

Equipping Christian teenagers of Bhisho Community Church to be effective witnesses and disciples of Jesus Christ in the Bhisho Community in the Amathole District, Eastern Cape, South Africa.

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By

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ABSTRACT

This study focused on the involvement of Christian teenagers at Bhisho Community Church in the Amathole District, Eastern Cape, South Africa in witnessing to their peers. The research problem focused on how the latter mentioned church could enable its teenagers to be effective witnesses and disciples of Jesus Christ in the Bhisho community in the Amathole District, Eastern Cape, South Africa.

In delineating and limiting the study, only Christian teenagers at Bhisho Community Church in the Amathole District, Eastern, South Africa were targeted. This enabled the researcher to interview only those teenagers who confirmed that they accepted Jesus Christ as their Lord and Saviour. Further, a literature review was conducted to explore research already done on teenage witnessing and discipleship.

Since the focus of the research was on a real-life problem within the church, it was key that an empirical study be applied to solve this real-life problem. Consequently, questions were drawn up and in-depth interviews conducted. The researcher drew a sample of eight (8) teenagers (4 males and 4 females) from a target population of seventy-two (72) teenagers between the ages of 13 and 17 years in the church.

Data collected entailed the perceptions of the Christian teenagers of Bhisho Community Church regarding church teen activities, help by the church, witnessing, knowing Jesus, and the next step that one must take after having been introduced to Jesus. This has been an endeavour to identify areas in which the teenagers could be assisted.

The research revealed that the church has done well in providing the teenagers with the help to tell their friends about Jesus Christ. Conversely, the church has displayed some weakness in that it did not supplement its teachings with practical witnessing opportunities.

The recommendations state that the church should allow the Christian teenagers to craft a vision of their own that will focus on witnessing to Bhisho community's youth.

Further, focused teachings on witnessing and discipleship, and monthly outreaches should be part of the teenagers' programme in the church.

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A RESEARCH REPORT

1. INTRODUCTION

The Bisho Community Church is situated in the Amathole District, Eastern Cape, South Africa, and was founded on 5 December 2004. The vision of the church is derived from Revelation 11:15: “The kingdoms of this world have become the kingdoms of our Lord and His Christ, and He shall reign forever and ever!” Revelation 11:15. Its motto is: The church with a heart for its community.

The researcher, who is a member and one of the pastors of the church, is concerned about the spirituality of many teenagers in Bisho who are not part of the church. He is also concerned about the efforts Christian teenagers of the Bisho Community Church make to reach their peers with the message of the Gospel in the community.

Consequently, this research project looked at what could possibly prevent Christian teenagers of the Bisho Community Church in the Amathole District, Eastern Cape, South Africa from witnessing and discipling their peers. It also provided some practical suggestions to enhance what is already happening in the church regarding this matter.

2. RESEARCH DESIGN

This section will describe the background leading to the research; state the rationale of the research; discuss the literature review; and explain the methodology, timeline and ethical issues pertaining to the research.

2.1. Description of the Research

Recent observations in the past twelve years within the Bisho Community Church in the Amathole District, Eastern Cape, South Africa have shown that Christian teenagers in the church lack the desire (passion) to witness to their peers at higher

primary and secondary schools in Bhisho. The latter are trapped in substance abuse (drugs and alcohol) and some young girls fall victims to “blessers” (older men who lure young girls with various kinds of gifts with the intension of having sex with them).

2.1.1. The Research Problem

The researcher’s main concern is that teenagers in the church are not emulating the church motto, which is: “The church with a heart for its community”. This motto flows from the church’s vision and mission based on Revelation 11:15 and Isaiah 6:1-11 respectively. Hence, the following research question: How can Bhisho Community Church equip its Christian teenagers to be effective witnesses and disciples of Jesus Christ in the Bhisho Community in the Amathole District, Eastern Cape, South Africa?

2.1.2. The Field of Research

The field of research falls in the discipline of practical theology because the focus was on a real-life problem within the church, which is an extension of the community. Swinton and Mowat (2006:loc250) define practical theology as “the critical theological reflection on the practices of the Church as they interact with the practices of the world, ensuring and enabling faithful participation in God’s redemptive practices in, to and for the world.” Cowan (2000:n.p) contends that practical theology looks at the “world as it is” and compares it to the “world as it should be”. These views point to practice-theory-practice approach which characterises several practical models, namely, Zefrass (1974), Browning (1993), Heitink (1999), Cowan’s LIM (Loyola Institute of Ministry) (2000) and Osmer (2008). These models consist of the following four interlinked tasks:

- The hermeneutical task: seeking to form reliable and responsible interpretations of traditions, actions and responsibilities.
- Empirical task: interpreting one’s present actions.
- Critical task: interpreting one’s past traditions.
- Strategic task: interpreting one’s future responses.

Furthermore, Hermans and Schoeman (2015:15, 16) suggest four possible practical theological research projects each with a different outcome: 1) Explanatory research projects 2) Descriptive research projects 3) Research into PT theory 4) Interventionist projects.

This research project is descriptive as it purports to provide what is happening in the church regarding Christian teenagers of the Bhisho Community Church witnessing and discipling their peers in the community of Bisho, Amathole District, Eastern Cape. It applied an empirical approach to solve a real life problem (cf Anderson 2001:24; Dingemans 1996:86).

To solve this problem the researcher opted to use Cowan's LIM (Loyola Institute of Ministry) (2000) as a research model. This model has four tasks, namely, identifying issues, interpreting the world as is, interpreting the world as should be, and interpreting our contemporary obligations (Cowan 200:n.p.). The last three tasks became three steps focusing on the current situation, the preferred situation and the practical solution. To determine the current situation, interviews were used as a means of gathering the data from Christian teenagers of the Bhisho Community Church in the Amathole District, Eastern Cape, South Africa (see section 3 below). The literature was used to determine the preferred situation (see section 2.3 below).

2.1.3. The Focus of the Research

The research focused on some selected teenagers attending the Bhisho Community Church, in the Amathole District, Eastern Cape, South Africa. Further, two related areas of focus have been identified: firstly, I will establish what the Bhisho Community Church is currently doing in motivating the teenagers in the church to become effective witnesses and disciples of Jesus Christ. Secondly, I will establish a biblical perspective, on how the church could nurture teenagers to be matured witnesses and disciples.

2.1.4. The Title of the Research

Equipping Christian teenagers of Bhisho Community Church to be effective witnesses and disciples of Jesus Christ in the Bhisho community in the Amathole District, Eastern Cape, South Africa.

2.2. Rationale of the Research

This section will focus on the importance and practical relevance of the research.

2.2.1. Why is the Research Important?

At first, the research will look at possible circumstances influencing Christian teenagers of Bhisho Community Church that prevent them from committing themselves to witnessing and discipleship. Second, recommendations will be made to ensure that Christian teenagers of Bhisho Community Church are coached and mentored towards becoming effective witnesses and disciples.

2.2.2. What is the Practical Relevance of the Research?

The research would prepare the church for a paradigm shift in matters related to equipping Christian teenagers of Bhisho Community Church to be effective disciples in the community of Bhisho. This would necessitate a change and realignment of the programmes of the church which, of course, might face resistance. At first, the researcher anticipated some form of early resistance from the church leadership and parents; however this would change through persuasive engagement and prayer. Once the objective is caught there would be some positive spin-offs for the church and the community.

2.3. Literature Review

Literature shows that the terms “discipleship” and “witnessing” are used interchangeably (Wilson (2009); Castellanos (2008); Dodson (2012); Blakeney and

Brotherton (2008); Ogbueli (2008); Kennedy (1996); Hirsch (2006); McClung (2009); Reapsome and Reapsome (2002); and Pendelton (2016). In addition, the Greek translation of the phrase “make disciples” in Matthew 28:19 is *matheteusate* (Marshall 1976:136). This Greek word means “to make disciples or to cause people to become followers” (Louw and Nida 1989:155).

In his book, called “*Passage into discipleship*”, Wilson (2009:10) speaks about guiding young people to embrace a journey of faith with Jesus. He proposes learning methods that would engage the minds, hearts and souls of young people who desperately desire to be included in the church activities. These methods are (1) instructional sessions where teaching dominates the class activity; (2) experience-based sessions where what was learned in the instructional class is acted out; (3) one-on-one relationships where a mentor works with the student on what was learned in instructional and experiential sessions; and (4) retreat format which entails a full day excursion aimed at building relationships with other youth leaders and leaders in the church (ibid.10-11). These learning methods are categorised in three, namely, class component, mentor component and retreat component. The class component, which is given much attention, consists of the following seven sub-themes: orientation, confession, contrition, covenant, community, connection and church (ibid.21-47). He further gives a comprehensive programme for youth/teenager discipleship which is characterised by practical sessions which stir enthusiasm in the young people so that they are actively involved in the whole programme.

