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Naming *Glocal Fear* in Local Youth Ministry – and the Migrating Presence of Christ

Bård Eirik Hallesby Norheim

SUMMARY

This article analyses the impact of the fears which are caused by the effects of globalisation in a local (youth) ministry context. The particular emphasis of the article is on fears caused by migration and how to address these in local youth ministry. Drawing on the works of sociologists like Ulrich Beck, Elemèr Hankiss and Zygmunt Bauman, this type of fear is labelled *glocal fear*. The second part of the article discusses the conceptual capability of some selected models of youth ministry to address glocal fear. Interestingly, many influential models in youth ministry have an evangelical background. The models in question only have a limited capability to address the challenges of glocal fear. The last part of the article develops a theological response to fear in dialogue with these youth ministry models. Here the article draws on Martin Luther's thoughts on the presence of Christ. This part advocates the importance of a dialectical strategy of naming in local youth ministry – both naming the fear *and* the migrating presence of Christ.

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RÉSUMÉ

Cet article analyse l'impact des craintes engendrées par les effets de la mondialisation sur la jeunesse et ce que cela implique pour un ministère local. L'auteur s'intéresse en particulier aux peurs causées par les mouvements migratoires de masse et considère comment y faire face dans le cadre d'un ministère local auprès de la jeunesse. S'appuyant sur les travaux de sociologues comme Ulrich Beck, Elemèr Hankiss et Zygmunt Bauman, il nomme ce genre de craintes « peurs glocales ». Dans une deuxième partie, il traite de la capacité conceptuelle de certains modèles de répondre aux « peurs glocales ». Il est intéressant de noter que de nombreux modèles influents parmi les organismes œuvrant auprès de la jeunesse ont un arrière-plan évangélique. Mais ces modèles n'ont qu'une capacité limitée de répondre au problème posé par les « peurs glocales ». Dans sa dernière partie, l'auteur élabore une approche théologique pour aborder ces peurs, en dialogue avec ces modèles. Il tire partie des réflexions de Luther sur la présence de Christ. Il recommande une stratégie dialectique consistant à mettre des mots, à la fois sur les peurs et sur la présence migrante de Christ, dans le cadre d'un ministère auprès de la jeunesse.

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ZUSAMMENFASSUNG

Der vorliegende Artikel analysiert den Einfluss von Ängsten, die durch die Auswirkungen der Globalisierung entstehen, und zwar auf lokaler Ebene in der Gemeindearbeit (unter Jugendlichen). Der besondere Schwerpunkt des Artikels liegt auf Ängsten, die durch Migration ausgelöst werden, und wie diesen vor Ort in der Gemeindearbeit unter Jugendlichen begegnet werden können. Bezugnehmend auf die Arbeit von Soziologen wie Ulrich Beck, Elemèr Hankiss und Zygmunt Bauman, wird diese Art von Angst *glokale Angst* genannt. Der zweite Teil des Artikels erörtert die Kompetenz einiger ausgewählter Modelle von Jugendarbeit hinsichtlich ihres Vermögens, mit *glokaler Angst* umzugehen. Interessanterweise haben viele maßgebliche Konzepte von Jugendarbeit einen evangelikalen Hintergrund. Jene Entwürfe haben nur ein eingeschränktes Potential, den Herausforderungen von glokaler Angst zu begegnen. Der letzte Teil des Artikels zeigt eine theologische Antwort auf diese Angst im Dialog mit diesen Modellen von Jugendarbeit auf. An diesem Punkt bezieht sich der Artikel auf Martin Luthers Ideen zur Gegenwart von Christus. Dieser Teil befürwortet die dialektischen Strategie, im Gemeindedienst vor Ort die Dinge beim Namen zu nennen – *sowohl* die Angst zu benennen, *als auch* die sich gleichfalls in „Migration" befindliche Gegenwart von Christus.

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1. Think globally, act locally[1]

When I was young, in the late 1980s and in the early 1990s, I was introduced to the slogan 'Think globally, act locally' as an incitement for action in the light of the evolving climate crisis.[2] In many ways, the slogan also presents a framework for local, Christian ministry. On one hand, Christian ministry is understood to be part of the global body of Christ. At the same time, most ministries are bound to a particular location. This article focuses particularly on *youth* ministry and how this ministry relates to the fears that may result as an effect of globalisation. The focus on youth ministry serves an exemplary purpose: Local youth ministry, like any ministry, is a constructed social reality, with family-like features, in the midst of a crucial transition phase in life.

The European migrant crisis escalated in 2015, as a rising number of refugees and migrants made the journey to the European Union (EU) to seek asylum, traveling across the Mediterranean Sea or through Southeast Europe. Of the more than one million refugees travelling across the Mediterranean in 2015, the largest group were Syrian refugees (almost 50%), but the refugees came from many different areas, such as West and South Asia, Africa and the Western Balkans. Many of the refugees were young. It is estimated that around 4000 migrants lost their lives while crossing the sea to Europe in 2015, ten times more than in 2014.[3]

This crisis challenged European leaders of governmental bodies and non-governmental organisations to both think and act. The responses were very diverse. The initial response in most countries was welcoming and celebratory, but as the crisis escalated the responses became more reluctant or even hostile. On June 17, 2015, the Hungarian Prime Minister, Viktor Orbàn, announced the construction of a 175 km long and 4 meter high fence on the Hungarian-Serbian border, in order to prevent illegal refugees from making their way into Hungary via what was known as 'the Balkan route'. The response in Germany, the most sought-for country among the immigrants, was for a long time generally positive and welcoming, but the New Year's Eve sexual assaults in Cologne on December 31, 2015, when immigrants where linked to the assaults, seemed to mark a shift in the public opinion.

