

EXPLORING LIVED EXPERIENCES OF YOUTH EVANGELICAL LEADERS IN THE
MINISTRY: A TOOL IN CRAFTING GODLY-CENTERED CHRISTIAN EDUCATION
CURRICULUM

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MASTER OF ARTS IN RELIGIOUS EDUCATION

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APPROVAL SHEET

In partial fulfillment of the requirements for the degree **MASTER OF ARTS IN RELIGIOUS EDUCATION MAJOR IN CHRISTIAN EDUCATION**, this thesis entitled “**EXPLORING LIVED EXPERIENCES OF YOUTH EVANGELICAL LEADERS IN THE MINISTRY: A TOOL IN CRAFTING GODLY-CENTERED CHRISTIAN EDUCATION CURRICULUM**” has been prepared and submitted by **JACOB L. GENOBIAGON**, who were recommended for oral examination.

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This thesis hereto attached entitled: **“EXPLORING LIVED EXPERIENCES OF YOUTH EVANGELICAL LEADERS IN THE MINISTRY: A TOOL IN CRAFTING GODLY-CENTERED CHRISTIAN EDUCATION CURRICULUM”** prepared and submitted by **JACOB L. GENOBIAGON**, in partial fulfillment of the requirements for the degree of **MASTER OF ARTS IN RELIGIOUS EDUCATION MAJOR IN CHRISTIAN EDUCATION**, is hereby accepted.

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TABLE OF CONTENTS

| | Page |
|---|-------------|
| APPROVAL SHEET | i |
| ACCEPTANCE SHEET | ii |
| ACKNOWLEDGMENTS | iii |
| TABLE OF CONTENTS | v |
| LIST OF APPENDICES | vi |
| ABSTRACT | 1 |
| CHAPTER | |
| I INTRODUCTION | 2 |
| II REVIW OF RELATED LITERATURE AND STUDIES | 9 |
| Statement of the problem | 11 |
| Significance of the study | 12 |
| Scope and Delimitation | 13 |
| III METHODOLOGY | |
| Research Design..... | 14 |
| Research Participants | 16 |
| Research Instrument | 16 |
| Data Analysis | 17 |
| Voluntary Participation and Consent..... | 17 |
| Protection of Privacy | 17 |
| Confidentiality and avoidance of Risk Harm | 17 |

| | | |
|-----------|---|-----------|
| | Risk Analysis | 18 |
| IV | RESULTS AND DISCUSSION..... | 19 |
| | Challenges of Evangelical Youth Leaders..... | 19 |
| | Coping Mechanism and Strategies of the Evangelical youth leaders in youth ministry | 27 |
| | Proposed lesson framework..... | 33 |
| IV | SUMMARY, CONCLUSION, AND RECOMMENDATION..... | 38 |
| | Summary | 38 |
| | Conclusions | 42 |
| | Recommendations | 43 |
| | BIBLIOGRAPHY..... | 44 |
| | APPENDICES | 46 |

LIST OF APPENDICES

Appendix

Page

| | | |
|---|---|----|
| A | Transcript of the Interview..... | 46 |
| B | Comuunication Letter to the Elder..... | 53 |
| C | Communication Letter to the Participants..... | 54 |
| D | Survey Questionnaire Form..... | 55 |

ABSTRACT

Genobiagon Jacob L. **“EXPLORING LIVED EXPERIENCES OF YOUTH CHRISTIAN LEADERS IN THE MINISTRY: A TOOL IN CRAFTING GODLY-CENTERED CHRISTIAN EDUCATION CURRICULUM”**, Cebu Graduate School of Theology Cebu City. May 2023.

This study focuses on the lived experiences of the Evangelical Youth leaders in relation to their vocation as molders of spirituality of the twenty-first century church young people. This further pertains to the lived experiences of the seven Evangelical leaders, serve as participants of the study, in relation to their challenges in terms of preparation, training, and delivery of Christian curriculum (Bible lesson topics) to these young learners. Meanwhile, this study zeroes in on the ways of dealing with these plights and the coping mechanism they establish just to offer holistic learning and sound theological content to the young people of the respective congregations. With regard to the challenges they experience, four major themes surface, these are the following: youth lack interest in listening to God’s word, there should be more pedagogic repertoire that may be integrated in their Bible study group, there are gaps and learning difficulties among the youth and, technological challenges pose a big problem in their youth ministry. However, with all these challenges, they also have ways in dealing with such plight, these are- Integration of teaching strategies to make the discussion more interactive, establishing spiritual formation, establishing rapport and connection, and they need to give more time and enhance material preparation so as to ascertain the quality theological teaching we are offering to our youth they may be raised as godly-men and women of our age

Key words: curriculum, lived experiences, challenges, Evangelical youth leaders

CHAPTER I

INTRODUCTION

Education translates to be a useful vessel in directing students to achieving the desired outcomes that we envision to them. This becomes crucial as we need to revisit the lesson, learning strategies, approaches, and methods to determine that the teaching-learning process eventuates.

This concept is applied not only in the secular education where teachers and professors alike employ techniques in conducting their classes. With varied instructional materials, students get to interact with their colleagues, teachers and to the materials as guide in the instruction.

Meanwhile, in Christian education, these essential components are ever present. In the study conducted by Donahue (2017). Christian schools are useful vessel in educating not only in training the minds of the young people but also preparing their hearts for greater calling. This calling emanates from the biblical precepts that equipping young people is indeed a mandate from God. Ecclesiastes posits to remember your creator in the days of your youth Remember your Creator in the days of your youth, before the days of trouble come and the years approach when you will say, "I find no pleasure in them" (Ecc. 12:1). This becomes one of the tenets of the study as this mainly focuses on equipping and enabling the youth for spirituality and godliness.

According to World Health Organization (WHO), youth refers to individuals between the ages of 15 and 24 years old. This definition is used by many organizations and governments worldwide. this group starts at puberty age, initial grades in the Philippine context. This s the time where vitality and vigor are what characterize young people group. This ends at latter 20s of the person's life. In a study conducted by, it was found out that youth have a lot of energy, time, and effort in maximizing their talents inside the congregation.

According to a study conducted by the Barna Group in 2018, around 31% of young people (ages 18-35) attend a Christian church on a weekly basis. This represents a decline from previous decades, where the percentage was closer to 40%. Additionally, the study found that while many young people identify as Christians, they may not necessarily participate in traditional church activities, with only 15% attending a small group or Bible study.

As mandated by Solomon, these young people groups are mandated to remember their Creator. This mandate is an imperative mood. Over the years pastors, preachers, and church leaders are putting much effort in giving quality spiritual education to the youth. Loving and serving God are the common themes that are taught in the church during youth gatherings, fellowship, and typical Sunday youth class. According to Solomon (Ecc. 12:3), youth should be taught with the word of God. This is one way of remembering the Creator. Recent study of the American Bible Society (2016) suggests that youth want to read Bible when there is a constant reminder inculcated to the hearts and minds of the young people, there is more retention and embodiment of God's message to the group. It further posits that 91% of American teenagers are interested in learning about the Bible and its content, with 60% saying they are "completely" or "very" interested. The survey also found that 62% of teens said they wished they read the Bible more often.

Another way of remembering God is found on the study of Kim (2018) where he asserts that youth must be exposed to studying the scripture more often. In addition, the study surveyed 949 Christian young adults aged 18-30 and found that those who participated in Bible study had higher levels of religious commitment, including belief in God and prayer. This leans more on the actual thing rather than just listening to the word of God. This is anchored on the scripture, specifically in the Gospel of Matthew that we should not only listen to the word of God, but we should respond as to what it needs us to do. Otherwise, it is just listening, not an application.

Moreover, in a study of Barna Group (2018) with young people, it was found out that youths become more engaging into church activities. They found that 73% of American teenagers said they participate in church activities such as attending services or youth groups. The survey also found that 67% of teens said they had talked with a pastor or spiritual leader in the past year. However, this was contended by Smith and Cooperman (2016) in their study about the behavior of youths in the congregation. They asserted that the percentage of 18- to 29-year-olds who attended religious services at least once a month decreased from 50% in 2007 to 43% in 2014. The study also found that young adults were less likely to say that religion was very important to them compared to older adults.

This endeavor of the youth to seek the kingdom of God is one of the main tasks of Christian educators. In a study conducted by Gangel & Benson (2013), they define Christian educator as one who educates youth. A Christian educator is "one who teaches from a Christian worldview and approaches all subjects from a biblically informed perspective, thus attempting to help students develop a Christian perspective on life and learning. He trains, teaches, and educates one in such a way that he will find favor in searching God. In the context, Paul, as a second father to Timothy, instructs the latter to keep pure and unblemished, that he may set an example to the congregation:

Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called "knowledge"— 21which some have professed and thus gone astray from the faith. Grace be with you.