Cincala (2016: 160) emphasises that the task of discipling youth is unique because Christian youth culture differs from those who wish to teach them about God. He further mentions that the difference in cultures results in youth being misunderstood and underestimated by the church. To this effect, young people require genuine discipleship which will match their level of spiritual maturity (ibid.160). Cincala continues to point to Jesus who would invite his disciples to be with him because he wanted them to connect with him personally (ibid.163). This approach enabled him to win their confidence and enter their private lives as one who passionately cared for them and their needs (ibid.163). Cincala further submits that teenagers today learn

by a variety of sensory experiences; that words to them are more powerful when connected with images, and that intellectual concepts gain strength in their world when connected with a passionate experience (ibid.165). Cincala's picture of youth discipleship depicts a dynamic relationship between the teenagers and those who mentor them.

Hammond (2008) argues that forming habits and routine (for example, times of prayer, Scripture reading, and devotions) is a vital part of discipleship (ibid. 43-44). He adds that discipleship should lay solid foundations which will disciple, strengthen and prepare the teenagers for lives of godliness and productive service in our congregations, communities and nations (ibid.43). Consequently, those who are assigned with the task of discipling the next generation should not merely teach a head knowledge but should demonstrate wholehearted love for the Lord so that those who are discipled are recipients of love (ibid.41). Kennedy (1996) concurs with Hammond by stating that to properly disciple people, it is not enough to know the content of the Gospel only, but one should also share his life with the disciples with a view to show them how he has reached spiritual maturity and how he is currently sustained in it (ibid. xiii).

The above is view lead to introduce various styles used to make disciples. Ogbueli (2008:30) mentions three styles that could represent the kind of relationship that must exist between the discipler and the disciple, namely, the deliberate and intensive mentoring style; the occasional style; and the passive style. He submits that discipleship should be deliberate and intensive towards helping the person to be the follower of Christ (ibid.31).

In addressing the issue of developing teenagers in their Christian journey, Lawrence (2014) argues that each person has a God-given identity which the enemy seeks to destroy and, therefore, it is "crucial for youth ministry leaders to help their students to discover, embrace, and live out their identity in Christ – their true name" (ibid.140). In other words, the youth leaders and other matured Christians have a task of drawing the teenagers close to Jesus so that he can reveal to them who they are and what they are meant to do on earth. This requires that mentors should label their students

positively. He adds that “the goal is to pay attention to what God is doing in your teenagers, identify it, and name it – to help them hear how Jesus describes them” (ibid.143). I believe positive labelling, which Lawrence propagates, would create confidence in teenagers, encouraging and motivating them to reach out, witnessing and making disciples.

Nel (2000) raises a concern about insufficient pastoral care given to children and the youth. He mentions that youth are at a critical time in their lives where they seriously need all the facets of pastoral care in the local church (p.91). He argues that it is the responsibility of the congregation to initiate the youth by guiding and teaching them to make wise choices as they live for Christ (ibid.91). He believes that if the teenagers are engaged in all programmes of the local church and are properly led by people who possess spiritual equilibrium, they have the capacity to become what they really are (ibid. 93-94,122).

Still on matters of pastoral care, Dean’s (2010) study reveals that the most common faith immersion in youth ministry are camps, mission trips, youth conferences, and other temporary Christian subcultures that plunge teenagers into communities that are structured to emphasise God’s immediacy and activity. Similarly, Unruh and Roland (2005) mention that rapport should be built between the church and the youth by engaging the youth in activities that interest them and stir their livelihood, for example, educational seminars and arts camps (ibid. 52). I also find Ogbueli’s (2008) discipleship styles adding more weight to the above views. These are: the deliberate and intensive mentoring style; the occasional style; and the passive style (ibid. 30). He submits that discipleship should be deliberate and intensive towards helping the person to be the follower of Christ (ibid.31).

Shifting our focus from the youth to the older generation, Jackson (2002) states that the older generation is often tempted to programme their children so that they will be just like them instead of grooming them to be the disciples of Jesus Christ (ibid. 145). They forget that each person is constituted differently and that each environment has a different influence. Willis (1997) corroborates with Jackson’s submission by pointing out that the person being discipled should not be manipulated or restricted

to make him or her do or be whatever the discipler wants him or her to be, but the person should be helped to feel free to grow and become all God intended him or her to be (Willis 1997:15, cf Ogbueli 2008:25).

2.4. Methodology

Hofstee (2006:107) points out that any academic work will be much stronger if the researcher gives careful thought to the research method before he starts his research and writing. Hence, this section is devoted to the explanation of the methodology employed in this research project; the data collection and recording; and the data processing and interpretation.

2.4.1. Model of Methodology

The nature of this research project is descriptive. Smith (2008) states that one of the functions of a descriptive research is to describe one or more characteristics of a group of people and that the information gathered through it could be either quantitative or qualitative (ibid. 225). To that end the researcher applied the quantitative approach.

Quantitative research allows the researcher to gather data from the participants through the use of interview questions (closed or open-ended) and questionnaires.

There are four main types of quantitative research approaches, namely, descriptive (this approach describe the present status of a variable/phenomenon), correlational (this approach explores the relationship between variables using statistical analyses), quasi-experimental (this approach purports to establish a cause-effect relationship between two or more variables) and experimental (this approach uses the scientific method to determine cause-effect relationship among a group of variables in a research study) (Center for Innovation in Research and Teaching [n.a.]).

As discussed above, this research project used the descriptive approach (cf section 2.1.2). This was intended to enable the researcher to use open-ended interview

questions to gather data from a small sample from the Christian teenagers of the Bhisho Community Church in the Amathole District, Eastern Cape, South Africa. The church has seventy-two (72) teenagers between 13 and 17 years. The researcher obtained the database of these teenagers from the church youth leader. These teenagers were divided into two age groups, namely, 13-14 years and 15-17 years. This division flows from the composition of church's teenagers whose ages range from 13 to 17 years.

A random sample consisting of first names beginning with the first thirteen alphabets "a-m" from the first group and the last names beginning with the last thirteen alphabets "n-z" from the last group formed the first sample population. A similar process was used to select the second and final sample population. The last process yielded eight (8) participants. These composed of four (4) females aged of 13, 14, 15 and 16, and four (4) males with the ages 13, 14, 16 and 17.

2.4.2. Data Collection and Recording

The researcher selected interviews as the primary method for data collection with a view to get in-depth personal responses (cf Van der Ven 1994: 34) because Smith (2008:236) argues that "interviews permit a deeper and fuller understanding of the attitudes of the respondents". The interviews consisted of open-ended questions (Appendix A). The researcher interviewed all the participants and ensured that all their responses were audio-recorded and transcribed. The researcher also translated the *isiXhosa* responses into English (Appendix B).

2.4.3. Data Processing and Interpretation

Coding—age groups, gender and classifying data into categories—was used to analyse data (Denscombe 2007:257). The researcher also organised the gathered data into patterns to observe trends and to enable interpretation.

2.5. Timeline

With this small sample of teenagers, collecting the data took two weeks. The processing and interpretation of data also took two weeks. The writing and completion of the research report took another two weeks. The total time of the whole process was six weeks.

2.6. Ethical Issues

Participants were guaranteed confidentiality and anonymity, and coding was used to conceal confidential information. A letter requesting their participation and confirming that the researcher was a student at South African Theological Seminary (SATS) undertaking this research for academic purpose was sourced from SATS and shown to the respondents and all involved in the research project (Appendix C).

3. RESEARCH PROPER

3.1. Classification, Analysis and Interpretation of Data

The first part of the research project dealt with the research design which focused on the description and rationale of the research; views and comments by different authors; the methodology to be employed; the estimated time the research would be completed, and a report submitted; and the ethical issues related to the interviews to be undertaken. This part of the research report focused on the classification, analysis and interpretation of the data obtained from the interviews conducted.

3.1.1. Data Classification

An audio-recording was used to keep data, and the participants were assured about the anonymity and confidentiality of the recorded information. The number of the participants was eight (8) and composed of four (4) females aged of 13, 14, 15 and 16, and four (4) males with the ages 13, 14, 16 and 17. Thirty percent (30%) of the participants preferred to be interviewed and respond in *isiXhosa*, sixty percent (60%) preferred to be interviewed and respond in both English and *isiXhosa*, and ten (10%)

preferred to be interviewed and respond in English only. The researcher had to rephrase the questions where necessary to get maximum responses.