As the migrant crisis evolved, church leaders and national church bodies responded by both addressing the public and encouraging local congregations to act. Resource material for local ministry, even youth ministry, was developed, in order to engage with the crisis. Most of these initiatives in the autumn of 2015 were seemingly led by an optimistic and idealistic spirit. Congregants were called to love their new neighbours as themselves and to offer the migrants protection and refuge. These initiatives mirrored the call to think globally and act locally in an almost exemplary manner.[4] One year later, when the migration crisis had led to more restrictive migration policies and reinforced border control in all European countries, the church initiatives seem to have become scarcer.

A possible way to explain this change is the shift of focus in the public.[5] Rightly or wrongly, the public debate on migration in Europe is now combined with *fear* – fear of losing privileges, fear of losing jobs, fear of sexual assaults, and even fear of terror attacks. The terror attacks in Paris (November 2015), Brussels (March 2016) and Nice (July 2016), and other terror attacks on Western European soil during the summer of 2016, caused a shift in the public and political opinion in Europe. As the challenge of migration was linked with the fear of terrorism, a radical turn in the public mind seems to have taken place: Political idealism was replaced by a much more realistic, even cynical, approach, and polls in many European countries show that many people fear that the presence of migrants will increase the likelihood of terrorism, crime, more social problems and job loss.[6]

2. Naming *glocal fear* in the context of local youth ministry

How should churches, theologians and local youth ministries address this shift to a public logic of fear? The simple reminder 'do not fear!' may help us a step on the way, but in this article I will argue that we need a broader and more profound response: We need to name and understand this sort of fear in order to really address it in local (youth) ministry. The article is *not* a plea for a fear-based response to the migration crisis in Europe or to any effect of what some people call negative globalisation, but I do think that theologically informed responses from church leaders and theologians too often overlook the impact of fear.

The problem with many Christian responses is that they do not take the narrative of fear seriously enough. This is also evident in the way church

leaders and national church bodies have reacted to the evolving migrant crisis. Although Pope Francis addressed the crisis and called his audience to not be afraid,[7] it seems as if many church responses do not address the fear caused by the effects of globalisation at all. One of the few initiatives that actually do address it, that of CJ Lernen, an evangelical youth ministry agency in Germany, starts by acknowledging the presence of fear at the beginning of its resource material on the migrant crisis, but then largely ignores it throughout the rest of the material.[8]

This example characterises much of the theological engagement with the migrant crisis. It fails to fully name the reality that fear creates. In this way, these youth ministry resources become striking examples of how fear should be overcome – with a plea to Christian ideals. But what if overcoming fear is not that simple? Maybe theology in general, and a theology for local (youth) ministry in particular, needs to acknowledge the strength of the narrative of fear: That it is both global and local at the same time: The effects of globalisation, in this case migration, seem to cause many people to fear for the security of their current social and cultural location. They fear that they will be left with a decentred place. To fully understand the power of this sort of global-local fear, I want to coin a new term, namely *glocal fear*.[9]

Glocal fear has far-reaching consequences for social and political life, and even ministry, in Europe and beyond. It is particularly important to investigate the challenge of glocal fear in the context of local youth ministry for four reasons. First, youth is an exemplary transition stage in human life, 'a liminal stage suspended between childhood and adulthood'.[10] Secondly, the context of youth ministry is a global world: A local youth culture is in many ways part of the globalisation of both information and popular culture, and therefore the globalisation of the individual. Thirdly, post-war Christian youth ministry in the Western world, often with an evangelical flavour, has been geared towards creating a safe, but entertaining haven for (Christian) kids – in order to ease the minds of worried parents during this crucial transition stage in life. Despite this, *fear* is not a well-developed subject in the literature on youth ministry, as we will see in greater detail below. But most importantly, the challenge of fear is particularly acute for young people, because fear is capable of overshadowing the future. Fear, as a phenomenon, has to do with how we relate to the future. It is the anticipation of evil or pain.[11] So dealing with fear means addressing the future. And dealing with the future is key to working with young people.[12]

The scope of this article is therefore to discuss how glocal fear should be assessed and addressed in a local youth ministry context. However, the article does not present local case studies or any other empirical fieldwork. This is a conceptual, not an empirical article. In this sense, it employs sociological and theological meta-perspectives. This approach offers some benefits but also some shortcomings: It does not describe the reality of local youth ministry in a strict empirical sense. It rather attempts to assist local youth ministers and theologians in the process of *naming reality*, by developing a more nuanced language to understand the dynamics of fear, and further how to address this in local youth ministry. This is not a *prescriptive* aim, but a hermeneutical endeavour: The development of a nuanced and complex language to address the challenge of glocal fear is potentially an important contribution to assist local, theological reflection. The article therefore tries to develop a conceptual response for local youth ministry in response to the logic of glocal fear. This conceptual proposal draws on insights from sociology, youth ministry and systematic theology.

