

**ANGLICAN CHURCH AND THE URBAN YOUTH MINISTRY: A CASE STUDY  
OF St. PETER'S CATHEDRAL DEANERY, DIOCESE OF KIGEZI.**

**EVIDENCE DOROTHY KWESIGA  
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THE DEGREE OF BACHELOR OF DIVINITY OF UGANDA CHRISTIAN UNIVERSITY**

**July, 2025**



**DECLARATION**

I Kwesiga Evidence Dorothy hereby declare that this research work is my original work except where references was made and had never been submitted to any institution of higher learning for the award of a bachelor's degree of divinity

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22/07/2025.....

KWESIGA EVIDENCE DOROTHY

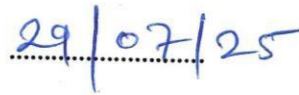
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**APPROVAL**

I hereby certify that this research report has been under my close supervision and guidance. It meets the academic requirements for the award of a Degree in Divinity. The candidate has demonstrated commitment to theological inquiry and field-based research. All ethical and scholarly standards were duly observed. I recommend this work for submission and evaluation.



Rev. Agaba Moses



DATE

## **DEDICATION**

I dedicate my research work to my dear husband Mr. Ayebarelvan and my beloved children Owembabazi Pleasant, Asinguza Mariam, and Shukuran Owomugisha and my parents.

## **ACKNOWLEDGEMENT.**

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## ABSTRACT

This research study was on the Anglican Church and urban youth ministry. It is presented in six chapters that are the introduction, literature review, research methodology, data presentation and analysis, and discussion of the research findings and recommendation and conclusion. This research study hinges on problem statement, objectives and research questions of the study. Data was collected and analyzed on the basis of the later and former. The data collected covered the challenges facing Urban Youth ministry in the St. Peters Cathedral Deanery, measures the church can undertake to address the challenges facing youth urban ministry, possible strategies that could be adopted by the church to ensure that challenges facing youth urban ministry were minimized.

The researcher used questionnaire, interview, and personal experience which he administered on different persons whom he arrived at using sampling techniques.

Data was grouped and analyzed using tables, frequencies and percentages to come with the respondents and interviewees views on the research questions and objectives of the study. It was against these that the research findings in chapter four were discussed in chapter five and recommendations to address the urban youth ministry and finally conclusions made.

The research findings showed that there was urban youth ministry as evidenced by the activities such as youth workshops, youth Sundays though there was a gap for the implementation of urban youth ministry which contributes much to the development of the church.

The church has however tried to put up some measures to address the challenges such as youth conferences, youth Sunday programs, preaching youth with the gospel, and sensitizing parents.

The researcher recommended some strategies that can help the church, government, parents, and church leaders to implement urban youth ministry for example youth seminars, workshops, and conferences, supporting KAYM pilgrimage, youth trainings.

## CHAPTER ONE: INTRODUCTION

### 1.0 Introduction

The study investigated the challenges facing urban youth ministry in the Anglican Church -Diocese of Kigezi in St. Peter's Cathedral Deanery. This chapter included; the introduction of topic, background of the study, statement of the problem, aim/purpose of the study, the specific objectives, significance/justification of the study, research questions, scope of the study and definition of key terms used.

### 1.1 Background of the study

Dube (2000) assert that "if you are to identify the problems of the youth, we must also be able to identify the interests of the youth and differ from those of old people." Failure in the part of the adult society to accept that young people have a different look life as compared to theirs creates misunderstandings. If we are to reach the young, it is essential that we make our selves familiar with their interests and endeavor to influence them for the good of the society.

Burns (2000;43) states that today's young people are more knowledgeable have greater opportunities and are filled with great potential than any other time in history which subjects them to more stress, anxiety and pressure than those of any other previous generation. He describes them thus; "they are like ship in the open sea facing the raging storm of the culture with little to guide or protect them"

There had been urban youth ministry in the Cathedral Deanery which was one of the seventeen archdeaconries in the Diocese of Kigezi. This focused on urban youth

ministry development has been championed by Rev. Robertson Agaba the current Diocesan youth worker in partnership with the church leaders whose parishes are in urban locations. It is worth noting that though this ministry exists in the diocese and more specifically in the cathedral Deanery whose most of the churches were in the urban setting. There were several challenges facing the urban youth ministry and there remain remarkable challenges facing stakeholders in the church concerning this ministry. These needed to be addressed in order to facilitate its progress in a bid to relevantly minister among the urban youth taking into consideration their diverse cultural backgrounds and the technological and advancements as well as their unique exposure.

Young people often describe their parents as old fashioned, conservative and out of date. The parents describe their children as irresponsible, arrogant, unconventional, morally dirty and too radical. The old and young seem to live in two conflicting worlds. Their interests towards life were as a part as north is far from south

In reference to Jeremiah 29; 11, where the prophet stated “for I know the plans I have for you declares the Lord.” Burns (2001; 42) asserts that this verse contains one of the most powerful promises in the Bible. When God looks at this generation, what He sees is a generation of hope about future. God has plans for young people. This verse also contains two words that are foreign to today young generation; “hope” and “future”

There must be a comprise between the youths and adults view of the world. There must be a meeting point which would accommodate the interests of the youth on one

hand and perpetuate certain functions of the adult society on the other. The behavior patterns the youth must adopt were society determined. The home environment in which the young people grow must be conducive for good spiritual and social health.

It was under this background that the researcher wished to carry out this study and be able to establish the challenges of urban youth ministry and how they can be addressed within the Anglican church of Uganda- Diocese of Kigezi with particular reference to cathedral Deanery.

## **1.2 Statement of the problem**

Globally the youth were facing more or less similar challenges though in different environmental settings. In the church of Uganda today and particularly in the Diocese of Kigezi-Cathedral Deanery though there was an urban youth ministry, there remained some remarkable setbacks arising from the youth culture crisis especially in urban settings. Youth were not fully engaged in church programmes and activities and thus there were some challenges that caused great effects on progress of urban youth ministry which were sometimes brought about by church leaders, the urban youth themselves and parents. These yet to be established challenges in the end leave the youth, Church leaders, parents, communities and the government perplexed by its great effects.

Since the youth represent both today's and tomorrow's church, there was a need to seriously check the neglect and permissive attitude that prevail in the fore mentioned parties which can only be possible through a thorough systematic study. It was under this background that the researcher was prompted into the inquiry about the

challenges facing urban youth ministry within the Anglican Church of Uganda, Diocese of Kigezi with specific reference to St. Peters Cathedral Deanery.

### **1.3 Aim/purpose of the study**

The research study was aimed at establishing the challenges facing urban youth ministry in the church of Uganda with specific reference to cathedral Deanery, Diocese of Kigezi.

### **1.4 Objectives of the study**

The objectives of the study were;

1. To examine the challenges facing Urban Youth ministry in the st. Peters Cathedral Deanery, Diocese of Kigezi.
2. To find out the measures the church can undertake to address the challenges facing urban youth ministry.
3. To recommend possible strategies that can be adopted by the church to ensure that challenges facing urban youth ministry are minimized.

### **1.5 Research questions**

1. What were the challenges facing urban youth ministry in St. Peters Cathedral Deanery in Diocese of Kigezi today?
2. What were the measures the church can undertake to address the challenges facing urban youth ministry?
3. What were the possible strategies that can be adopted by the church to minimize the challenges facing urban youth ministry?

## **1.6. Scope of the study**

### **1.6.1 Geographical scope**

The geographical scope of the study was in Kigezi Diocese with particular focus on St Peters Cathedral Deanery in the Northern Division of Kabale municipality, South Western Uganda. It is located on Rugarama hill and it covers 1 kilometer from Diocese of Kigezi headquarters in terms of its surroundings St Peters cathedral Rugarama is located near notable institutions such as Bishop Barham University College, Kigezi High school and Rugarama school of Nursing and midwifery and child development center putting it at the heart of the religions and community activities. Cathedral Deanery is composed of 8 parishes and the study will be focused in urban parishes which include St Peters Cathedral Rugarama, St James Kijuguta C.O.U Parish, kateretere C.O.U and St John's Bugongi Upper C.O.U Parish. It also borders Diocese of Muhabura in the South.

### **1.6.2 Content scope**

The study was focused on the challenges facing urban youth ministry, measures which the church has undertaken to address the challenges facing urban youth ministry and the possible strategies that can be adopted by the church to minimize the challenges facing urban youth ministry in St Peters cathedral Deanery in the Diocese of Kigezi.

### **1.6.3 Time scope**

This study was done in a period of three months from March to June 2025

**1.7 Justification of the study**

This study would help urban church leaders to develop the youth ministry in the Anglican Church through guiding and counseling the youth equipping knowledge to leaders while encouraging and facilitating youth participation in various church activities.

Due to the fact that youth are to build the church of tomorrow. The research findings would build the youth to develop the church in the future for continuity of the church of God.

The study helped the youth to know their importance in the church and how they can participate fully in the work of God.

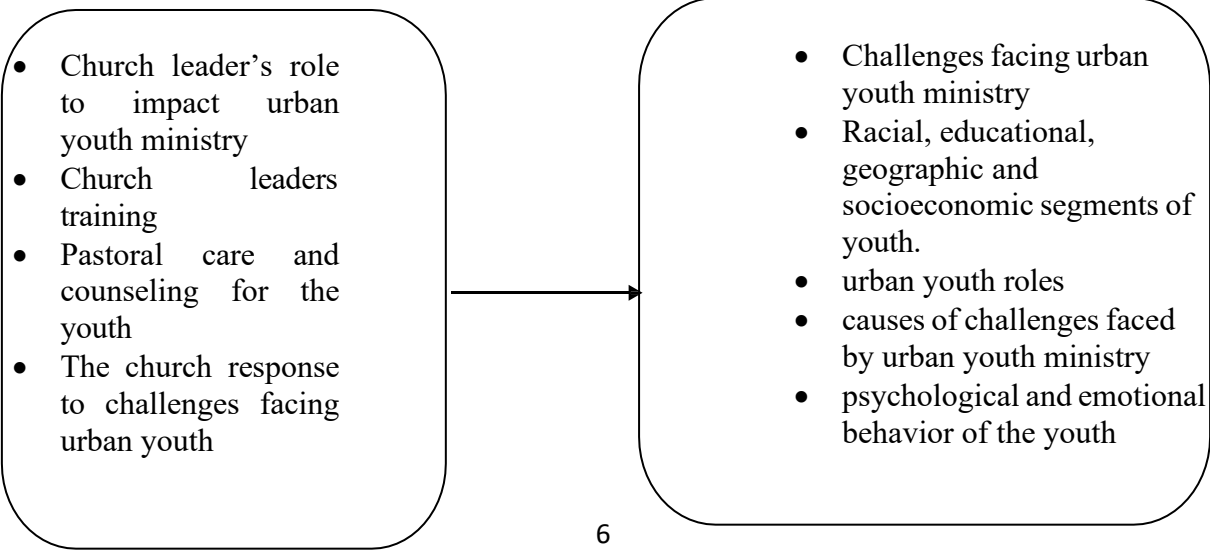
The research findings helped to create responsible citizens of Uganda who are productive and can contribute towards the national development.

**1.8. Conceptual framework**

**Independent Variables**

**Dependent variables**

**Anglican Church urban youth ministry Urban youth ministry**



**Source: Primary source, 2024**

Church leadership included Church leader's role, Church leaders training, Pastoral care impacts, the church response to challenges facing urban youth ministry focused on urban youth, Children, educational, geographic and socio-economic segments of society, economic control and Racial, educational, geographic and socio-economic segments of youth. Urban youth roles and challenges faced by urban youth ministry

## CHAPTER TWO: LITERATURE REVIEW

### 2.0 Introduction

This chapter involved the comments and ideas from other authors about the research topic in question “the challenges facing urban youth ministry”. It was written in three sections which were to answer the objectives of the research topic that was: the challenges facing urban youth ministry, the measures the church will undertake to address the challenges facing urban youth ministry and the possible strategies that can be adopted by the church to address challenges faced by urban youth ministry

### 2.1 The challenges facing urban youth ministry

Aiken (1988), says that many teenagers experience difficulties from the pressure exerted by their parents and from within themselves. This was true because often times we had seen parents put pressure on their children to get married and to find employment. The end result is that they indulge in prostitution, living in slums for cheap accommodation putting their lives at risk.

Ibid, most people are aware that drug abuse is a growing problem. Each year, new statistics produced over a whole range of drug abuse issues show that the numbers involved are increasing. The average age of those involved cautioned or persecuted is 26 though there is evidence that the problem is developing and on an increase among the lower age range of late childhood and early teenage.

