

A practical theological reflection on the office of the career youth pastor

By

Garth Aziz

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Supervisor: Prof Malan Nel

Co-supervisor: Dr Ronnie Davis

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Declaration

I declare that “A practical theological reflection on the office of the career youth pastor” is my own work and that all sources cited herein have been acknowledged by means of complete references.

Signature

G. Aziz

Date

Dedication

To all the youth workers who have been brave enough to answer the call of God to youth ministry. To those who unselfishly puts in the extra time, endures the pain, and celebrates the joy of young people coming to know God through Jesus Christ, in their crazy world which sometimes seems enigmatic, even to us.

Colossians 1:28-29

“He is the one we proclaim, admonishing and teaching everyone with all wisdom, so that we may present everyone fully mature in Christ. To this end I strenuously contend with all the energy Christ so powerfully works in me”.

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Abstract

In recent years the state of youth work, and more specifically the professional youth worker, has been on the forefront of discussion and concern in South Africa and has been the focus of the Presidency, the National Youth Development Agency (NYDA), the Commonwealth, and select South African universities. Statistics (Stats SA 2011) discloses that more than 58.5% of the South African population are youth that is aged 1 through 35 (National Youth Policy of South Africa 2008:11) and is, therefore, an important area of interest. In a similar manner, there is increasing discussion and concern in the area of youth ministry in the church. In utilising a case study of the Baptist Union of Southern Africa (BUSA), it is reflected at the annual assembly of churches and its publications that indeed there is an ever increasing concern regarding its youth. The concern for the youth ministry centres on the efficacy of this area of ministry as we observe the exodus of youth from the local church. This particular study has its focus on the youth ministry and specifically the topic of the office of the career youth pastor in an attempt to address the concern of effective ministry to youth as well as addressing the concern of the professional youth worker. This research posits that there is no clear and intentional theological articulation for the office of the career youth pastor. Furthermore, the study will inquire how the office of the career youth pastor will address the problem regarding the professional youth worker as well as an effective ministry to and with youth in the church. This research, therefore, will endeavour to address the theological basis for the call and vocation of the career youth pastor, the cultural as well as the developmental needs of youth in supporting the notion for the career youth pastor, and the purpose of the career youth pastor, by reflecting on the practices and normative texts of the BUSA as a case study through the empirical research of qualitative interviewing.

Abbreviations

BASA – Baptist Alliance of Southern Africa

BBA – Bantu Baptist Association of Southern Africa

BBC – Bantu Baptist Convention of Southern Africa

BCSA – Baptist Convention of Southern Africa

BUSA – Baptist Union of Southern Africa

BYSA – Baptist Youth of Southern Africa

DSD – Department of Social Development

NYDA – National Youth Development Agency

Unisa – University of South Africa

USA – United States of America

RSA – Republic of South Africa

SABMS – South African Baptist Missionary Society

SAYWA – South African Youth Workers Association

Key Concepts

- Youth
- Adolescent
- Career youth pastor
- Calling
- Youth ministry
- Church
- Professionalisation

List of Tables and Figures

Diagrams

Browning's Methodological Model	21
Osmer's Methodological Model	23
Zerfass' Methodological Model	26
Heitink's Methodological Model	27

Tables

Youth numbers recorded by the BUSA	58
Change in percentage of youth numbers in the BUSA	58
Youth as a total percentage of the BUSA population	58
Statistical change over a 5 year period: 2010-2015	59
Population figures as a total of youth for South Africa	60
Population figures as a percentage for South Africa	60
Demographics extracted from Census 2011	174
Associations of the BUSA	176
Thematic coding	196

Contents

A practical theological reflection on the office of the career youth pastor.....	i
Declaration	ii
Dedication	iii
Acknowledgements	iv
Abstract	vi
Abbreviations	vii
Key Concepts.....	vii
List of Tables and Figures	viii
Contents	i
Chapter 1	1
1.1. Background to the research	1
1.2. Research Problem.....	2
1.2.1. Situational Analysis	3
1.2.2. The Need for Professionalisation in Youth Work	4
1.2.3. Existing Research and Research Gap.....	7
1.2.4. Problem Described	8
1.2.5. Problem Statement.....	9
1.2.6. Research Question.....	9
1.3. Conceptualisation from the research question:	10
1.3.1. A theological articulation on the office of the career youth pastor	10
1.3.2. A rationalisation for the office of the career youth pastor.....	10
1.3.3. The efficacy in youth ministry	10
1.4. Key Concepts the study will address	10
1.4.1. Baptist Union of Southern Africa	10
1.4.2. Call	11
1.4.3. Career youth pastor.....	11

1.4.4.	Office/Vocation	11
1.4.5.	Professionalisation / youth work	12
1.4.6.	Youth or young person or adolescent.....	12
1.4.7.	Youth Ministry.....	13
1.4.8.	Youth/adolescent culture	13
1.5.	Epistemology	13
1.5.1.	Definition of Evangelicalism.....	14
1.5.2.	Evangelicalism and fundamentalism	14
1.5.3.	Value of Evangelicalism in a contemporary society.....	16
1.5.4.	Postfoundationalism	16
1.6.	Practical Theology Methodology	18
1.6.1.	Browning	21
1.6.2.	Osmer.....	23
1.6.3.	Zerfass	26
1.6.4.	Heitink: A Practical Theology of Action.....	27
1.7.	Types of Research	29
1.7.1.	The relationship between practical theology and empirical research	30
1.7.2.	Strategies of enquiry: Qualitative versus quantitative empirical research..	31
1.8.	Research Plan (Method employed/Research design)	31
1.8.1.	Data collection.....	32
1.8.2.	Data transcription	32
1.8.3.	Data analysis and interpretation	32
1.8.4.	Performing research findings.....	33
1.8.5.	Population sampling	33
Chapter 2	35
2.1.	Introduction.....	35

2.2.	BUSA History: A Summary from Inception until Present	35
2.2.1.	The First Settlers – British Baptist	36
2.2.2.	The Expansion Period	38
2.2.3.	The Second Settlers – German Baptists	38
2.2.4.	Afrikaanse Baptiste Kerk	39
2.2.5.	Unity: BUSA	40
2.2.6.	Apartheid Years.....	41
2.2.7.	South African Baptist Missionary Society	42
2.2.8.	Baptist Convention of Southern Africa	43
2.2.9.	Baptist Association of Southern Africa and Indian Missions Board	44
2.2.10.	South African Baptist Alliance	45
2.2.11.	Relationship with other Bodies	45
2.3.	Theological Colleges	46
2.3.1.	Baptist Theological College	46
2.3.2.	Cape Town Baptist Seminary	46
2.3.3.	Afrikaanse Baptiste Kerk Teologiese Seminarium	47
2.4.	Baptist Identity.....	47
2.4.1.	Statement of Faith and Baptist Principles.....	47
2.4.1.1.	Statement of Belief	48
2.4.1.2.	Statement of Baptist Principles.....	49
2.5.	Service Organisations	52
2.5.1.	South African Baptist Women Department	53
2.5.2.	Baptist Men’s Association	53
2.5.3.	Sunday School and Youth.....	53
2.6.	Present Youth Ministry	55
2.7.	Conclusion.....	63

Chapter 3	65
3.1. Introduction.....	65
3.2. The Call and Ordination.....	66
3.2.1. The Subjective Call.....	66
3.2.2. The Objective Call	67
3.3. Developing the argument of Call and Ordination	70
3.3.1. Scripture	70
3.3.1.1. Old Testament.....	72
3.3.1.2. New Testament	73
3.3.2. Church History.....	74
3.3.2.1. Martin Luther on vocation	74
3.3.2.2. John Calvin on Vocation.....	75
3.3.2.3. Karl Barth on vocation	75
3.3.2.4. Max Weber on vocation.....	75
3.3.2.5. A synopsis of church history	76
3.3.3. The four ages of the evolution of call and vocation	78
3.3.3.1. The Early Church.....	79
3.3.3.2. The Middle Ages.....	79
3.3.3.3. The Reformation.....	79
3.3.3.4. The post-Christian age	80
3.4. Developing a theology of call and ordination	80
3.5. Contemporary Baptist practice	81
3.6. The relationship between Profession and Vocation.....	84
3.7. Qualities for the pastoral ministry	90
3.7.1. Personhood	90
3.7.2. Charismatic gifting	91

3.7.3.	Training and education	91
3.8.	Call and Office of the career youth pastor	92
3.9.	Conclusion.....	96
Chapter 4	99
4.1.	Introduction.....	99
4.2.	History of youth ministry	100
4.2.1.	Youth ministry: A cultural phenomenon	100
4.2.2.	A theological turn in youth ministry	102
4.3.	Defining youth ministry	103
4.3.1.	Youth ministry is an intentional response by the church.....	104
4.3.2.	Youth ministry is holistic	105
4.3.3.	Youth ministry is contextual.....	106
4.3.4.	Youth ministry is hermeneutical.....	107
4.4.	The <i>telos</i> of youth ministry.....	107
4.5.	Youth ministry as practical theology	112
4.6.	Philosophies and Perspectives of Youth Ministry	114
4.6.1.	Neo-Aristotelian.....	115
4.6.2.	Critical Social Theory.....	115
4.6.3.	Pragmatism	116
4.6.4.	Kierkegaardian	117
4.7.	Approaches to youth ministry	118
4.7.1.	Inclusive Congregational Approach.....	118
4.7.2.	Preparatory Approach	120
4.7.3.	Missional Approach	121
4.7.4.	Strategic Approach.....	122
4.8.	Models of Youth Ministry	123

4.9.	Conclusion.....	127
Chapter 5		128
5.1.	Introduction.....	128
5.2.	Defining the young person.....	129
5.3.	The immediate world of the adolescent – The Family	132
5.3.1.	The nature of the family	134
5.3.2.	The biblical family	136
5.3.3.	The nuclear family	137
5.3.4.	The extended family	138
5.3.5.	A new kinship	139
5.4.	The external world of the adolescent.....	141
5.4.1.	Postmodernism	141
5.4.2.	Globalisation.....	143
5.4.3.	Culture.....	144
5.5.	The internal world of the adolescent.....	148
5.5.1.	Jean Piaget	152
5.5.2.	Erik Erikson	154
5.5.3.	Robert Havighurst.....	156
5.5.4.	Lev Vygotsky	158
5.5.5.	James Fowler	162
5.5.6.	Individuation	164
5.5.6.1.	Self-Concept.....	165
5.5.6.2.	Self-Esteem.....	166
5.5.6.3.	Faith formation	166
5.6.	Bridging the worlds of the adolescent.....	168
5.7.	Conclusion.....	169



Chapter 6	171
6.1. Introduction.....	171
6.2. Research aims and questions	172
6.3. Sampling	173
6.3.1. Demographics of South Africa.....	173
6.3.2. BUSA as case study.....	174
6.3.3. BUSA demographics	175
6.3.4. Sampling process	177
6.3.4.1. Purposive sampling	177
6.3.4.2. Random sampling.....	177
6.4. Method of research.....	178
6.4.1. Interviewing	178
6.4.2. Testing/pilot interview	178
6.4.3. Main interviews.....	193
6.5. Data analysis.....	193
6.5.1. Computer-assisted programs	194
6.5.2. Memoing.....	194
6.5.3. Coding.....	195
6.5.4. Developing themes.....	195
6.6. Storage.....	197
6.7. Reporting on Emerging Themes.....	197
6.7.1. CYP01	197
6.7.2. CYP02.....	212
6.8. Discussion of the data	225
6.8.1. Summary of the selection criteria	225
6.8.2. Findings and evaluation from empirical research	226

6.8.2.1. Youth ministry in the church	226
6.8.2.2. The agency of youth ministry.....	226
6.8.2.3. Defining the youth pastor.....	227
6.8.2.4. The qualifications of the youth pastor	228
6.8.2.5. The office of the youth pastor	231
6.8.2.6. Justifications for the youth pastor	233
6.8.2.7. Career in youth ministry.....	235
6.9. Conclusion.....	236
Chapter 7	237
7.1. Introduction.....	237
7.2. Revisiting the research problem	237
7.3. Revisiting the research question	238
7.4. Revisiting the literature review.....	238
7.5. Recommendations gleaned from the study	239
7.5.1. Value of the study in the academy.....	239
7.5.2. Value of the study within a ministerial context	240
7.5.3. Areas for further research based on the new insights and findings	241
7.6. Limitations and shortcomings of the study.....	243
7.7. Concluding remarks.....	244
Annexures	246
Annexure A: Population of South Africa according to Census 2011.....	246
Annexure B: 2010 statistics of BUSA	247
Annexure C: 2015 statistics of BUSA.....	248
Annexure D: Statement of Belief	249
Annexure E: Statement of Baptist Principles.....	251
Annexure F: Permission for empirical research.....	253

Annexure G: Informed consent form 254
Reference List 256

Chapter 1

Introduction to the Study

1.1. Background to the research

My interest in this research was born in my involvement in youth ministry for many decades, initially as a volunteer worker just out of high school. The main activity in youth ministry at that time was accommodating and keeping the youth off the streets and busy in the church through an activity-based program. The youth ministry at the time, operated in an ad-hoc capacity, separate and autonomous from the church with little to no accountability and support. Whilst the number of young people in the youth ministry was used as a yardstick to measure its success, one found that the young people's depth and commitment toward God and the church were not sustainable.

I subsequently enrolled to complete my undergraduate degree in theology with a specialisation in youth ministry, and it was then, during my undergraduate years that I discovered that youth ministry could not be minimised to an activity-based program; there has to be a theological foundation in youth ministry. My academic journey continued as I enrolled in my MA program and learnt that youth ministry should not only have a theological foundation but that youth ministry is theological. These beliefs were confirmed upon reading countless books calling for a theological turn in youth ministry. Unfortunately, those involved in the leadership structures of the youth ministry remained volunteer workers, with little to no theological training for adequate theological reflection.

My concern was further piqued when I began lecturing in youth ministry at the Cape Town Baptist Seminary and heard the many concerns from the students and youth practitioners concerning youth ministry. Some of the concerns varied from the theological approach to youth ministry to the theological justification of the youth pastor. How do we effectively minister to youth when we only have volunteer workers with minimal theological training to reflect on the lives of youth? How do we engage

with youth theologically for an effective youth ministry when there continues to be a strong focus on activities? Can youth ministry be truly effective without theologically trained personnel leading the youth? How are we best able to assist young people to have a sustained relationship with the church, and more specifically with God when there are not trained theologians to help facilitate this process?

It was during these deliberations that I was able to identify that there is a relationship between a theological approach to youth ministry and a theological justification for the youth pastor. In order to have an effective youth ministry, one has to have theologically trained staff and should not delegate this ministry to volunteer workers.

It was also at some point in the last five years that I was exposed to the radical decline and exit of young people from the church and especially the denomination I am affiliated to. I thus began researching what the primary cause could be, which led me to my research problem regarding the office of the career youth pastor.

1.2. Research Problem

One often hears that the youth are the church of tomorrow. However, there is another perspective on the matter, namely that “students aren’t the future of the church; they’re the present church, just like all believers” (Fields 1998:174, cf. Black 1991:13, see Senter III 2001a: xiv). In the above statement, when referring to students, Fields is addressing the area of youth and speaks about a continued existence of the church as dependent on the presence and influence of youth in the present. Nel (2000:63), in his study, identifies youth ministry as an integral part of the “building up of the local church”. Apart from youth being pivotal in the sustainability of the church, as well as for the building of the local church, the ministry with and toward youth should be a priority in the mission of the church to assist in facilitating the youth into a deep and meaningful relationship with God as well as with significant adults and peers (Black 1991:82-84). Youth ministry also serves as a process of discovering questions youth are asking and “offering a focussed response of reconciliation” (Jacobson 2011:22). Ultimately the purpose of youth ministry depends

on one's theological departure point (Nel 2000:63; Nel 2003a:154-156; Lomax 1997:22)¹.

While there may be volunteer or part-time staff assisting and contributing in significant ways for youth to experience any of the above-stated purposes in youth ministry, what is found lacking is a career person who is able to journey alongside youth in order that they may experience any of the above-stated purposes. The limitations of volunteer or part-time staff are that they often do not have the necessary skills or qualifications desired and due to the nature of being a volunteer or part-time staff, eventually exit youth ministry often at crucial moments in the lives of youth where they seek meaning to life's questions. The response from youth is that they, too, leave the church and have been leaving the Baptist Union of Southern Africa (BUSA) (Niemand 2003b:218) in their quest for seeking meaning elsewhere.

1.2.1. Situational Analysis

The context of this case study is placed in a dispensation where there is a decline in youth membership at the local Baptist church and is recorded at the BUSA Assembly 2011 and 2012 respectively (BUSA Assembly Handbook 2011 & 2012, cf. Scheepers 2008:10). In his study on young adults, Niemand (2003b:218) points out that many youth and young adults have either left the BUSA or are not involved in its ministry. Bezuidenhout (2003:222) links this phenomenon with the exodus of youth pastors and leaders from the BUSA which, in return, has a direct influence on youth ministry. Whilst there may varied and justifiable reasons for this decline (Codrington 2003:198), it could primarily be due to a lack of clarity or a complete absence of a theology for youth ministry (Nel 2000:8) within the BUSA. Youth ministry in the BUSA is in crisis.

There continues at present a tremendous shift and focus within literature that focusses on a theology of youth ministry². One can argue that there is not insufficient

¹ Chapter four will deal particularly with the purpose (*telos*) of youth ministry.

evidence for a theology of youth ministry but a lack of its articulation and application, specifically within the BUSA. This study, therefore, focusses on the area of youth ministry with particular reference to that of the career youth pastor and the *telos* of youth ministry. I will, therefore, analyse the office of the career youth pastor, and due to the nature and broadness of this study, the focus will remain within the BUSA, by seeking outcomes to the struggles in the BUSA for answers to the lack of efficacy in the youth ministry.

1.2.2. The Need for Professionalisation in Youth Work

According to Census 2011³ (Statistics South Africa 2012:28), 58.5% of the population is youth and according to the National Youth Development Agency (NYDA) Act 2008 (2008:5-6), there is a critical need for an intervention in the challenges faced by young people. Within South Africa, the Presidency has joined with the Commonwealth Youth Programme, the University of South Africa (UNISA), and NYDA in communicating the urgency for a professionalisation of youth work as well as the recognition of youth practitioners “for the part they play in developing young people’s potential” (The Commonwealth 2013, see also Unisa 2013; The Presidency 2013). According the NYDA Act (NYDA Act 2008:7; cf. NYP 2009:37 (15.3)) the need for professionalisation in youth work is mandated due to “the recognition of youth development as an important mandate” (2008:7 (4(e)); the “recognition and importance of cultural and spiritual diversity as a basis for youth

² While there are more books entering the discussion on a theological importance of youth ministry, I have listed a few that is relevant in my current engagement. See Root, A & Dean, KC 2011. *Towards a Theological Turn in Youth Ministry*. Root, A 2012. *Taking Theology to Youth Ministry*. Hale & Bazzana S (eds.) 1999. *Towards a Theology of Youth Ministry*. Dean, KC 2005. Getting out of God’s Way: Freeing Our Inner Theologian in *YouthWorker Journal*. Jacober, AE 2011. *The Adolescent Journey: An Interdisciplinary Approach to Practical Youth Ministry*. Borgman, D 1997. *When Kumbaya is not Enough: A Practical Theology for Youth Ministry*. Nel, M 2000. *Youth Ministry: An Inclusive Congregational Approach*. Senter III MH, Black W, Clark C & Nel M 2001. *Four Views of Youth Ministry in the Church*.

