁶⁴ were born. *Dasiga* failed to continue, after Revd Turley and prominent leaders left Lae, but its impact was so great that young people in several urban parishes, including Lae, Wau, and Madang, were drawn to start similar programs in their churches.

It was not until May, 1984, that the Diocesan Council,⁶⁵ in response to a proposal by Br Mack,⁶⁶ agreed to establish a youth training centre, to conduct experimental courses for youth leaders at St Andrew's Community Centre in Madang. In June, 1984, Br Mack visited Simbai and Koko parishes, to obtain knowledge of the village situation, so that the necessary steps could be taken to help village people.

After the April, 1985, clergy conference, it was decided that youth leaders' training courses should be conducted at parish level, and that, if possible, a

⁶³ An Oro Province word for "praise". A musical group formed by the tertiary students of Lae to bring creative music into the church through songs, dance, and drama blended with cultural flavour. It recorded cassettes, raised a lot of money, and made a number of visits to Australia.

⁶⁴ A Motu word for "helping hand". It is a school to assist out-of-school, and jobless, youth in Lae, to further their education and vocational training.

⁶⁵ A governing body in a diocese headed by the bishop.

⁶⁶ E. G. Mackenzie, an expatriate, based in Madang, who had already started working with out-of-school youth.

Young Anglican Fellowship⁶⁷ should be set up in each parish by those trained as youth leaders. This programme was followed, and almost all urban parishes, and a number of rural parishes, had youth fellowships established. It was during this time that Nancy Waimi⁶⁸ and Br Mack said:

We hope that, from this experience, we can formulate a diocesan youth policy, with objectives, which would include a visit annually to fellowships by staff, the conducting of combined area camps, two yearly meetings of all fellowship leaders, etc. Perhaps, on experience in this diocese, a youth policy for the youth of the Anglican church of Papua New Guinea will be finalised.⁶⁹

In 1986, Ms Waimi was appointed Diocesan Youth Coordinator by the then Bishop of Aipo Rongo, the Right Revd Jeremy Ashton. Under Ms Waimi's leadership, youth ministry in the diocese took root, with a spiritual emphasis. This created more hunger for the Word of God and teaching, but it also created friction between the clergy and herself, resulting in her resignation in 1987.

After Ms Waimi's resignation, different bishops, coordinators, and leaders came and went. The youth ministry, which looked so promising went flat. Some leaders, and other members, left to join other denominations, while others struggled to keep the ministry going, with minimal support from the diocese.

In 1995, after his consecration, Bishop James Ayong asked Revd Wilfred Siwana⁷⁰ to be youth chaplain on a part-time basis, operating from his parish at Koko. In 1997, Revd Siwana was moved to Mt Hagen, as parish priest, with the intention that he should work closely with the bishop on youth ministry. In 1998, the author spent time educating rural parishes about youth work, especially in the Jimi and Simbai areas, and part of the Siane area. A few leadership workshops were conducted as well as a diocesan youth camp.

⁶⁷ A fellowship more spiritually oriented.

⁶⁸ Nancy Agorabae, a graduate from CLTC.

⁶⁹ Aipo Rongo Diocesan Youth Report to Synod, July 1985, p. 2.

⁷⁰ Parish priest of Koko, in youth ministry since 1986.

In 1999 and 2000, the Diocesan Council allocated a substantial amount of money for youth ministry, with Revd Siwana becoming full-time youth chaplain, being based at Goroka. Up till now, however, no proper diocesan youth council has been formed, and there is still no youth policy or constitution.

4. Analysis of Youth Ministry

In this section, we will look at Aipo Rongo more closely, examining its program, ministry, successes, and failures, and seeing how far its aims and objectives are being met.

4.1 Survey of Youth Ministry in Aipo Rongo

In his time in Aipo Rongo as youth worker (and student), the author of this paper carried out a survey in different parts of the diocese,⁷¹ and his findings for urban and rural areas are set out in the two tables, below.⁷²

Summary of Table 1

The activities listed in the table were commonly practised by the urban parish youth. These activities were spread out through the year, with weekly, quarterly, and yearly programs and ministry that involved young people, as well as some interested older people.

These activities motivated and challenged, not only young people, but parents, and other older people, to live for God. The church services became alive, and stimulated commitment, giving, and a love of God and His Word.

They had their weaknesses, too. The activities that were meant to bring sound biblical teaching, and to address social and economic issues, failed to do so. Boy/girl relationships went out of hand, and many young girls ended up with unwanted babies. Choruses, without theological significance, dominated the church worship, and some activities failed to be consistent – frustrating young people.

The activities only centred round spiritual development, and lacked a holistic approach, which created tension between young people and the clergy.

⁷¹ Including Lae, Madang, Wau/Bulolo, Goroka, Mt Hagen, Siane, Jimi, and Simbai areas.

⁷² See Appendices 4 and 5.

Many aspiring young people's leaders left to join other churches or denominations.

Summary of Table 2

The activities listed in the table were widely practised by the rural parish youth. They had weekly and quarterly programs. Adults and families also participated.

Like the urban youth, these activities motivated, challenged, and encouraged both young and old, in their walk with God. The church services became alive, stimulating commitment, giving, and the love of God and His Word.

