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ENGAGING THE “REBELS WITH A CAUSE”: CHALLENGES IN THE RELIGIOUS EDUCATION OF YOUNG PEOPLE TODAY

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Abstract

This article talks about the challenges that religion educators face in teaching the current generation of young people – the Gen Z or Generation Z. Being born in the mid 1990s to mid-2000s, the Gen Zs comprise the population of students in the Catholic schools today. Recent studies on the characteristics of the Gen Zs show that this generation of young people is very much aware of social issues. Generally, the Gen Zs are passionate to be involved in the promotion of social justice and want to make a positive impact on the society when they join the work force. While the Gen Zs’ passion for justice is a favourable opportunity and resource in religious education, there are some challenges that are needed to be addressed to hopefully help the young people today in appreciating the relevance of the Christian faith to their passion and actions toward a more just society.

Keywords: Church and Social Issues, Gen Z, Justice and Faith, “Mechanical Type” of Learning, Religious Education, Youth

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Introduction: Gen Zs, the Internet and Social Issues

“Rebels with a Cause.”¹ This is one of the descriptions that some people use to describe the generation of young people today – the Gen Z or Generation Z. Some say that Gen Zs were born between the mid-1990s to mid-2000s while others specify 1995-2012 as their birth years. Regardless, this generation is the group of young people that are currently enrolled in the Catholic schools and within the next five years, they will be the next big work force in the society.²

Unlike the Millennials, which is the generation of young people that precede them, Gen Zs will no longer recall a world without Internet and smartphones. They grew up in a world that has already developed advanced Internet devices, connections and social media applications. The availability of internet resources made the Gen Zs widely aware of the current issues not only within their immediate community but also of those events that happen around the world. As a result, this generation is engaged with the different issues and situations of human poverty, social injustice, and violence as well as the different efforts done by the different human communities to confront these problems.

It is then not difficult to accept the fact that the current generation of young people is deeply informed, affected and want to get involved in responding to social issues. This is what the American Psychological Association found out in their study that shows Gen Z members being “more stressed than adults about issues such as the separation and deportation of immigrant and migrant families (57 percent of Gen Z vs. 45 percent of all adults reported the issue is a significant source of stress) and sexual harassment and assault reports (53 percent vs. 39 percent).”³

The cultural scientist, Mary Meehan also notes that Gen Zs (which she calls by the name Gen We) are naturally “passionate about equality and justice of every kind. They fight for themselves, their friends, their classmates and others they see treated unfairly, whether due to issues of gender, sexuality, race, pay, or

¹This description is based on Emily Anatole, “Generation Z: Rebels with A Cause,” *Forbes*, <https://www.forbes.com/sites/onmarketing/2013/05/28/generation-z-rebels-with-a-cause/#759e725469c2> (Accessed December 7, 2018).

²“Top 10 Gen Z and IGen Questions Answered,” The Center for Generational Kinetics, <https://genhq.com/igen-gen-z-generation-z-centennials-info/> (Accessed December 3, 2018).

³American Psychological Association, “Generation Z Stressed About Issues in the News But Least Likely to Vote,” *ScienceDaily*, <https://www.sciencedaily.com/releases/2018/10/181030093709.htm> (Accessed December 4, 2018).

environmental.”⁴ Meehan’s observation on the Gen Zs complements the findings of the Ministry of Education in China that interviewed more than 7,000 young people born after 1995. The result of their interview shows that the Gen Zs are far more socially responsible group than any generation before them.⁵ This sense of responsibility is affirmed by other researchers and studies that say that “Gen Z students want to graduate and obtain jobs that extend the social justice aspect of their education and plan to have sociocultural impacts in the workplace and in local communities,”⁶ while “A large portion of the generation would prefer to have a job that makes a positive impact in some way, and a large portion of them volunteer.”⁷

The title, “Rebel with a Cause” is then a description of the Gen Z’s attitude and reaction toward the socio-political and cultural situations of injustice and oppression in the world today. As Catholic educators who are founded on the principle that the action on behalf of justice and participation in the transformation of the world is a constitutive dimension of the preaching of the Gospel,⁸ the Gen Zs, passion for social action and involvement is an evangelizing opportunity in the classrooms.

However, while Gen Zs are truly aware and are concerned with social issues, there are also some challenges that could hinder religion educators in leading the students today to see and appreciate the relevance of the Christian faith to their desire and passion for social justice. The next section discusses some of these challenges followed by proposed actions that instructors of the faith may do in the religious education of the young people to confront these challenges.