According to Parrot (1993), a horrifying number of adolescents are abused physically sexually or emotionally by their parents, step parents, relatives and friends of the family or others. Parrot argues that these will affect their self-esteem because

increased sexual awareness, prostitution substance abuse and an artificial acceleration of psycho-social development which is huge challenge facing urban youth ministry.

According to the new vision dated Tuesday, March 22.2022 young people face a challenge of sexual abuse by those who should even be protecting them. It is reported that Francis Elema aged 44 a senior radiographer at lira regional referral hospital, a resident of starch factory “B”cellin lira municipality was arrested in allegations of raping a 20-year-old woman while attending her in the x-ray room.

Okun (1992), states that slow adaption or resistance to changes and new ways of delivering services to youths in urban areas by those in position of leadership is a major challenge affecting urban youth ministry. He further argues that though this can be done unintentionally; there is a need to make the programs designed for the young people. , this is the punitive painful emotional experience that is commonly called guilt. Most teens and pre-teens have this guilt to intense degree and are destructive.

McDowell josh (1996) states that the youth experience the challenge of finding true love. He adds that everyone wants it. Without it life can be incomplete for them. The yearning to give and receive love throbs in heart of every male and female and this is due to little understanding of love and its impact on their lives.

According to Burns (2001), says that Jeremiah 29:11 contains two words which are foreign to today’s youth “Hope and Future” which is a big challenge. He cited an incidence that happened in April 20<sup>th</sup> 1999 at columbine High school on Littleton.

Colorado where two students entered in schools with guns and killed 13 people; 12 classmates and one teacher wounded 23 more before killing themselves. The above incident shows the extent to which the present youth have lost hope for today and tomorrow.

Stott (1984) states that work and employment are challenges to today are urban youth. Majority of youth are unemployed and those who are employed have negative attitudes to their respective jobs thus avoid working and they just want soft life.

According Arnett, (2014), Statistics show that people below the age of 39 are over 4.9 billion out of the 8.4 billion world population. It is disheartening that the suicide mortality rate is prevalent among this group. A report from the World Health Organization shows that, “Every year, 703,000 people take their own life, and there are many more people who attempt suicide. Every suicide is a tragedy that affects families, communities and entire countries and has long-lasting effects on the people left behind. Suicide occurred throughout the lifespan and was the fourth leading cause of death among 15-29-year-olds globally in 2019” (WHO June 2021). The religious organizations’ role has become imminent and unavoidable in this regard.

In America, Osam-Duodu (2021), specified that the young group ages 15-25 are not devoted, leading to non-participation in the church’s activities.

In Africa, Okwuosa*etal.*,(2020) observed that the young people are battling with their faith because of joblessness, lack of Biblical teachings, churches sticking to liturgical worship and desire for marriage or “searching for true love.” The authors postulated that these challenges lured the youth to be moving from one church to another.

In Africa, Vitisia, (2016), reported that significant causes of youth church decline are the absence of modernized programs, liturgical issues, and poor church structure. These challenges were what Okwuosaet *al.* (2020) indicated they lead to denominational drifting, which can be curtailed with sound Christian education for faith-building;

According to Aiken (1988), involvement of teenagers in drug abuse is usually through friends at their points of social contact. They do it to experiment because they are depressed and eventually end up being addicted. This is supported by Kiiza (2001:198) that peer group pressure is one of the causes of the challenges facing urban youth ministry.

Unlike the larger faith community in the past that increased congregants from automatic parental affiliation, the contemporary church has failed to create a platform that allows young people to engage in involving leadership, volunteerism, and social activities with a matching budgetary allocation to the group's activities

According to an African scholar Nel Malan indicated the youth ministry has not been given full attention and found that "discipleship has vanished" from the churches discourse.

According to Parrot (1993), one of the causes of the challenges faced by urban youth ministry is the inadequacy of some parents to give needed counseling to their children due to little useful information from scientific literature or from the experiences of their parents, relatives and their elders. This is because parents are shy to discuss with their children the sexuality issues which results to unrealistic information from peers and social media.

According to McDowell (1996), spiritually Gary Collins argues that anxiety can drive us away from God at a time when he is most needed. Fraught with worry and distracted by pressures even religious people find that there is no time for prayer, decreased ability to concentrate on bible reading, reduced interest in church worship services, impatience and sometime bitterness with heavens seeming silence.

The youth revealed that it was challenging to get competent leaders to head their group. Most of them felt unworthy to accept leadership responsibilities, and those who volunteered to lead were ridiculed and were not supported nor motivated to continue. This was like the works of Mancini (2010); Vitisia (2016), which found that poor leadership, impedes youth participation.

All the participants lamented that most church members were judgmental and bias in dealing with the youth. Life way Research (2019) also discovered this condemnatory attitude of some adults as a significant factor of youth church drift.

It was revealed that the activities of the young people were dull and lacked innovations. These events always recorded low attendance. Some of the leaders lamented, “Sometimes we call-of programs because no one turns up.” DeVries (2008) noted a similar finding that inactive youth activities deprive the young group of attending.

Lack of motivation from the adult group: Many youths complained that some adults usually pass hurtful comments whenever they led a programme at church. They expressed regrets on how the church adults found everything wrong with their appearance and actions in the church. They disclosed, “The adults were critics and not

teachers.” This discovery was observed by Clark (2018), maintaining that when the youth were not encouraged; they cannot give up their best.

Love relationships within the youth group. The study uncovered that some of the youth developed threads of love relationships leading to marriages. However, in cases where those love relationships failed, it affected their church attendance. A participant echoed, “I stopped my church because my boyfriend broke my heart and dated another girl in the same church. Part-time work and student’s placement. The work schedule of most youth made it impossible to participate in their group’s activities. Some complained they were scheduled for Sundays. In congruence to this outcome, a survey by Life way Research (2019) discovered that the workloads of the young group impeded their church attendance.

According to Ransford k.Awuku (2021) research, More than a few of the participants disclosed that they felt uncomfortable going back to church in some of the congregations as some adults requested a love relation that they rejected and were never appreciated by them again.

Ransford k.Awuku (2021), found that the youth were left out of the church’s management which made them feel neglected. They lamented, “We don’t see ourselves as part of the church’s administration since the adults have dominated in every activity. Our voices are not heard.” They did not feel encouraged to contribute their quota to the church.

Participants in the research done by Ransford k.Awuku (2021), indicated that inadequate financial support limited youth involvement in the community. “We cannot organise ourselves as a group because we do not have resources. We are restricted in coordinating inclusive youth programs such as excursions, talk shows, visiting the

cinema and the like,” The youth participants said

Ransford k.Awuku (2021) discovered that the adults’ attitudes influenced several youths who followed a few Adults in the church. Those truants in attendance did not encourage their children or their followers to participate in the church.

Immigration challenges. According to Ransford k.Awuku (2021), the complex challenges with the residential permits among some migrants, those struggling through the process were not focused on spiritual development. Some respondents confessed, “We find it difficult to concentrate on church because we are battling immigration issues.” His observation proved that those in this category dropped in church attendance.

Lack of church support for individuals: According to Awuku (2021), some young people who thought the church should have supported them financially were not happy since their needs were not met. They lamented, “The church did not come to our aid when we needed them, so we stopped attending that church.”

According to Parrot 1993 adolescents who struggle with anger were more isolated. Less successful and less satisfied than their peers. Many of their relationships are marked by conflicts, withdrawal and loss. These fight with siblings and combat their parents at home, suspended from school or dropout from school because of their indiscipline cases and harassment from teachers.

According to Okun (1992), burn out was one of the effects caused by the challenges of urban youth ministry. He argues that burn out is an increasing problem phenomenon in the pressured human service field. This is a situation where the helper (youth

worker /clergy/leader) feels exhausted unable to pay attention to what someone is saying or finding themselves reacting more impatiently and intolerantly

According to McDowell 1993, says effects of parental rejection was a challenge facing urban youth ministry are depression and low self-esteem and these findings agreed with earlier studies of brown et al.,1986.

## **2.2 Measures which the church has undertaken to address the challenges facing urban youth ministry**

According to Kelly 1999, the church had tried to sensitize parents to communicate to their children a sense of stability, of social security, of belonging so that who I am and what their family stands for is firmly established. Though Kelly says the church had tried to address this issue, there was a lot that remains to be done on the ground for the church to fully realize this since sensitization was still at a low rate.

The Gloucester City deanery started a new mission of engaging secondary-aged young people and created a thriving club that connected the demographic to the church. The church started inviting children for activities outside of the Sunday service activities to engage them when developing into teenagers. The Senior Youth connector, Barrie Voyce, prioritized working closely with Year 6 children who attended church with their families for Monday evenings' games, chats, and doughnuts (Diocese of Gloucester, 2024). The plan worked within four weeks resulting in more children joining the activities that connected teenagers throughout the parishes, allowing them to grow into congregants. The church had successfully attained an ever-growing number of young people in the congregation because of prioritizing

youth programs that allow teenagers to engage and learn outside of the ordinary Sunday service activities. During weekly programs, the diocese allows 11 to 14-year-olds to turn up in groups on Monday evenings to play games, make artistic things, chat, and volunteer in different activities (Diocese of Gloucester, 2024). Working with young people through programs outside the church's traditional way of presenting the Word of God had worked better for churches that want to increase youth involvement.

Prince 2000 argued that the church had tried to act as a spiritual father for most young people whose lives were unstable and directionless by availing herself to them and actually welcoming them in the church in addition to put in place measures to rehabilitate them as they prepare them to once again live constructively and purposefully in the society.

According to Brown 2006, the church had been able to train and recruit so many people that was: both the young who have consented to Christ's saving grace in discipleship so that they too can go out and share about the grace available in Jesus' Christ with the youth and other people. Through this many souls of youth can be won to Christ.

Ibid 1997, brown asserts that through various Christian movements and Christian projects, the church had reached out through voluntary programs to care for the young people with a diversified work in prevention, motivation and rehabilitation. Charo a Bolivian volunteer from Latin America has his voluntary experience in Mexico.

According to Uppal 2008, the church had been able to reach out to youth not only with the salvation gospel but also with the social gospel.

According to Burns 2001, some urban churches learnt the value and relevance of urban youth ministry and have started to reflect this in their annual budgets. Matthew 6:21 rings true to such positive habits of practicing what we teach when it comes to youth ministry.

Nel. (2017), alludes that the question on youth ministry had been “theological content’ integrity, and passion.” He commended a mission-minded approach for practitioners to sustain the younger generation.

### **2.3 The possible strategies which the church can adopt to minimize the challenges facing urban youth ministry**

According to Aiken (1988), as regards the challenge of unemployment, the church can provide general encouragement and support for young people to continue job hunting especially when they were experiencing new disappointments in their efforts. The researcher concurs with the writer that if the church practice this, it would make difference from what was being experienced today and increase confidence and intimacy between the church and youth.

The St. Peter’s Anglican Church in Bethany Green had witnessed the need to change the liturgy by integrating changes. The cross-tradition 17 worship approach engaged the local community through a youth ministry program. It included “a food bank, employment training program, a credit union, and they have given start-up space to

two local businesses” (Bevins, 2020). A realization that the church was at a crossroads and requires fresh expression demands the implementation of a post-Christian and post-modern context.

Browning and Claremont (2007) provide four approach levels to engaging people: individual, participating groups, organizational settings, and broader community contexts. The unique approach focuses on understanding and integrating perceived personal value, relationship belongingness, and aligning youth program elements to the group's needs. Developmental growth occurs through interventions that provide young people with skills to participate in risk-free activities away from behavioral problematic issues such as drug abuse (Ciocanelet *et al.*, 2017). At the individual level, young people want to acquire skills rather than theological abstracts that older people find appealing in the church. Likewise, group assessments focus on engagements that could increase peer attendance, volunteerism, and leadership roles that benefit an individual as a group member (Olson *et al.*, 2001). Growth at the organizational level emphasizes church-wide programs that boost young people engagement, young adult membership continuity, cross-generation integration, and budget allocations to youth ministry (Uecker *et al.*, 2007).

Denominational and national tracking of youth numbers offered a broader context around their fluctuating membership and program involvement across churches over decades to provide solutions that churches can use to address the immediate gap (Pew Research, 2019). Scholars advocate combined indicators encompassing individual experiences and program operations to boost faster response to current and future cultural shifts (Stetzer *et al.*, 2009).