But, like the urban youth, adequate and sound teaching was lacking. Ordinary Christians ran many activities, without proper guidance and direction, which led to heresies. Unnecessary pregnancies occurred with young girls, which discouraged parents from allowing their children to attend youth meetings.

Comments

We must remember that youth ministry deals with young people, who are, first of all, human beings in a developmental process, trying to relate to other human beings, their surroundings, and the supernatural. In doing so, they will inevitably create problems for others, and for themselves. Recognition of this fact should be the starting point for youth ministry.

Urban youth are surrounded by many different social and economic activities and changes. Their program and ministry are influenced by these changes, and, many times, they would want to be competitive, by the world's standards, which is healthy, but needs proper guidance and direction from theologically-trained personnel. This is where the clergy, in general, and the parish priest, in particular, are most needed.

Rural youth, on the other hand, do not have similar kinds of excitement where they live, but the social and economic pressures are there. With limited knowledge, they try to come up with meaningful activities for themselves, but usually end up with problems. This also calls for pastoral care, and theological guidance, by the clergy.

The minister, or parish priest, should not leave youth on their own to come up with their own program, without guidance and leadership. We saw, in section two, that youth ministry is an integral part of the church, and not a separate program, where the minister, elders, parents, and other adults are involved in the upbringing of their youth, in every aspect of life and development.

Youth ministry belongs to the church, and the church belongs to Christ, and the minister, *diakonos*, is servant to this. Part of his responsibility is to see that every age group in the church is growing in its relationships with God, with one another, and with its surroundings. This requires teaching of the Word of God, clearly and meaningfully nurturing and discipling. Unless this is done, youth ministry in Aipo Rongo will continue to struggle to become well established.

4.2 Evaluation of Youth Ministry in Aipo Rongo

Having discussed the youth ministry's program successes and failures, we now look at its aims and objectives, to see how far they have gone.

Are Aims and Objectives being Met?

We saw that Nancy Waimi and Br Mack said in their reports that they hoped to formulate "a diocesan youth policy, with objectives, which would include a visit annually to fellowships by staff, the conducting of combined area camps, two yearly meetings of all fellowship leaders, etc."

But that never came about, although some form of activities were happening in the urban and rural parishes.

It was also their hope that the Anglican church of Papua New Guinea would formulate some kind of youth policy and guidelines drawn from this Aipo Rongo experience. That actually came about in 1986,⁷³ but it seems the Anglican Provincial Council did not accept them.

We may put the blame on the Provincial Council and the Archbishop of that time for not considering and endorsing the draft youth policy, and its aims

⁷³ See Appendices 1 and 3.

and objectives. We may also hold them responsible for not coming up with incentives to enhance youth ministry in the diocese. There is some truth in this, but since it was the desire of Nancy Waimi and Br Mack to see things happening for the young people in Aipo Rongo, aims and objectives should have been formulated there and then. And proper coordination and consultation should have been done with the appropriate authorities, including the clergy, to see an effective youth ministry in the diocese.

Anything new that is introduced into a society does not go unchecked. It is thoroughly scrutinised, and criticised, until time and efficiency determines its genuineness and value/worth. It also calls for determination, perseverance, humility, and submission, on the part of the one introducing a particular activity, for full approval and acceptance. It is no different, when anything new is introduced into the church.

Views and Comments from Clergy and Others

The general views and comments from the clergy and others are surprisingly good and encouraging. They compliment youth ministry for the changes that are taking place in the churches. They see worship becoming alive, giving increasing, and a desire to love God, and see one another growing. But submission to authorities and elders is lacking. The youth seem to disregard the authorities and traditions of the church. This puts in question whether what young people profess is genuine Christianity.

Views and Comments from those Involved in Youth Ministry

The general views and comments from young people are that today's youth are going away from God, and His principles. We are trying to restore that. The clergy should appreciate this, and be part of what we are doing, rather than step back and criticise.

My Judgment

From the views and comments from clergy, others, and youth themselves, it appears that:

1. The church has failed in its responsibility to mobilise, nurture, disciple, and teach the youth;

2. As a result of this failure, the youth have acted on their own, without clear aims and objectives, resulting in ineffectiveness, and no growth.

5. Recommendations for Effectiveness and Growth

In this final section, I will make recommendations the church might consider in its ministry to the youth. Before doing that, let me remind the church that, as the Body of Christ, its first and foremost ministry is to the people,⁷⁴ as is stated in Ephesians.⁷⁵ Proper planning, with clear goals and strategies, must be put in place, so that the people are well served.

Recommendation 1: Take Good Care of People

People have all kinds of needs, especially in this fast-changing world. Children's needs are different to those of their parents, and also to those of youth. The needs of urban youth are different to those of rural youth. As Edward Dayton and David Fraser have said: "Every group has a particular need, and the gospel needs to be communicated in a way that meets that particular need."⁷⁶

The church must be prepared to accommodate youth, to help meet these needs, so that they may grow up to be men and women, fully balanced in every area of life. Young people are in a developmental stage, so proper care must be given to them, or else they may be destroyed for life.

