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Youth Peer Ministry: An Overview with Implications for the United Presbyterian Church in the U.S.A.

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YOUTH PEER MINISTRY: AN OVERVIEW WITH
IMPLICATIONS FOR THE UNITED
PRESBYTERIAN CHURCH IN THE U.S.A.

By

William Richard Myers

A Dissertation Submitted to the Faculty of the School of Education
of Loyola University of Chicago in Partial Fulfillment
of the Requirements for the Degree of
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YOUTH PEER MINISTRY: AN OVERVIEW WITH
IMPLICATIONS FOR THE
UNITED PRESBYTERIAN CHURCH IN THE U.S.A.

This dissertation presents a peer model for ministry with youth growing out of implications drawn from available peer counseling and teaching literature and research. This model is developed within the United Presbyterian Church in the U.S.A.'s understanding of lay ministry.

In 1960 that protestant denomination ended Westminster Fellowship, its nationally approved youth ministry model. In 1977, a provisional denominational youth ministry model was proposed. That model was said to be rooted in Presbyterian tradition and to be strongly concerned with youth empowerment and peer involvement. An examination of that model suggests these concepts were not adequately and consistently developed. This peer model of ministry with youth is offered as an alternative.

A review of that denomination's lay ministry involvement suggests that the utilization of a shared ministry of all members is a valid, conceptual framework for the denominational youth ministry model: A youth who joins this church is considered an active minister wherever the youth is found; i.e., a youth's arena for ministry will be, in large part, populated by peers. This ministry can be conceived as being three-fold: service (the Greek: Diakonia); community (the Greek: Koinonia); and proclamation (the Greek: Kerygma). Such an understanding of lay ministry suggests a conceptual framework for youth ministry.

wherein the youth becomes, in joining the church, a "peer minister" and a part of an intentional peer ministry model.

Such a peer ministry model's conceptual framework has twenty-five elements organized around five core conditions: (1) Ministry with; (2) Diakonia; (3) Koinonia; (4) Kerygma; and (5) Marks of the Model. All are drawn from readings in lay ministry and from research in peer tutoring and peer facilitator programs. Further implications are drawn from peer tutoring and peer facilitator programs for the forming of peer ministry staffs, training models and practical applications regarding small, medium and large congregations. A training retreat is offered as an example for Koinonia (community) facilitation; a teaching design and process for developing such outliens is offered as an example for Kerygma (proclamation) facilitation.

Implications for the United Presbyterian Church in the U.S.A. include: (1) the possible adopting of this peer model nationally; (2) the implementation of training workshops in setting up this model; (3) the printing of necessary handbooks and materials to adequately resource the model; (4) the identifying of rites and symbols complementary to the model; (5) the enlisting of those already involved in peer ministry staffs in order that points 1-4 be carried out; and (6) the encouragement of further research regarding this peer ministry model with youth.

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VITA

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He is listed in the 1977 Who's Who in Religion and was elected to the Loyola branch of Phi Delta Kappa in 1979. He received a Loyola University of Chicago Dissertation Fellowship for the year 1980-1981.

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CHAPTER I

INTRODUCTION

Statement of the Problem

As a protestant denomination, the United Presbyterian Church in the U.S.A. has always considered youth ministry to be an ongoing concern with high priority (Woods, 1977). In the 1950's, Westminster Fellowship, that denomination's youth ministry model, had become a kind of youth church increasingly separated from the ministry and mission of each local church (Woods, 1977). By 1960, enough criticism had focused on that model so that the annual meeting of the General Assembly of the United Presbyterian Church in the U.S.A. voted to end Westminster Fellowship as the denominational youth ministry model. No alternative models for youth ministry were promoted. Newly ordained ministers, when asked if they supported the United Presbyterian Youth Program, were told that the program was to encourage each local congregation to design its own unique youth ministry model. In the sixties, some churches did exactly that; ^{however, churches} most did not attempt the task.

The absence of a denominational youth ministry model resulted in a national groundswell of dissatisfied local churches which, by the mid-seventies, had succeeded in calling for a new model. Conferences were held. A variety of models were considered and a design team was convened. The flurry of activity resulted in the voicing of five critical areas of concern to be included in the designing of any new

United Presbyterian model:

1. the need for peer involvement in variety of activities, programs, or projects;
2. the need for inter-generational encounters between youth and adults;
3. the need for a comprehensive youth program which:
 - ... is responsible for all youth activities;
 - ... includes all youth;
 - ... includes all youth in the total life of the church;
4. the need for program resources, a planning process, training materials, faith enrichment and spiritual growth study materials;
5. the need for the empowerment of youth in the total ministry of the church (Woods, 1977, p. 3).

All five areas were to be foundational blocks for a new youth ministry model (Woods, 1977). Such a model has been designed and presented to the denomination. Called a provisional model, it clearly attempts to include these five foundational blocks.

The provisional model is inadequate in its lack of consideration of the implications of research from secular peer programs. It also fails to understand the radical implications of the Presbyterian tradition of ministry. The denomination's understanding of ministry should be the conceptual framework for the youth ministry model within which research from the related fields of peer tutoring and peer facilitating programs should help determine peer involvement and youth empowerment.

Focus of the Study

The author will present a peer model for ministry with youth based upon peer counseling and teaching research. The model will be developed within the United Presbyterian Church in the U.S.A.'s understanding of lay ministry involvement and will be designed for local church use.

Assumptions

The way a church understands the nature of ministry will determine the focus and outline of its youth ministry model. Within this assumption the heritage of this denomination rests in a representational ministry; i.e., all who become church members, regardless of age, become ministers in "this ministry of Jesus Christ" (The Worship Book, 1970, p. 50). While professional clergy also represent the church congregation, all are called to minister.

The nature of this ministry is equally proclamation (Kerygma), involvement in a caring community (Koinonia), and acts of service wherever the minister is found (Diakonia). Because youth church members are considered ministers wherever they are found, peers will be a specific arena of ministry for youth ministers; i.e., this will be a "peer ministry" model. Research from peer tutoring and facilitating programs will have impact on and implications for how a peer ministry model structures a caring Koinonia community; how peer ministers are involved in a teaching Kerygma ministry; and how staff for such a model come together in Diakonia service for and with peers.

Conceptual Framework

The conceptual framework is a shared ministry wherever ministers

are found; i.e., youth who are members of The United Presbyterian Church in the U.S.A. are ministers and have a specific three-part role of Kerygma, Koinonia and Diakonia with their peers. Assuming this concept as personal, a confirmed member will join with a peer ministry staff in a highly intentional program of youth ministry. This study offers such a model as influenced by peer facilitator and peer tutorial research.

Scope and Limitations

If a peer ministry model were fully utilized by The United Presbyterian Church in the U.S.A., thousands would become involved with its design. Adoption of this model by the denomination, in that the current model being considered is clearly provisional, is a possibility; but, what is more likely is that the provisional model might be restructured in light of this research or this peer ministry model might be included as an alternative model. This could occur because there are problems concerning clergy attitude, expertise and energy on both the national and local levels regarding the use of a peer ministry model. Two interlocking core questions undergird these problems: Does the professional minister agree with the denominational implications of shared ministry, and will the professional prioritize youth ministry with the required time, expertise and energy?

While such a peer ministry model is clearly tailored as an alternative to the provisional model under consideration by the United Presbyterian Church in the U.S.A., many other denominations with similar traditions might also benefit from it.

Few working models are available to be adequately researched.

The denomination needs funded pilot programs in order to bring adequate research tools to bear upon the model presented in this dissertation.

Terms and Definitions

Ministry: All church members are ministers and professional clergy are representatives of the congregation in acts of ministry. Ministry is someone acting out of a faith stance with his/her neighbor and can be conceived as being equally Koinonia, Kerygma and Diakonia.

Diakonia: a Greek word translated as "service."

Kerygma: a Greek word translated as "proclamation."

Koinonia: a Greek word translated as "community."

Peer: while "peer" has traditionally stood for an equal, another usage of this word has come to define those gathered within a particular developmental stage or those working on a joint task as "peers." In this usage all youth are peers, whether thirteen or eighteen, because both ages fall within the developmental stage of "youth." Still within this usage, a ninety-year-old and a fourteen-year-old can be considered peers if they are jointly working on the same task; for example, the designing of a banner.

Model: an example or a representational structure, in this case composed of youth and adults working together in a shared assumption of ministry with other youth, having the necessary parts aligned in such a way as to clearly show and promote working together within that shared assumption so that something intentional and appropriate to the aims of the people involved will occur. Within the conceptual framework of a shared ministry the necessary parts include: A staff, participants, processes of teaching and facilitating.

Summary

Chapter II explores the provisional youth ministry model currently being evaluated by the denomination and the nature of lay ministry as assumed by the United Presbyterian Church in the U.S.A. Chapter III considers the research emanating from peer tutoring and facilitating programs and suggests possible tie-ins with a peer model of youth ministry. Chapter IV assesses the human resources needed for such a model; i.e., the peer staff, while Chapter V, in twenty-five elements drawn from the preceding chapters, presents a comprehensive model for a peer ministry with youth. Chapter VI considers the teaching and facilitating responsibilities of such a model. Chapter VII draws recommendations and implications for the United Presbyterian Church in the U.S.A.

CHAPTER II

THE NATURE OF MINISTRY

The way a church understands the nature of ministry determines the focus of its youth program. Westminster Fellowship, the former youth ministry model of the United Presbyterian Church in the U.S.A., can be seen as a model of ministry to youth. In that model the adults recruited as youth advisors served in a program set aside for youth by the local church. Youth met every Sunday evening in a kind of club format with officers utilizing national materials for each meeting and encouraging participation at regional rallies and camp conferences. Because the model did not involve a shared concept of ministry, it appeared to be a program set aside for youth and almost outside the church. In this model, youth received ministry but were not called upon by any framework to be a part of ministry, even though many of them were voting church members. Criticism as to how this model separated youth from the larger church mounted until, in nineteen sixty, Westminster Fellowship was disbanded at the national level. A large part of the national call for its end was rooted in the desire for youth empowerment and an encouragement of ministry with instead of to youth (Woods, 1977).

Ministry with youth must start with the recognition that in the early church anyone baptized was an equal part of the shared ministry of "the people of God," i.e., the church (Kraemer, 1958). The "people

of God" were not split into a professional ministry and a laity, nor was status or priestly caste tied to certain Christian ministry roles (Wentz, 1978). The total "people of God," the church, was a royal priesthood by baptism (Williams, 1963). All the "people of God" were called laity and were considered ministers because laity meant, for Jews and for the early Christians, the "sacred people" as opposed to those who had not been consecrated. Certainly this nuance of meaning was familiar to those who spoke Greek for the first four centuries (Congar, 1957). Within this understanding, young and old were called to serve as co-ministers.

Ministry was defined by three Greek words: *Diakonia*, *Koinonia*, and *Kerygma*. Diakonia, the Greek word meaning service, is the root of *Diakonia*, *Diakonia*, and *Diakonein*, words used in the New Testament in reference to the apostles, to every Christian and to special ministries. There is, however, no term that within the New Testament gathers all who minister into one special group and those who don't minister into another. The New Testament notes different functions of ministry--teachers, bishops, deacons, presbyters, and evangelists--but expects *diakonia*, service, from everyone. Moltmann (1975) in emphasizing Jesus as the one unique high priest suggests "the community of the baptized is the community of those who have been called. There are no differences here. All are called and commissioned (Moltmann, 1975, p. 301). All are to serve.

Within such an understanding, Koinonia is the New Testament Greek word for ministry as "togetherness", "fellowship", "participation", "communion", or "community" (Come, 1960). *Koinonia* is the small group

within the church (Grimes, 1962), but it is also the serving people gathered for sharing and support. Koinonia is a method, a framework, a structure designed around the people character of a fellowship where people are in the process of coming together. Within this process, people, young and old alike, become co-ministers and priests for each other (Marney, 1974). Such "priesting" may introduce what Robert Raines (1961) has called "conscious discipleship." In this way, the total laity becomes the body of Christ.

Kerygma (the word proclaimed) is ministry articulated and is the proclamation of the good news in all its forms. Kerygma is more than preaching--inherent within it is the teaching ministry of the people of God; it rotates out of depthful religious language in word, metaphor, story, and symbol. The how of Kerygma is the hermeneutic process of interpretation. This hermeneutic fills the gap between the good news and a struggling world with a dialogue, a "unique constructive, religious pattern of interpretation" (Dykstra, 1980, p. 3).