Ibid 1...123, youth leaders and other leaders involved in urban youth ministry should encourage youth to understand that their values as individuals lies primarily in who they are and not in what they do. Encourage them to re-examine job types which they had previously thought unsuitable and also look into opportunities for voluntary work and should spend their time developing new interests and personal skills.

According to Parrot (1993), buried anger may be difficult to excavate but it was imperative for angry youth to confess their struggle. This could be done by first and through exploration of how the cope and redeem their anger. Counselors should facilitate a helpful exploration of anger only if they have examined and understood anger in their own lives. The need to learn how to forgive others and themselves since forgiveness holds more promise for aiding an effective resolution to the problem of chronic anger than any other therapeutic intervention.

Church leaders must create programs to increase church attendance while limiting conservative theological approaches that do not attract the demographic. Greco (2021) explains that local churches must change their programs to attract young people and keep them as congregants. First, the church has to empower young people by giving them opportunities to practice as leaders, staff, and volunteers in the ministry. Church leaders must invite young people to become leaders and ensure participation instead of neglecting them (Greco, 2021).

Similarly, the church must invest in young people and communicate with them as equals who understand God's guidance despite their age. Greco (2021) insists that young people have doubts and questions that require their attention before seeking

mentoring services from adults. Leaving the activity to youth pastors and a few adult volunteers undermines the process of investing in the young generation. Greco (2021) clarifies that the church must equip young people with the necessary skills and competencies to live a Christian and virtuous life.

Youth ministry must focus on communication approaches that fit the young people's needs, which includes using the Internet, smart phones, and tablets to build a closer relationship with the group. Young people prefer screens and communicate faster when sent direct messages through social media instead of making calls or sending emails or letters. Instead of making 23 announcements in the church, young people respond faster when sent messages to their phones (Greco, 2021).

Ibid 2128 developing a positive relationship with both the teenager and the parents can create conducive environment for anyone involved in urban youth ministry to stop the use cannabis, drug dependence, and addiction due to their serious nature, one needs to proceed with great care recognizing that one should be only part of the means by which the youth comes to terms with the problem and seeks help from other professional sources overcome the problem.

Ibid 3...128, one did not need to preach to youth but rather to have an attitude care and real concern for the concerned teenagers as well as gaining his /her confidence. The degree to which help is received will depend on the quality of the leadership. This helps the person involved in the youth counseling process to go beneath the surface of the drug problem and this will help youth to deal with their deeper issues involved.

Parents being role models, avenues to discuss youth emotional/social issues, revision of liturgy and innovative youth programs (cf. Jones, (2020), Koduah, (2018), Quartey & Vitisia, (2016)).

According to Baruch (1953), the need to recapture those young feelings of ours with clarity, with honesty and without too great a sense of apology. The more shall we grow in acceptance and understanding our youth, the more shall we be able to know and learn about them? The better shall we be able to help them grow and mature.

Ibid. (2023), for adolescents to be healthy and sound, we need emotional nourishments as surely as we need physical food stuffs. We need to love them in a good measure if they are to give it back to others. We need to help them to feel wanted and have a sense of belong.

Stott (1984), stated that contrary to some people's view of work as a curse and other bad sentiments regarding work as well as seeing it as a tedious consequence of the fall. Those involved in urban youth ministry, need to help our youth discover the authentic biblical teaching about work. Stott stated that, work is a blessing and it is the creation, not the fall which has made us workers (being made in the image of God). God Himself is presented as a worker in Genesis 1. Day by day and stage by stage. His creative plan unfolded. On sixth day, he created man, put him in the garden to work and take care of it. (Genesis 28-15

In one more study in Australia, Brailey and Parker (2020) argued that personality development among the younger group would likely curb the church's challenge. The

church should maintain mentoring because it is a crucial tool for identity formation and can help “to develop” the Christian youth.

Osam-Duodu (2021), advocated for pragmatic modalities to be implemented and recommended four approaches: quality music/ youth-tailored programs, advanced cultural practices in diasporic congregations, projecting youth-related issues, and appreciation of the youth in the church.

## **CHAPTER THREE: RESEARCH METHODOLOGY**

### **3.0 Introduction**

This chapter described the research design, area of study, the target population, sampling technique, data collection instruments, procedure for data collection, data analysis.

### **3.1 Study area**

The research study was conducted using both quantitative and qualitative in nature. The qualitative approach was done by descriptive survey as it involved detailed explanations of the situations, the challenges faced by urban youth ministry, measures undertaken by the church to address the challenges of urban youth ministry and the possible strategies that should be adopted by church to minimize the challenges faced by urban youth ministry. The quantitative part was achieved by the frequencies and the percentages of occurrence of given situations as per the collected data.

### **3.2 Area of the research study**

The research study was conducted in the urban parishes of cathedral Deanery that is: St Peters Cathedral Rugarama, St. James Kijuguta C.O.U parish, St Johns Upper Bugongi C.O.U Parish and kateretere C.O.U in Kabale Municipality.

### **3.3 Description of the population**

This research study was conducted in St. Peters Cathedral Deanery in Diocese of Kigezi. The target population was church leaders, the youth between 12- 35 years and Christians who attend from the four selected parishes.

**Table category of the targeted population.**

<b>Category</b>	<b>Number of subjects</b>
Youth	20
Christians	19
Pastors	6

### **3.4 sampling technique**

The researcher used purposive sampling to select the parishes since he was targeting the urban parishes. This method was used to select pastors. Simple random sampling was used to select the youth and Christian respondents because it was easy to use so as to give respondents an equal chance of being selected.

### **3.5 Data collection tools**

In order to collect primary and secondary data, the researcher used the following research instruments; interviews, questionnaire, observation, document analysis, and focus on group discussion.

#### **3.5.1 Interviews**

The researcher conducted a face-to-face interaction with respondents during data collection from parishes. This helped collect first-hand information. Interview guide questions were drawn to easy questioning.

#### **3.5.2 Questionnaire**

A questionnaire containing both open and closed end questions were set and administered to church leaders, youth leaders and Christians. This tool was used on

respondents that were literate and therefore be able to read, understand and interpret the questions with in the questionnaire.

### **3.5.3 Observation**

The researcher observed the general welfare of youth as youth activities in church, their lifestyles in terms of dressing their participation, their challenges. The researcher achieved this by attending Sunday services of the different selected urban churches.

### **3.5.4 Document analysis**

The researcher achieved this by reviewing documents which provided secondary data. These helped the researcher to make informed conclusions.

## **3.6 Data management and analysis**

### **3.6.1 Data management**

The data collected was collected, analyzed, edited and coded to avoid incompleteness during entry. Upon the completion of data collection and editing in the field, systematic organization of raw data was done to facilitate data analysis. Questionnaires with missing variables, information or mistakes were left out. Respondents who hide their views by confusing the researcher using interview guide were discontinued.

### **3.6.2 Data analysis**

Data was analyzed under two major principles that is quantitative and qualitative analysis

### **3.6.2.1 Quantitative data analysis**

The data collected was cleaned, coded and entered into statistical package for social sciences (SPSS) version 21. Using SPSS version 18, descriptive statistics was used to determine indices. Data will be analyzed at the Univariate and bivariate levels. At the Univariate level demographic characteristics of the respondents were described using largely descriptive statistics such as frequencies and percentages. Bivariate analysis was used to identify the significant challenges of urban youth ministry. The outcome of the analysis was presented in statistical tables, graphs and pie-charts.

### **3.6.2.2 Qualitative data analysis**

Qualitative data was analyzed by developing themes (headings) or sub themes, which was derived from the study objectives. The recorded information was transcribed verbatim and translated from local languages into English. Observational field notes were incorporated into the data for analysis. The transcripts were read repeatedly and words with similar meanings grouped into categories. Similar categories were grouped into themes and subthemes which were presented as results

## **3.7 Research procedure**

The study was approved by research supervisor of the Department of Theology, Uganda Christian University Bishop Barham University College, Kabale. Further approval was obtained from the leaders of St. Peters cathedral and finally informed consent from the participants themselves. Participants were guaranteed confidentiality of the information collected. This was preceded by thorough explanation of the aim and objective of the study. Participation was based on

informed and voluntary consent. Respondents for the study were informed of their right to withdraw from the study at any time they deemed necessary. They were fully assured of their confidentiality and anonymity. Confidentiality of data was maintained by use of corresponding names of parishes of the respondents rather than names and limiting access to the data. The questionnaire administered to the youth, Christians and church leaders were prefaced with a consent form requesting consent of the respondents before participation in the study.

## CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

### 4.0 Introduction

In this chapter the researcher presented and analyzed the data collected from the field. It included the respondent's awareness about the research Topic: the challenges that faced Urban Youth Ministry in Cathedral Deanery -Diocese of Kigezi.

In this chapter the researcher interpreted the research findings on the basis of the research questions. Data was collected in the four parishes of the Cathedral deanery (St Peters Cathedral, ST. James Kijuguta C.O. U, and St. Johns Bugongi upper and kateretere C.O.U) using the following tools: questionnaires, interviews, observation, documentary source and personal experience.

### 4.1 Description of the respondents

The data was collected from diverse people of varying ages. Different sex, different professions, and different churches to get a wider view.

**Table2: Distribution of the respondents by age.**

Age	Frequency	Percentages
11-20	6	15%
21-30	13	33%
31-40	10	25%
41-50	9	23%
51-60	2	5%
<b>Total</b>	<b>40</b>	<b>100%</b>

From the table above the biggest age group that responded is between 21-30years which is 33%and these are among the youth. This Implies that data collected is more reliable since the youth themselves were explored enough for their views on the matter affecting them.

The least number appears in the age group of 51-60 with 5% because many of the respondents were still young and had not reached that age. All the 5% are the Christians: no clergy has reached this age. This means the clergy are still energetic and strong and have the potential to bring up the Youth Ministry to do better in their parishes.

Table 3: Showing the profession of the respondents

Professi on	Teach ers	Account ants	Past ors	Busin ess men	Stude nts	Hou se wiv es	Unemplo yed	Administr ators
Frequen cy	10	2	7	3	14	1	1	2
Percent age	25%	5%	18%	8%	35%	3%	3%	5%

The results show that students made up the biggest share of the respondents, with a count of 14 accounting for 35%. Teachers constituted 25% of the total participants, totaling a frequency of 10. Pastors comprised a notable portion, accounting for 18%

with a frequency of 7. Businessmen accounted for a lesser share, making up 8% with 3 respondents participating. This indicates that the research drew in more students and educators than other occupations.

Accountants and administrators each represented 2 in frequency, accounting for 5% of the overall respondents respectively. This suggests that these two professional categories had similar representation, although their figures were quite low in comparison to students and teachers. The inclusion of both groups indicates that the research involved individuals with administrative and financial experience, potentially leading to varied viewpoints on the subject.

Housewives and jobless persons had the lowest representation, each appearing once, which corresponds to 3% of the participants. This indicates that the involvement from non-working groups was limited. The low figures may result from elements like accessibility or interest in the research. In general, the distribution of respondents shows a balanced combination of professionals and non-professionals, with students being in the majority

**Table 4: Showing the number of years the respondents had spent in their parishes.**

<b>Years</b>	<b>Frequency</b>	<b>Percentage</b>
Less than one year	2	5%
1-5	10	25%
6-10	3	8%
11-15	2	5%
16+	23	58%

TOTAL	40	100%
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The findings from Table 4 reveal that a significant majority of respondents had stayed in their parishes for over 16 years, accounting for 23 individuals or 58% of the total sample. This indicates a high level of community stability and long-term involvement, which is crucial for consistent leadership and sustained spiritual growth. It also implies that most of the participants are likely well-acquainted with the history, leadership structure, and spiritual activities of their respective parishes.

A smaller proportion of the respondents, 10 individuals or 25%, had spent between 1 to 5 years in their parishes. These are likely newer members who are gradually integrating into the parish community. This category is important because it reflects ongoing church growth and fresh perspectives being brought into the parish. Only 3 respondents, or 8%, reported having stayed between 6 to 10 years, while 2 respondents each (5%) had stayed for less than a year or between 11 to 15 years, suggesting minimal fluctuation in membership during those durations.

Overall, the data indicates a stable and well-established congregation, with the majority of parishioners being long-term members. The small number of recent entrants and those in the mid-range durations may reflect either a slow rate of new member assimilation or limited migration patterns. These findings are significant for church planning, leadership training, and program continuity, as they reflect the consistency and reliability of the church population.