Jesus, who surrendered His eternal glory for the sake of humankind, is very much concerned to see that His people, for whom He died, are properly cared for.⁷⁷ Milne says:

Following Jesus, and loving Jesus, means accepting responsibility for Jesus' people . . . the people for whom He died, and who are, therefore, the burden of His concern. So He speaks His Word today

⁷⁴ People of every age, gender, level, background, status, class, etc.

⁷⁵ Eph 4:11-13.

⁷⁶ Edward Dayton, and David Fraser, *Planning Strategies for World Evangelism*, Grand Rapids MI: William B. Eerdmans, 1980, p. 7.

⁷⁷ John 21:15-17.

for these who will hear it: “Feed my lambs, take care of my sheep, feed my sheep.”⁷⁸

If the church is to be the Body of Christ on earth, it will do well to heed His Word, and be responsible for taking good care of the people, including the youth, for whom He died.

Recommendation 2: Proper Planning is Needed for Youth

Proper planning is a must, if the church is to see youth being reached, cared for, and led to Christ. Some people hold to the belief that, by planning activities, then God’s sovereignty, “and the spontaneity of the Spirit’s work” is overlooked.⁷⁹ This is partly true, but God also works through human intellects. The church must, therefore, come up with appropriate plans to evangelise, care for, and teach people, in line with God’s original plan for humankind. Dayton and Fraser jointly express:

Planning is setting a desirable objective, imagining all of the different ways of reaching that objective, and then laying out a step-by-step program for reaching the objective. Planning includes, not only the means and methods that will be used, but also considers who will do the task, how much it will cost, and when it will be done.⁸⁰

We see from this definition that planning is:

1. Setting a desirable objective;
2. Imagining different ways of reaching that objective;
3. Laying out a set-by-step program to reach the objective;
4. Considering methods, or means, to reach the objective;
5. Considering who will do the task;
6. Estimating how much money is needed to reach the objective;

⁷⁸ Bruce Milne, *The Message of John*, Leicester UK: IVP, 1993, p. 318.

⁷⁹ Cited in C. Peter Wagner, *Strategies for Church Growth*, Glendale CA: Regal Books, 1987, p. 18.

⁸⁰ Dayton and Fraser, *Planning Strategies for World Evangelism*, p. 26.

7. Deciding when to complete the desired objective.

Proper planning of youth ministry will lead young people to a desired destination, which is to God. Without it, we will find young people being led aimlessly.

Recommendation 3: Clear Goals Must Be Set for Youth

God is very much interested in the whole person, and so clear goals should be set to help young people holistically, so that they are mature before God, as Paul states it.⁸¹ This should be the main aim of the church, as it ministers to young people.

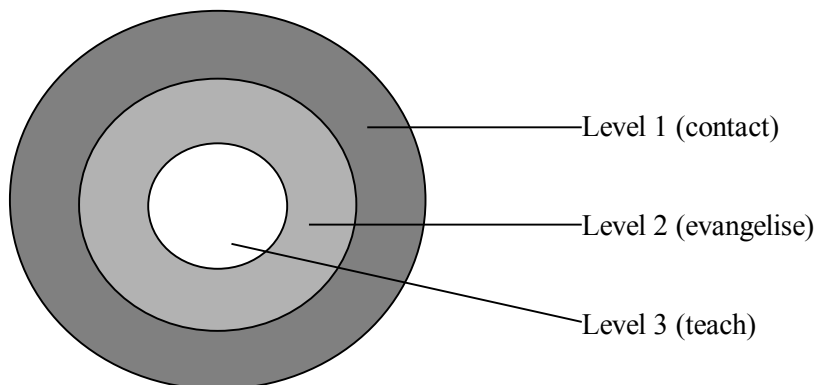
Aipo Rongo has urban and rural youth. With the urban youth, the young people are between the ages of 12 and 30, and nearly all of them are either in school or are working. Their needs are quite different to those of the rural youth, who are mostly villagers between the ages of 12 and 40 (and sometimes over), including married couples and families. So, clear aims or goals should be set out, according to the different settings, and their needs.⁸²

Goals for youth ministry must be in line with the church's overall goal, because "youth ministry is not intended to be a separate entity within the church, but one supportive element of the overall mission of the church".⁸³

⁸¹ Col 1:28.

⁸² Usually goals will grow out of the needs of the young people.

⁸³ Doug Fields, *Purpose Driven Youth Ministry*, Grand Rapids MI: Zondervan, 1998, p. 60.



Recommendation 4: The Three-Circle Strategy⁸⁴

Strategies are methods or procedures, used in particular circumstances, to accomplish certain missions or objectives. Here is one of those strategies I wish to recommend to the church for consideration, in its endeavour to minister to youth. It will help illustrate how the first three recommendations would operate in practice.

4.1 The Circles Represent Different Levels of Religious Subculture

Farley, in trying to explain the diagram, above, said this:

We Christians have a subculture of our own. We can imagine that people, who are totally removed from our subculture, are outside the Level 3 circle. As we move closer to the centre of the circles, the subculture becomes more removed from that of society at large. When non-Christians enter our world, they often feel out of place. Yet, often Christians are not sensitive to this: they expect these people to take one big step, when a number of smaller steps will do.⁸⁵

Many Christians make the mistake of trying to bring young people to Christ, through short-term projects like weekend camps and youth rallies. These projects are not bad in themselves, but, for maximum effect, they need to be part of a long-term strategy. Most young people do not respond to Christ

⁸⁴ The title and main thoughts in this section come from Ross Farley's book *Strategy for Youth Leaders*, Sydney NSW: Scripture Union, 1991, pp. 27-31.

