A holistic practical pedagogical moral approach: the Lord’s Prayer as an example for a moral formative Christian practice

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1. Introduction

Our society is no longer characterised by a safe and secure environment in which shared values and norms apply everywhere and to everybody (Alma & Heitink 1998:27; Ter Horst 1997). The children and young people of today live in complex moral situations, having to make responsible choices and act responsibly without the necessary knowledge, values and skills training (Prins 2001:109). Young people live with a diverse and pluralistic worldview and life view (Prins 2001:115). Indicative of the fragmented experiential world of young people is a moral vacuum (Alma & Heitink 1998:27; Van der Ven 1998:1). Modern technology forms the actions, values and personalities of young people in unprecedented ways. The contemporary market-driven world economy is tailored for only the rich and powerful – the poor and weak have far less influence and place in such a world. The result is the youth’s vision of a limited future, which leads to crime, gangsterism, prostitution and HIV and AIDS (De Villiers 2001:1).

How should we orient young people morally in such a world? How can we assist young people to make meaningful and responsible choices and act accordingly? (cf. Burger 2000:229–230). These are the questions that should guide practical theology, specifically religious pedagogy.

2. Holistic religious pedagogy for moral formation

Ploeger provides an answer to the question of how young people in contemporary South Africa should live meaningful lives in the light of ethical challenges. He maintains that young people should be oriented to engendering and applying responsible and virtuous choices and actions. Meaning making in a pluralistic society, in
terms of Ploeger (1995), offers an important link between ethics and religious pedagogy. The question how life orientation develops in a child is based on a holistic life view in terms of the “three plus one” (thoughts, will and hope) (Ploeger 1995:116–117; Van der Ven 1998:21–22). The “three plus one” human-spiritual approach entails learning about particular traditions, life views and religious frameworks within contemporary life-worlds. *Thoughts* refer to a particular aspect of a person’s culture that represents a specific cognitive foundation, for example the Bible and the Christian tradition, oral traditions of faith and moral experiences and ritual actions, referring mainly to the culture within a person’s life-world. *Will* refers to the social relationships that people grow up with in their life-worlds and which have a conative foundation. *Hope* refers to one’s own personality, including one’s individual existential experiences and needs, which have an affective foundation. These three elements comprise a person’s holistic biography and endure throughout one’s life on earth (cf Richards 1975:60–66). The “plus one” refers to critical reflection on completed actions. The human-spiritual aspect, on the other hand, refers to intersubjective relationships, focusing on solidarity and involvement with people’s suffering and their needs (Ploeger 1995:220).

Nel’s (2003) personality formation theory is significant in this regard. Nel’s theory highlights one aspect that practical ministry for the youth is neglecting. He maintains that the church’s ministry for young people is not sustainable or consistent (Nel 2003:152). The development of young people as independent spiritually functional people (as members of churches and civil society) is failing (cf Dames 1998:232, 239) and a focus on young people as complete people is lacking. Consequently, selfish individualism develops instead of *individualisation and individuation*, which focus on sociological (context) and psychological personal (identity) formation. Identity here refers to personal (identity) formation, self-definition and social definition (Osmer 1996:21 in Nel 2003:162). In this regard, personality formation is the result of biographical heritance, cultural formation, cognitive style and spiritual inspiration (Allport 1961:567–573 in Nel 2003:164). The individual’s personality develops constantly and may strengthen and the existing characteristics. Each individual has unique and particular personal characteristics, thus behaviour may change according to changing
circumstances (Nel 2003:164). Nel’s argument is clear that a Christian ministry for young people should always focus on the complete/developed person.

Youth ministry should employ a holistic (person) and relational (social/contextual) approach. The young person functions as a unique personality in relation to their neighbour (sociocultural), within creation and for God (spiritual). Ploeger’s (1995:150) religious pedagogy provides a valuable departure point for a holistic-moral formation approach. His theory encompasses a meaning-forming process – through the accumulation of knowledge, a social life, personal formation and experience (cf. Van der Ven 1998).

The fourth aspect (“plus one”) focuses on action learning and critical reflection on completed actions. Prins (2001:116–117) highlights the importance of reflective thinking for young people learning about and giving account of themselves; the general tendency among young people is to act without reflection, on the spur of the moment, in terms of what will be fun.

Accountable moral action is about critical reflection on past actions and is characterised by response, interpretation, accountability and social solidarity (De Benedittis, 1981:72).