The Challenges We Face

First, the society’s weak sense of sin poses a challenge in the religious education of the young people today. The prophetic words

⁴Mary Meehan, “The Next Generation: What Matters to Gen We,” *Forbes*, <https://www.forbes.com/sites/marymeehan/2016/08/11/the-next-generation-what-matters-to-gen-we/#6341db4a7350> (Accessed December 5, 2018).

⁵Alfred Romann and David Ho, “Gen Z Looks to the Future,” *China Daily*, <https://www.chinadailyhk.com/articles/89/94/204/1540798406474.html> (Accessed December 14, 2018).

⁶“Top 10 Gen Z and Igen Questions Answered,” The Center for Generational Kinetics, <https://genhq.com/igen-gen-z-generation-z-centennials-info/> (Accessed December 5, 2018).

⁷“Top 10 Gen Z and Igen Questions Answered.”

⁸World Synod of Catholic Bishops, *Justicia in Mundo*, par 6 (1971). See http://www.vatican.va/roman_curia/synod/documents/rc_synod_doc_19711130_giustizia_po.html (Accessed December 13, 2018).

of Pius XII are very much true in the life of people today. The Pope said that, “Perhaps the greatest sin in the world today is that men[sic] have begun to lose the sense of sin.”⁹ John Paul II re-emphasized this reality by saying that, “While the effects of sin abound – greed, dishonesty and corruption, broken relationships and exploitation of persons, pornography and violence – the recognition of individual sinfulness has waned.”¹⁰

The society’s weakening sense of sin could prevent the young people today to see the different forms of injustice as manifestations of sin. For instance, many of them would see that the different forms of poverty and oppression of people are caused by human greed, inordinate desires for wealth, popularity or power. As a response, many young people would demand change in human values such as developing the values of simplicity in life and sensitivity to the needs of others to counter the culture of greed. Their observations and reactions are good but not enough. Human greed and inordinate desires should further be seen as rooted in the reality of sin – the deep rejection of our true self and our loving relationship with God and others. This refusal to love God and others is manifested in the different acts of selfishness that lies behind every form of corruption and abuse. The necessary demand therefore on the different issues of social injustice is not simply a reformation of human values but a deeper conversion, a change in the fundamental disposition at the core of the human person’s heart toward their loving relationship with God and others.¹¹

Furthermore, when people seek selfish wealth, popularity or power at the expense of others, their actions do not simply create unjust conditions. Their actions also lead or even force others to sin. A condition of poverty that resulted from the actions of some corrupt government officials, who instead of using the taxpayers’ money for livelihood or medical programs for the people diverted it to unreasonable bonuses for themselves, may bring greater poverty to many. This condition of poverty may force people, especially the

⁹Radio message of Pius XII to participants in the National Catechetical Congress of the United States in Boston, October 1946. See https://w2.vatican.va/content/pius-xii/en/speeches/1946/documents/hf_p-xii_spe_19461026_congresso-catechistico-naz.html (Accessed December 11, 2018).

¹⁰John Paul II, “Address to the Bishops of California, Nevada and Hawaii on their “Ad Limina” Visit,” par 3 (May 14, 2004). See https://w2.vatican.va/content/john-paul-ii/en/speeches/2004/may/documents/hf_jp-ii_spe_20040514_bishops-usa.pdf (Accessed December 13, 2018).

¹¹See Mark O’Keefe, “Social Sin and Fundamental Option,” *Irish Theological Quarterly* 58, 2 (1992), 93.

truly poor, to commit acts of stealing and other crimes and violence. The sinful acts committed by persons are then embodied in the forms of injustice and oppressive realities in the world and these realities oppress and push people to sin.¹²

When the young people today fail to see the different forms of social injustice as sinful realities, they may also fail to see the current social problems as faith issues. Their inability to see the different forms of injustice as results and manifestations of sin is a hindrance that prevents them in seeing the theological or religious dimension of the social problems. This failure may hinder the young to appreciate Christian faith's significant role and part in dealing with the social justice issues that they are concerned about.

Secondly, the problem on the young people's use or non-use of the Scripture is a hindrance for them in appreciating the relevance of the Word of God in their reflection and discernment on social issues.