⁸⁵ *Ibid.*, pp. 28-29.

quickly, so constant work with them for a longer period of time is more appropriate.

4.2 *The Circles Represent the Youth Group*

The three circles can represent young people in different levels of a group.

- Level 1 represents young people, who are prepared to have social contact with the youth group, but are not prepared to take the relationship further.
- Level 2 represents those, who have had enough contact with the group to regularly attend activities, where the gospel is communicated.
- Level 3 represents those, who will willingly attend activities for Bible study and prayer. They are the core of the youth group.

4.3 *The Circles Represent Three Levels of Ministry*

Goal of Level 1: The goal of Level 1 is contact, and its activities are to be designed in a way to attract new contacts into the group, and consolidate old contacts. Its events must be socially oriented. There should be no message presented in a formal way, but that should not stop informal sharing of the gospel.

Purpose of Level 1: To introduce new contacts to the youth group, and to Christian young people, in a non-threatening environment. Sports and other recreational activities would be ideal at this level.

Promotion of Level 1: Activities should concentrate on those, who are outside all the circles, targeting young people, who have not been to a youth group activity before.

Goal of Level 2: The goal of Level 2 is evangelism. This does not necessarily mean heavy evangelistic rallies, but activities that have fun programs, with evangelistic input.

Purpose of Level 2: To convey important gospel truths, consistently and regularly, to young people. They should be reminded that humankind, including youth, is lost in sin, and needs a Saviour, and the meaning and implications of sin should be explained, in terms that they can understand.

Promotion of Level 2: Activities, concentrating on young people, who have already been prepared through contact at Level 1.

Goal of Level 3: The goal of Level 3 activities is the development of young people, through teaching, Bible study, prayer, and discipleship. These are core group activities.

Purpose of Level 3: To nurture new and young Christians, as well as to equip and motivate all to minister to their peers. Bible study, Christian doctrine and traditions, prayer and personal devotion should be emphasised at this level.

Promotion of Level 3: Activities, concentrating on young people, who have already been prepared, through contact at Level 2 to incorporate them into Level 3.

Youth leaders need to be on the lookout, all the time, to see who are showing keen interest in the gospel, so that they can be introduced to Level 3. When they are established in the core group, they should be introduced to the wider regular worship service of the local church, so that they can feel they are part of the family, without reservations.

4.4 Step by Step

The above strategy breaks down, into several small steps, the process of bringing young people into the church.

It should be found that the number of young people attending Levels 1 and 2 is greater than the number attending Level 3, because Level 3 demands extra commitment. If the three levels have an equal number of young people, then something is wrong. Either the group is not contacting and evangelising effectively, or it is not disciplining enough.

The core group should not be too large. Leaders can mobilise new youth groups in their own local areas, using the same methods as above, but still under the umbrella of the main church youth.

Before reading Farley's book, I had already come to the conclusion, through my own experience in Popondeta and Aipo Rongo dioceses, especially in Mt Hagen, that the right way to go in organising youth ministry is the same strategy as found in his three-circle concept.

I have started using this strategy with the youth in Mt Hagen, and hope to develop it so that Mt Hagen can become a base, where youth leaders from other parishes can be trained and equipped to apply the same principles in their own areas. I strongly recommend that the church adopts this three-circle concept, so that youth ministry will grow effectively.

Conclusion

Youth ministry is exciting, yet challenging, for it is dealing with people, who are both excited and confused by the various changes that are taking place within their bodies, and around them. These people are entering into a new sphere in life, and are faced with challenges and pressures, to which they have to respond.

Sometimes their responses are not good, and they end up being victims of their own mistakes, and are disregarded by their communities. But they are unique and precious before God, and He is concerned about their well-being.

This calls for the church, and especially Aipo Rongo diocese, to be responsible in its ministry to youth. It demands a new vision, with a real commitment to see young people being reached for God.

The church cannot wait for the national government and/or non-government organisations to come up with something for the youth. The church is solely responsible, and must meet today's youth, with the strength and guidance God gives.

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APPENDIX 1

A DRAFT OF THE ANGLICAN YOUTH POLICY

We, the youth in the Anglican church of Papua New Guinea, consider ourselves as partners in the total mission and ministry of the church, handed to her by our Lord Jesus Christ.

We shall always seek to grow, and to help others grow, into fullness of life and service in the Lord.

In line with the Anglican faith, its tradition, and discipline, and official position on issues, arising, as decided by Provincial Council, we shall develop and maintain strong youth programmes, carefully planned and run by the youth, ourselves, aiming at the following goals:

SPIRITUAL GROWTH

We seek to grow in the grace and love of Christ, by knowing Him more personally, and deepening our Christian discipleship, studying God's will and purpose, revealed in Christ, and through His church, and by active participation in worship and the sacraments. We also seek to make Jesus known through evangelistic and spiritual renewal programmes, sharing in fellowship with others, and living a Christian example.