The first part of the article tries to understand the dynamics of fear with the help of contemporary sociologists and their investigations of the dynamics of glocal fear. The second part of the article analyses and discusses a selection of youth ministry models, looking at their conceptual capability to address the dynamics of glocal fear. The third and final part develops a theological response to the identified shortcomings of these models, drawing on Martin Luther's theory on the three modes of Christ's presence and how this insight may be utilised to develop a theological response to the dynamics of fear in dialogue with the youth ministry models. The research question of the article is therefore constructive and conceptual at the same time, asking: *What is the conceptual capability of a selection of influential models of youth ministry in addressing glocal fear, and how can a theological response based on a theology of the presence of Christ challenge their identified shortcomings?*

3. The dynamics of glocal fear

How should we go about achieving a better understanding of the dynamics of glocal fear in order to face and address it in the context of local youth

ministry? First of all, it is important to take into account the simple fact that fear seems to be an indispensable part of human life. Human beings are driven by *loss aversion* and we give priority to bad news. The human brain responds quickly to threats and anxieties, even to purely symbolic threats. *Loss aversion* is a powerful conservative force, which implies that human beings are likely to favour minimal changes to the status quo.[13]

The Hungarian sociologist, Elemèr Hankiss, describes what he calls the 'paradox of fear', that 'fear seems to be – and, at the same, not to be – a fundamental human experience'. Hankiss believes that human beings, in comparison to animals, have succeeded to achieve a relative absence of fear in our everyday lives by developing belief systems, behavioural patterns and institutions, which we believe can protect us from anxieties and fears. In a way, human beings seem to have tamed the most raw and destructive fear, and we have utilised it as a positive energy in building human civilisations.[14] Maybe it is the raw and destructive fear that Hankiss here describes, which becomes 'untamed' when migration is combined with the fear of losing jobs, privileges and even the fear of terrorism?

To understand the challenge of glocal fear better, we turn to how the German sociologist, Ulrich Beck, tries to understand the dynamics of fear in a globalised world. In 1986 Beck coined the term *risk society*, which describes a way of life that wrestles with the side effects of modernisation. Beck moved on to call it *world risk society.* The difference between the two, according to Beck, is that the first is terror-free, while the latter, the world risk society, is security-driven: Beck claims that fear (now) determines the attitude towards life, and that security is displacing freedom and equality from the highest position on the scale of values. This in turn results in a 'tightening of laws, and a seemingly rational "totalitarianism of defence against threats"'.[15]

Beck distinguishes between two different kinds of threats. The first, 'older' kind of threat is a threat which is *asymmetric* in the sense that its effects usually follow the social-hierarchical order of distribution of needs. In other words, the economically resourceful upper class may buy its way out of this kind of threat by economic compensation or by moving – or in a more subtle, altruistic manner, by good deeds. In other words, if a place is affected by a threat, the global elite could either move or find other means to avoid the threat. The British-Polish sociologist Zygmunt Bauman addressed the same theme in *Liquid Fear.* He points at how the members of the global elite of super-rich are *free* to find themselves '*in* this or that place, but nowhere and at no time are they *of* that place – or any other place, to be sure'. Unlike the natives or locals of a particular place, the elite do not have to concern themselves with assuaging the fears that haunt a particular place, 'because keeping "the proles happy" is no longer a condition of their own security (which can be, if need be, sought and found elsewhere)'.[16]

The challenge of migration may be seen as such an 'asymmetric threat'. It is asymmetric in the sense that the global elite may buy themselves out of the problems caused by migration by moving to a different neighbourhood. This is at least true if migration is first and foremost pictured as an economical and/or cultural threat, whatever meaning the term 'cultural threat' may imply or include.

However, when the threat of migration to Europe is coupled with terrorism, the logic of fear shifts. Terrorism is a democratic, or *symmetric*, threat. It happens by chance.[17] In other words, the essential difference between asymmetric fears that follows the social-hierarchical order and symmetric fears that are democratic, is that the former is marked by *purpose* and the latter by *chance*.[18] The latter can happen anywhere and anytime in a globalised world.

In other words, we recognise two types of fear, asymmetric fear and symmetric fear. Both are local, but the symmetric fear is exemplarily global and local at the same time: As brutal as it may sound, as a consequence of the globalisation of terrorism, as it has evolved over the last decades, terrorism perfectly fits the old slogan 'think globally, act locally'.[19] The point for Beck, which is of great relevance for the present article, is that this logic of fear draws on a world where global inequality leads to local vulnerability.[20]

According to both Beck and Bauman, the dynamics of glocal fear, caused by what Bauman labels 'negative globalisation',[21] creates a world in which human beings are willing to prioritise security over freedom. This logic of fear, according to Bauman, feeds a consumer economy, which produces 'fearful and frightened consumers, hopeful that the dangers they fear can be forced to retreat and that they can do it (with paid help, for sure)'.[22] Therefore, 'security is becoming a profitable public and private sector consumer good like water and electricity'.[23]