For the early church, baptism meant both entrance into the church and ordination into a ministry of service (Diakonia), fellowship (Koinonia) and the proclaimed word (Kerygma). This is where the early Christian was as minister:

Every Christian is to regard himself and every other Christian as a minister (Diakonia) in the church. According to Paul, every member of the body of Christ (the church) must be regarded as having some gift of grace from Christ, the head of the body. One cannot be engrafted into his body without drawing, in some measure, upon his truth and life. Thereby, each member and joint of the body has some contribution to make, some service (Diakonia) to perform, for the upbuilding of the body. The service of ministry may be that of preaching or teaching (Kerygma); it may be that of contributing or performing deeds of mercy; it may be simply a manifestation of the spirit of faith and hope and love in the Koinonia

(community life) of the church. No one or no group performs all of these ministries. Everyone shares in one or more of them. Each and every gift from Christ is needed for the functioning of the whole. No one form of service can look down on another as unimportant or unnecessary (Come, 1960, pp. 103, 104).

John Calvin, father of the United Presbyterian Church in the U.S.A., attempted, during the Reformation, to reclaim this heritage and assert the church as the whole people of God (Grimes, 1962). Calvin's council form of government was a representation model rooted in the early church's use of the presbyter. With Northern Europe's use of this model most clearly seen in Columbo's missionary base at Iona in 563 A.D., Calvin returned to this presbyterian council form and linked both theology and politics within it. With minister and elder as ordained representatives from the people of God, this council form of government perhaps more fully implemented Martin Luther's "priesthood of all believers" than did the Lutheran form. While this quote hardly suggests a co-ministry, the elders in Calvin's system had enough power so "that they were able on occasion to influence what Calvin did" (Grimes, 1962, p. 52). In spite of this focus on the people of God, protestants emerged from the Reformation with the clergy/laity split still operating. Martin Schmidt suggests that the split had a new distinction resting "not on ordination but on education; the pastor is the qualified professional, the man of extensive learning, in contrast to the lay folk who are necessarily amateurs, possessed of only limited and random scraps of knowledge" (Schmidt, 1963, p. 152).

Not until the late nineteen twenties and early nineteen thirties, when the Christian sense of mission was fractured, would the church

again seriously confront the clergy/laity split (Bliss, 1964). In the aftermath of World War I, Christians used to the old definition of mission, i.e., Christianity as an exportable commodity sent from secure "Christian" bases into geographical areas dominated by other religions, were, of necessity, facing the fact that "Christendom" was dissolving and that there were no more culturally secure "Christian" bases left. During this time, Christianity turned toward exploring how the church might impact the increasingly secular world within which the church existed. Such questions began to focus upon the forgotten laity who naturally existed within this world. If there was to be a significant role for the church in this essentially un-Christian culture, the church would need to "laicize" its thought (Bliss, 1964).

A critical document of World War II was the Barmen Declaration (1934). Barmen defied Hitler in terms that aimed at emphasizing the role of the Christian in the world, a role Hitler aimed to eliminate. In the words of Barmen: "We repudiate the false teaching that there are areas of our life in which we belong not to Jesus Christ but another lord, areas in which we do not need justification and sanctification through him" (Barmen Declaration, 1934). In the aftermath of World War II, one of the major concerns of the church, as illustrated in the World Council Assemblies, was the role of the Christian Layman, in and of the world, a world which had allowed and, in some cases encouraged, Hitler to emerge:

What the Nazis could not and would not tolerate was worship and preaching that resulted in action contrary to their wishes. For instance, some of the Dutch congregations aided and spoke for the Jews. One clergyman acting along these lines could accomplish very little and could quickly be removed. A hundred men and women,

acting in a hundred different places, was a different matter entirely.

When the same countries faced the task of rebuilding after the war, some persons in the church had learned their lesson well. They saw that their faith would have little impact except as worship and preaching erupted in action by layman in all areas of their lives. They saw, too, that the church itself would have to be reborn. The Nazis had brought out the best in the church; they had also revealed the worst. If laymen were to share in the ministry, not in some specialized job but in their everyday lives, the church would have to rethink its nature and its task (Ayres, 1962, pp. 13 and 14).

Ayres and others were emphasizing that the world, here and now, is God's world in its entirety and that the people of God are called to be God's sons and daughters in this world, i.e., to be a royal priesthood. The continuing emphasis of World Council of Churches Assemblies following World War II has been that the church was never meant to become an end in itself, but was called to minister (Kerygma, Koinonia and Diakonia) as the servant of God's mission to this world (Williams, 1963). No longer spectators, the laity were being urged to participate. Being called to be God's son/daughter gave no privilege and assured no respite from the problems of the day; it rather affirmed the laity's place as being in and of the world (Bliss, 1964). The book, Agents of Reconciliation, (Come, 1964), suggested that:

The Church...must shatter the traditional image of the pastoral minister as the minister. He no more has a peculiar and indelible stamp placed upon his soul or person than any other person... We must see that the whole life of the congregation...is the means through which Christ imparts his truth and life to his body, the church. Every member's ministry is a ministry of Christ's grace. And holiness does not inhere more in one ministry than another (Come, 1964, pp. 118-120).

The United Presbyterian Church in the U.S.A. was an active participant in this movement. Of the many key books written during

this time and referred to here, seven were printed through Westminster Press, the United Presbyterian Church in the U.S.A. publishing house. This church had always felt its roots were in a representative ministry with clergy who emerged out of the people of God. In a real sense, such a representative ministry began with baptism as persons were received into the community of the church and continued up to and through confirmation/commissioning, when the youth (or adult) would declare his/her faith in Jesus Christ and would be welcomed into "this ministry of Jesus Christ" (The Worshipbook, 1970, p. 50). Youth joining this church were clearly to be seen as full members of the people of God, co-ministers of the church involved in a ministry of Diakonia, Koinonia and Kerygma. Any youth ministry model for the United Presbyterian Church in the U.S.A. must take this history seriously.

No new Youth Ministry model was presented when Westminster Fellowship ended in nineteen sixty. What ensued on the local church level were a variety of models that sometimes represented ministry with but more often than not represented ministry to youth. Frequently, the local church had no youth ministry model at all. In nineteen seventy-four, the one hundred eighty-sixth General Assembly of The United Presbyterian Church in the U.S.A. requested an exploration and establishment of a youth structure that would include youth in the entire life, activity, and responsibility of the church. People were surveyed; a Design Conference was held; and a variety of models were experimented with at the local, middle, and upper judicatory levels. When the 189th General Assembly met in 1977, the New Covenant Community Model was approved as a provisional model. This New Covenant

Community model had, as its primary objective, the enabling of youth "to know and to respond to the 'Good News' made known in Jesus Christ and to discover ways in which their faith may be shared through the ministry and mission of the church in all its various forms throughout the world" (Woods, 1977, p. 2).

The New Covenant Community is structured around a local church's "covenant core" of officers and adult advisors plus representatives from other youth programs. This covenant core has responsibility for all youth programming in the local church and is to be connected to the Board of Christian Education. The single most critical program offered by the covenant core is the Junior High/Senior High fellowship group. Called "The Fellowship of the Carpenter," this group has worship rites, study plans and nationally published materials. It would appear that in many respects The New Covenant Community is a re-representation of the Westminster Fellowship model discontinued in nineteen sixty. Though the New Covenant Community promises to take "seriously our own Reformed Tradition, the different situations in which youth are involved, the search for identity, and the nature and reality of congregations" (Woods, 1977, p. 4), the problem facing anyone picking up New Covenant Community materials is that they do not adequately reflect this position. Nowhere is Diakonia (ministry as service) articulated as a clear role for confirmed/commissioned youth. Since this is not presented, it appears that youth are still, in this model, visualized as recipients of ministry, incapable of serving others. The implication is that this New Covenant Community model is ministry to and not with youth.

Koinonia, a second part of effective ministry, is clearly present in the Provisional Model's Fellowship of the Carpenter:

For most congregations, the fellowship groups are the most important, if not the only peer activity in ministry with youth. In many small congregations they may be the only identifiable youth ministry and will incorporate other program activities. This model suggests that, wherever possible, fellowship groups have the discrete function of participating in the personal and social growth of young people. Young people would gain a sense of who they are in relationship with peers and significant adults. So these groups should provide the opportunity to develop relationships among peers and with adults. The program themes of fellowship groups should concern themselves with the developmental needs of young people as they move through the difficult questions related to life work, life partners, and the meaning of life and faith. In addition, these programs are characterized by a high level of involvement by youth in planning, leadership, and presentation (Woods, 1977, p. 33).

But, without a co-ministry framework, this Koinonia fellowship also falls far short of its potential. Nowhere is there a sense of "priesting" one another and nowhere are there any learnings incorporated from peer facilitator research.

The New Covenant Community lists peer involvement and empowerment as crucial areas of concern for the model. Because it attempts to "encourage youth leadership wherever possible" (Woods, 1977, p. 10), the Fellowship of the Carpenter offers a rotating responsibility among peers for program leadership. There are to be three peer workshop groups with each group planning a particular meeting or series of meetings and then leading the entire fellowship through workshops (Woods, 1977, p. 47). This is a teaching/proclaiming activity along the lines of Kerygma, except that it is not intentionally related to any larger shared ministry of proclamation. Again, the "Good News" seems to be something given to youth rather than wrestled with.

Summary

The heritage of the United Presbyterian Church in the U.S.A. is rooted in a representative ministry; i.e., all who join the church represent the congregation as active ministers. In this tradition, ministry occurs in the world of the new member. For youth who become members of this church the world of ministry will be dominated by peers-- and it is precisely within this peer world that youth who join the church are called to minister. Ministry can be understood as service (Diakonia), proclamation (Kerygma) and community (Koinonia). Youth engaged as peer ministers will actively involve others to join with them in a caring community where substantive forms of proclamation can be explored.

Such an active engagement of youth will not be best served by the current provisional model of the United Presbyterian Church in the U.S.A. That program honors its tradition verbally but does not present a model that grows out of that tradition. The New Covenant Community model remains embedded within a model of ministry to and not with youth. Such a model still visualizes youth as recipients of ministry while the United Presbyterian Church in the U.S.A. clearly calls for active ministry on the part of all of its church members. In any serious evaluation, ministry to youth must be seen as providing a paternalistic model that will undercut peer involvement and youth empowerment. Because the conceptual framework of a representative, shared and active ministry is absent, youth are going to be encouraged in the present provisional model to remain spectators and consumers of ministry. The New Covenant Community, despite its concern with peer involvement and

youth empowerment, still rests in a ministry to and not with youth; i.e., there remains a clear need for a peer ministry model of youth ministry in the United Presbyterian Church in the U.S.A.

CHAPTER III

SECULAR PEER PROGRAMS

The examination of research in secular facilitation and tutoring programs is crucial to this study. Here will be presented a review of that literature as it pertains to a peer model of youth ministry.

A great deal of research has been done outside the church in the use of peer tutors and peer facilitators. Peer tutoring programs involve children in the act of teaching school-related subjects to another child. Peer facilitator programs involve youth facilitating the growth and development of self-referred peers with listening and interaction skills individually or in groups. While there is no consensus regarding effectiveness (Allen and Boraks, 1978), some well-crafted research suggests that peer tutoring over a variety of ages in a number of academic areas can result in significant gains over periods of time for tutors and tutees (Cloward, 1967; Klosterman, 1970; Morgan and Toy, 1970; Shaver and Nuhn, 1971). If ministry is defined as being involved with forms of teaching (Kerygma) and counseling (Koinonia) in peer service (Diakonia), it would seem that learnings from both areas of research could be helpful for a better understanding of how youth might minister where they are.

When peer is used, as in "peer tutor" or "peer facilitator," peer may mean persons of the same age, but more frequently peer is used to mean all persons within a given developmental stage. Sixth

graders are, therefore, in this view, considered peers of fourth graders. Thus, peer "cross-age" programs contain children of one age (usually older) working with children of another age (usually younger) but still considered peers. There is a definite trend toward favoring cross-age peer tutoring programs over same-age peer tutoring programs. While same-aged peers of similar ability are able to tutor one another and benefit from such tutoring (Allen and Boraks, 1978) and while this would seem to suggest good utilization of teacher resources (Oakland and Williams, 1975), other research utilizing the same-age approach with the addition of role-reversal discovered that satisfaction and perceived achievement were greater on becoming the tutor than on becoming the tutee. Another study at midpoint promoted tutees to tutors and discovered that those promoted achieved significantly better than did those remaining tutees (Johnson, 1979). The negative side, here implied but not adequately researched, is that same-age peer tutoring projects, especially those occurring in specific classes with stable populations, may well be setting up issues like status, authority, and perceived achievement simply by splitting the class, no matter how it is done, into tutors and tutees. The implication for the church is that cross-age peer programs might promote community while same-age peer programs might promote much more competition.