- I Timothy 6:20-21

In this regard, Timothy is instructed to be careful in the way he argues with people, that he may be gentle with his words; more importantly, he is advised not to love things in the world.

Some brethren do not behave based on what God expects them to behave. This principle is in contrast with what Paul expects of Timothy. Another important educative orientation that is exemplified in the scripture is the way Paul instructs Timothy to proclaim the message of God to the people:

Preach the Word; be prepared in season and out of season; correct, rebuke and encourage--with great patience and careful instruction.

2 Timothy 4:2

These imperatives according to a Bible scholar, MacArthur (2005), suggest that Timothy has a role to do-The primary duty of any preacher is to proclaim the Word of God. Paul further posits that young people of the church must be the epitome of God's virtues.

11But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness. 12Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses. 13I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate,

1 Timothy 6:11-15

Needless to say, Educators play an important role in shaping the spiritual journey of the youth. Paul disciplines, trains, and teaches young people and Timothy to live in Christ because to live is Christ and to die is gain. There is beauty in God's service. In the study of Hendricks (2004), he stressed that serving God is a great advantage.

Christian educators are a mouthpiece of God. In ancient times, prophets and judges were God's underlings to warn people about the possible repercussions of their sin if they persist to do so. For example, Jeremiah as an educator, foretells God's people of the so-called captivity:

"In the first year of Darius the son of Ahasuerus ... I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem" (Daniel 9:1-2).

According to Duguid (1999), this was because of their stubbornness. In this passage, Daniel reflects on the prophecy of Jeremiah, who had predicted that the captivity of the Jewish people would last for seventy years (Jeremiah 25:11-12; 29:10). Daniel recognizes that this prophecy has now been fulfilled and that the reason for the fall of Jerusalem and the exile of the Jewish people was their disobedience to God's commands. Moreover, people never obey God's instructions despite earnest effort of the Lord to use the prophet in reminding the people to flee from unholiness. Educators did their calling to constantly remind people to serve God.

Additionally, educators can be encouragers. Paul, in his letter to the Thessalonians, reminded leaders that they should unceasingly encourage brethren especially those who are getting spiritually weak

Therefore encourage one another and build one another up, just as you are doing."

1 Thess 5:11

The Bible scholar Nelson (2005) cited MacArthur mentioning that as believers, we are not meant to live our Christian lives in isolation, but rather we are part of a community of believers who are called to support and encourage one another

With the educator- mentor relationship, this duality speaks of commitment of the educators to lead these young minds and the willingness of the latter to obey God's word through sustained Christian education.

This goes on to expand the discussion on curriculum because there must be blueprint of the educators that serves as a guide to train their young people- the curriculum.

According to Pinae (2012), he defines curriculum as form of praxis: a structured, purposeful conversation among people who desire to transform themselves and the world in which they live. In other words, this will serve as the roadmap of the educators in the teaching-learning process. According to, this may include syllabus, textbooks, learning / lesson plan, among others learners acquire new things when they are taught according to the preplanned sketch.

In the scripture, curriculum is likened to a pattern just like what God commanded Moses to do

“See to it that you make everything according to the pattern shown you on the mountain.”

Hebrews 8:5

According to this Hebrew writer, Moses was commanded to follow the command strictly. Curriculum, therefore is like a pattern; which must be obeyed strictly by the educators. But what is the pattern of the latter? Through what modes of teaching and what content should be used. Needless to say, the Christian educator's curriculum is the Bible, the Word of God.

Psalm 119:105 Thy Word Is a Lamp unto My Feet and Light Unto My Path

According to Hiles & Hiles (2013), the scripture is the most reliable source of teaching content in relation to educating Christians. It provides a foundation for Christian education and is

the standard against which all other educational materials and practices should be evaluated. It has a lot of genres, and it includes messages which are equally relevant in today's youth. According to Schwarz & Whitehead (2011), the Bible can promote awareness about almost all the problems youths face nowadays- depression, loneliness, heartbrokenness, relationship, among others. It goes on to say that the Bible provides insight into the struggles and challenges that young people face. It offers guidance and wisdom for navigating difficult situations and making wise choices

The Psalmist says that the Word of God is the light to the path of the people. With the word in his life, he will not be put in jeopardy.

It warns, encourages, comforts, and hurts people with the truth but these are the facets that need to be exposed and taught to the youths.

Meanwhile, this study focuses on the lived experiences of the Christian educators which entail their challenges, coping mechanism and strategies employed by these educators in the conduct of their youth ministry.

CHAPTER II

REVIEW OF RELATED LITERATURE AND STUDIES

In a study conducted by Niculesca and Norel (2013) focused on the development of curriculum in the schools in Romania where they invited 174 participants in the study. It was then concluded that religious education is deemed an important dimension which has directly and pivotal effects in moral health of the nation. Teachers were interviewed as to how religious education is framed in schools. The study elicited pertinent results with diversified responses- one response posts it should be taught separately for each type of religion; another with all the students together yet they are to focus the topic on common elements in an ecumenical way; lastly, one response strongly disagrees organization of religious education.

Another study conducted by Jafralie and Zaver (2019) presupposes challenges and experience of the Religious Educators in providing pedagogic repertoire to the learners. On the context, the paper unravels the plight of Ethics and Religious Culture (ERC) Program in its implementation phase. With the lack of substantial training, the study found out that teachers are not that capable and are not “thoroughly prepared” in teaching religion. .as a qualitative study, they arrived at three themes that encapsulate the experiences of the teachers in their instruction- Theme one, Frustration over the way religious education courses is perceived; Theme 2- Disappointment with the lack of robust and continuous professional development; Theme 3- Teaching about religion is difficult. Meanwhile, it was interestingly informed that the study vividly incorporated special dimension of their personality.

The authors recommended an intervention where the teaching of religious education will become more vibrant through employing strategies in the classroom (Jafralie and Zaver, 2019)

In the Roman catholic context, the religious curriculum is likewise deemed to be dynamic. In a study conducted by Sultana (2022), there was an emphasis of change in their curricula from embracing traditional approach to implementing anthropological paradigm where a similar shift occurs from content-centered to a more student centered approach. hence, meeting the needs of the learners. The researcher tagged it as “Adaptive religious educator”; further, the study assumes to highlight constructivist approach which leans on student centeredness as opposed to the so called traditional approach which was obviously the method in the past.

With regard to the experiences, intervention and germane curricula are pivotal in developing spirituality of the young people. A study conducted by Lituanas (2017) explicates a Philippine context catholic ministry based at Catholic schools where church leaders play an important role in their religious education. the study found out that with the strong support and the strong curricula offered by the leaders, “Millennial Filipino youths continue to survive because of the support like giving reflections and diverse strategies to the youths (Lituanas, 2017).

Meanwhile, the study of Rahn (2018) exhibits the challenges of the church leaders in relation to youth ministry. He extrapolates that "many pastors face significant challenges in teaching youth, including short attention spans, competing priorities, and changing cultural trends.

In the Philippine context, Puray (2019) focuses his study on the point of views of Christian leaders in their respective youth ministries. The study is based on interviews with 12 Christian leaders from different denominations in the Philippines. The author identifies several key challenges, including limited resources, lack of training and mentorship, changing cultural values, and the influence of social media on youth. The study also highlights the need for more collaboration and networking among Christian leaders in addressing these challenges.

A recent study conducted by Paras et al (2021) detours the trajectory of a well-celebrated disposition of the church leaders and ministers during the pandemic. This can be considered as an online Christian ministry since the pandemic has changed the landscape of the world. Despite the fact that Pastors and ministers are great encouragers of the church, the findings of the study were a bit surprising. As a matter of fact, the researchers enumerated a number of salient experiences of Ministers, namely- they are challenged by emotional, mental, and physical problems due to isolation and online ministry's weight; most pastors are challenged by slow internet connectivity, hence a compromise in their ministry, pastors need healthy social and financial support, and most pastors gained positive and new experiences in the online ministry (Paras et al, 2017).

Evidently, these are realities which the pastors face amid the covid diaries. This is a testament that against the backdrop of bringing with them the message of God, they experience vulnerabilities as they perform their spiritual duties.

