

**THE ROLE OF CHURCH LEADERSHIP IN BRIDGING THE GAP
BETWEEN THE YOUTH AND THE ELDERLY AMONG THE CHURCHES
IN SOUTHERN ZONE, TEREGO ARCHDEACONRY, MADI AND
WESTNILE DIOCESE**

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**A RESEARCH DISSERTATION SUBMITTED TO BISHOP TUCKER
SCHOOL OF DIVINITY AND THEOLOGY IN PARTIAL FULFILMENT
FOR THE AWARD OF THE REQUIREMENTS FOR DEGREE BACHELOR
OF DIVINITY OF UGANDA CHRISTIAN UNIVERSITY 2023**

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DECLARATION

I hereby declare that this research dissertation is my own original work and has never been submitted to Bishop Tucker School of Divinity and Theology of Uganda Christian University before. I have taken it as one of the problems to research on in fulfillment for the award of Degree of Bachelor of Divinity and Theology of Uganda Christian University.

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APPROVAL

I hereby approve that this research Dissertation by Rev. Andabati Apollo has been under my supervision and is now ready for submission to Uganda Christian University Examination Authority with my approval as a partial fulfillment of the award of Degree of Bachelor of Divinity and Theology of Uganda Christian University.

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Date.....

DEDICATION

I dedicate this research dissertation to my family, members most especially to my dear wife Mrs. July Andabati and my children: Adriko Dan, Aziku Felix, Lenia Scovia, Eyonia Nancy, and Eyotaru Caroline for their prayers and hard work done when I was away for studies and for good management of the family in my absence. Rt. Rev. Collins Andaku, the Bishop of Madi and West Nile Diocese, the Diocesan secretary Mr. Nasser Godfrey, madam Juliet Paratra the Education coordinator respectively for their prayers and financial support during the course, Ven, Rev, Can. Joel Aluma, the Archdeacon of Terego Archdeaconry for his mentorship in the ministry, and above all my Supervisor Rev. Can Amos Turyahabwe for his mentorship and guidance offered during the research project. May the good Lord bless you all in all your endeavors.

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ABSTRACT

The study aimed at assessing the role of church leadership in bridging the gap between the youth and the elderly among the churches in southern zone, Terego archdeaconry, Madi and West Nile diocese. The study was guided by the following objectives: identify the causes of misunderstanding between the youth and the elders in southern zone parishes, discuss what the Bible says about the youth, identify the challenges faced by the Church in bridging the gap between the youth and the elders in southern zone parishes and suggest suitable methods of bridging the gap between the youth and the elders. The study adopted qualitative and quantitative research methods. Quantitative method was used to collect, and analyze numerical data, which was used to measure the scale, range, and frequency while the qualitative method was used to collect and analyze non-numerical data such as texts. The study used a sample size of 52 respondents from 12 churches, 4 parishes. The study findings revealed that church failed to help the youth to unite with the elders and it looked at the strong youth leadership as a threat and thought it was going to turn the church into Pentecostal movement as major cause of misunderstanding between youth and elders. Findings on the Bible and the youth included the following; in the Bible, church taps in the potentials and desires of the youth to hold and grow them and Bible teaches the church on how they can grow the youth in a Godly and the right path. Another one finding on the challenges faced in bridging the gap between the youth and elders included the following; difference in education background and lack of knowledge. Lastly findings on practical steps to bring unity between youths and elders included the following; church elders sit together with youth to iron out issues, and conflict resolution be given much attention in the church today. The study recommended the following; church to start up some projects, farming and skilling programs on their land. This provided youth with skills and employment. It reduced the problem of unemployment and poverty and among the youth, leaders were encouraged to start some church activities that kept the youth engaged. Such activities included; sports, outreaches, youth day out and Bible related competitions. They are going to help the youth grow in God and also keep them busy not to get involved in ungodly activities and church leadership setup a committee and clear guides that are going to be followed when solving the differences between the youth and leaders. This will help the youths/elders to know where to go when they have differences and can be solved.

CHAPTER ONE

INTRODUCTION

1.0 Introduction to the study

This research project discovered the role of the Church Leaders in bridging the gap of misunderstanding between the youth and the elders in the Churches in Southern zone parishes, Terego Archdeaconry, Madi / West Nile Diocese in North Western Uganda. This chapter highlighted the Background of the Study, Statement of the Problem, Purpose of the Study, Objectives of the Study, Research Questions, Scope of the Study, Significance of the Study, Limitations of the Study, and Definition of Terms.

1.1 Background of the Study

Most of the youth in Uganda and Africa at large live a hopeless life as most of their potential qualities and capacities for vibrancy in church work are not tapped by the church leaders¹. The youth are not given opportunity to lead worship and even exercise their leadership skills in the church since they are considered spiritually immature and unreliable. More so the elders have negative attitude towards the younger generation. Since youth are the Church today and tomorrow, failure to involve and mentor them in work of God has had a great negative impact in the next generation in Uganda and Terego district inclusive. Despite the fact that 2/3 of Uganda's population are the youth, little is done by the Church to up bring them in Godly manner instead they are disowned in the places of worship. The purpose of the research project is to find out whether the Church is playing her role in up bringing the youth in godly way and involving them in productive Church activities.

The researcher found out the practices/ methods employed by the Church leaders in bridging the gap between the elders and youth in the Churches of Southern zone parishes in Terego archdeaconry, Madi/ West Nile Diocese, what the Bible says about the young people, expected challenges encountered by the Church leadership in bridging the gap between the youth and the elders and what the Church leaders are expected to do in order to grow the youth in Church setting was also discussed.

¹ Lutale James 2005, Mark Devries 2008

1.2 Statement of the Problem.

The youth as one of the departments in the church setting has for many years collaborated with the elders in the mission of preaching the good news of salvation in the faith of our Lord Jesus Christ. In so doing, the Church has succeeded in preaching the Gospel to most parts of the world and stands to be commended for the job well done. Despite the effort of the youth in fulfilling the great commission, the church has failed to appreciate their efforts and potentials in carrying out the ministry of the word to Christians². As a matter of fact, in Southern zone, the misunderstanding between the youth and the elders was still in existence. Many youths are disregarded in the Church based on their immoral behavior, disobedience and little and shallow faith as thought by the elderly hence making them un- reliable in the eyes of the Church leadership.

Above all the Church has failed to grow the youth and mentor them for the Church of tomorrow. This is the reason why the researcher has developed interest to find out the role of the Church leaders in bridging the gap between the youth and the elders in southern zone parishes.

1.3 Purpose of the Study.

The purpose of this study was to find out the role of the Church leadership in bridging the gap of disagreement between the youth and elders in the Church in special reference to Christians of southern zone parishes, Terego archdeaconry, Madi / West Nile Diocese. The study aimed at finding the various methods the Church used to address the problem of misunderstanding between the youth and the elderly in the churches of central zone with the aim of employing the best practices that the Church can use to grow the youth in godly manner, what the Bible says about the youth, challenges faced by the Church in tapping the potentials of the youth was also be discussed.