This implication (that cross-age be chosen over same-age) is strengthened by other research in support of cross-age peer programs because of the advantage of age differential. Linton's (1973) work suggests that the larger the grade displacement within the developmental block utilized the better the performance of the tutees. A two-to-

three-year differential in age and achievement seems best for optimal gain (Kopp, 1970). Bremner and Dillner (1972) support Kopp's findings, and suggest that "the difference of the age factor heightens the image identity model and lessens the tendency toward resentment or personality clash" (Bremner and Dillner, 1972, p. 42). It may be that because the older child models appropriate "just above" behavior (Lippitt and Lohman, 1965), the younger child will "look to older children for a glimpse of what comes next in life, and for ideas about how to behave" (Strom and Engelbrecht, 1974, p. 75). Children and youth might be expected to mold some parts of their behavior to conform to that of older children and youth whom they observe and evaluate as being successful (Birch, 1978). At the same time, younger tutees receiving help from older tutors do not negatively compare their skills with the skills of the older tutor (Lippitt and Lohman, 1969).

Another factor to be considered in tutor-tutee matchups is sex. While most tutoring programs utilize same-sex pairings of tutor-tutee, research has indicated that such male/female matchups have no effect on the tutorial outcome (Ehly and Larsen, 1976; Ehly and Larsen, 1977; Foster, 1972). While one study (Wu, 1974) has indicated that high school tutees paired with female tutors did significantly better than tutees with male tutors, it stands alone. Unfortunately, most studies in this area have dealt with only academic factors and not with socio-emotional considerations. More research needs to be done. Until such research occurs, the church could assume that cross-age peer programs, without specific sex pairings and with a two-to-three-year age differential, can be an effective way to teach (Kerygma).

Not only do such peer programs provide effective ways to teach, they also mobilize peers into a positive peer community. While positive peer pressure is a large part of adult self-help programs like Weight Watchers and Alcoholics Anonymous, it is also considered by those who work with youth to be a crucial influence upon a student's general level of adjustment (Chester and Fox, 1966; Himber, 1970; Schmuck, 1968). Peer tutoring and facilitation programs offer a framework for such a positive mobilization of peer pressure. Indeed, stated goals of such programs encourage not only: 1) the use of ready volunteers in responsible helping professional apprenticeships; and 2) a more active stance in the learning process; but also 3) the creation of a greater sense of positive cooperation and community (Barker, 1976; Boraks, 1977; Jason, 1979; Lippitt, 1975; Scott and Wagner, 1974).

This positive peer pressure resulting in personal and academic growth within a community has, as its entry point, cooperative learning. If learning can occur through cooperation and not through competition (Lippitt, 1975; Yuker, 1955) as children teach children (Thelen, 1968) then the end result, in addition to learning, might be this third goal, the creation of a cooperative kind of community. Peer group theory (Chester and Fox, 1966) suggests that a student's general level of adjustment in school, at home, and in the community correlates positively with the student's effectiveness as a member in all or some of the groups in which the student functions. A student's ability to function as a member of a community may be determined by how and to what extent a contribution is being made to a given group; by his acceptance by and of the group; and by whether or not meaningful

and satisfying relationships can be developed with other members of the group. Chester and Fox (1966) suggest that by becoming a peer teacher involved in cooperative learning, an individual can make that important effective contribution to the peer group.

What also is under consideration here is role-theory (Lieberman, 1956). Role theory suggests that the enactment of a role, in this case the role of teacher, will produce changes in self-concepts, attitudes, cognitions and behaviors consistent with role expectation. A student who becomes a tutor becomes a "teacher" and may adopt a role expectation promoting a different point of view from that of "student" (Dryer, 1973; Thelen, 1968; Mohan, 1971). The tutor may restructure the material to be taught and may attempt to master this material as "teacher." Some authority and status is connected with the position and there can be expected to be embarrassment if there is perceived failure in the "teacher's" role. On the other hand, theory suggests that success in the role should increase self-esteem, as well as academic progress. Some solid research tends to support this position (Allen and Feldman, 1974; Cloward, 1967; Landrum and Martin, 1970; Robertson, 1972; Rogers, 1970; Rosner, 1970; Truesdale, 1976) and the negative studies do not adequately challenge this position (Arkell, 1975; Carlson, 1973; Kelly, 1972; Levine, 1976; Saunders, 1977; Willis and Crowder, 1974).

Similar claims are made for peer facilitator programs, i.e., that as peer facilitators help others they help themselves and positively impact the larger community (Carkhuff, 1968; Ehlert, 1975; Myrick and Erney, 1979). In an article entitled "Children Helping

Children," Leon Hymovitz offers this story:

The story is told about a lost wanderer, struggling to survive somewhere in the frigid wastes of the arctic region. The elements are ready to claim him as he endures unbearable cold, wind, and ice. Scarcely fit to negotiate the whirling mists before him, he discerns the half-covered form of a man. The wanderer pulls the body free from the snow, briskly rubs the man's limbs, and in the effort to restore the man, revives himself in the process (Hymovitz, 1975, p. 41).

Reiff and Riessman (1965) suggest such activity might be termed the helper therapy principle, i.e., the helper in any given situation derives personal benefits from the giving role. Carkhuff (1968) suggests this principle is a primary reason for the para-professional movement. While firm conclusions cannot be drawn, several studies offer research in support of the helper therapy principle (Gruver, 1971; Holzberg, Gewirtz and Ebner, 1964; Reinhertz, 1962; Umbarger, Dalsemer, Morrison and Breggin, 1962). One researcher noted: "Schools often make young people feel inadequate. However, children who help other children often feel they are making an important contribution because they are then respected, valued, and recognized as competent. The student-helper role, therefore, can enhance the self-esteem of the children participating in it" (Dinkmeyer, 1965, p. 54). Other research tends to confirm this statement (Dunson, 1977; East, 1976; Hawkins, 1965; Jenkins, 1970; Richers, 1973).

It would, therefore, appear that peer programs can promote personal/academic growth within a peer learning, helping and cooperating community. Indeed, such expectations result in the claim that when "outstanding peer facilitation programs are in action, the school learning environment is...improved. Students interact more positively

with one another. There are fewer crises because there are more opportunities for students to talk out rather than act out their problems. As the learning climate improves, personal and academic growth flourish" (Myrick and Erney, 1979, p. 3). Others duplicate these claims (Buck, 1977; Butts, 1971; Jaffe and Reed, 1969; Wrenn and Mencke, 1972), but there has not been a great deal of research done either confirming or rejecting them (Scott and Wagner, 1974). What has been done suggests that often the informal network of the school does come into effect with the peer facilitator program rippling out into as much as a third of the entire school population (Fink and Grandjean, 1978).

Fink and Grandjean discovered two peer counseling systems to be in effect within one high school. One was informal, self-referred and dealt with personal and social problems. The other was formal, touched fewer students, relied on staff referrals, and primarily addressed academic difficulties. The counselors/facilitators were the same for both systems; i.e., they would formally operate within the prescribed system and would continue in the facilitator role beyond the high school framework into their personal lives. The evaluated program was highly intentional, utilizing honor students in two, twenty-member groups trained in a fourteen-week, twenty-eight-hour program held after school. Evaluation indicated that within the formal network there was general client improvement and a positive evaluation of counselor skill. It was, however, the informal "friend-to-friend" system that intrigued Fink and Grandjean. In this system, "Forty-nine percent of those questioned knew a peer tutor-counselor personally;

fourteen percent acknowledge having 'discussed personal problems with a peer tutor-counselor in an informal way'" (p. 82). Fink and Grandjean estimated up to one-third of the school had been touched by this informal system and that if the informal network were emphasized; if there was more training in counselor initiation; if the group trained was more diverse; if the trained counselors were publicized and the mechanics of the system kept to a minimum, there would be an even greater impact upon the school environment (Fink and Grandjean, 1978).

Summary

The church, in considering peer tutoring and facilitator programs, can assume from this overview that when youth have the opportunity to serve their peers (a possible link to ministry as Diakonia) through peer cross-age tutoring and facilitating frameworks, both tutors and tutees will learn (a possible link to ministry as Kerygma), and that people will be facilitated (a possible link to ministry as Koinonia). When youth accept the teacher/facilitator roles they help themselves; i.e., they discover that, because of the role of teacher/facilitator, they become more potent and positive persons, contributing peers in a community whose values are held in common. Thus, the effective peer program's boundaries are limitless. Skills and self-concepts acquired within its framework ripple out into the larger community.

CHAPTER IV

THE PEER STAFF

The core of any peer program is the selection, training and supervision of its peer staff. In this chapter specific research from these areas from peer tutoring and facilitating literature will be examined.

If a church considers a program of peer ministry, deciding that confirmed high school juniors and seniors can be considered for a peer staff, how are these tutor/facilitators to be chosen? For any peer group there are a number who stand out as being easy to get along with and as persons who are capable of helping others. Having high status, these people are the group leaders and the ones usually sought to become part of newly forming groups. Most churches have some high school youth who fit this mold, but there are also church youth who stand out as being difficult to get along with and who are sometimes forgotten or intentionally left out of activities. With such a wide range apparent, choosing staff to fill the tutor/facilitator roles is a difficult task.

One powerful argument suggests that those persons who are seen by peers as having high status should be the ones chosen to tutor/facilitate on the basis of their being strong models (Thoresen, Hosford and Krumboltz, 1970). Seeking such youth to be tutors/facilitators, some peer programs make initial selections on the basis of class

sociograms (McCann, 1975), while others choose staff by teacher identification of those with proven leadership ability (Hoffman, 1976). Those so identified by teachers and/or sociograms are then observed during informal activities or screenings in order to ascertain which students best could fill staff need as tutors/facilitators. Academic standing (Vriend, 1969), as well as objective assessments on tools like dogmatism scales and the trainer's subjective response to people during observations and role-play screenings (Schmitt and Furness, 1975) become factors pointing toward the acquiring of a flexible, high status, competent, academically reputable staff.

Churches, particularly those within a tradition of co-ministry, would have difficulty accepting this style of staff selection. Diakonia, ministry as service, is a voluntary act. Crucial to Diakonia ministry is a personal sense of "call." Perhaps such a call is strengthened by someone saying, "You'd make an excellent peer minister"; but, if a careful selection process eliminates those who want to serve, i.e., feel "called" into the peer program even when they are difficult to get along with and are again here forgotten or intentionally left out, then the base of ministry has been compromised.

There is, however, a second option within the literature that can make sense for churches who hold to a tradition of ministry with youth. The use of volunteers, with or without additional screening and/or teacher selection, is preferred by many peer tutoring/facilitating programs as an alternative method for peer staff selection (Edwards, 1976; Schmitt and Furness, 1975; Varenhorst, 1974).

Edwards' procedure was to identify what was going to occur and then take anyone who volunteered: "All who desired to work as facilitators were allowed to do so regardless of their reading level, ethnic group, sex, or 'troublemaker' status. The only criteria for helper selection was the desire to work with a younger child and an agreement to give up two recesses per week" (Edwards, 1976, p. 55). Pyle (1977) suggests facilitators be chosen on the basis of their ability to emotionally identify with a targeted population; there are often personal reasons why peers want to work with a specific group like substance abusers (Samuel and Samuels, 1975) or with the families of dying children (Heller, 1978). This volunteer approach was sometimes coupled not only with emotional identification for the group served but also with extensive interviews with volunteers; during which potential facilitators' attitudes toward peers, school, authority figures, self-concept, the facilitative conditions and the maturity to accept and use supervision were assessed.

Both approaches are used in the field: the first seeks persons already identified as being leaders with high status and then screens those identified to form a staff; the second seeks volunteers who emotionally identify with the targeted population and then screens those who volunteer to form a staff. Neither approach through research seems better than the other. The church, already a volunteer organization, might initially ask a handful of youth to serve as a first peer staff but would soon switch to an all-volunteer base because all who are confirmed are co-ministers and are "called" to serve. If only a select few can serve, then ministry is exclusive and not inclusive;

i.e., ministry is won by reaching the top of a pyramid rather than by joining a church in which all serve. Again, the base for any shared ministry has been compromised.

Assuming a church chooses the volunteer method of peer staff selection, its peer staff will be composed of those persons who are more (and less) capable of helping others. While this initially appears to be a disadvantage, within the church it can be viewed as an advantage, particularly when Koinonia is intentionally sought by the staff and the trainer/minister. If Koinonia, an open, sharing community, can be experienced by a staff that is a mixture of persons who hold differing values, skills, and status, then ministry can also be shared with peer participants as that same kind of open fellowship (Koinonia). To be a part of an open, sharing community demands work, but there are skills that can be learned that facilitate such community (Koinonia).