In a webpage that talks about the youth, Jaquelle Crowe, a Gen Z, mentions a problematic situation. Crowe says that,

Generation Z Christians, however, have a problem: we're imbalanced. We often view the mission of Christianity as a seesaw. On one side is doctrine-driven evangelism; on the other is a practical pursuit of earthly justice. We say (or imply) that you can be either a Christian who's focused on justice or a Christian who's focused on gospel proclamation – which are you? People or policies? Social needs or spiritual needs? Temporal or eternal?¹³

In the statement above, there is a perceived difficulty among Gen Zs to bring the Gospel message and the work for social justice together. They still use and read the Scripture but many of them have a difficulty in integrating the Scripture's Good News to their discernment and efforts for social justice. This situation leads many young people to just set the Scripture aside and instead, focus mainly on social action. Crowe recognized this reality by saying that "Many in my generation aren't only emphasizing justice over evangelism; they're sacrificing truth on the altar of humanity. They have become consumed by social needs and confused about the mission of the gospel."¹⁴ What could be a reason why the young people today find it very difficult to integrate the Scripture message to their work or discernment on social justice?

¹²See Mark O'Keefe, O.S.B., *What are they Saying About Social Sin?*, New York/Mahwah: Paulist Press, 1990, 17-25.

¹³Jaquelle Crowe, "Gen Z, Let's Prioritize the Gospel as We Pursue Justice," The Gospel Coalition, <https://www.thegospelcoalition.org/article/generation-z-social-justice-prioritize-gospel/> (Accessed December 5, 2018).

¹⁴Crowe, "Gen Z, Let's Prioritize the Gospel as We Pursue Justice."

The insight of Justin Badion could help us theorize why the young cannot see the relevance or connection of the Scripture message with the social issues today. Badion mentions that the young people today have a difficulty in reading or in reflecting on the Scripture because “young people find the Bible difficult to understand.”¹⁵ According to Badion, the young people today find the Bible difficult to understand because they see themselves to be ill-equipped in interpreting the Bible texts. This perceived self-incapacity leads many of them to just leave the work of Biblical interpretation and reflection to their teachers, to the theologians, and Church preachers.¹⁶

In religion or theology classes, when students today are tasked to reflect on social issues, their tendency is to simply utilize Biblical texts and interpretations that are readily available for them. Their access to the internet adds to the availability of “ready-made” Biblical texts and commentaries that many of them would just list down and try to fit into their assigned reflection assignments. What happens here is like the opposite side of the “banking type” of education that Paulo Freire explained. Freire described the “banking type” of education as the way of teaching where the instructor simply hand on to the students through memorization or repetition a catalogue of what they need to learn. The teacher hands on to the students the content and the students, through mechanical repetition, adapt it.¹⁷

Religion educators today strive hard to move away from the “banking type” of education by developing methodologies and approaches that will help the students to grapple with the Scripture texts and develop a meaningful interpretation of their own. What is happening however is that many students would simply prefer to gather a list of related Bible texts by typing on the internet the keywords of their assigned reflection work. From the internet results, they will then select the Bible passages that will connect with the topic that is given to them to reflect on without further understanding what these texts are really about. If there is a “banking type” of education, at the opposite end, there is then what we can call as the “mechanical type” of learning. Learners simply collect references and materials that are available and given to them, then repeat and use these without critically studying and understanding how these materials are connected to and can become more

¹⁵Justin Joseph G. Badion, “Do Not Be Afraid, It is I”: Towards an Authentic Intertextual Hermeneutic for Filipino Youth,” *Pamisulu* 5, 2 (2017) 83.

¹⁶Badion, “Do Not Be Afraid, It is I...”

¹⁷See Paulo Freire, *Pedagogy of the Oppressed*, trans. Myra Bergman Ramos, London: Sheed and Ward Ltd, 1972, 57-74.

meaningful and useful in understanding human life and issues today.¹⁸

The “mechanical type” of learning that many young people today do, their perceived self-incapacity to interpret the Scripture, and the availability of “ready-made” lists of related Biblical texts on the internet that many of them simply collect and paste, could hinder the young people in seeing the deeper message and relevance of the Scripture to social issues today. For a “mechanical type” of learner, the Bible will have nothing to say any more on issues like cloning, in vitro fertilization, LGBT rights, or issues on technological use. This style of learning reduces the Bible “to being an interesting historical artifact with no real significance for today.”¹⁹ In such a case, it is truly very easy already to just set aside the Scripture and focus instead on the more technical solutions to moral issues just like what Crowe mentioned that many young people are doing today.