1.4 Objectives of the Study.

The objectives of this research project were the following:

- i. To identify the causes of misunderstanding between the youth and the elders in southern zone parishes
- ii. To discuss what the Bible says about the youth.
- iii. To identify the challenges faced by the Church in bridging the gap between the youth and the

² Emmanuel Mukheshimana 2005, The challenges of youth ministry (page 27-38) and Mark DeVries 1996

elders in southern zone parishes

- iv. To suggest suitable methods of bridging the gap between the youth and the elders

1.5 Research Questions.

The researcher used the following questions to find out the methods/practices used by the Clergy, Laity and church teachers to bridge the gap between the elders and youth in Southern zone parishes.

- i. What are the methods and practices the church leaders are using to bridge the gap between the young and the elders in the churches of southern zone?
- ii. What does the Bible say about the youth?
- iii. What challenges are the church leaders in southern zone parishes encountering while dealing with bridging the gap between the youth and elders?
- iv. What practical steps should the church leaders in Southern zone parishes take to address the problem of misunderstanding between the youth and the elders?

1.6 Scope (Geographical, Content, Time line)

This research was carried out in southern Zone Parishes, Terego Archdeaconry, Madi and West Nile Diocese in North Western Uganda. Southern Zone lies in the Southern part of Terego Archdeaconry, it currently has four Parishes namely; Wandu with two churches namely; Drikpara and Erivu. Oninia parish with four churches namely; Oninia, Puru, Alayia and Alivu. Ombatini parish with three churches namely; Ombatini, Anyamgba, and Obijoa. Arre urban Parish with three churches namely; Are, Okuluba and Mundrua respectively. The researcher got information from all the leaders of these four (4) Parishes which comprised of twelve (12) Churches. The leaders included the Clergy, Lay Readers, and Laity. The research covered a period from September 2022 to August 2023, the time of submission of the final dissertation to the University Examination Authority.

1.7 Who will benefit from the Study? (Significance of the Study)

The findings of the investigations served as an example to the rest of the Churches so as to bridge the gap between the elders and the youth in Terego Archdeaconry.

The finding of this research was used as a guide for the Church leaders to ensure good relationship between the youth and elders in southern Zone Parishes.

The Church also benefited from the research since the unity among the Parishioners brought about Spiritual and physical development.

The researcher benefited by acquiring knowledge on how to carry out effective research and this helps him to be awarded a Bachelor Degree in Theology and Divinity of Uganda Christian University.

1.8 Expected challenges during the course of the Study (Limitations of the Study)

The researcher encountered the problem of data collection since random samples were drawn from the total population from the Churches in the four parishes. However the researcher carried the random samples of data from reliable sources and persons and got the intended information which was used to come up with a better conclusion.

The researcher experienced the challenge of lack of adequate funds needed to carry out interviews, and surveys, and transport. In order to keep the ball rolling, the researcher looked for personal means of transport and fund to carry out the research.

The researcher suspected falsification of information by the respondents during the interviews and survey. In order to reduce falsification of information, the researcher identified capable and reliable persons to be interviewed.

Another limitation was that the information from these four Parishes was used to generalize a view point of all the other remaining Churches in the whole Archdeaconry. In order to avoid the generalization of information based on the findings from the four parishes, the researcher asked the respondents to give information about what they had seen in neighboring Parishes to compare notes.

The researcher encountered a problem of language barrier since the questionnaires were in English but the problem was solved by translating some of the questionnaires in the local language (Lugbara) so as to make those who were not well conversant with English to participate in the survey.

1.9 Definition of terms

Under definition of terms, the researcher defined the following terms; Church, laity, elders, gap, misunderstand, youth, unity and bride

According to Merriam Webster a church is the body of Christ and all the people who accept Christ's gift of salvation and follow Christ's teachings. In the Bible, church never refers to a building but it is

more than a building. It can also be referred to as assembly of believers in Christ Jesus.

The word laity according to English dictionary refers to lay people as distinct from clergy. It can also refer to the ordinary people in other words Christians as distinct from professionals or experts.

On the other hand, the word elders in some tradition and according to eastern orthodox, Roman Catholicism, Anglican, Methodist refers to an ordained person who serves a local Church or Churches and who has been ordained to a ministry of word, sacrament and orders. This person fills the office of preaching and pastor. (Definition by Wikipedia)

According to English dictionary, the word, misunderstand means failing to come into agreement over a phenomenon. Other words that have related meaning to misunderstand are; misapprehend, misinterpret, therefore misunderstanding can also be defined as putting a wrong interpretation about something.

Youth is a term that refers to a period between childhood and adulthood and according to United Nations, youth are persons between the ages of 15-24 years. It is therefore difficult to put age to the definition of youth because their transition to adult hood varies to the extend, they reach adult from country to country due to social and economic factors. Therefore, in the year 2010 National strategy for youth in Australia youth is defined as persons of the age 12-24 years.

The word gap in English Dictionary means a break between two objects or a space or interval. It therefore refers to a break in continuity.

Unity on the other hand means a state of being joined together. Other words that can be used instead of unity are; union, unification, integration, amalgamation, coalition and federation these all refer to unity.

The dictionary meaning of the word bridge is a structure carrying a road, path railway etc. across river or other obstacles. Therefore, to bridge a gap between two people means to make them work or stay in common understanding. It means, in bridging the gap, you reduce the gap or get rid of it total

CHAPTER TWO

LITERATURE REVIEW.

2.0 Introduction

In this chapter, the researcher discussed the related ideas given by other researchers on the misunderstanding between the youth and elders, what the Bible says about the youth, as well as new knowledge created by the researcher.

2.1 Causes of misunderstanding between youth and elders.

In a survey conducted by Emmanuel Mukheshimana³ in one of the churches in Rwanda, young men are not fully involved in the areas of Christian visitation, leadership, prayer groups, preaching but are given the role of cleaning around the church house and singing in the choir. The youth also drop out of the church because of backsliding of their colleagues in the ministry whom they actually bank on, having marriage relationship outside the church and failure to embrace youth programs by the clergy. The findings of Emmanuel Mukheshimana are in line with the challenges faced by the youth in Southern zone churches, Terego Archdeaconry.

In the survey carried by Lutalo James⁴ in Kasaka Archdeaconry, he discovered that the church has failed to help the youth in coming out of the challenge of poverty, proper Christian marriage and immorality hence making them to exit the Anglican Church and join other denominations or permanently stay away from church setting. Such according to him is so because most youth are not deeply rooted in faith at the same time lack spiritual guidance by the clergy.

Furthermore he discovered that the youth leave the church because they are more attracted by new religious movements whose activities are livelier than those of the main line churches. The new religious movements tend to be more lively, evangelical and dramatic. Since the youth like vivid and lively worship services, it is noted that they leave the main line churches and join the new religious movements that suit their taste because they give youths a purpose to live for and a secure environmental identity. And it is in the new religious movements that the youth find their potentials, gifts and talents more so, gain leadership experiences as many leadership opportunities are given to

³ Emmanuel Mukheshimana 2005, (*The Challenge of Youth in Episcopal Church of Rwanda. Page 11-20.*)

⁴ Lutalo James, 2005; (*Youth Ministry in Kasaka Archdeaconry. A Critical Assessment. Page 27-38*)

them.