Why is it important to take time to understand and address the reality of glocal fear? If a leader wants to persuade her audience, she has to appear credible.[24] Naming the reality in a way that the listener recognises is often key to gaining the trust of the listener. It is therefore key to any rhetorical enterprise to *name the reality* before *naming the cause*. By naming the 'cause' I mean naming the purpose or message (*logos*) of your speech. Naming a cause such as 'do not fear', for instance, presupposes a credible naming of the reality, where 'do not fear!' serves as a fitting response, a cause or purpose for the audience to give themselves to. If you want the audience to confide in you, it is not sufficient to merely name the cause. You need to name the reality first – often with the help of your audience. This is true even if your 'audience' consists of young people in a local youth ministry.[25]

In the current situation of glocal fear, it seems that sociologists are more eager to name the reality, whereas church leaders and theologians are more inclined to jump to naming the cause. One might say that the rather pessimistic sociologists and the more optimistic church leaders are playing two different language games. I would argue that it is urgent to name the reality of fear in order to gain the trust of the audience, which forms the basis of naming the cause.

4. Youth ministry models and their conceptual capability to address glocal fear

How can the dynamics of glocal fear be named in the context of a local youth ministry? This part of the article will look at models of local youth ministry and their capability to address the challenges of glocal fear. The models of youth ministry I discuss are models that have been influential in Western youth ministry (and beyond) over the last decades, shaping the conceptual view of local youth ministry. They also represent a spectrum of different approaches. First, I will look at how the models address the challenge of fear, explicitly and implicitly. Secondly, I will discuss their conceptual capability to address the dynamics of glocal fear as described by Beck, Bauman, Hankiss and others – such as the distinction between symmetric and asymmetric fears, and the impact of global inequality on the development of globalised fear.

However, it is important to clarify that none of the models or conceptual visions of youth ministry that we will study were developed for the purpose of addressing glocal fear. In this sense, the discussion of these models is somewhat anachronistic. The aim is conceptual and constructive. The discussion is therefore mainly tentative and tries to identify the hermeneutical potential of each model to address the challenges of glocal fear. The approach in this discussion part is deliberately selective, looking at how these models address or *may* address the challenges of glocal fear. In other words, I will look at the key features of the models to discuss how each model might address the challenge of glocal fear.

We begin with a youth ministry classic – *Four Views of Youth Ministry and the Church* (2001).[26] The book was written by four different authors in dialogue. Broadly defined they all have an evangelical approach to church and youth ministry, but they emphasise different models of youth ministry, and how youth ministry should relate to the church – the inclusive-congregational model, the preparatory model, the missional model and the strategic model. The two first models focus on a more centripetal 'come'-mode in youth ministry, where as the two latter models emphasise the importance of a more centrifugal 'go'-mode in youth ministry. The first and the third model instantly proclaim that the young people are the church *now*, whereas the second and the fourth model point to how young people are (also) the church of the future.

Fear, as studied in this article, is not a theme in the book. It is therefore difficult to evaluate which of these models are better at addressing and naming the challenge of glocal fear, and the challenge of symmetric and asymmetric fears. The models only indirectly invite addressing global inequality as a presupposition for the development of glocal fear, for instance by emphasizing *diaconia* as key in youth ministry. However, it is worth noticing that the more centripetal models have the possible strength that they seek to facilitate a safe, local environment that should enable young people to welcome newcomers to that same community. This could be an asset in addressing the dynamics of glocal fear in local youth ministry. On the other hand, a possible challenge to this centripetal approach is that there is less traction towards meeting young people at the *agora*, the market place – at least not in the same way as the two centrifugal models. This may be an obstacle to meeting the stranger and facing your fear for the stranger.

Another youth ministry theologian who empha-

sises the difference between the more centripetal and centrifugal models of youth ministry, is the Brit Pete Ward. Much of Ward's academic work engages the evangelical tradition in the UK. In *God at the Mall: Youth Ministry That Meets Kids Where They're At* (1999) and in a similar way in the imaginative and provocative *Liquid Church* (2002), Ward advocates the importance of a centrifugal understanding of youth ministry. This is a plea for what he understands to be an incarnational and relational youth ministry, which embraces the local youth culture. Ward claims that it 'is unrealistic to try to create a Christian subculture that is a safe retreat from the rest of the world'.[27]

This book obviously does not address glocal fear as described earlier in this article, but Ward deals with much of the church and para-church youth organisations' fear of contemporary youth culture. Implicitly, Ward's concept here could help local youth ministers in not merely seeing cultural change as a threat. One of the strengths and challenges of Ward's approach is also that he offers a more positive view on contemporary consumer culture than Beck, and particularly Bauman, do. Ironically, Ward's book *Liquid Church* makes use of Bauman's rather pessimistic term *liquid modernity* to positively develop a vision of a more fluid way of being church.[28] This approach could offer a contrasting approach to the more pessimistic, sociological approach to glocal fear. But despite these implicit opportunities for naming the dynamics of fear, the concept does not seem capable of fully addressing the challenges and impact of glocal fear for local youth ministries which – it must be underlined – is not the scope of the book.