SOCIAL MATURITY

We seek to grow in our relationship with others, in love and in fellowship, by assuming our social responsibilities, promoting good citizenship and brotherhood among peoples, and making others and ourselves more aware, and concerned, of social realities, human rights, and human development.

EDUCATIONAL ENRICHMENT

We seek to grow in knowledge, experience, and skills, as we open our minds and hearts to the rich opportunities for learning: through doing, observing, sharing of ideas, experiences, and adventures, self-teaching, and promoting the right kind of training for people, developing practical skills, and leadership qualities.

PHYSICAL AND MENTAL FITNESS

We seek to grow with healthy bodies and sound minds, through physical fitness programmes, developing sportsmanship, and promoting health care through health education, counselling, and pastoral care.

COMMUNITY SERVICE AND OUTREACH

We seek to grow in love and sacrificial giving, through service, enabling people to help themselves, and each other, in their needs, and help our communities advance, through self-help and cooperation.

CULTURAL EMPHASIS

We seek to grow in appreciation of our rich cultural heritage, through cultural studies, cultural expressions in worship, and other celebrations, and making use of our good customs and traditions to enhance better relationships and happy living.

ECONOMIC CONCERNS

We seek to grow in search of the more abundant life (as we pray with Christ for our daily bread), through honest labour, hard work for self-reliance, sharing of resources for a good cause, and improving living conditions of our people.

PARTNERSHIP

We seek to grow into unity, and to work closely with other groups, churches, government bodies, and non-government agencies, regardless of beliefs, practices, background, and political affiliation, in the spirit of cooperation, mutual understanding, and respect for each other's position.

OPENNESS AND FLEXIBILITY

We seek to grow in the service of Christ, in the changing situations and daily events in this world, by pursuing any other aims and programmes called for, and more fitting.

YOUTH COMMUNICATION NETWORK

As youth, in the worldwide Anglican church, we shall always try to establish and maintain links with youth in other provinces of the Anglican Communion, and to participate, as far as we are able, in programmes that promote international brotherhood, cooperation, and sharing of resources.

As a Province (Anglican Province of PNG), we shall strengthen our links, surpassing diocesan, district, and parish boundaries, to promote consultation and sharing, in order to better serve the needs, interests, and aspirations of the youth, in particular, and our church, and the nation, in general.

We shall maintain a fully-coordinated ministry among our youth, through a network that links our youth in the remotest rural village with our Provincial (National) Youthcare Office, through parish, district, diocesan, and provincial youth bodies (e.g., Parish Youth Executives, Zone Youth Councils, Diocesan Youth Councils, and Provincial Youth Council), given charge to work out their own constitution, programmes, and activities, in accordance with this Youth Policy.

We are ever aware of our partnership in the total ministry of the church, and in the service of the nation. We shall seek to work closely, and share resources, with all working groups, committees, councils, and institutions in the church, and with other bodies and agencies outside of the church.

We seek to minister to, and with, each other, and to be more able. We shall continue to develop our resources: in manpower through training, in facilities through sharing, and in support through legal fundraising.

We shall maintain our ministry, with the help of full-time and part-time youth ministers, dedicated to the service of our youth and the church, such as a Provincial Youth Coordinator, Diocesan Youth Coordinators, Youth Chaplains, Youth Trainers, Youth Leaders, and other youth workers demanded by our programmes and activities.

APPENDIX 2

CONSTITUTION OF THE ANGLICAN YOUTH CARE (FORCE)

ARTICLE 1 – DEFINITION AND NAME

Section 1 – Definition

The Anglican church of PNG, as part of the Body of Christ, considers, as part of its mission, is to minister to, and with, young people. To look after this ministry, it is necessary to involve the young people, themselves, in the planning, coordination, and implementation of a youth policy, programs, and activities. A Provincial Executive Body has been duly created by, and composed of, youth representatives from every diocese, to oversee the national church's youth ministry.

Section 2 – Name

This body shall be called Anglican Provincial Youth Care (Force), and this name shall be used in its official dealings, communications, and accounts.

ARTICLE 2 – DECLARATION OF PRINCIPLES AND OBJECTIVES

Section 1

The Anglican Youth Care shall stand upon the principles and objectives, declared by the first national Youth Congress in September, 1986, which shall, in common endeavour with our youth, be:

1. To know Christ and to make Him known
2. To join with all God's people in promoting His Kingdom, young and old together forming the body of Christ, sharing in His work, and mission in this world.
3. To maintain strong and autonomous (youth-run) programmes that help develop plans, and achieve the aims of the church.
4. To hold fast to the Constitution and Canons of the Anglican church of Papua New Guinea, accept the authority of the Anglican Provincial Council, and support the traditions and practice of our church.
5. To develop young people, to grow as body-mind-soul, to be good members of the church, and useful citizens of the country.
6. To plan, organise, evaluate, and coordinate appropriate programmes and activities for youth, in their respective levels and situations (e.g., out-of-school, students, workers, unemployed, etc.).
7. To train for, and play, leadership roles, to share greater participation and responsibilities in our own communities, including the church.
8. To provide opportunities for every individual within the youth fellowships to gain wider knowledge, and useful practical skills.
9. To do loving service, and prophetic ministry, for our people in the church, in the local community, and the nation as a whole, as needs and matters of concern arise.