³ See Annexure A

development” (2008:7 (4(g)) and ultimately to promote the interest and well-being of youth.

Whilst focussing on an Australian context, the implications remain true for South Africa in that young people may find valuable services unavailable if there remains no place for the professionalisation of the youth worker. Sercombe (2009:5) states that:

In the light of their [young people] vulnerability, the client needs to be able to trust the professional to act in ways that protect them, and which do not exploit the intimacy evoked when people talk about sensitive matters or put themselves into another’s hands. This trust may be based on the individual professional’s reputation or recommendation from others, but more fundamentally rests on the professional’s own public commitment to serve. In these terms youth work is clearly a profession. It is precisely a practice in which clients, at a point of vulnerability, are engaged in an intentionally limited (and therefore safe) relationship directed towards the transformation of their situation.

Sercombe (2009:6) continues to state that:

While the involvement of a range of professionals in youth issues and in the care of individual young people is important and necessary, the commitment that youth workers have to the young person as the primary client is an integral part of the picture. If youth workers are unable to find a place where their form of service, knowledge and skills are accepted, young people may continue to find that none of the services available to them are unambiguously acting in their interests, and that the information, referral, advocacy and support that youth workers are skilled at delivering continue to be unavailable.

In a study done by Len Kageler (2015:5), there is a dearth of youth workers in South Africa and despite the large youth percentage of the national population in South Africa, it is discovered that South Africa's youth groups tend to be less than other countries (Kageler 2015:7). While the area for the professionalisation remains largely undeveloped within the RSA, institutions offering any training include UNISA, the University of Pretoria and the University of Stellenbosch (Swartz 2013:10). It is important to note that the University of Stellenbosch has the professionalisation of youth work in the field of practical theology. The professionalisation of youth work is not merely a social science endeavour but also fits into the area of theology and particular practical theology.

Among the conclusions of the conference (Unisa 2013) are, first, “non-governmental organisations should continue with their mandate of developing youth”. Secondly, “youth worker professionalisation is of great value to economic growth”. Third, “a youth worker is a multidisciplinary or interdisciplinary person and the word ‘specialisation’ should be understood as an area of focus. Youth specialisation is a journey that has many dimensions”. Fourthly, “youth workers should intervene in the process of how the youth are able to function properly”.

Youth work, according to SAYWA as cited by (Swartz 2013:13) can then be defined as:

The professional practice that focuses on the holistic development of the adolescent and young person. Youth work offers learning opportunities that support and promote the personal, social and economic development of young people. Central to that is the quality of the youth worker's relationship with young people and the consequent influence on their learning and development. Learning can occur in planned and focused programmes, or it may be spontaneous, through informal encounters with individuals or with groups.

Youth work professionalisation is, therefore, an area that not only has its challenges in society but also that of the church as a youth pastor fits in the definition and mandate of what youth work is.

1.2.3. Existing Research and Research Gap

While there has been an increasing amount of literature that has progressed the discussion of youth ministry into theological reflections, there remain a lack of literature that deals with the career youth pastor, specifically in a South African context. The market remains saturated with many “how to” books but these will seldom deal with the “why” regarding youth ministry, fortunately, there have been significant strides to engage youth ministry at a theological and philosophical level. The shift has brought youth ministry into the discipline of practical theology (Jacobson 2011:16, 20) and has stated the significance of youth ministry within the local church, the lives of adolescents, as well as academia.

Senter III et al (2001) identifies different approaches to youth ministry. Nel (2000:63) correctly states that the approach employed depends on the respective theology of the church. The concept in their study (Senter III et al 2001) was to compare and evaluate which approach, as utilised by them, is best suited for youth ministry as it relates to the church within their theological paradigms. While it is helpful that these approaches to youth ministry with various philosophical views attempt to express a feasible approach, it fails to recognise the role of the career youth pastor. An increasing amount of literature will address the concept of youth ministry, its history, its theological and philosophical premises but few addresses the office of the career youth pastor, its theological basis and its *telos* in relation to youth ministry and the church.

1.2.4. Problem Described

In not articulating a clear and definable theology for the career youth pastor in youth ministry, there is a visible decline in youth membership and youth leaders within the life of the church (in the BUSA). While numbers might not be the yardstick for measuring the success of youth, it remains the “greatest predictor of its [youth] overall climate” (Devries 2008:24). Numbers within any organisation is a good indication of whether something is successful or not by recognising growth.

Although there are many denominations with “established traditions” of full-time youth leaders, youth workers or “ministers of youth” (Nel 2000:117), yet there remain various reasons why some churches do not employ a career youth pastor on staff but tend to rely greatly on volunteer or part-time staff and leaders. Due to this phenomenon in many churches, there is a need for continuous training. What is available is a number of “how-to” resources for successful youth ministry (Hale 1999:35, cf. Devries 2008:13). The concern is that there is seldom continuity in the youth ministry and the recruiting of volunteer or part-time staff is left to individuals who do not have the necessary experience of the process, the time required for the process or even the necessary knowledge (Nel 2000:117).

In the Baptist tradition⁴, “The Priesthood of All Believers” is a central concept of Baptist Principles (BUSA Model Constitution n.d.:3), according to which every believer has the responsibility and privilege of being a minister. It is often incorrectly assumed by a majority of churches that a formal vocation or theological studies are not prerequisites for ministry within the church. By arguing for a formal vocation in order that youth ministry may be more effective, could bring tension in the application of the Baptist Principle by a seeming contradiction to the “Priesthood of All Believers”. The “Congregational Principle” however acknowledges that “God gifts his church with overseers” (BUSA Model Constitution n.d.:3) and that there is a place and function for called leaders within the church, hence the full-time pastor. Therefore, volunteer staff, though indispensable to youth ministry, is not sufficient for providing effective ministry to youth.

⁴ See Annexures D and E

1.2.5. Problem Statement

This study argues that there should be a theological basis when employing a youth pastor. The office should be considered a life-long career and not merely a stepping stone or one that is transitional to a “higher” position. It is also insufficient to base the office on the challenges and culture that youth face today or trends within ecclesiastical norms. Within the ecclesiological praxis, there is a lack of the understanding, articulation, and application of these processes which directly leads to an ineffective and inefficient youth ministry.

The problem, therefore, is that not unlike so many ecclesiastical movements, the BUSA does not have a theological agenda for the career youth pastor which has diverse effects on the efficacy of ministry to youth.

1.2.6. Research Question

The research questions guiding the study is as follows:

Is the lack of theological articulation concerning the youth pastor decreasing the efficacy of youth ministry within the church?

Further questions arising from the main research question are:

- i. Is there a lack of articulation for a theology of the career youth pastor?
- ii. Why is there a lack of articulation for a theology of a career youth pastor?
- iii. What justification, whether it be biblical, cultural, and or theological is there for a career youth pastor?

1.3. Conceptualisation from the research question:

In conceptualising the problem statement, the following three aspects ought to be considered:

1.3.1. A theological articulation on the office of the career youth pastor

There appears to be a lack of theological articulation on the office of the career youth pastor. A theological articulation has to be addressed and reasoned from both a contextual and biblical analysis.

1.3.2. A rationalisation for the office of the career youth pastor

Continuing from the theological reasoning concerning the office of the career youth pastor, one has to consider the implications and justifications stemming from any biblical support, contemporary culture, and the young person for the basis of a career youth pastor.

1.3.3. The efficacy in youth ministry

The efficacy of youth ministry is directly influenced and dependent on the theological articulation and rationalisation of the office of the career youth pastor.

1.4. Key Concepts the study will address

1.4.1. Baptist Union of Southern Africa

It is the union of Baptist churches and fellowships in Southern Africa that are spread across seven territorial associations, namely, Baptist Northern Association, Western Province Baptist Association, Natal Baptist Association, Border Baptist Association, Eastern Province Baptist Association, Free State Baptist Association, and the Northern Cape Baptist Association. A full-membership church has its major

difference from a fellowship in that it has complete autonomy by being able to support, govern and propagate itself (Scheepers 2008:6-7).

1.4.2. Call

In Baptist theology, one is to recognise and differentiate between a general call and a specific call. Beasley-Murray (1992:88) says that “all God’s people are called to serve, but not all are called to lead” and thereby differentiates between a general call where all Christians are engaged in ministry and a specific call where some are called to the pastoral ministry. A call is the divine action of God in selecting people for office.

1.4.3. Career youth pastor

According to the National Youth Development Agency (2008:8), it is “any person who is involved in work that primarily aims at addressing the needs of the youth and society that seeks active participation, liberation, and empowerment of young people”. Another definition given by the South African Youth Worker Association (SAYWA) as cited by Swartz (2013:14) is the “practitioners and volunteers who work either at the cutting edge of society with young people ... [or are] managers of youth-based organisations ... [developing young people’s personal, social and economic livelihoods]”. Black (1991:29) identifies a youth pastor as any person who is called to the area of youth work and who has met the minimum training in theological studies and considers a holistic ministry toward and with youth.

1.4.4. Office/Vocation

Lyles (2007:58) identifies two offices in the church, namely deacons and pastors, although other offices have been added due to necessity. Lyle continues by stating that the purpose of the office was for maintaining oversight over others and “contains activity that the office was created to do”. This refers to the “job” of the pastor and generally is the one who heads up the work of the churches mission and ministry

and “thereby acts as the leader of the leaders” (Beasley-Murray 1992:94). Office, therefore, implies the official occupation of the individual.

1.4.5. Professionalisation / youth work

Swartz (2013:13) cites SAYWA in defining professional work as the “The professional practice that focuses on the holistic development of the adolescent and young person” in a controlled environment in which there is accountability of the professional to the young person and the organisation to which he or she belongs (Sercombe 2009:5). The professionalisation of youth work also implies the access of resources that young people would require for a successful life as an individual as well as within society (Sercombe 2009:6).

1.4.6. Youth or young person or adolescent

Defining youth is no easy task (Clark 2011: 8). Borgman (1997: X; cf. Clark 2011:213) describes youth by using interchangeable terms, namely, “youth, adolescents, teenagers and young people ... that age group between childhood and adulthood” with adolescent as the more technical term as opposed to the generic term youth (Clark 2011:213). Black (1991:81) lists the ages for youth between grades seven to twelve and approximately thirteen to fifteen year olds and “stand in the in-between world, neither child nor adult”, while Clark (2011:6) recognises that society may even categorise youth as in their “mid to late twenties”. Black (1991:81-82) continues describing adolescents as being “developmentally”, “sociologically”, and “culturally” human beings who are able to relate both to God and human beings. Youth, in its more technical term, adolescence, means “literally, “to grow up into” something” (Clark 2011:213). In this study when talking about youth, it will be inclusive of children, youth, and young adults (Nel 2000:8, cf. National Youth Policy of South Africa 2008:11). Youth, therefore, is more than an age construct but a process of major development and processes.

1.4.7. Youth Ministry

It is anything that is done to and with young people through the gifting and works of many people that youth may be changed through the gospel of Jesus Christ (Black 1991:29, cf. Taylor 1977:2). Root (2012:38) sees youth ministry as “participating in God’s own action” as young people, the cultural location of this action, are “invited” into this participation. However, youth ministry is not restricted to only a spiritual emphasis but is an all-encompassing approach to interacting with young people (Black 1991:82-84). For Black (1991:15-16) youth ministry is identified as an activity of the church and not merely an individual.

1.4.8. Youth/adolescent culture

Culture in “general comprises rules, norms and values” (Jacobson 2011:76) that arise from beliefs and standards of that particular culture (Arnett 2010:93). “Culture is all around us” and is constantly changing (Jacobson 2011:77). Culture is dynamic in shaping adolescents but is also being shaped by adolescents (Erwin 2010:118, Jacobson 2011:77) and is therefore not universal but contextual and specific. Strommen et al (2001:207) cite Strommen and Hardel in supplying a definition of culture as, “a way of living that has become normative for a group of human beings. Culture includes music, art, media, and intellectual stimuli that contain and communicate norms and values”.

1.5. Epistemology

Epistemology not only is the pursuit of adequate knowledge, but also the nature or scope of knowledge. The epistemological basis for this research will be placed within the Evangelical tradition of Protestantism. Evangelicalism has had a long history in the church, since the sixteenth century Reformation (Richardson 2008:294), although it is coined as a modern movement. The Reformation was a period where the Lutherans sought to “redirect Christianity to the gospel and renew the church on the basis of God’s authoritative Word” (Pierard 1984:380, cf. Rennie 1988:239-240). The Lutherans was initially named “evangelical”, but it was eventually applied to both Lutheran and Reformed communities in Germany. It was in Germany that the word

evangelical became synonymous with Protestant (Pierard 1984:380, cf. Rennie 1988: 239-240).

1.5.1. Definition of Evangelicalism

Evangelicalism, states Pierard (1984:379-382), “emphasises conformity to the basic tenets of the faith and a missionary outreach of compassion and urgency”. These basic tenets of faith being referred to is that of the orthodox Christian faith, which includes, “the Trinity, Christ’s incarnation, virgin birth, and bodily resurrection, the reality of miracles and the supernatural realm, the church as the body of Christ, the sacraments as effectual signs or means of grace, immortality of the soul, and the final resurrection” (Pierard 1984:379-382). The evangelical church, furthermore, acknowledges the primacy of “canonical Scripture, *sola scriptura* (Scripture Alone), as the sole authority in religion” (Richardson 2008:294).

When referring to evangelicalism, I will be utilising the definition supplied by George Marsden (1991:4-5, cf. Bebbington 2004:1-19; Padgett 2003:121-123) which includes “(1) the Reformation doctrine of the final authority of the Bible, (2) the real historical character of God’s saving work recorded in Scripture, (3) salvation to eternal life based on the redemptive work of Christ, (4) the importance of evangelism and missions, (5) the importance of a spiritually transformed life”. By this definition, Marsden (1991:5) continues in stating that Evangelicalism is not only applicable to a “broad grouping of Christians who happen to believe some of the same doctrines”, it could also include “a self-conscious interdenominational movement”.

1.5.2. Evangelicalism and fundamentalism

The nineteenth century has been attributed to as the evangelical age with revivalism as the hallmark in America (Pierard 1984:380-381). Evangelicalism not only reached every sphere of life in America but also shaped the nation’s values and civil religion. The early twentieth century, however, saw evangelicalism unable to cope with a flood of new ideas specifically with the emergence of liberalism and a social gospel. It was against this backdrop that fundamentalism as a term first originated in the

USA, as the evangelical protestant church reacted to a new and modernist society (Marsden 1988:266; cf. Marty 2003:346; den Hollander 2005:225). Fundamentalism, as Marsden (1988:266) explains, came to include being an evangelical protestant, an anti-modernist by “subscribing to the fundamentals of traditional supernaturalistic biblical Christianity” and being militant in the response to modernism. McIntire (1984:433) states that fundamentalism was more than just a response to modernity, but was a means to “reaffirm protestant Christianity and to defend it militantly against the challenges of liberal theology, German higher criticism, Darwinism, and other isms regarded as harmful to American Christianity”. While Barr (1981:10) acknowledges that modern fundamentalism includes many streams but limits its dominance to evangelical Christianity which was birthed during the time of the Revivals of the eighteenth and nineteenth centuries (Barr 1981:345). Vorster (2008:7; see Marsden 1991:1-6), however, states that fundamentalism covers more than just evangelical protestant movements but can be seen in any militant religious movement.

Vorster (2008:7-9) lists several definitions of fundamentalism and summarises his findings on fundamentalism as

[A]n aggressive response to change. The preservation of an own identity. The slavish adherence to the absoluteness of certain fundamentals. A religious orientation that views religion as relevant to all important domains of culture and society including politics, the family, the marketplace, education and law. A habit of the mind found within religious communities and paradigmatically embodied in certain representative individuals and movements.

Vorster (2008:9-10) argues that these definitions are insufficient to adequately define what fundamentalism is, as fundamentalism is not limited merely to religious spheres or in this case the Christian evangelical protestant tradition. Fundamentalism, states Vorster (2008:10), includes the political arena and even as a “sociological trend that appears under certain social conditions”.

1.5.3. Value of Evangelicalism in a contemporary society

Fundamentalism does not exist within the text of evangelical Christianity, the canonical scripture, but in its interpretation and application (Barr 1981:11). Chidester (2008:353) states fundamentalism is “a form of religion that makes inauthentic claims on religious authenticity”. Fundamentalism should therefore not be seen as a religious movement or something inherent in a religious movement, specifically evangelicalism in this case, but either as an abuse or dogmatic protection of a religious movement by individuals within it (Marsden 1991:1). While this study is placed within the evangelical tradition, I will seek to offer an academic and open-minded response to the subject at hand and not apply a dogmatic-once-for-all opinion to suit my argument. The BUSA, in acknowledging the right of religious liberty (BUSA Model Constitution n.d.:3) for every believer, fosters that one does not have to succumb to a fundamentalistic approach in the dealing of any topic but to be able to respond to any context with an applicable, responsible and relevant message, such a response could be identified in postfoundationalism.

1.5.4. Postfoundationalism

Postfoundationalism argues that no one discipline holds all the answers in the quest for truth and that an interdisciplinary discourse is required. There currently exists four responses in the search for truth, namely, foundationalism, anti, non and postfoundationalism (Macallan & Hendriks 2013:136). I will briefly define and explore the basic differences between these responses and its relationship to postmodernism. I will conclude by looking at the possible relationship between postfoundationalism and evangelicalism.

Macallan et al (2013:36-137) summarise the four responses as follows; Foundationalism which is connected with modernism sees knowledge in a “universal and context-free” situation and could be attributed to Descartes in an attempt to establish a “sure foundation for knowledge ... which could be free from doubt and error with simple and known truths on which knowledge could be based”. Macallan et al (2013:36-137) utilise Baranov’s (2005) explanation of anti-foundationalism as “the critique of foundationalist assumptions connected with modernism which, like some

aspects of postmodernism, leans towards a relativistic outlook”. Macallan et al (2013:36-137) then utilise Thiel’s (1994:2) non-foundationalism definition as “a critique of foundationalist modernist assumptions; yet it is not relativistic as much as it is a statement of what is ‘not philosophically tenable’”. Finally, Macallan et al (2013:36-137) utilise Van Huyssteen’s (1997:4) explanation of post-foundationalism which “accepts many of the criticisms of anti-and non-foundationalism, but seeks to move “creatively” forward to some form of resolution of these philosophical dilemmas”. As stated previously, postfoundationalism posits that no one discipline holds all the answers to universal truth or the human condition and seeks “a middle way between the objectivism of foundationalism and the relativism of many forms of non-foundationalism” (Shults 2003:688). And while postfoundationalism disagrees with a foundational response, of which evangelicalism could fall into, that there is the answer, it also disagrees with a non-foundational response in embracing a relative perspective. Postfoundationalism does acknowledge that foundations do exist but in the quest for answers will dialogue with many other disciplines in the field of humanity. Such an inter-disciplinary approach will include psychology, sociology, and anthropology (Müller 2011; Veldsman 2009:4).