The visionary scene of Pete Ward's concept of youth ministry is in many ways urban, and urban Europe in particular. This is also the case for the book by the Belgian Roman-Catholic theologian, Bert Roebben, entitled *Seeking Sense in the City: European Perspectives on Religious Education*. Focusing on how a more pluralistic society challenges religious education and the formation of young people, Roebben writes about how religious education can initiate into a world of difference. He also addresses and names a society under pressure and in need of dialogue.[29]

Although Roebben does not address glocal fear in an extensive manner, the strength of the book, with regard to the challenge of naming fear, is how it focuses on the importance of using narratives when working with young people. This is seen as key in dealing with one's fear for the otherness of the other.[30] This educational strategy can be helpful when seeking to name fear in youth ministry, and although Roebben does not address the challenge of asymmetric and symmetric fears, he works with the dynamic of symmetric and asymmetric in a way that may be utilised in addressing glocal fear.[31]

The American youth ministry scholar Kenda Creasy Dean explicitly takes on the challenge of fear in *Practicing Passion: Youth and the Quest for a Passionate Church* (2004). Dean is a Methodist who has been influential even in evangelical youth ministry circles in the USA. The fear she addresses is the established church's fear of youthful passion, which forces young people to seek passion elsewhere. Her conceptual vision of youth ministry is therefore a youth ministry that embraces and practises passion, in the form of self-giving love.[32]

The strength of Dean's youth ministry model in potentially addressing the dynamics of glocal fear is that it offers an outspoken and ambitious counter-concept to fear, namely passion. 'Do not fear, be passionate', might be understood as the implicit slogan of the book. In this way, the book may turn out to be a helpful resource for local youth ministry in naming the cause, but probably less capable of naming reality. Having said that, it is possible that the development of an imaginary language of passion could make it easier for young people to address the dynamics of fear.

Another American youth ministry scholar who has offered an imaginative and alternative vision of youth ministry is David F. White. In *Practicing Discernment with Young People: A Transformative Youth Ministry Approach* (2005) White draws on the renewed focus on Christian practices and liberation theology. In contrast to Ward's model of youth ministry, White takes a much more critical stance on the relationship between contemporary consumer culture and local youth ministry. He finds that the understanding of youth has been destabilised through the prolongation of adolescence, the insecurity of the outcome of education, uncertainty about future work, and the lack of adult presence and mentorship in the lives of young people.[33]

The strength of White's proposal in addressing and naming the dynamics of glocal fear is in many ways the whole practice of discernment, which potentially entails naming reality as a key part of local youth ministry practice.[34] With its critical take on consumer culture, this approach to youth ministry could also address how global inequality

feeds the dynamics of glocal fear. However, the model of practising discernment does not identify the difference between symmetric and asymmetric fears. It also tends to understand fear as a mere obstacle, something to be overcome, rather than something to name – acknowledging fear as a normal human reaction.

Finally, Kenda Creasy Dean's former doctoral student at Princeton Theological Seminary, Andrew Root, has influenced many youth ministry scholars and practitioners with his critical and constructive work on relational youth ministry. Root criticises what he characterises as a strategy of influence in relational youth ministry, and emphasises that relational youth ministry has to be rooted in a theology of the incarnation. Drawing on the German theologian Dietrich Bonhoeffer, Root claims that 'relational youth ministry, from a theological perspective, is not about influence but transcendence, about concretely experiencing the otherness of God within my concrete relational bond to the adolescent'.[35]

The strength of Root's theological engagement here is definitely his attempt to theologically name (a new) reality, that possibly could alter local youth ministry practice. Root's vision of relational youth ministry offers an account of youth ministry which implies that encountering the other is potentially an encounter with Christ. This does not mean that Christ is present as the other person, according to Root, 'but because Jesus is the person who is incarnate, crucified and resurrected, he stands in between my person and the person I meet in the world'.[36] Therefore Root finds that youth ministry is an art of *place-sharing*.[37] Another strength of Root's model is that he begins by naming reality (Christ in the encounter) and then goes on to name the cause (place-sharing). One of the challenges to Root's model, however, is that place-sharing is a very ambitious concept – particularly when we look at the dynamics of (glocal) fear. It is hard to imagine what place-sharing looks like when it comes to raw and destructive fear, such as Hankiss describes. It is also possible that Root's concept tends to be a bit centripetal and less capable of addressing global inequality as a driver in the dynamics of glocal fear.

As we have seen, all these models of local youth ministry may in some way be conceptually capable of offering a hermeneutical framework for addressing the dynamics of glocal fear in a local youth ministry context. I have tried to highlight both the possible strengths and challenges of each. The problem is that none of the models seems to give enough attention to really naming the reality of *fear*. This is particularly the case with the challenge of symmetric fear. Whereas asymmetric fear can be addressed both in a more escapist manner and in an altruistic manner, by self-giving love, symmetric fear is more challenging.