Ploeger (1995:59) argues for an emancipatory approach without prescriptive norms and rules, but one that demands greater independent choice and actions by learners. Life values are creatively and intersubjectively sought. The “three plus one” human-spiritual approach thus offers a useful framework for the formation of morals.

Ploeger’s religious pedagogy could play a key role in the formation of contemporary life issues and faith or moral values. This approach is essentially holistic-emancipatory and critical-reflexive. Young people should be helped to live their lives critically. Cultural and social relations then become possible and intersubjectivity, personal existential aspects, needs and experiences are recognised. A holistic moral formational approach will henceforth be developed.
3. A holistic ethical approach to the formation of morals

We need to focus on complex and multiple modern ethical issues on personal/psychological, social/structural, religious/philosophical/ideological and global/international levels (Kretzschmar 1994:3). Complex contemporary moral issues render traditional/normative right/wrong approaches impractical (Kretzschmar 1994:3). People perceive reality with diverse moral visions through a pluralistic worldview (Wolterstorff 1983:vii).

Each individual forms an integrated and organised whole (Maslow 1987:3 in Nel 2003:170). Hence, individuation is crucial in the light of a diverse, pluralistic and differentiated society. “Individuation allows persons to make their way through the wide range of differentiated institutions in which they participate on the basis of a coherent and self-conscious understanding of themselves” (Osmer 1996:22 in Nel 2003:163). Individuation has an important function and meaning in the formation of morals, especially with reference to the psychological function of the modern self: “to individuate in a postconventional moral and religious world” (Osmer 1996:22 in Nel 2003:163).


Ethical questions should instead focus on the acting person, the identity of the person, the good person (Koopman & Vosloo 2002:61-62). This represents a shift from the view that ethics focuses only on the good person (as good actions). The primary ethical question should not be What should we do? Instead it should be Who are we? or Who do we want to become? The assumption is that identity and context/culture are orientators of the acting person. The question What should we do? should rather be Why are we doing particular things? or What ought we to do, what ought to be? Are we acting in terms of our identity or our culture or our context? (Kretzschmar 1994:11). The two questions should not be separated in virtue ethics – the “who” question (about identity/context) should outrank the “what question (about action or behaviour) (Koopman & Vosloo 2002:62; O’Connell 1998:151).
Identity/context not only determines behaviour; behaviour also engenders identity/contexts and culture. Questions about good behaviour and the good person are related. Ethics helps us to understand that the question *What should we do?* (in other words, *What is good behaviour?*) depends on the question *Who are we?* (in other words, *What is the identity of the moral person?*) (Koopman & Vosloo 2002:76). The question for Christian ethics is not just *Who are we?* but Whose are we? or *For whom are we?* The moral life of the Christian cannot focus only on the formation of morals through formal processes. A relationship between the Triune God and a context and culture offers a particular impetus for moral values. In the moral life of the Christian, pneumatology prevents a life of virtue by limiting it to a prescriptive law. “It is not only about *doing* the right thing, but essentially about *living the right life*” (Koopman & Vosloo 2002:62–63; cf Kretzschmar 1994:3; Dingemans 1986) (own translation). A holistic human view and worldview are consequently essential in doing justice to a lived morality.

4. Holistic ethical approach for the formation of morals

Responsible ethical actions focus on all facets of the person, according to a holistic-ethical school (Douma 1981:24; Steensma 1995:22; Barth 1981:39). Thoughts, words, attitudes, actions, feelings and their end results form a holistic ethical dimension and actions. These can be distinguished from one another, but not separated. The *whole* person should live from a holistic relationship with the neighbour (social-cultural), creation and God. Ethical actions refer to only those actions which relate to the whole person and the context or culture and the relationship between them. These actions touch on the whole person’s status, place, function, vocation, destiny and development. In one way or another, directly or indirectly, explicitly or implicitly, ethical actions relate to the person (the identity) or being of humans and their neighbours (context/culture) (Steensma 1995:21).

The moral life of the Christian focuses essentially on a holistic relationship with the Triune God and a contextual cultural relationship with one’s neighbour. Our virtuousness is primarily rooted in God’s virtue (Koopman & Vosloo 2002:76) and secondarily in the inherent virtues of our context/culture. Nel (2003:167) argues that
young people’s personalities are not predetermined by their biological and socio-cultural heritage. The individual is a unique human being who informs and forms his or her life with meaning. This is why many young people can live exemplary, responsible lives despite difficult moral circumstances.