10. To foster ecumenical or inter-church working relationships, as well as partnership with government bodies, and civic agencies.
11. To pursue any other aims and programmes the church youth may decide to adopt.

Section 2

The Anglican Youth Care shall seek to abide by, and implement, the Anglican Youth Policy, adopted from the decisions made at the First National Congress, and duly approved by the Provincial Council.

ARTICLE 3 – ROLES AND FUNCTIONS

Section 1

The Provincial Youth Care (Force) shall:

- (a) Be the governing body that makes final decisions, or delegates decision-making to the provincial youth coordinator, on matters concerning youth and youth ministry at the provincial (nationwide) level;
- (b) Be an autonomous body in the Anglican church, under the authority of the Provincial Council, created by, and serving, the youth, in accordance with the official Anglican Youth Policy;
- (c) Work to implement all resolutions and decisions made at the Youth Congress, and at its own meetings, and to make sure that the National Youth Service network is effectively working;
- (d) Create committees, and appoint members into such committees, as considered necessary to carry out any youth programs and activities;
- (e) Specify the duties and powers of the committees created, and may recommend to any committee definite courses of action on any plan or project;
- (f) Consider any proposals submitted by any committee, any diocesan youth care (force), and any other body, or agency, inside and outside the church, which it may freely endorse, support, or reject;

- (g) Enter into contracts or negotiations with any individual, group, or office, which may involve, or be involved in, our National Youth Network, or it may delegate the same to a committee, or the Provincial Youth Coordinator;
- (h) Be given the privilege to recommend to Provincial Council the termination or appointment of a Provincial Youth Coordinator;
- (i) Have the authority to examine and audit the assets and liabilities of the Anglican Youth Care, and its subsidiary offices;
- (j) Have the power to ask, or appoint, respective persons to assist in examining its financial status, or advising it on any legal questions.

ARTICLE 4 – MEMBERSHIP AND MEETINGS

Section 1 – Regular Members

The Provincial Youth Care Forces shall be composed of 15 members:

- (a) Diocesan youth care (forces) shall choose, and send, their official representatives as follows: Aipo Rongo with 4, Dogura with 2, New Guinea Islands with 2, Popondota with 2, and Port Moresby with 2;
- (b) Additional members shall be the Provincial Youth Coordinator, a Youth Chaplain, and a volunteer legal officer.

Section 2 – Alternate Members

- (a) A Diocesan Youth Care Force shall select, in addition to their regular representatives, alternate representatives, correspondingly, who shall attend for regular members, unable to attend a planned meeting.
- (b) When both the regular and alternate representatives cannot attend a meeting, the regular member shall delegate membership to a proxy of his choice.

Section 3 – Regular Meetings

There shall be a regular meeting, which shall be called once a year, at a time and place designated by the chairperson, in consultation with the Provincial Youth Coordinator, provided that written notice, followed by contacts through other available means of communication, shall be sent to members 30 days before the meeting.

Section 4 – Special Meetings

- (a) Consultation among regular members, through available communication means, shall normally be enough to gather a consensus, and settle minor emergency matters arising in between regular meetings.
- (b) Regular members, who think the presence of a business, adequate to warrant a special meeting, shall discuss the matter with the chairperson and/or the Provincial Youth Coordinator.
- (c) A special meeting, to be attended by all regular members may be called by the chairperson, in consultation with the Provincial Youth Coordinator, following the same provision as that calling for a regular meeting.

Section 5 – Quorum

In any meeting of the Provincial Youth Care Force, a simple majority, or eight members, disregarding diocesan representations, shall be sufficient to proceed with the dealing of business.

Section 6 – Voting

All members shall be entitled to vote, but each shall have but one vote. A show of hands shall normally be sufficient, unless the majority decides on the means of voting to be used before a vote is taken.

Section 6 – DUTIES AND RIGHTS OF MEMBERS

A duly designated member shall:

- (a) Be expected to fully participate in the programs and activities of the Provincial Youth Care Force, in particular, and the Anglican Youth Care (ministry) in general.
- (b) Have the right to elect, and be elected, an officer of the Provincial Youth Care Force, and to become a member of one or more of the working committees created.
- (c) Be prompt to attend regular and special meetings, and any meeting called upon by a committee, of which he is a member.
- (d) Have the right to participate in the discussions during meetings, and to propose, support, or oppose any moves, to the best interest of the Anglican Youth Care.
- (e) Have the right to examine the records and dealings of the Youth Care, to correct any errors, but not to molest any office-bearer, or member performing his respective duties.
- (f) Agree to abide by this Constitution, to safeguard the Anglican Youth Policy, to help promote the principles and objectives of the Anglican Youth Care, to aim for the success of all duly-approved youth programs and activities, and serve the welfare of all the youth.

ARTICLE 5 – OFFICE BEARERS AND THEIR DUTIES

Section 1 – Structure of Officers

There shall be the following elected officers of the Provincial Youth Care Force:

- (a) Chairperson;
- (b) Deputy-chairperson;
- (c) Secretary; and
- (d) Finance Officer.