**Table 5: Description of the respondents by sex.**

<b>Sex</b>	<b>Frequency</b>	<b>Percentage</b>
Females	16	40%
Males	24	60%
Total	40	100%

Table 5 indicates that the majority of respondents were male, comprising 24 out of the 40 participants, which represents 60% of the total sample. This suggests that men were more available or more willing to participate in the study, possibly reflecting a higher level of male involvement or representation in church leadership and decision-making processes within the parish context.

On the other hand, 16 respondents were female, accounting for 40% of the sample. Although this is a smaller proportion compared to their male counterparts, it still signifies a considerable female presence in the church. The participation of women in this study may reflect their active role in various church activities, especially in ministries focused on caregiving, prayer, and community support.

Overall, while the gender distribution shows a male majority, the involvement of women is also notable. This balance provides an opportunity for inclusive analysis of perspectives on leadership and spiritual development, and it highlights the importance of promoting gender equity in church programs and leadership structures.

**Table 6: Showing the levels of education of the respondents**

Level of education	Frequency	Percentage
Master's degree	2	5%
Tertiary	21	52%
Secondary	14	35%
Primary	3	8%
None	0	0%

Table 6 shows that the majority of respondents had attained tertiary education, with 21 individuals making up 52% of the sample. This suggests that over half of the participants possess specialized skills or training beyond secondary school, which is likely to influence their roles in church leadership, decision-making, and service delivery. It reflects a relatively educated parish community capable of engaging meaningfully in discussions about church growth and development.

Respondents with secondary education accounted for 14 individuals, representing 35% of the total. This indicates a strong educational foundation among a large portion of the respondents, which may enhance their ability to understand and participate in church programs, training, and development initiatives. Those with only primary education were 3 in number, making up 8%, and none of the respondents reported having no formal education, which points to a literate congregation overall.

Additionally, a small number 2 respondents or 5% had attained a Master’s degree. Although this is a minority, it is significant as it suggests the presence of highly educated individuals who may provide critical leadership and mentorship within the parish. Overall, the educational profile of respondents indicates a well-informed church community with the potential to contribute effectively to parish planning and spiritual growth initiatives.

#### 4.2 Activities that show the presence of urban youth ministry.

**Table 7: Youth responses on whether there was urban youth ministry in their parishes.**

Parish	Yes	Percentage	No	percentage
St. Peters Cathedral	5	29%	-	
Kijuguta C. O. U	5	29%	-	
St. Johns Bugongi upper	3	18%	-	
Katareteere C.O. U	4	24%	-	
<b>TOTAL</b>	<b>17</b>	<b>100%</b>	-	

Table 7 shows that all 17 young respondents from the four parishes acknowledged the presence of an urban youth ministry in their parishes, with none suggesting otherwise. St. Peter’s Cathedral and Kijuguta Church of Uganda both recorded 5 youths affirming the existence of a youth ministry, accounting for 29% each of the overall responses.

This indicates significant involvement of youth in these parishes and potentially better-structured or more dynamic youth initiatives. St. John’s Bugongi Upper had 3 youth participants affirming the presence of a youth ministry, making up 18% of the total, whereas Kataretere Church of Uganda had 4 respondents, which constitutes 24%. These numbers indicate a relatively uniform spread of youth ministry activity among the parishes, although there may be some differences in the scale or extent of these ministries. The results show a 100% positive response rate, demonstrating that urban youth ministry is both active and acknowledged in every parish surveyed. This serves as a favorable sign of youth engagement in church initiatives, offering a space for spiritual development, leadership training, and active involvement in community events for the younger generation.

According to the above table. 100% of the respondents agreed that there was youth ministry in their parishes. They said that, they were involved in activities such as reading lessons, leading services, preaching, visiting other parishes, music Dance and drama, and fellowship. Those of

**Table 8: Christian responses on the presence of urban youth ministry in their parishes.**

Parish	Yes	Percentage	No	Percentage
St. Johns Bugongi upper	2	13%	-	
St. Peters Cathedral	3	19%	2	13%

Kijuguta C.O.U	4	25%	-	
Kateretere C.O.U	4	25%	1	6%
<b>TOTAL</b>	<b>13</b>	<b>81%</b>	<b>3</b>	<b>19%</b>

Table 8 shows that most Christian respondents, 13 of 16 (81%), confirmed the existence of urban youth ministry in their local parishes. Kijuguta Church of Uganda and Kateretere Church of Uganda each had four respondents affirming their presence, each accounting for 25% of the total. This shows significant backing for youth ministry efforts in these parishes and an overall consciousness among Christians regarding youth participation in church initiatives.

St. Peter's Cathedral received varied feedback, as 3 Christians (19%) acknowledged the existence of youth ministry while 2 individuals (13%) refuted it. Likewise, Kateretere C.O.U had 1 respondent (6%) reporting the lack of a youth ministry. These varied responses indicate either disparities in personal awareness or differences in the prominence and engagement of youth ministries in specific parishes.

In St. John's Bugongi Upper, only 2 respondents (13%) confirmed the presence of a youth ministry, with none refuting it, suggesting a restricted or less active youth program in that parish. In general, the data indicates a mostly favorable view of urban youth ministries throughout the parishes, but it also underscores the necessity for enhanced visibility and communication concerning youth ministry initiatives, particularly in parishes with varied responses

Parish	Yes	percentage	No	Percentage
St.JohnsBugongi upper	2	29%		
St.Peters Cathedral	1	14%		
Kijuguta C.O.U	2	28%		
Kateretere C.O.U	2	29%		
<b>TOTAL</b>	<b>7</b>	<b>100%</b>		

The table shows that all 9 Christian leaders interviewed across the four parishes confirmed the presence of urban youth ministry, resulting in a 100% “Yes” response rate. Kateretere Church of Uganda and St. John’s Bugongi Upper each contributed 2 responses, representing 29% respectively. This suggests that these parishes may have relatively stronger or more visible youth ministry programs from the perspective of leadership.

Kijuguta Church of Uganda also had 2 respondents (28%) affirming the existence of youth ministry, while St. Peter’s Cathedral had 1 respondent, making up 14% of the total. Although St. Peter’s had the lowest representation, its leadership still acknowledged the presence of youth ministry activities.

The overall findings from this table indicate unanimous recognition of urban youth ministry by Christian leaders in all four parishes. This underscores the institutional support for youth programs and suggests that church leadership is aware of and possibly involved in promoting youth engagement and participation in spiritual and community development.

**4:3 Challenges facing urban youth ministry.**

**Table 10: Youth responses on the challenges facing urban youth Ministry.**

<b>Parish</b>	<b>Yes</b>	<b>Percentage</b>	<b>No</b>	<b>Percentage</b>
St. Johns Bugongi upper	4	24%	-	
St.Peters Cathedral	4	24%	1	6%
Kijuguta C.O.U	3	18%	-	
Kateretere C.O.U	5	29%	-	
<b>TOTAL</b>	<b>16</b>	<b>94%</b>		<b>6%</b>

Table 10 shows that most youth participants—16 of those surveyed—recognized the challenges confronting urban youth ministry in their parishes, accounting for 94% of the responses. This underscores a broad acknowledgment among young people that even with the presence of youth ministries, considerable obstacles impede their success. Kateretere Church of Uganda recorded the most affirmative replies, totaling 5 youths (29%), followed by St. John’s Bugongi Upper and St. Peter’s Cathedral, each with 4 respondents (24%).

Kijuguta Church of Uganda provided 3 positive replies, representing 18% of the overall total. Significantly, merely one youth participant from St. Peter’s Cathedral (6%) reported a lack of challenges, implying that almost all respondents from the surveyed parishes recognized difficulties. These results highlight an urgent necessity to explore and tackle the unique issues impacting urban youth ministries, including inadequate resources, weak leadership backing, or insufficient youth involvement. The significant number of youths recognizing difficulties suggests that although the ministries are present, their effectiveness and influence might be limited, necessitating deliberate actions by church leaders and stakeholders

**Table 11. Showing Christian’s response on challenges facing urban youth ministry.**

Parish	Yes	Percentage	No	Percentage
St.JohnsBugongi upper	2	13%	-	
St.Peters Cathedral	4	25%	1	6%
Kateretere C.O. U	3	19%	1	6%
Kijuguta C.O.U.	5	31%	-	

TOTAL	14	88%	2	12%
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Table 11 indicates that most Christian respondents 14 out of 16 (88%) recognized the challenges confronting urban youth ministry in their parishes. Kijuguta Church of Uganda had the largest number of positive responses, with 5 individuals (31%), showing an increased awareness of issues among members in that parish. St. Peter’s Cathedral had 4 responses (25%), whereas Kateretere C.O.U provided 3 (19%) and St. John’s Bugongi Upper contributed 2 (13%) responses.

Nonetheless, 2 participants were not in agreement, accounting for 12% of the overall responses. One originated from St. Peter’s Cathedral while the other was from Kateretere C.O.U, indicating that a minority of Christians view the youth ministries in their congregations as operating without significant obstacles. This difference could stem from differing levels of involvement or understanding of youth ministry activities.

In general, the results indicate that the majority of Christian respondents acknowledge the challenges present in urban youth ministry, consistent with youth viewpoints from earlier tables. The common worry among both youth and adult members indicates an urgent requirement for action and assistance to enhance the efficiency and influence of urban youth ministries in the designated parishes

**Table 2: Showing pastor’s responses on challenges facing urban youth ministry.**

Parish	Yes	Percentage	No	Percentage
St. Johns Bugongi upper	2	29%	-	-
St.Peters Cathedral	1	14%	-	-

Kijuguta C.O. U	2	29%	-	-
KateretereC.O. U	2	29%	-	-
TOTAL	7	100%	-	-

Table 12 indicates that all seven pastors surveyed from the four parishes acknowledged the existence of difficulties affecting urban youth ministry, equating to 100% of the participants. St. Johns Bugongi Upper, Kijuguta Church of Uganda, and Kateretere Church of Uganda had 2 pastors each, representing 29% of the total respondents from every parish. In the meantime, St. Peters Cathedral provided 1 pastor, accounting for 14% of the overall pastors surveyed.

The spread of responses indicates a common understanding among pastors of various parishes regarding the challenges impacting urban youth ministries. This consensus among all parishes indicates that the challenges are prevalent rather than unique, and that church leadership acknowledges these issues as major obstacles to youth involvement and ministry success. Overall, the results emphasize that pastors throughout the parishes agree that urban youth ministries encounter difficulties. As all pastors recognize these challenges, it is evident that there is a critical necessity for strategies and support systems to tackle the highlighted issues and enhance youth involvement and spiritual development in the church.

4.4 How the church had addressed the challenges facing urban youth ministry.

Table 13. Youth responses on whether the church tried to address the challenges facing urban youth ministry

Parish	Yes	Percentage	No	Percentage
St. Peters cathedral	3	18		
Kijuguta C.O.U	4	24		
Kateretere C.U.U	5	29		
St Johns Bugongi upper	4	24	1	6
<b>Total</b>	<b>16</b>	<b>94</b>	<b>1</b>	<b>6</b>

Table 13 indicates that most youth participants, 16 out of 17 (94%), felt their churches had taken steps to tackle the issues related to urban youth ministry. Kateretere Church of Uganda received the most affirmative answers with 5 youths, accounting for 29% of the overall total. Kijuguta Church of Uganda and St. John's Bugongi Upper provided 4 responses each, representing 24% each, while St. Peter's Cathedral

Just one youth participant from St. John's Bugongi Upper, making up 6% of the total, stated that the church had not made attempts to tackle the challenges. This indicates that although most recognize the efforts being undertaken, there are still groups of youths who feel dissatisfied or unaware. In general, the information indicates that urban youth have a robust belief that their churches are effectively addressing obstacles in youth ministry. This optimistic perspective lays the groundwork for ongoing backing and enhancement of youth initiatives, though it is important to consider the issues highlighted by the minority who disagree.

**Table 14: Christian's response on whether the church had tried to put up measures to address the challenges facing urban youth ministry.**

Parish	Yes	%	No.	%	No	%
St.peters Cathedral Deanery	2	13				

Kijuguta C.O. U	2	13	1	6	1	6
St Johns Bugongi upper	3	19	1	6		
Kateretere C.O. U	3	19	2	13	1	6

Table 14 displays varied opinions among Christians on whether their churches have taken steps to tackle issues affecting urban youth ministry. A total of 10 participants (63%) confirmed that efforts had been undertaken, with St. John’s Bugongi Upper and Kateretere Church of Uganda each providing 3 respondents (19%), while St. Peters Cathedral Deanery and Kijuguta Church of Uganda had 2 respondents (13%) each verifying church initiatives.