One’s entire life has to do with ethics (Barth 1981:5, 9, 33). Ethics cannot be reserved for only particular parts of the human life – ethics is part of the whole life and the whole person, and forms an integral part of every facet of life, 24 hours a day (Smit 2003).

The “ethical triple timing, etiese drieslag” holistic-spiritual moral formation approach offers a holistic-ethical life perspective and pedagogical-moral approach. The “ethical triple timing” provides a better and wider perspective on the right-versus-wrong ethical questions or the rules and norms that prescribe good behaviour and actions. The “ethical triple timing” holistic-spiritual moral approach therefore relates to Ploeger’s (1995) “three plus one” human-spiritual pedagogy. Relevant moral formation should recognise holistic, critical and cultural-contextual aspects in constructing an “ethical triple timing” holistic-spiritual moral formation methodology.

Moral formation should apply the total person, his or her life-world and God’s virtues to fostering healthy virtues in the lives of young people and their life world.

Life as a whole has to do with ethics and calls for a holistic-spiritual moral formational approach. The question then is: Where does this “ethical triple timing” spiritual-moral formational approach fit into the ministry of the church?

5. Christian moral practices for spiritual-moral formation

Christian ethics should focus on both theological theories and praxes. Praxis involves critical and creative informative interaction between reflection and action (theory and practice) (Kretzschmar 1994:3). The “ethical triple timing” spiritual-moral formation and the “triple plus one” human-spiritual approach should applied to the formation of Christian moral practices both from a church perspective, and in a social and familial context (cf Koopman & Vosloo 2002:42). Moral orientation and formation happen through practices that capacitate people to embody certain values and truths in their lives (Koopman & Vosloo 2002:98). Moral formation cannot function as a separate

Liturgy and life form a reciprocal relationship. Christian practices are not only intended for edifying faith communities; they are also important to living life with a sense of responsibility within the concreteness of the world. Discipleship as Christian practice embodies a set of concrete values as well as intuitive ethical practices (Patte 1996:38). In the search for good examples or practice, and of why this is important, the individual has to develop the skills needed to apply certain values (Porter 1999:191). This chapter embodies precisely the establishment of such a methodological search and it underscores Koopman’s and Vosloo’s, Bonhoeffer’s, MacIntyre’s and Patte’s principle that Christian practices include moral values. Practices are also organised human actions through which individuals and communities can develop in moral character and content (Dykstra 1999:69–70). Groome (1991:134) understands praxis, both psychological and social, as the consciousness of someone’s total “being” in the world as an agent-subject-in-relations (accountable/responsible living within social relations). Dykstra’s corporative practices and Groome’s “shared praxis” pedagogy are crucial for the formation of moral practices. We can refer to a holistic participatory communicative faith or moral action, within a particular context/culture, that is not only individualistic, but also holistic and communal. Moral formation can happen through practices which make particular values part of our lives (Koopman & Vosloo 2002:98; O’Connell 1998:64).

Christian practices embody inherent spiritual and moral values (De Villiers 2001:2; Prins 2001:113). These practices may include the understanding of Scripture,
confession of sin, prayer, forgiveness, generosity and hospitality. Prayer, for instance, informs ethics with content and prayer and ethics in turn stand in a reciprocal relationship with accountability and “stewardship” (Rothuizen 1976:15, 34). Faith practices form a coherent and complex system of socially established communal human actions. The values involved in to live, to be and to understand God’s preferred vocation for us can, thus, be realised (Dykstra 1999:78, MacIntyre 1981:187).


Culturally and socially fragmented communities on the one hand make it practically impossible to obtain natural opportunities to form practice and, thus, call for planned and systematic formational processes (Dykstra 1999:73-74). Informal and natural formation practices should also be developed. Groome (1980) provides an answer in this regard:

Groome’s (1980; 1991:135) shared Christian praxis is a participatory dialogical pedagogy -- young people are enabled to reflect on their own background in terms of time and context and on their own sociocultural reality. Their shared reflection on and study of the Christian story/vision creatively personalises its application as a possible new Christian faith praxis. The objective for the entire creation is God’s kingdom. For both Groome and Dykstra, the base theory is the formation of new Christian faith and moral practices, in service of the Kingdom of God. Christian faith practices are learnt through multiple gestures and physical movements -- and in doing particular things (Dykstra 1999:71). Intellectual actions performed creatively and with discernment, highlight the objective and meaning of a specific practice (Dykstra 1999:71–72). This process can be compared with an athlete’s training; exercise and repetition are key activities in learning and the techniques for being ethically skilful. The same skills
training process is necessary for the formation of ethical Christian practices (Dykstra 1999:72; Prins 2001:114).