Section 2 – Qualifications

Any regular member can be nominated and elected, to but one of the above offices.

Section 3 – Term of Office

The elected office bearers shall normally hold a term of office for three years.

Section 4 – Election

- (a) General election of office bearers shall be held once every three years at a regular meeting.
- (b) The notice sent out to members calling for that regular meeting shall emphasise the purpose of electing office bearers.
- (c) Nominations shall be made by any member present, but only regular members may be nominated. An absent regular member may only be nominated with his consent, given personally, or through his proxy.
- (d) Election shall be done in a secret ballot by any member present.
- (e) A simple majority vote shall be sufficient to elect any officer.
- (f) A special election shall be done at any meeting to fill up any vacant office.

Section 5 – Duties and Privileges of Office Bearers

- (a) The Chairperson shall:
 - (1) Be the presiding officer in any meeting of the Provincial Youth Care Force.
 - (2) Sign all official correspondence of the Care Force, or delegate such duty to the Secretary or the Provincial Youth Coordinator.
 - (3) Call regular and special meetings, in consultation with the Provincial Youth Coordinator.
 - (4) Consult, and be consulted, by the Provincial Youth Coordinator on matters of concern for the Anglican Youth Care (ministry).

- (5) Create a necessary committee, appoint its members, and assign its duties, after adequate consultation, through any means with Care Force members, where meeting is not possible.
 - (6) Have the power to call for the meeting of a committee created, or to assign a convener.
 - (7) Have the right to ask for a report from any working committee.
 - (8) Officially represent the Anglican Youth Care, where representation is called for, but the Care Force cannot consult immediately to appoint a representative.
 - (9) Turn over to the Provincial Youth Care Office any property belonging to it, which may be in his custody upon expiry of office.
- (b) The Deputy-chairperson shall:
- (1) Assume the office and duties of the Chairperson, in his absence, disability, or resignation.
 - (2) Perform any other duties delegated him by the Chairperson, or as assigned to him by the Provincial Youth Care Force.
- (c) The Secretary shall:
- (1) Take and keep minutes, resolutions, and other records of the Anglican Youth Care, be it taken at a Youth Congress, meeting of the Care Force, or its working committees, and all general correspondence.
 - (2) Issue written notices of meetings signed by the Chairperson, and write (and may sign on behalf of the Chairperson) any correspondence, which the Chairperson, the Provincial Youth Coordinator, the Care Force, or its committees may consider necessary.

- (3) Furnish the members with copies of all meeting minutes.
 - (4) Perform all other secretarial duties as required.
 - (5) Turn over to the Provincial Youth Care Office all records, documents, and other property belonging to the Anglican Youth Care, which may be in his custody upon expiry of office.
- (d) The Finance Officer shall:
- (1) Assist the Provincial Youth Coordinator in managing the assets and liabilities of Anglican Youth Care.
 - (2) Receive, acknowledge, and manage, grants, subsidies, and donations given to Anglican Youth Care.
 - (3) Pay out funds, after the official approval of the Care Force, through both the Chairman and the Provincial Youth Coordinator.
 - (4) Keep an up-to-date record of incoming and outgoing funds, and present a financial report whenever required by the Provincial Youth Care Force, or any of its members.
 - (5) Design a budget plan before the start of a year, which shall be presented, or circulated, to members of the Youth Care Force.
 - (6) Initiate, or have a say in, the planning for any fund-raising activities of Anglican Youth Care.
 - (7) Transfer custody of the Youth Care accounts to the incoming official signatories upon expiry of his office, and hand over to the Provincial Youth Care Office all account books, financial records, and other property belonging to Youth Care that may have been in his care.
 - (8) Do any other duties that the Youth Care may assign him.

- (9) Be given further provision that at any time, the Provincial Youth Coordinator, whether he is the Finance Officer or not, can disburse for expenses necessary in running the Youth Care Office and other sundry expenses, subject to proper keeping of invoices, and other official proofs of payment.

Section 6 – Resignation

- (a) Resignation of any office bearer shall be presented in writing, stating reasons, to the Chairperson or the Provincial Youth Coordinator, each of whom can declare the office vacant.
- (b) An officer, or member, moving into another diocese for more than 90 days shall be replaced by the respective Diocesan Youth Care Force represented.
- (c) The Diocesan Youth Coordinator, or Chairperson of the Diocesan Youth Care Force, shall notify the Provincial Youth Care Force, through its Chairperson or the Provincial Youth Coordinator, upon replacement of a diocesan representative to the Provincial Youth Care Force.

Section 7 – Committees, Membership, and Meetings

- (a) Committees that can look into necessary work, or programs arising, shall be formed by the Provincial Youth Care Force, from time to time.
- (b) Committee membership shall be open to anyone, as the Provincial Youth Care Force decides, as necessary, to include such expertise as corresponding to the work program, or field, assigned to that particular committee.
- (c) Committee meetings may be called by the Provincial Youth Care Force Chairperson, or by a convener assigned by him, at a time and place convenient to committee members.
- (d) Each committee created shall keep records of its meeting minutes, and of structures and procedures involved in any plan or program, given in its charge, copies of which shall promptly

be furnished to the Provincial Care Force, and to the Provincial Youth Coordinator.