Van Huyssteen (1999:113) as cited by Loubser (2012:1) “argues that a postfoundationist approach will enable one to fully acknowledge:

1. The role of context
2. The epistemically crucial role of interpreted experience
3. The way that tradition shapes the epistemic and non-epistemic values that inform our reflection about God and what some of us believe to be God’s presence in this world
4. The need to point creatively beyond the confines of the local community, group or culture toward a plausible form of cross-contextual and interdisciplinary conversation”.

Julian Müller’s seven movement postfoundational practical theology (2004:300) consists of describing a specific context where experiences are listened to and described and through collaborations with co-researchers these experiences are

interpreted. These are assisted in its interpretation by some form of empirical research as the researchers attempt to reflect on God's presence as it is understood by those of the community but in order to understand these experiences as best as possible, there has to be an inter-disciplinary discussion with other theological fields as well as the social sciences and finally to conclude with alternative interpretations and new meaning that has meaning not only to the local and specific community but also beyond.

With this in mind, Van Huyssteen (1999:113) explains that a postfoundationalist approach "should free us to approach our cross-disciplinary conversation with our strong beliefs and even prejudices intact, and while acknowledging these strong commitments, to identify at the same time the shared resources of human rationality in different modes of reflection".

A possible intersection for evangelicalism and postfoundationalism is where evangelical traditions of what is truth remain but that the interpreter carefully acknowledges and does not hold to a fundamentalistic and dogmatic interpretation of the contexts and experiences of specific communities in a general and universal perspective, but sees that the local context through dialogue with the various theological disciplines as well as the social sciences could assist by building a thick description of the context and by giving new meaning and thereby being able to "point beyond the local" (Müller 2004:304).

1.6. Practical Theology Methodology

At the most basic understanding, theology is an account or discourse about gods or God (Ferguson & Wright 1988:680-681), although it literally means "the study of God" (Kritzinger 2004:170) in particular the Christian religion. Ferguson and Wright (1988:680-681) continues to say that in the modern world, theology embraces "all the disciplines involved in a university course or in training for church ministry. More precisely, the word denotes teaching about God and his relation to the world". Heyns & Pieterse (1990:3-4) argues that while theology is understood as a science that focusses its study on God, God cannot be the "object of scientific study; neither can

God be captured in human language”. Heyns & Pieterse (1990:3-4) continue by arguing that theology can at most only study people’s statements and faith in and about God due to the rationale that God cannot be “objectivised or captured in human concepts”. Ultimately, theology seeks the understanding and implications of the gospel for practical life. Theology is God involved with humanity and our attempt to make sense of it, or as Heitink (1999:170) states, theology is “the mediation of the Christian faith”.

Heyns and Pieterse (1990:1) sees practical theology as “those actions designed to ensure that God’s word reaches people and is embodied in their lives”. Müller (2005:2) sees practical theology “whenever and wherever there is a reflection on practice, from the perspective of the experience of the presence of God ... and guided by the moment of praxis (always local, embodied and situated)”. Müller (2004:296) also states that the “moment it moves away from the concrete specific context, it regresses into some sort of systematic theology”. Practical theology focusses and concentrates not only on the church and its congregation but on the actions of the religious community in the church and in society.

Heitink (1999:6-9) supplies a definition for practical theology as “the empirically oriented theological theory of the mediation of the Christian faith in the praxis of modern society” and is “broader than practice”. Heitink (1999:228) further states that a “practical-theological study consists of ... description, interpretation, explanation and action”. Heyns & Pieterse (1990:12-13) argues that the task of the practical theologian is not to accomplish the tasks in the church but to critically engage what happens in the congregation and the lives of believers by seeking to understand the dynamic between theory and praxis. Heitink (1999:7; cf. Smith 2008:204; Heyns & Pieterse 1990:1, 19) identifies that practical theology’s point of departure is within the human experience, the current state of the church and society “that takes empirical data with utter seriousness”. Ackermann (1984:61) identifies the role of theories “as provisional and assist in gaining empirical data and directing empirical research. Praxis is action concurrent with reflection or analysis, which should, in turn, lead to new questions, actions or reflections”. The praxis of practical theology is a constant dialogue, an “action-reflection-action” of reflection and analysis, theory and context in

the plight of gaining meaning which results in theory being “shaped and reshaped in a critical engagement” (Hendriks 2000:80). Theories according to Heyns and Pieterse (1990:24-26) are the “discussion, consideration and planning pertaining to praxis” whereas praxis is “concrete action or actions by individuals or groups in the church and society aimed at furthering the kingdom of God”.

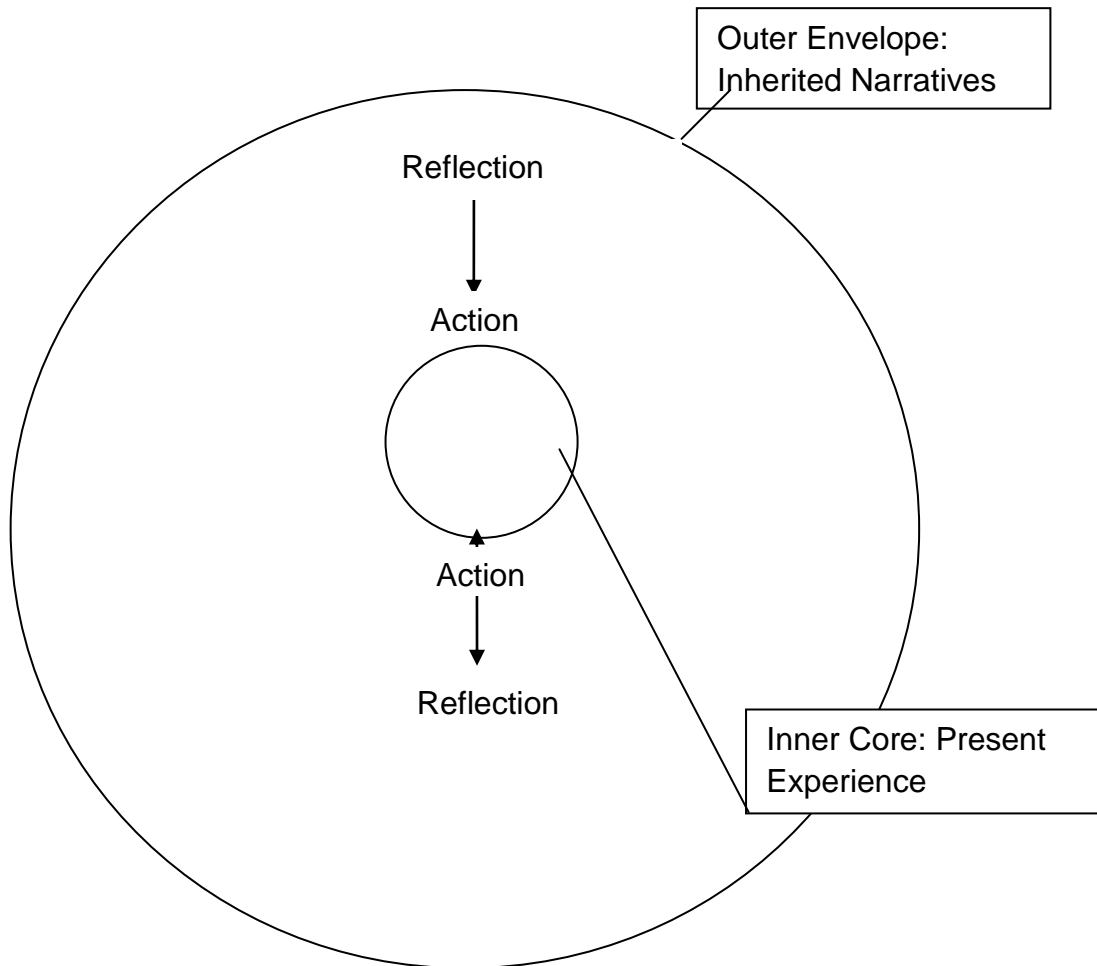
Swinton & Mowat (2011:6) supplies a most useful definition of practical theology, capturing the relationship between the church and the world, as well as the required praxis of critical reflection needed of practical theology as an empirically orientated discipline:

Practical theology is critical, theological reflection on the practices of the Church as they interact with the practices of the world, with a view to ensuring and enabling faithful participation in God’s redemptive practices in, to and for the world.

Heyns and Pieterse (1990:26) cites Firet’s definition of praxis as “communicative actions in the service of the gospel”. Heitink (1999:153; cf. Heyns & Pieterse 1990:31-32) speaks of ‘bipolarity’ which creates a “tension-filled, critical relation” between praxis and theory in which “theory must be tested in praxis ... [and] praxis must receive a constant critical review from theory”. Praxis and theory should neither be totally separate or identical. Truth is experienced in community which “requires a constant interaction between text and context, theory and praxis” (Heitink 1999:152).

While there are many well-developed methodologies (Nel 2000:5; cf. Heitink 1999:228), it is useful to be able to identify various models as they all fulfil various functions. Heyns & Pieterse (1990:33) states that models have two main purposes, that of concretising theory and constructing praxis. I will be reflecting on the major methodologies within the field of practical theology and then select the methodology that best suits the study.

1.6.1. Browning



Browning sees all theology as “fundamentally practical” (1991:6) from beginning to end and attempts to answer the questions (1991:10), “what should we do?” and “how should we live?” These questions asked are brought about by a crisis in a community or that of an individual. Browning (1991:4) attempts to answer these questions through practical reason exercised by religious communities.

All practices exercised by religious communities are “meaningful or theory-laden ... have theories behind and within them” (1991:6) and “goes from present theory-laden practice to a retrieval of normative theory-laden practice to the creation of more critically held theory-laden practices” (1991:7). It is insufficient to merely move from a

theory-to-practice expression of the classical Barthian approach to understanding or resolve a crisis experienced in practice. For Browning's practical wisdom (1991:34) meaningful movement has to happen from context (praxis) to theory and back to context. These theories inform the practice of these communities which is a practice-theory-practice design and is often not recognised or acknowledged by the communities.

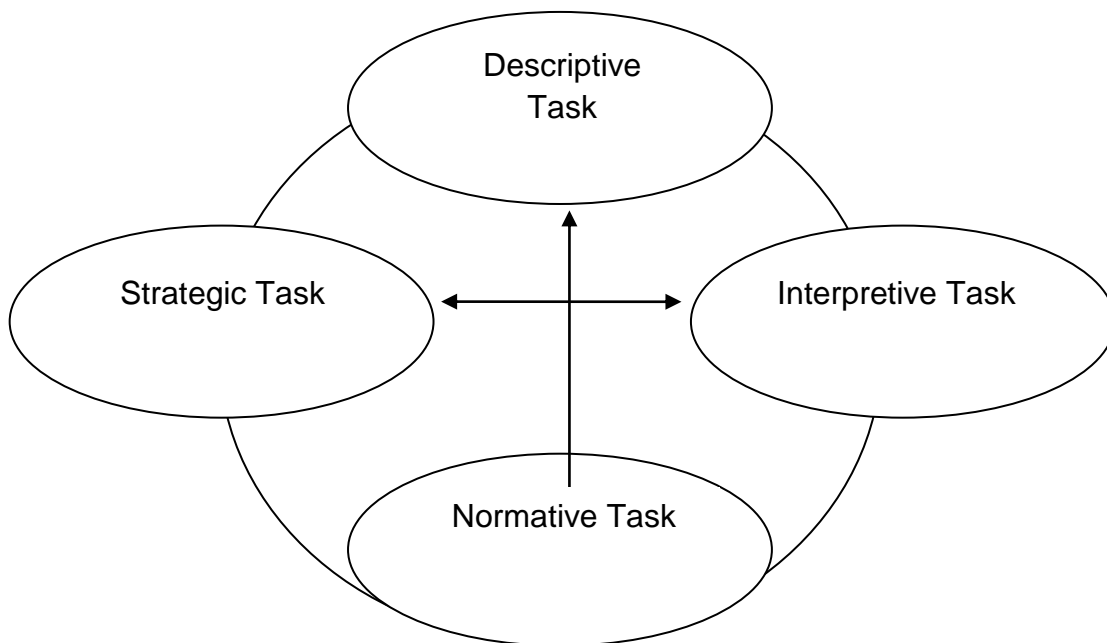
Browning holds that practical reason consists of an outer envelope and an inner core (1991:10-12) which "places the theological task at the centre of the social context" (Anderson 2001:26). Practical reason is both an action as well as a theological reflection. The task of practical reason's overall dynamic is the reconstruction of experience which is informed by the outer envelope and the inner core. The outer envelope is the "fund of inherited narratives and traditions", it is filled with "thick descriptions" which is tradition-saturated and the "world according to our experiences". The inner core is shaped by the religious traditions; it is the present experience and praxis of a faith community. Browning's approach to practical theology moves from the centre of the model, the inner core of experience toward the "outer envelope" to inform the thick descriptions experienced.

Browning (1991:46) utilises Tracey's (1983:76) critical correlational approach. For Tracey (1983:43-46), practical theology has its beginning when there is a mutual correlation between an individual's faith and the cultural experience or practice. It is when what we believe and what we experience begin dialoguing with each other to formulate questions and answers. He continues with this train of thought by applying a critical component to it whereby this correlation between the Christian message and Christian experience comprises of "implicit questions and explicit answers" and the theologian then becomes the person to whom they can seek direction and answers as being the one who has all the "answers" wherever they might come from. In other words, the Christian message and the contemporary experiences interpret each other and answers can be found in both the Christian message as well as contemporary experience. Tracey (1983:76) therefore defines practical theology as, "the mutually critical correlation of the interpreted theory and praxis of the Christian faith with the interpreted theory of and praxis of the contemporary situation".

Browning (1991:47) includes his four submovements of descriptive, historical, systematic and strategic practical theology, to expand on Tracey's definition of practical theology.

Browning's (1991:47) larger framework of a fundamental practical theology consists of four tasks. Firstly, Descriptive theology provides a thick description, that which is theory-laden, of religious and cultural practices of communities. Secondly, Historical theology attempts to guide the questions that arise towards the normative or sacred texts (cf. Meylahn 2003:366). Thirdly, Systematic theology attempts to "fuse" general features of the Christian normative text with general features of the contemporary situation. Systematic theology is not limited to the sacred/normative texts. Fourth, Strategic practical theology is the "full task of the description of the situations" (Browning 1991:77) and does not merely provide answers to the questions that crisis raise.

1.6.2. Osmer



Osmer's (2008) methodology comprises of four tasks, namely, the descriptive-empirical task; the interpretive task; the normative task and the pragmatic task. Each of these tasks asks a specific question respectively, "What is going on?" "Why is it

going on?” “What ought to be going on?” And “How might we respond?” While these four tasks are distinctive, they remain connected and the leader ought to move seamlessly between tasks. The leader for Osmer (2008:18-20) acts as an interpretive guide, one who is able to interpret contexts theologically in the hermeneutical circle. For Osmer (2008:20-24) all hermeneutics is not neutral and objective but is affected by preunderstanding and judgements that “come to us from the past”. Hermeneutics in this regard is more than the “interpretation of the ancient texts” it is also the “interpretive activity of ordinary people in everyday life” and when brought up short, preunderstandings are questioned.

The descriptive-empirical task entails the gathering of information and observation. The interpretive guide is attempting to answer the question, “What is going on?” and is further achieved through the “spirituality of presence” and “attending” which encompasses “openness, attentiveness and prayerfulness” (2008:33). When attempting to interpret what’s happening in the lives and contexts of people, Osmer (2008:33) terms this as priestly listening which further includes “investigating circumstances and cultural contexts”. These can take place in informal, semiformal and formal settings, with formal priestly listening as “investigating particular episodes, situations and contexts through empirical studies” (Osmer 2008:38).

The interpretive task sees the interpretive guide utilising sagely wisdom by seeking reasons for what was observed in the descriptive task. This is achieved by these qualities of the interpreter, namely, thoughtfulness, theoretical interpretation, and wise judgement. Osmer emphasizes primarily the importance of wise judgement. This, when placed on a continuum is called sagely wisdom. Thoughtfulness is required in situations where we come short and are unsure of how to proceed. It “strives for insight ... which may lead to kindness on our part” (Osmer 2008:82). Theoretical interpretation is “the ability to draw on theories of the arts and sciences to understand and respond to particular episodes, situations and contexts” (Osmer 2008:83). Osmer (2008:83) sees all theories as fallible and perspectival, meaning, theories are not truth in themselves and are formulated by a limited human reason from a particular perspective or position and therefore many theories or perspectives are required to understand “complex multidimensional phenomena”. Wise judgement

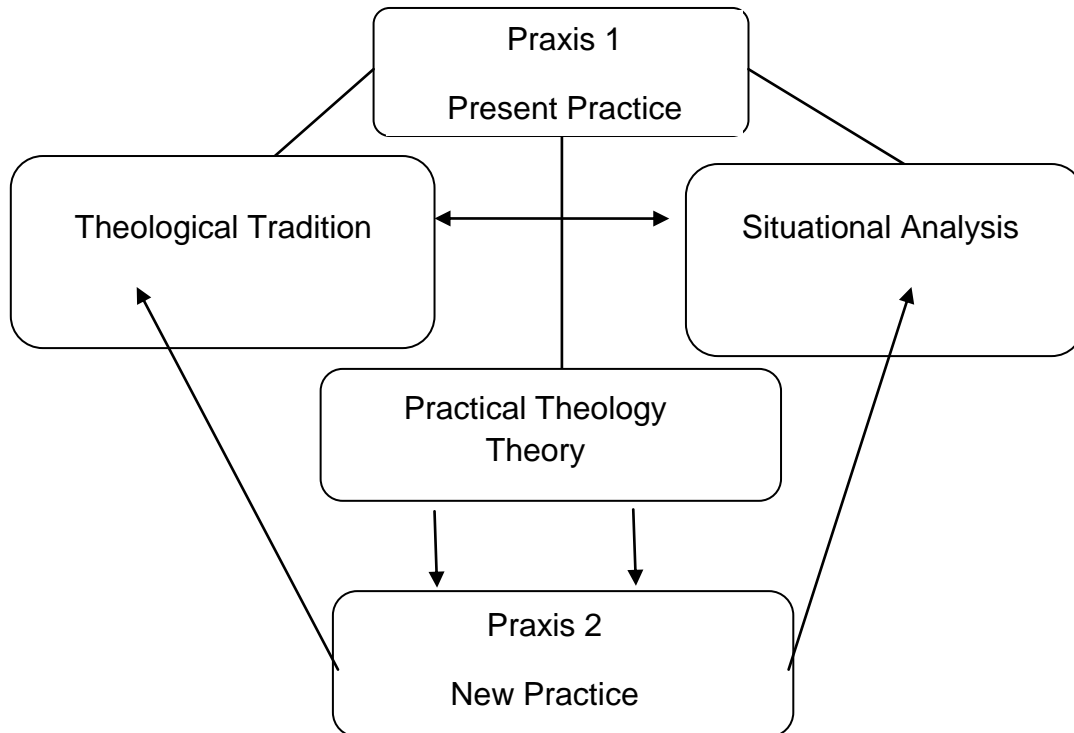
is “the capacity to interpret episodes, situations and contexts in three related ways: (1) recognition of relevant particulars of specific events and circumstances; (2) discernment of the moral ends at stake; (3) determination of the most effective means to achieve these ends in light of the constraints and possibilities of a particular time and place” (Osmer 2008:84). Wise judgement for Osmer (2008:84) is based on Aristotle’s concept of *phronesis* that is “practical reasoning about action, about things that change”. This requires the ability to “sift through and evaluate particulars” (Osmer 2008:85) by drawing on the various theories of the arts and sciences and ought to be evaluated according to a “communicative model of rationality” (Osmer 2008:100-103). The three basic elements of the communicative model of rationality are arguments, perspective or position and fallibility. Argumentation sees people offering arguments to support claims which could lead to consensus or disconsensus. Perspective or position understands that there is no universal perspective instead only particular perspective. Fallibility understands that theories are subject to reconsideration and not fixed.