Moral practice formation helps in addressing the “how” question (methodology) relating to Christian and communal virtues. Christian practices function as orientators in moral formation and provide a particular Christian content to virtues and values.

Prayer practices can play a particular pedagogical and moral formative role in the development of virtuous lives.

Groome’s shared praxis approach, as a dialogical and hermeneutical method, could play a key role in moral practice formation. The question thus is What does a moral formative youth ministry look like? The following section will consider the framework of a basic theory for a moral formation ministry for youth.

6. Basic theory for a youth ministry involved in moral formational Christian practices

The question is What does a moral formative youth ministry look like of moral formative Christian practices? And How does such a ministry work?

6.1. Presuppositions

The discussion has highlighted the fact that the young live in a confusing and challenging moral society. Ploeger’s religious pedagogy offers valuable markers for a holistic moral formative approach, which gives meaning to a diverse society. The ethical triple timing approach offers a corrective to a traditional ethical approach which prescribes good behaviour in terms of prescriptive rules and norms. The development of spiritual-moral formational practices, which facilitate diverse societal influences and local church traditions, is required. The development of a basic theory for youth ministry in terms of moral formation follows next.

6.2. Basic principles:

The following principles have been identified in the design of youth ministry in terms of moral formation:

1. Christian practices are signs of and instruments for moral formation.
2. Christian practices for moral formation should not be regarded as a “law” that prescribes partnership and formation.

3. Prescribed rules and norms for moral formation are not the focus; rather identity, character, contextual and cultural formation.

4. The following basic constituents should be taken into account: the adolescent’s personality, feelings, thoughts, will, culture, context and tradition (Bible, confession, rituals and life stories). In moral formation a holistic person and worldview should be taken into account at all times.

5. In the personal formation of the youth, a youth ministry should at all times take cognisance of and respect the young person as a holistic being.

6. Moral formation should focus on the development of a coherent self-image and identity/individuation.

7. We should always bear in mind that we live in a postmodern society. The Christian faith and its traditions are no longer an acceptable option in all respects for all people.

6.3. Perspective of a pedagogical-moral-formational basic theory

Moral formation is thus a psychological, relational, cultural/contextual process with a holistic formational approach (Nel 2003; cf Dingemans 1986). In dealing with contemporary moral issues through social responsibility, the formation of morals focuses on citizenship (cf Botman 1993:18 ff). Human-spiritual praxeology as a framework for moral formation in youth ministry is crucial (Ploeger 1995:220). The human-spiritual approach focuses on the identification of and solidarity with people’s suffering. Moral formation is thus functional-formational in both public and private situations, in itself functioning as a praxis (Patte 1996:37–38). Moral formation functions not only within the traditional church walls (culture/tradition), but with a healthy tension between private, church, public and societal contexts. Pedagogical-moral basic theory for youth ministry based on the ethical triple timing spiritual-moral formational approach focuses on coherent personal formation, the identity, and the contexts and culture of the youth. The objective is a good relationship between the young person and God, and a communal relationship with the neighbour. Young people are formed to live the right life,
not in living the “right” things, but in and through a lived/relational spiritual-human-moral life, within contextual and cultural relationships.

The ethical triple timing spiritual-moral formational approach functions interactively and is integrated in all facets of the church; hence, worship, preaching, liturgy, catechesis, service, witness and caring function essentially as Christian moral practice orientators. How should this basic theory be applied in practice in the church and in public?

All facets of a youth ministry should deal with the (coherent personal formation) spirituality, context, culture, identity and person of the youth.

In the moral formation of young people work that focuses only on rules and norms is futile. The next question is *How should practical moral formation be constructed?*

We look at a Christian practice, as an example of spiritual moral formation, next.

**7. The Lord's Prayer as example of a moral-formative Christian practice**

An empirical study conducted in the Netherlands found that young people lack comprehension of Christian concepts (Alma & Heitink 1998:26). The same tendency may also be true of South Africa. The only way to realise the relevancy of the Christian faith and ethics for contemporary youth lies in providing them with opportunities to speak about their experiences. These experiences could be articulated in prayer, preaching and teaching (Alma & Heitink 1998:28). The practice of prayer could be used as a point of departure for translating a diverse ethical experiential world into a spiritual discourse.