According to James, most of the new religious movements do not have strict Catechetical formations like the main line churches but they get their members by welcoming them into the congregation and appreciating them. The findings of James Lutalo's survey carried in Kasaka Archdeaconry are the same reasons why the youth in southern Zone parishes, Terego Archdeaconry vacate the main line church and join Pentecostal churches.

According to Hoge and Petrillo⁵, an emphasis must be placed on the church leadership quality and characteristics in giving the youth, opportunities to mature in their relationship with God. This emphasis is important because it was revealed through Hoge and Petrillo's research that the attitude of the church rejecting some youth expressions are often attributed to a dislike of past religious training and perception that the church leaders are unapproachable and insincere. What Hoge and Petrillo came up with in their research is the direct opposite of what happens in southern zone parishes, Terego Archdeaconry because church leaders in southern zone do not give opportunities for youths to mature in their relationship with God through trainings and mentorship hence making the youth to vacate the main line church.

Karen Schlabach 2018. (*The Harvest, fall of Youth Ministry by Episcopal Diocese of Kansas*) asserts that in today's church, youth ministry is of great relevance because it promotes an enhanced integration of young people into the larger and intergenerational diversity of the church. It helps the church to put more focus on the life and person of Jesus Christ and remain relevant by resisting the status quo and recognize that the youth are conspirators and co-creators in the church's divine work. The observation of Karen is not in line with what the church leaders of southern zone have. Instead they look at youth ministry as something irrelevant and misleading as a result; the youth are not given opportunity to take part in liturgy.

According to Mike Mc Garry⁶, youth ministry is real. It enhances their commitment not only to the local church but also to Christ. It is a reflection of the culture of the church; and when a strong youth ministry is established, there is high likelihood of having strong families. Youth ministry is beyond events and programs; it encompasses the wider church community to be involved in offering the

⁵ Hoge and Petrillo, 2020 (*Dynamics of Youth Engagement in Local Church.*)

⁶ Mike Mc Garry, 2019. (*A Biblical Theology of Youth Ministry*)

youth opportunities to grow spiritually, develop ideas, be engaged in church activities, and explore the faith and values respectively. The spiritual sight Mike Mc Garry bears is what lacks in southern Zone churches, Terego Archdeaconry. Instead the church looks at the strong youth leadership as a threat thinking it is going to turn the church to Pentecostal movement.

2.2 The Bible and the youth

It is prudent for the church to learn how to tap the potentials and desires of the youth so as to hold and grow them in the church since all that is to be done is written in the Bible. Proverbs. 22:6 in the wisdom literature by Solomon requires the elders to grow the youth onto the right path so that when they are old, they cannot part from the teaching. This call was made for the elders especially the clergy to mentor and grow the children throughout their youthful stage so as to be God fearing in their adult hood.

In Paul's letter to the Ephesians 6:4 he teaches that, parents should not provoke the children to anger by the way they treat them but rather bring them up with discipline and instruction that comes from the Lord. Therefore, the church should learn to use suitable terms to handle the youth.

Prophet Joel 2:28 tells us that, the young men shall see vision as the Lord pours His Holy Spirit on them. This means young men can receive revelation of God through vision when faithful.

In Paul's letter to Titus 1:7-8, he encouraged Titus to live a wise life and be good example by doing good works of every kind so that everything he does should show integrity and seriousness of his teaching. It therefore means we should teach the truth to children so that your teaching shall not be criticized and those who oppose the acts of youth to be ashamed and have nothing to say about the youth. In an area where the elders complain about the character of youth, in 2 Chronicles 17:7 the scripture tells us that true reform comes with true teaching in the same way we must teach the youth to do good.

Joseph was 17 years old and feeding the flock when his brothers out of envy, sold him. He became essential and relevant to the entire family and Israel. (Gen. 37:2) youth should be fully involved in the church and have experience with God like Joseph who received numerous dreams from God which were fulfilled 22 years later.

Another biblical example of youth who became role model to many others is Paul. He met Jesus and converted on his way to Damascus. Paul mentored many young people including Timothy who was

regarded as Paul's spiritual child. At first Paul was bullying and killing God's people. God appeared to him, changed his life, in a similar way, youth, who do not know Christ should not be excluded in the ministry as they can be converted and become great witness of Jesus Christ. Paul became a role model for Timothy who at first was nurtured by his biological parent (mother). In this case, while one can leave the responsibility of spiritual nurturing to the church, parents also have a duty of ensuring that the youth ministry is enhanced right from family levels. This suggests that besides discipling youth directly through ministry activities, youth ministry should also embrace the goal of empowering care-takers in the role of disciples.

In most of Jesus' teaching he guided people not to mislead young people in case one does it he/she is expected to be tied a mill-stone on the neck and be thrown into big lake. Mat. 18:6.

2.3 Expected challenges in bridging the gap between the youth and elders among churches in southern zone.

The church faced the challenge of age difference since the youth dwell and think about the future as the old think about the past. The young people live in the future because they have so much to look forward to such include; dreams and aspirations while the old people think about the past. When talking about an older person, they may reflect on the past or on the memories when they were young and this makes it hard to get the intended information from each group. To overcome the challenge of age difference, the researcher suggests to the church to get prominent youth speaker to address the youth about their importance and role in community, church and the nation to motivate them.

Another challenge was the difference in Education background which made it hard to get the expected response. The less educated did not open up on certain matters either because of lack of knowledge or fear but the educated young men may be able to open up and give the intended response. In order to overcome the challenge, the researcher suggested that church gets people who can speak to the youth and elders using the suitable approach bearing in mind the difference in educational background.

2.4 Practical steps to bring unity between youths and elders

The researcher's experience in the less attention paid by the church in growing the youth is numerous and if not handled, reduces the attendance of youth in worship services. The following are some of the areas;

In the first place most of the elders have poor relationship with the youths based on the Educational back ground. The young people desire to have their services led in English but since some of the lay readers and clergy have low education level and cannot express themselves in English, this has greatly contributed to disagreements among the elders and the youth. The service held in English is not attended by the church teacher and parish priest but they in turn blame the youth of lack of time management or mistrust based on missing offertory among others. This vice has greatly affected southern zone churches making the youth to vacate the church and join other places of worship. The researcher proposes that the elders sit together with youth to iron out issues that make them to disagree and forge a way forward so as to maintain the youth in the church.

There is also discontentment by the elders based of unreliable faith of the youth. In this area most church leaders do not use the youth to lead worship and the youth at the same time do not enjoy services led by elders. This discontentment has also made many youths to vacate the church and go to places of worship where they can be allowed to exercise their potentials. The researcher suggests that the elders use the youths in leading worship so that they can explore their God given talents in due course.

Most churches in southern zone failed to guide the youths on matters of relationship for marriage in Christian way and failure to guide the youth makes them to end in sexual immorality. The church which failed to guide them takes an upper hand in blaming them of their actions and this has greatly contributed to misunderstanding between the youth and the elders. The researcher suggests that the elders stand their position and guide the youth on issues concerning relationships so that they can marry in Christian way. They (elders) should organize seminars to teach the youth about the importance of Christian marriage.