The nature of the research topic necessitated that the data be collected and classified in terms of specific ages and gender to ensure that the sample was representative of the target population. Thus, the participants are from age 13 to 17 and are females and males.

The process of transcribing the data from the audio-recording to a written form proved to be time-consuming. One of the reasons for this was that the teenagers, especially the younger ones, digressed in answering the questions and this required the interviewer to explain the meaning of the questions regularly.

Magnusson and Maracek (2015) state that the transcribed interview material needs to be reduced to a manageable amount by selecting the portions that pertain to the research question (ibid. 94). They impress that the selected portions “should be ample enough to retain important parts of the context within which it was spoken” (ibid.95). The data from the participants have been compiled in relation to the interview questions for each female (F) and male (M) participant as reflected in Appendix B of this report.

3.1.2. Data Analysis and Interpretation

The next step entailed the rereading of the participants’ responses for each question to note of similarities and differences (Magnusson and Marecek 2015:109). Having obtained the similar meanings of the participants’ responses for each question, the researcher compiled an integrative summary for each question to get an overall response to that question by all participants (ibid.113-114). The responses that did not relate to the research question were set aside.

Question 1

How many teen activities are available in the church? Which do you find attractive?
Please explain.

Umbuzo 1

Mingakanani na imisebenzi yolutsha ekhoyo enkonzweni okanye ecaweni? Yeyiphi enomtsalane kuwe okanye ekunika umdla? Nceda ucacise impendulo yakho.

All participants indicated that there are teen activities available in the church, but the number of given activities varied from one participant to the other. Prayers that take place at the home-churches featured in the responses of four (4) males and one (1) female (representing 62.5% of the participants), thus highlighting prayer as the prominent activity for the teenagers. Other activities mentioned by the same number of the participants (2 males and 3 females, representing 62.5% of the participants) include youth day, the youth service, sport, youth camps or conferences, and Bible reading. The latter activities provided an opportunity for interaction between the teenagers, and occasionally resulting in the winning of souls. It transpired that the participants are attracted to different activities, for example, attending home-churches, Bible discussions, praise and worship, sports, the youth service, media, prayer, worship, dance, and keyboard playing. Some participants indicated that the activities provided by the church are few, and that the church should add more activities in which the participants should be taught and trained.

Figure 1 Church teen activities

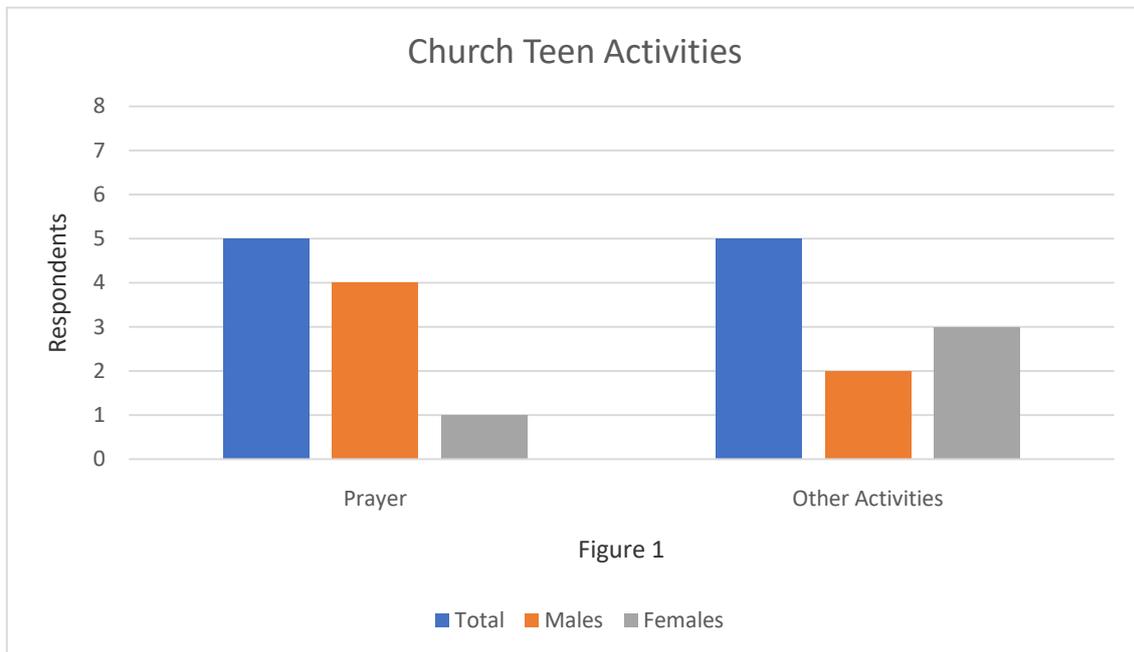


Figure 1

The data on figure 1 tell two interesting developments regarding activities for teenagers. First, boys constitute a large number (four out of five) of the participants who mentioned prayer as an activity for teenagers. And they are encouraged to pray and participate in general prayer points.

Second, activities like youth day, the youth service, sport, youth camps or conferences, and Bible reading (mentioned by 62.5% of the participants) are geared for teenagers. It is interesting that girls constitute a large number (three out of five) of the participants who listed these activities.

Question 2

Do church teen activities help you to tell your friends [equals] about Jesus Christ? If no, please explain what could be done to help you to tell them about Jesus Christ? If yes, have you told them? Explain how they responded.

Umbuzo 2

Ingaba imisebenzi yolutsha enkonzweni iyakunceda na ekuxeleleni abahlobo bakho okanye abo ulingana nabo ngoYesu Krestu? Ukuba akunjalo, nceda ucacise ukuba yintoni na enokwenziwa ukukunceda ukwazi ukubaxelela ngoYesu Krestu? Ukuba kunjalo, ingaba ubaxelele na? Cacisa ukuba impendulo yabo ibenjani na.

Five (3 females and 2 males, representing 62.5% of the participants) of the participants were confident that the teen activities in the church help them to tell their friends about Jesus at school. Such assistance flow from Scriptures they are taught, prayers, and other biblical studies at the home-churches. One male participant was not sure if the church helps him, and the other two participants (1 female and 1 male, representing 25% of the participants) did not answer the question directly. The latter participants (1 female and 1 male) felt that the church should do more by providing them with serious teachings on the Word of God and make available Bible-based games.