Calvin argues that prayer is “the chief exercise (*praecipuum exercitium*) of faith” (Hesselink 1997:130; cf Barth 1981:43-44). The application of prayer as a holistic praxis exercise is of essential import (O'Connell 1998:115). The Lord’s Prayer as a communicative method serves as an example of a Christian practice here. Accordingly, the Lord’s Prayer is applied as a communicative method. The general application of this prayer by Christian youth at schools, churches and homes is ideal for moral formational opportunities. For centuries the church has applied the Lord's Prayer as a model, norm and testing measure and it is not intended to be repeated mechanically and habitually
Barth (1981:5, 44, 186) pleads for its witnessing role in ethics, and applies it as a measure for the total Christian life. Rothuizen (1976:5) argues for a partnership between the Lord’s Prayer and ethics. The rationale is to determine its pedagogical-ethical value. In this chapter the ideal is that young people may apply the Lord’s Prayer as an ethical guide (orientator) in contemporary praxis.

According to Dykstra (1999:69), Calvin views the Lord’s Prayer as a combined prayer (Hesselink 1997:132–137). The first prayer, “Our Father”, brings us immediately to ethics (Rothuizen 1976:113; Barth 1981:44). The reference to “us” refers to social implications in the prayer (Barth 1981:49–110). Each time we pray it we are reminded of our communal and shared commitment with Christians across the world, and our responsibility towards all people, both Christians and non-Christians (Hesselink 1997:134). Barth teaches that in the Lord’s Prayer Christians already live that which they ask of God in their responsibility towards God, the neighbour and creation (Barth 1981:32, 173). Personal integrity, social righteousness and love for one’s neighbour should be viewed simultaneously in this moral framework (De Benedittis 1981:65).

In the Lord’s Prayer the Father–child relationship refers to more than normative ethics which accentuates only the good and the bad. Ethics as such is about the law, which does not refer to relationships as a reference to grace. Whoever says “Our Father” also speaks about the neighbour as our brother and sister thus implying a family relationship (Rothuizen 1976:113; Verkuyl 1992:359).

“May your Kingdom come” implies that we hope in God in a world of disorder, corruption and suffering, and refers to discontinuity of evil and the continuity of God’s Kingdom (Rothuizen 1976:117; Barth 1981:270). The Lord’s Prayer offers hope for the diverse and complex issues of our day. Calvin summarised the content of the Lord’s Prayer in two distinguishable parts; the first three prayers refer to God’s total glory in relation to the status quo (Barth 1981:173), while the last three prayers refer to our wellbeing and what is good for us. The ethical value of this prayer lies in these two parts. The Lord’s Prayer could be instrumental in re-creating a faith language in a life in which young people have a limited understanding of faith. The thoughts, words and actions of Christians – in relation to the Lord’s Prayer – should demonstrate characteristics of the virtues in the Holy Scriptures as comprehensible texts for non-
Christians (Verkuyl 1992:358). As a faith-communicative method the Lord’s Prayer could orient young people (and contemporary society) in terms of acceptable Christian values and virtuous.

The Lord’s Prayer has both personal and social implications, and focuses on particular faith and ethical responsibilities. The Lord’s Prayer can, in the light of this chapter, serve as an example of Christian moral praxis.

8. A holistic model of pedagogical moral practice

The Lord’s Prayer could thus serve as a moral practice – calling for a holistic pedagogical-moral praxis methodology. The “ethical triple timing” and the “three plus one” human-spiritual approach become applicable here. The object is a holistic/sensory, contextual/cultural, critically reflective and moral action. Prayer should be applied creatively, “using your creative imagination in prayer – inserting yourself into a biblical scene, applying your five senses so that you taste and feel yourself there as an active participant in Christ’s archetypal story” (O’Connell 1998:115). Young people could become natural moral agents of God’s Kingdom in contemporary society through a holistic pedagogic-moral approach. This objective could be achieved by applying the Lord’s Prayer in any moral praxis in terms of the “triple timing” communicative faith-moral actions.