On the other hand, there is lack of spiritual growth and development given to the youth hence making youth ministry to suffer. It is through spiritual nurturing and growth that youth can be able to catch up with what is required of them. This goes hand in hand with failure to pay attention to the youth ministry. The researcher suggests that the church organizes workshops, conferences, fellowships outdoor missions to nurture and grow the youth spiritually.

Lastly the churches in southern zone parishes have also failed to train leaders on their roles. This makes youth leaders to fail in administering their subjects. The word of God says, my people perish

because of lack of knowledge.(Hosea 4:6) In the same way the youth leaders who do not know their role are bound to fail due to lack of knowledge. The researcher suggests that the church leaders train the youth leaders on their roles so that they will understand what is required in their call.

Therefore, in the researcher's opinion, the church needs to pay special attention to up bring the youth through training, teaching, mentoring and rebuking them in love in case they have left the way. Since most of the youth like lively worship centers, the church leadership needs to create a suitable environment for the youth such that they do not leave the main line church and join new religious denominations.

As an aspect of mentorship, a deliberate move has to be taken by the elders to educate the youth about the Anglican worship that follows liturgical orders from the book of common worship. This should not be rigid but few things that can be borrowed from other sister churches to improve worship can be employed such that the service is not dull or too traditional. Having heeded to the mentioned proposal, it will not be a miracle to see many youths coming to the church and even wanting to stay at the church premises in southern zone parishes.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter covered the research methodology that was used by the researcher it also covers the overall approaches and perspectives to the process. It included: the research plan, population, and sampling technique used and the sample size, sources of data, research instruments, and validation of the research instruments, data collection procedures, and data analysis.

3.1 Research plan (research design).

The researcher used both qualitative and quantitative research methods. Quantitative method was used to collect, and analyze numerical data which was used to measure the scale, range, and frequency while the qualitative method was used to collect and analyze non-numerical data such as texts, videos and audio, to understand the concepts, opinions or experiences.

3.2 Population, Sampling Methods/techniques and Sample Size

The researcher used a population size of about 60 Church leaders obtained from the four Parishes of Wandu, Oninia, Arree urban and Ombatini. Each Parish will be allocated a sample size of 15 Church leaders drawn randomly from the total population of Clergy, Lay Readers, Laity and youth. All the Clergy and Lay Readers who are active in the service were involved and some of the Laity added to them to obtain the targeted total population size. The level of knowledge and the background of the Church leaders were also used in choosing who was to participate in the survey among the Laity.

3.2.1 Sample size determination

Manheim⁷ defines a sample as a part of the population which is studied in order to make inferences about the whole population. The overall sample size constituted of forty four (52) respondents got from 60 respondents which was gotten using Krejcie and Morgan⁸ sample determination table as shown below;

⁷ Manheim (1997)

⁸ Krejcie and Morgan (1970)

Table 1.1: Table showing population and sample size

<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	100000	384

Note.—*N* is population size. *S* is sample size.
Source: Krejcie & Morgan, 1970

3.3 Sources of Data (Primary and Secondary)

The researcher used both primary and secondary sources of data collection. Primary data was obtained through observation and physical contact with the respondents. Secondary data was obtained from the available written and analyzed information on youth relationship with elders got from the library for instance textbooks, journals, dissertations, and the internet.

3.4 Research Instruments.

The researcher used written questionnaires both closed and open ended. Part of respondents was gathered in one place and guided orally on how to fill the questionnaires. Some questionnaires were hand delivered to the respondents and the results collected later. Focus Group Discussions was also be used guided by a facilitator. The researcher also used oral questioning for some respondents individually as seen in appendix 1 and 2 respectively.

3.5 Data Collection Procedure.

The researcher will obtain a letter of permission from Bishop Tucker School of Divinity and Theology of Uganda Christian University in order to proceed with the collection of data for the study. A copy of the letter will be sent to the respective Church leaders where the research is going to

be carried out and another copy retained by the researcher to use in the field to show that the information needed is official as seen in appendix 3.

3.6 Data processing and Analysis

The raw data collected by the researcher was organized according to the main objectives of the study. The data was organized in a logical manner and analyzed so as to ascertain the meaning of the data collected. The data was presented by the help of a table and later converted into percentages. This helped the researcher to analyze and make some explanations of the whole data which was tabulated. In data processing and analysis, the data was also be presented and analyzed in form of frequency tables and graphs.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS, INTERPRETATION AND DISCUSSION

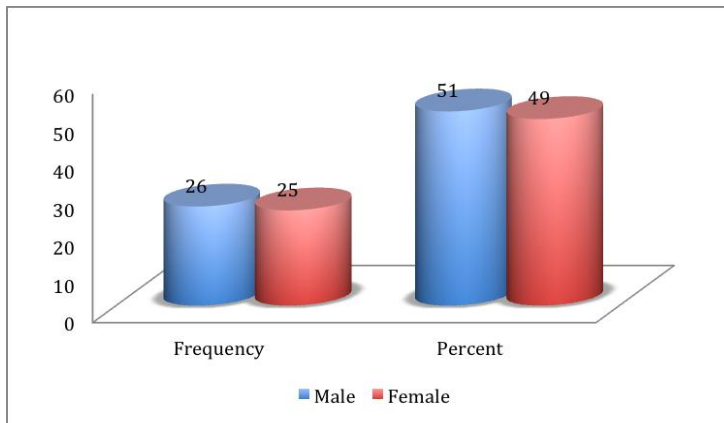
4.0 Introduction

This chapter presents the analysis and interpretation of the research findings; the findings were based on the primary data collected from the field with the aid of the self-administered questionnaires and interview guide. It also presents the demographic characteristic of the respondents who participated in the study. The data was analyzed with the aid of computer software known as Statistical Package for Social Sciences (SPSS) and summarized in the frequency tables to illustrate the level of responses.

4.1.1 Findings on the gender of respondents

The table below shows the gender of the respondents

Figure 1 Bar graph



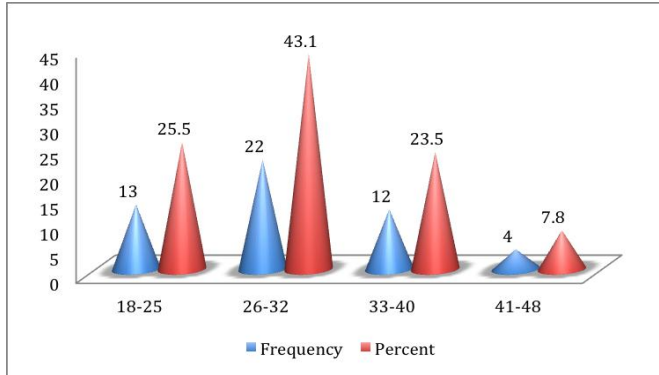
Source: *primary*

From the above table it is revealed that 51.0% of the respondents were males and 49.0% were females. This indicated that majority of respondents in the study were men. The findings represent the views of the two sex groups about the role of church leadership in bridging the gap between the youth and the elderly among the churches in Southern zone parishes, Terego Archdeaconry, Madi and West Nile diocese. This was necessary for the study to get a balanced discussion from the respondents.