- (e) The Provincial Youth Care Force has the authority to dissolve any committee it created and form another, in the interests of the Anglican Youth Care.
- (f) Any committee, duly declared dissolved shall cease to exist, and have nothing further to do with the Anglican Youth Care, or vice-versa.

ARTICLE 6 – AMENDMENTS

This Constitution may be amended by a majority vote at any meeting of the Provincial Youth Care Force, provided that the proposed amendment(s) be given prior thorough discussion.

VOCABULARY

YOUTH – a person or group of persons with a youthful heart, or young blood, interested in the affairs of the young, or just feeling young.

PROVINCE or PROVINCIAL – refers to a national boundary, such as PNG, which is a Province in the worldwide Anglican Communion, but autonomous.

PROVINCIAL COUNCIL – The decision-making body of the Anglican church, as a Province of the Anglican Communion. The Council has equal representatives from the dioceses, i.e., bishops, clergy, and laity.

DIOCESE or DIOCESAN – refers to a regional set-up, which divides the Province into areas led by a Diocesan Bishop, governed by a Synod and Council.

ANGLICAN YOUTH CARE – refers to the Youth Ministry of the Anglican church in PNG.

PROVINCIAL/DIOCESAN YOUTH CARE FORCE – refers to an executive body to oversee the youth ministry at provincial or diocesan level.

APPENDIX 3

Principles and objectives:

1. To know Christ, and to make Him known.
2. To join with all God's people in promoting His Kingdom, young and old together, forming the body of Christ, sharing in His work and mission in this world.
3. To maintain a strong and autonomous (youth-run) programme that helps develop plans, and achieves the aims of our church.
4. To hold fast to the Constitution and Canons of the Anglican church of Papua New Guinea, accept the authority of the Anglican Provincial Council, and support the traditions and practices of our church.
5. To develop young people to grow as body-mind-soul, to be good members of the church, and useful citizens of the country.
6. To plan, organise, evaluate and coordinate appropriate programmes and activities for youth, in their respective levels and situations (e.g., out-of-school students, workers, unemployed, etc.).
7. To train for, and play, leadership roles to share greater responsibilities and participation in our own communities, including the church.
8. To provide opportunities for every individual within the youth fellowships to gain wider knowledge, and useful practical skills.
9. To do loving service, and prophetic ministry, for our people in the church, in the local community, and the nation as a whole, as needs and matters of concern arise.
10. To foster ecumenical or inter-church working relationships, as well as partnership with government bodies and civic agencies.
11. To pursue any other aims and programmes the church youth may decide to adopt.

APPENDIX 4

TABLE 1 – URBAN YOUTH FELLOWSHIPS

	PROGRAM	SUCCESES	FAILURES
WEEKLY	Praise and worship	Enriched church worship	Just choruses, no theology
	Bible study	Created hunger for God and His Word	No sound teaching
	Bible quiz	Encouraged Bible reading and memorising of scriptures	Just random, not right through the Bible
	Prayer night	Encouraged prayer life	No proper teaching about prayer
QUARTERLY	Guest Speaker	Challenged to commitment in God and world around	More spiritual – failed to address social and economic issues
	Sports	Drew more and more young people into the fellowship	Not consistent
	Picnic	As above – social interaction	Boy/girl relationship problem
	Evaluation	Learned from the past to make remedies	Failed in remedial steps
	Rally	As above – and commitment to God – challenged for wholeness	No disciple nurturing nor mentoring
	Retreat	Gained fresh insights and vision	Failed to stick to vision

TABLE 1 – URBAN YOUTH FELLOWSHIPS (continued)

MINISTRY	SUCCESES	FAILURES
Hospital visitation	Opportunity to share and show God's love and blessing	Inconsistent
Home visitation	Created openness and interaction on personal basis	Pastoral care inadequate
Outreach	Encouraged and motivated Christians in their faith	Not properly coordinated
Music	Rich flavour in the worship Cassette recording	No proper teaching in music
Dance and drama	Made gospel alive and encouraged creativity	No guidance and direction

APPENDIX 5

TABLE 2 – RURAL YOUTH FELLOWSHIPS

	PROGRAM	SUCCESES	FAILURES
WEEKLY	Praise and worship	Enriched church worship	Just choruses, no theology
	Bible study	Encouraged commitment to God and obedience to His Word	No sound teaching
	Bible quiz	Encouraged Bible reading and memorising of scripture	Just random, not right through the Bible
QUARTERLY	Combined fellowship	Enriched other churches and groups	Boy/girl relationship problems
	Mini Camp	Motivated many young people and parents into serving Christ	Poor follow-up
	MINISTRY	SUCCESES	FAILURES
WEEKLY	Church cleaning	Maintain tidiness and cleanliness	Inconsistent
	Home visitation	Created openness and interaction	Pastoral inadequate care
	Visitation to sick and dying	Opportunity to share and show God's love and care/blessing	Pastoral inadequate care
QUARTERLY	Outreach (once in a while)	Encouraged and motivated Christians in their faith	Not consistent