Figure 2 Help by church

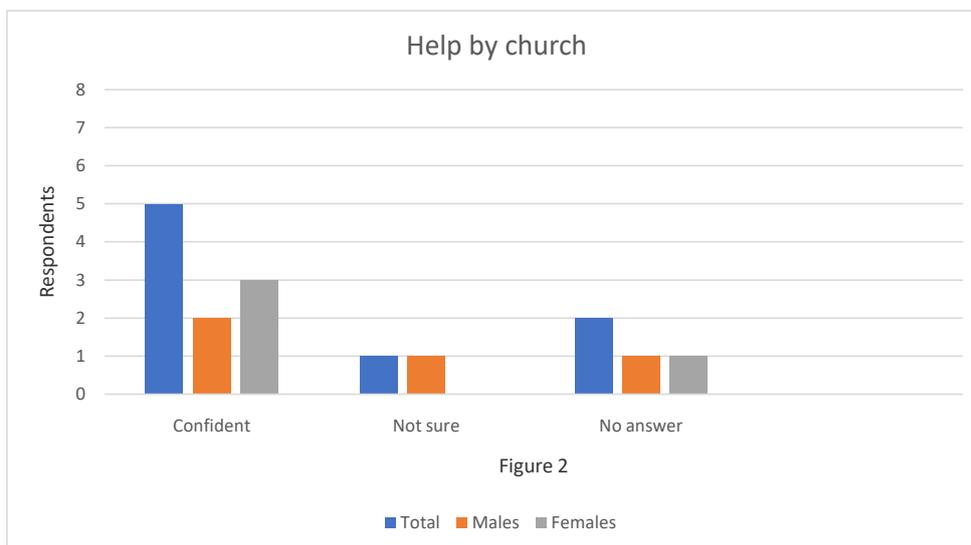
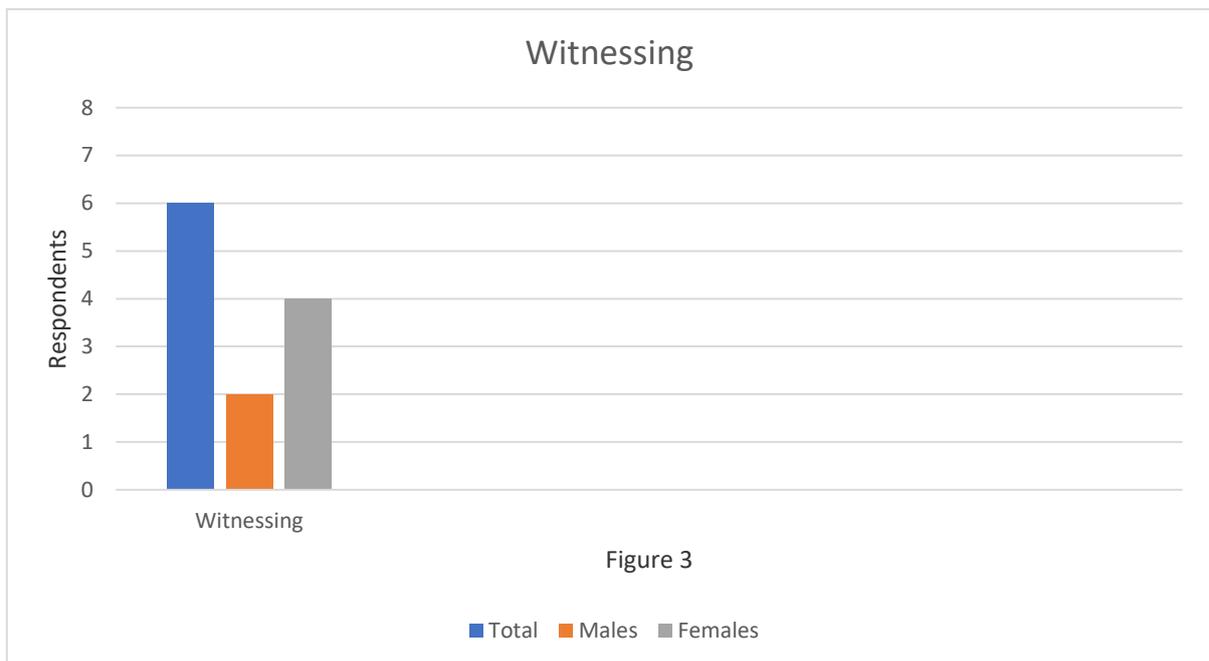


Figure 2 depicts that the church is doing well in building the confidence of their teenagers to tell their friends in general terms about Jesus Christ (three (3) females and two (2) males, representing 62.5% of the entire population). Girls are a large number (three out of five, representing 62.5% of the participants).

Furthermore, figure 3 below, shows that six participants (4 females and 2 males, representing 75% of the participants) who managed to tell their friends about Jesus experienced some inadequacies in that they would just speak in general terms about Jesus and never lead their friends to accept Jesus Christ as their Lord and Saviour. They attributed this to fear that overwhelms them and the lack of a written procedure that would help them to witness to others.

Figure 3 Witnessing



A gender analysis of figure 3 shows that six (6) participants—more girls (four out six participants, representing 75% of participants) are involved in active witnessing, although they felt ill-equipped. This suggests that some effort needs to be made to encourage all the teenagers, especially boys. Teenagers could be encouraged to

participate in outreaches that are targeting unsaved persons where the leader would be the one who witnesses to the first person they meet and thereafter an opportunity must be given to the teenagers to witness to other unsaved teenagers. This will instil a habit of witnessing among the teenagers. In such outreaches the team could carry leaflets that outline the importance of salvation for distribution to the areas visited.

Question 3

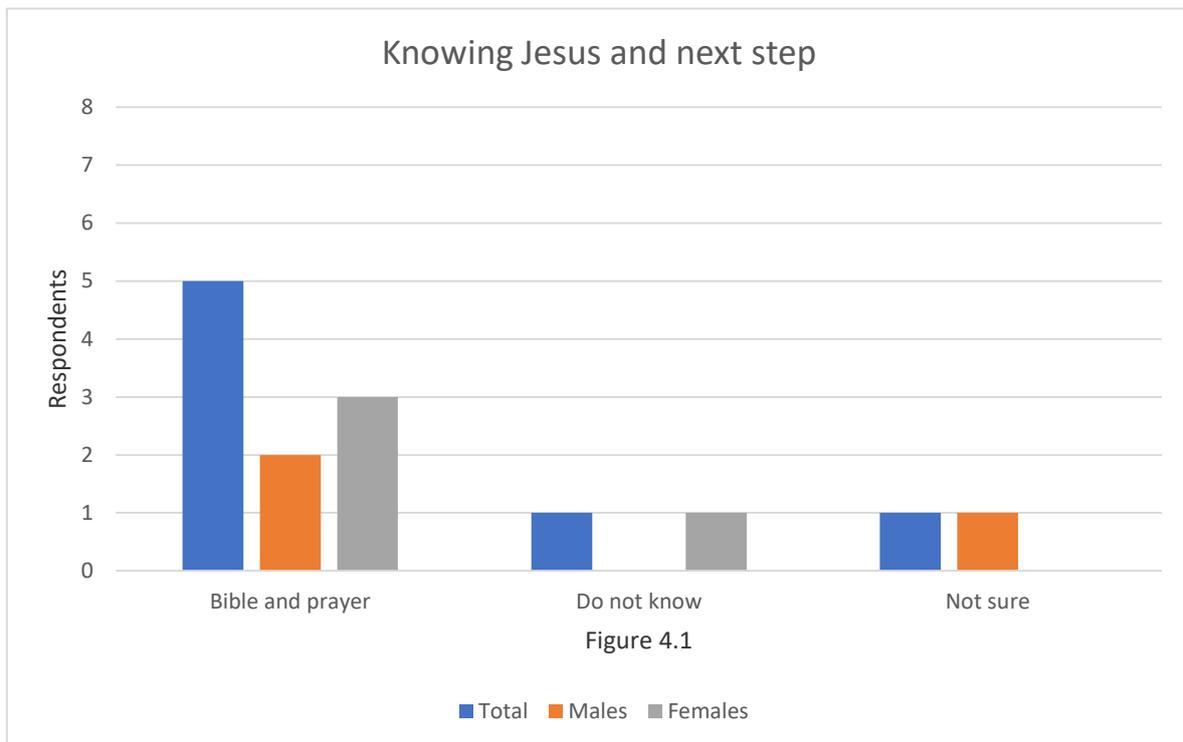
Please explain what someone who is interested to know about Jesus Christ should do next?

Umbuzo 3

Nceda ucacise ukuba umntu onomdla wokwazi ngo Yesu Krestu yintoni na anokuyenza ukulandela oko?

What featured prominently in the responses to the above question (figure 4.1) was that of five participants (3 females and 2 males, representing 62.5% of the participants) who indicated that the person should continually read the Bible and commit to prayer. One participant (female) boldly indicated that she does not know what the person should do next. One male was not sure of what the person should do next.