Facilitative skills have been defined as those behaviors one person uses to help another (Wittmer and Myrick, 1974). "Facilitator" suggests the role played by the peer helper. In one sense, a peer facilitator is a counseling assistant who has been trained as a good listener. While trained in interpersonal skills which facilitate others talking about feelings, concerns and ideas, peer facilitators have definite limits and act with restraint. Myrick (1976) suggests that few students can learn how to counsel in the professional sense, while every student can learn how to facilitate. He suggests that, while some may help better than others, with training and supervision most will increase in ability to facilitate better communication. The

facilitator is a helper, not a director. The peer facilitator will help encourage and promote communication, rather than pose pre-determined solutions or guide persons toward specific answers. In all this it is the professional helper, i.e., the counselor, who remains ultimately responsible for the welfare of persons participating in peer facilitation (Duncan, 1976). Research (Hodge, 1977) also indicates that not only can high school youth do as well as professionals in acquiring facilitating skills, but that they can serve as effective trainers of these same interpersonal skills. This suggests that even though in the church the trainer/minister remains immediately responsible for the program, the trainer/minister is a growing part of a sharing community (Koinonia), and is capable of being taught, of being a minister with you rather than the ultimate top of some competitive pyramid.

If an all-volunteer selection process for staff can take place with the intention being that this staff would learn how to help each other grow into an open, caring community (Koinonia), then training in these facilitative skills would appear to be a necessity. While some research indicates that training may not be needed (Harris and Sherman, 1973; Kohler and Riessmann; Lawson, 1976), most studies confirm a need for training if certain skills and behaviors are going to be part of what a particular peer staff does (Gumaer, 1973; Kern and Kirby, 1971). Other research stresses supervised, consistent, demystified training as an essential component of successful peer programs (Boraks, 1977; Dryer, 1973; Ivey and Alschuls, 1973; Jason, 1979; Klaus, 1973; Melaragno, 1977; Pyle, 1977; Lazerson, 1978). Klaus (1973) concluded that casual approaches relying on the peer tutor's own experience and

ingenuity were less successful than approaches incorporating careful training and support.

Facilitator training sessions range from a low of ten (Edwards, 1976) to a high of forty-five one-hour blocks (Myrick and Erney, 1979). Including team building exercises (Briggs, 1976) and discussions on potential issues and ethics (Myrick and Erney, 1979), most facilitator training focuses on the didactic presentation of each skill with connective feedback and reinforcement (Egan, 1974). Research on the effect of communication skill training in peer facilitation models suggests that trained high school students will function at significantly higher levels in the facilitative core conditions (Cherchia, 1974). Workshops often utilize a skill workbook and/or journal in which expectations, ethics, theoretical underpinnings and reactions to skill training are entered (McCarthy, Wasserman and Ferree, 1975). Methods used in training facilitators included lectures, task exercises, simulations, role-plays, group discussions, expressive/creative activities, tape critiques, audio-visuals and value clarification techniques (Anderson, 1976; Bates and Johnson, 1972; Buck, 1977; Gumaer, 1976; Leibowitz and Rhodes, 1974; McCann, 1975; Raths, Harmin and Simon, 1966; Varenhorst and Hamburg, 1973). Such training tends to serve as reference points "from which peer teachers can draw strength during moments of crisis..." (Briggs, 1976, p. 460).

One peer training facilitator model found in the secondary school system of Palo Alto, California trains volunteers in 1) understanding people via communication skills; 2) exploration of common counseling topics like peers, family and school; and 3) the exploration

of counseling strategies. Small groups of peer facilitators meet with professional trainers who model appropriate behavior, present case studies, lead role-plays and give specific information on issues like drug abuse and abortion counseling (Hamburg and Varenhorst, 1972; Varenhorst, 1974). These trained peer counselors then discuss, without an adult presence, feelings on the part of sixth-graders about transitions from elementary schools into junior high. Myrick and Erney, in reporting on the Palo Alto experience, state:

Throughout the training sessions, students practice "counseling" with one another. They reviewed ethical responsibilities and differentiated between counseling and advice-giving. Counseling was viewed as being a process of exploration of alternatives, with final decisions for action being the counselor's responsibility. Although research and evaluation of this particular program has been somewhat limited, recognition has been deserved because of the manner in which the training program was organized. This program, along with a few others, helped establish the principle that peers need training and supervision (Myrick and Erney, 1979, p. 192).

Such a program, where high school youth work with sixth-graders, suggests a simple model for the church, i.e., a staff of those volunteering (Diakonia) to work with junior high fellowships. Not only in the church would feelings be dealt with, but faith stories (Kerygma) would also be shared. Those who volunteer would be trained in helping skills and would function at high levels in the facilitative core conditions (Cherchia, 1974). As the skills would be used by the peer facilitators, they in turn might train new volunteers (Hodge, 1977).

Such a peer facilitator model has advantages if the peer facilitators are properly trained. Well trained peer facilitators often seem more effective with peers than do traditional professional sources (Carkhuff, 1969). Adolescents, fearing exposure, punishment, or further

alienation from those who "help," will often ignore the professional. Peers are not seen as authority figures, nor are they stigmatized as is the traditional counselor, minister, teacher, doctor, or parent (Gruver, 1971; Heit, 1977; Samuels and Samuels, 1975). Peers are also taking an active part in the client's life situation and can empathize more effectively with his/her style of life (Schweisheimer and Walberg, 1976). This means that the peer has a greater natural ability to enter the milieu of the distressed (Carkhuff, 1969). If a peer is involved in an active ministry with other peers, Diakonia (service) as ministry has been understood to be an important value in that serving peer's life. If the denomination within which such serving ministry occurs intentionally understands ministry as including Koinonia (fellowship), then helping skills will make the serving peer better at being more fully human within such a fellowship. Because the helper (peer minister) is already a peer, the helper can model helping behavior much more effectively (Hansen, Niland and Zani, 1969; Kern & Kirby, 1971; Vassos, 1971) and can establish within the peer group working norms that will impact the younger peer's own frame of reference (Carkhuff, 1969). The end result often is more successful action on the part of the younger peer and a more open, helpful group (Koinonia).

In this model, supervision takes place in training. There is immediate training feedback by the trainer, mutual support and open communication of feelings and concerns as well as the identification of marginal students who will need and will receive individual supervision. Supervision in this model is more than the trainer's role in training; supervision is the intentional presence and continued contact



in an interpretive feedback sense with the peer facilitators in the program. Therefore, in this model supervision occurs in one-on-one meetings between supervisor and peer facilitator and in regular group meetings. Anderson has stated: "Although many students function at high facilitative levels, the counselor is still responsible for the total program. Supervision offers the counselor the most direct feedback on the effectiveness of the peer facilitators" (Anderson, 1976, p. 23). Pyle (1977) calls supervision the support time for leaders in which reasonable goals and expectations are continually hammered out with peer facilitators while the trainer gives appropriate feedback and continually affirms and reinforces their efforts. Duncan (1976), in a statement on ethics, suggests, "The helping professional is responsible for supervising all peer group work experiences through consultation with the peer counselor, review of audio and/or videotapes, and volunteered feedback from peer group work participants" (Duncan, 1976, p. 60). It is assumed that such feedback needs to be worked through with a supervisor. Gray and Tindell place a heavy emphasis on the role of the supervisor/trainer. They state:

The success of training lay helpers depends upon four attributes: 1) a belief in the validity and integrity of teaching others helping skills; 2) a possession of energy necessary to initiate, develop; and complete a training program; 3) the ability to modify training procedures to fit the system in which the training takes place; and 4) the willingness to trust those trainees that have been trained to carry forth the work (Gray and Tindell, 1978, p. 1).

This model assumes that having "the willingness to trust others to carry forth the work" is a key condition for any peer ministry with youth. To be willing to expend the expertise and energy in skill training in order that Koinonia and Kerygma might occur with peers

could be the major role of the professional clergy in any peer ministry program.

Such a director/minister must know that the morale of peer facilitators is directly tied to individual satisfaction in a job worth doing and a sensing of community among those committed to the job. Edwards (1976), working with elementary school peer facilitators, planned parties for the facilitators months in advance and regularly noted the facilitator program in the school newsletter. Such methods may reinforce participation as well as publicize it. Setting up a peer facilitator program that works involves gaining solid administration, teacher, and student support (Heit, 1977). The services offered must attract student interest and, if the program is non-credit, must have recruiting roles played by peers. An advisory committee including administrators, teachers and students can interpret what is taking place as well as raising school consciousness (Pyle, 1977). Heit (1977) argues that such administrative support is critical and that keeping administrators aware of activities of the peer facilitators and of beneficial actions for the school that have occurred should regularly take place. He encourages inviting administrators to workshops or to specific events. All of which suggests that the role of the director/minister, while most importantly tied to the actuality of the program, goes far beyond the program as support for the program is developed. Certainly, a peer ministry program can be powerful and can be controversial. It would also appear to be a very practical and effective way to mount co-ministry programs involving Diakonia, Kerygma and Koinonia with peers in the church.

Summary

Research in peer tutoring and peer facilitating programs indicates fifteen elements crucial to staff selection, training and supervision:

1. While the simple act of placing peers together with an expectation of learning but with no training has produced learning, if specific things are expected to happen, casual approaches relying on the peer staff's own experience and ingenuity are less successful than approaches incorporating careful training and adult support.
2. Pre-program planning sessions are essential to lay a base of security and to serve as reference points for a peer staff.
3. The early engagement of the staff in an active stance toward planning the larger program is critical for that program.
4. While the training surveyed ranged from no training to some forty sessions, eight one-hour weekly sessions appear to be minimal.
5. Professional clergy and lay adults will need to mobilize, train, and actively support and supervise a peer ministry staff.
6. Training literature surveyed often sought these goals: a) team building and group cohesion; b) an understanding awareness of self and others; c) more effective communication skills--in particular reflective listening and the ability to communicate caring; d) the ability to talk about feelings and personal problems; e) strategies regarding leadership, problem solving, and intervention skills.
7. Training often is a mixture of didactic and experiential, with much modeling of expected behavior on the part of the trainers.
8. Trainers sometimes are youth.
9. Exploration during training is done via discussions, role plays, practice of communication skills, films, problem situations, and shared journals.
10. While trained in facilitative skills, peer facilitators have definite limits and should act with restraint.
11. The word "facilitator" should be used rather than "counselor"; i.e., a peer facilitator is not a counselor.

12. Occasional workshops/parties are crucial for enabling peer staff community and skill training.
13. Morale of a peer staff is a crucial factor; morale is tied to individual satisfaction in a job worth doing and in sensing of community among those committed to the job.
14. Time spent together in peer programs should be in the vicinity of three or more hours weekly.
15. Retreats or similar large blocks of time will aid in the development of Koinonia.

Churches, particularly those within a tradition of representative ministry, can base a peer ministry staff selection process upon volunteers (Diakonia). Volunteers make contracts and are trained in facilitative skills by a trainer/minister who, while remaining immediately responsible for the program, is also a growing part of the total Koinonia community. Training includes communication skills, the exploration of common counseling topics, and the exploration of facilitator strategies. As facilitators, youth will reach certain peers better than any professional and, if peers come together within a Koinonia fellowship, those trained in helping skills can become caring humans within such a community; i.e., the end result of using volunteers within a well-trained peer program may be a more open, helpful group.

Certainly, in all of this, supervision remains a key factor. The trainer/minister initiates such a program, cultivates an advisory group, develops initial training and maintains supervision.

CHAPTER V

A PEER MODEL FOR MINISTRY WITH YOUTH

"Yahweh brought us out of
Egypt with a mighty hand."
(Exodus 13:16)

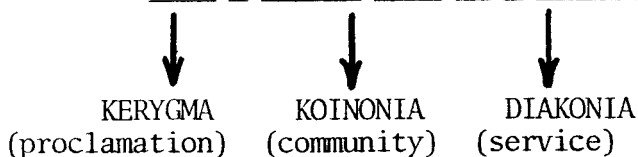
Chapter two provided an understanding of what ministry with youth might be, particularly as understood by the United Presbyterian Church in the U.S.A. Chapter three provided a review of research from peer tutoring and facilitator programs with regard to cross-age programs, role-theory, and peer groups. Chapter four described how peer programs choose, train and supervise peer staffs. The author in this chapter will merge implications from Chapters two, three and four into a peer ministry model for ministry with youth. A metaphor: "call a little band on a journey," will be introduced as an image for such a model.

A peer model of ministry with youth is very much the "calling of a little band on a journey." For the Israelite of the Old Testament, Egypt was a place of struggle for life within an oppressive culture. As a slave, an Israelite's birth, existence, and future was determined by brickbuilding for the Pharaoh. The story of this oppressed people who escaped through the wilderness across the River Jordan to a promised land is an image that could have connections with adolescent development. If "being in Egypt" can be a metaphor used to sum up any struggle for existence against bondage, then youth dealing with identity issues

might understand the image. The Egyptian battleground where youth struggle is, in large part, populated by peers. The situations played out are "a combination of drivenness and disciplined energy, of irrationality and courageous capability" (Erikson, 1968, p. 241). Without romanticizing these situations, it can be said that they have the potential for bringing youth closer to the edge of existence, psychologically speaking, than the struggles of any other period (Bos, 1980). Questions like "Am I to become a bricklayer for some Pharaoh?" translate into "Will I lose myself?" and "Is there anything to which I can be faithful?" Erikson suggests that "in no other stage of the life cycle...are the promise of finding oneself and the threat of losing oneself so closely allied" (Erikson, 1968, p. 244).