The following “triple timing”-type questions are informative for moral praxis in realising a holistic-formative praxis:

1. What intellectual or value action regarding the moral situation takes place?
2. How are young people’s will or attitudes formed through the specific situation (context/culture)?
3. What identity changes, personal formation or experiential actions can be distinguished in young people’s existential experiences?
4. What reflective actions occur among young people?
5. What spiritual/moral actions can be distinguished?
6. Is there any indication of personal moral transformation or solidarity/commitment with the suffering of other people?
These questions represent a person’s total actions at any given moment. They present a holistic human perspective and offer the key to a moral-formative method using the Lord’s Prayer. It is, however, a cumbersome/clumsy method to apply practically.

This chapter proposes that young people should apply the Lord’s Prayer practically as a pedagogic-moral method in their everyday lives.

Groome’s (1991:123–124) shared praxis approach, with a holistic human and worldview could prove instrumental in this regard. Groome (1991:146) offers a dynamic hermeneutical and methodological foundation for a moral praxis of discernment. In a moral formational situation the process of “shared praxis” requires firstly a focus action or generative theme. The situation or theme to be tackled in the formative situation should be clear. Accordingly, the wide-ranging method involves shared communicative moral action in which shared critical reflection takes place. (The “triple timing” approach, on this point, relates to the “shared praxis” approach.) A shared praxis process develops though five stages: “Naming/Expressing Present Action”, Critical Reflection on Present Action, Making Accessible Christian Story and Vision, Dialectical Hermeneutics to Appropriate Story/Vision to Participants, and Decision/Response for lived Christian Faith” (Groome 1991:146–148). Young people could apply the Lord’s Prayer practically in their lives in line with a shared pedagogic-moral praxis method.

In confusing moral situations such a practice can guide young people towards healthy virtues and responsible choices.

An example of such a practical method will consequently be developed.

9. Example of pedagogic-moral praxis method

The Lord’s Prayer as a Christian moral practice will be applied in line with the holistic-pedagogical-moral praxis method. The method could be applied on both a formal and an informal level. The following case study is based on the actual communication of young people in a practical parish ministry; and represents an example of a pedagogic-moral praxis method.
9.1 Case Study (cf Figure 1)

9.1.1 “Focus activity”

Two teenage girls of parish X have befriended a dangerous gang. The result is that the girls have become addicted to drugs and alcohol, and eventually start to prostitute themselves.

9.1.2 “Movement 1: Naming/Expressing Present Action”

Participants say that the community is threatened by gangster activity. Consequently, young people become part of gangs in order to be “protected”. Many young people are without parental oversight during the day because they have working parents.

9.1.3 “Movement 2: Critical Reflection on Present Action”

Participants feel vulnerable and powerless. It is as if “evil powers” rule the community; and young people become easy prey. Many young people have no inclination to join a gang, or knowledge about gangs, or about what is wrong or dangerous!

9.1.4 “Movement 3: Making Accessible Christian Story and Vision”

The Lord’s Prayer teaches that God is our Father; that He loves us and protects us by His grace. All people are our neighbours and our collective responsibility. God’s Kingdom and His church include the youth where young people could feel safe and belong to a larger family. God’s Kingdom and his salvation overpower “evil” and demonstrate His power.

9.1.5 “Movement 4: Dialectical Hermeneutics to Appropriate Story/Vision to Participants”

Participants indicate that the youth do not consider the promises of the Lord’s Prayer. Young people have a flawed comprehension of faith and virtue.

The youth act on the spur of the moment for what is “in” and “fun”; they do not live from the vision of God’s Kingdom, where God lives and rules in and through everything and all people.

9.1.6 “Movement 5: Decision/Response for lived Christian Faith”
Participants discover anew the value of the Lord’s Prayer for their own and other’s lives. They develop greater comprehension and empathy for the situation of the young girls. They undertake to mobilise adult role models as “foster parents” in the parish for young people, especially where their parents work difficult shifts. They undertake to start outreach programmes for young people in the community, and in being witnesses in the word and deed of God’s Kingdom for all people.

Figure 1: Case study: “Focus activity”

11. Conclusion

The church needs appropriate recognition of the context and humanness of young people. The pedagogic-moral-formative praxis method assists in establishing moral thinking, attitudes and actions in a world that is experiencing a “moral vacuum” (Van der Ven 1998:31). The Christian moral-practice value of the Lord’s Prayer centres on helping young people to interpret and analyse their thinking, attitudes and actions in a particular moral situation. A new Christian moral and accountable praxis and identity are the result.
Moral reflection is ultimately not essential, but in O’Connell’s (1998:53) view “[it is] committed to living the moral life”.

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