5. A theological response: the migrating presence of Christ

The discussion and analysis of the models for youth ministry found that their conceptual capability to address glocal fear was limited. The final and constructive part of the article seeks to develop a theological response to the identified shortcomings of the models. For this part of the article I will draw on the thoughts of the reformer Martin Luther about the presence of Christ. Luther's christological hermeneutic may seem foreign to local youth ministry in the twenty-first century and the challenges of glocal fear. The use of Luther's Christology is obviously not a fine-tuned historical analysis of this Christology. Rather, it is a selective and constructive use to address the contemporary challenge of glocal fear. For this matter, I believe that the impetus from Luther's christological considerations may prove helpful to develop a more nuanced hermeneutic to address the challenges of glocal fear. As Andrew Root points out, how we understand Christ to be present is key to our understanding of the encounter with both the other and the Other in youth ministry, and in ministry in general. This encounter is also at the heart of the challenge we face when we seek to name the dynamics of glocal fear. So, in which way might a theology of the presence of Christ help to address the dynamic of glocal fear in a local youth ministry context? In other words, where is Christ when we – with young people – are perplexed with raw and destructive fear?

In his 1528 treatise *Confession Concerning Christ's Supper* Luther argues that Christ is free to be present in any way God may want, but that we know about three modes of Christ's presence through the promise of the biblical witness. First, we have the local or circumscriptive mode of presence. This is the mode when Jesus walked bodily on earth and occupied and yielded space according to his size from his birth to the death on the cross. The second mode, the uncircumscribed mode, is the mode ascribed to Christ between resurrection and ascension, when he passed through every-

thing created as he willed. For Luther this mode of the risen Christ is also the salvific mode of presence, ascribed to the sacraments. Finally, the third mode of presence, the *repletive* mode, is the mode ascribed to the exalted Christ, whom nothing can measure or circumscribe, but to whom all things are present so that he measures and circumscribes them.

The point for Luther, although he does not use that particular word, is that the presence of Christ *migrates*: Christ is on the move from one place to another. This migrating presence is on the one hand *centripetal* – drawing us to particular places where the salvific presence of Christ is to be encountered according to the uncircumscribed mode of Christ's presence, like the sacraments, the triune God's gift of grace. On the other hand, the presence of Christ is *centrifugal*, sending us into every corner of the world to encounter him according to his repletive presence in all of creation.[38] This dialectic between the centrifugal and centripetal is best developed in *Four Views of Youth Ministry and the Church* and in *God at the Mall*. In order to address the dynamics of glocal fear with the help of a theology of the migrating presence of Christ, a mixed approach is most helpful. In a strategy of *naming* in glocal youth ministry, one has to make room for both a centripetal naming and a centrifugal naming. This implies faithfully naming the well-known reality of the local youth ministry *and* name the reality of the sending to the wider world.

What does this conceptual understanding of the presence of Christ have to do with young people and local youth ministry? I have outlined how the dynamics of glocal fear make young people particularly vulnerable, as this sort of fear may overshadow and take ownership of the future. I have also argued that this challenge should not be met by a simple call 'do not fear!' (Is 41:10) Rather, the practice of naming reality is key in creating a credible, local youth ministry. This must also include naming fear – even the fear that may make us paralysed at first. It is, however, important to underline that this is not a plea for the youth minister to name reality *for* young people. Rather this article tries to offer a conceptual framework for the youth minister to engage *with* the lives of young people, and then name reality – even fear – *with* them. This strategy bears similarity to what Bert Roebben develops in his book. However, it is key to keep in mind that an authentic naming of fear in youth ministry must include naming even the more complex, untamed and raw sides of our fear in order for the naming of fear to foster credibility.

In Genesis 2:18–20, naming reality, the immediate living surroundings, is humankind's first participatory act in God's creation. It is what God calls human beings to do. After the fall, human beings are still called to participate in the act of naming reality, but the reality that is waiting to be named is a fallen world, a reality where fear prevails. Naming this reality in a credible way is key to making people trust you. But in youth ministry the act of naming does not stop with this. Ministry, and youth ministry in particular, is the dialectic enterprise of truthfully naming the reality of a fallen world which the Bible so drastically describes, and faithfully naming the promise of Christ's migrating presence. His presence migrates to the encounter with the other – and the Other. Only in the light of the promise of a christological presence does the appeal 'do not fear!' serve as comfort, and only in the light of this promise is the other recognised as a possible dwelling place for the migrating presence of Christ. This strategy of naming is similar to David White's plea for a practice of discernment. Theologically, the idea of the encounter with the Other as a key concept in youth ministry draws on Andrew Root's theological elaborations on local youth ministry as relational youth ministry.

6. Example: revenge

The *double strategy of naming* is not a medicine to overcome the dynamics of raw, glocal fear, but it is a way to address it. It belongs to a *catechesis of hope*, which is a focal enterprise in local youth ministry.[39] At the end of this article I will briefly outline what this double strategy may look like in the context of local youth ministry. I will try to illustrate it by using one example: the challenge of revenge, which may become an imminent challenge even in local youth ministry. A problem with fear and threats in general, and glocal, symmetric fears (like terrorism) in particular, is that this sort of fear may feed revenge and hostility. Faced with terror attacks drawing near, the local youth ministry has to foster a double strategy of naming. In a double strategy of naming, it is important to acknowledge the possible presence of feelings of hostility, hate and revenge. But naming this reality is only the first part of a dialectic strategy of naming reality. In a certain sense, this first mode in a dialectic strategy of naming is *symmetric*. It

involves naming reality *with* young people. The next mode of naming is potentially more *asymmetric* as it may challenge the first mode of symmetric naming: This mode of naming also implies naming the reality of the presence of Christ. As we have seen, it is possible to interpret the presence of Christ as a migrating presence. What does this imply when it comes to the challenge of revenge?