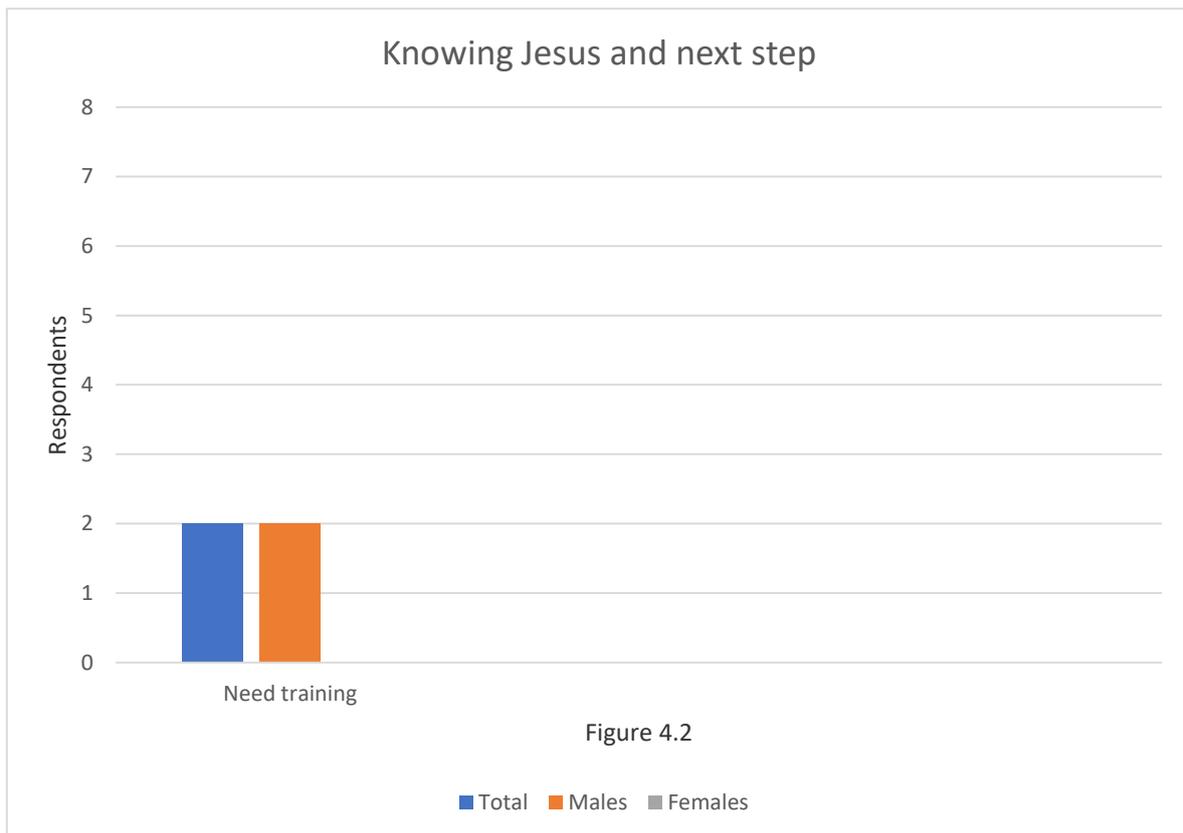
Figure 4.1 Knowing Jesus and the next step



According to figure 4.1, five (5) participants—representing 62, 5 % of the entire population— indicated that the person who is interested in knowing Jesus should read the Bible and pray. Three (3) out of five (5) participants, representing 60%, were girls. That being the case, I do not think it will be easy for a person who is interested to know about Jesus to immediately plunge into reading the Bible and prayer. He cannot start the journey on his own. I believe the first step is that those who are already saved should be willing to share their belief with the one who is interested to know Jesus. This sharing will reveal why it is critical for one to invest his life in what God has preordained for him. Living life without Jesus is like travelling in an aeroplane without a pilot. All this is an endeavour to stir and develop faith in the person who is interested in knowing Jesus. The next step should be to lead the person to accept Jesus as his Lord and Saviour. Bible-reading and prayer are some of the tools that should be used to strengthen the faith.

As depicted in figure 4.2 below, it is interesting to note that only two (2) male participants (representing 25% of the participants) out of eight (8) participants indicated that they need to be taught. No female participant has shown this interest.

Figure 4.2 Knowing Jesus and the next step



Although only two (2) males indicated that they need training regarding this item, I believe that training the teenagers of Bhisho Community Church in witnessing and discipleship should be prioritised based on data shown in figure 4.1.

4. PRACTICAL RECOMMENDATIONS

As discussed above (2.1.2), the researcher opted to use Cowan's LIM (Loyola Institute of Ministry) (2000) as a research model. Four tasks were identified in this research model, namely, identifying issues, interpreting the world as is, interpreting the world as should be, and interpreting our contemporary obligations (Cowan 200:

n.p.). The last three tasks became three steps focusing on the current situation, the preferred situation and the practical solution. This section focuses on providing practical solutions intended to equip Christian teenagers of the Bhisho Community Church in the Amathole District, Eastern Cape, South Africa to be effective witnesses and disciples of Jesus Christ.

Discipleship is not a new concept. The Greek translation of the phrase “make disciples” in Matthew 28:19 is *matheteusate* (Marshall 1976:136). According to Louw and Nida (1989:155), this Greek word means “to make disciples or to cause people to become followers”. On the other hand, Green and McKnight (1992:176) mention that the word “disciple” is scarce in the Old Testament but there is evidence that points to the existence of a master- disciple relationship in the life of Israel. They submit that the word “disciple” translates to the words *talmid* and *limmud* in the Hebrew language (ibid. 176). They also mention that in its single appearance in the Old Testament, the word *talmid* refers to a student or an apprentice in musical instruction as found in I Chronicles 25:8, and the word *limmuday* is used in Isaiah 8:16 to refer to a group that was accountable to him for educational purposes (ibid. 176).

The research project showed that 60 % of the participants (with girls representing 62, 5%) portrayed that the church is helping them to build their confidence to tell their friends about Jesus Christ. Prayer was listed as a common activity. To that effect it, the church would benefit by focusing on developing more prayer activities designed for their teenagers so that they consider prayer as a significant contributor to the task of witnessing and discipling their peers. Jesus’ prayer life in Luke 6:12 could serve as an entry point to emphasize the link between prayer and witnessing. In this passage Jesus prayed before choosing the twelve disciples (Luke 6:13-16).

The intention to link Jesus’ prayer life with witnessing resonates with Lawrence’s view that “the goal is to pay attention to what God is doing in your teenagers, identify it, and name it – to help them hear how Jesus describes them” (2014:143). I believe positive labelling would create confidence in teenagers, encourage and motivate

them to reach out, witnessing and disciple others. Reapsome and Reapsome (2002:10) point out that the choices that people make about whom they want to admire, want to follow and wish to imitate reveal much about who they are from God's point of view and who they want to be. They stretch their point of view by stating that in order for people to keep their identity and maintain their relationship with God, they must, among other things, have personal devotions, memorise Scriptures, witness often, attend church and tithe regularly (ibid.31).

Other activities mentioned by the same number of the participants (2 males and 3 females, representing 62.5% of the participants) were Bible reading, youth day, sports day, camps and conferences.

Dean's (2010) study reveals that "the most common faith immersion in youth ministry are camps, mission trips, youth conferences, and other temporary Christian subcultures that plunge teenagers into communities that are structured to emphasize God's immediacy and activity". Unruh and Roland (2005:52) support Dean by stating that a rapport should be built between the church and the youth by engaging the youth in activities that interest them and stir their livelihood, for example, educational seminars and arts camps. Experience has taught that teenagers at their level of maturity, for the greater part, invest their time, energy and intellect in things that they see and touch.

With regard to these activities the church would do well to use the story of in the Temple (Luke 2:41-51) as a role model. In this passage, the twelve year old Jesus is recorded engaging the elderly (Luke 2:42, 46). Christian teenagers of the Bhishe Community Church in the Amathole District, Eastern Cape, South Africa could be encouraged to emulate this example.

Young Timothy is another relevant role model for these teenagers. With regards to Bible reading the church could benefit by encouraging teenagers to emulate I Timothy 4:12-13 where the apostle Paul encourages Timothy to set an example and to focus on reading the Scriptures. Whilst the apostle Paul's emphasis to Timothy to consider holding on to doctrine so that he saves himself and his hearers in I Timothy

4:16 could be used as a model for these teenagers to be reach their peers. Ogden (2003:9) emphasise that the Paul-Timothy model defines what discipling is because the purpose of their relationship was to grow a disciple who would make a disciple. This is the type of a relationship which would inspire Christian teenagers of the Bhishe Community Church in the Amathole District, Eastern Cape, South Africa to be effective witnesses and disciples.

These role model exercises resonate with Nel's (2000:91) view that (a) it is the responsibility of the congregation to initiate the youth by guiding and teaching them to make wise choices as they live for Christ, and (b) that if the teenagers are engaged in all programmes of the local church and are properly led by people who possess spiritual equilibrium, they have the capacity to become what they really are (ibid. 93-94,122). Nel (2000: 93-94, 122) believes that if teenagers are engaged in all local church programmes and are properly led by people who possess spiritual equilibrium, they have the capacity to become what they really are i.e. revealing their true identities. Citing Schippers, he describes the criteria for a conducive learning environment for the disciple, namely, (1) the involvement of the whole person in the learning process; (2) the overt presence of Christ in his appeal to change; and (3) the strength drawn from the support of the community of believers (ibid. 144).