"Finding oneself" for Erikson is linked to fidelity, a commitment to a people, to their values and ideas (Erikson, 1968). A peer model of youth ministry can be a base camp from which youth can move as they journey through the wilderness toward such a commitment. Such a base camp can be a place of community (Koinonia), a place where faith stories are shared (Kerygma) and a place where people (peers) care enough to help one another (Diakonia). This model, this "calling a little band on a journey," can be based upon research from peer tutorial/facilitator programs and a theology of ministry incorporating Kerygma, Koinonia, and Diakonia.

The metaphor "call a little band on a journey" is deeply rooted



in five core conditions containing twenty-five elements.

Core Condition I; Ministry with:

- I-A. All Christians are called to be co-ministers in the church.
- I-B. Confirmation, the act of joining a church and personally affirming the promise of baptism, can and should be a conscious assumption of this ministry.
- I-C. The place of any ministry is in the life-space of the minister. If the person joining the church is a youth, the world of that youth--in large part articulated as peers--will be a site of that youth's ministry.
- I-D. From such ministers a peer staff can be formed.
- I-E. Such a call can then be issued to youth.

Core Condition II; Kerygma (proclamation):

- II-A. A large part of this journey will be "wrestling meaning from chaos."
- II-B. In this wrestling the peer staff will engage in Kerygma, i.e., preaching. Here, preaching is seen didactically and experientially as a faith witness to and with those peers who have joined the staff on the journey.
- II-C. The base for Kerygma is seen as developing and implementing educational designs.
- II-D. As the peer tutorial program is not effective unless linked with the larger academic setting, so intentional peer ministry groups, in order to remain part of the larger "faith story" and thus be effective, must also be linked with the church.
- II-E. Within the church, support for any peer program must be present and articulated through an advisory committee.

Core Condition III; Koinonia (community):

- III-A. To function as a member of any larger community is directly tied to an individual's contribution to a peer group, acceptance by that peer group, and to meaningful and satisfying relationships within that peer group.
- III-B. Intentional peer ministry groups are called into being by the people of God as a means by which significant personal interaction can occur within the larger community of faith.

- III-C. Such groups should be composed of youth and peer ministry staffs of older youth and adult advisors.
- III-D. Such a group can become a community where caring and sharing humans are aware, in the faith perspective, of the incognito Christ and the hidden, yet revealed, God present between and still beyond all persons.
- III-E. Such faith communities intentionally tackle youths' struggles in their life situations by framing such struggles with faith metaphors, stories, and symbols.

Core Condition IV; Diakonia (service):

- IV-A. A peer ministry goal can be to serve one's neighbor--
Diakonia.
- IV-B. Such service means keeping the Koinonia circle open and intentionally impacting the peer world outside the circle.
- IV-C. The use of peers in ministry expands the potential Diakonia (service/ministry) of any one community of faith.
- IV-D. The process of a highly intentional peer ministry program has a ripple effect in the peer world and in the church as a whole.

Core Condition V; Marks of the Model:

- V-A. The model offers a place where a coherent pattern of interpretation can occur.
- V-B. Such a pattern is carried symbolically, i.e., via language, symbols, stories, metaphors, and images related to this pattern of interpretation.
- V-C. If Koinonia, a caring community, is operable, one visible symbol could be that of frequent communion celebrations.
- V-D. If Kerygma, an effective proclamation, is present, one visible symbol could be that of the cross.
- V-E. If Diakonia, ministry of service, is happening, then rites such as footwashing will occur in identity shaping ways.
- V-F. Such marks will hold together because the peer model of ministry is part of a larger whole, i.e., the church.

This little band, called together for a journey, will be a peer staff composed of high school juniors and seniors, lay adults, and a

director. The high school juniors and seniors, all volunteers and confirmed church members, will be youth who have been interviewed and asked to work with a specific younger peer group. They will be held to a self- and a group-designed performance contract. They cannot function in a vacuum; strong ties to the larger church and the adult world are critical. Adult advisors in youth ministry models are needed who:

1) enjoy young people and can communicate with them; 2) understand the needs and circumstances of youth and are able to provide the needed care, support and guidance; 3) know the gospel and can communicate it in act and word in relation to the young people's own experience; 4) can plan well for and with youth; and 5) are persons of faith and integrity in whose lives young people can see examples of the Christian life (Dykstra, 1980).

Adults who question their ability in this area should be assured, in the peer ministry model, of backup, training, and resources.

Becoming models, guarantors, and advocates for youth, adult lay advisors often relate with youth in ways which transcend age, race, and socio-economics. The literature (Hodge, 1977) suggests that the paraprofessional; i.e., the youth peer staff and/or the adult lay advisors can do as well as, and often better than, a professional clergyperson. Adults in any peer program can be perceived as colleagues, resource persons, and partners in the venture. Instead of being concerned with how youth can be ministered to, an adult's concern can center on how to minister with youth in a peer ministry situation.

If such a peer model for ministry with youth is to occur, an adult professional (clergy, youth director, seminarian, and/or part-time lay minister) is seen as a crucial component. From the literature (Gray & Tindell, 1978), such a director needs:

- 1) a belief in the validity of lay and peer ministry;
- 2) expertise to set up a framework for ministry;
- 3) expertise to develop a training program;
- 4) energy to initiate such an endeavor;
- 5) flexibility toward the inevitable problems;
- 6) a willingness to trust the shared concept of ministry; and,
- 7) a caring concern for supervision. Supervision by a director occurs in training and with staffs, individually and in groups. Supervision continually affirms purpose and reinforces effort.

PEER MINISTRY MODEL AS A "PILOT" PROGRAM:

Initially, the professional may, of necessity, utilize the model with one small program such as a Confirmation class, spending time with this as an experimental program with a peer ministry staff. Such effort, with good resources and careful supervision, in two or more years can result in (1) several confirmed youth who would like to serve in programs as peer staffers; (2) several lay advisors who have worked with youth in this Confirmation program under close supervision and who are now willing to branch out into advising another peer-ministry-led group; and (3) a feeling on the part of the professional for problems in the program that need resolving as well as a clearer understanding of the kind of adult who might be asked to serve in this fashion.

PEER MINISTRY MODEL FOR THE SMALL CHURCH:

The peer ministry model for a small church could include up to three high school juniors and seniors (Confirmation occurring in ninth or tenth grade), one or two lay adult advisors, and some occasional clergy input (possibly in training). A once-a-week Junior High/Senior High Fellowship Model with a Fall and Winter or Spring retreat, plus

one Summer event (like a work camp) could be planned. Summer events and occasional overnight programs could result from two or three churches pooling youth. The Fellowship group may meet once a month at the pastor's home for Sunday breakfast and/or lunch where the worship service is discussed and plans for use of youth in worship the coming month (as lay readers, ushers, etc.) are consolidated. This particular peer model for ministry with youth might be visualized as follows:

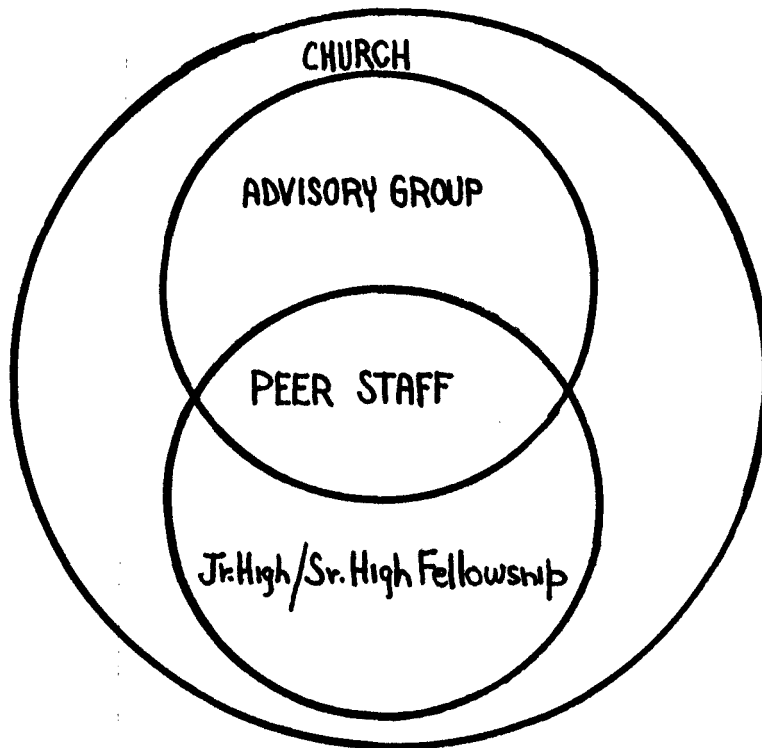


Figure 1. Peer Ministry Model for the Small Church

PEER MINISTRY MODEL FOR THE MIDSIZED CHURCH:

The peer ministry model for the mid-sized church (with Confirmation occurring ninth or tenth grade) could have as many as three peer ministry staffs (serving Fellowship groups for Junior High and Senior High, plus Confirmation program). A potential exists for upwards to fifteen high school juniors and seniors serving as peer staffers with

perhaps nine lay adult advisors, plus one professional minister serving as director/trainer/resource. Staffs meet weekly to plan the program. An advisory group (half youth, half adult; chair rotating Youth/Adult) should be connected with the Board of Christian Education. That Board should plan all youth retreats and events as well as establish contracts for each group's primary retreats or overnights. Because more youth are present in this model, the Advisory Group promotes more structures like music groups, choirs, usher corps, service projects, intergenerational study groups, volleyball teams, etc. Groups this size could run Summer 4th/5th/6th grade day camps. The midsize church peer model for ministry with youth might be visualized as follows:

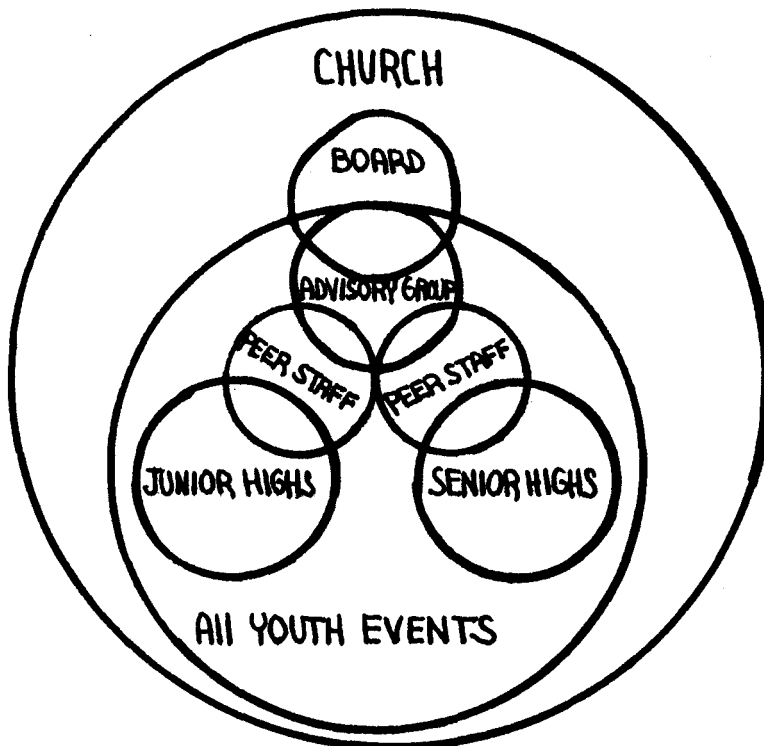


Figure 2. Peer Ministry Model for the Midsized Church

PEER MINISTRY MODEL FOR THE LARGE CHURCH:

The peer ministry model for the large church (with Confirmation

occurring in ninth or tenth grade) could have as many as six staffs with thirty-to-forty high school juniors and seniors and eighteen lay advisors, plus one youth minister involved. Staff meetings could all occur on one night, followed by free time and relaxed Fellowship events. The peer staffs could run a 4th, 5th, 6th-grade, after-school program; a Confirmation after-school or Sunday program; Fellowship programs for both Junior Highs and Senior Highs, plus a year-long program following Confirmation as a "training for ministry" program. The advisory group would schedule projects and retreats and plan ways in which youth could serve larger church needs. Occasional all-youth gatherings or rallies would focus on bringing the separate groups together in one sing/worship/discussion get-together. Several major summer events could occur including a 4th, 5th, 6th-grade Summer Camp, A Junior High Tenting Week, a Confirmation Canoe Trip, an All-Youth Work Camp, and a jointly sponsored (with several churches) Bike Hike. This large church peer model for ministry with youth might be visualized as follows:

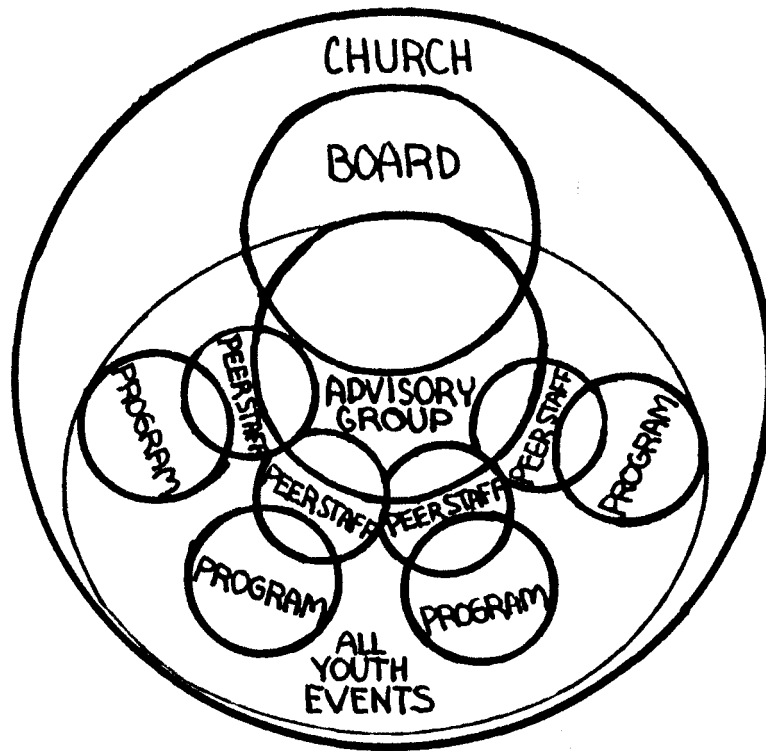


Figure 3. Peer Ministry Model for the Large Church

Summary

Joining peer ministry staff with peer participants into a group (Koinonia) which explores serious questions (Kerygma) regarding each person's journey through life is the major substance of the peer youth ministry model. In this chapter research findings related to peer facilitating and peer tutoring have been integrated to form twenty-five elements under five core conditions: (1) "ministry with"; (2) "Kerygma"; (3) "Koinonia"; (4) "Diakonia" and (5) "Marks of the Model." These 25 elements establish the parameters of the model. Within such a framework, the trainer/director may or may not be a minister, but must be someone with expertise, energy, willingness and a caring concern for what occurs within peer ministry. Coupled with the trainer/director are a handful of adult advisors and the youth staff who together form

a "peer ministry staff." Such a staff, though structured in similar ways, can work with small, medium, or large congregations.

CHAPTER VI

RESPONSIBILITIES OF THE MODEL: KOINONIA AND KERYGMA

"In the wilderness we became markers for
the journey and manna (bread) for each other"
(Exodus)

The metaphor for what this peer ministry does is "we become, in the wilderness, markers for the journey and manna (bread) for each other." To be a "marker" is to be involved in the growth of faith designs (Kerygma). To be "bread" is to be a facilitator for the growth and development of peers individually and within the community; i.e., the care and feeding of a Koinonia fellowship is what being "bread" is all about. Through such feeding one is also fed (the helper therapy principle). Marney (1974) called such feeding a "priesting of each other," and the primary job of the laity. By such "priesting," participants become Christ's body visible in the world, a community where communion becomes the central celebratory symbol.

This chapter will include an explanation of the manna process of Koinonia and the process of growing faith designs for Kerygma. The religious metaphor of "becoming bread for each other" will be used in the Koinonia process and the religious metaphor of "becoming markers for each other" will be used in the Kerygma process.

THE MANNA PROCESS OF KOINONIA

A new peer staff is composed of persons who are not certain about what is expected of them. Staff might not know everyone's name, yet

they contract to work as part of the group for an academic year. How can they be helped to come together? If they do not experience Koinonia, they will not be able to fully facilitate Koinonia in the larger peer group. They need the support of such a community if they are to minister to peers.

There is a shared goal that needs to be affirmed; i.e., "In September we will be working with thirty junior high students every Tuesday evening." That is a rallying point, a reality check for everything that might be planned. In light of that reality, the collection of individual peer staff can be assumed to come together as a Koinonia group if there is enough quality time spent in training, in playing, and in preparing together.

Preparing the program centers on developing designs for each weekly meeting as well as for special events. Adequate resources and a capable leader who understands process are needed. In preparation for 30 junior high participants every Tuesday evening, designs will be developed. But, apart from the designs, staff are concerned with the collection of people "coming together" into a caring, sharing, open fellowship (Koinonia). Therefore, staff also need to come together, to get along, to communicate well, to express feelings, to facilitate individual and group growth. They are models of "just above" behavior. The peer ministry staff quickly moves from the simple presentation of a lesson in a "class" to the care and feeding of a people. Training and playing together are steps toward being facilitators of such Koinonia.

A small team, the advisory group, or some volunteer peer staffers and some lay advisors should design several events and workshops for

peer staff with a double intent: training and fun; i.e., work and play. Certainly there is an overlap here, but what clearly should be stated is that a Koinonia group can work together and play together.

A minimum WORK/PLAY frame might be:

- 1) A Spring get-together as "staff" for the first time;
- 2) a Summer camping trip as a get-to-know-each-other event;
- 3) a September retreat with much work done;
- 4) weekly staff meetings;
- 5) a Christmas staff event; and
- 6) a March workshop.

These events represent a long-term process of facilitating Koinonia and training for peer ministry among what initially was a collection of individuals. Such a process can be called morale building, group cohesion, or team building--but whatever term used, it is crucial in the peer ministry model. Since time is a central factor, a retreat which initially allows a group to get away for a concentrated period seems to be an excellent way to train and play together.

A detailed example will follow for only one of the above activities; i.e., a retreat. The retreat outline is not intended as the only way such a retreat could be structured to train staff; the outline serves as an example only.

A STAFF TRAINING RETREAT FOR THE PEER MINISTRY MODEL:

Friday evening:

1. The puzzle skit

- A. Overall: Large pieces of paper are cut into puzzles. Each puzzle spells out something staff "should" do. Participants

are given a piece of the puzzle and, in putting it together, find the rest of their group. Their group is to design a short skit on the phrase contained in their puzzle.

B. Puzzle phrases:

- * "Staff should be enthusiastic! !"
- * "Staffers creatively lead discussions."
- * "Staffers talk with participants, not at them."
- * "By the end of September, staff members should know three-fourths of the participants' names."
- * "Staffers intermingle; do not play favorites or promote cliques."
- * "Hi, I'm; what's your name?"

C. Skits occur.

D. Goldfish Bowl discussion.

The puzzle skit mixes staff into new clusters and, by suggesting the task of designing a skit around several key peer staff issues, guarantees discussion. The goldfish bowl technique places a few staff inside a circle. They will discuss; an outer circle will observe. If someone in the outer circle wishes to comment, they must enter the inner circle. As discussion has been guaranteed by the skits, the goldfish bowl guarantees focus upon each issue.

2. Personal reflection tools:

- A. Presentation on importance of personal awareness/disclosure/ importance of the other person.
- B. Johari window presented (Pfeiffer and Jones, 1974).
- C. Journals passed out; one-half hour personal time for journal

reflection. Journals (home-made) include staff reflection pages. Example:

"This sheet is an opportunity for you to reflect privately about your growth as a staff member. As you reflect on your involvement, your thoughts should touch at least three areas: a) Planning, b) Implementation of program; and c) Interaction with participants. Possible questions could include:

How active was I in the planning process? Was I heard by the staff? Did I understand the program's purpose and plan? If not, did I ask? Was I able to disagree constructively?

Did I feel prepared? Was I supportive of other staff during the program? Was I able to help in constructive spontaneity? By my actions, did I help create a mood conducive to the program's theme and plan?

What kind of attitude did I have today? Did that encourage interaction with participants? Did I put people down or encourage folks to open up?

What things did I do today that I feel good about? What would I want to improve on or change about how I see myself as staff?"

- D. Relaxed discussion of journal use--possibly older staff can share examples.

By providing a task; i.e., the Johari window exercise, the staff is confronted with doing something they hope the participants in the peer programs will do; i.e., readily enter exercises provided by the staff. The private journal with the reflection sheet allows self-assessment of participation in the exercise and the group in a personal way. The discussion following this two-step exercise cannot violate privacy but can begin with an open-ended question; i.e., "What discoveries about yourself did you make this last hour?" Sharing such discoveries will be a helpful process and will uncover many of the same concerns peer participants will bring to staff programs.

3. Pizza Break

4. Cardboard Cutouts:

- A. Leader introduces one cardboard cutout of "top of the line Lois" and encourages people to write appropriate words to describe a good staffer on adhesive labels. People place their labels, one at a time, with comments. Discuss. Leader summarizes.
- B. Leader then introduces the second cardboard cutout: "Bottom of the Barrel Barney," and repeats the process.

This labeling process encourages the sharing of fears and strengths believed to be important by this particular staff. Inevitably "Lois" is warm, accepting, open, caring, flexible, positive, challenging, responsible and friendly. "Barney" is closed, critical, aloof, rigid, negative, sarcastic and irresponsible. A trainer might ask "How will we deal with failure?" Again, feelings will surface.

5. Films--popcorn--ping-pong, etc.

Saturday morning

1. Communication Skills:

- A. One-hour presentation of an effective communicative skill--model and practiced with connecting feedback (Egan, 1974).
- B. Everyone puts a problem (about Staff, participants, school, etc.) on one side of a 3 x 5 card and how "I" feel about that problem on the other side. Collect the cards. Everyone draws a card, one at a time, and reacts to 1) the problem; 2) the feeling, and 3) what this stirs in "me."
- C. "B" is done with leader of communication skills hour facilitating

"better" communication.

An advantage here is that the presentation of a skill-model is immediately followed by practical application; i.e., the 3 x 5 card "problem" is a real situation and the group, knowing this, will concentrate on hearing it and effecting solid feedback. This three step process could serve as a three hour workshop for a Saturday or Sunday afternoon away from the retreat framework, but located here it can provide a powerful entry into the peer world.

2. Dyads

- A. Dyads, one person talking with another through a prepared sheet of questions (see Pfeiffer and Jones, 1974).
- B. Dyads continue into lunch with partners feeding each other only; no self-feeding.

Dyads promote new friendships and, when coupled with a meal (particularly if one person volunteers to be blindfolded), activate the whole question of "who do you trust"? When such experiences are entered seriously, the end result is always positive.

Saturday afternoon:

1. Discussion of dyad/lunch experience. How is this being "manna?"
2. Free time--hike, volleyball, etc.
3. Role-playing:
 - A. One staff person notes a bedroom door closed with it being relatively quiet on the other side. He knocks and then enters. Three people are sitting talking quietly, but he notes a goat-skin flash on one bed. He leaves, but notifies one advisor that he is concerned because of the possibility of alcohol being involved. The advisor goes to the room, knocks, enters, talks for awhile, picks up the flask--it is wine--and talks with the person who brought it about how this could be a problem.

- B. You are the only female staff person on retreat and you are sleeping with a large group of girls. In the middle of the night you awaken, aware that someone has entered the room. A boy is on the floor beside a girl's bed; he is trying to convince her that it's okay for him to sleep with her. You put on a light and send him out. In ten minutes he is back. You send him out again. Ten minutes later you realize he's back again.

Such role-plays allow rehearsal for experiences yet to come. Older staff can provide a continuous supply. Roles can be slightly altered; situations can be reversed. Discussions of "how it should be done" are confronted by the actuality of "let's do it now... we'll role play... you be staff, I'll be the person with the flask."

Saturday evening:

1. Film: A Fuzzy Tale (Mass Media Ministries) Discussion.

A Fuzzy Tale tells the story of warm fuzzies; i.e., positive strokes, and cold pricklies; i.e., put-downs. By using such a story, a variety of concepts are introduced that clearly relate to the concept of peer ministry. The Koinonia community style of a peer staff could be discussed following such a simple, powerful film.

2. Worship:

- A. Tinker Toy given to all.
- B. Songs
- C. Assign what "you" bring to each Tinker Toy piece...your hopes and dreams and talents for the year...Say these while building a Tinker Toy structure.
- D. Read Paul on "Body."
- E. Break several pieces of the Tinker Toy structure...set some aside...pull some apart.