In his 1541 treatise *Against Hanswurst*, Martin Luther discusses what should be counted as the marks of the Church. In other words, where is the salvific presence of Christ to be found? Luther's discussion of the marks of the Church here draws on his conceptual understanding of the presence of Christ. Interestingly, he lists refraining from revenge as a mark of the Church, possibly drawing on Jesus' words in Matthew 5:43–48. This implies, quite radically, that the presence of Christ migrates to the encounter with your enemy. The point is that truthfully naming the *reality* of fear and the will to revenge, and simultaneously naming the migrating presence of Christ, make it credible to name the *cause,* together *with* young people: Do not fear! Do not take revenge![40]

This dialectic may make local youth ministry both prophetic and political[41] at the same time, because truthfully naming the dialectic of reality paves the way for a new logic, a logic that acknowledges and confronts the dynamics of raw, glocal fear. This dialectic re-interprets the slogan 'think globally, act locally' by reminding us that the present Christ is a global body, whom we encounter locally. Therefore, naming the reality of the presence of Christ always carries the promise of a new logic: 'There is no fear in love. But perfect love drives out fear, because fear has to do with punishment.' (1 John 4:18).

Bård Eirik Hallesby Norheim is associate professor of Practical Theology and head of the Department of Theology, Religion and Philosophy at NLA University College, Norway. His address is Friggs veg 19, N – 5221 Nesttun, Norway; bard.norheim@nla.no.

Endnotes

1 This article is a revised version of a keynote paper for the African IASYM (International Association for the Study of Youth Ministry, see www.iasym.net) conference, held in Nairobi, Kenya, August 31 – September 3, 2016.

2 The idea behind the slogan supposedly dates back to the Scottish town planner and social activist Patrick Geddes; see Patrick Geddes, *Cities in Evolution* (London: Williams, 1915).

3 For further details, see http://ec.europa.eu/eurostat/statistics-explained/index.php/Asylum_quarterly_report [accessed 16-02-2017].

4 A typical example of this is the letter from the Church of Norway Council on October 14, 2015, calling local congregations to meet the migrants with love and offer them protection, see https://kirken.no/nn-NO/bispedommer/sor-hologaland/nyhetsarkiv/flyktningekrisen/ [accessed 16-02-2017]. Similar initiatives may be found in many other European churches.

5 Charles Taylor argues that the public sphere should be understood as a common space where members of society 'are deemed to meet through a variety of media, print, electronic, and also face-to-face encounters; to discuss matters of common interest'. Charles Taylor, *A Secular Age* (Cambridge MA: Belknap Press, 2007) 185. Taylor's concept has been criticised for offering a too idealised image of the public sphere, making little room for a more complex and apocalyptic understanding possibly more fitting to understand the powers of globalisation, see Marius Timmann Mjaaland, *The Hidden God. Luther, Philosophy, and Political Theology* (Indiana: Indiana University Press, 2016) 153.

6 http://www.pewglobal.org/2016/07/11/europeans-fear-wave-of-refugees-will-mean-more-terrorism-fewer-jobs/ [accessed 16-02-2017]. This article has a particular focus on the European context, but for an overview of the same theme in a USA context, following the Trump administration's travel ban, see http://www.pewresearch.org/fact-tank/2017/01/30/key-facts-about-refugees-to-the-u-s/ [accessed 16-02-2017]. This change of focus is evident even in a church context: http://www.christianitytoday.com/gleanings/2016/february/churches-fear-refugees-lifeway-survey-world-relief-vision.html [accessed 16-02-2017]. It could be argued that both Brexit (June 2016) and Donald Trump's election as president (November 2016), along with the rise of political figures such as Marine Le Pen in France and Geert Wilders in the Netherlands, are closely linked to this shift of focus in the public debate. Unfortunately, there is no space to discuss this in the present article.

7 See his address at the World Youth Day on July 2016 in Krakow, Poland, calling his audience not to fear, even when they face the challenges of the migration crisis, at https://cruxnow.com/world-youth-day-krakow/2016/07/31/not-afraid-trust-mercy-urges-pope-closing-mass/ [accessed 16-02-2017].

8 'With the arrival of the migrants, the anxieties also came: Is Germany able to handle this burden? How will our country be changed? We do understand

these fears and will not ignore them. Yet it is our call, as the disciples of Jesus, to love our neighbours as ourselves.' My translation of the German original: 'Mit den Flüchtlingen kamen auch Ängste: Kann Deutschland diese Belastung tragen? Wie wird sich unser Land veränderen? Wir verstehen diese Ängste und ignorieren sie nicht. Trotzdem is es unsere Aufgabe als Nachfolger Jesu, unseren Nächsten zu lieben wie uns selbst.' 'Flüchtlingen begegnen: Was Jugendgruppen und Gemeinden wissen sollten & tun können', on www.cj-lernen.de/spezial2.pdf [accessed 16-02-2017].

9 'Glocal' is commonly referred to as the co-presence of both universalising and particularising tendencies in globalisation. For accounts of the complex relationship between the global and the local in globalisation, see among others John Storey, *Cultural Theory and Popular Culture* (London: Routledge, 2015) 219, and Roger Stump, *The Geography of Religion: Faith, Place, and Space* (Lanham: Rowman & Littlefield, 2008) 379–383.