Continuing on the matter of witnessing and discipling others, the above activities are a relevant point of entry for teenagers to be introduced to Pendelton (2016:9-115) "Seven laws of discipleship" which cover subjects on one's life as a reflection on Christ, faith, forgiveness, preparedness, secrets of the kingdom and God's love. It is within these laws that a disciple should measure himself as to how he progresses in his journey of discipleship. These laws entail the following:

- I look like Christ at ALL times.
- Sharing Christ in public, no fear, even when others object.
- Giving up absolutely everything that will hinder putting Christ first in your life. Christ is to be placed first.
- Love God with all my heart, mind and soul.
- Living by faith not by sight.

- Forgive consistently by exhibiting grace towards individuals.
- Choose and learn to prepare for the journey.
- Love, forgiveness, humility, the choice to listen, grow and share the kingdom with others.
- Putting God in everything.

Furthermore, Blakeney and Brotherton (2008) highlight the importance of shaping the characters of youth to live life according to the will of God. They mention ten “codes” which can be best developed through training and service at the church (ibid 195). Two codes, namely, “the code of mentoring” and “the lasting code of spiritual maturity” are relevant to the process of discipling teenagers. The code of mentoring specifies that the church should have leaders available as mentors of the next generation, and that these leaders should have wisdom, honour and compassion (ibid. 166); and that a close relationship should be forged for imparting skills. The lasting code of spiritual maturity is about becoming truly matured and following Jesus Christ wholeheartedly (ibid. 181). This code teaches about the actual encounter with the Lord where one is given a name and his identity changes (examples of Jacob and Simon Bar-Jonah whose names were changed to Israel and Peter respectively, and new identities assigned to them).

Castellanos (2008) advocate discipleship model which focus on four major steps, namely, win, consolidate, disciple and send (ibid.57-59). This model teaches that it is not enough to witness or win souls (ibid. 57-85) but the one who is witnessing must ensure that the souls won are followed-up through the process of consolidation (ibid.87-110). The latter process consists of teachings on pre- encounter, encounter and post-encounter. These encounter lessons introduce the believer to the beginning of a relationship with Jesus Christ without whom the believer will not be able to serve God and carry out God’s work. During the discipleship class, a new believer is trained and prepared to be the true disciple of Jesus before s/he is sent out to the field. In this class, characters are formed and lives are moulded (ibid. 150-151). The discipleship class is critical for developing teenagers who have already gone through other stages of training, so that they can be ready to go out and disciple others. Castellanos’ manual serves the purpose of strengthening the teenagers to know who

they are in Christ and what Christ requires from them. After the completion of the discipleship class, all fears and doubts are expected to be gone.

Still on matters of discipleship, Hirsch (2006:103) writes that “for the follower of Jesus, discipleship is not the first step towards a promising career, but it is in itself the fulfilment of his or her destiny”. One has to follow these steps: (1) convicted – where a person is convicted by the Word of God after preaching or being witnessed to; (2) converted – after being convicted a person takes a decision to accept Jesus Christ as His Lord and Saviour; (3) follower – a person decides to attend church services and teachings; and (4) disciple/discipler – the person has now become a disciple who can be sent out to witness and make other disciples. Hirsch adds that “if discipleship has to do with becoming like Jesus, then it cannot be achieved by the mere transfer of information outside of the context of ordinary lived life” (ibid. 89-90).

Such process is observed in Jesus how trained his disciples; he went with them to different places and met with different people, and it is in these contexts where his disciples would see and learn from what he said and did. Two discipling styles are identified in Jesus approach. Jesus was deliberate and intensive. I advocate for this mixture because it will reduce the undue pressure teenagers. It should remember that the teenage is a stage where the teenagers are very insecure and suspicious of anything happening around them.

According to Moore (2012:42), time and emotions invested in the discipleship process distinguish it from other kinds of training methods. The implications are that anyone who desires to disciple others should be passionate about it and be prepared to give his life for the sake of another person. Moore adds that disciple-making should allow for the invasion of the personal space of both the discipler and the disciple (ibid.42) where the disciple is ensured that such invasion will not necessarily be intrusive. If the process is not handled with care and wisdom, especially with teenagers who are looking for their independence, the desired results will not be attained.

Flowing from the above discussions related to discipleship, the researcher proposes the following steps as a way of enhancing the existing efforts of the Bhisho Community Church in the Amathole District, Eastern Cape, South Africa to stir its Christian teenagers to be effective witnesses and disciples of Jesus Christ:

- Allow and encourage teenagers to craft their vision that will not conflict with the vision of the church but will complement it. For example, the vision could be, “The Bhisho Community Church teen ministry exists to witness to Bhisho community’s youth to be matured disciples of Jesus Christ”.
- Engage teens in a process of designing a series of prayer activities and teachings on witnessing and discipleship.
- Encourage monthly outreach activities to inculcate the culture of soul winning.
- Encourage teenagers to invite and bring at least one friend to church in a month.

5. CONCLUSIONS

The research problem focused on how Bhisho Community Church would enable its Christian teenagers to be effective witnesses and disciples of Jesus Christ in the Bhisho community in the Amathole District, Eastern Cape, South Africa?

A random sample consisting of first names beginning with the first thirteen alphabets “a-m” from the first group and the last names beginning with the last thirteen alphabets “n-z” from the last group formed the first sample population. A similar process was used to select the second and final sample population. The last process yielded eight (8) participants. These composed of four (4) females aged of 13, 14, 15 and 16, and four (4) males with the ages 13, 14, 16 and 17.

An empirical survey of the perceptions of the Christian teenagers of Bhisho Community Church in the Amathole District, Eastern Cape, South Africa revealed interesting findings as summarised in the following paragraphs:

The report shows that, among other teen activities, prayer is central in the Bhisho Community Church, and that 60 % of the participants (with girls representing 62, 5%) portrayed the church as helping them to build their confidence to tell their friends about Jesus Christ. This is an encouraging development. According to figures (2) and (3) some teens' actions resonate with the motto of the church, namely, "The church with a heart for its community".

However, the weakness of the church is that it does not supplement its teachings and prayer with practical witnessing opportunities. The Bhisho Community Church in the Amathole District, Eastern Cape, South Africa has an obligation to nurture its Christian teenagers to be matured witnesses and disciples.

The shortcoming of the research is that the views of the church leadership and parents were not sought to get their side of the story. This shortcoming could be an area that could be explored for future research whereby problems underlying the inability of leaders and parents to enable the Christian teenagers to be witnesses and disciples of Jesus Christ could be researched.

The researcher suggests that a further study be made:

- To determine the views of parents and the church leadership regarding the ability of Christian teenagers of Bhisho Community Church in the Amathole District, Eastern Cape, South Africa to be effective witnesses and disciples of Jesus Christ.
- To make a comparative study between the Christian teenagers of Bhisho Community Church in the Amathole District, Eastern Cape, South Africa and Christian teenagers of another church in the same area.
- To determine the impact and role of the isiXhosa culture in the process of discipling the Christian teenagers of the Bhisho Community Church in the Amathole District, Eastern Cape, South Africa.

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Appendix A

Interview Questionnaire

NOTE: A tape-recorder will be used to collect the information with the consent of participants.

The researcher guarantees the confidentiality and anonymity of the participants in the research.

1. How many teen activities are available in the church? Which do you find attractive? Please explain.

Mingakanani na imisebenzi yolutsha ekhoyo enkonzweni okanye ecaweni? Yeyiphi enomtsalane kuwe okanye ekunika umdla? Nceda ucacise impendulo yakho.

2. Do church teen activities help you to tell your friends [equals] about Jesus Christ? If, no. Please explain what could be done to help you to tell them about Jesus Christ?

If yes, have you told them? Explain how they responded?

Ingaba imisebenzi yolutsha enkonzweni iyakunceda na ekuxeleleni abahlobo bakho okanye abo ulingana nabo ngoYesu Krestu? Ukuba akunjalo, nceda ucacise ukuba yintoni na enokwenziwa ukukunceda ukwazi ukubaxelela ngoYesu Krestu? Ukuba kunjalo, ingaba ubaxelele na? Cacisa ukuba impendulo yabo ibenjani na?

3. Please explain what someone who is interested to know about Jesus Christ should do next.

Nceda ucacise ukuba umntu onomdla wokwazi ngoYesu Krestu yintoni na anokuyenza ukulandela oko?

Appendix B

Summary of the Participants' Responses

QUESTION 1: How many teen activities are available in the church? Which do you find attractive? Please explain.

Participant 1 (F-13 years)

- Prayers at the home-church.
- Youth meetings on Fridays to discuss youth matters.
- A youth-conference.
- *Unqulo ngomdaniso, imidlalo nokwabelana ngeLizwi.*
Worship dance, drama and sharing of the Word.
- *Ukuba yinxalenye yomdlalo nokungena icawa ekhayeni kunomtsalane.*
Being part of drama and attending home-church is attractive.