Thirdly, the social issues and scandals that haunt the Church contribute gravely to the youth’s distrust in religion and to the Church. In the Philippines alone, the Catholic Church struggled when Church leaders such as bishops and priests got involved in social and sexual controversies. In 2011, for example, seven Filipino bishops who were tagged as the “pajero bishops” were criticized for asking government money for them to buy expensive vehicles.²⁰ It is

¹⁸An example of this case is when I assigned a group of students to reflect on an environmental issue that happens in one of our school’s partner immersion communities. The group used the Bible passage from Numbers 35:33, “*Do not pollute the land where you are. Bloodshed pollutes the land, and atonement cannot be made for the land on which blood has been shed, except by the blood of the one who shed it.*” While there is the word “pollution” the pollution that is mentioned in the text is not about an environmental pollution. The pollution referred here in this text is about human to human violence but the group used the text anyway simply because there is the word “pollution.” This “mechanical type” of learning is not only evident in the young people’s use of Bible texts. It can also be seen in how many of them use social media sources without first deliberately checking the facts. A study conducted in the Philippines corroborate with this reality by stating that, “The picture that emerges, therefore, is that Gen Z – at least those in our survey – have quick access to information online and are immersed in social media, yet not very diligent critical thinkers...” See J.C. Punongbayan, “Does Gen Z Care About Social and Political Issues?,” *Rappler*, https://www.rappler.com/thought-leaders/217787-analysis-does-generation-z-care-about-social-political-issues?utm_term=Autofeed&utm_medium=Social&utm_source=Facebook#Echobox=1543704034 (Accessed December 15, 2018).

¹⁹Donald Senior, “*Verbum Dei: Authentic Catholic Interpretation of the Bible*,” *Bible Today* 50 (2012) 19.

²⁰See Senate of the Philippines 17th Congress Press Release (July 13, 2011), http://www.senate.gov.ph/press_release/2011/0713_santiago1.asp (Accessed December 13, 2018).

not hard to think how the people reacted on this issue since in the Philippines, it is a big ethical question to see Church leaders enjoying luxurious life while their flock struggles through economic deprivation. This issue on the “pajero bishops” not only divided the lay believers but also the bishops themselves.²¹ Even if the Catholic Bishops’ Conference of the Philippines has already issued a public apology,²² this scandal has already damaged the reputation of the Church and the Catholic religion to the young people.

The reputation of the Church was further wounded with the sexual scandals that happen within the Church. The sex scandals in the churches of Chile,²³ United States,²⁴ and the Philippines²⁵ where the young are mostly the victims contribute to the reasons why the young people today mistrust the Church. The frustrating reality for many believers especially to the young is that for them, the Church does not give convincing statements and actions that show the Church’s serious and decisive ethical stand regarding these issues. The consequence is that they see the Church and religion as not credible and necessary anymore for their moral growth as persons and in dealing with the society’s issues. This situation is clearly recognized in the Fifteenth Synod of Bishops. The synod accepted that,

A large number of young people, mostly from highly secularized areas, are not asking the Church for anything, since they do not see her as a significant interlocutor in their lives. In fact, some of them expressly ask to be left alone, because they feel her presence to be bothersome or even irritating. This request does not stem from uncritical or impulsive scorn, but is deeply rooted in serious and respectable reasons: sexual and

²¹See Mark D. Merueñas, “Bishops Divided Over ‘Pajero’ Gifts from PCSO,” *GMA News* (July 8, 2011), <https://www.gmanetwork.com/news/news/nation/225693/bishops-divided-over-pajero-gifts-from-pcso/story/> (Accessed December 13, 2018).

²²“Bishops Say Sorry, CBCP Apologizes for PCSO Fund Scandal, Ready to Face Senate Probe,” *Cebu Daily News* (July 12, 2011), <https://www.pressreader.com/philippines/cebu-daily-news/20110712/281479273063549> (Accessed December 13, 2018).

²³Laurie Goodstein and Sharon Otterman, “Catholic Priests Abused 1,000 Children in Pennsylvania, Report Says,” *The New York Times* (August 14, 2018), <https://www.nytimes.com/2018/08/14/us/catholic-church-sex-abuse-pennsylvania.html> (Accessed December 13, 2018).