The aforementioned studies deal with relevant findings related to my study which come from local researches and international studies. It focuses on the implementation of religious education curricula and the experiences of the church leaders in the ministry where they are involved in. but few studies have been done with regard to experiences of the Christian leaders in their crafting of pedagogic repertoire which includes strategies.

Statement of the Problem

This study aimed to unravel the plight of the Evangelical youth leaders in relation to youth ministries, particularly, in areas of teaching, training, and delivery of the lesson.

Specifically, this paper answered the following research problems.

1. What are the challenges faced by the Evangelical youth leaders in their youth ministry (delivery, teaching and training and preparation)?
2. How do the Evangelical youth leaders deal with the challenges in their respective ministries?
3. What could be the possible proposed lesson framework/ outline for youth ministry Bible studies?

Significance of the study

This study poses a pivotal role to the following stakeholders:

Church leaders: They can intensify their youth ministry programs specially that majority of the church goers belong to young people group.

Youth leaders: with the challenges and coping mechanism they experienced and implemented, they can recalibrate curriculum so as to address the needs of the young people in the church

Youth: this study may be considered as they tend to realize the dynamic role of Evangelical youth leaders in training them to be spiritually equipped individuals

Christian parents: This study will help them realize the value of entrusting their young people to spiritual training and ministry proposed by the Evangelical youth leaders in the church. These will help them discipline their youths against the effortless worldly influence of Satan.

Scope and Delimitation

This study is comprised of seven (7) participants who are Christian youth leaders who have been in the ministry for over five years. Some are even teachers who knew a lot about the difficulties of handling youth and the strategies that seem work with them.

Moreover, the all come from the city of Tacloban, and they have been actively involved in a number of youth ministry programs. These age from 27 to 45 years old.

CHAPTER III METHODOLOGY

This chapter presented and illustrated the methods of the research including the research design, research locale, research participants and research instruments, data collection, data analysis, measures of trustworthiness and ethical considerations.

Research design

The study made use phenomenological qualitative research. The latter is an approach to qualitative research that seeks to comprehend and describe the essence of experience about a phenomenon. In this study, the researcher chose seven (7) Youth Evangelical leaders who are engaged on ministry with a number of youths in the circle. They aimed at honing the spiritual lives of the young minds.

In the analysis of the data, the researcher asked permission to church leaders and pastors through a communication letter asking the youth leaders to participate in the study. There was no coercion by any means, nor did they receive incentives after the study. This was voluntary and their name was made anonymous to secure utmost confidentiality,

The focus of the study was on exploring the lived experiences of the youth evangelical leaders who invested their time and heart to developing and preserving the spiritual foundations of the young people in their respective churches. In addition, this was in relation to understanding the challenges of the youth leaders in their preparation, delivery and equipping their youth towards establishing godly hearts with service. Moreover, this study explored the coping mechanism or the ways these church teachers solved these pressing problems in order to effectively share the message of salvation to the young people group in the congregation.

In the analysis of the data, the researcher utilized Colaizzi's framework as regards unlocking qualitative social realities. The method involves a series of steps, including:

Moustakas (1994) provides a comprehensive overview of the phenomenological research method utilizing Colaizzi's data analysis. In addition, following are the steps of data analysis by which the researcher used in the analysis of the data.

1. Familiarizing oneself with the data by reading and rereading the transcripts or other sources of data.
2. Identifying significant statements and phrases that relate to the research question or topic.
3. Sorting these statements into clusters or themes.
4. Creating a list of meaning units that capture the essence of each theme.
5. Creating a description or summary of each theme that integrates the meaning units.
6. Creating an exhaustive description of the phenomenon under study that is based on the themes and meaning units.

Meanwhile, a semi-structured interview guide served as the outline to substantially saturate the information from the participants. Seven qualified participants were invited for an interview via messenger, and the researcher asked permission to record the interview session. Afterwards, the researcher manually transcribed the full interview session. This was followed by the assigning of codes, categories, and themes based on the individual responses. First, the statements were identified which highlight substantial information needed for data gathering. Next, codes and categories were extracted from the statements to arrive at themes. Lastly, a general description of the experience was generated in the form of specific themes. Some recurring categories were merged based on their lexical relevance.

Afterwards, the video recording was permanently deleted as part of research ethics, hence, maintaining anonymity of the participants.

Research Participant

The participants of the study were vibrant church workers in the leading congregations in Tacloban City. They are multilingual speakers, but they are more fluent with the Cebuano language. However, due to geographical mobility, they were enculturated with the *waray* language, and they can communicate such with ease and confidence. Aging from 27-40, the participants are devoted and committed into studying God's word and their lives are testimony of God's transformative power. They devote themselves into teaching and training, and they use their time to serve God through youth ministry.

Research Instrument

Interviews provide researchers with rich and detailed qualitative data in understanding participants' experiences, how they describe those experiences, and the meaning they make out of those experiences (Rubin & Rubin, 2012). An interview guide questionnaire was utilized in this study to guide the researchers during the interview of the students in relation to their challenges in training young people in the church and their coping mechanism as they faced those challenges.

Data Analysis

All the data gathered were analyzed and interpreted with the use of thematic analysis where the researchers gave meaning on the results. Thematic analysis is a flexible qualitative analytical method that allows researchers to develop new ideas and concepts from data. According to (Braun and Clarke, 2006), it is a good way for researchers to analyze qualitative data, organize data, and capture relevant information.

Voluntary Participation and Consent

The researcher will inform the participants that participation in the study is completely voluntary and that they have the freedom to opt out at any time. Participants are also advised that there will be no monetary compensation for taking part in the study.

Protection of Privacy

The goal of this study is to protect the participants' right to privacy. Personal data will be protected against unintentional, malicious, or unauthorized usage by the researchers. It is the responsibility of researchers to incorporate proper procedures for maintaining the confidentiality of research data.

Confidentiality and avoidance of Risk of Harm

It guarantees that the information acquired will be kept private. Prior to data collection, the researcher will address data storage and destruction of files recorded from the participants. Electronic copies of collected data will be safely preserved in a password-protected file on the

computer, and printed copies will be safely stored in a sealed expanding envelope that only the researcher and consultant will have access to. The electronic data will be removed from the computer's save file after data analysis, validation, and presentation, and the printed copies will be burned. When the data is deleted, the researcher will ensure that it is irreversible and unrecoverable.

Risk Analysis

There will be no potential harm to study participants. The researcher will ensure that participants are not subjected to undue emotional stress. As a result, the researchers attempt to conduct interviews as honestly as possible, with compassion and respect for all participants

CHAPTER IV RESULTS AND DISCUSSION

This chapter presented the interpretation and analysis of the data gathered through in-depth interview to the participants.

The researcher assigned categories, codes and themes to come up with the appropriate results.

What are the challenges faced by Youth Evangelical leaders as regards preparation, delivery, and teaching of the Bible lessons?

Table 1 Challenges encountered by Youth Evangelical leaders in preparation, delivery, and execution of Bible lessons

| Extracted statement | Codes | Categories | Themes |
|---|---------------------------------------|--------------------------|---|
| <p style="text-align: center;"><i>Lack of attention</i></p> <p><i>. Of course, the hearing time span of our youth. How long they can hear us is we discuss the lesson. Our youth today can easily get bored today and so the activity or icebreaker that we prepare can be of great help to our youth</i></p> <p style="text-align: right;">Participant 1, Line 43</p> | <p>Hearing time span of our youth</p> | <p>Lack of attention</p> | <p>Lack of interest in listening to God s</p> |

| | | | |
|---|--|---|-----------------|
| <p><i>Boredom</i></p> <p><i>Our youth today can easily get bored today and so the activity or icebreaker that we prepare can be of great help to our youth</i> Participant 2, line 44</p> <p><i>Inconsistency</i></p> <p><i>. Lastly, how to make them consistent maybe comparing it to the difficulty of problems in getting their attention, bigger problem is consistency</i> participant 5, Lines 128-131</p> <p><i>Lack of spirituality</i></p> <p><i>. I think that will be a great challenge, to have a heart like that, that they themselves want to attend, to be more consistent with these gatherings.</i> Participant 5, lines 134-135</p> | <p>...Youth can easily get bored</p> <p>...bigger problem is inconsistency</p> <p>...to be more consistent with these gatherings</p> | <p>Boredom</p> <p>Inconsistency</p> <p>Lack of spirituality</p> | |
| <p><i>Time, relevance, topic</i></p> <p><i>In terms of challenges in preparing a lesson, I have something to say. First is time, relevance, and of course, topic. In terms of time relevance, our youth today, I think one thing we can consider today is the information or the message that we choose nuh, like</i></p> | <p>...information on applicable to our youth</p> | <p>Relevance to the topic,</p> | <p>Pedagogy</p> |

is this information applicable to our youth this time. And of course, our topics, it should be that we think that the topic that we choose can cater to the needs of the youth today, it will matter a lot. Is it timely? We need to consider. And understandable. Is this topic that we choose understandable to our youth these days. And of course, one thing that challenges us is that I think we can consider also doing activity or icebreaker for our youth. Like attention grabber to let youth participate in lesson

Participant 2, lines 34-42

Teaching strategies

. So those are the challenges, especially now, their thinking, they are getting advanced, hi -tech. so, the leader in the church should also be updated with the trend so we can best connect with them. And we can preach the bible to them more meaningfully.