Nevertheless, certain respondents expressed disagreement or uncertainty. Kijuguta C.O.U had 1 respondent (6%) stating that no actions had been implemented, while St. John’s Bugongi Upper also had 1 respondent (6%) sharing the same opinion. Kateretere C.O.U had 2 respondents (13%) indicating that no measures were implemented and 1 respondent (6%) who either did not reply or was unsure.

In general, although most Christians feel their churches have made efforts to tackle the challenges, the existence of differing and uncertain reactions underscores the necessity for enhanced communication and more apparent actions to guarantee that church initiatives are acknowledged and successful in addressing obstacles within urban youth ministries

**Table15: Pastors response on whether the church has put up measures to addresses the challenges facing urban youth ministry.**

Parish	Yes	%	No	%
St John’s Bugongi upper	2	29	-	-
St Peters Cathedral	1	14	-	-
Kateretere C. O. U	2	29	-	-
Kijuguta C.O. U	2	29	-	-
Total	7	100	-	-

Table 15 illustrates that all seven pastors from the four parishes consistently affirmed that their churches had implemented strategies to tackle the difficulties encountered in urban youth ministry, reflecting a 100% consensus. St. John's Bugongi Upper, Kateretere Church of Uganda, and Kijuguta Church of Uganda all had 2 pastors (29%) affirming these initiatives, while St. Peters Cathedral had 1 pastor (14%) who concurred.

The unanimous affirmative feedback from pastors demonstrates a solid commitment to addressing the challenges that impede youth ministry effectiveness. All parishes agree that church leaders are engaged in executing plans focused on enhancing youth involvement and tackling the identified issues.

The results indicate that pastoral leadership acknowledges the significance of promoting urban youth ministry and has made intentional efforts to enhance these

initiatives, creating a basis for ongoing youth involvement and spiritual development in their communities

#### 4.5 Findings from the interviews

The study interviewed different groups of people in the four town-based parishes that is St. During a conversation with young individuals from St. Peter's Cathedral, they expressed, *"We engage in choir activities, join reading sessions, and frequently go to nearby churches to exchange experiences."* This indicates that young people participate in different spiritual and fellowship events that encourage their development and interaction within the church community. Participating in these activities demonstrates their dedication and intent to enhance their faith and unity through music, learning, and outreach efforts.

In a conversation with a young person from Kijuguta, they mentioned, *"At minimum once annually, we gather for a retreat to reflect, pray, and connect as a community."* This indicates that the young people appreciate time dedicated to spiritual rejuvenation and team-building away from the usual church environment. The yearly retreat provides them a unique chance to strengthen their faith and mutually support each other in a deliberate and significant manner.

In an interview with Natukunda Sarah, a young person from St. John's Bugongi Upper, she mentioned, *"We are actively involved in church activities even though we encounter various challenges like insufficient resources and minimal support from certain leaders."* This indicates that although the young people are dedicated to their engagement, they face challenges that occasionally restrict their complete involvement. Her statement emphasizes the necessity of tackling these challenges to enable the youth to engage more effectively in the church's mission

Natukunda Sarah a youth from St John's Bungongi upper said that they participate in church activities though they had challenges they face while participating.

#### **4.5.1 Challenges faced by urban youth ministry**

In an interview with Musiimenta Benjamin, a youth from Kijuguta, he said, *“There was a challenge of youth being on and off because of their school life, and others shift from one place to another due to town life and employment demands on their parents.”* This means that many youths' participation in church activities is inconsistent due to academic responsibilities and the transient nature of urban living. The demands placed on their families by employment often cause frequent relocations, making it difficult for the youth to maintain steady involvement in the ministry.

In an interview with Mrs. Promise Abaho, a Christian respondent, she said, *“Youths were challenged by drug abuse, lust, opposite sex relationships, anxiety, worry, and peer pressure.”* This means that urban youth face significant social and emotional challenges that interfere with their spiritual growth and active participation in church activities. Such issues require holistic support approaches from the church to help youths overcome these pressures and lead fulfilling lives.

In an interview with pastors Rev. Twikiriize Jasper and Rev. Golden Akatuhurira, they said, *“Some urban parents stop their sons and daughters from interacting with their peers at church and do not allow them to participate in church activities.”* They further explained, *“High levels of unemployment, western influence, educational gaps, and exposure to pornography also negatively affect youth involvement.”* This

means that both family restrictions and wider societal factors contribute to low youth engagement, highlighting the need for greater community and parental support alongside church initiatives.

In an interview with Mrs. Eunice Byomuhangi Asiimwe and Mrs. Lillian Anyorekire, Christians, they said, *“Youths hide behind going to church but end up making their own programs which harm their lives.”* They added, *“These youth programs often lead to premarital sex, unplanned marriages, loneliness, and other negative consequences that destroy their lives early.”* This means that despite formal church attendance, many youths engage in risky behaviors outside church oversight, signaling a gap between church presence and actual youth wellbeing.

In an interview with Mr. Magara David and Mr. Steven Rupiha, Christians, they said, *“Youths come from families with different social statuses, and those from developing families struggle to relate to youths from well-developed families.”* They explained that the youths from developed families also showed little desire to relate to those from lower socioeconomic backgrounds. This means that social divisions among youth hinder unity and fellowship within the church community, creating barriers to effective ministry.

In an interview with Ndyamuhaki Horeb, a youth from Kateretere C.O.U, he said, *“We face disrespect from church leaders because many of us are unemployed and contribute little financially.”* He continued, *“This has led to poor relationships between youth and church leadership.”* This means that economic factors influence how youth are perceived and treated in the church, damaging trust and cooperation needed for a thriving youth ministry.

In an interview with Mrs. Peace Magara and Mrs. Kobusingye Adah, Christians, they said, *“Most urban youths have identity crises; they do not understand who they are or where they come from and simply follow the majority influenced by bad company.”* They further noted, *“Youths lack the capacity to make healthy decisions due to poor parenting.”* This means that many youths struggle with self-identity and decision-making, which compromises their spiritual and personal development.

Other Christian respondents added that *“increased sexual awareness through media, peer pressure, and lack of role models among parents and friends”* are additional challenges facing urban youth ministry. This means that external influences and inadequate guidance further expose youth to risks, emphasizing the need for strong mentorship and protective interventions within the church.

#### **4.5.2. Measures the church has undertaken to address the challenges of urban youth ministry.**

In an interview with pastors, they said, *“The church had strengthened parents by conducting different courses through departments like mothers, fathers, Christian men, and women.”* This means the church actively empowers parents to better support their children’s spiritual growth and participation in youth ministry. By equipping families with knowledge and skills, the church fosters a supportive home environment that addresses youth challenges from the family level.

In an interview with pastors Rev. Dickson Turyamureeba and Rev. Henry Nzaana, they said, *“The church had created employment opportunities for youth through CDCs, fathers’ houses, agriculture, and various diocesan departments.”* They added that *“this had helped the youth develop a strong attachment and identity with the church.”* This shows that economic empowerment initiatives serve as vital tools for

engaging urban youth, helping them feel valued and connected to the church community beyond spiritual activities.

In an interview with youths Natukunda Monic and Kembabazi Jovelet, they said, *“The church’s support for KAYM has provided training, exposure during pilgrimages, skills development, and more.”* They continued, *“KAYM has executive members from sub-parish level up to the diocese, showing the church promotes youth at all levels.”* This means that structured youth leadership opportunities build confidence and a sense of responsibility among youth, strengthening their active involvement in church life and governance.

In an interview with Abaasa Linda, a youth, she said, *“The church has raised youth for training as ordained ministers, encouraging urban youth to engage in church programs to benefit from such training.”* This means that providing avenues for theological and ministerial training motivates youth to participate meaningfully in church activities, ensuring a pipeline of future leaders within the urban youth ministry.

In an interview with Christians Mrs. Annet Byarugaba and Mr. David Byamugisha, they said, *“The church has promoted and supported youth seminars, workshops, and conferences from sub-parish to diocese level.”* They added that *“these initiatives have helped youth grow socially, economically, physically, spiritually, and mentally.”* This means the church’s holistic approach to youth development addresses multiple dimensions of wellbeing, equipping young people for diverse life challenges.

In an interview with Christians Martin Muhumuza and Mrs. Hope Byaruhanga, they said, *“The church has reached out to urban youth with the gospel of salvation and*

*involved youth in evangelism.*” They further stated, *“Leaders have facilitated youth associations with fellowships, prayer partners, and mentors.”* This means the church encourages peer support and mentorship structures that foster spiritual growth and active youth ministry engagement, enhancing the overall impact of urban youth programs.

## CHAPTER FIVE: DISCUSSION OF FINDINGS AND THEOLOGICAL REFLECTION

### 5.0 introduction

This chapter involved the biblical perspectives on the: challenges faced by the youth ministry; the measures the church had undertaken to address the challenges of youth ministry and the possible strategies that can adopted by church to minimize the challenges faced by the youth ministry.

### 5.1 Challenges faced by youth ministry in Old Testament

The data showed strong evidence of urban youth ministry presence in all four parishes studied. From the youth perspective (Table 7), all 17 respondents (100%) confirmed that urban youth ministry activities existed in their parishes. St. Peters Cathedral and Kijuguta C.O.U led with 5 youths each (29%), indicating vibrant youth programs in these areas. St. John's Bugongi Upper and Kateretere C.O.U also acknowledged youth ministries, with 3 (18%) and 4 (24%) youth respondents respectively. This total consensus among youth confirms the ministries are active and recognized. According to Osam-Duodu (2021), a vibrant youth ministry presence can only be sustained when the youth perceive the church as a welcoming and relevant space. He argues that youth engagement increases where church programs meet the social and spiritual needs of the young people

Christian respondents largely agreed with youth reports, with 13 out of 16 (81%) acknowledging urban youth ministry presence (Table 8). Kijuguta and Kateretere parishes each contributed 4 Christians (25%) affirming youth ministry existence, while St. Peters Cathedral had a mixed response: 3 Christians (19%) confirming and 2 (13%)

denying. This variation might be due to differences in awareness, involvement, or visibility of youth programs across parishes. As noted by Clark (2018), generational differences in perception and involvement often lead to inconsistent support for youth ministry. He emphasizes that adult church members may underestimate the impact or even the existence of youth programs unless they are directly involved or informed.

Notably, all 7 Christian leaders interviewed (100%) confirmed the presence of youth ministry in their parishes (Table 9). Kateretere and St. John's Bugongi Upper each contributed 2 leaders (29%), while Kijuguta had 2 (28%) and St. Peters Cathedral had 1 (14%). This unanimous leadership recognition suggests that youth ministry is institutionally endorsed and likely integrated into parish structures. According to Mancini (2010), institutional support from church leadership is a critical factor in the effectiveness and sustainability of youth ministries. He states that when church leaders acknowledge and empower youth ministry structures, the programs are more likely to be integrated into the church's long-term vision.

Youth ministry activities described by respondents include choir participation, reading lessons, preaching, visiting other parishes, music, dance, drama, and fellowship. The range of activities reflects a broad approach to youth engagement, combining spiritual development, social interaction, and leadership opportunities. The consistency of youth involvement across parishes demonstrates a thriving culture of youth participation.

The high participation rate among youth and the leadership's endorsement indicate that urban youth ministries are valued platforms within the Cathedral Deanery. These programs not only foster spiritual growth but also promote community cohesion and skill development among young people. The presence of such ministries creates an avenue for youth to contribute meaningfully to church life.

However, the mixed responses from some Christian respondents point to a need for greater communication and awareness to ensure that all parish members recognize and support youth ministries. Increasing visibility and outreach may help maximize the impact and participation in these programs across the deanery.

### **Theological reflection**

#### **Joseph-The uncompromising 17-year-old**

Of the sons of Jacob, Joseph was God's chosen leader in his generation, and God revealed this calling to Joseph through dreams. Joseph was obedient to God and faithful with his responsibilities, honoring his father and doing what he asked. At that time, Joseph was still young, about seventeen years old, and lived in his father's house with many of his brothers.

Jacob favored Joseph, and this caused division in his house. Because of this, Joseph's brothers had their "it's not fair" moments seeing their younger brother being treated with blatant favoritism and living with the fact that their father clearly loved Joseph more. Furthermore, he was having multiple dreams indicating that one day the entire family would bow down to him. And while Jacob witnessed how parental favoritism (Isaac and Rebecca) destroyed his own family relationships (see Genesis 26), he

practiced the same kind of behavior and produced the same kind of division among his children.