Participant 2 (M-13years)

- Attending home-church where questions about the Bible are asked and prayers are done.
- *liveshoni zemibuzo neempendulo zinomtsalane.*
Question and answer sessions are attractive.
- *Unqulo luyamtsala kodwa akakwazi kucula kwaye angathanda ukuqeqeshwa emculweni. Lo mnqweno akakawubonakalisi kwiinkokheli zakhe.*
- He is also attracted to worship but cannot sing and would like to be trained in singing. He has not indicated this desire to his leaders yet.

Participant 3 (F-14 years)

- Youth Day which is characterised by different sport activities. The youth are attracted to these activities. This is an opportunity to win souls.
- Home-church is where the youth learn about winning souls.
- In joint home-churches the youth are also given topics to debate on.
- Being involved in youth worship.
- The Sports Day is the most attractive activity.

- The Youth Service is also attractive because it is when the youth show their talent to the whole church, for example, worshipping the Lord as the adults do.

Participant 4 (M-14 years)

- *Kuba esemtsha kwinkonzo yolutsha, umsebenzi anokuwukhankanya ngulowo wemithandazo yesiqingatha sobusuku eyenziwa kanye ngenyanga yinkonzo yasendlwini apho angena khona.*
- Being new in the ministry of youth, the only activity he can mention is that of half-night prayers that are done once per month by his home-church.
- *Akakayi kwiimkampi zolutsha okwangoku.*
Not attended any youth camps yet.

Participant 5 (F-15 years)

- *Kuba esandulukungena kwinkonzo yolutsha, mithathu kuphela imisebenzi athe wadibana nayo, eyi le, ukulinganisa, umdaniso nokucula.*
Since she has just joined the ministry, there are only three activities she came across, namely, acting, dancing and singing.
- *Ukucula kuko okunomtsalane kuye.*
Singing is the one she is attracted to.
- *Uyawuthanda umculo kwaye angathanda ukuqeqeshwa njengomculi.*
She likes music and would like to be trained to be a singer.

Participant 6 (F-16 years)

- The activities are few.
- Games are played.
- *Ulutsha luyaqokelelwa lube ngamagela axoxa ngezihloko ezingumngeni njengezi camagusho, inkanuko, njalo njalo. IziBhalo ezinxulumene nezihloko ziyafundwa.*
Teenagers are organised into groups discussing challenging topics like sacrifice, lust, etc. Scriptures relevant to the topics would be read.
- Teenagers go to youth camps.

- *Umsebenzi onomtsalane kuye kukuba yinxalenye yenkonzo yonxibelelwano kwezomculo ecaweni apho iingoma zibhalwayo ukuba zibonwe nguye wonke umntu xa ziculwa. IziBhalo nazo ziyabhalwa xa kushunyayelwa iLizwi.*

One activity that is attractive to her is to be involved in the media ministry of the church where songs are written as they are sung and are projected to the screen so that the congregation can see the words of the songs. Scriptures are also projected during the preaching of the Word.

Participant 7 (M-16 years)

- Attending a home-church.
- *Njengamakholwa amatsha bafundiswa izifundo ngobomi apho bafumana ithuba lokuphalaza iintliziyo zabo.*

As new believers, they are taught lessons about life where they can pour out their hearts.

- Attending prayers once a week.
- Having Bible discussions once a week.
- *Unomtsalane ekuthandazeni kwaye kutsha nje uye wafunda ukuthandaza.*

He is attracted to prayer and has recently learnt how to pray.

Participant 8 (M-17 years)

- Attending home-church.
- Prayers for teenagers.
- Prayer walks.
- Worship dance.
- *Umdaniso wonqulo kunye nokudlala i"keyboard" zezona zinto zinomtsalane kuye kwaye angathanda xa nokunikwa ithuba lokuba abe yinxalenye yale misebenzi mibini.*

Worship dance and playing keyboard are attractive to him. He would like to be afforded an opportunity to be engaged in these two activities.

QUESTION 2: Do teen church activities help you to tell your friends [equals] about Jesus Christ? If no, please explain what could be done to help you to tell them about Jesus Christ? If yes, have you told them? Explain how they responded?

Participant 1 (F-13 years)

- The answer to the question was not direct.
- *Uninzi lwabahlobo bakhe basindisiwe kodwa ke uyabaxelela ngemithandazo nokuhamba kuthandazwa okuqhubekela enkonzweni yakhe.*

Most of her friends are saved but she does tell them about prayers and prayer walks that take place at her church.

- *Ubaxelele abahlobo bakhe esikolweni ukuba yimincili ukwamkela UYesu Krestu kodwa akakakhokeli namnye ekumamnkeleni, kodwa ke angazama xa kukho omnye onesosidingo.*

She told her friends at school about how exciting it is to accept Jesus Christ but has never led anyone to accept Him. She can try if anyone needs that.

- Some of those she told about Jesus claimed that they are still young to commit to church and they still want to enjoy life.

Participant 2 (M-13 years)

- Prayers help him to be confident although he has not yet learnt how to pray.
- *Wakhe waxelela umhlobo womnakwabo ngoYesu, kodwa lo mhlobo unenkani, uthi uyakukholelwa xa ebona uYesu ephilisa umntu osesitulweni sabakhubazekileyo.*

Once, he told his brother's friend about Jesus, but this friend is stubborn and would only believe when he sees Jesus healing a person in a wheelchair.

- Never led a person to accept Jesus Christ because he does not know how to do that.
- *Unqwenela ukuba icawa imncede ukuba akwazi ukungqina kwabanye. Ukuba unokufumana icwecwana kungakukhulu oko.*

Desires that the church would help him to be able to witness to others. If a script can be provided that would be great.

- Would appreciate it, if he can be taught about discipleship.

Participant 3 (F-14 years)

- Church activities have helped her to tell her friends about Jesus at school. For example, youth worship, i.e. singing songs that are youthful praising God. She also told them about youth preaching during youth services.
- Those she told about Jesus wanted to know more and desired to accept Jesus as their Lord and Saviour.
- Once she invited a friend to come to her church, where the friend accepted the lordship of Jesus.
- The church taught her not to be ashamed of Jesus.

Participant 4 (M-14 years)

- *Kufuneka icawa ifundise ngokongezelelekileyo ngeLizwi likaThixo ukuze ulutsha lohlukane nokutshaya, neziyobisi kunye notywala. Ufuna ukuba nefuthe kubahlobo bakhe ngeLizwi likaThixo.*

The church should teach more about the Word of God so that teenagers can refrain from smoking, using drugs and alcohol. He wants to influence friends by the Word of God.

- *Kutsha nje, esikolweni, uye wafumana ithuba lokuxoxa ngeLizwi likaThixo waze wafumana iimpendulo ezikhuthazayo nezigxekayo.*

Recently, at school, he had an opportunity of discussing the Word of God and received both positive and negative responses.

- *Unesidingo sokufundiswa ngokongezelelekileyo malunga nokukhokelela abantu kuYesu nokuba unokubhalelwa inkqubo ngako.*

He needs more teaching about leading people to Jesus even if the procedure can be written down for him.

Participant 5 (F-15 years)

- *Imisebenzi eyenziwa ecaweni imnceda kakhulu.*

The church activities do help her a lot.

- *Wazise ngoYesu kulowo ahlala naye kwisitulo sasesikolweni.*

She introduced Jesus to her desk mate at school.

- *Ngamaxesha onke ufumana iimpendulo ezikhuthazayo kubahlobo bakhe, ngamanye amaxesha iingxoxo ziphela ziyintshumayelo kwalapha kwigumbi*

lokufundela xa umfundisi-ntsapho engekho, kwaye nabo bangathathi nxaxheba apha engxoxweni bayamamela.

She always receives positive responses from her colleagues and at times the discussion ends being a preaching in the classroom in the absence of the teacher, and even those who do not contribute to the discussion listen.

- *Ulutsha ecaweni kufuneka lume ngeenyawo luncede esi sizukulwana sangoku.*

The teenagers at the church should stand up and help the present generation.