²⁴Philip Pullella, “Pope Francis Defrocks Priest at Centre of Chile Sex Abuse Scandal,” *Reuters* (September 28, 2018), <https://uk.reuters.com/article/uk-chile-abuse-karadima/pope-defrocks-priest-at-centre-of-chilean-sexual-abuse-scandal-vatican-idUKKCN1M81UL> (Accessed December 13, 2018).

²⁵Paterno Esmaguel II, “Taytay Priest Nabbed for ‘Booking’ 13-Year-Old Girl,” *Rappler* (July 30, 2017), <https://www.rappler.com/nation/177128-priest-arnel-lagarejos-arrested-sex-trafficking> (Accessed December 13, 2018).

economic scandals, on which young people want the Church to “continue to enforce her zero-tolerance stance on sexual abuse within her institutions” (PM 11); the unpreparedness of ordained ministers, who do not know how to adequately grasp young people’s lives and sensibilities; the passive role given to young people within the Christian community; the difficulty the Church has in explaining her doctrinal and ethical stances in contemporary society.²⁶

The abovementioned situations strongly hinder the young people today in seeing and appreciating the relevance of the Christian faith to their desire and actions toward social justice. For these challenges to be addressed, certain steps are needed to be done in the way religious education is given in the schools. While this paper will not provide a ready-made answer or method to address these challenges, it will suggest some actions that religion educators may do in the hope of leading the young people today in appreciating the relevance and the connection of their Christian faith with their passion for social justice.

Some Suggested Responses

The first action that religion educators may do is the honest recognition to the students that there is really something wrong within the Church. There is a tendency on the side of religion educators to move away from issues in which the Church is involved and sometimes also become defensive of these things. This avoidance and defensiveness can lead nowhere but to further questioning, misconceptions and disappointment of the young people today not only on the Church but on religion as a whole. If religion educators today want the young to see that the Christian faith still matters and can be trusted in dealing with social issues, the young first need to see honesty on the part of the teachers of the faith through a humble recognition of the problems that are besetting the Church.²⁷

Undoubtedly, one of the best places where the young can air out their questions and frustrations on the issues that are happening in the Church is inside their religion classes. The task of the religion educator is to allow the students to bring out their reactions and questions to these issues without the students feeling threatened or judged. It is only by making them feel that they can speak their

²⁶XV Ordinary General Assembly of the Synod of Bishops. *Instrumentum Laboris. Young People, The Faith and Vocational Discernment*, Vatican City: Libreria Editrice Vaticana, 2018, par 66.

²⁷In a survey, it was seen that for the young people today, they regard honesty as the most important quality of a leader. See “Gen Y and Gen Z Global Workplace Expectations Study,” *Millennial Branding*, <http://millennialbranding.com/2014/geny-genz-global-workplace-expectations-study/> (Accessed December 13, 2018).

minds out regarding the issues that they are concerned with that religion educators may hopefully encourage students to also bring into the class discussion the other social issues they are troubled about. This could help students to see that religious education is not simply focused on the things “above” but also deals deeply with the daily and mundane things and concerns of human persons.

The other thing that may be done is to encourage students to be brave enough to read, reflect and make their own interpretation of the Scripture. This might be scary to many religion educators but this is also what is expected from them to do in the classroom. Religion educators must equip students not simply of ready-made Biblical commentaries but Biblical interpretation methods that students can use to understand the Scripture and relate it with their life. Of course, there will always be the danger of students misinterpreting the Scripture, but is this not something that is corrected and discussed by religion educators with their students in their religion or theology classes? Religion educators must encourage their students to read, reflect and interpret the Bible at least in their classes. What the religion educators must do is to provide students with Biblical interpretation tools that could help and guide them in creating sound Biblical interpretations that do not only focus on finding out the historical context of the Scripture texts but also connect and allow the Word of God to speak through their life issues, social concerns and context today. Examples of these approaches are the Pastoral Cycle by Joe Holland and Peter Henriot,²⁸ Tomas Groom’s “Life – Faith – Life” approach,²⁹ and the “Normativity of the Future” approach of Reimund Bieringer.³⁰ These approaches can lead the young people not only to interpret the Scripture but also to integrate what the Word of God communicates and demands from the human persons today.