Participant 6, Lines 168-170

...their thinking, they are getting advanced

Material distraction

| | | | |
|---|--|--|---------------------------------------|
| <p style="text-align: center;"><i>Application, not theory</i></p> <p><i>I think one of the challenges in preparing a lesson to youth is yung dapat hindi lang sila more on theory, but also parang into application sa kanila ba.</i></p> <p>Participant 3, lines 70-71</p> <p style="text-align: center;"><i>Lesser time for research and preparation</i></p> <p><i>. I need to do some research, online, and since they are different generation ngayon, I need to research para mas understandable sa kanila,</i></p> <p>Participant 3, lines 72-73</p> | <p>...dapat hindi lang sila more on theory</p> <p>...I need to do some research</p> | <p>Application, not theory</p> <p>More time on research</p> <p>More time to prepare</p> | |
| <p style="text-align: center;"><i>Lack of students' understanding</i></p> <p><i>We also have to know their needs right now; Since I am teaching about God's word though our world is evolving, we need to cater the needs for them.</i></p> <p>Participant 4, lines 95-96</p> <p><i>Sensitivities</i></p> <p><i>Youth are sensitive, we cannot tell, like we should choose our words to tell them because it is very hard or them understand what we want to impart to them</i></p> | <p>...know their needs right now</p> <p>Youth are sensitive</p> | <p>lack of understanding young people's profile</p> <p>Sensitivity</p> | <p>Gaps and learning difficulties</p> |

| | | | |
|--|---|---|---------------------------------|
| <p><i>so, yeah, a lot of time and also, you have to be focus on their needs.</i></p> <p>Participant 4, lines 100-101</p> <p><i>Different levels of maturity 122- 123</i></p> <p><i>Not all youth people have the same level of growth and maturity, there are lessons which are for majority, but some don't understand easily.</i></p> <p>Participant 5, lines 122-123</p> <p><i>Relevance comes in</i></p> <p><i>Based on my experience, it is very hard especially right now, especially social media is influencing the youth, we also have to know their needs right now</i></p> <p>Participant 4, lines 94-95</p> | <p>...not all youth have same level of maturity</p> <p>...social media is influencing the youth</p> | <p>Different levels of maturity</p> <p>Social media influence</p> | |
| <p><i>Based on my experience, it is very hard especially right now, especially social media is influencing the youth, we also have to know their needs right now</i></p> <p>Participant 4, lines 94-95</p> | <p>...social media is influencing the youth</p> | <p>Social media</p> | <p>Technological challenges</p> |

| | | | |
|---|--|-----------------------------|--|
| <p><i>Addiction to gadgets</i></p> <p><i>Nowadays, youth are into gadgets, they have more time in gadgets than with Bible, they prioritize gadgets or cellphones than Bible that's one thing we need to find ways to resolve, uuhm, so they can grow spiritually</i></p> <p><i>Participant 6, lines 161-163</i></p> | <p>...they have more time in gadgets</p> | <p>Addiction to gadgets</p> | |
|---|--|-----------------------------|--|

The table above shows the challenges faced by Evangelical youth leaders in their respective youth ministry.

Lack of interest in listening to God's word

This is the basic challenge that leaders face nowadays, youths do not have much longer time span in listening to devotion, young people group activity, and they want to do whatever they can during the devotion time. This can disrupt others, and even for themselves, they cannot concentrate well on the teaching

Of course, the hearing time span of our youth. How long they can hear us is we discuss the lesson. Our youth today can easily get bored today and so the activity or icebreaker that we prepare can be of great help to our youth

-Participant 1, Line 43

Next is pedagogy

One of the biggest challenges that they face is that they could hardly establish rapport during the lesson. In doing so, that also affects the topic being discussed as youth cannot relate to the topic taught by the minister. It was further mentioned that teachers teach the lesson, but they admittedly confess that they really need to study the behavior, needs, and learning styles of the youth.

. So those are the challenges, especially now, their thinking, they are getting advanced, hi -tech. so, the leader in the church should also be updated with the trend so we can best connect with them. And we can preach the bible to them more meaningfully.

-Participant 6, Lines 168-170

Gap and learning difficulties

This poses a big wall into the instruction. In the church, sometimes young people do not have the same age / level-some are advanced, some are just teenagers, hence a hodge-podge of learners with diversified needs. This becomes a challenge in such a way that youth have different levels of maturity. One participant even admitted that some youths are sensitive, and so they must be careful in what language to use because that may be misunderstood, eventually hurting their emotions.

Not all youth people have the same level of growth and maturity, there are lessons which are for majority, but some don't understand easily. Participant 5, lines 122-123

Technological challenge

Technological challenge comes with no surprise. As we live in a digital era, our lives are almost anchored on smartphones, tablets, laptop, among others. However, youths become engrossed too much with the social media culture like tiktok, wherein they can learn to speak foul words, perform bad behavior, etc. in addition, with the inception of mobile games, their lives have been focused on it for almost a day every day. They could have spent more time reading the bible or listening to God's word, but because of the seemingly addiction, it becomes a great problem of the leaders to deal with.

Nowadays, youth are into gadgets, they have more time in gadgets than with Bible, they prioritize gadgets or cellphones than Bible that's one thing we need to find ways to resolve, uuhm, so they can grow spiritually

-Participant 6, lines 161-163

Table 2 Coping mechanism as regards the challenges faced by youth evangelical leaders

| Extracted statement | Codes | Categories | Themes |
|---|--|--|--|
| <p><i>Creative activities 22</i></p> <p><i>Yeah, I sometimes do some creative activities like to grab their attention. If I know that youth are getting bored, I'll do some alternative activities or like, ice breaker to get their attention</i></p> <p>Participant 1, line 22</p> | <p>...do some creative activities</p> | <p>Creative activity/ craft activities</p> | <p>Integrati on of teaching strategie s</p> |
| <p><i>If we still have a lot of time in preparation, we can think of strategy that will address to youth generation</i></p> <p>. Participant 1, line 52</p> | <p>...think of strategy</p> | <p>Strategies/ technique</p> | |
| <p><i>Interactive strategies</i></p> <p><i>And I have to find ways that they are more focused to, and they can learn not only by lectures, but sort of some act to get their attention.</i></p> <p>Participant 4, lines 107-108</p> | <p>...can learn not only by lectures</p> | <p><i>Interactive strategies</i></p> | |
| <p><i>If we still have a lot of time in preparation, we can think of strategy that will address to youth generation</i></p> | <p>Preparation ...strategies</p> | <p>strategies</p> | |

| | | | |
|---|---|---|--|
| <p>Participant 2, lines 52-53</p> <p style="text-align: center;"><i>Learner-centeredness</i></p> <p><i>We can have visual presentation, something that they can see, one thing that can help them avoid any disturbance, distractions, and so if we have visual presentations, we can get their focus, attention, and, of course, next is we need to be sensitive.</i></p> | <p>...presentati on, something that they can see</p> | <p>Learner centeredness / learning needs</p> | |
| <p>Participant 3, lines 79-80</p> <p><i>What they need is what I should provide. I should give more time with preparation so that it will be more meaningful</i></p> | <p>...what they need is what I should provide</p> | <p>Learner- centeredness</p> | |
| <p>Participant 3, lines 79-80</p> <p><i>We are still trying or searching for some answers, sometimes, experiments that might help solve these problems, one thing is, sometimes, where their interests are, we ride with them</i></p> | <p>...Connect with them</p> <p>...we ride with them, mobile</p> | <p>conformity, go with the trend</p> <p>video games</p> | |
| <p>Participant 5, lines 138-141</p> | | | |