The normative task, which Osmer calls prophetic discernment happens along three lines, namely, theological interpretation, ethical reflection and good practice (2008:130-135). Theological interpretation draws on theories of divine and human action in an attempt to interpret particular episodes, situations, and contexts by utilising theological concepts. Ethical interpretation is “using ethical principles, rules, or guidelines to guide action toward moral ends” (Osmer 2008:161). Good practice “from the present or past can serve as a normative model offering guidance to contemporary congregations” (Osmer 2008:153) in two ways, “(1) it offers a model of good practice from the past or present with which to reform a congregations present actions; (2) it can generate new understandings of God, Christian life, and social values beyond those provided by the received tradition” (2008:152). The normative theological task asks, “What ought to be done?”

The pragmatic task is concerned with how to move to the desired end by asking, “How ought we respond?” To enable this process, Osmer (2008:176) explores various aspects of leadership, namely, task competence, transactional leadership and transformational leadership. These three aspects are framed in what he refers to

as servant leadership. Task competence is the “ability to excel in performing the tasks of leadership”. Transactional leadership is the “ability to influence others through a process of trade-offs” (Osmer 2008:176) and transformational leadership is concerned with leading the congregation through a process with the result being fundamentally different than when it began.

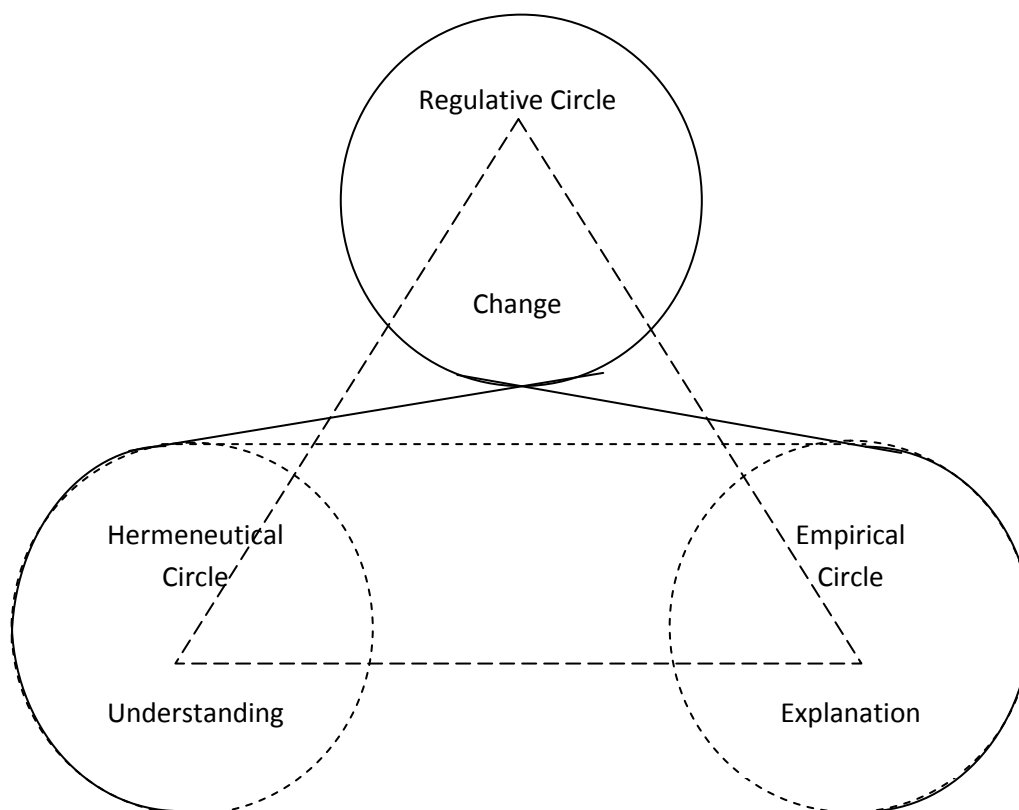
1.6.3. Zeffass



Heyns & Pieterse (1990:35-36; cf. Heitink 1999:114) supplies an explanation of the Zeffass model (1974). The starting point for Zeffass is in an existing praxis. The model is to assist in moving from a particular praxis (praxis 1) to a new and or modified praxis (praxis 2). Praxis 1 has its origins in a particular theological tradition, namely, Scripture, tradition and theology; it defines and is responsible for what happens in praxis 1. However, a theological tradition cannot offer sufficient explanation for what is happening in praxis 1 as the context has a tremendous influence on the praxis of the community under discussion. It is therefore required that there is a situational analysis by means of empirical studies and theories outside of Biblical revelation (Heitink 1999:113) to help clarify the actions in question. For Heyns & Pieterse (1990:36) other sciences, such as sociology, psychology,

communicative sciences, anthropology, philosophy, and statistics, should be of help and utilised when conducting an empirical analysis. The data obtained is processed to develop a theory. Together the theological tradition and situational analysis are compared which leads to a new theological theory which is tested in practice (praxis 2). This new praxis is in return tested against the theological tradition and the situation and where modification is needed it undergoes the cycle again.

1.6.4. Heitink: A Practical Theology of Action



According to Heitink (1999:8-9), there are two different praxis, namely, “the mediation of the Christian faith (praxis 1) and the praxis of modern society (praxis 2)”. Praxis 1, which is the mediation of the Christian faith, is concerned with the transmission of “God’s coming to humanity in the world” (Heitink 1999:8), the incarnation of Jesus Christ, and how practical theologians study the Christian tradition and process in order for it to be adapted for a “real transmission” of this

tradition. Praxis 2, the praxis of modern society refers to the practice and theory of society in order to seek a “description and explanation” (Heitink 1999:9).

An “integrative practical theology” (Heitink 1999:148) is the interaction between the “hermeneutical, the empirical, and the critical perspectives”. The critical perspective is the continued interaction between theory and praxis, the “character of human knowledge and action”. The hermeneutical and empirical perspectives “belong to the core of a theory of action”. The hermeneutical perspective/approach must “elucidate the object of theology” (Heitink 1999:110) which being the Christian faith (Heitink 1999:8, 11). He continues by stating that the Christian faith is known through four aspects, namely, “sources”, “tradition”, “past” and “present manifestation of belief” (Heitink 1999:11). The hermeneutical circle “aims at understanding (discernment), explaining (definition), and grasping (internalization)”. He argues that the “hermeneutical point of departure” is vital in practical theology as it is the “mediation of the Christian faith in the praxis of modern society” (Heitink 1999:12).

As intimated earlier, the hermeneutical point of departure is vital and for Heitink (1999:153) “starts from the situation, the praxis” but it doesn’t end there. Instead, it is a continuous relation between praxis and theory and praxis. For Heitink (1999:155), an adequate model of methodology for a practical theological theory of action takes hermeneutics and social sciences into consideration.

For Heitink (1999:163-177), a practical-theological theory of action (as reflected in the diagram) comprises of three elements, namely, hermeneutical circle where there is the testing of theories and “human action in the light of the Christian tradition”, the empirical circle for the collection of data and the testing analysis of theories and the regulative circle where the methodology of theory and praxis affect change through the “development of action models”.

The methodology that I will be employing for this study will be that of Osmer by reflecting on the four movements in asking the respective questions in relation to the career youth pastor with the BUSA as a case study, which will be expanded on in chapter six.

1.7. Types of Research

There are different methods of obtaining information that will be required when formulating an opinion (Thumma 1998:199-228). Heitink (1999:228) identifies various types of research, namely, “the inductive or the deductive method, for qualitative or quantitative research, or for a combination of these”. Heyns & Pieterse (1990:76-82) states that for one to consider whether a qualitative or quantitative approach is feasible, one has to recognise what theory is available when drawing up the research design from the research problem. Heyns & Pieterse (1990:76ff.) recognises two types of theories, namely a limited theory and a broadly based theory. A limited theory is when very little is known about the subject at hand and the quest is in wanting to gain and know “factual, real-life situation”. A broadly based theory attempts to know the effect of any intervention into the situation. It is also argued that a combination of the two approaches is possible. A limited theory approach would utilise “survey research design”, which is a “qualitative method, using an inductive procedure”.

In this study, I would be embarking on a qualitative empirical approach through means of interviews in order to acquire the necessary knowledge to address the problem and to gain better insight into the context at hand (Fouche 2002:109). Qualitative research is based on methodological traditions of inquiry to explore a problem (Creswell 1998:15) with the aim of obtaining a comprehensive summary of events (Sandelowski 2000:69). Interviews will be utilised as an empirical research method to conduct a qualitative research, as it remains the most frequently used method (Babbie & Mouton 1998:289). Interviewing is a method that gains direct information and is a “complex social encounter where those present are affected by each other’s social standing, group influence and trustworthiness” (Hendriks 2000:62). There are different types of interviews, namely, structured, semi-structured or open interviews and can be held with individuals or groups (Hendriks 2000:62; see Berg 2009). Ultimately each interview method determines how much control the interviewer have over the respondent’s answer (Chiroma 2012:149; Osmer 2008:62-63). In using a qualitative empirical approach through the means of interviews, I

would be following the steps as outlined by Osmer. One does, however, need to understand the relationship between practical theology and empirical research.

1.7.1. The relationship between practical theology and empirical research

There is no doubt that much has changed in the area of practical theology from its initial days of pastoral theology with its primary response and function within the church (Heitink 1999:49) as well as the application of theory from the other theological disciplines. Hermans & Moore (2004:1, 9) maintains that hermeneutics and “sound empirical research” are the two major components of practical theology today and it’s “praxis should be researched in an empirical manner” (Pieterse 2010:106; cf. Dreyer 1998:5-6; Schweitzer 2014:140). Swinton and Mowat (2011: v) states that the starting point for any practical theological research should be with “a particular focus on specific situations”, namely, the “human experience”. Practical theology does not only locate itself within the human experience but also takes the human experience seriously, hence the need for accurate acquisition of knowledge and formation of methodology through empirical research (Swinton & Mowat 2011:3). While the empirical is important in practical theology, theology should never be subservient to the empirical or human experience (Swinton & Mowat 2011: vii; cf. Root 2009:70).

To summarise then, empirical research is a major component of practical theology. Yet, empirical research is not the object of practical theology, instead, it should direct the researcher to thick theological descriptions in the formulation of methodologies in order that one would understand more clearly God’s working in the lives of people within a dynamic and ever-changing context. It is at this point that the practical theologian recognises the relationship between practical theology and the social sciences. As Campbell-Reed and Scharen (2013:238) states, “empirical theology clearly argues for “use of” or “borrowing” social science methods rather than actually refashioning ethnographic method as practical theology and spiritual practice”.

1.7.2. Strategies of enquiry: Qualitative versus quantitative empirical research

According to Osmer (2008:49), strategies of enquiry fall into two categories, namely, quantitative and qualitative research. Triangulation – which is a multi-method research approach and is merely another means for collection and validation of data (Denzin and Lincoln 2000:5). Furthermore, within each empirical research methodology exists multiple methods and techniques (Swinton & Mowat 2011:50). Dreyer (1998:6-11) does highlight some challenges the researcher has to face in both qualitative and quantitative research.

1.8. Research Plan (Method employed/Research design)

The research plan, according to Osmer (2008:55), should include four elements. The first element should focus on the people, program, or setting that will be investigated. In this research plan, the setting to be investigated is the local church belonging to the BUSA through a case study⁵. In order to gather meaningful data, the senior or lead pastor of the local church will be the respondent as he or she will either influence or be influenced by the theology that exists within the church. The second element should focus on the specific methods that will be used to gather data. In this research plan, data will be gathered through a structured interview. The interviewing of the senior or lead pastor is based on the opinion that they possess the required information. The third element should focus on the individuals or research team that will conduct the research, and in this research, the sole researcher will consist of myself, the principal researcher, due to time and budgetary constraints. The final element should address the sequence of steps that will be followed to carry out the project in a specific time frame. The sequence of steps is data collection; data transcription; data analysis and interpretation; and performing research findings.

⁵ The concept of case studies will be explored a bit further in this study.

1.8.1. Data collection

This is the agreed upon process regarding the methods and formats as well as the gathering and storing of the data. In this case, the means of data collection will be a fixed method or structured interview.

1.8.2. Data transcription

This is the process of “turning a recording or notes into a written text” (Osmer 2008:55). Anastas (1999:357-358) stresses the importance of proper note taking processes as recording the data remains the greatest challenge. Audiotape recordings remain the most valuable means of recording the information, however, paper recording of non-verbal action such as body language, facial expressions, and the like remain useful (Anastas 1999:357). Data of the interviews should be transcribed as soon as possible after the interview in order to capture both verbal and non-verbal communication to ease the review process while the interview remains fresh in the researcher's mind (Anastas 1999:369). In this research, I will be utilising the aid of a voice recorder to capture accurate discussions.

1.8.3. Data analysis and interpretation

This is the process of grouping the data into “categories that capture similarities and differences, and then looking at the same or new data” (Osmer 2008:55).

Put simply, data analysis is the process of bringing order, structure and meaning to the complicated mass of qualitative data that the researcher generates during the research process. It concerns the way in which interviews, text, reflexive diaries and all of the other data is collected and collated by the researcher. Analysis is a process of breaking down the data and thematizing it in ways which draw out the meanings hidden within the text (Swinton & Mowat 2011:57).

1.8.4. Performing research findings

Characteristics of good research are the validity of the methodology chosen; the reliability of the data and analysis; the generalizability in the transfer of data and theories; and feedback from participants engaged in the study (Swinton & Mowat 2011:70-71; Anastas 1999:369) as well as a report that offers a summary of the findings (Anastas 1999:369). Babbie (2001:140-145) lists additional characteristics, namely, precision and accuracy in the gathering and analysing of data.

1.8.5. Population sampling

Sampling, simply stated, is the process of selecting or “using a carefully selected group to study an issue” (Anastas 1999:273; see also Babbie 2001:111, 176) as determined by the purpose of the study (Osmer 2008:53). Van der Ven (1993:140ff.) argues that before the data collection in empirical research can proceed, one has to consider and set the criteria for the selection of the population. Van der Ven (1993:140ff.) argues that there are essentially two kinds of populations, namely, the population or the universe, and, the populations or research sample. While the population may consist of the larger or entire population, the sample will consist of a representative of the population as determined by the research goals as one cannot study the entire population. When one considers the “population” in sampling, it refers to “every individual in the entire group of interest to which the results of the study may be generalized” (Anastas 1999:277-278). The population will have the set criteria as set out by the research criteria.

Interviews are time-consuming and not always easily granted, thus a nonprobability sample, such as purposive sampling is generally used. They do however argue that the outcome or responses will be idiosyncratic and may not always be generalised (Babbie & Benaquisto 2010:342-345). Since this study utilises the BUSA as a case study, I have sought a purposive sampling of churches within the BUSA with the assumption that the results would not only reflect but also inform the research question regarding the career youth pastor. Purposive sampling is selecting the

population on the basis that they possess the knowledge required for the research in order to inform the researcher of the particular subject (Babbie 2001:178 ff.).

Chapter 2

A Case Study: The Ecclesiastical Setting of BUSA

2.1. Introduction

According to Müller (2004:296), any theology that moves away from the local and specific context fails to be practical theology. This chapter, therefore, aims to discuss the phenomena of the career youth pastor at a local level first in order to make universal or global application. Practical theology has to first begin at the local and specific context; therefore, the local and specific context will be a reflection of the BUSA as a case study. In this chapter, I will be discussing the history of the BUSA, its Statement of Faith and the Baptist Principles to gain a better understanding of its practices in order that the question by Osmer, “what is going on?” would be answered. The chapter will not reflect an in-depth historical account but will direct attention to the significant events in BUSA history, an explanation, and understanding of its practices, along with some of its challenges and successes. The chapter will more specifically focus on the birth and purpose of the youth ministry of the BUSA.

This chapter ultimately aims to sketch a picture of the landscape of the BUSA with regard to its ministry to youth. It attempts to discuss the theological and practical landscape and its implications for youth ministry which could facilitate the discussion of the career youth pastor.

2.2. BUSA History: A Summary from Inception until Present

The Baptist history and heritage of Southern Africa have its origins in the British and German settlers in the early 1800’s in the Eastern Cape and due to the limited availability of original documents and material, this history is captured by Baptist historians of the BUSA (Henry 2012:48-49). The settlers eventually settled in Grahamstown, which even in its early days were challenged with differing theological

positions (Christofides: 2008:160) as well as geographical challenges. The period between 1820 and 1877, greatly influenced by both the British and German settlers (Hudson-Reed 1970:50) could be termed as the “era of settlement and ecclesial development for Baptist churches in South Africa” (Henry 2012:53). Sid Hudson-Reed (1970) paints a sympathetic and romantic historical account of the 1820 British Settlers on the shores of South Africa, however, Scheepers (2008) is more critical in his approach to the racial tensions and challenges experienced in BUSA. Ragwan (nd: 6) too is critical of the historical narrative of the history of Baptist in South Africa and highlights the marginalisation and obscurity placed by the historians of the BUSA who have been colonial in origin and interpretation in giving due regard to the plight and history of black Baptist churches. While Ragwan’s opinion is noteworthy and holds true to his criticism, the aim of this chapter is to focus on a summary of the history of the BUSA as I find myself as an academic and practitioner in this particular Baptist body.

2.2.1. The First Settlers – British Baptist

The first settlers that arrived in 1820 (Scheepers 2008:19) were approximately four or five thousand immigrants that left England (Hudson Reed 1992) and amongst these immigrants were a group of Baptists who eventually settled in Salem in the Eastern Cape (Hudson-Reed 1983:15; cf. Hudson-Reed 1970:5). The British Baptists primary responsibility was to minister to the British immigrants in the Cape post.

The first British settlers left their homeland under a reluctant decision by the British government. Reasons as to why the decision was granted were growing out of the pressures of the wake of the Industrial Revolution, a large amount of returning soldiers who had to be absorbed back into civil life, a weak British government and a great spirit of evangelism (Hudson-Reed 1970:1-2). However, colonialism was the true motive behind the immigration as Hudson-Reed (1970:2) recounts that the “true governmental motivation for the 1820 Settlers scheme came from border clashes with the Native population in South Africa, 6,000 miles from the Great Fish River”.