Finally, but certainly not the last thing that may be done, religion educators need to engage the young people’s vision for the world. After the value of honesty, what the young people like in their leaders is having a solid vision.³¹ This is simply because the young

²⁸See Joe Holland and Peter Henriot, *Social Analysis: Linking Faith and Justice*, Maryknoll: Orbis Books, 1983.

²⁹See Thomas H. Groome, *Will There Be Faith: A New Vision for Educating and Growing Disciples*, New York, NY: Harper Collins, 2011.

³⁰See Reimund Bieringer and Mary Elsbernd, ed. *Normativity of the Future: Reading Biblical and Other Authoritative Texts in an Eschatological Perspective*, Leuven-Paris-Walpol: Peeters, 2010.

³¹See “Gen Y and Gen Z Global Workplace Expectations Study,” *Millennial Branding*, <http://millennialbranding.com/2014/geny-genz-global-workplace-expectations-study/> (Accessed December 13, 2018).

themselves are full of visions and hopes. Their awareness and experiences of social injustice allow and compel them to see and strive for a better world, an alternative society that is not only for themselves but also for the larger community. What is special about a vision is that a vision offers a new narrative that could become a norm for the young in judging their actions and decisions without them feeling forced or simply “commanded” to do something which they do not fully understand or like.³²

When religion educators look at the vision of the young people, they could be surprised that their vision for the society, a society of justice and love, is very much similar and connected with the vision that Jesus himself revealed in the Scripture – the vision of the Kingdom of God. This might be one of the great opportunities for religion educators to show to the young people today that the Christian vision is not different but actually very much the same and integral to their vision for a just and loving society. The Christian faith is not simply a faith that is about spiritual evangelism. The Christian faith is about the transformation of human life and social relationship not only in the life to come but in the life of people today. The Christian vision of the Kingdom of God confronts the unjust structures in the society that hinders human life to achieve fulfilment. The Kingdom vision that Jesus reveals for people to receive and allow to happen in their life also puts into light the reality behind every oppressive reality in the society today – sin. This awareness of sin through being conscious of it using the lens of the Christian vision of the Kingdom of God could hopefully lead the young people today to discover that the greatest threat to the just and loving world that they are hoping for is the same evil that hinders the fulfilment of God’s Kingdom.

Conclusion

The availability of internet resources makes the current and surely the next generations of young people more fully aware of the social situations around the world. Their awareness and reactions to these issues cannot and should not be ignored in religious education if religious education is to be made continuously relevant in the young

³²The *National Catechetical Directory of the Philippines*, for example, noted that teaching Religion especially Christian Morality has not been so effective because of a too moralistic approach in teaching the faith where students feel that they are simply obliged to do and follow a series of do’s and don’ts. See Catholic Bishops’ Conference of the Philippines, *National Catechetical Directory for the Philippines*, Manila, Philippines: Episcopal Commission for Catechesis and Religious Education, 2007, par 270.

people’s life and concerns. There is a need for religion educators to continue developing or selecting the best available methods and approaches in teaching the faith that will allow and lead the young to see the relevance and connection of the Christian faith to their changing context.

This paper has presented some of the important elements that have to be considered in the task of developing or selecting the methods or approaches in teaching the faith that will hopefully help the young people today make sense of the Christian faith. The first element is the young people’s awareness and concern about the realities of social injustice. Religious education will be truly helpful and relevant for the young only if the method or approach to be used in religious education will allow the young people today to bring into the theological or religious discussion the social issues that they are really concerned about and vice-versa.

The second element is the need for a hermeneutical guide that will help the young people today appreciate the Scripture not simply as a literature from the past but as the living Word of God that continuously communicates God’s will and desires for the world’s salvation. Whatever this method or approach is, it must enable the young to interpret the Scripture without being threatened by the complexity of Biblical exegesis which is not set aside or deemed not important but at least would allow ordinary Christians to explain and understand the Word of God with their own convictions and experience of God. In short, a simpler and more appropriate but valid and acceptable Biblical interpretation method or approach must be provided to the young people.

Thirdly, this paper has mentioned briefly the importance of the young peoples’ vision. The method or approach to be used in religious education should pay attention to the vision of the young people because it is their vision that allows them to conjure a better world. It is also significant to mention that using vision is a very important element in religious education since the Christian faith itself is rooted in a vision – the vision of the Kingdom of God. Using vision in religious education could help the young people today to see that amidst the unjust social realities, there is always a better future. This future is a vision that inspires and invites them to build today a better world for all.