| | | | |
|---|---|---|--|
| <p><i>the leader in the church should also be updated with the trend so we can best connect with them. And we can preach the bible to them more meaningfully.</i></p> <p>Participant 5, lines 149-151</p> <p><i>we ride with them, like youth nowadays, like mobile games, so sometimes, we try to have connection with them through mobile games.</i></p> <p>Participant 5, lines 139-140</p> <p><i>They want online social media. That challenge will help us more to be innovative to really connect with them.</i></p> <p>Participant 5, lines 149-151</p> | <p>games, connection</p> <p>..updated with the trend</p> <p>..connection with them through mobile games</p> <p>...innovativ e to really connect with them</p> | <p>Innovation</p> <p>Crafting creating activities</p> <p>innovative</p> | |
| <p><i>In dealing with all these challenges, one technique is by prayers. Number 1, in dealing with this. I think by praying, our prayers can do more.</i></p> <p>Participant 2, lines 50-51</p> | <p>...one technique is by prayers</p> | <p>Prayers</p> | <p>Spiritual formatio n</p> |

| | | | |
|---|---|--|---|
| <p><i>You need to read, and study, and analyze, you need to provide more time to prepare. That the techniques, self-confidence, believe in yourself, and trust God always.</i></p> <p>Participant 7,192-193</p> | <p>You need to read, study, and analyze</p> | <p>Study the bible</p> | |
| <p><i>And communication. If we can communicate to our youth today, one thing that we will know what their needs are, if we can really cater to what they need to do.</i></p> <p>Participant 2, 54-56</p> <p><i>For example, research-- I think research can be of great help, too, in preparing our lessons here.</i></p> <p>Participant 2, 53</p> | <p>...communi cate with youth today</p> <p>...research can be of great help</p> | <p>Communicati on and research</p> | <p>Establish ment of rapport and connecti on</p> |
| <p><i>Second is long preparation-- that I may be able to have good results, of course, many resources I have to find. Studying the bible, more activities.</i></p> <p>Participant 4, lines 107</p> <p><i>The lesson must be prepared. You need to read, and study, and analyze, you need to provide more time to prepare.</i></p> <p>Participant 7, lines 191-192</p> | <p>...long preparation</p> <p>...the lesson must be prepared</p> | <p>Study</p> <p>Preparation of materials</p> | <p>Material s preparat ion</p> |

With the challenges mentioned early on, there were some ways wherein the evangelical teachers integrate in relation to their youth ministry and spiritual formation.

Integration of teaching strategies

With the different learning styles of the learners, teachers can innovate and recalibrate the kind of teaching he is to manifest. These may include strategies which can lead the youth into Bible topics, or activities which could elicit morals, a spring toward discussing goodness, for instance. A number of strategies may be employed by the minister so as to become the teaching-learning process effective.

And I have to find ways that they are more focused to, and they can learn not only by lectures, but sort of some act to get their attention.

-Participant 4, lines 107-108

Spiritual formation

Of course, since we are dealing with spiritual warfare, or equipping the spirituality of the youths, the teachers always pray before the actual youth ministry. They are praying for guidance and that the lesson may be inculcated into their hearts and minds, so that the word that is implanted to them will grow, and they will have spiritual maturity.

In dealing with all these challenges, one technique is by prayers. Number 1, in dealing with this. I think by praying, our prayers can do more.

-Participant 2, lines 50-51

Establishment of rapport and connection

Some educators admitted that the interest of the learners is way different from what is supposed to be. They need to connect, talk, and hang out with these youths just to go with the trend, and they can inject insights that would serve as springboard toward starting the Bible lessons/ topic. They even talk about mobile games just to awaken the interest of the youths, and when the connection is established, it is now a cue to start the Bible lesson.

And communication. If we can communicate to our youth today, one thing that we will know what their needs are, if we can really cater to what they need to do.

Participant 2, Lines54-56

Materials preparation

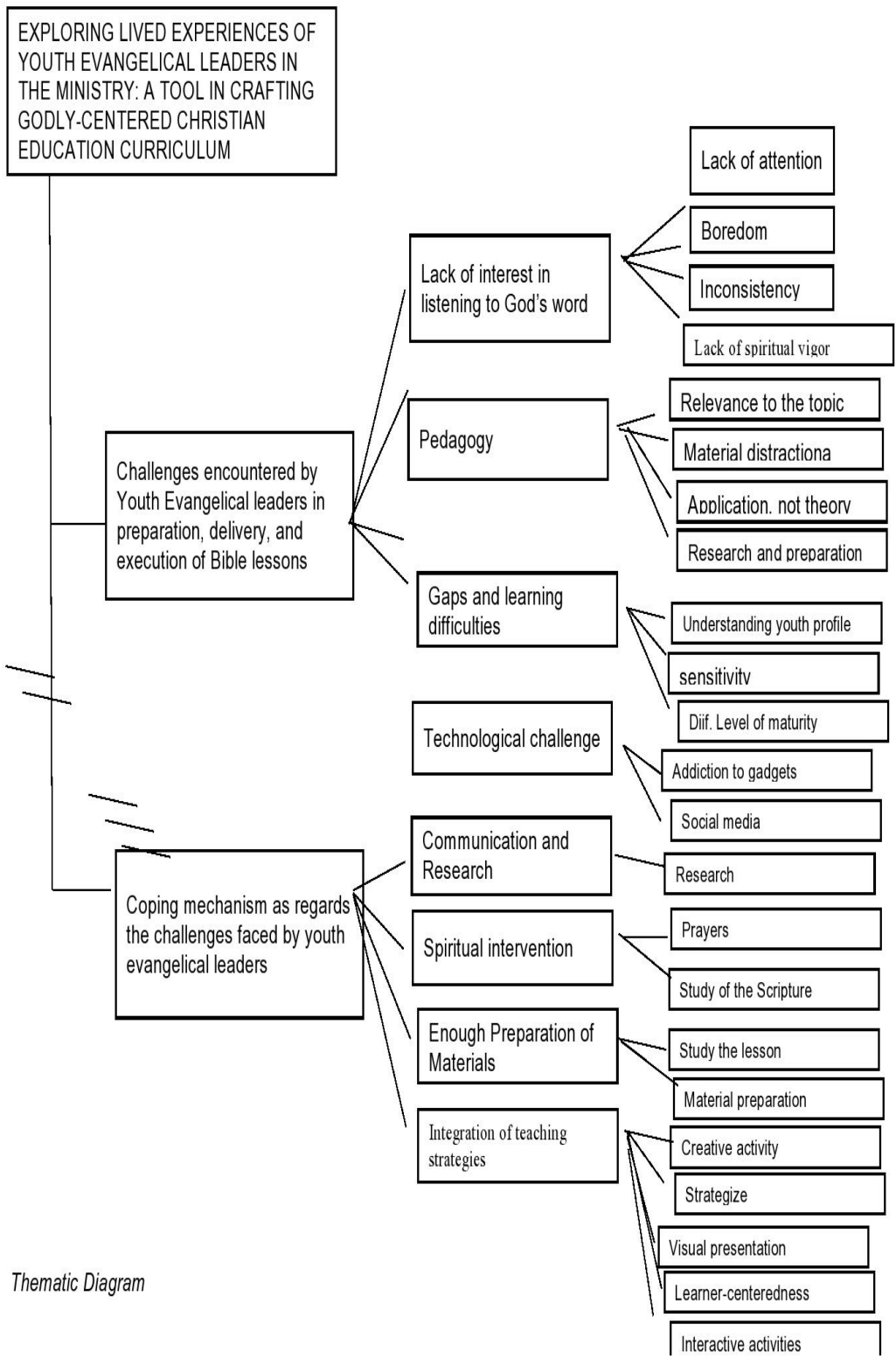
Educators should be ready with the topic. It should start from preparation. Since the Bible is the main instructional material, the teacher needs to be well-versed in relation to the story. Likewise, he should employ strategies and techniques which can best address the learning needs of the youth. For example, since most of the youths are audio-visual, more time may be spent in watching video clips so as to fully comprehend what is going on in the text.

The lesson must be prepared. You need to read, and study, and analyze, you need to provide more time to prepare.

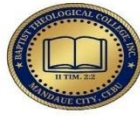
Participant 7, lines 191-192

What could be the possible proposed lesson framework/ outline for youth ministry Bible studies?

Following is a simple Bible topic outline which may be utilized by the Evangelical youth leader in their conduct of actual teaching and delivery. This is anchored more on exposing the youth on the habit of Bible reading and spirituality. Finally, this caters the needs of the youths as some of the sections are set for the ministers to insert techniques and strategies that will elicit more interest to the youth as they study the word of God.