4.1.2 Findings on age of respondents

The bar graph shows the age bracket of the respondents

Figure 2 Bar graph



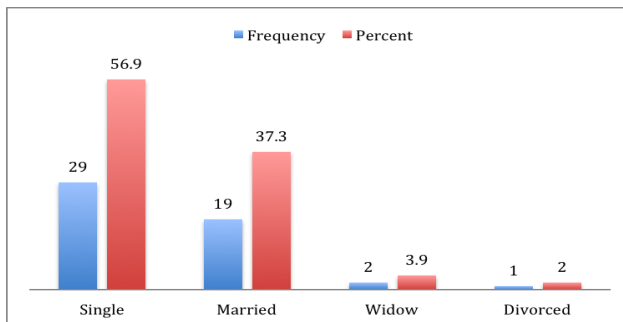
Source: *primary*

From the above table, it is observed that majority of the respondents in the study were between 26-32 43.1%, followed by 18-25 25.5%, followed by 33-40 23.5% and 41-48 7.8% years of age. This indicates that the biggest percentage of respondents in the study were old people who were compete to participate in the study.

4.1.3 Findings on marital status of respondents

The bar graph below shows the marital status of respondents that participated in the study

Figure 3 Bar graph



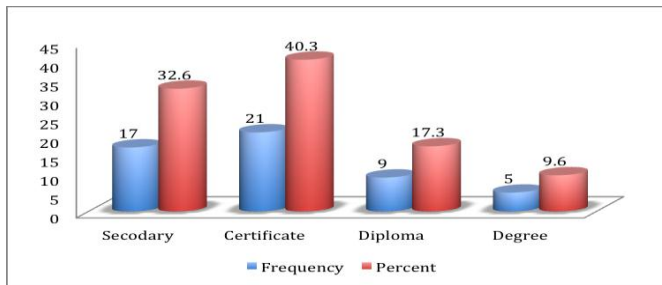
Source: *primary*

Findings on marital status of the respondents revealed the following; single 56.9%, married 37.3%, widow 3.9% and divorced 2.0%. This indicates that the biggest percentage of respondents in the study were singles.

4.1.4 Findings on level of education of respondents

The Bar graph below shows level of education of respondents

Figure 4 Bar graph



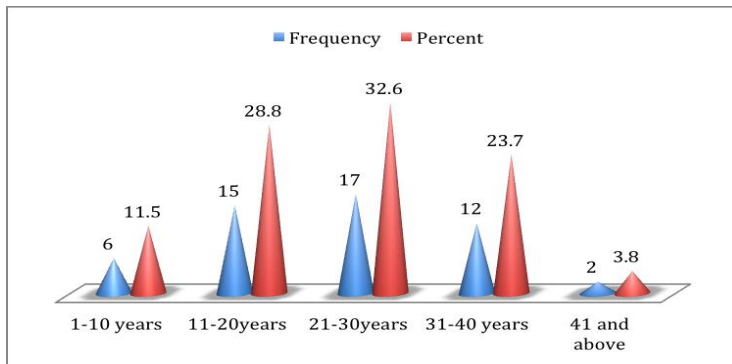
Source: *primary*

Research findings in relation to education level revealed that majority of respondents were Certificate 40.3%, followed by Secondary 32.6%, followed by diploma 17.3%, Degrees holders 9.6%. This implies that the majority respondents in the study were qualified enough to respond and give an inference response to the questionnaires with ease.

4.1.5 How long have you been in church

Bar graph showing how long the respondent has been in church

Figure 5 Bar graph



Source: *primary*

Research findings in relation to the period the respondent has spent in church revealed that majority of the respondents have spent a period of 21-30 years representing 32.6%, followed by 11-20 representing 28.8%, followed by 31-40 representing 23.7%, 1-10 representing 11.5% and 40 and above 3.8%. This implies that the informants were quite knowledgeable on the topic of study because they had spent a reasonable period in the Church.

4.2 The Causes of misunderstanding between youth and elders

Showing causes of misunderstanding between youth and elders

Table 2

		SA	A	N	D	SD
Youth are not involved in church activities, like Christian visitation, leadership and prayer groups	Freq	18	12	8	7	4
	%	36.7	24.7	15.7	13.7	7.8
Church has failed to help the youth in coming out of the challenge of poverty	Freq	14	17	3	8	6
	%	29.2	35.4	6.3	16.7	12.5
Youth attracted by new religious movements whose activities are livelier than those of the main line churches	Freq	11	13	8	7	8
	%	23.4	27.7	17.0	14.9	17.0
Church leadership does not focus on the quality and characteristics in giving the youth,	Freq	14	12	7	11	5
	%	28.6	24.5	14.3	22.4	10.2

opportunities to mature in their relationship with God						
Church looks at youth ministry as something irrelevant and misleading	Freq	10	13	7	9	5
	%	22.7	29.5	15.9	20.5	11.4
Church looks at the strong youth leadership as a threat thinking it is going to turn the church to Pentecostal movement.	Freq	13	17	5	11	5
	%	25.5	33.3	9.8	21.6	9.8

Source: *primary*

The findings on youth are not involved in church activities, like Christian visitation, leadership and prayer groups revealed the following; respondents who strongly agreed were 36.7%, agreed 24.7%, disagree 13.7%, strongly disagree 7.8% and neutral 15.7%. This implies that youth are not involved in church activities, like Christian visitation, leadership and prayer groups

The study on church has failed to help the youth in coming out of the challenge of poverty revealed the following, respondents who strongly agreed were 29.2%, agreed 35.4%, disagree 16.7%, strongly disagree 12.5% and neutral 6.3%. This implies that majority of the respondents were in agreement with the statement that church has failed to help the youth in coming out of the challenge of poverty

Findings on youth attracted by new religious movements whose activities are livelier than those of the main line churches revealed the following, respondents who strongly agreed were 23.4%, agreed 27.7%, disagree 14.9%, strongly disagree 17.0% and neutral 17.0%. This implies that majority of the respondents were in agreement with the statement that youth attracted by new religious movements whose activities are livelier than those of the main line churches

The research on Church leadership does not focus on the quality and characteristics in giving the youth, opportunities to mature in their relationship with God revealed the following, respondents who strongly agreed were 28.6%, agreed 24.5%, disagree 22.4%, strongly disagree 10.2% and neutral 14.3%. This implies that majority of the respondents were in agreement with the statement that Church leadership does not focus on the quality and characteristics in giving the youth, opportunities to mature in their relationship with God

The outcome of the study on Church looks at youth ministry as something irrelevant and misleading revealed the following, respondents who strongly agreed were 22.7%, agreed 29.5%, disagree 20.5%, strongly disagree 11.4% and neutral 15.9%. This implies that majority of the respondents were in agreement with the statement Church looks at youth ministry as something irrelevant and misleading as a result

Findings on Church looks at the strong youth leadership as a threat thinking it is going to turn the church to Pentecostal movement revealed the following, respondents who strongly agreed were 25.5%, agreed 33.3%, disagree 21.6%, strongly disagree 9.8% and neutral 9.8%. This implies that majority of the respondents were in agreement with the statement that Church looks at the strong youth leadership as a threat thinking it is going to turn the church to Pentecostal movement.