Hudson-Reed (1970:2-3) continues by stating that the “Boers, Dutch South African farmers, had been greatly reduced on account of depredations by the Native population across the border” and “ultimately it was not philanthropy but strategy which motivated the British Government in launching the scheme” (Hudson-Reed 1970:3) and was recommended and supported by Lord Charles Somerset, the then Governor of the Cape who also dismissed any illusions of an easy settling down but one of hardships of toiling the lands and exposure and self-preservation from the locals. Eventually, the British government agreed and gave the opportunity for the settlers to immigrate to South Africa with a promise of free passage on board the ships to South Africa, free land of 100 acres with a 10-year stipend free tax and the support and materials at cost price (Hudson-Reed 1970:5).

The Settlers thus disembarked in 1820 in the Eastern Cape in Grahamstown and Salem, however, they were not permitted to exercise their faith among the Dutch inhabitants (Hudson-Reed 1970:5) and therefore had to lay the foundations of Baptist work in South Africa (Hudson-Reed 1970:13). The first place of worship was in a “wattle and daub hut to serve as a church” (Hudson-Reed 1970:15) under the guidance of William Miller who was elected as pastor (Hudson-Reed 1970:15) and had duties both in Salem and Grahamstown. After many failures in agriculture, many settlers migrated to the towns with the permission of a very reluctant Lord Somerset who had to rescind pass laws that initially restricted such movement (Hudson-Reed 1970:16-17). Many more British Settlers immigrated to South Africa, thereby doubling the British population with the first Baptist church built in 1825 in Grahamstown under the leadership of Rev. Samuel Duxbury who eventually left for New York and left the work without any ministerial leadership. The work at Grahamstown sought the guidance and assistance from the Baptist Missionary Society which led to “the coming of a long succession of ministers to be sent out to South Africa by the Baptist of England” (Hudson-Reed 1970:21). The British Baptist Mission Society was established in 1792 and was largely responsible for the British ministers in assisting them settling into English-speaking churches, therefore had little missions to the indigenous peoples of the land (Hudson Reed 1977:45)

2.2.2. The Expansion Period

Kariega, the first extension work under the leadership of Rev. William Davies became a Baptist community and commenced with the construction of the Kariega church but was interrupted that same year due to the “sixth kaffir war” known as the War of Hintza, by the invasion of the Gaikas and Galekas in 1834 with the ninth and final war taking place during 1877 and 1888 which led the members of the Kariega Community to eventually flee and arrive in Grahamstown (Hudson-Reed 1970:27), however, Christofides (2008:160) alludes to a “conflict” between two theological factions, namely Calvinistic and Arminian. Whilst the theological differences could have been a factor, it seems more probable that a halt to this church was due to the Gaika-Gcaleka Rebellion which involved the British Settlers against the indigenous people called the Gaikas in pursuit for more land. After the Kariega war, the members returned and the completion of the church was only realised in 1854 (Hudson-Reed 1970:27). Further Baptist extension work (Hudson-Reed 1970:39-49) included Queen Street Baptist Church in Port Elizabeth in 1854; Alice Baptist Church in Eastern Cape in 1874; Natal – Durban in 1864 and Cape Town in 1875 which allowed a great impetus into the community which experienced substantial growth. The expansion period of the British Baptists was inspired by the German missionaries to reach out to the English-speaking including the Dutch.

2.2.3. The Second Settlers – German Baptists

Hudson-Reed (1970:50) emphasises that the founding of the German Baptist Church was of greater significance than that of the English and allowed for greater Baptist advancement in South Africa than their counterparts. The first German Settlers took place in 1857 and was “essentially military in character ... the direct result of the Crimean War in which England and France as allies fought against Russia” (Hudson-Reed 1970:50). At the end of the war, the intention was to send the German recruits as military settlers in South Africa. In 1858 and 1859 German immigrants arrived in South Africa at the request of the Cape Governor Sir George Grey, yet again as in the case of the English, the motivation of imperialism was the underlying factor.

Hudson-Reed (1970:50-51) captures the sentiment of the then Governor of the Cape in his desire for the immigrants “to be a bulwark against the inroads of the native and to provide a population equalisation which would allow Black and White to live in juxtaposition without fear of petty theft and the terror of bloodthirsty invasion ... the immigrants arrived in East London and were taken to the German Military Settlement of Panmure and then to their allotments in the various German villages in British Kaffraria” and among them were five Baptists.

Unlike the British Baptist Settlers, the German Baptist Settlers were more mission focussed with the “cry of ‘every member a missionary’” (Hudson-Reed 1970:51) and the work experienced substantial growth even though “Baptist independence was practised, it was the interdependence which predominated” (Hudson-Reed 1983:35). Rev Hugo Gutsche was commissioned by the Baptist Movement in Germany to head up the work in Grahamstown in South Africa in 1867 and under his leadership the work experienced substantial growth. Rev Hugo Gutsche arrived in South Africa in 1867 and committed himself to working among the natives, the Xhosa peoples in British Kafaria (Roy & Hudson-Reed 2001; Hudson-Reed 1977:22). It is also due to the work of the German Baptists, after the formation of the BUSA, that the South African Baptist Missionary Society (SABMS) and Die Afrikaanse Baptiste Kerk (ABK) were founded (Hudson-Reed 1970:54; Scheepers 2008:22)

2.2.4. Afrikaanse Baptiste Kerk (ABK)

The ABK was founded by J.D Odendaal in 1886 in Cornelia in the North-Eastern Free State through the missionary work of Hugo Gutsche after being ordained by the German Baptists (Hudson-Reed 1970:53). The church is considered the mother church of all Afrikaans Baptist churches across South Africa. The ABK according to Hudson-Reed (1983:218) attempted to exist on its own but were denied of that request by the BUSA and served as an “ethnic and language union of the BUSA” (Ragwan 2011:154-155) in the form of an association and eventually was comprised of its own membership amongst the Afrikaans-speaking population (Hudson-Reed 1983:218-231). The ABK never really grew at a rapid pace as the English and

German works (Christofides 2008:161) and till this day serves only a minority as an association but as a separate entity of the BUSA, although enjoying a symbiotic relationship with it.

2.2.5. Unity: BUSA

The BUSA was formed on the 18th July 1877 in Grahamstown, almost accidentally (Henry 2012:58, cf. Christofides 2008:161, Hudson-Reed 1970:55) during the Gaika-Gcaleka Rebellion some 57 years after the British Settlers and 20 years after the German Settlers arrived on South African shores. Both groups of Settlers had prominent Baptists on board whom later become instrumental in the formation of the BUSA (Scheepers 2008:6, 18-24). There, however, seems to be varied opinions of the church ratio at the formation of the BUSA. Christofides (2008:161) states at the time of the establishment of the BUSA, the German Baptist had slightly outnumbered the English-speaking Baptists which resulted in a strong German Baptist tradition. Henry (2012:59) states that the BUSA consisted of four English-speaking churches and one German church. Hudson-Reed (1970:55), while acknowledging more English than German churches varies some from Henry (2012), stating that at the formation, the BUSA was comprised of five churches of which three were English churches and two German. Nonetheless, it displays that the English speaking was in the majority as opposed to that of the German-speaking churches and the BUSA “retained a British colonial tinge well into the twentieth century” (Hale 2006:744-745). Growth was not very substantial as it only increased by five churches within a twenty-seven year period.

The unifying of the two churches were also not without challenges as they held to different theological opinions and practices, namely, the English Baptists practiced open communion and favoured autonomy whereas the German Baptists practised closed communion and enjoyed interdependence over autonomy with a more centralised view of authority (Hudson Reed 1977:39-40; Hudson-Reed 1955:70, cf. Henry 2012:60). The German churches responded negatively to that of the English Baptists to Hugo Gutsche by stating they, the English Baptists, are “contrary to

biblical teaching, open communion was practised and some unbaptized believers were accepted as members” (Hudson-Reed 1983:41). Despite these differences they held to three common threads, an evangelical emphasis, biblical doctrine and mission endeavours (Hudson-Reed & Holmes 1955:70, cf. Henry 2012:60).

The objective of the BUSA according to Hudson-Reed (1977:39) was to

- i. To promote unity and brotherly love among its members;
- ii. To promote evangelisation of the country;
- iii. To disseminate Baptist principles;
- iv. To plant and assist churches in which these principles should be or have been adopted.

The BUSA evangelistic efforts resulted in the formation of the South African Baptist Missions Society (SABMS) in 1892 (Henry 2012:60; Scheepers 2008:35) to reach the indigenous black population (Hudson-Reed 1992:3) and the South African Baptist Alliance (SABA) in 1964 as an evangelistic body to the coloured community in the Eastern Cape (Scheepers 2008:33). Yet, despite the unifying of the churches and with the new objectives and desires and its evangelistic thrust, the BUSA remained the slowest growing denomination of its time (Henry 2012:63).

2.2.6. Apartheid Years

Scheepers (2008:24) critically reflects the disparity in the BUSA during the apartheid years as it “continued to operate along two separate cultural parallel lines with those of the white community dominating both the Union and the SABMS. BUSA failed to integrate the new indigenous churches into the very structures that gave them birth”. “The Baptist Union then consisted of “White” Territorial Associations, an “Indian” Association, a “Black” Convention, a “Coloured” Association and an “Afrikaans” Association” (Rae 2004). The apartheid system caused a great divide by

successfully creating a separation between white and black churches (Ntombana & Perry 2012:2) and there have been many voices that raised concerns regarding the BUSA's response or lack thereof during this period (see Hale 2006; Kretzschmar 1996; Ntombane & Perry 2006; Scheepers 2008). Scheepers (2008:3) reflects on the results and outcomes of the apartheid system in the realisation of different Baptist Bodies for different people groupings.

By 1977 very few black churches were members of the BUSA due to the evangelisation being the responsibility of the SABMS and churches formed considered them as part of the SABMS and relied on them for support, however churches who chose to be members with the BUSA were allowed. "when the desire for self-government fostered by the SABMS became strong enough, it materialized in the formation of the Bantu Baptist Church in 1927 and the Bantu Baptist Convention in 1966" (Hudson-Reed 1983:302) and later changed its name to the Baptist Convention of Southern Africa.

2.2.7. South African Baptist Missionary Society (SABMS)

The SABMS was formed in 1892 (Henry 2012:60, cf. Scheepers 2008:35) where the local church was unable to participate in evangelism or do it on its own and as the needs of the indigenous people became evident to BUSA in the efforts to evangelise the country. This work came primarily through the German Baptists. "The Society's work is, and has been, one of the main thrusts of the Denomination's activities ... the Society has been, and is the Union's work among the Blacks, Griquas and in some cases, among the Indians" (Hudson-Reed 1983:363) and became the "Union in action in the black field" (Hudson-Reed 1992:3). SABMS soon had the motto "the evangelization of the Bantu by the Bantu" (Scheepers 2008:25) and BUSA, therefore, remained distant from the actual engagement.

Hudson-Reed (1983:365) states it this way, "While the Society may have started out as an organisation independent from the Union in structure, yet, in practice, it was

doing the work which the churches of the Union had been doing, should have been doing and which they struggled to do, as independent individual churches. We see the Society performing a four-fold task:

1. Pioneer evangelism
2. Being mother to new churches
3. Being the catalytic agent in church development
4. Providing facilities which were needed.

In many ways it was doing for the Black churches what the Baptist Union was doing for the White churches” (Hudson-Reed 1983:365).

The purpose of the SABMS was to take the gospel to the “aborigines” of the country (Scheepers 2008:23) and any “aborigine” church was assimilated into the SABMS and not the BUSA (Roy & Hudson Reed 2001:25) not until the mid-1970’s were the first two black churches were accepted in the BUSA (Scheepers 2008:24). SABMS even had their own theological college, the Baptist Bible Institute (Christofides 2008:166) for black students in Fort Hare near King Williams Town (Scheepers 2008:32).

2.2.8. Baptist Convention of Southern Africa (BCSA)

There may be some disparity regarding the date of the establishing of the Bantu Baptist Convention of Southern Africa, according to Rae (2004; cf. Ntombana & Perry 2012:2) the Bantu Baptist Convention was formed in 1927 and became the BCSA in 1965 and joined the BUSA in 1966. Yet according to Scheepers (2008:33-35; cf. Hale 2006:771), the Bantu Baptist Church was established in 1927 and became the Bantu Baptist Convention of Southern Africa in 1966. It eventually changed its name to the BCSA due to the negative connotations of the term Bantu (Scheepers 2008:36).

According to Christofides (2008:166), the “Coloured” churches were grouped together in the Baptist Alliance which comprised of the “Bantu” Baptist churches, the Indian Baptist Mission and the Indian Baptist Association and while these were affiliated to the SABMS, they were ultimately overseen by “white Missionary Superintendents”. Roy & Hudson-Reed (2001:37) claims that the BCSA existed not as an independent and autonomous body; it was “still under control by the Union through the Society”, however, Scheepers (2008:34) states that the BCSA, existed as an association, duplicated the structures of the BUSA, “highlighting once again the parallel development of two separate Baptist Unions”.

The BCSA eventually parted ways with the BUSA in 1987 (Scheepers 2008:35) and become an independent Baptist body in South Africa (Rae 2004) primarily due to “different perceptions of the past” (Ragwan 2011:16) regarding the plight of black Baptists.

2.2.9. Baptist Association of Southern Africa (BASA) and Indian Missions Board

Whilst not a work of the BUSA, it is significant to also note the work of BASA. Originally arriving in South Africa in the 1800’s (Hudson-Reed 1983:272), this work grew out of the immigration of Indians due to “the self-interest of the European brought the Indian to South Africa” a quotation of JH Hofmeyr cited by Hudson-Reed (Hudson-Reed 1983:272) to work their tea plantations on the Natal North Coast. The Indian community of Baptists increased considerably and by 1903, there were sufficient Indian Baptists to request from India the services of a Baptist minister, who being John Rangiah as well as the formation of the first church (Ragwan nd:1).

The relationship between the Indian work and the BUSA has always been erratic but “a very practical and vital relationship between the Indian churches and the SA Baptist Missionary Society” (Hudson-Reed 1983:278) had been established and existed. BASA was accepted, like the ABK, as a special association of the BUSA

with TM Rangiah as representative (Ragwan 2011:165). At present BASA has a “cordial relationship with BUSA” and no official representation on any BUSA body (Ragwan 2011:168).

2.2.10. South African Baptist Alliance (SABA)

The formation of the SABA resulted due to the co-operation of five Baptists organizations in South Africa (Ragwan 2011:178; cf. Rae 2004) which included BUSA, BCSA, BMSA, BASA and ABK to move more closely towards cooperation. SABA, an umbrella organisation which, it is hoped, will lead to much deeper fellowship and cooperation between the various bodies and perhaps even merger in the long run. SABA was launched in August 2001 (Christofides 2008:167). Rae (2004) recounts that “after numerous meetings and prayer retreats together, it was unanimously agreed by all five Baptist Bodies at their Assemblies, that the South African Baptist Alliance (SABA) be formed with the express purpose of: -

- i. Facilitating unity between Baptists in South Africa.
- ii. Speaking to the nation on issues involving both Biblical and Social justice as one Baptist Body.
- iii. Cooperation together in ministry”.

2.2.11. Relationship with other Bodies

BUSA has always been careful of joining other ecumenical bodies or movements and has never joined the World Council of Churches. While it was a member of the South African Council of Churches for a time it eventually in 1975 “by a large majority (vote) – to withdraw from the SACC completely, largely on political and theological grounds” (Christofides 2008:167-168). The BUSA, however, is a member of the Baptist World Alliance (Ntombana & Perry 2012:3) as well as the All Africa Baptist Fellowship (Christofides 2008:168).

2.3. Theological Colleges

The BUSA always had a high regard for trained ministers and due to there being no theological institutions during the developmental years, ministers were often recruited from England and Germany (Hudson-Red 1983:365). The Baptist Bible School was established in 1926 along with the Ministerial Education Committee, which was established from the early twenties, tasked to train and equip men who were not able to go overseas for training (Hudson-Reed 1983:367).

The Baptist Theological College of Southern Africa was eventually inaugurated on the 9th of March 1951 at the Rosebank Union Church. However, a branch was eventually opened in the Western Cape for the “Coloured brethren” (Hudson-Reed 1983:373). Due to the apartheid laws “the Baptist Theological College is quite willing to accept our people but the laws of our land being what they are, we must look elsewhere for theological training of our men. With the bulk of the churches being in the Western Cape, we feel that the establishment of a College in that vicinity will serve our community better than elsewhere in the Republic” (Hudson-Reed 1983:270). It was for these reasons that two theological colleges were eventually operating in South Africa, one as a historic reminder of the injustices of the past as well as BUSA’s unfortunate response to addressing the matter at hand.

2.3.1. Baptist Theological College (BTC)

BTC was established in Johannesburg in the 1950’s (Hale 2006:755) and due to problems with the principal was temporarily closed and re-opened in 1956. Only two people of colour as students were allowed at any given time due to the apartheid system (Scheepers 2008:31-32). BTC then moved to Parktown and finally to Randburg in 1993 where it still stands (Christofides 2008:166).

2.3.2. Cape Town Baptist Seminary (CTBS)

In 1972, the BUSA executive agreed to establish a college branch of the Theological college in Randburg in the Western Cape for training coloured ministers and now is an autonomous and multicultural institution of staff and students (Scheepers

2008:46-47). CTBS was officially opened in 1973 with its first students in 1974 under the name of the Cape Town Baptist Theological College and finally to the Cape Town Baptist Seminary as it now exists (Christofides 2008:166).

2.3.3. Afrikaanse Baptiste Kerk Teologiese Seminarium (ABKTS)

Die Teologiese Seminarium van die Baptiste was established for those serving the Afrikaans-speaking community and with the aim of receiving their ministerial training in Afrikaans (Hudson-Reed 1983:373) and “has been a vital factor in the growth and development of the ABK (Afrikaanse Baptiste Kerk) churches, and its establishment, though strongly opposed in the beginning” (Hudson-Reed 1983:375). The ABKTS, however, has never developed in size and has been teaching the curriculum of BTC.

The theological colleges have always had as its flagship program either a diploma in theology or bachelor in theology. Both BTC and CTBS offer a course in youth ministry, however, upon graduation, the degree conferred is a Bachelor in Theology with a specialisation in youth ministry and not as a youth pastor. Both theological colleges have struggled with the availability of qualified lecturers in youth ministry and the development of the youth ministry track (Codrington 2003:202).

2.4. Baptist Identity

Every Baptist church within the BUSA has to subscribe to the Statement of Belief of 1924 and the Baptist Principles. Every practice of a local church is based upon the interpretation of these, which has not always been problem-free.