Thematic Diagram



Cebu Graduate School of Theology
Mandaue, Cebu City



A LEARNING PLAN IN (THE BOOK OF LUKE)

PREPARED BY:

JACOB L. GENOBIAGON

INTO INTENSIFYING CHRISTIAN CURRICULUM IN THE 21ST CENTURY: A LEARNING PLAN MODEL
Jacob L. Genobiagon
Cebu Graduate School of Theology

A LEARNING PLAN IN (NAME OF THE COURSE)

| | |
|---|---|
| Promoting Christian Heritage Subject Name | 15-19 years old Youth age group |
| The Good Samaritan Topic/Lesson | Story Literary Genre |
| Learning Outcomes/Objectives: a. b. c. | |
| Learning Materials | |
| References | |

| I. PRE-Bible ACTIVITIES | |
|--|---|
| A. Concept Building (Assumption) | Assign youth to read in advance on the conceptual/contextual foundation of the text. 1. Literary focus (literary history, devices, styles, techniques, etc.) 2. Unfamiliar words in context 3. (Auto)biography of the writer |
| B. Advanced Reading of the Text (Assumption) | Assign the youth to read the passage in advance. This can, however, be optional if you want to do the actual reading of the piece in the youth ministry class. |
| C. Motivation | Provide an activity that will activate youths' schema (prior knowledge) or stimulate youth's interest in the text. Bible passage recapitulation or review could also be done here. |
| D. Historical, Cultural, and Biographical Background of the Text | Provide the youth necessary historical-cultural-biographical context of the passage being taught. They can also be led to what |

| | |
|--|---|
| | it looks like living over 2000 years ago. However, this can be done during concept building as an advanced activity. If your main goal is to develop the socio-cultural awareness of the youth, you can provide an activity in the actual youth class. |
| E. Lexical Background of the passage (Unlocking of Difficulties) | Guide the youth in defining unfamiliar terms like Samaritan and unusual or deviant language in the Bible passage. This, however, can be done as part of concept building or can be a separate activity if your main goal is to develop the biblical vocabulary skills of the youths. |
| II. IN-Bible ACTIVITIES | |
| A. Reading of the Bible passage | <p>Two Phases of Reading by the Evangelical youth leader and the youth themselves</p> <ol style="list-style-type: none"> 1. Reading by the minister to serve as model or exemplar in reading 2. Reading by the youth together with the minister. They should always bring their Bible with them <p>Reading Strategies to Appreciate and Enjoy the Text</p> <ol style="list-style-type: none"> 1. Popcorn Reading 2. Independent Reading 3. Oral Interpretation of the Text |
| B. Literary Focus | <p>Provide an activity that will let the youths pay attention to the content of the text. This time, you highlight the dominant literary convention(s) in the text.</p> <p>Discuss in detail the literary focus by drawing example from the text or other texts (intertextuality).</p> <p>Reading Strategies to Develop the Literary Competence and Critical Thinking Skills of the youth</p> <ol style="list-style-type: none"> 1. Close Reading 2. Textual Analysis 3. Hermeneutic Analysis |

| | |
|--|--|
| <p>C. Critical, Contextual, and Cross-disciplinary Understanding of the Text</p> | <p>Identify the context of your focus based on the prevalent issues and values depicted in the Bible passage.</p> <p>Formulate 2-3 guide questions which you will ask from the youth to help them understand and explore the context of the text.</p> <p>Reading Strategies to Develop the Literary Competence and Critical Thinking Skills of the youth</p> <ol style="list-style-type: none"> 1. Close Reading 2. Textual Analysis 3. Hermeneutic Analysis |
| <p>III. POST-Bible ACTIVITIES</p> | |
| <p>A. Assessing the Knowledge in the Text through Differentiated Activities</p> | <p>Design learning tasks that would cater to the multiple intelligences of the youths, integrating learning-by-doing and cognitive approaches.</p> |
| <p>B. Sustainable Assessment (For the Evangelical youth minister)</p> | <p>This section serves as the wrap up of your Bible topic. The leader must ascertain that the youths learn something significant they can apply to in their lives as Christians. It will always center the point to having Jesus in their lives and that will serve them as a motivation to live a godly life.</p> |

CHAPTER V

SUMMARY, CONCLUSIONS, RECOMMENDATIONS

This chapter presented the findings, conclusions, and recommendations from the study. This was based on the bulk of data gathered through interview of the select participants.

Summary

Based on the results from the presentation and analysis of the data, there were four themes that emerged as regards the challenges faced by the Youth Evangelical leaders as they engage themselves on training and equipping youth in the church- Lack of interest in listening to God's word, Lack of pedagogical skills integration, Gaps and learning difficulties, and technological challenges. For one, the lack interest in listening to God's word entails lack of attention whereby, students are getting engrossed into other things rather than focusing themselves on devotion and study. Likewise, young people get easily bored when they attended church youth activities and Bible which forms negative signals of boredom and less spirituality. Also, youths are inconsistent with the church attendance, and so they cannot really follow the curriculum that the teacher is using as a guide. When they make absences, they will forget the topic, and it needs refreshment so they can cope with the missing lessons having been discussed. Lack of spirituality is one indicator of disinterest among our young generation. They tend to become more secular with their friends, rather than attending Bible studies led by the church leader.

This reality confirms the study of Rahn (2018) as regards Effective youth ministry, wherein he enumerated some of the challenges faced by Evangelical youth leaders: some of the challenges that pastors face in teaching youth, such as short attention spans and competing priorities. It also

emphasizes the importance of pastors being intentional in their approach, using a variety of teaching methods and strategies that are relevant and meaningful to young people.

Another major theme that emerged is lack of pedagogical integration. The participants admitted that they need to exert more effort to strategize and apply better techniques so they can effectively proclaim the pure message of salvation. Under this there are subthemes which comprised irrelevance to the topic. This facet entails inappropriate curriculum guide of the teachers in integrating their lessons to the young people group. Some curricular requisites are irrelevant and do not suffice the needs of the youths. Next is material distraction. This includes doing things other than listening intently to the pastor in the church. For instance, they are talking about K-drama, updated video games, *tiktok*, latest trend, among others, and so this paves the way for them to get distracted during Bible study session. Meanwhile, the application, not theory aspect is a subtheme which pertains to providing curriculum which caters the needs of the youths- topics like worldliness, social media addiction, loving God could give them heightened awareness as to their status and what possible interventions must be done to rectify these worldly gestures. This was also admitted that some teachers are having a hard time with regard to preparation and delivery. It takes too much time for them to make instructional materials, do in-depth study of the Bible topic, even exegesis, and the *laymanized* approach so young minds can really understand sound theological facet of the scripture.

The third theme that emerged was gaps and learning difficulties. This recounts the fact that there is generation gap and the teacher cannot relate to the lifestyle of the young people. They have the needs which could be challenging for the Bible teachers to address. Similarly, youths are getting sensitive these days. They get easily emotional and as Bible teachers they should be sensitive with their approach as they aim to equip young learners to become godly people. And

different levels of maturity is one of the concerns of the teachers. The learning need of one teenager is different from the need of another. This is because at church, there is no synchronous age gap, and so all youths ranging from 12- 25 are formed as a group with almost the same approach in instruction.

Last theme is technological or digital challenge. this encapsulates social media and addiction to gadgets. Social media consumes much of the young people's time instead of them being productive through Bible reading and devotion. However, social media has a number of foul and malicious messages, sometimes in a form of meme, which the youths can be tempted to get into the manner of subscription and sharing of such message. Even for *Tiktok* which can be immodest of the youth to be covering some sensual dances with music. Lastly, addiction to gadgets, which includes video games, chatting with colleagues, and watching movies limitlessly.

With regard to coping mechanism, the researcher found out that these Bible teachers or Youth leaders use methods in dealing with the aforementioned challenges- Integration of teaching strategies, Spiritual intervention, Communication and research, and enough preparation.

Challenged with the different learning styles and orientation of the youths, Bible educators used creative activities to make the discussion livelier and more interactive. Some young people get more interested with K-drama and video games topic, yet they lessen their interest in terms of Bible devotion and scriptural studies. Thus, strategies and techniques were utilized to deliver the topic well. For example, the participant used visual presentation which speaks of preparedness of the Bible teacher as he handles classes. This is to the advantage of visual learners who can learn best when there is an image to be projected on the screen. For instance, if the Bible teacher's topic focuses on Noah and the Ark, he/she might use of multimedia like video viewing so as to capture the important gist of the story, then processing and inquiry-based approach may follow.