The responses from the interviews conducted on different church leaders on the causes of misunderstanding between the youth and church leaders of Terego Archdeaconry, Madi and West Nile Diocese included that following; Pride: People often behave with self-centeredness, ego, and pride, Abuses of Power: Power is the influence a person has on his or her environment, relationships, or self, Change and Inflexibility: In reality, change is the norm. When policies or priorities change in the church, misunderstandings and stresses are likely to occur, Spiritual and Emotional Immaturity: Maturity helps a person understand that differences in perspective broaden understanding.

4.3 The Bible and the youth

The Table below shows the Bible teaching on the youth

Table 3

The Bible and the youth		SA	A	NS	D	SD
In the Bible church taps in the potentials and desires of the youth to hold and grow them in the church	Freq	7	32	---	9	---
	%	14.6	66.7	---	18.8	---
From the Bible teaching church uses suitable terms in handling the youth.	Freq	19	29	---	---	---
	%	39.6	60.4	---	---	---
Bible encourages the youth to live a wise life and be good example by doing good works	Freq	11	37	---	---	---
	%	22.9	77.1	---	---	---
Bible teaches youth to do good.	Freq	23	25	---	---	---
	%	47.9	52.1	---	---	---
The Bible teaches on how to mentors the youth	Freq	8	20	13	5	2
	%	16.3	40.8	26.5	10.2	4.1
Bible guides people according to most of Jesus' teachings	Freq	9	39	---	---	---
	%	18.8	81.3	---	---	---

Source; *primary data*

The findings on in the Bible church taps in the potentials and desires of the youth to hold and grow them in the church showed the following, respondents who strongly agreed were 14.6%, agreed 66.7%, disagree 18.8% and there was no respondent who was not sure and strongly disagreed with the statement. This indicates that agreed that the bible church taps in the potentials and desires of the youth to hold and grow them in the church.

Study on the Bible teaching church uses suitable terms in showed that 22.9% of the respondents strongly agreed with the statement, 77.1% of the respondents agreed, and there was no respondent who

was not sure, disagreed and strongly disagreed with the statement. This implies that Bible teaching church uses suitable terms

The research on the Bible encourages the youth to live a wise life and be good example by doing good works revealed that 47.9% of the respondents strongly agreed with the statement, 52.1% of the respondents agreed, there was no respondent who was not sure, disagreed and strongly disagreed with the statement. This indicates that Bible encourages the youth to live a wise life and be good example by doing good works.

The outcome of the study on Bible teaches on how to mentors the youth showed that strongly agree with the statement, 16.3% of the respondents agreed, 40.8% agreed with the statement, not sure 26.5%, disagree 10.2% and strongly disagree 4.1%. Majority of the respondents agreed with the statement, which implies that Bible teaches church leaders on how to mentor the youth.

Findings on Bible guides people according to most of Jesus' teachings showed that 18.8% of the respondents strongly agreed with the statement, 81.3% of the respondents agreed and there was no respondent who disagreed or strongly disagreed with the statement. This implies that Bible guides people according to most of Jesus' teachings.

The leaders gave the following Bible teachings on the youth up bring in the church setting that included that following; the Bible teaches the church not to despise the youth but help the grow by setting for them good examples, “ 1 Timothy 4:12 “Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity.” The Bible also teachers the youth to be faithful with what has been entrusted to them like the teaching in Luke 16:10 “He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much.” As the church leaders the Bible tells us to teach the youth to stay pure Psalm 119:9 “How can a young man keep his way pure? By guarding it according to your word.” Lastly Church leaders said they are representatives of God and they are required to good as they also required the youth to also do good like in Proverbs 23:26 “My son, give me your heart, and let your eyes observe my ways.”

4.4 Findings on expected challenges in bridging the gap between the youth and elders among churches in southern zone

The table below shows the expected challenges in bridging the gap between the youth and elders in churches in southern zone

Table 4

		SA	A	N	D	SD
Youth dwell and think about the future as the old think about the past.	Freq	Freq	14	30		
	%	%	31.8	68.2		
Difference in Education back ground	Freq	Freq	3	24	11	6
	%	%	6.8	54.5	25.0	13.6
The age difference, the youth fill like what the elders are teaching them is out dated	Freq	Freq	14	26	4	
	%	%	31.8	59.1	9.1	
Financial challenge many churches do not have enough money for the outreaches	Freq	8	36	---	4	---
	%	16.7	75.0	---	8.3	---
Church politics, whereby old people want to stick to traditional teachings while the young ones want to adjust	Freq	18	30	---	---	---
	%	37.5	62.5	---	---	---

Source; *primary data*

The findings on youth dwell and think about the future as the old think about the past showed the following, respondents who strongly agreed were 31.8%, agreed 68.2% and there was no respondent who disagreed, strongly disagreed or not sure of the with statement. This signifies that majority of respondents agreed with the statement. This indicates that youth dwell and think about the future as the old think about the past

The study on difference in education back ground showed that 6.8% of the respondents strongly agreed with the statement, 54.5% of the respondents agreed, 25.0% of the respondents were not sure, 13.6% of the respondents disagreed with the statement and there was no respondent who strongly disagreed with the statement. This indicates that majority of the respondents agreed with the statement. This signifies that difference in education background is one of the challenge faced while trying to bridge the gap between youth and elderly

Findings on the age difference, the youth fill like what the elders are teaching them is out dated showed that 31.8% of the respondents strongly agreed with the statement, 59.1% of the respondents agreed, not sure 9.1% and there was no respondent who disagreed or strongly disagreed with the statement. Majority of the respondents were in agreement with the statement that the youth fill like what the elders are teaching them is out dated

The research on financial challenge, many churches do not have enough money for the outreaches revealed the following 41.7% of the respondents strongly agreed with the statement, 56.3% of the respondents agreed and there was no respondent who was not sure, 2.0% of the respondents disagreed with the statement and there was no respondent who strongly disagreed with the statement. This indicates all the respondents were in agreement with the statement that many churches do not have enough money for the outreaches

Findings on church politics, whereby old people want to stick to traditional teachings while the young ones want to adjust showed that 20.8% of the respondents strongly agreed with the statement, 64.6% of the respondents agreed, 2.1% of the respondents were not sure, 12.5 % disagreed and there was no respondent who strongly disagreed with the statement. This indicates majority of the respondents agreed with the statement that there is church politics, whereby old people want to stick to traditional teachings while the young ones want to adjust

The church leaders pointed out several challenges faced while bridging the gap between the youth and elders among churches in southern zone and they included the following; Biblical literacy is a huge problem in the church today quite simply, people in churches may pay lip service to the importance of the Bible, but by and large they do not read it or know it. Leaders and youth tend to use their wisdom instead of relying on the word of God. Another major challenge has been social media; many youth now spend most of their time on social media becoming obsessed and lose interest in church activities. Social media (and texting too!) also can complicate pastoral situations and make existing problems worse. Lastly the church leadership has other things it is focusing on that needs urgent attention in the church like, homosexuality, gender identity, marriage and divorce. After seeing how are these issues have created fragmentation within churches, denominations the church leadership is putting a lot on efforts in addressing these issues than bridging the gap between the youth and elders