2.4.1. Statement of Faith and Baptist Principles

Below is the “statement of belief” that was passed in 1924 and updated in 2000 to address the concern of what defines a marriage:

2.4.1.1. Statement of Belief

Passed by the Baptist Union Assembly at Durban in September, 1924

1. We believe in the Scriptures of the Old and New Testaments in their original writing as fully inspired of God and accept them as the supreme and final authority for faith and life.
2. We believe in one God, eternally existing in three persons - Father, Son and Holy Spirit.
3. We believe that Jesus Christ was begotten by the Holy Ghost born of the Virgin Mary, and is true God and true man.
4. We believe that God created man in His own image; that man sinned and thereby incurred the penalty of death, physical and spiritual; that all human beings inherit a sinful nature which issues (in the case of those who reach moral responsibility) in actual transgression involving personal guilt.
5. We believe that the Lord Jesus Christ died for our sins, a substitutionary sacrifice, according to the Scriptures, and that all who believe in Him are justified on the ground of His shed blood.
6. We believe in the bodily resurrection of the Lord Jesus, His ascension into heaven, and His present life as our High Priest and advocate.
7. We believe in the personal return of the Lord Jesus Christ.
8. We believe that all who receive the Lord Jesus Christ by faith are reborn again of the Holy Spirit and thereby become children of God.
9. We believe in the resurrection both of the just and the unjust, the eternal blessedness of the redeemed and the eternal banishment of those who have rejected the offer of salvation.

10. We believe that the one true Church is the whole company of those who have been redeemed by Jesus Christ and regenerated by the Holy Spirit; that the local Church on earth should take its character from this conception of the Church spiritual, and therefore that the new birth and personal confession of Christ are essentials of Church membership.
11. We believe that the Lord Jesus Christ appointed two ordinances - Baptism and the Lord's Supper - to be observed as acts of obedience and as perpetual witnesses to the cardinal facts of the Christian faith; that Baptism is the immersion of the believer in water as a confession of identification with Christ in burial and resurrection, and that the Lord's Supper is the partaking of bread and wine as symbolical of the Saviour's broken body and shed blood, in remembrance of His sacrificial death till He comes.

The following statement was passed at the Baptist Union Assembly in Krugersdorp in 2000:

That God has ordained marriage as a heterosexual relationship between a natural man and a natural woman.

In line with the "statement of belief", each Baptist church holds to and practices what is called the Baptist Principles:

2.4.1.2. Statement of Baptist Principles

PREAMBLE: We as Baptists share many areas of our faith with other members of the professing Christian Church. These include a belief in one God, Father, Son and Holy Spirit; in the supreme Lordship of Jesus Christ as Head of the Church; and in the Bible as the inspired Word of God, and as the final authority in all matters of faith and practice. There are however areas of principle and practice where we as Baptists make distinctive emphases arising out of our understanding of the Scriptures. It is to clarify these that the following statement is made. We as Baptists believe in:

1. The DIRECT LORDSHIP OF CHRIST over every believer and over the local church. By this we understand that Christ exercises His authority over the believer and the local Church directly, without delegating it to another.
2. The CHURCH as the whole company of those who have been redeemed by Jesus Christ and regenerated by the Holy Spirit. The local church, being a manifestation of the universal church, is a community of believers in a particular place where the Word of God is preached and observed. It is fully autonomous and remains so notwithstanding responsibilities it may accept by voluntary association.
3. BELIEVER'S BAPTISM as an act of obedience to our Lord Jesus Christ and a sign of personal repentance, faith and regeneration; it consists of the immersion in water into the name of the Father, Son and Holy Spirit.
4. The CONGREGATIONAL PRINCIPLE, namely that each member has the privilege and responsibility to use his/her gifts and abilities to participate fully in the life of the Church. We recognise that God gifts His Church with Overseers (who are called Pastors or Elders) whose primary function is to lead in a spirit of servant hood, to equip and provide spiritual oversight, and Deacons whose primary function is to facilitate the smooth functioning of the Church. This principle further recognises that each member should participate in the appointment of the church's leaders, and that constituted church meeting, subject to the direct Lordship of Christ and the authority of Scripture, is the highest court of authority for the local Church.
5. The PRIESTHOOD OF ALL BELIEVERS, by which we understand that each Christian has direct access to God through Christ our High Priest, and shares with Him in His work of reconciliation. This involves intercession, worship, faithful service and bearing witness to Jesus Christ, even to the end of the earth.

6. The principle of RELIGIOUS LIBERTY, namely that no individual should be coerced either by the State or by any secular, ecclesiastical or religious group in matters of faith. The right of private conscience is to be respected. For each believer this means the right to interpret the Scriptures responsibly and to act in the light of his conscience.
7. The principle of SEPARATION OF CHURCH AND STATE in that, in the providence of God, the two differ in their respective natures and functions. The Church is not to be identified with the State nor is it, in its faith or practice, to be directed or controlled by the State. The State is responsible for administering justice, ensuring an orderly community, and promoting the welfare of its citizens. The Church is responsible for preaching the Gospel and for demonstrating and making known God's will and care for all mankind.

Aucamp (2011:61) summarises the “main doctrinal distinctives” of the BUSA as “the primacy of scripture, local church autonomy and liberty of conscience” with the authority of scripture is most fundamental as it governs all faith and life practices and remains the final authority on all matters (Aucamp 2011:67). “All Christians hold to the Authority of the Bible, but Baptists have a peculiar view on the supremacy of that authority. All Christians accept the Church as being within the purposes of God, but Baptists have a definite view as to the nature of the Church as a gathered community of believers ... By ‘taking heed’ to the Scriptures and regarding them as the sole authority for life and witness, Baptists have evolved their principles and lived around them” even though according to Hudson-Reed, and rightly so, Baptists have not always given this principle its “respective significance” (Hudson-Reed 1983:357).

Hudson-Reed (1983:356-357) cites EY Mullins in summarising the Baptist principles

The Biblical significance of the Baptists is the right of private interpretation (of), and obedience to, the Scriptures. The significance of the Baptists in relation to the individual is soul

freedom. The ecclesiastical significance of the Baptists is a regenerated church-membership and the equality and priesthood of believers. The political significance of the Baptists is the separation of Church and State. But as comprehending all the above particulars, as a great and aggressive force in Christian history, as distinguished from all others and standing entirely alone, the doctrine of the soul's competency in religion under God is the distinctive significance of the Baptists.

Henry (2012:65) cites Vink by acknowledging the local church as completely autonomous in interpreting and administering the "laws of Christ" as held by Baptists. Scheepers (2008:6) defines an autonomous church as one that is legally constituted, self-governing, self-propagating and self-supportive where every church has the right to "interpret and administer in and for itself the laws of Christ" (Henry 2012:65). The church is seen as the gathered community of believers with baptism as the "rite of initiation into the church" (Hudson-Reed 1983:357). Baptism for Baptists is "insist(ed) on immersion as the mode that preserves the meaning of baptism" (Hudson-Reed 1983:357).

Despite different views and opinions, the 1924 Baptist Union Statement of Faith, although not confessional has served to maintain bonds between churches.

2.5. Service Organisations

Through the growth of the BUSA, in order to meet the numerous demands, service organisations were initiated, yet it was not immediate or self-thought of as reflected by Hudson-Reed (1983:375) although for the first century there were no service organisations. All services and functions required by the churches were administered and orchestrated by BUSA and SABMS. Eventually, due to the various Associations functioning ineffectively, a relationship with the Southern Baptists gave rise to the establishment of service organisations within BUSA. These service organisations

would include women, men, children, and youth, although the SABMS would be primarily responsible for mission and evangelism.

2.5.1. South African Baptist Women Department (SABWD)

The South African Baptist Women's Association was founded in 1906 with the aim of "assist[ing] in the education of the children, first of all, to give sympathy and prayers for their missionary sisters, and to give practical help by membership in a Baptist Ladies League" (Hudson-Reed 1983:187)

2.5.2. Baptist Men's Association (BMA)

The Baptist Men's Association, which has struggled much to run efficiently began in 1926 but remained ineffective and was "virtually at a standstill" until 1936 (Hudson-Reed 1983:199).

2.5.3. Sunday School and Youth

The first formal undertaking by BUSA occurred in 1911 with the establishment of the Sunday School Department (Codrington 2003:199) and in 1921 there was a special focus on children and youth in an attempt to set apart a person to co-ordinate a "Young Life Campaign" in all the BUSA churches. The following year the BUSA Assembly resolved to incorporate all the young people societies into one fellowship. In 1957, in King Williams Town, the first Baptist Youth Conference was held and yet the young people's fellowship struggled for many years and had almost ceased to exist. Eventually, in 1961 the youth societies adopted the name "Baptist Youth of South Africa" (BYSA) (Hudson-Reed 1977:122-123). Hudson-Reed (1977:132) almost romantically states that "the youth work was no longer a Cinderella. A vigorous Baptist Youth of South Africa was making itself felt".

During the growth and development period of the BUSA, certain service departments experienced a lack of priority as "additional missionary staff were quickly accepted,

but extra staff for the College, the Christian Education, Youth and Evangelism Departments and the Union itself were not readily accepted” (Hudson-Reed 1977:133). The youth department was evangelistic in its mission and received its first full-time Youth Secretary in 1974 (Hudson-Reed 1983:377) and eventually served on the BUSA Board in the nineties (Scheepers 2008:86).

BYSA provided an important ministry for and to youth at the beginning of the New Millennium. These teams could be traced back to the 1970’s with the establishment of “Phantasmagora”, a means of ministry that was focused on music and the arts (Codrington 2003:201). The Millennium ministry included STEAM, Impendulo, WOW and Fusion Teams who would travel the country to create an awareness of youth ministry as well as minister to the youth within churches and later in schools. These teams required the youth to commit to a year of training which included “music, drama, counselling, evangelism and other related ministries” (Codrington 2003:201). There was tremendous growth in 1992 in the areas of the children, youth and young adult ministry in BUSA which gave rise to the possible formation of executives for each ministry as well as the appointment of a National Children’s Ministry Worker, but unfortunately, these never materialised (Codrington 2003:201-202). At the time of this thesis, all ministry teams have ceased to exist with “no major innovations or ground-breaking moves” (Codrington 2003:204) nor a “coherent vision and effective leadership” (Henry 2012:295).

A list of volunteers, coordinators and directors were involved in the development and growth of the BYSA with the likes of LG Tudor, JN Jonsson, RJ Voke, TM Swart, Terry Rae, Harold Peaseley, Graham Gernetzky, Jonathan Mills, Mark Tittley, John Benn, Edgar Ramsami, Salwyn Coetzee (Codrington 2003: 202-204) and Antonio Christian. With the resignation of Rev J Benn as Youth Director in 2000, the Rev Salwyn Coetzee served from 2000-2005 and helped to make BYSA “debt-free” by the time of his termination of services. One of BYSA’s great success stories remains the annual summer camp which grew rapidly during the 1990’s with young people from the breadth of the country in attendance. The annual summer camps celebrated

21 years of existence in 2003 (Scheepers 2008:115). Codrington (2003:204) criticizes the focus of the annual summer camp as he states the “focus shifted to excellent “production” of worship, fun activities, rousing concerts and inspiring speakers”. Codrington (2003:204) further maintains that summer camp was never inclusive as a large part of the black population were not happy or included in the plans due to the “activities, the worship, the programme, the food and accommodation and the price all mitigate against their involvement”. Niemand (2003:210) however disagrees with Codrington on this point and maintains the summer camp is a vehicle for youth to celebrate their faith as well as being “confronted with the gospel in a real and relevant way”.

2.6. Present Youth Ministry

Codrington (2003:198) argues that the BUSA youth historically has always been strong and influential and as such has produced many youth practitioners and been on the forefront of youth work in the country, however, this opinion has been challenged by various practitioners in the BUSA (cf. Venter 2003:211-213; Coetzee 2003:213-216). Codrington (2003:198) further states that youth ministry in BUSA is in crisis as it has been reflected in a 2000 consultation between Baptist leaders as well as at a 2002 BUSA National Assembly and yet ten years later not much progress has been realised. In 2008 reports were submitted in recognition of a drop in children and youth attendance in the BUSA (Scheepers 2008:10). Furthermore, during a conference in 2000, the constituency felt they had to concentrate on “a new emphasis on youth and children ... the need to change fundamental perceptions of the people in the churches towards children’s and youth ministry was acknowledged” (Scheepers 2008:98). Codrington (2003:199-201) argues that churches were unable to manage youth and offered minimum infrastructure for the accountability of the youth ministry, when the advent of the youth pastor transpired it automatically became the responsibility of the associate pastor who remained in the position for a few years merely to gain sufficient ministerial experience as a “stepping stone” for the senior pastoral ministry. It was only in subsequent years that youth pastors expressed the desire for a career in youth ministry. Niemand (2003a:210) attempts to critique Codrington but in so doing provides insight into the need for career

orientated youth pastors, as he proposes that “youth specialists” merely emerge through years of experience in youth ministry and related portfolios.

Codrington (2003:205-206) asserts that:

Very little thought was given to strategically positioning youth ministry within the denomination – at “head office” or local church level. The youth department was seen as a stand-alone unit, looking after isolated ministries, rather than as an integrated part of the denomination. In this sense, youth ministry has always been a “Cinderella” ministry – left largely to its own devices, required to raise most of its own funds ... (A) critical failure of the denomination has been to adequately foresee the development of specialist youth pastors, and the complete lack of sufficient support structures for identifying, mentoring, supporting and nurturing youth ministry talent within the denomination. Youth ministry around the world is being rapidly professionalised and career youth workers are common, yet BUSA has not put in place adequate support structures for this type of ministry.

Coetzee (2003:214), however, refutes this opinion and states that the BUSA executive has always been supportive of BYSA and has offered sufficient infrastructure for the development of BYSA. Whilst Henry (2012:278-279) tends to agree with Codrington on the lack of leadership involvement in youth ministry and reflects that the rate of change has much to do with a loss of confidence in BUSA structures and leadership and that this exodus is, in fact, an exodus of leaders. Bezuidenhout (2003:222), too, reflects the exodus of youth from BUSA is directly linked to the exodus of its leaders. Youth and young adults have left the BUSA in great numbers (Niemand 2003b:218).

While taking into cognisance the various opinions regarding the efficacy of the ministry with youth in the BUSA, statistics reveal much of the current state. The

BUSA executive (Assembly Digest 2010:2) gives a positive report on youth growth in the union, namely, 11% increase in children reached, 27% of youth reached, 391 churches with youth ministries, 297 churches with young adults and a 5% increase in children workers, yet in the BUSA Assembly Handbook (2011:107) we see the opposite where the numbers have either increased minimally or even declined. What the executive report fails to highlight is whether these increased ministries have been sustainable or even effective. Although the statistics “remain sporadic and inconsistent” (Henry 2012:264; cf. BUSA Assembly Minutes 2013:3) it does reveal the decline of youth within the BUSA in comparison to its previous years where it revealed a steady growth of youth (cf. Henry 2012:271; Christofides 2008:186). Henry (2012:275-276) continues by identifying and motivating that despite the low rate of statistical returns, there is a definite decline of youth by as much as -174% between the years 2006 – 2011. Henry (2012:278) reflects the rate of change as follows; children -60%; youth -64% and young adults -54%. Henry (2012:278ff.) also reflects these categories with their rate as a total membership of the BUSA as a percentage from 2006 – 2011, namely, children 55%; 57%; 62%; 63% and 23% respectively. Youth as follows: 21%; 23%; 28%; 23% and 8% respectively. Finally young adults: 9%; 9%; 9%; 8% and 4% respectively. While there may be minor discrepancies in the details regarding statistics, the results calculated were consistent.

When BUSA statistics is compared to the statistics of South Africa it does paint a dismal picture of the state of the youth ministry. According to Census 2011 (2012:28), “almost one in three or 29.6% of the population of South Africa is aged between 0-14 years and a further 28.9% is aged between 15-34 years” with a total population of 66.6% (Census 2012:28). Below in tabular form reflects the statistics within the BUSA from years 2009 until 2012 as well as statistics from Census (2012:33) on the statistics of the national population of South Africa.



	2009	2010	2011	2012
Children	27033	27709	12257	11772
Children workers	2894	2914	1377	1320
Youth	13020	10124	4363	3676
Youth workers	1312	1487	831	672
Young adults	3924	3759	2266	1841

Youth numbers recorded in BUSA

	2009	2010	2011	2012
Children		+2.5%	-55.77%	-3.96%
Children Workers		+0.69%	-52.75%	-4.14%
Youth		-22.24%	-56.90%	-15.75%
Youth Workers		+13.34%	-44.12%	-19.13%
Young Adults		-4.2%	-39.72%	-18.76%

Change in percentage of youth numbers in BUSA

	2009	2010	2011	2012
Children	62.3%	62.58%	29.18%	27.94%
Children Workers	6.67%	6.58%	3.28%	3.13%
Youth	30.01%	22.87%	10.39%	8.73%
Youth Workers	3.02%	3.36%	1.98%	1.6%
Young Adults	9.04%	8%	5.39%	4.37%

Youth as a total percentage of BUSA population

	2010	2015	Statistical Change over 5 year period
Number of churches	525	444	-15.43%
Statistical return	36	86	+239%
Membership	44275	37300	-15.66%
Children worker's	2914	950	-67.40%
Children	27709	4119	-85.13%
Youth workers	1487	512	-65.57%
Youth	10124	2221	-78.06%
Young adults	3759	1233	-67.20%

Statistical change over a 5 year period: 2010-2015

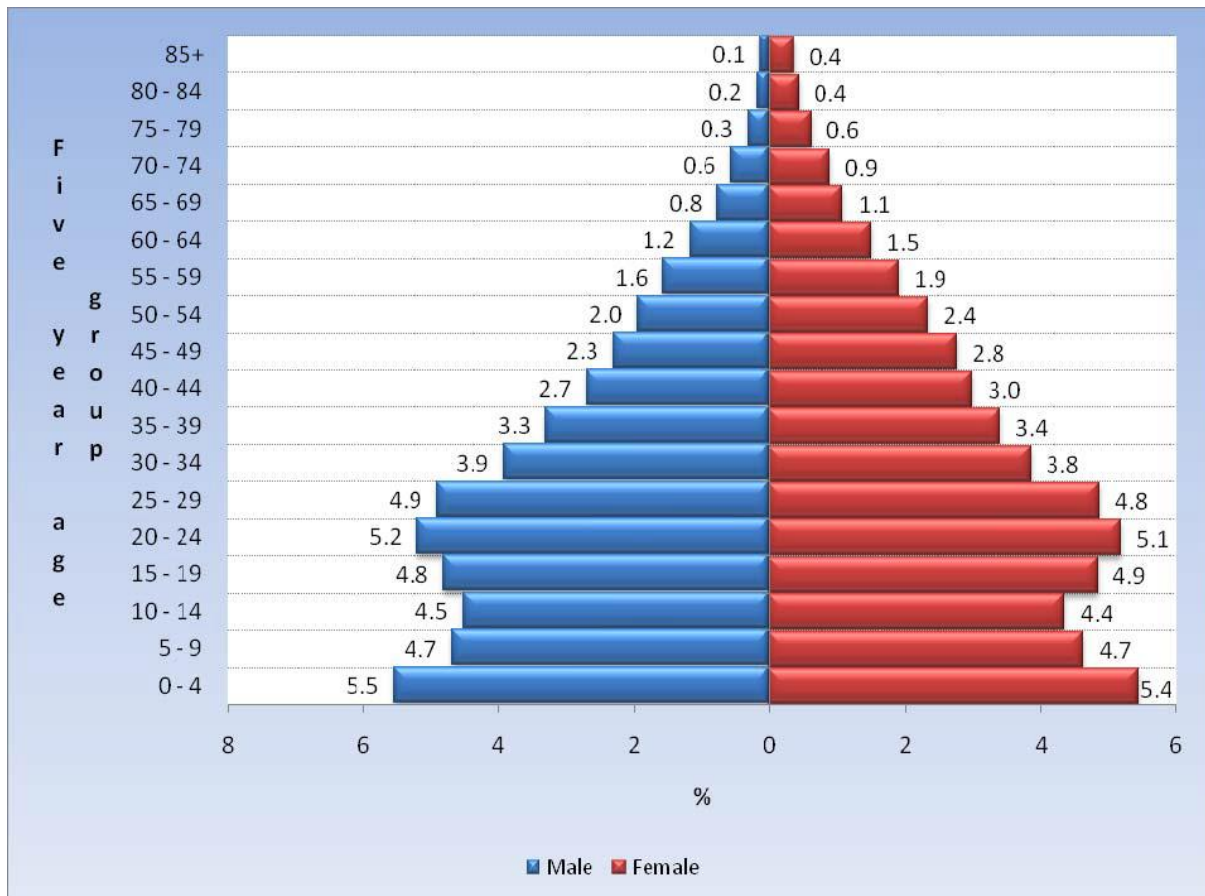
In evaluating the statistics of the BUSA over a five-year period⁶, ranging from 2010 – 2015, one finds the following statistics: Whilst there is not a 100% statistical report in 2010 or 2015, one does find an increase in statistical returns by +239% wherein 2010, 36 churches submitted a statistical report and in 2015, 86 churches submitted a statistical report. One observes an overall decrease in all the categories addressed in this study, which can confirm a decrease regardless of the statistical return.