This becomes learner-centered approach because according to the participants, they are catering to the needs of the youths to deliver the message more meaningfully. This will result in heightened interest in their desire to worship God and to listen to his words. In this regard, it will make the teacher more innovative as he needs to employ activities and workshop to get their attention and to set their hearts into devotion.

Another subtheme is spiritual intervention which entails prayer and personal Bible reading. This is in the part of the Youth leader as he needs divine intervention and spiritual desire to fuel him up as he practices his vocation, his calling, so to speak.

Another salient finding of the study is through communication and research. Young people need to be understood, and as youth leaders, we serve as counselors. We can communicate with them as regards their emotional baggage or issues in life should they be willing to share. This comes with research endeavor or a case study to establish the need and necessary intervention to fully understand our young people in the church.

Last theme is enough preparation. A number of participants asserted that they needed to study and study more because teaching is crucial and hard, yet with divine intervention, they believed that God is helping them deliver the message he wants people to hear. Enough preparation of instructional materials is also needed to be used in the instruction. For example, pictures of 2 tables with the commandments given to Moses at Mt. Sinai could be used to fully grasp the gist of the story. Goliath's armor may be printed to let them imagine how powerful David's opponent had become during their fateful encounter. With much preparation, they posited that they were more confident in sharing the word of God to the youth in this digital age.

Conclusions

Following conclusions were drawn based on the available data and the findings of the study

1. On the youths' side, they are more engrossed to spending much time with mobile phones and social media. On the contrary, they have lesser time and interest in listening to God's word;
2. With the short span of interest of the learners, Teachers need to craft activities and strategies that will get the attention of the youth into learning God's word deeply and meaningfully;
3. Teachers should equip themselves spiritually and pedagogically so that they can be more effective in training and equipping young people
4. Visual presentation is needed like movie watching to fully comprehend that topic under study;
5. Teachers should understand the learning needs and interest of the youth and help them remind the beauty of spiritual journey and the joy of serving God;
6. Enough preparation speaks of the readiness and success of the Bible study lesson; and
7. Technology can be Satan's tool to divert the minds and attention of the youth from studying GOD's word

Recommendations

1. More research may be conducted as regards addressing the learning needs of the 21st century young people group.

2. Production of instructional materials must be serious and there must be repository of biblical curriculum which serves a guide in delivering BIBLE lessons to the youth
3. Proper spiritual discipline should be exemplified by the BIBLE Educators. For example, they may be reminded that Church is the time for full devotion to God's word, not a part time commitment of the youth.
4. Pastors and youth leaders may maintain establishing rapport and strong connection to their young people. The world is getting stronger and the young people's hearts are vulnerable, easily snatched by Satan's bait. Constant spiritual activities may be designed to intensify the spirituality of the youth
5. Established curriculum may be utilized for an organized and orderly delivery of instruction. This godly curriculum may be based on the needs of the 21st century youth and the topic must be relevant to them, thereby reminding them not to conform to the patterns of this world, but let their lives be transformed by God's saving grace.
6. Based on the data gathered, topics to be included in the godly curriculum may be focused more into serving God and losing interest to gadgets and social media. These youths are future of the congregation and they should be equipped fully with necessary and sound theological components to be future ready as they become the warriors of the Lord.

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APPENDICES

Appendix A Transcript

- 1 participant 1
- 2 Good evening, ma'am, I am the researcher po, how are you ma'am?
- 3 I am good
- 4 I have heard from your minister that you are actively engaged in ministry and your ministry is
5 growing by God grace and now you are chosen to be participant of my study.
- 6 What challenges do you face or encounter in preparing, developing or teaching the topics or bible
7 topics to your young people group?
- 8 For me, kuan, time management like sometimes, my time is not enough to prepare my lesson or
9 any activities and uhm, time management, I guess. And sometimes, I'm easily get distracted also
10 with my gadgets and yeah, that's it.
- 11 Follow up questions lang po, how do you choose a bible topic to your, to your young people group
12 po, ma'am?
- 13 For me it is better to choose a topic which is very timely for the youth, like those timely events
14 that are happening in the environment or community.
- 15 Alright, thank you ma'am
- 16 Last question po
- 17 With all the challenges like time management and time relevance, how do you deal with those
18 challenges in order for you to effectively teach the topic to your young people group po, ma'am?
- 19 For me I make a schedule, I do my very best to follow my schedule, I think that's it.
- 20 Do you sometimes use technique or strategy in teaching bible lesson to young people group?
21 Activities or something?
- 22 Yeah, I sometimes do some creative activities like to grab their attention. If I know that youth are
23 getting bored, I'll do some alternative activities or like, ice breaker to get their attention
- 24 Thank you so much for participating and answering my questions, I am always praying for the
25 success of your ministry po, ma'am, God bless you and your ministry po. Thank you
- 26 Participant 2
- 27 Good afternoon sir, musta
- 28 Good afternoon ok lang
- 29 I have here sir some questions and I hope you can clearly express your thoughts as regards your
30 experiences about youth leadership in the Christian church.
- 31 What are the challenges that you face in preparation, delivery of the content or topic to youth po,
32 sir

33 Thank you for this opportunity for choosing me as one of your prospects. Ok, thanks for that; In
34 terms of challenges in preparing a lesson, I have something to say. First is time, relevance, and of
35 course, topic. In terms of time relevance, our youth today, I think one thing we can consider today
36 is the information or the message that we choose nuh, like is this information applicable to our
37 youth this time. And of course, our topics, it should be that we think that the topic that we choose
38 can cater to the needs of the youth today, it will matter a lot. Is it timely? We need to consider.
39 And understandable. Is this topic that we choose understandable to our youth these days. And of
40 course, one thing that challenges us is that I think we can consider also doing activity or icebreaker
41 for our youth. Like attention grabber to let youth participate in lesson. The topic is applicable for
42 our youth and that the lesson that we prepare is applicable for our youth. Of course, the hearing
43 time span of our youth. How long they can hear us is we discuss the lesson. Our youth today can
44 easily get bored today and so the activity or icebreaker that we prepare can be of great help to our
45 youth, because our youth today can easily get distracted with gadgets, most of youth today are
46 having gadgets.

47 Thank you so much, sir for answering the first question. And I know these are collective
48 challenges. With all these challenges how do you deal with these? Do you have techniques or
49 strategy to effectively deal with all these?

50 In dealing with all these challenges, one technique is by prayers. Number 1, in dealing with this. I
51 think by praying, our prayers can do more; Of these challenges, one thing is long time preparation.
52 If we still have a lot of time in preparation, we can think of strategy that will address to youth
53 generation. For example, research-- I think research can be of great help, too, in preparing our
54 lessons here. And communication. If we can communicate to our youth today, one thing that we
55 will know what their needs are, if we can really cater to what they need to do. We can have visual
56 presentation, something that they can see, one thing that can help them avoid any disturbance,
57 distractions, and so if we have visual presentations, we can get their focus, attention, and, of course,
58 next is we need to be sensitive. In dealing with all these challenges, we need to be sensitive,
59 because they are sensitive. I say it again, in dealing with these challenges, prayers, enough
60 preparation, and these will be successful.

61 And thank you so much sir for your active participation. Your presence is highly regarded po.
62 Have a nice day.

63 Participant 3

64 Good eyening ma'am, kumusta po

65 I am good, feeling great

66 I am Jacob, and thank you for granting me an opportunity to have this interview, that you will be
67 one of our participants and the data we will be generating will be kept with utmost confidentiality.

68 First question, po, what are the challenges you face in preparation, delivery, teaching and training
69 to your young people po, ma'am.

70 I think one of the challenges in preparing a lesson to youth is yung dapat hindi lang sila more on
71 theory, but also parang into application sa kanila ba. Kailangan mo mag research din kasi iba na
72 ang ksnilang generation. I need to do some research, online, and since they are different generation
73 ngayon. I need to research para mas understandable sa kanila, kaya kailangan talaga mag effort
74 like visual to capture their attention, or using things which are relatable to them, making my lesson
75 more relevant to them. And they can learn easily

76 Thanks ma'am, you focus on relevance, if they can relate to topic, they can learn more.

77 With all these challenges, what strategies or how do you deal with these challenges?

78 Like what I have mentioned earlier, I need to do a lot of research, reading and even communicating
79 with my students, kasi one thing is learner- based. What they need is what I should provide. I
80 should give more time with preparation so that it will be more meaningful. And communicate with
81 my young people group.