4.5 The Practical steps to bring unity between youths and elders

The table below shows practical steps taken to bring unity between youth and elders

Table 5

		SA	A	NS	D	SD
Church elders sit together with youth to iron out issues that make them to disagree and forge forward so as to maintain the Youth in the church.	Freq	16	32	---	---	---
	%	33.3	66.7	---	---	---
Church elders use the youth leading worship so that they can explore their God given talents	Freq	6	24	7	8	3
	%	12.2	49.0	14.3	16.3	6.1
Church organizes	Freq	7	18	4	15	4

workshops, conferences, fellowships outdoor missions to nurture and grow the youth spiritually	%	14.3	36.7	8.2	30.6	8.2
Church leaders train the youth leaders on their roles	Freq	17	29	1	---	---
	%	36.1	61.7	2.1	---	---
Church pay special attention to up bring the youth through training, teaching and rebuking them in love	Freq	6	14	5	16	7
	%	12.2	28.6	10.2	32.7	14.3

Source; *primary data*

The research on church elders sit together with youth to iron out issues that make them to disagree and forge a way forward so as to maintain the youth in the church revealed that 33.3% of the respondents strongly agreed with the statement, 66.7% of the respondents agreed and there was no respondent who was not sure, disagreed and strongly disagreed with the statement. All the respondents agreed with the statement that church elders sit together with youth to iron out issues that make them to disagree and forge a way forward so as to maintain the youth in the church.

The findings on church elders use the youths in leading worship so that they can explore their God given talents showed the following, respondents who strongly agreed were 12.2%, agreed 49.0%, not sure 14.3%, disagree 16.3 and 6.1% strongly disagreed with the statement. This indicates that majority of the respondents agreed with the statement that church elders use the youths in leading worship so that they can explore their God given talents.

The research on church organizes workshops, conferences, fellowships outdoor missions to nurture and grow the youth spiritually revealed that 14.3% of the respondents strongly agreed with the statement, 36.7% of the respondents agreed, 8.2% not sure, 30.6% disagree and 8.2% strongly

disagreed with the statement. This indicates that small majority of the respondents agreed with the statement This implies that church organizes workshops, conferences, fellowships and outdoor missions to nurture and grow the youth spiritually.

Findings on church leaders train the youth leaders on their roles showed that 36.1% of the respondents strongly agreed with the statement, 61.7% of the respondents agreed, 2.1% of the respondents were not sure and there was no respondent who disagreed and strongly disagreed with the statement. This indicate that majority of the respondents agreed with the statement that Church leaders train the youth leaders on their roles so that they understand what is required in their call.

The research on church pay special attention to up bring the youth through training, teaching and rebuking them in love revealed the following 12.2% of the respondents strongly agreed with the statement, 28.6% of the respondents agreed, 10.2% of the respondents were not sure, 32.7% disagreed and 14.3% of the respondents strongly disagreed with the statement. This indicate that small majority of the respondents agreed with the statement. This implies a few churches pay special attention to up bring of the youth through training, teaching and rebuking them in love.

From the interview guide the church leaders gave different way through which the church can unite the youths and elders they include the following; by solving the conflicts between the youth and church leaders through creating a supportive environment for resolving the conflict, organizing seminars for both elders and youth, the church also ensure the is collaboration in the between the youth and elders in all their activities to avoid conflicts.

CHAPTER FIVE

SUMMARY OF THE MAJOR FINDINGS IN THE THEOLOGICAL PERSPECTIVE

5.0 Introduction

This chapter summarizes all findings reported in chapter four according to research questions in the theological perspective.

5.1 Summary of the major findings on the causes of misunderstanding between youth and elders

From the study the respondents pointed out the following as some of the cause of misunderstanding between youth and elders; church failing to help the youth to coming out of the challenge of poverty this has negatively affected the church. The youth are not getting proper Christian marriage and also involved in immorality hence making them to exit the Anglican Church and join other denominations or permanently stay away from church setting⁹. Poverty among the youth has lead to homosexuality, some young Christians have been recruited into because they are promised a lot of money. And the Bible says poverty can result into making foolish decisions (Prov 6: 10-11). In the church youth are attracted by new religious movements whose activities are livelier than those of the main line churches this has greatly affected the Anglican Church and its threading continuity whereby well mentored and groomed youth who would become church leader's leave the main line Church.

Lastly church looks at the strong youth leadership as a threat thinking it is going to turn the church to Pentecostal movement. Yet according to Mike Mc Garry¹⁰. (*A Biblical Theology of Youth Ministry*) youth ministry is real. It enhances their commitment not only to the local church but also to Christ. It is a reflection of the culture of the church; and when a strong youth ministry is established, there is high likely-hood of having strong families. But if elders keep seeing the youth leadership as a threat to the church it is going to destroy the foundation of the church because it is built on the strong youth leadership.

⁹ Lutalo James, (2005)

¹⁰ Mike Mc Garry, 2019

5.2 Summary of the major findings on the Bible and the youth

The major findings on Bible and the youth included the following; in the Bible, church taps in the potentials and desires of the youth to hold and grow them. The Bible teaches the church on how they can grow the youth and the Godly and the right path. Proverbs. 22:6 in the wisdom literature by Solomon requires the elders to grow the youth onto the right path so that when they are old and not part from the teaching. The Bible also teaches the youth to be obedient in the book Ephesians 6:1-4 “Children, obey your parents in the Lord, for this is right. “Honor your father and mother” (this is the first commandment with a promise), “that it may go well with you and that you may live long in the land.” Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.” If they are elders treated the youth provocatively it would continue pushing away they youth to the new attractive religions hence. It would also increase the conflicts among the elders and the youth. It would also spoil the foundation of church whereby they youth who are future leaders won’t be raised well according to the Bible teaching.

5.3 Summary of the major findings on the expected challenges in bridging the gap between the youth and elders among churches in southern zone

From the finding the respondents the following where challenges faced in bridging the gap between the youth and elders among churches in southern zone; difference in education background most youth now days are more educated then the church elders. This has made them so proud and they longer respect the elders treating they like their peers. Yet the Bible says in 1 Timothy 5:1-2 “Do not rebuke an older man but encourage him as you would a father, younger men as brothers, older women as mothers, younger women as sisters, in all purity.” This can also be attributed to luck of knowledge whereby the youth spend most of their time on social media and don’t get time to invest in the word of God. The word of God says, my people perish because of lack of knowledge (Hosea 4:6). More so the education difference has made it so hard to bridge the gap between the youth and elders because the youth do not want to associate with illiterate people. This made the youth shift from their mother churches to the new church movements.

Another challenge in bridging the gap between youth and elder is the age difference since the youth dwell and think about the future as the old think about the past. The young people live in the future because they have so much to look forward to such include; dreams and aspirations while the old people think about the past. This has lead to the out of the new preaching for the youth whereby they

want to read only the new testament in the Bible “grace message” and leaving the old testament to the elders. This has increased the gap between the youth and elders because of the different teaching. This has greatly affected the Anglican Church because the youth are running away from church to go to churches that preach the grace message.