10 See Melanie Tebbutt, *Making Youth: A History of Youth in Modern Britain* (London: Palgrave Macmillan, 2016) 3. By 'youth' I therefore mean the transition period between entering puberty and transitioning into adulthood, rather than a specific age group.

11 Ulrich Beck, *World at Risk* (Cambridge: Polity Press, 2009) 9.

12 For a longer exploration of how the narrative plot in youth ministry should relate to the future and a catechesis of hope, see Bård Eirik Hallesby Norheim, 'The Christian Story of The Body as The Ritual Plot in Youth Ministry', *Journal of Youth and Theology* Vol 15.1 (2016) 88–106.

13 See Daniel Kahnemann, *Thinking Fast and Slow* (New York: Farrar, Straus and Giroux, 2011) 300–309.

14 Elemèr Hankiss, *Fears and Symbols: An Introduction to the Study of Western Civilization* (Budapest: CEU Press, 2001) 6–7.

15 Beck, *World at Risk*, 8–9.

16 Zygmunt Bauman: *Liquid Fear* (Cambridge: Polity Press, 2006) 159.

17 Beck, *World at Risk*, 8: 'The language of threat is infectious and transforms social inequality: social need is hierarchical, the new threat, by contrast, is democratic. It affects even the rich and the powerful.'

18 Beck, *World at Risk*, 13: 'An essential difference between environmental and economic dangers, on the one hand, and the terrorist threat, on the other, resides in the fact that in the latter case *purpose* takes the place of *chance*.'

19 Beck, *World at Risk*, 159: 'The globalization of the *expectation* of terrorist attacks (with all of its drastic implications for the compulsory internalization of war in the civil metropoles of the West) also depends on the structure of the multi-local choice of the scenes of terror.'

20 Beck, *World at Risk*, 160–186.

21 Zygmunt Bauman describes this challenge of negative globalisation in the following manner: 'Closely intertwined with the uneven development of economy, politics and culture (once coordinated in the framework of the nation-state) is the separation of power from politics: Power, as embodied in the worldwide circulation of capital and information, becomes extraterritorial, while the extant political institutions stay, as before, local.' See Zygmunt Bauman, *Community. Seeking Safety in an Insecure World* (Cambridge: Polity Press, 2001) 97.

22 Bauman, *Liquid Fear*, 7.

23 Beck, *World at Risk*, 9, see also 139: 'Free-floating fears are being set free, especially within the (full coverage) milieu of the European welfare status, which are open to political instrumentalization by all kinds of actors and groups.'

24 See for instance Aristotle, *Rhetoric* (Mineola, New York: Dover, 2004) 5.

25 These insights draw on a current research project on leadership and rhetoric. Together with my colleague Joar Haga we are analysing rhetorically a wide variety of speeches from different leaders, and the speeches of Jesus. The insights from this research project, *The Four Speeches Every Leader Has to Know*, will be published in a book and several articles (forthcoming).

26 Mark Senter III *et al.*: *Four Views of Youth Ministry and the Church* (Grand Rapids: Youth Specialities / Zondervan, 2001).

27 Pete Ward, *God at the Mall. Youth Ministry That Meets Kids Where They're At* (Peabody MA: Hendrickson, 1999) 96.

28 Pete Ward, *Liquid Church* (Carlisle: Paternoster, 2002).

29 Bert Roebben, *Seeking Sense in the City. European Perspectives on Religious Education* (Berlin: LIT Verlag, 2009).

30 Roebben, *Seeking Sense in the City*, 96–98, 229.

31 Roebben, *Seeking Sense in the City*, 43–64.

32 Kenda Creasy Dean, *Practicing Passion. Youth and The Quest for a Passionate Church* (Grand Rapids: Eerdmans, 2004) 15.

33 David F. White, *Practicing Discernment With Young People. A Transformative Youth Ministry Approach* (Cleveland: Pilgrim Press, 2005) 20–22.

34 White, *Practicing Discernment*, 63–88.

35 Andrew Root, *Revisiting Relational Youth Ministry. From a Strategy of Influence to a Theology of Incarnation* (Downers Grove: IVP, 2007) 140.

36 Root, *Revisiting*, 111.

37 Root, *Revisiting*, 124–165. This is a free translation of the German 'Stellvertretung', which has to do with the vicarious atonement of Christ.

38 For more on this, see Bård Eirik Hallesby Norheim,

Practicing Baptism. Christian Practices and the Presence of Christ (Eugene, OR: Pickwick, 2014) 71–81.

39 For a wider discussion on the cultural, ritual and theological framework for a catechesis of hope, cf. Norheim, 'Christian Story of The Body', 100–105.

40 See *Luther`s Works* (American Edition) vol. 41, 194–198 and Norheim, *Practicing Baptism*, 82–90.

41 It is important to take into account Kathryn Tanner's plea to root political theology in Christology: 'Christology (specifically, a discussion of the character of Jesus' relationships with other people) is the better avenue for making such judgments: it is less misleading, far simpler and much more direct.' See Kathryn Tanner, *Christ the Key* (New York: Cambridge University Press, 2010) 208.