82 thanks a lot,

83 It's my delight that you have responded to my questions.

84 I hope I responded to your questions properly, salamat

85 Participant 4

86 Hello ma'am, good eve po how are you today ma'am?

87 I'm good

88 It's good to know that you also are into youth ministry, nurturing them, teaching young hearts to
89 love Jesus more.

90 Ma'am, I have just here some questions which you may freely express your thought about based
91 on you experience.

92 First question, when you prepare, deliver, and teach to your young people, what are the usual
93 challenges that you face in the conduct of the lesson?

94 Based on my experience, it is very hard especially right now, especially social media is influencing
95 the youth, we also have to know their needs right now; Since I am teaching about God's word
96 though our world is evolving, we need to cater the needs for them. It should be relevant. The
97 information or the topic should be a need for them like mental awareness, mental health, about
98 themselves, knowing themselves, I think that's one of the issues right now that need to be
99 addressed. Youth are sensitive, we cannot tell, like we should choose our words to tell them
100 because it is very hard or them understand what we want to impart to them so, yeah, a lot of time
101 and also, you have to be focus on their needs, I think. Examining first or evaluating who your
102 students are before giving them appropriate lessons.

103 With all these you discussed, how do you deal with all these challenges, do you apply techniques?

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71 theory, but also parang into application sa kanila ba. Kailangan mo mag research din kasi iba na
72 ang ksnilang generation. I need to do some research, online, and since they are different generation
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101 and also, you have to be focus on their needs, I think. Examining first or evaluating who your
102 students are before giving them appropriate lessons.

103 With all these you discussed, how do you deal with all these challenges, do you apply techniques?

142 games, it's more to get closer, and build rapport with them. In terms of youth gathering, we can
143 invite them easily. In terms of interest, to make friends with them, not only inside church, but also
144 outside church. There is a group in church where they don't have bible talk, but they go outside
145 just to build relationship that they can have bonding, friendship, because this is one of the reasons
146 why youth can attend to youth gathering because he doesn't feel alone, out of place.

147 That's one angle we can see. But, as mentioned earlier, there will be no perfect answer. We can
148 only try to get the right solution for these young people group, as we try, those are the things that
149 we see as solutions, hopefully we can find more especially our generation is getting different. They
150 want online social media. That challenge will help us more to be innovative to really connect with
151 them.

152 Thanks a lot for the inputs you shared. May God bless your ministry po.

153 Participant 6

154 For me, I always consider, for example, to the young people, is the need. The need to prepare
155 topics that are really suitable to their needs. Through the theme or topic, they can learn and grow
156 their spiritual life. It is important to pick lessons based on their needs. For example, I will discuss
157 lessons that are for adult, then our audience is young people, it is not that effective because they
158 are youth. So, you need to find lessons that suit to their need.

159 What do you think is the greatest problem of the youth today that can be solved through Bible
160 teaching?

161 Nowadays, youth are into gadgets, they have more time in gadgets than with Bible, they prioritize
162 gadgets or cellphones than Bible that's one thing we need to find ways to resolve, uuhm, so they
163 can grow spiritually. Because gadgets are for physical activity. The bible is helpful especially in
164 serving the Lord, and uhhm, to strengthen their service to the Lord.

165 So with all these challenges, uhm, in your teaching, training to your youth, how do you deal with
166 these? Do you have solutions, or techniques to effectively teach them the word of God?

167 Here, in our context, based on the ministry, sometimes, we have activities for the youth. We find
168 ways so do they can grow in their activities based on the bible-related classwork. So those are the
169 challenges, especially now, their thinking, they are getting advanced, hi -tech. so, the leader in the
170 church should also be updated with the trend so we can best connect with them. And we can preach
171 the bible to them more meaningfully.

172 Thank you so much, I am praying for the success of your ministry.

173 Participant 7

174 First question, ma'am, what are the challenges you faced in teaching, delivery and lesson to your
175 young people group?

176 Based on the experiences on my class, I am challenged. One of the things that challenged me is
177 that I need to strategize, think, uhm, as to what topic can be effective to them, it will challenge me
178 because my audience might have better ideas or insights to share, and I am a teacher with, uhm,

179 but sometimes, I have stage fright, admittedly. I get intimidated with those youth who are eloquent
180 in presenting, sharing God's word in a cell group- They are very intelligent in sharing. It is, indeed,
181 challenging, but I am overcoming it anyway.

182 However, I am not doubting especially, I am sharing the word of God, to glorify him, and not to
183 impress people. I am not good at speaking, I am not confident in speaking to them in public, in the
184 crowd.

185 In the delivery, I need to allocate a lot of time to prepare for me to deliver the lessons well to them.

186 It is challenging because once I forgot, I got mental block, or like something bothers me along the
187 way, I got lost track of the lesson, I should focus on the lesson I gave them.

188 Those are the challenges po, when I deliver those to youth.

189 How do you deal with these challenges?

190 ~~o.k.o.~~ Dapat, you have the self-confidence, self-esteem, that as a teacher, I always get ready, believe in
191 God, and yourself that you can be effective teacher. Do not doubt about yourself. The lesson must
192 be prepared. You need to read, and study, and analyze, you need to provide more time to prepare.
193 That the techniques, self-confidence, believe in yourself, and trust God always.

194 Thank a lot for the time, ma'am, praying fervently for the success of your ministry, have a nice
195 day.

Appendix B Communication Letter to the participants



Cebu Graduate School of Theology
Mandaue, Cebu City



February 6, 2023

PARTICIPANTS OF THE STUDY

Dear Sir:

I am a student in the Graduate School at Cebu Graduate School of Theology (CGST), taking up Master of Arts in Religious Education, Major in Christian Education. Meanwhile I am conducting a research entitled, “**Lived Experiences of Christian Educators in Ministry-Inputs to crafting a 21st Century God-centered Curriculum**”. The said research aims to delineate the Lived experiences- which entail challenges, experiences, and coping mechanism- of Christian Educators in their respective ministries.

In this regard, may I request from your good office that I be allowed to conduct an in-depth interview and actual observation to the aforementioned participants on the following timelines: Third week of February to third week of March to elicit ample time

I know that conducting research amid pandemic is not convenient. Rest assured that I will take necessary measures for me to conduct the said interview and observation safely and successfully. I will bring sanitizers, face masks, face shields, among others to comply with the minimum health protocols that are required of us to follow.

The information I will be gathering will be of great help as regards successful conduct of my research paper. Similarly, as this research adheres to ethical consideration, I will keep the data with utmost confidentiality and anonymity. Should the participants wish to get the copy of the research paper, they will be allowed to have an access of manuscript at the end of the study. After the analysis and interpretation, the raw data will be deleted permanently so other people will have no access to it, hence, confidentiality.

I would like to discuss the matter to you at your convenience if you have further questions. You may contact me via fb account: Jacob Isaac Genobiagon, or through a cellular account: 997 088 2552.

I hope for a positive and favorable feedback from your good office.

Respectfully yours,

JACOB L. GENOBIAGON, MARE Student

Researcher

Noted by:

Dr. Gerardo Lisbe Jr.

Course Professor

Appendix C Communication Letter to Church Leader



Cebu Graduate School of Theology
Mandaue, Cebu City



February 6, 2023

Dominador Belo
Elder, Tacloban Church
Tacloban City, Leyte

Dear Sir:

I am a student in the Graduate School at Cebu Graduate School of Theology (CGST), taking up Master of Arts in Religious Education, Major in Christian Education. Meanwhile I am conducting a research, entitled, "**Lived Experiences of Christian Educators in Ministry-Inputs to crafting a 21st Century Godly-centered Curriculum**". The said research aims to delineate the Lived experiences- which entail challenges, experiences, and coping mechanism- of Christian Educators in their respective ministries.

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I hope for a positive and favorable feedback from your good office.

Respectfully yours,

JACOB L. GENOBIAGON, MARE Student
Researcher

Noted by:

Dr. Gerardo Lisha Jr.
Course Professor

Appendix D Survey Questionnaire



Cebu Graduate School of Theology
Mandaue, Cebu City



Survey questionnaire

PARTICIPANT:

Tacloban City, Leyte

Place/ time:

Dear Sir/ Ma'am:

1. *What are the challenges you faced as a youth leader in terms of*
 - a. *Preparation of lesson*
 - b. *Training and delivery of the lesson*
 - c. *Challenges in handling youth*

2. *How do you deal with the challenges in terms of:*
 - a. *Preparation of lesson*
 - b. *Training and delivery of the lesson*
 - c. *Challenges in handling youth*
 - d. *Strategies and techniques in teaching*

Respectfully yours,

JACOB L. GENOBIAGON, MARE Student

Researcher