⁶ See Annexures B and C



Age Group	South Africa Total
0-4	5 685 452
5-9	4 819 751
10-14	4 594 886
15-19	5 003 477
20-24	5 374 542
25-29	5 059 317
30-34	4 029 010

Population figures as a total of youth for South Africa



Population figures as a percentage for South Africa

(Image courtesy of Census 2011:33)

One can clearly see that there is a large difference between the BUSA's reach and impact of youth in comparison to the national population of South Africa.

Furthermore, BYSA has always been allocated a national budget which stood at R69, 972 in 2011 and R89, 143 in 2012 (BUSA Assembly Handbook 2012:61). Yet in 2013, it is recorded that BYSA will no longer receive an allocation of the national budget due to economic constraints within the BUSA, and while it is rational, it is contrasted by a decrease in budget allocation to other service bodies in the BUSA, except for the theological colleges who too were excluded from the budget (BUSA Assembly Minutes 2013:3; 12).

The current state of BYSA reveals a struggling youth ministry with not much reflection on its condition by the regional associations (BUSA Assembly Handbook 2013:27-39) except for the concerns of the lack of visibility of young people at the regional level (BUSA Assembly Handbook 2012:11). Yet at the national level, the state of youth ministry too is in turmoil with the BYSA office struggling with a depleted human resource for its functioning and promotion (BUSA Assembly Handbook 2012:13; cf. BUSA Assembly Handbook 2010:16). The challenging economic climate has forced BYSA to consider new opportunities for ministry with the introduction of Impact SA, Joshua Timothy (JT) Leadership Conference, BYSA Ministries Conference and ministry teams (BUSA Assembly Handbook 2010:59; cf. BUSA Assembly Digest 2010:4; BUSA Assembly Minutes 2010:10), which does question the motive for ministry, whether it's for financial sustainability or for ministry? The BYSA chairperson also stressed the importance of the youth ministry and the need to support it (BUSA Assembly Digest 2012:4; cf. BUSA Assembly Minutes 2012:13-14) with "the hope is [sic] to establish a fully-fledged, self-sustaining Youth Department by 2013" (BUSA Assembly Minutes 2012:13).

While the BUSA executive gives a positive report on BYSA ministry (BUSA Assembly Handbook 2011:14), the current ministry activities which saw a once flourishing summer camp hosting two camps consecutively per annum to accommodate the enormous amount of youth attendance from across the country to only one camp due to a decrease in youth attendance and support and merely maintaining a mediocre level with the summer camp (BUSA Assembly Handbook 2011:47) and having suffered rumours of closing (BUSA Assembly Handbook 2012: 53-55; cf. BUSA Assembly Digest 2012:4; BUSA Assembly Minutes 2012:3). The once popular and effective BYSA ministries Conference for the training of those involved in the area of youth ministry (BUSA Assembly Handbook 2010:18; 55) has also experienced a decline in attendance and support and the JT Leadership Conference has never lived up to its ideal (BUSA Assembly Handbook 2011:47; BUSA Assembly Digest 2011:5; cf. 2012:53-55). BYSA team ministry which is a rehash of the WOW teams failed to be realised and was never implemented despite being envisioned for 2011 (BUSA Assembly Handbook 2010:15; cf. BUSA Assembly Handbook 2011:47; cf. BUSA Assembly Digest 2011:5).

Successes of BYSA however include Impact SA, which was initiated through a relationship with an international Baptist Association (BUSA Assembly Handbook 2010:15) and “provides young people at local churches with an opportunity to do missions in their own community and context” (BUSA Assembly Handbook 2010:61) and the Sunday School Examinations which has local churches participate in Scripture knowledge testing (BUSA Assembly Handbook 2012:53-55).

The latest report reflects no improvement or growth in the areas of summer camp and the BYSA Ministries Conference with no mention of the JT Leadership Training with the only success coming in the form of Impact SA (BUSA Assembly Handbook 2013:57-58). The state of BYSA remains concerning as the BYSA executive arranged a “think tank” to discuss the state of BYSA and the future of youth ministry in our union” (BUSA Assembly Handbook 2013:58). The aim of the “think tank ... will involve the rebranding, rethinking and retooling of BYSA. The vision is to make

BYSA fully functional again by re-looking at their purpose, and specifically focussing on the 4-14-year-old age group, improving the quality of discipleship in teenage ministry and the development of young adult ministry and mentoring to produce a new generation of Christian leadership” (BUSA Assembly Digest 2013:5).

2.7. Conclusion

The history of BUSA is not without controversy or conflict as ultimately there remain scarce documents reflecting this history and is ultimately penned by its own historians who at times do approach this history romantically. The history and growth of the youth ministry, BYSA, within the denomination, too is not with controversy or conflict and remains a critical area of concern within the denomination in that the efficacy and future of this ministry remain enigmatic and elusive as can be seen in the statistics of youth membership with the BUSA.

This chapter highlights the prominence of evangelism, missions and church growth within the parameters that govern church polity and the importance of the youth ministry and the theological flexibility of BUSA in its statement of faith and principles that allow the Baptist denomination to be effective in its ministry toward youth and in defining a theology of this ministry and youth pastor. This chapter also proves that the BUSA should not have any theological or practical problems when discussing youth ministry, however, it should once again place youth ministry as its core concern and one way of achieving that may probably be in the form of a career youth pastor. But in order for the practice to be instituted and supported correctly, its theological understanding should be explored and possibly even documented in policy.

Whilst using the BUSA as a case study, the implications can be applied to the broader community. Further research could include, firstly, the need to continuously assess the purpose and mission of the youth ministry. Secondly, how to envisage and implement new strategies in and for youth ministry for efficacy and longevity. Thirdly, what are the continued challenges facing youth ministry and how to engage

them both at a national and local church level? Finally, what are the long-term implications of a failed youth ministry for a denomination?

Chapter 3

The Call and Vocation of the Career Youth Pastor

3.1. Introduction

Hunter and Hale (1999) suggest that there is a lack of biblical evidence toward a theology of youth ministry. It is equally appropriate to assume that even less information exists in the area of professionalisation in youth ministry. While the subject of the ministry as a profession is no new discussion (Steckel 1981:376), it remains necessary to focus upon it again especially in the light of specialised ministry expression. This chapter attempts to answer Osmer's question, "what ought to be going on?" in relation to the office of the career youth pastor. This chapter will, therefore, focus on three areas, namely, the development of the call and ordination; the professional career of the youth pastor and the qualities essential for this office within the church.

Firstly, this chapter will reflect on the development of the call to the pastoral ministry. A "calling" while not limited to the pastoral vocation has undergone some evolution in its definition. A "calling" is also multi-faceted. This chapter will attempt to reflect on the history of "calling", its evolution and the different facets of it with special reflection on its subjective and objective descriptions. This history of being "called" will be traced on evidence in scripture and church history.

Secondly, this chapter will address the issues of professionalism within the ministry. Can one argue for professionalisation in the Christian ministry and should there be standards for it by creating a profession? This chapter will, therefore, be looking at defining the terms profession and career and what the implications would be for the career youth pastor.

Finally, this chapter will seek guidelines for the qualities essential for those who occupy the office of the career youth pastor. It is important to note that while formal qualifications are important and necessary, it alone will not be sufficient for those who believe that they are called to the pastoral ministry (Nel 2005b:441, 443).

3.2. The Call and Ordination

When one considers the “call” in scripture, it often refers to an intimate relationship with God. It is only due to the development of the Christian tradition that the “call” began to be understood as a particular vocation (Secombe 2010:17). Johnson (1988:13) cautions us that the “special call ... must not be seen as distinct from the call to faith” and is of the opinion that the “call to office” exists as a continuation of that initial call to faith (Johnson 1988:13). Cook and Nel (2010:2), in referring to Nel’s (2001) earlier works, asserts that a calling consists of the internal and external call. The internal call is the subjective aspect of the process whereas the external call functions as a screening mechanism in practice.

3.2.1. The Subjective Call

Malone (2011:5) describes the subjective and internal call as “a moment when an individual experienced a decisive or spiritual longing to be a pastor that is attributed to God”. The subjective aspect of calling is based on a “genuine personal, inner urge” in the interest of others to fulfil what is believed to be God’s commission (Christopherson 1994:238). Often this internal call could originate as a thought, an idea that “persists, it attracts interest” (Johnson 1988:15). An internal conviction of call serves as the belief that God has called people to the ministry within a specific function in the church (Johnson 1988:13). It also compels those who are called with the desire to please God in their duties (Christopherson 1994:227-228; cf. Johnson 1988:13). Hayes (2000:90) highlights the scarcity of resources that addresses the issue of call but argues that Evangelicals have tended to divorce the “call to ministry” from the call to salvation by individualising it and “minimizing the importance of the church sanction of spiritual gifts” (Hayes 2000:88). Hayes (2000:97) continues by

stating that the call to salvation has evolved into a special call which has “influenced the idea of a professional ministry” and “has been reserved almost exclusively for pastoral and missionary roles”. It is also important to note that every believer has been “called” to the ministry, but as Johnson (1988:13) states it, “the ordained minister in the church, the lay person in the world”.

Hayes (2000:97) is of the opinion that the “call to ministry”, and while the individual does experience an internalization of it, has to be combined with the identifying of the gifts as well as the sanctioning of it by the church. Wilimon (2000:40), too, is of the opinion that the inner call must be tested and affirmed by the church as the internal call remains subjective. While it is important that the church affirms this calling, the church could also be the one that initiates the process by identifying the individual candidate through particular gifting and the “Spirit’s work” (Johnson 1988:15).

3.2.2. The Objective Call

The objective, external call is the response of the “congregation affirming the individual as someone who has gifts and abilities to serve as pastor” (Malone 2011:5) through the act of ordination. The objective aspect of the call is a “recognizable suitability of health, of intellect and of character” (Christopherson 1994:238). Bailey (1981:535) defines ordination as “an act of the church through which a needed function within the context of the mission of the church is identified, and the grace of God in providing a person to perform that function is proclaimed”. According to Hayes (2000:97), ordination should be carried out by a congregation only after prayer and careful examination of the “candidate” in order to protect the “integrity of evangelicalism” from “self-proclaimed ministers”. Ordination, therefore, is the action of the church whereby the subjective call is tested and the granting of authority unto the individual to function within a pastoral role.

Ordination occurred in the Christian community and usually included the laying on of hands by those who have been previously ordained, or at least, these ordained people were present and participated in the liturgical act (Smith 1996:1). This act according to Smith (1996:2) “identified those properly called to and accepted in the office of the *ministerium verbi*” - the orders of ministry. Bailey (1981:534-535) identifies that a “divine call, special gifts, and a willingness to make a commitment to the tasks of ministry” as necessary elements for ordination which remains the task and responsibility of the church that not only recognises those elements but also assists in nurturing it. Ordination according to Smith (1996:2) serves as a liturgical act instead of a ritual, which is the public expression of the church’s theology of ordination. Smith (1996:59) continues by stating that the:

Call is the broader, more inclusive term for the process. Ordination is then the action by which, in worship, the community realizes or enacts the call in a way that commends the one ordained to the whole church as a pastor of and for the whole church. An installation is the locally specific act of celebrating the relationship between a pastor and congregation.

Dozeman (2005:117), writing from an Episcopalian perspective, argues that the priestly vocation is sacramental and according to biblical writers it is synonymous with ordination today where a “select group of humans, the priests, who become holy through sacramental ritual, allowing them to work safely in the presence of God in order to mediate holiness to the whole people of God”. Dozeman (2008:22-23) expresses that “the process of ordination requires a rite of passage, in which the candidates undergo transition from the profane world to the sacred ... and is achieved through a three-phase process, a transition which becomes a permanent condition”. First, the call experience as a disruptive experience initiates a separation from a “social structure or cultural condition”. The second phase is a “time of training and testing” which is realised through education. Thirdly is the “reincorporation” into the “new world” via the ordination ceremony.

Johnson (1988:15) correctly asserts that the particular form of ordination depends on upon the denominational status of the local church, yet it still ultimately will be ratified and approved by the “community of faith”. “In a congregational form, ordination depends wholly upon the congregation; in presbyterian [sic] polity, ordination comes through the session, the congregation, and the presbytery; in the episcopal form, congregations and vestries recommend and concur but final power resides in the bishop” (Johnson 1988:15). Malone (2011:16; see Fowler 1992:33) argues apart from the church that an ordination council too can serve in this process of ordination but on a secondary level. The function of the ordination council is to affirm both the internal and external call of the candidate. Malone (2011:17) is of the opinion that while the ordination council is important, it is not essential as it merely “acts as a stamp of approval for the denomination giving the pastor the permission to interact with other churches as one ordained” (Malone 2011:18).

Ordination remains an active participation of the local congregation in identifying the need for the mission of the church, the gifting, and suitability of a possible candidate, nurturing the candidate in order that the person may be well suited for the requirement, setting aside the person for the required need and supporting the person throughout his or her ministry. It, therefore, stands to reason that anyone who is well suited for the ministry may be ordained and that where necessary the context of the ministry may be developed and evolved as required by the mission of the church (Bailey 1981:536).

Wright (1981:499) suggests that the “ordained ministry ... is for the sake of service or building up and is not an end in itself”. Wright (1981:499) further argues that while ordination was not instituted by Jesus Christ, however, the early church was of the opinion that ordination was to “appoint its leaders to various services of ministries in a ritual by way of prayer and the laying on of hands”. Wright (1981:500) continues by stating that “ordination is functional in origin but ontological upon reflection” which ties into the concept of calling. Ordination, therefore, is an act that benefits the

church and not the individual as the individual is ordained into the church, by the church, and for the church.

3.3. Developing the argument of Call and Ordination

Now that I have developed an understanding of the subjective call of an internalised conviction and the external call of ordination, I will reflect briefly by supplying a brief reflection on the development of the “call” within Scripture and church history.

3.3.1. Scripture

Hinson (1981:486; cf. Culpepper 1981:481) argues that there is a paucity of information regarding ordination as the ritual of granting authority to one to act within a pastoral function through the laying on of hands. Hinson (1981:486) is of the opinion that ordination has its foundations in Judaism with many references to Moses and Joshua. Scripture, Hinson (1981:486) argues, refers primarily to missionary work within the New Testament and leadership ordination by the recognition of ““gifts” for leadership along the Old Testament lines” when referring to ordination.

Hayes (2000:93-94) raises the question of whether the Scriptures speaks about one or multiple callings in particular to the pastoral ministry. Ultimately for Hayes (2000:91), the New Testament makes no mention of two separate callings and there remains only one calling and that is the call to salvation with implications that everyone is called to the ministry. Hayes (2000:91) argues that there exists no biblical evidence of a second or separate call to the vocation of the ministry as “the words “call,” “calling,” or “vocation” essentially refer to the same thing” and those who received special calls in both the Old and New Testaments are the exception and not the rule and that they were called for a specific purpose at the time of their calling.

Badcock (1998:3), too, argues that vocation and calling are synonymous, and it ultimately originates from God. The word “call” in the Old Testament was used as a general call to repentance as well as a “specific call to some personal office”, yet the word “call” is only a later development in the Old Testament (Badcock 1998:4). In the New Testament, the word “call” follows the same precedent as that of the Old Testament (Badcock 1998:4), a call to repentance and discipleship (Badcock 1998:5). Badcock (1998:8) contends that calling and vocation have different meanings in contemporary usage as opposed to biblical language. In contemporary society, Badcock (1998:8-10) argues, calling and vocation merely refers to one’s occupation whereas the Bible is silent on the idea of vocation instead “in the Bible, after all, the Christian calling refers to the reorientation of human life to God through repentance, faith, and obedience; to participation in God’s saving purpose in history ... to live the Christian life”.

According to Willimon (2000:32-50), no church in the New Testament was without leadership. He argues that ordination is an act of the church and it is Christ who gifts the individual to lead. This gifting is ontological, affirmed through the laying on of hands as a symbol of the gifting which should remind the person that their service is to God and the church. While the ministry is recognised through charismatic gifting which remains vital for the ministry to be sustained, the ministry remains functional whereby the church chooses and proposes the candidate for a specific office (Willimon 2000:32-40). Scripture remains inconclusive whether those called to ministry is ontological or functional, yet it remains essential to survey the Old and New Testaments regarding calling and ordination.

Toews (2003:8) argues that in the New Testament “church ministry based on charisma” and not on any “rites of ordination” was the criteria used to affirm people in ministry. He further argues that there exist no evidence on ordination through any rites in the Old Testament (Toews 2003:16-17) or in Judaism (Toews 2003:17-18). Any evidence on ordination is only found in church history (Toews 2003:8; 21). While evidence that exists shows the whole community of faith involved in the selection

process but it falls short of any evidence of how this process took place (Toews 2003:18). The laying of hands in the New Testament was used to affirm individual gifts and not the “transference of charisma, power, and authority” (Toews 2003:19). The following excerpt summarises Toews position:

Ordination through ministry through the laying on of hands as practised in the church is without biblical foundation. There is no specific and clear textual basis for the theology and practice of “setting aside” for full-time ministry, for giving special status, and for legitimating authority and power for church office ... there is no linkage of personal call to ministry and ordination through the laying on of hands as practised in the protestant church ... the notion of inner call to ministry and the ordination through the laying on of hands are never connected to the Bible or the early church. Affirmation for ministry is based on giftedness and community selection, not an inner sense of call (Toews 2003:19-20).

The leaders must be affirmed and “publicly commissioned and blessed by the church” and there should be no place for self-appointed and chosen individuals (Toews 2003:21).