- F. Mime--Volunteers mime (non-verbal) the broken and separate pieces...one person plays the reconciler...the healer...brings into wholeness.
- G. Reflect...all staff...agape meal...Bread/Wine: Bread will "feed each other."
- H. Read: a variety of poems/meditations on communion.
- I. Pass out staff crosses to replace fragmented Tinker Toy.
- J. Circle prayer and ending song.

As hopes and dreams are assigned to Tinker Toy pieces that merge into a clumsy structure that is purposefully broken, the reality of the problems facing such a peer staff is visualized and considered. The hope of the church rests not only with each other, but also in the God beyond each one of us. The sharing of bread, wine, and hope-filled readings are crystalized in the giving and receiving of staff crosses. Symbols have now entered the staff-training weekend.

Sunday a.m.:

Participants sleep in on Sunday.

1. Meal:

- A. Furnish meat, cheese, soda pop and some unusual foods such as shrimp, olives, carrots, cauliflower, tomatoes, sardines, chocolate chips.
- B. Gather everyone in a room away from the dining area. There talk about your own feelings concerning the retreat. Mention specific good things that happened. Refer to Christ's ideas of love, and how it's tough, not a once-and-for-all mountaintop experience, but a daily living-out-love experience.

- C. Then give directions for the meal:
- * The meal will be nonverbal, that is, no talking.
 - * You cannot feed yourself; you can only feed others.
 - * You may refuse to accept food offered.
- D. Go to the meal. The wilder the food, the better. And eliminate chairs; standing up and moving is better. Furnish no forks; instead have toothpicks and fingers.
- E. Near the end, two people could circulate with a large loaf of bread and chalice of wine. The meaning of the gift was never better expressed (Myers and Shook, 1980).

This is a celebrative meal containing laughter and closeness. It can never be duplicated, but it always awakens child-like glee.

2. Evaluation:

- A. Sit in a circle with a large ball of multi-colored yarn which is tossed from person to person with comments given on the retreat as one receives the yarn.
- B. When finished, a nice weave of yarn is present.

This is a non-threatening way to effect closure while including every staffer and insuring verbal comments on the nature of the retreat. The closure will, of necessity, be in the shape and form of a circle, as multi-colored as the variety of gathered persons.

SUMMARY OF THE RETREAT EXAMPLE

In the above retreat example, most steps have the potential to encourage open discussion and a caring/sharing of personal concerns. Fun--in skits, role-plays, dyads, meals--and training in the same events, could encourage playing and working together as a new people.

The intensity of the inward look (Johari and Journal) coupled with the dyad and discussions, could suggest the power and seriousness of this "staff" undertaking. Certainly, if the communication skill event is participatory, as it should be, each staffer will be challenged. New language--"communication skill, Johari, Journal, dyad"--will now be held in common trust, and dangers of the role ("Bottom of the Barrel Barney" and "my" 3 x 5 card problems) will be spoken about openly. Strategies for leadership will have been played out in role-plays and critiqued by peers. A progression--from "my" entering as one individual to a climax in "our" coming together in the breaking of the bread and pouring of the wine will have occurred. All this can be symbolized in faith language--communion--and in the cross now worn by each staffer. Admittedly, this is a comprehensive retreat, but it would serve well as a reference point for the peer ministry experience.

GROWING FAITH DESIGNS FOR KERYGMA

To be a member of a peer youth ministry staff means, on the one hand, to teach, in the sense of growing faith designs that can mark direction in the wilderness for the peer community's journey (Kerygma); and, on the other hand, to facilitate, in the sense of building a community where people can be manna (bread) for each other in the wilderness (Koinonia). When both are taking place, ministry is evident.

This section attempts to outline how a peer ministry staff can come to grow faith designs. A "design" may be a poetic term for a "lesson plan", but when a peer staff sits down and attempts to design a process encouraging faith sharing and proclamation a term that catches some of the open-ended possibilities is needed. This peer

ministry model considers "faith designing" to be such a term.

Ross Snyder suggests "a design is something that grows." There is, he states, "a certain logic to it--an ordering of parts, a balancing of shape and movement. But it is also a lively, dynamic thing that asks you to fill the empty space, resolve the hanging line or the interrupted motion" (Snyder, 1973). Designs are the lesson plans of the peer ministry staff, sketches of what might happen on a retreat or in a fellowship meeting. Anyone can grow designs for the wilderness. What makes the peer ministry staff unique is the faith perspective. Such a perspective is the core of growing each design and, as such, is rooted in four metaphors:

1. Biblical Imagination (Brueggeman, 1977);
2. framing (Myers, 1974);
3. pulse-taking (Myers, 1979);
4. unpacking the groceries (Myers, 1974).

1) "Biblical Imagination" (Brueggeman, 1977) can be defined as creatively imagining what it is to live within the images of the Bible: i.e., how is the Bible my story? Biblical imagination asks if I, today, am reliving the flooding image of Noah; if I know what it is like to be a Jonah, trapped in the cold, lonely belly of a whale, separated from God and all human touch? Have I ever experienced forgiveness like Jacob received from Esau? Is the image of Joseph in the pit looking up at his brothers my story? How does that image feel, taste, smell? These examples represent Biblical imagination. But Biblical imagination, in order to form a faith design, must be initially framed (Myers, 1974).

2) "Framing" is another way to say that the wilderness experience encompasses the whole world and that a peer ministry staff must intentionally decide that on this particular day that staff and its program will explore a particular chunk of the world. Framing sets arbitrary limits. A specific peer ministry staff may be charged with the responsibility of a Confirmation class; i.e., the possibility of X participants meeting Y times with Z retreats and culminating in a "we join the church" celebration. How can this mixture of people, purpose, meetings, retreats, and worship be coherently ordered; or, framed solidly enough to support a web of designs that hang together?

There are three frames that can be used:

1. The Biblical--starting with Genesis and Exodus, moving to the Prophets and the exile, on to Christ into the New Testament with a final stop at the young churches' letters.
2. Faith Themes--community, the image of God, what I believe, how then will I live?
3. The Church Year--Advent, Christmas, Epiphany, Lent, Easter, and Pentecost.

The proper frame may be decided by the advisory committee, the peer, or, in an experimental first program, by the professional youth worker; but some chosen frame is demanded.

3) After a frame has been decided, "pulse-taking" must occur. In any workshop, it is important that the participant's awareness be considered and validated by some specific checking. This checking could be called "pulse-taking" (Myers, 1979). Pulse-taking is the intentional probing of where the staff is on its journey through the wilderness. There is an assumption that the framed concerns, if vital to a peer staff, will also mirror concerns of the peer participants. This

pulse-taking occurs within the frame chosen earlier. If the frame chosen is Biblical (and not thematic or seasonal) then the pulse-taking starts with a collection of some image-packed words from a specific part of the Bible, such as Genesis and Exodus. A list collected by the director might include:

beginning	bondage
anger	wilderness
flood	freedom
surprise	brother

If the peer staff is large, it may be divided into smaller sub-groups with each sub-group asked to choose strong words from the total list. Sub-groups then return to the Biblical story connected with each word, standing under that story, listening for that story's meaning and how that story might be their story. Returning to the total peer staff with several words/stories chosen, each cluster presents the words which have emerged as having power for them. Such a pulse-taking would occur whatever frame is used (Myers, 1979).

Pulse-taking results in the selection of a series of words. Can they be made to merge into a sequence that honors both the "framing" and the "pulse-taking"? For example: The above Biblical frame may yield pulse-taken words like hope and security. A sequence might move through beginnings, wilderness, floodings, and anger. Whale and rainbow might be included. Moving forward, the group might focus on forgiveness (Jacob and Esau, but possibly Joseph) and include words like commandment, golden calf, freedom, and tent of meeting. Such a sequence could easily frame ten Sundays, a retreat, and a worship celebration for any program. By sequencing, not only has the peer staff chosen a

detailed frame, it has also, through its pulse-taking, amassed some personal connectors, some imaginings as to how, when and why each word impacts the peer staff's lives and the lives of the larger community of peers.

4) What has been described thus far (Biblical imagination, framing, and pulse-taking) might occur on a staff retreat held at a church. The mixture of human resources involved will mark each phase as a unique happening. The remaining concern is the exploration of the many and varied possibilities that could be connected to a specific word. This exploration is like "unpacking groceries"; i.e., each metaphor (Biblical imagination, framing, pulse-taking) has touched differing life experiences and another metaphor is now offered to illustrate what remains to be done: The peer staff must "unpack the groceries" in order to cook a good meal; i.e., a design that opens the possibility of proclamation and faith transmission (Myers, 1974).

What follows is a process that attempts to illustrate the way a peer staff might "unpack" a specific word: Flooding; with an end toward bringing things together into a coherent design that will be shared with the total community:

If the word "flooding" has been chosen, how is it "my" story? If "I" am on a peer staff, can I share with them part of my story? Have I seen a newspaper article, read a poem, listened to a record, watched a TV program that can help focus what it is like to be flooded now? The staff brainstorms all of the imagery connected with flooding. Perhaps a lay advisor remembers something on water from a meditative magazine; some youth is responsible for a resource library and checks out "flood" there; another youth checks the youth resource shelf in the pastor's study for similar ideas. In ordering the groceries, the peer staff steers clear of any one pre-packaged program in favor of a wide variety of items; i.e., in ordering the groceries "the peer staff has steered clear of canned vegetable soup in favor of carrots, celery, barley, beef, and

onions--risking the staff's cooking the soup in the hope of a much better 'meal.' Ordering the groceries assumes clear intentionality on the part of the peer staff. One does not order apples for vegetable soup" (Myers, 1974).

As the grocery sack is unpacked, things are examined, set side by side. Seeking a balance, something to hold the whole design together--either symmetrically or asymmetrically--the designers manipulate the things that emerge from the sack. Some are discarded, and that may be the hardest thing to do--to trim. Something goes into the freezer. A spice startles someone; maybe it offers contrast life small/large, dark/light. An intrigued staffer relates this spice to a certain experience, story, plan, or happening. Gradually, certain ingredients are arranged in a certain way. An emphasis emerges; a focal point is considered. The staff is into something that has surprised them, has grabbed their attention and is pulling them along. No one's taste has been put down and all ideas have been pursued, but people also remind each other that today they are cooking soup, not apple pie (that is tomorrow's job) so a particularly tempting tidbit is set aside out of reach to be enjoyed tomorrow. Someone adds a pinch of salt and the group relaxes while the sketch, the recipe, the design is read back to the total staff.

Now the total staff--not just the two or three initial sketchers or grocery orders--stands once more before the canvas, considering one youth participant as a splash or color, a darting line, entering here and exiting there. Will this youth be intrigued, confronted, drawn in by the design's coherence, balance, and rhythm? Will the dab of clown makeup work and can we actually do the mime we were dreaming for the closure? Perhaps a few things are rearranged or the presentation to total staff sparks a creative response from a staffer who was outside of the initial sketch, and that person adds just the right touch...we stand back and, aaah, it seems to hold together (Myers, 1979)!

When the process is complete, then the four metaphors (1) Biblical imagination, 2) framing, 3) pulse-taking, and 4) unpacking the groceries) will have occurred within this unique peer ministry staff and a design will have been "grown." "Growing a design" is defined as being a specific list of activities generated and coherently ordered by a peer staff around a specific word, theme or image.

EXAMPLE OF A DESIGN ON THE FLOOD IMAGE:

The following section provides the reader with one possible

sequence taken from such a specific listing of activities. It is assumed that other peer staffs, by utilizing this process, would generate other activities. Through the use of the model being investigated a peer staff could devise its own curriculum. The following section represents the Biblical story of Noah as the framework for a design grown by one peer staff's consideration of the word "flooding":

Entering, people discover a long table covered with "people pictures." These pictures have been selected from magazines because they capture the feeling of being "flooded" or "wiped out," Music like Bob Dylan's "A Hard Rain's A Gonna Fall" or James Taylor's "Fire and Rain" could be playing.

Ask participants to choose one picture that they're intrigued by. When everyone has a picture, the group reflects on what feelings are contained in the "people pictures."

After the "people pictures" have been shared, ask for two volunteers. These two volunteers are, nonverbally, to move the entire group into positions/expressions that capture the feelings just discussed/shared. This "body sculpture" will result in people sitting on the floor, turned out, curled up--generally in a pattern of brokenness, alienation, and loneliness.

Ask the sculptors to assume positions as part of the living sculpture.

Ask people to "get into" what they are feeling, explore it, name it deep inside. Give a minute or two for this.

With folks still in their positions, tell Noah's story:

"Have there been times in your life when there has been no firm earth to stand on, when the bottom has disappeared, when you were flooded, swept away on a vast, chaotic sea, riding the storm out by yourself, totally alone?