Participant 6 (F-16 years)

- General topics on Scripture help her to share with friends, and this sharing resulted in winning one of her friends to Jesus.
- *Ingxaki yakhe luloyiko olumbangela ukuba angakwazi ukwazisa isihloko sosindiso kubahlobo bakhe ngendlela efanelekileyo. Umfundi afunda naye kwigumbi lokufundela kwibanga lesibhozo ukhe wafuna ukusindiswa kodwa akhange akwazi ukumnceda.*
- Her problem is fear that makes her not to be able to correctly introduce the topic of salvation to her friends. Her Grade 8 classmate wanted to be saved but she could not help her.
- *Omnye umhlobo uyanqwenela ukusindiswa kodwa ingxaki yakhe yeyokuba uzakudyola njani xa esindisiwe.*

Another friend desires to be saved but she is concerned of how she is going to be able to date the opposite sex if she is saved.

- If she can have something written down on how to witness, she can try.
- Games based on the Bible and memory verses can help.
- More than one youth camp per year would be great.
- *Ukundwendwela indawo yokutyela belulutsha ingabadibanisa apho bangazuza nemiphefumlo.*

Visiting a restaurant would connect them as teenagers where they will also win souls.

- Visiting local churches once per month would also be good.

Participant 7 (M-16 years)

- Not sure if the church activities are helping him.
- *Usafuna imfundiso eqinileyo ngeLizwi likaThixo ukuze akwazi ukuxelela abanye ngoYesu esikolweni.*

Needs serious teaching on the Word of God so that he can tell others about Jesus at school.

- Have only been taught to read the Bible before sleeping at night.
- *Ubaxele abahlobo bakhe ngoYesu esikolweni kwamamela wamnye kodwa naye akamamkelanga uYesu kuba esithi unenkonzo yakhe enenkolo yayo.*
He told friends at school about Jesus and only one responded but did not accept Jesus as he claims that he attends his own church and has his own belief.
- Knows how to lead a person to accept Jesus Christ.

Participant 8 (M-17 years)

- The home-church does help.
- Not gone out yet with the aim of telling others about Jesus.
- *Amaxesha amaninzi esikolweni uyathetha nabo bathi bayazi ngoYesu kodwa befumaniseka bengaqondi ngokupheleleyo ukuba kukuthini na ukumazi.*

At school he is always talking with others who claim to know about Jesus but do not exactly understand what it means to know Him.

- Not sure how he can notice a person who does not know Jesus.
- *Uyanqwenela ukuba icawa imfundise kwaye imqeqeshe ukuze aqiniseke ekwaziseni abanye ngoYesu. Umzekelo, angathanda ukuba yinxalenye yephulo lokunkqonkqoza kumnyango nomnyango.*

Desires that the church could teach and train him to be confident to tell others about Jesus. For example, he would like to be part of the door-to-door campaigns.

QUESTION 3: Please explain what someone who is interested to know about Jesus Christ should do next?

Participant 1 (F-13 years)

- *Ahambe icawa abhaptizwe ukuze ahlukane nezinto zakudala ebezenza.*
Attend church and be baptised to get rid of old things that one was doing.

Participant 2 (M-13 years)

- *Andazi*
Do not know.
- *Ngingathanda ukufundiswa ukuba lo mntu angenza ntoni na elandelayo.*
Would like to be taught about what that person should do next.

Participant 3 (F-14 years)

- The person to accept Jesus Christ.
- The participant to take responsibility to ensure that the person knows about God.
- The person to get used in reading the Bible because the Bible contains words of comfort, correction and rebuking.
- Meditating on the Word and say it repeatedly.
- Learn how to pray.
- Go through the books of Proverbs and Psalms because in these books there are many issues relating to the teenagers.

Participant 4 (M-14 years)

- *Akaqinisekanga ukuba lo mntu angenza ntoni na elandelayo.*
Not sure if he knows what that person should do next.
- *Uye waphuma ecaleni kancinci ethetha ngengxaki yakhe yokungabi nangqiniseko.*
He deviated a bit and talked about his problem of not having confidence.
- *Angayivuyela into yokuba icawa neenkokheli zayo zinokumfundisa ukuba lo mntu angenza ntoni na elandelayo.*

Would appreciate it, if the church and its leaders would teach him about what the person should do next.

- *Wonganyelwa luloyiko.*

He is overwhelmed by fear.

Participant 5 (F-15 years)

- *Uyakumcacisela ngeBhayibhile amxelele ukuba ahambe icawa.*

Explain the Bible to the person and tell her to attend church.

- *Angekhe akwazi ukumkhokela ekwamnkeleni uYesu Krestu kuba engafane acinge ngoko kodwa uyakumkhuthaza lo mntu ukuba afunde iBhayibhile.*

Would not be able to lead her to accept Jesus Christ as she does not normally think about that but would encourage that person to read the Bible.

- *Uyakumxelela ukuba ebukumkanini bukaThixo abantu baguqukela okungcono kakhulu.*

Will tell the person that in the kingdom of God people change for the best.

Participant 6 (F-16 years)

- *Lo mntu kufuneka afunde iLizwi likaThixo yonke imihla ukuqinisa ubudlelwane bakhe neNkosi.*

The person should read the Word of God daily to strengthen her relationship with the Lord.

- She should also seek assistance by asking the home-church leader or youth leader to pray for her to avert temptations.

Participant 7 (M-16 years)

- The person should read the Bible daily before he sleeps.
- *Kufuneka athandaze eNkosini ecela ukuba imncede ekucaciseleni abanye iziBhalo athe wazifunda.*

He should pray to the Lord to help him explain to others the Scriptures he has read.

- The person should learn the ways he should follow as a new believer.
- He should be able to choose his friends

Participant 8 (M-17 years)

- He must know about prayer.
- To be taught how to read the Bible.
- To be taught how to pray before he sleeps.
- *Kufunekaancedwe ukuba kukho isiBhalo angasiqondiyo ngokuthi esosiBhalo sicaciswe kuye.*

To be helped when there is a Scripture he does not understand by explaining that Scripture to him.

Appendix C

Letters from South African Theological Seminary



28 September 2017

Dear Pastor

Greetings! It is our privilege to inform you about an exciting research project undertaken by Pastor Mlungisi Mayedwa. This forms part of his Master of Theology degree at the South African Theological Seminary (SATS). He is working under the supervision of Dr Modisa Mzondi, and the title of his thesis is *Enabling teenagers of the Bisho Community Church to be effective disciples and witnesses of Jesus Christ in the community of Bisho*. We are excited about this project and believe that it will be of benefit to Bisho Community Church, to other churches in the area, as well as to a wider circle of Christian leaders and academics.

For the purposes of the research, Pastor Mayedwa wants to conduct interviews with teenagers from the Bishop Community Church. Pastor Mayedwa will adhere to standard protocols regarding obtaining opinions and information for research purposes. This includes that participants will be fully informed about the process, that only information for which they have granted permission will be recorded, that the recorded information will be shared with them to allow them to verify its contents, that their privacy will be protected and that the information will not be used in any way that may disadvantage them.

For more information about the research you are welcome to contact Pastor Mayedwa (mayedwamg@commchurch.co.za) or his supervisor, Dr Modisa Mzondi (btbkl@yahoo.com). You are also welcome to contact me directly if you have something to bring under my attention.

I trust that you will find this in order

J.S. Malherbe

Johannes Malherbe

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Dear Friend

Greetings! It is our privilege to inform you about an exciting research project undertaken by Pastor Mlungisi Mayedwa. This forms part of his Master of Theology degree at the South African Theological Seminary (SATS). He is working under the supervision of Dr Modisa Mzondi, and the title of his thesis is *Enabling teenagers of the Bisho Community Church to be effective disciples and witnesses of Jesus Christ in the community of Bisho*. We are excited about this project and believe that it will be of benefit to Bisho Community Church, to other churches in the area, as well as to a wider circle of Christian leaders and academics.

For the purposes of the research, Pastor Mayedwa wants to conduct interviews with young people from the Bishop Community Church. You receive this letter because Pastor Mayedwa would like to include you in the team of people that will supply him with important information for the research.

Pastor Mayedwa will adhere to standard protocols regarding obtaining opinions and information for research purposes. This includes that you will be fully informed about the process, that only information for which you have granted permission will be recorded, that the recorded information will be shared with you to allow you to verify its contents, that your privacy will be protected and that the information will not be used in any way that may disadvantage you.

For more information about the research you are welcome to contact Pastor Mayedwa (mayedwamg@commchurch.co.za) or his supervisor, Dr Modisa Mzondi (btbkl@yahoo.com). You are also welcome to contact me directly if you have something to bring under my attention.

I trust that you will find this in order

J.S. Malherbe

Johannes Malherbe

Head: Postgraduate