5.4 Summary of the major findings on practical steps to bring unity between youths and elders

From the study the respondents agreed that church elders sit together with youth to iron out issues conflict resolution should be given much attention in the church today. This is an increase in the conflicts in churches today that has been brought about by the age differences, church politics and other. Conflicts in church if not well handles results in splitting of the church and also losing believers to the new religions yet they Bible say we are one body of crust. Due to this the church has come up with different ways resolving the conflicts and bringing unity among the youth and elders. Church is setting up committees for youth leaders and leaders to bridging the gap between them. It promotes trust among the youth and leaders and also building a strong foundation because the youth will be learning from the leaders. In 1 Timothy 4:12 “Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity.” The Bible also tells the elders on how to hand the youth. It also goes ahead to tell the youth on how to handle the elders in church 1 Timothy 5:1-2 “Do not rebuke an older man but encourage him as you would a father, younger men as brothers, older women as mothers, younger women as sisters, in all purity.”

CHAPTER SIX

6.0 Introduction

This chapter draws conclusions, suggests recommendations and also proposes some areas for further study.

6.1 Conclusion

In conclusion the youth are the pillars and the strength of every church because it would be assured of continuity in generations to come while elders are the foundation of the church. Therefore it is very important for that church to bridge the gap between the youth and elders. This is because for church to function well its need the youth and elders to be working in harmony.

This study investigated “The role of church leadership in bridging the gap between the youth and the elderly among the churches”. The study established the main cause of misunderstanding among the youth and elders in the church included that following; age difference, education difference, churches failure to help the youth overcome challenge of poverty and youth being attracted to new Christian movements. The churches has come up in the strongest way possible to address that the challenges and also take some practical steps to bridge the gap between the youth elders which included the following; church elders sit together with youth to iron out issues, creating a supportive environment for resolving the conflict and collaboration in the between the youth and elders in all their activities to avoid conflicts. Despite of the steps taken bridge the gap between the youth and elders, there must be open dialogue among the generations to resist being stuck in the mud of silly biases in an earthly portrayal of God’s kingdom.

6.2 Recommendations

The researcher recommends church of start up some projects, farming and skilling programs on their land. This will provide youth with skills and employment. It is going to reduce on the problem of unemployment and poverty and among the youth.

The researcher also recommends leaders should start some church activities that are going to keep the youth engaged these activities maybe sports, outreaches, youth day out and Bible related competitions. They are going to help the youth grow in God and also keep them busy not to get involved in ungodly activities

The researcher recommends that the church leadership setup a committee and clear guides that are going to be followed when solving the differences between the youth and leaders. This will help the youths and elders to know where to go when they have differences and can be solved.

6.3 Areas of Further study

- i. Effect of conflicts in church leadership on the growth of Anglican Church in Uganda.
- ii. The impact of the Christian movements on traditional church teachings and the youth loyalty to the Anglican Church.

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Appendix 1

QUESTIONNAIRE

I am Rev. Andabati Apollo, a student of Bachelors of Divinity of Uganda Christian University Mukono carrying out a research on *the role of church leadership in bridging the gap between the youth and the elderly among the churches in southern zone case study Terego Archdeaconry, Madi and West Nile Diocese.*

I kindly request you to spare a few minutes and fill this questionnaire. The research is purely academic and any information provided will be treated with utmost confidentiality.

1. Please tick the most appropriate answers

2. Answer all questions.

Section A: Demographic factors

1. Gender: a) Male b) Female

2. Age; a)15-25 b) 26-35 c) 36-45

d) 46 and above

3. Marital status

a) Married b) Single C) Widow D) Divorced

4. Level of Education

a) Primary b) Secondary c) Certificate d) Diploma

e) Degree f) Masters f) Others specify.....

6. How long have you been in church?

a) 1-10 years b) 11- 20 years c) 21-30 years d) 31- 40 years

e) 41 and above

SECTION B

Please tick the correct answer (X)

STRONGLY AGREE= SA AGREE= A NOT SURE= N DISAGREE= D

STRONGLY DISAGREE= SD

8.0 The Causes of misunderstanding between youth and elders.

NO	ITEM	SA	A	N	D	SD
8.1	Youth are not involved in church activities, like Christian visitation, leadership and prayer groups					
8.2	Church has failed to help the youth in coming out of the challenge of poverty					
8.3	Youth attracted by new religious movements whose activities are livelier than those of the main line churches					
8.5	Church leadership does not focus on the quality and characteristics in giving the youth, opportunities to mature in their relationship with God					
8.6	Church looks at youth ministry as something irrelevant and misleading as a result					
8.7	Church looks at the strong youth leadership as a threat thinking it is going to turn the church to Pentecostal movement.					

9.0 The Bible and the youth

NO	ITEM	SA	A	NS	D	SD
9.1	According to the bible church taps in the potentials and desires of the youth to hold and grow them in the church					
9.2	From the Bible teaching church uses suitable terms in handling the youth.					
9.3	The Bible encourages the youth to live a wise life and be good example by doing good works					
9.4	Bible teaches youth to do good.					
9.5	The Bible teaches on how to mentors the youth like how Paul mentored many young people including Timothy who was regarded as Paul's spiritual child.					
9.6	Bible guides people according to most of Jesus' teachings					

10.0 The expected challenges in bridging the gap between the youth and elders among churches in southern zone

NO	ITEM	SA	A	NS	D	SD
10.1	Youth dwell and think about the future as the old think about the past.					
10.2	Difference in Education back ground					

10.3	The age difference, the youth fill like what the elders are teaching them is out dated					
10.4	Financial challenge many churches do not have enough money for the outreaches					
10.5	Church politics, whereby old people what to stick to traditional teachings while the young ones want to adjust					

11.0 The Practical steps to bring unity between youths and elders

NO	ITEM	SA	A	NS	D	SD
11.1	Church elders sit together with youth to iron out issues that make them to disagree and forge a way forward so as to maintain the youth in the church.					
91.2	Church elders use the youths in leading worship so that they can explore their God given talents					
11.3	Church organizes workshops, conferences, fellowships outdoor missions to nurture and grow the youth spiritually					
11.4	Church leaders train the youth leaders on their roles					
11.5	Church pay special attention to up bring the youth through training, teaching and rebuking them in love					

Thank you for your co-operation.

Appendix 2

INTERVIEW GUIDE

UGANDA CHRISTIAN UNIVERSITY



BISHOP TUCKER SCHOOL OF DIVINITY AND THEOLOGY

INTERVIEW GUIDE

Dear Respondent,

I am **REV. ANDABATI APOLLO** a student of Bachelors of Divinity of Uganda Christian University Mukono carrying out a research on *the role of church leadership in bridging the gap between the youth and the elderly among the churches in southern zone case study Terego Archdeaconry, Madi and West Nile Diocese*. I Kindly request you to spare a few minutes and fill this questionnaire. The research is purely academic and any information provided will be treated with utmost confidentiality.

Thank you for your co-operation and time.

1. What normally causes misunderstanding between youth and elders?

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2. What are the Bible teachings on the youth up bring in the church setting?

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3. What challenges has the church faced in bridging the gap between the youth and elders among churches in southern zone?

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4. What is the church doing to bring unity between the youths and church elders?

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Thank you