Have you reached out for help and none responded until one day, in a gesture of peace and love, someone came to your little bobbing spot and said, 'I love you?'

And you knew the promise was real, the waters began to recede; green showed through; life was renewed.

Have you lived that moment? Is it an image you can live your life by? It is the simple story of Noah and the flood and the ark and

the dove which returned with a promise that the good green earth would soon be seen again."

or read it: (Genesis 6:11-14; 7:1-5, 17-18; 8:3-4; 8-11)

Invite folks to get comfortable but not to move from their spots. Pass out paper and pencils and ask folks each to write about a moment in their lives when they were "flooded."

Examples:

- * "I got flooded in school; everyone had already gotten into their groups and nobody wanted anyone else. I was truly flooded when I couldn't get into one of the groups."
- * "When I got suspended from school for drugs, and me and my friend had to talk to the pigs and the principal and it was their word against ours. They didn't take our word."
- * "The most flooded time of my life was a period of seven months in which I lost my grandmother, my best friend, and three other friends--all through death, which was too final; there is no undoing of it to find each other again."
- * "Our dog kept running away so we had to get rid of it. I thought with our dog gone it would be the end of the world. And when I saw the truck pull away with my best friend in it, I felt the whole world had turned against me."

Ask folks to share their "flooded moment." If your group is large, you may wish to break into cluster groups for this sharing period.

You may want to ask whether folks believe that after or with each flood comes a dove with a twig of green hope. Has that been their experience thus far? If so, how has it happened? Have they ever been the twig of green hope for someone in a flood? Discuss.

Closing:

If the group members have remained in the sculpture spots assigned by the two sculptors, fine. Or ask them to re-assume their positions.

Ask one person to play the dove--and to re-sculpt the group from alienation and brokenness to reconciliation and wholeness. One can assume the dove's sculpture will be some circle-form of touching people.

Read Noah's response to God when the water went down; his

celebration and God's rainbow.

A short reflective prayer, "Shalom," a hug...and the design ends (Myers, 1978, pp. 143-145).

The above design, 1) framed with the word-image "flooding" has gone through a peer staff's 2) Biblical imagination, 3) pulse-taking, and 4) grocery unpacking. A coherent design has emerged. All such designs, once grown, must link the design to practicality; i.e., who buys the balloons, leads the discussion, presents the closure, makes sure the projector is ready? This has been likened to the traveler's road map "Trip-Tick," a flow chart defining who is responsible for movement and pieces of equipment. And, once the design has been structured, the peer ministry staff should reflect on how it worked. Was this design a "marker in the wilderness" or something less? Evaluation often occurs immediately following a design and then again at the staff meeting that week. Evaluation is helped by occasional comments on participant's 3 x 5 cards.

Because of age, training, and competence, the graybeard, the wizard, the youth pastor has more educational and facilitative expertise than most of the high school peer staffers, and it is probable that the youth pastor will be seen as the director in such sharing and design growing. However, there will be people within the circle who have better tools than the youth pastor in areas other than these, and who will have different power in terms of what they do--or do not do--in a gathering. In any group there might be a writer of poetry, a good interpretive dancer and a clown workshop leader. So it is that each peer ministry staff comes together into a unique circle. Because

of this, no two designs will be identical. Ross Snyder has said, "A good design doesn't just happen, you have to work with it. You may have to fracture, shift, re-align shapes. The hardest part may be to simplify the design. Keep thinking, 'Less rather than more'" (Snyder, 1973).

That is how a design grows. If with every word--flooding, freedom, wilderness--we imagine Biblically, linking that imagination with life and ordering that process as a design, sense will emerge from chaos. The growing of such faith designs provides markers, pillars of smoke and fire, with which direction will be discovered in the wilderness.

Summary

Koinonia is considered to be a way people "feed" each other. The metaphor describing individuals as "bread for each other in the wilderness" was employed to explain Koinonia. A retreat was offered as an illustration of how a staff might be trained in some peer facilitator methods.

Kerygma, in the sense of growing faith designs that can mark direction in the wilderness, was explored. A step-by-step process for growing designs in which 1) Biblical imagination led to 2) framing; 3) pulse-taking; and 4) unpacking the groceries into a series of specific designs was illustrated by the Biblical story of Noah.

Both the manna process of Koinonia and the faith designing of Kerygma are offered as continual occurrences for the peer ministry model. As "the little band called together for a journey hike into the wilderness, they become bread for each other as well as markers

that light the path." This particular quotation typifies what this specific model of peer ministry with youth proposes to accomplish.

CHAPTER VII

SUMMARY, IMPLICATIONS AND RECOMMENDATIONS

Summary

This study has presented a peer model for ministry with youth built upon findings of peer counseling and peer tutoring/teaching research. The peer model has been developed within the concept of lay ministry according to the United Presbyterian Church in the U.S.A. In Chapter II that denomination's history of laity involvement in ministry was reviewed for the purpose of acquiring a conceptual framework for a peer model of ministry with youth. All members of the United Presbyterian Church in the U.S.A. are considered to be active lay ministers wherever they find themselves. The clear implication for youth found in such a position was that they, too, had an active role to play; a role defined by the denomination as "lay minister." In addition, the youth's place of ministry was populated, in large part, by other youth or peers. "Ministry" was defined to include service (Diakonia), community (Koinonia), and proclamation (Kerygma). Thus the framework for a model of peer ministry with youth was seen as resting on 1) ministry with youth as peer ministers; 2) in Diakonia, service with peers; 3) proclaimers of Kerygma; and 4) as facilitators of Koinonia.

Such a framework, while serving as an abstract visualization, could break down when pragmatically applied to local churches. The

provisional youth ministry model currently held by the United Presbyterian Church and noted in Chapters I and II failed, in this writer's opinion, at this precise point; i.e., its conceptual framework, including elements of ministry, youth empowerment and peer involvement, is never fully realized as a coherent working model. Crucial to the implementation of such a model, and largely ignored by the United Presbyterian Church in the U.S.A., was information available from research done in peer facilitator and tutoring/teaching programs. Chapter III reviewed that research and presented clear linkage between peer facilitator and tutoring programs and the facilitation of Koinonia Community and the proclamation of Kerygma. Both areas of research also made contributions in staff selection, staff training, the role of the trainer/supervisor, and the effective set up of peer programs. These contributions were outlined in Chapter IV.

Chapter V, utilizing a metaphor informed by such research yet within the Biblical ministry language, visualized the peer ministry model as a "calling a little band on a journey." The metaphor suggested that together as peer ministers youth could serve their peers in effective intentional ways (Diakonia) that included the facilitation of community (Koinonia) and the proclamation of a faith witness (Kerygma). Twenty-five implications from the literature of peer facilitating and tutoring/teaching programs stated what was entailed in such a peer ministry model with youth. A fifth and final part of the model was its "marks", the observable symbols and rites which would appear if the other four parts (ministry with, Koinonia, Kerygma, and Diakonia) were functioning.

Examples of how such functioning might occur were provided in Chapter VI. In that chapter a training retreat in community facilitation, described through metaphor, "The manna process of Koinonia," was suggested as one possibility out of many that could be used in training peer staff. Similarly, a planning process called "growing faith designs for Kerygma" was proposed as a method by which intentional group sessions dealing with significant themes could be developed. A "design" was offered to illustrate how one peer staff dealt with the Biblical story of Noah and the flood.

The metaphor "call a little band on a journey" was expanded after considering these Koinonia and Kerygma processes to read: "as the little band called together for a journey hike together into the wilderness, they become bread for each other (Koinonia) as well as markers that light the path (Kerygma)." This amplified metaphor typifies what this model of peer ministry with youth proposes to accomplish.

Implications

Several specific implications for the United Presbyterian Church in the U.S.A. arise from this peer model of ministry with youth. A clear advantage for this denomination if it was to use this model is that ministry can be seen as a logical outcome of confirming/commissioning; i.e., one confirms the promise of baptism and is then commissioned into ministry. That this fits within Presbyterian tradition is clear; what such a statement implies is the need for a coherent ministry model for newly confirmed/commissioned youth that both understands and builds on this base. That the denomination is aware of this base is

also clear; the five areas proposed for the design of a youth ministry model certainly show this awareness:

- 1) the need for peer involvement in a variety of activities, programs or projects;
- 2) the need for intergenerational encounters between youth and adults;
- 3) the need for a comprehensive youth program which
 - ... is responsible for all youth activities,
 - ... includes all youth,
 - ... includes all youth in the total life of the church;
- 4) the need for program resources, a planning process, training materials, faith enrichment and spiritual growth study materials; and
- 5) the need for the empowerment of youth in the total ministry of the church (Woods, 1977, p. 3).

That the peer ministry model presented in this study comprehensively includes both the ministry base and the five areas is also clear.

All youth who join intentionally involve their younger peers within this logical progression in the total life of the church. A clear planning process is provided that can utilize program and training resources. The very nature of the model regarding ministry demands a serious consideration of faith enrichment and spiritual growth. In addition, youth and adults work as peer staffs in what is clearly an intergenerational encounter. Youth are empowered with what is rightfully, in this tradition, theirs; i.e., a shared ministry of Diakonia, Koinonia, and Kerygma. The model evolves out of youth being commissioned/confirmed into ministry. That base of mutual ministry plus the five areas already considered crucial by this denomination in the

formulation of any youth ministry model are met by this peer model of ministry with youth.

One implication that can be drawn is that this model makes sense for this denomination; i.e., the model is a potentially powerful merger of this denomination's understanding of ministry and its stated desires regarding youth ministry with research implications drawn from pragmatically related fields.

Other implications exist outside the field of youth ministry. A peer ministry model could serve as a model for enlisting volunteers and training them for ministry within church program areas as diverse as those recently widowed and those recently joining a local church. Indeed, a serious consideration of the peer ministry model in many areas of the church would ease what was pointed to in Chapter II as a long-standing split between the professional clergy and the laity. Such a model would re-emphasize the representative nature of the professional clergy and place the responsibility for ministry where, according to the literature examined in Chapter II, it rightfully belongs.

Recommendations

This peer model for ministry with youth, since it so closely mirrors the United Presbyterian tradition and utilizes the results of research in peer facilitating and tutoring/teaching literature in a workable fashion, should be considered as an alternative model to the present provisional model for youth ministry as proposed by the Youth Office of the United Presbyterian Program Agency. That office is currently undergoing a realignment of directors and might be receptive to this recommendation. There might also be, on the part of that same

office, an openness to either identify current congregations already utilizing some form of peer ministry with youth and to examine how they are working or field-testing this peer ministry concept in several local congregations not already connected with the model. Training would need to be provided for the latter but could be done by either those staffs already in existence or by those persons familiar with the training implied. Depending on the result of such research, this peer model for ministry with youth could be an alternative to the provisional youth ministry model currently under consideration. If such occurs, then the following four recommendations might also be considered:

- 1) The providing of workshops on a regional and national basis for working on the steps outlined in this model regarding the establishment of peer programs, staff, the designing of a framework for faith sharing (Kerygma) and the equipping of a peer staff with facilitative skills for Koinonia;
- 2) The collecting of sample material, rites, and symbols related to Kerygma, Koinonia and Diakonia. These should be printed and made available as examples of what peer staffs can do. A crucial component would be how several staffs worked out designs for one specific "word." Each one of the several designs could serve, in its uniqueness, as a reference point for how such a process works;
- 3) The identifying of those already involved on peer ministry staffs and the enlisting of them to carry out points two and three; and
- 4) The encouraging of further research regarding such a peer

ministry model with youth. This could involve the developing of several pilot programs in differing church situations; each program to be evaluated after one, two and three years.

In conclusion, the surface suggestion is that prioritization of this model would mean a laity actively engaged in ministry. This peer ministry model could provide the necessary conceptual framework. The deeper suggestion is that such a peer model of ministry continues the already started process of re-defining the nature of ministry today. This denomination has, in the past, taken major steps in accentuating the positive role of the laity in ministry but has never had the advantage of a coherent model for such ministry. It is the author's opinion that the peer model for ministry presented here molds the theoretical role of church members to a pragmatic and accessible framework for action. It remains for the denomination to utilize this model that the positive role of the lay minister in cooperation with the representative professional clergy might continue and be strengthened. This model takes a major step toward the realization of such a joint ministry.

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APPROVAL SHEET

The dissertation submitted by William Richard Myers has been read and approved by the following committee:

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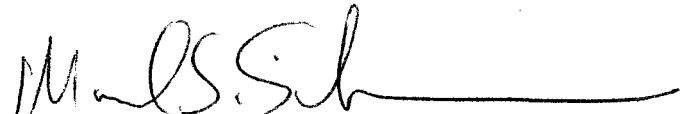
The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Education.

Date

5-5-80

Director's Signature

A handwritten signature in cursive script, appearing to read "Manuel S. Silverman", written over a horizontal line.