The brothers' hatred went unchecked and resulted in a horrible crime out of their frustrations. Their actions reveal the intense fighting and jealousy within Jacob's family; a scenario rose between their mothers (Leah and Rachel) who constantly competed. His brothers rejected Joseph, unaware of God's call on his life. Joseph's obedience and faithfulness contrast with the wickedness of his brothers when they conspired to kill him, sold him into slavery, and deceived their father (Gen. 37).

#### **Family Conflict and Betrayal:**

Joseph's brothers, fueled by jealousy over his favored status with their father Jacob and his prophetic dreams, plotted to kill him. Ultimately, they sold him into slavery to passing Midianite traders.

#### **False Accusation and Imprisonment:**

In Egypt, Joseph was purchased by Potiphar, an officer of Pharaoh. Potiphar's wife falsely accused Joseph of attempted rape, leading to his imprisonment.

#### **Years of Hardship:**

Joseph spent years in prison, likely a difficult and unjust situation. Despite God's presence with him, he faced isolation, uncertainty, and the pain of being forgotten by those he had helped.

## **Loss of Freedom and Identity**

Being sold into slavery meant Joseph lost his freedom, his family, and his social standing. He went from being a favored son to a slave in a foreign land.

Jeremiah: The teenage mouthpiece of truth Jeremiah started his ministry journey with some doubt, much like many of us do. When God called him to be a prophet, Jeremiah responded in uncertainty (Jeremiah 1:6, ESV). The teenager bargained with God that he was “only a youth”, but that excuse did not stand. God encouraged Jeremiah not to focus on his age, and assured him that he would not be alone (Jeremiah 1:7-8, ESV). *“If you utter what is precious, and not what is worthless, you shall be as my mouth.”* (Jeremiah 15:19, ESV). As

such, Jeremiah went on to be used mightily by the Lord. Though the hearts of the people of Judah were hardened, he spoke God’s truths relentlessly. Despite seasons of discouragement and disillusionment, God comforted the young man and designated him as His mouthpiece. God was not looking at the ability of Jeremiah to change the people’s hearts - that wasn’t the prophet’s job. Instead, God honored Jeremiah’s obedience and his courage to share boldly and perseveringly.

## **Mary the mother of Jesus in the New Testament**

We read about Mary’s experience in Luke 1:26-38, where an angel appeared to prepare her for what was to come. Initially, Mary was “greatly troubled” and expressed confusion and doubt (Luke 1:29-34, ESV). But eventually, we see Mary’s submissive heart shine through as she obeyed God (Luke 1:38, ESV), yielding completely to His will and purpose. God’s plan was unthinkable - even absurd to human minds. But Mary chose to go beyond her worldly understanding to let God work

through her in a higher way. Eventually, she became the vessel through which the Messiah was birthed into this world.

Other challenges indicated in the Bible are:

**Cultural Pressures:** Modern society presents unique challenges, including the influence of social media, secular philosophies, and competing worldviews (1 Peter 2:11-12).

### **The challenges facing urban youth ministry in the Cathedral Deanery**

The study found that the majority of youth respondents acknowledged the existence of challenges within urban youth ministries. Table 10 shows that 16 out of 17 youths (94%) recognized these difficulties. Kateretere C.O.U had the highest number of youth reporting challenges with 5 (29%), followed by St. Johns Bugongi Upper and St. Peters Cathedral with 4 (24%) each, and Kijuguta with 3 (18%). Only one youth from St. Peters Cathedral (6%) reported no challenges, highlighting near-universal youth concern about obstacles. According to DeVries (2008), youth ministries often face low participation due to a lack of innovation and relevance in programming, which leads young people to disengage. He asserts that when youth themselves identify and acknowledge such challenges, it reflects a deep awareness of ministry inefficiencies and unmet needs.

Christian respondents also largely concurred with these perceptions. Fourteen out of sixteen Christians (88%) identified challenges facing urban youth ministries (Table 11). The highest number was from Kijuguta with 5 respondents (31%) reporting difficulties, followed by St. Peters Cathedral with 4 (25%), Kateretere with 3 (19%),

and St. John's Bugongi Upper with 2 (13%). Two Christians (12%) did not perceive challenges, suggesting some divergence in views within the Christian community. Life Way Research (2019) revealed that while youth may strongly perceive issues in church programs, some adults remain unaware or dismissive due to generational gaps or minimal direct interaction with youth activities. This sometimes results in a fragmented perception of youth ministry performance.

Pastors fully agreed on the presence of challenges affecting youth ministry, with all seven pastors (100%) confirming difficulties (Table 12). St. Johns Bugongi Upper, Kijuguta, and Kateretere each had 2 pastors (29%) recognizing issues, and St. Peters Cathedral had 1 pastor (14%). This unanimity among clergy signals serious acknowledgment of obstacles at leadership levels, underlining their prevalence. According to Okun (1992), church leaders often observe structural and systemic limitations in youth ministry, including resource gaps, inadequate leadership training, and outdated programming. His work stresses that pastoral acknowledgment is critical in addressing and solving these youth ministry challenges.

Challenges raised include youth inconsistency due to schooling and family mobility, parental restrictions, drug abuse, peer pressure, unemployment, and socio-economic divides. These multifaceted issues affect participation, ministry effectiveness, and youth engagement, complicating the delivery of youth programs. Such barriers require targeted strategies to mitigate their impact.

The widespread recognition of these challenges by youth, Christians, and pastors demonstrates a collective awareness of the obstacles hindering youth ministry

success. This shared understanding lays a foundation for collaborative efforts to design interventions and mobilize resources aimed at improving youth involvement and spiritual growth in the urban context

## **Theological reflection**

### **Imago Dei and Youth Value**

Every young person is created in the image of God (Genesis 1:27), which affirms their worth, dignity, and potential. The near-universal concern (94% of youth and 88% of Christians) about challenges in youth ministry reflects the church's acknowledgment of this God-given value. The Church must respond not as an institution alone, but as the body of Christ that nurtures the image of God within each youth.

### **Biblical Mandate for Discipleship**

Jesus' Great Commission (Matthew 28:19-20) commands the church to disciple all nations, including the youth. The identified challenges—such as school mobility, peer pressure, and drug abuse—pose serious barriers to discipleship. Yet, they also reveal areas where intentional, context-relevant discipleship is most urgently needed.

### **Youth Ministry as a Vocation**

Pastors' 100% agreement on challenges affirms that youth ministry is not a side project but a pastoral vocation. Paul encouraged Timothy, a young man, to not let anyone despise his youth (1 Timothy 4:12). The church must therefore invest in mentoring youth as called and capable agents of ministry and mission.

## **The Church as a Family of Faith**

The early church in Acts 2:42-47 functioned as a spiritual family. Youth inconsistency and family instability in urban areas disrupt this biblical model. The Church must counter these patterns by building intentional spiritual family structures that provide stability, accountability, and belonging to displaced or disconnected youth.

## **Christ's Ministry to the Marginalized**

Jesus prioritized ministry to the marginalized (Luke 4:18-19). Unemployment, poverty, and social divides make many urban youths feel excluded. Following Christ's example, the church must develop holistic ministries that restore hope and purpose through both spiritual and socio-economic empowerment.

## **Faith in the Midst of Trials**

Romans 5:3-5 reminds believers that suffering produces perseverance, character, and hope. The challenges identified in youth ministry are not the end, but opportunities for faith formation. The church must help youth see their struggles through the lens of faith, where trials refine rather than destroy.

## **The Role of the Holy Spirit**

Youth facing addiction and peer pressure need inner transformation. Zechariah 4:6 says, "Not by might, nor by power, but by my Spirit." Programs alone cannot solve these issues; spiritual revival, empowerment, and guidance of the Holy Spirit are essential in restoring broken lives.

## **Parental Responsibility and Spiritual Formation**

Ephesians 6:4 urges parents to bring up their children in the training and instruction of the Lord. Parental restrictions and absenteeism were identified as key obstacles. The church must partner with parents to equip them as spiritual nurturers, recognizing that home is often the first “church” a child experiences.

## **Community as a Missional Space**

The urban setting presents a unique mission field. Paul’s ministry often thrived in cities like Corinth and Ephesus despite their complexity. Likewise, the urban challenges in Kabale Cathedral Deanery should not deter but inspire the church to innovate and reach young people where they are with the Gospel contextualized for modern urban life.

## **The Hope of Redemption**

Finally, the Gospel is about redemption and new life (2 Corinthians 5:17). Even the most troubled youth can be transformed. The church’s role is to proclaim and live out this redemptive hope—creating programs, mentorship, and ministries that declare: “Your past does not define you—Christ does.”

## **5.2 Measures undertaken by the church to address the challenges faced by urban youth in Old Testament and New Testament**

Most youth respondents expressed confidence that the church had taken concrete steps to address youth ministry challenges. According to Table 13, 16 out of 17 youths (94%) affirmed that their churches were actively trying to mitigate these difficulties. Kateretere C.O.U led with 5 youths (29%) confirming church efforts, followed by

Kijuguta and St. John's Bugongi Upper with 4 each (24%), and St. Peters Cathedral with 3 (18%). Only one youth (6%) disagreed, indicating broad youth optimism regarding church responsiveness. Kelly (1999) noted that the church had attempted to sensitize parents to instill stability, belonging, and identity in their children— factors crucial to youth engagement. However, he acknowledged that on-the-ground implementation was still low, suggesting a gap between intention and action. Christian respondents showed somewhat mixed reactions, with 10 out of 16 (63%) acknowledging church initiatives to address youth ministry challenges (Table 14). St. John's Bugongi Upper and Kateretere each had 3 Christians (19%) affirming efforts, while St. Peters Cathedral and Kijuguta had 2 each (13%). However, 6 respondents (37%) expressed doubt or were unsure about church measures, pointing to potential gaps in communication or perceived effectiveness.

Christian respondents showed somewhat mixed reactions, with 10 out of 16 (63%) acknowledging church initiatives to address youth ministry challenges (Table 14). St. John's Bugongi Upper and Kateretere each had 3 Christians (19%) affirming efforts, while St. Peters Cathedral and Kijuguta had 2 each (13%). However, 6 respondents (37%) expressed doubt or were unsure about church measures, pointing to potential gaps in communication or perceived effectiveness. Burns (2001) observed that many urban churches only recently began prioritizing youth ministry in their annual budgets, reflecting a growing awareness of its importance. This supports the mixed perceptions: where investment is visible, responses are more positive. Uppal (2008) added that churches have reached out to youth not only with the

salvation gospel but also with the social gospel addressing needs such as education, healthcare, and employment.

Pastors unanimously confirmed that their parishes had implemented measures to address challenges, with all 7 pastors (100%) concurring (Table 15). Each parish had pastors affirming these actions, indicating leadership commitment to youth ministry improvement. This leadership consensus suggests that strategies and programs are actively being implemented to enhance youth engagement and tackle identified obstacles. Diocese of Gloucester (2024) offers a compelling example, where the deanery began a youth mission by engaging secondary-aged young people in Monday evening sessions involving games, chats, and informal fellowship. This approach created thriving youth engagement across multiple parishes within just four weeks. Greco (2021) underscores that churches must empower youth through leadership opportunities, relevant communication (especially digital platforms), and sincere mentoring. He warns against relegating youth ministry to a few volunteers, instead calling for whole-church investment in youth development.

Reported church interventions include strengthening parental support through targeted courses, creating employment opportunities via church departments like CDCs and agriculture, supporting youth leadership bodies such as KAYM, providing training for youth in ordained ministry, and organizing seminars and workshops. These holistic efforts aim to improve the spiritual, social, economic, and mental well-being of urban youth.

The alignment between youth optimism and pastoral affirmation highlights the church's dedication to confronting youth ministry challenges. However, the mixed Christian views suggest a need to improve transparency, communication, and community involvement to ensure all parishioners are aware of and support these initiatives.

### **Theological reflection**

#### **Discipleship and Passing on Faith:**

Deuteronomy (4:9-10, 6) and Psalms emphasize the responsibility to teach the younger generation about God's word and ways, ensuring faith is passed on.

#### **Facing Temptation and Sin:**

The Bible acknowledges the presence of temptation and sin in youth's lives (1 Peter 5:7) and calls for spiritual disciplines like prayer, Bible study, and resisting evil (Proverbs 20:29).

#### **Spiritual Warfare:**

Ministry, especially to young people, is presented as a spiritual battleground, requiring prayer, reliance on God's strength, and discernment (Ephesians 6:10-18).

#### **Persecution and Criticism:**

Living a godly life, especially in ministry, can lead to opposition and criticism, even within the church (1 Timothy 4:12). It is important for youth to respond with love and seek God's guidance.

## **Finding Identity in Christ**

Young people struggle with identity issues and the pressure to conform to worldly standards. The Bible emphasizes finding one's identity in Christ and His truth (Colossians 3:1-4).

Paul Paul's journey from Saul to Paul teaches us that God's grace can change anyone, that we need courage and endurance in our faith, and that love is the ultimate force that binds us together. Bible: Acts 9:1, Acts 9:3-6, Colossians 3:12-14, 1 Corinthians 13:4-7.

Solomon: A wise life acknowledges God's incredible, unparalleled love, strength, and faithfulness, and chooses to be obedient to Him. Bible: Ecclesiastes 12:13, Matthew 22:36-40. Anger: When we're full of God, our anger doesn't have room to turn into sin. Bible: Philippians 2:3-8

Contentment: True contentment provides peace and comes from trusting God and seeking His kingdom above all else. Bible: Colossians 3:23, Proverbs 21:5, Matthew 6:31-33, Isaiah 26:3, Proverbs 37:4.

Chasing after God : God wants us to chase after him and be the consuming pursuit of our lives. Bible: John 6:60-61, 66-69.

Power of Words: Your words hold the power of life or death. Bible: Proverbs 18:21; James 1:19; Proverbs 15:1; Proverbs 16:24

Peter Walking on Water : No matter the storm around—doesn't take your eyes off Jesus! Bible: Matthew 14:22-33; Isaiah 43:1-2

Peer Pressure : Following the crowd may be easy, but it's not always the best way to go. Bible: Matthew 26:69-75; Galatians 1:10 and Daniel 3.

1 Timothy 4:12 : Help students to not let anyone look down on them for being young and to be an example to others.

Psalm 23 (The Lord is our Shepherd) - A free youth group lesson on Psalm 23 helping students understand that the Lord is our shepherd who leads and guides us through life.

Lost & Found Bible: Luke 15 (parable of the lost sheep, coin and son). The big idea: We are all lost before surrendering our lives to Jesus. But we make the decision to follow Him, we are found.

Joseph: A youth group lesson on Joseph. God doesn't always work the way we expect, but He can be trusted. Bible: Genesis 37:1-36; 39:1-6

Living Sacrifice: Here's a free youth group lesson on being a living sacrifice based on Romans 12:1-5. Following Jesus involves making a daily choice to be changed by God in the midst of the Christian family.

Spirit: Here's a free youth group Bible lesson on the Holy Spirit. Bible: Acts 2, John 14 & more. The Holy Spirit lives inside us and is our helper.

Anxiety: based on Philippians 4:6-7, to help students gain a new perspective on anxiety and equip them to deal with it.

Freedom from Sin: Jesus' work on the cross breaks the power of sin in our lives... so we can choose to obey God and live by the Spirit. Bible: Romans 6:14-18.

Social media: based on Galatians 5:22-23 and Galatians 5:19-21, is that our social media posts should be consistent with the values of the Kingdom of God.

Clean Slate Bible: Psalm 51:7; Genesis 6:5-22; Genesis 7:2-24; Genesis 8:1-22. Bottom Line: We do not have to carry the burdens of our past failings, sins, and grief throughout our entire lives because God offers us a clean slate.

Rooted in God's Word - Psalm 1:1-3; Ecclesiastes 3:11; Romans 1:19-20; 2 Peter 1:3; Romans 10:9-10. Main idea: When you are planted in God's Word, He will produce growth in your life.

Summer Survival Guide - Bible: John 10:10. Decisions you make today shape that you will become tomorrow.

Paul's words to Timothy seem fitting here, ***"Don't let anyone think less of you because you are young. Be an example to all believers in what you say, in the way you live, in your love, your faith, and your purity" (1 Timothy 4:12)***. These words ring true.

David: David used his skills from previous trials to trust that God would help him defeat the real giant. We can do the same in our lives. Bible: 1 Samuel 17.

### **5.3 Possible strategies that the church should adopt to minimize the challenges faced by youth**

The overwhelmingly positive youth responses (94%) regarding church efforts correlate with increased youth engagement and morale. Youth testimonies detailed participation in leadership training, pilgrimages, skill-building workshops, and active membership in structured youth organizations like KAYM. This active involvement fosters a sense of belonging, confidence, and commitment to the church, encouraging ongoing participation in church programs

This aligns with Mwambene and Mligo (2021), who found that youth involvement in church activities enhances spiritual growth and creates a platform for identity formation and social empowerment within ecclesial communities.

Christian respondents showed moderate approval of church efforts (63%), alongside a degree of uncertainty or skepticism. This mixed reaction indicates that while youth engagement is strong, broader church member awareness and support may be lacking, potentially limiting ministry effectiveness. Efforts to enhance communication and visibility of youth programs could increase community-wide backing. As Mugisha (2022) explains, intergenerational disconnects within church settings often lead to underappreciation of youth programs, necessitating deliberate efforts in church-wide sensitization and inclusive ministry planning to bridge this gap.

Pastoral leadership's unanimous affirmation of church interventions demonstrates a solid foundation for sustained youth ministry development. Their engagement in holistic programs targeting spiritual, social, and economic needs ensures youth

receive comprehensive support. Pastors' commitment also provides legitimacy and structure necessary for the continuity and growth of youth ministries.

The positive impact of church initiatives is reflected in improved youth leadership opportunities, community involvement, and spiritual growth. Programs like KAYM's executive structures empower youth from the grassroots to diocesan levels, promoting ownership and responsibility. These developments are critical in nurturing future church leaders and strengthening parish communities.

Despite progress, persistent challenges such as unemployment, peer pressure, and social divides remain. Continuous evaluation and adaptive strategies will be vital to sustain youth interest and involvement, addressing emerging issues effectively.

In summary, the church's proactive response has created a conducive environment for urban youth ministry growth, but further efforts to engage the wider church community and address ongoing challenges will enhance the overall impact.

## **Theological reflection**

### **Equipping Youth for Ministry:**

The church has a mandate to train and equip young people for service, empowering them to be examples in word, conduct, love, and faith (1 Timothy 4:12).

**People:** First, we need people who will shepherd the youth (Ephesians 4:11). One needs not to be a youth himself to shepherd youth effectively. What is needed is a pastoral calling. Within the call is a heavy sense of burden and passion for the youth, without which they will not relentlessly seek and serve. A youth pastor needs to know how to

effectively handle the Word of God and meet the qualifications listed in 1 Timothy 3:1-7.

**Principles.** Secondly, we learn that the person who leads the youth should shepherd them according to biblical principles (Ephesians 4:12). These principles include equipping young people to have a relationship with Christ, evangelizing a lost world, and encouraging one another to continue in the faith. Youth ministry is not for youth to just sit back and consume. They are to go out and minister to others actively. That's the point of Ephesians 4:12.

**Process** - As we continue in Ephesians 4:11-13 we see the process of youth ministry, which is to help young people grow mature in the faith (Ephesians 4:13). We don't want converts to remain stagnant but to grow continuously. Remember, all Jesus' disciples were youth. Jeremiah was a youth. Mary and Joseph were youths. David was a youth when he was called to be a king. God uses young people; it is about time they stepped out in faith and actively served in the Kingdom of God.

**Purpose** - Lastly, Ephesians 4:13 reminds us of the purpose of youth ministry: to grow to the measure of the stature of the fullness of Christ. That is, the end goal of youth ministry is to have young people become more like Christ. We don't want them to be more like their pastor or to be the coolest people in the world. We want them to be willing to suffer for the sake of Christ and his renown (1 Peter 3:18). We want them to preach the gospel just as Jesus did (Mark 1:14-15). We should groom our youth to live, think, and be as Jesus would have them. This should be the ultimate goal of youth ministry.

Ephesians 4:11-13 sets a solid biblical framework for youth ministry. We must obey and

follow Scripture to help the youth become more like Jesus. History does not have to repeat itself, as seen in the story of Hezekiah. We don't have to allow Manasseh's to lead our communities and countries astray. Let us follow the example of Hilkiah and Shaphan and lead our young people to the Lord through his Word. Instead of focusing on the hype, let us put more emphasis on the biblical principles of youth ministry. This is where our Great Shepherd would have us be (John 21:15-17).

## **CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS**

### **6.0. Introduction**

This chapter presents a summary of these study findings with respect to the study objectives, as well as conclusions. It also provided study recommendations.

### **6.1. Summary of study findings.**

The study confirmed that there is urban youth ministry though they face challenges in their ministry. The study also concludes that urban youth programs have a significant effect on their spiritual growth and this effect is mainly through bringing children close to Christ, spiritual nourishment, helping children relate to Bible teachings, improving morals as well as deepening the understanding of Christian faith. These aspects are all critical in youth's moral and spiritual development.

The study further concludes the ways of improving urban youth ministry programs such as increasing children ministry training budgets, encouraging parents to be involved in their children's spiritual paths, implementing new youth teaching curriculums, provision of more basic facilities to support the programs, boosting supervision of the programs as well as improving skills and knowledge of youth ministry staff.

### **6.2 CONCLUSION**

#### **The presence and activities of urban youth ministry in the Cathedral Deanery**

The study revealed that urban youth ministries are well established and actively functioning across the Cathedral Deanery. Youth participation in diverse church

activities such as choirs, drama, preaching, and fellowship indicates a broad and inclusive approach to youth engagement. These activities provide young people with opportunities to develop spiritually, socially, and in leadership, fostering a strong sense of belonging within the church community.

Christian leadership's unanimous affirmation of youth ministry presence shows institutional support for these programs. Such leadership endorsement is critical for sustaining youth initiatives and integrating them into the broader church mission. When leadership visibly backs youth programs, the ministries gain legitimacy and necessary resources for growth and impact.

Despite these strengths, some adult church members demonstrated varied awareness or engagement with youth ministry activities. This suggests that communication gaps exist, which could hinder full community support and participation. Enhancing outreach and sensitization efforts within the wider congregation could help align all church members with the youth ministry's goals.

Theologically, the youth ministry presence aligns with biblical teachings that emphasize nurturing the younger generation and equipping them for spiritual maturity. Scripture encourages the church to be a welcoming space for youth, affirming their God-given value and role in the faith community. Urban youth ministries reflect this mandate by providing meaningful platforms for young believers to grow in faith and service.

In summary, urban youth ministries in the Cathedral Deanery are active and institutionally supported, contributing significantly to the spiritual and social lives of

young people. Ongoing efforts to broaden awareness and engagement will strengthen these ministries further, ensuring they remain vibrant and relevant to the youth they serve.

### **The challenges facing urban youth ministry in the Cathedral Deanery**

The findings highlight a variety of challenges impacting youth ministry effectiveness, including youth inconsistency due to schooling and family mobility, peer pressure, drug abuse, and socio-economic divides. These challenges complicate efforts to maintain steady youth involvement and engagement in church programs.

Church leaders unanimously acknowledge these difficulties, reflecting a shared understanding of the ministry's obstacles at the institutional level. Recognizing these challenges is an important step toward addressing them through targeted interventions and resource allocation that meets the specific needs of urban youth.

The mixed perceptions among Christian congregants point to generational gaps and limited involvement in youth activities, which can reduce empathy and support for youth ministry challenges. Bridging these gaps through intentional communication and inclusive participation can enhance the church's collective capacity to respond effectively.

Theologically, the struggles faced by urban youth ministries mirror broader biblical themes of perseverance, spiritual warfare, and the need for community support. Youth face real spiritual and social battles that require both divine empowerment and practical support systems within the church to overcome.

Ultimately, addressing the multifaceted challenges requires a holistic approach combining spiritual guidance, pastoral care, and socio-economic empowerment. The church's role extends beyond spiritual nurturing to encompass advocacy and practical help, creating an environment where youth can thrive despite adversity.

### **The measures undertaken by the church to address challenges in urban youth ministry**

The church has implemented diverse measures aimed at mitigating youth ministry challenges, including sensitizing parents, creating leadership opportunities, and offering skill-building workshops. These initiatives help foster a supportive environment that nurtures youth spiritually, socially, and economically.

Pastoral leadership's unanimous confirmation of active interventions signifies strong institutional commitment to youth ministry improvement. This leadership engagement provides the structure and legitimacy necessary to sustain and expand youth programs effectively.

While youth respondents expressed optimism about church efforts, the more cautious response from other Christians suggests a need for improved communication regarding these initiatives. Increasing transparency and community involvement can build greater trust and wider support for youth programs.

Church interventions are grounded in biblical mandates emphasizing discipleship, spiritual formation, and holistic care. These programs reflect the church's mission to equip young people to live as faithful disciples and active contributors to church and society.

In conclusion, the church's responsive measures have laid a strong foundation for addressing urban youth ministry challenges. Ongoing evaluation and adaptive programming will be essential to sustain momentum and address emerging needs within the youth community.

### **Possible strategies the church can adopt to minimize challenges facing urban youth ministry**

Strengthening communication and visibility of youth programs is critical to enhancing community support and participation. Churches should employ modern communication tools, including digital media, to reach young people and their families effectively.

Empowering youth through leadership roles and relevant training fosters ownership and responsibility, helping to retain youth in ministry and prepare them as future church leaders. Mentorship programs can nurture their spiritual growth and resilience against social challenges.

Holistic approaches integrating spiritual, social, and economic empowerment are vital. Programs addressing unemployment, substance abuse, and family instability can help remove barriers that limit youth engagement and growth.

Parental involvement and support are foundational in youth ministry success. Equipping parents to be spiritual nurturers complements church efforts and provides youth with stability and encouragement both at home and within the church community.

Finally, theological grounding in Scripture must guide all strategies. Youth ministry should aim to develop Christlike maturity, encouraging youth to live purposefully and faithfully in all aspects of life. This biblical vision motivates sustainable and impactful youth ministry.

### **Theological reflection on urban youth ministry challenges and solutions**

The biblical narratives of young leaders like Joseph and Jeremiah demonstrate that God calls and equips youth for significant roles despite adversity. Their stories inspire youth ministries to cultivate faith, obedience, and courage among young believers.

Youth challenges such as identity struggles, peer pressure, and societal influences require the church to offer spiritual formation rooted in Scripture and empowered by the Holy Spirit. This equips youth to navigate trials with faith and resilience.

The church is called to be a spiritual family, providing belonging, accountability, and nurture. Urban youth ministries that foster community and discipleship reflect this biblical model, helping youth find stability amidst urban challenges.

Ministry to marginalized and vulnerable youth aligns with Christ's example of compassion and restoration. Holistic care addressing physical, emotional, and spiritual needs demonstrates God's love and advances the kingdom mission.

Ultimately, the hope of redemption and transformation through Christ underscores all youth ministry efforts. The church's role is to proclaim and live this hope, empowering youth to overcome their circumstances and grow into mature followers of Christ.

## 6.2 RECOMMENDATIONS

There is a need for the church to develop a Sunday youth curriculum that is age-appropriate and responsive to the diverse life stages of young people, including those who are married, in school, or working. A well-structured and inclusive curriculum will make Bible teachings and spiritual practices more relevant and engaging, thereby enhancing spiritual growth among the youth.

There is a need to diversify youth worship and ministry activities by incorporating Bible-based conventions, interactive workshops, Bible reading programs, storytelling, and youth-led prayer sessions. Such dynamic activities will create an inclusive space where young people feel spiritually connected, valued, and motivated to actively participate in church life.

There is a need to retrain youth ministry leaders and teachers to build their capacity in effective service delivery. This training should cover areas such as mentorship, counseling, discipleship, and the use of digital tools in ministry. Empowered leaders will better engage the youth and respond to their spiritual and social needs.

There is a need for the church to allocate a specific and consistent budget for youth ministry programs and operations. A planned work plan and budget will ensure that youth activities are well-supported and not hampered by financial constraints, allowing for smooth implementation of programs throughout the year.

There is a need to form structured youth ministry committees at each parish, including a youth leader, children's church supervisor, treasurer, church teacher, elder, and one church leader. These committees will oversee planning,

accountability, and implementation of children and youth church activities, ensuring effectiveness and sustainability.

There is a need to prioritize chaplaincy ministry in urban schools—primary, secondary, and tertiary institutions—so that every youth is reached with the gospel. Deploying trained chaplains and organizing regular outreach events in schools will help integrate faith into the daily lives of young people within learning institutions.

There is a need to improve communication channels for youth ministry through digital platforms such as WhatsApp groups, Facebook pages, and parish bulletins. Effective communication ensures that young people are well-informed, actively involved, and can easily connect with various church programs and fellowships.

There is a need to introduce youth skill development programs within the ministry framework, such as entrepreneurship training, digital literacy, and vocational skills. These initiatives not only support youth empowerment but also strengthen the church's role in holistic development and community transformation.

There is a need to organize inter-parish youth fellowships and conferences that bring together young people from different churches within the Deanery. These events promote unity, spiritual bonding, peer learning, and encourage a shared vision for youth ministry growth.

There is a need to promote inclusive youth leadership by allowing young people to participate in church governance and decision-making bodies. Involving youth in these structures affirms their value, boosts their confidence, and prepares them for future leadership in both the church and society.

Pastors like the very Rev. Obed Turihohabwe and Rev. Deborah Tumushabe said that there was a need to cooperate with other churches for voluntary exchange opportunities aimed at promoting and broaden experience of the youth and that regular meetings should be held with the youth to address their challenges.

Christians like Munezero Gerald and Kembabazi Jane said that continued parenting seminars and workshops should be put in place to enable parents gain with the necessary skills for parenthood.

Youths like Ansinguzza Diphone and Manzi Ivan also said that there should be continued support of KAYM programs and youth conferences to nurture the youth both socially, mentally and spiritually.

Other Christians also recommended the church to always put youth interests, budgets as priorities as they are change agents and the church of today and tomorrow. They also said that youth also need to show positive morals to their leaders and parents to ease communication and cooperation. Therefore, if the above is considered positively, the urban youth ministry can grow both spiritually, socially, physically and emotionally hence promoting good citizens and sustaining the church of the future.

In conclusion, different respondents' leaders in different parishes within the archdeaconry for example ordinand Onesmus Byarugaba and Atuhurira Faith said that the church should prioritize chaplaincy ministry in urban schools for the gospel to reach out to every youth in urban schools primary, secondary, and higher institutions of learning.

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## APPENDIX 1

### RESEARCH STUDY WORKPLAN

ACTIVITY	TIME FRAME
Making the research proposal	March 2025
Seeking official permission from the university	March
Distributing questionnaires and data collection	Mid-march-mid April
Sorting grouping and interpretation of the data collected	Mid April- late April
Report writing	Late April - May
Submission of report	May- June

## APPENDIX II

### BUDGET

ITEM	QUANTITY	RATE	AMOUNT
Stationary	5 pens	500	2500
	1 ream of papers	18000	18000
	60 envelopes	500	30000
Transport	Fuel		150,000
Secretarial services.			150,000
printing and binding			
Lunch			100,000
<b>Total</b>			<b>453,000</b>

**APPENDIX III**

**QUESTIONNAIRE FOR PASTORS**

Dear respondent,

I am **Kwesiga Evidence**, a student at Bishop Barham University College pursuing a degree in divinity. I am conducting a research study about the challenges facing urban youth ministry in the cathedral Deanery, Kigezi diocese. Your responses will therefore help me complete my degree studies and help the church in implementation of the urban youth ministry in the Diocese of Kigezi. All the responses given in this questionnaire will be handled with a lot of confidentiality.

Name of the parish .....

Title of the respondent .....

i) Age....years

ii) sex (tick appropriately)

 M F

Marital status (tick appropriately)

 Married Single Widow

Level of education (tick appropriately)

 Primary Secondary Tertiary

Do you have children?  Yes  No

If yes, how many are they? .....

For how long have you served in this parish?

- i) Less than a year
- ii) 1-2 years
- iii) 2-4 years
- iv) 5 years and above

Do you have youth ministry in your church?

- a) Yes
- b) No

If yes, what activities are they involved in. list at least three

- i) .....
- ii) .....
- iii) .....

Do you face some challenges in the youth ministry in your church

No  Yes

If yes, what could be the possible challenges affecting youth ministry in your parish

- i) .....
- ii) .....

iii) .....

Could you mention some of the possible causes of the challenges facing urban youth ministry in your parish?

i).....

ii).....

iii).....

As a pastor, what do you think are the effects of the challenges facing urban youth ministry

a) on your parish

i).....

ii).....

iii).....

b) on the youth

i) .....

ii).....

iii).....

c) On the parents

i) .....

ii) .....

iii) .....

d) On the government

i) .....

ii) .....

iii) .....

14. Is the church putting up measures to help the urban youth ministry grow? Yes /

no

(Tick appropriately)

15 if yes, identify at least three measures that your parish has put in place to address the urban youth ministry challenges.

a) .....

b) .....

16. What other measures would you recommend to your fellow pastors in the cathedral chapter to address the challenges facing urban youth ministry in the cathedral chapter as a whole

i) .....

ii).....

iii).....

***Thank you very much for your cooperation***

## QUESTIONNAIRE FOR THE CHRISTIANS

Dear respondent,

I am kwesiga Evidence, a student at Bishop Barham University College pursuing a degree in divinity. I am conducting a research study about the challenges facing urban youth ministry in the Cathedral Deanery, Diocese of Kigezi. Your responses will therefore help me complete my degree studies and help the church in implementation of the urban youth ministry in the Diocese of Kigezi. All the responses given in this questionnaire will be handled with a lot of confidentiality.

Name of the parish .....

i) Age.....years

ii) sex (tick appropriately)

F

M

Level of education (tick appropriately)

Primary

Secondary

Tertiary

Never been to school

Profession/occupation .....

For how long have you been a member of this parish...?

Do you have children? Yes /no (tick appropriately). If yes give their ages below

i) First born.....

ii) Second born .....

iii) Third born .....

iv) Others .....

Does your church have vibrant youth programs?

Yes or no

If yes, what are some of the youth activities taking place in your parish ( mention at least four)

- a) .....
- b) .....
- c) .....
- d) .....

In your own, do you think there are challenges affecting youth ministry?

Yes

No

What could be the possible challenges affecting youth ministry in your parish?

- i) .....
- ii) .....
- iii) .....
- iv) .....

As a parent, can you mention some of the possible causes of the above challenges?

- i) .....
- ii) .....
- iii) .....

What do you think are the effects of these challenges facing urban youth ministry

a) On your parish

i) .....

ii) .....

iii) .....

b) On the youth

i) .....

ii) ,.....

iii) .....

c) On the parents

i) .....

ii) .....

iii) .....

d) On the government

i) .....

ii) .....

iii) .....

Is your local church putting up measures to help the urban youth ministry grow? (tick appropriately)

Yes

No

Not certain

If yes, identify at least three measures that your parish has put in place to address the urban youth ministry challenges

a) .....

b) .....

What other measures would you recommend to your local church in an effort to address the challenges facing urban youth ministry

i) .....

ii) .....

iii) .....

***Thank you very much for your cooperation***

## QUESTIONNAIRE FOR THE YOUTH

Dear respondent,

I am **Kwesiga Evidence**, a student at Bishop Barham University College pursuing a degree in divinity. I am conducting a research study about the challenges facing urban youth ministry in the cathedral Deanery, Diocese of Kigezi. Your responses will therefore help me complete my degree studies and help the church in implementation of the urban youth ministry in the Diocese of Kigezi. All the responses given in this questionnaire will be handled with a lot of confidentiality.

Name of the parish .....

 F M

i) Age .....years    ii) sex (tick appropriately)

Level of education (tick appropriately)

 Primary Secondary Tertiary Never been to School

Profession/occupation .....

Does your church have youth ministry?

Yes or no

If yes, what activities do you engage in?

a) .....

b) .....

Are there challenges facing urban youth ministry?

Yes

No

Suggest at least possible challenges affecting youth ministry in your parish?

- i) .....
- ii) .....
- iii) .....
- iv) .....

In your own opinion, what do you think are the possible causes of the above challenges?

- i) .....
- ii) .....
- iii) .....

What do you think are the effects of these challenges facing urban youth ministry

a) On your parish

- i) .....
- ii) .....
- iii) .....

b) On the youth

- i) .....
- ii) , .....

iii) .....

c) On the parents

i) .....

ii) .....

iii) .....

d) On the government

i) .....

ii) .....

iii) .....

Have local church put-up measures to help the urban youth ministry grow? (tick appropriately)

Yes

No

If yes, mention at least three measures that your parish has put in place to address the urban youth ministry challenges

a) .....

b) .....

Can you suggest other measures that can be employed to further address the challenges facing urban youth ministry

i) .....

ii) .....

iii) .....

*Thank you very much for your cooperation*