3.3.1.1. Old Testament

There remain various words in the Old Testament for call, which “is used of a summons or invitation, a petition to God, a naming of someone or something, a divine call to selected individuals for service, God’s calling of Israel, and particularly God’s summons to salvation, holiness, faith, the kingdom and glory, fellowship, heavenly inheritance, and service” (Hayes 2000:92). In the Old Testament, the call was for Israel to become God’s own people through repentance, the call, however, was not limited to the nation but was also extended to “individuals to fulfil a specific purpose” (Secombe 2010:16; cf. Badcock 1998:4). Those called to a specific

purpose, function or service was in the form of prophets, king, priests and individuals like Moses, and Samuel was the exception and not the rule (Hayes 2000:92).

Old Testament studies reveal that there have been many practices which involved the laying on of hands, from animal sacrifices to individual leadership installation, even that of a nation as in the case of the Levites. The unique calling and setting apart of the Levites and “would later serve as precedents for Rabbinic and Christian ordination practices” (Culpepper 1981:473) as can be identified by the language used in such ceremonies.

3.3.1.2. New Testament

Call and vocation in the New Testament continues from the precedent in the Old Testament (Badcok 1998:5), and those called in the New Testament were called to salvation, a life of holiness and an eternal inheritance. Apart from this general call, the exemptions are recorded of the disciples and the apostle Paul. The call remains in the area of a general call to salvation and no special call to the ministry is declared (Hayes 2000:92-93; cf. Secombe 2010:17). Bailey (1981:533) argues that the New Testament places an emphasis on the service of all believers. Hinson (1981:485) similarly argues that there is scarce evidence in the New Testament on ordination by the laying of hands and “its implications therein are obscure”. Christian ordination in the New Testament has no clear precedent and practices as is often argued by the church and while “the early Pauline, Matthean, Markan, Johannine, and Petrine churches may have had some ceremony of ordination, appointment, or installation for church leaders, but no evidence of it has survived” (Culpepper 1981:476 - 477).

Ellingsen (1981:344) acknowledges that there is sufficient evidence in the New Testament that addresses and warrants the office of those called to ministry and that the church has a responsibility in “evaluating the fitness of a candidate for ministry” and argues that view remained true for Luther too. Aleshire (1981:540) likewise argues that there is sufficient evidence in the New Testament when addressing

those called to ministry, however, much emphasis is placed on the “importance on the character and personhood ... for authentic ministry” of those who respond.

While the New Testament church recognised a variety of leadership gifts and leadership structures ranging from bishops, pastors, elders and deacons as expressed in 1 Timothy 3 and Titus, it yet had less formalised structures than the contemporary church, and according to Willimon (2000:29-30) was able to adapt easier to new challenges in comparison to the contemporary church.

3.3.2. Church History

Martin Luther, John Calvin, Karl Barth and Max Weber are important scholars to consider when it comes to vocation. This section on church history will give a brief overview of their studies on vocation. I will also elaborate and submit a brief account on the history of the church regarding ordination through its various ages.

3.3.2.1. Martin Luther on vocation

Vocation, for Luther, is not restricted to the religious or ecclesiastical sphere but also includes the secular (Badcock 1998:38). Vocation, “one’s station in life” occurs in every facet of life, and is a place that is “set by God’s providence” (Badcock 1998:36-37). This “station in life” could be a father, mother, brother or sister, or any other role that one may find themselves. Ellingsen (1981:338-346) argues that Luther’s perspective on those called to ministry was directed to equipping the believers for ministry, yet being “called” was more than merely being a facilitator of the learning process of believers as that opinion was inadequate both practically and theologically. Ellingsen (1981:346) continues by stating that according to Luther, the ordained ministry was “derived from both the priesthood of believers” as well as being “divinely instituted”. This view, therefore, holds in tension both a functional view of the ordained ministry as well as one that is ontological. It also has the possibility of creating tension in the relationship between clergy and laity, however,

Ellingsen (1981:342) is of the view that for Luther the concept of a shared ministry existed which “promotes collegiality ... because there is no difference between clergy and laity except for the different work they do”.

3.3.2.2. John Calvin on Vocation

Vocation was an area that Calvin did not directly or deal with at length (Badcock 1998:55). His primary focus was on one’s relationship with God through Jesus Christ. He “explicitly spoke in his theology of the particular duties assigned by God to each as “vocations” intended to regulate human life and to promote harmony” (Badcock 1998:55). He also follows the Lutheran view of vocation, the view that vocation exists wherever one may find themselves (Badcock 1998:55).

Calvin allowed for a change of vocation, whereas Luther had not done so. For both Luther and Calvin, where one found themselves is of little importance as long as they were of service to God and neighbour (Michaelson 1953:316-318).

3.3.2.3. Karl Barth on vocation

Barth saw vocation as one’s witness of the gospel and ultimately was to lead a life of faith and discipleship (Badcock 1998:56). This vocation is initiated through the saving work of God through Jesus Christ which leads to this life of knowledge and discipleship (Badcock 1998:54). Vocation for Barth had little to do with one’s occupation in life (Badcock 1998:54).

3.3.2.4. Max Weber on vocation

One’s relationship with God is manifested through one’s work ethic where there is a relationship between the divine election of individuals and their economic success due to the sanctification process as one seeks “proof for one’s salvation” in everyday living and vocation (Badcock 1998:25). Weber, therefore, was of the opinion that this

work ethic gave rise to capitalism (Badcock 1998:26) as expressed in the “Protestant ethic and the spirit of capitalism” (Badcock 1998:25). It was during Weber’s work that the “protestant work ethic” and the “modern concept of the calling was born” (Badcock 1998:26).

With the advent of Protestantism, secular vocations held the same status as that of the religious (Badcock 1998:25). Max Weber’s *The Protestant ethic and the Spirit of Capitalism* undoubtedly had an influence on the connectedness of one’s “divine election and one’s worldly success” whereby the proof of one’s salvation was revealed in the work ethic of the individual (Badcock 1998:25). Weber having the same opinion of both Luther and Calvin that any vocation has to include some charity as well as a “disciplined and systematic this-worldly asceticism” which ultimately gave rise to the spirit of capitalism (Badcock 1998:26). According to Badcock (1998:27), it was during this context that capitalism was born which required the “notion of moral obligation, or duty, that one has to some professional activity”.

These scholars, while there may be differing opinions, all attempt to address how the religious and secular vocation is the same. They all tend to argue that vocation ultimately comes from God and that vocation and calling are the same. They further argue that a calling and vocation is ultimately having a relationship with God and your neighbour. One’s vocation and calling, therefore, requires diligence and charity. Anything that expresses this relationship with God and a love toward the neighbour is considered a vocation and calling. Vocation thus consists of two dimensions; a love for God and a love for your neighbour.

3.3.2.5. A synopsis of church history

According to Culpepper (1981:481 – 482), the origins of ordination in the early church are not entirely clear and the practice of laying on of hands was primarily a “blessing and an expression of prayer for the one being appointed to minister in that

congregation. It was not directly linked with the passing on of apostolic authority or a body of sacred teachings”. Culpepper (1981:482) continues to argue that ordination remained an activity in the local church and that no evidence exists of widely practiced ordination ceremonies in the early second through fifth centuries. The church through the ages has had to contend with the challenges of church growth and the growing significance of ordination (Maag 2004:5; see also Wright 1981:498; Hinson 1981:485). Ordination played a major role in the orderliness and conduct in the early church (Hinson 1981:487). Further challenges to the growing church includes the replacement of the call to office by the Roman Catholic Church to that of religious orders which was based upon the wealth and civic profile of the candidate, in comparison with the “Reformers understanding of “calling” to be on a continuum between being called to be a Christian and called to serve the church and society” (Hayes 2000:96).

During the Reformation, there was tension as to whether secular occupations could receive the same status as religious occupations, especially within monasticism. Martin Luther and John Calvin reacted strongly against this notion of separate statuses between secular and religious vocations and argued that all vocations, whether religious or not can hold spiritual significance and is not any lesser than religious vocations (Dik & Duffy 2009:426).

Maag (2004:4) recounts that it was only in the seventeenth century when congregations began having their own pastors and most probably was based on the availability of the individuals and their “declaration of a sense of inner calling for ministry”. Maag (2004:6) argues that two major challenges existed for the early modern period in order to meet the needs of the church as well as “sustain the movement of the Reformation”, namely, the availability of clergy and the appropriate training required for the office which was based on examinations of the individuals prior to ordination as well as evidence of righteous living. Maag (2004:7) argues that the academic rigour and requirements have narrowed the pool of candidates for ministerial duties and took precedence over the individual’s sense of call. Candidates

who therefore were academically qualified were added to a ministerial list in order that churches may know who has been ordained and approved and in like manner made note of those who were “without vocation” in order to protect these same churches (Maag 2004:7). Unfortunately, this created a division between the learned clergy and that of the laity which resembled much of the Roman Catholic Church, that which the Reformers initially opposed. The difference, however, remained that the clergy of the Reformers was not seen as “mediators of salvation” (Maag 2004:10) but has created an “artificial barrier” between the clergy and laity (Bailey 1981:532). The concept of the priesthood of all believers permitted all believers in the early church to function as priests and therefore did not necessitate a separation of clergy from laity.

According to Hayes (2000:94) one can identify the development of offices in the church during the Apostle Paul’s ministry which eventually developed into “orders of ministry” in the third century and thereby creating a divide between the clergy and laity “even between clergy and clergy” (Hinson 1981:485). This divide, however, was rejected by the Reformers (James 2003:3). The Roman Catholic Church, the Orthodox Church as well as the Anglican Church considered ordination as a sacrament, therefore the difference and barrier between the clergy and laity continued to exist, whereas the Reformers saw ordination as function only with no difference between the clergy and laity. Ordination, however, went through some reform in the Anglican Church, amongst the Congregationalist and Quakers, each seeing the dangers in the rite and adjusted accordingly. Contemporary challenges include the ordination of women in ministry; again, different denominations respond differently to the issue at hand (Hinson 1981:485).

3.3.3. The four ages of the evolution of call and vocation

While ordination remains an elusive subject, even “scripture does not provide a clear, straightforward account” on vocation, one can learn much of the liturgical act throughout history (Placher 2005:3). Placher (2005:4) uses call and vocation interchangeably and argues when the Bible talks about call or vocation, it “characteristically means a call to faith or to do a special task in God’s service”.

Placher (2005:5) continues to argue that while scripture does not explicitly speak about call or vocation, it does not imply its non-existence. The meaning of vocation has not always meant the same thing and has changed during the four periods through the Christian history, namely, the Early Church, the Middle Ages, the Reformation and the Post-Christian age (Placher 2005:5-9).

3.3.3.1. The Early Church

“At an early stage in the development of the Christian community, being Christian and adopting a lifestyle consistent with Christ’s teaching was a vocation in itself” (Secombe 2010:18). “Calling” during this period was a call to belong to the Christian faith which came with its own risks, from family separation, isolation, and even public persecution. During the reign of Emperor Constantine, being a Christian was favoured and allowed for an easier commitment and prosperity. The ease of the Christian life brought many tensions as to the needed sacrifices and persecutions which were supposed to be part of Christianity and resulted in the birth and growth of the monastic life (Placher 2005:5).

3.3.3.2. The Middle Ages

During this period, having a vocation meant “almost exclusively joining the priesthood of some monastic order” (Placher 2005:6). It was during this period that the separation between the religious vocation and the secular occurred. This period is easily summarised as if “they were “religious”; they had “vocations”” (Placher 2005:108). Vocation during this period was more strictly applied and considered as a “religious state of life” (Secombe 2010:18).

3.3.3.3. The Reformation

The increasing complexity of society caused changes in the idea of vocation, both in the religious and secular areas. It was during this time that Martin Luther proclaimed “the priesthood of all believers” which saw everyone as a priest and saw this

category living a life like everyone else. “Thus for Luther your “calling” was first of all your job ... your job was your vocation, and thus everyone ... was called by God to their particular work” (Placher 2005:8). “The Protestant emphasis ... was not on the state but on the task. For the Protestant Reformers everyday roles accomplished through the love of God constituted a vocation” (Secombe 2010:18). It was during this period where one had two vocations, the call to be the people of God and the work one had. Vocation was no longer limited to only the religious sphere (Placher 2005:6-7).

3.3.3.4. The post-Christian age

The concept of vocation during this period has an alignment with the first century Christians, where being “called” meant being a Christian. This period also saw the Roman Catholic Church begin to align to the Protestant idea of any job can be a vocation. The concern, however, in this period is whether one can equate vocation with jobs as people in various circumstances might not have the capacity to have a job. In these situations, do people who do not have a job not have a calling? “*Simply living as Christians* [emphasis authors] could be our calling too” (Placher 2005:9). Secombe (2010:23) states it as “being, rather than doing is considered a vocation, one’s life is a vocation”.

3.4. Developing a theology of call and ordination

According to Niebuhr, Williams and Ahlstrom (1956: ix) the church has the capacity to adjust to any context in order to meet new demands through various “orders of ministry” with different ministerial functions. These orders of ministry extend from “subdeacon to bishop” with functions such as “teachers, chaplain, missionary, evangelist, counsellor, and, in our day of complex church organizations, secretaries and directors of councils of churches, social action commissions and countless others”. Smith (1996:3) questions the extent of inclusion in these orders of ministry, which he calls “*ministerium verbi*”. According to Smith (1996:3), one cannot say for certain whether pastor, presbyter, bishop, elder, deacons, or even any other minor

order were constituted in this *ministerium* verbi, the orders of ministry, as these differed according to each geographic territory one visited.

Ministry, according to Willimon (2000:32-40) is ontological and is expressed as functional for service to Christ and the church, which unfortunately allows for abuses within the church. Hayes (2000:91) emphasises that a “theology of call may help protect the church from several extremes”. One of these extremes is the view that a call is a private matter with little or no relationship or accountability to the church. Another view of calling separates the “professional” clergy from the laity. Hayes (2000:91) advocates that an adequate theology of ordination is furthermore needed to help place proper focus on the servant quality of leadership consistent with Christ’s call to discipleship. Hayes (2000:91) emphasises that a call does not elevate the called one from those who are not; in fact, all Christians are called to minister.

Malone (2011:8-9) argues for a theology of ordination which is affirmed and articulated through “symbolic acts” to which he refers as “speech acts” which not only originate from Baptist identity but also corresponds to it. Malone (2011:9ff) further classifies this speech acts into two categories, namely, the primary level which consists of the call and the relationality that exists between the pastor and the congregation. The secondary level consists of the pastor’s authority within the local congregation and the ordination council which has a significant role in the affirmation of the pastor. Malone (2011:15) refers to the authority of the pastor being ontological, not over the church but within the church. This authority is ultimately determined by the relationship, the relationality between the pastor and the congregation and community.

3.5. Contemporary Baptist practice

Ordination remains difficult within a Baptist context due to the principle of the priesthood of all believers where all aspects of ministry including the proclamation of the Gospel and the administration of the ordinances (sacraments) are accessible for all believers within the church and not merely the ordained person (Bailey 1981:532;

cf. Aleshire 1981:539). While there are various opinions on the nature of ordination among Baptists, Aleshire (1981:539) argues that “ordination is non-sacramental and bestows no special powers or ecclesiastical privileges”.

While ordination is not essential for Christian ministry it does serve as an expression of the congregation and the called person (Lumpkin 1958:260-261) as a means of authenticating the candidate's gifts (Lumpkin 1958:256-257). While self-authentication by the individual might be evident in practice, or the individual may be merely seeking a sanction by the church for the call, ultimately the church remains responsible for “seeking out those ‘fitly gifted and qualified by Christ’ and extending to them the call of God to be ministers. In Baptist tradition, self-authentication is never sufficient ... ministerial authority comes from Christ through his gathered people” (Lumpkin 1958:257-258).

Lumpkin (1958:255; cf. Lischer 2005:169) argues for a functional understanding of being called, in that the ministry of the called person is to be understood and exercised according to the particular gifting of the individual. The office does not determine the gift, therefore the called person is “God's gift to the Church” and the ministry of the called person remains charismatic in nature. Lumpkin (1958:260) emphasises that for the called person “their chief function is not running the church but declaring and applying the Gospel in the church”. In Baptist and Congregational churches, ordination by the church serves as recognition of the person's call by God (Willimon 2000:40). Lumpkin (1958:253) argues there is no “essential” difference between clergy, the called person, and laity and that “ministers are but laymen appointed to special tasks” with their ministry in churches being “functional and charismatic rather than official or sacerdotal”.

The Baptist view, then, as summarised in the priesthood of all believers, is that every church member is to be a partaker in the ministry of Christ and therefore there exists no special order of clergy or any hierarchy within the clergy (Lumpkin 1958:254). Due to the autonomy of the local church and the freedom of religious conscience, it

remains challenging to offer a single or absolute Baptist theology on the subject of ordination (Malone 2011:1). What further complicates the practice of ordination is that the call is both a subjective and objective experience and process, one that is “internal and external” (Malone 2011:3) and yet the call “plays a prominent role in ordination” (Malone 2011:5; cf. 10).

Although an ordination council does not exist within the BUSA, there are similar committees, called standing committees (BUSA Assembly minutes 2013:4-5). The first committee, the BUSA Executive Board, each year interviews candidates who want to receive Baptist Union recognition and thereby appearing on the ministerial lists of the BUSA. The second committee, the BUSA Ministerial Settlements Committee, advises and assists churches with the call process and the placement of ministers in churches. Finally, the Call Committee of the local church, while not a standing committee, usually consists of the church leadership and a percentage of the church membership that facilitates the process of call which is ultimately ratified by the church membership.

Pastoral care has always been a priority of the BUSA executive, and thus the executive maintains a list of recognised ministers of the BUSA as well as rules and regulations that guide the selection and approval of these ministers (Parnell 1977:100-101; Aucamp 2011:177). These processes of pastoral care include “screening applicants for ministry; Administration of ministry lists; and ministerial settlements committee” (du Plessis 2012:209). The Ministerial Settlements Committee involves a rigorous process for candidates seeking to be included on the ministerial list, while if completed successfully does not guarantee a call to any church as each church remains autonomous and self-governing.

The Ministerial Settlements Committee, after screening the candidate for required criteria, places the candidate on the ministerial list which consists of the probationer's list, the candidate's list or the fully-accredited list. These lists are made available to churches to identify those who have received the approval and recommendation by the BUSA. The probationer's list consists of candidates who already “have a calling

or are in ministry, whereas those who are on the candidate's list are waiting a call" (du Plessis 2012:195-196). The requirements for the candidates on the probationary list include attending monthly meetings, and being paired with a mentor which requires meeting once every three months for a period of two years (du Plessis 2012:196). Once a candidate has completed the two years, he or she will be placed on the fully accredited list (du Plessis 2012:196). The first area of focus during the interviews is assessing the professional aspect of the candidate by looking at "circumstances, convictions and calling" and the second area of focus is assessing the "theological beliefs and understanding" of the candidate (du Plessis 2012:195).

According to Du Plessis (2012:198) "the process outlined above and the specific by-laws associated with ministerial settlement makes it clear that there is:

1. A specific amount of training required;
2. The theological view of the recognised minister must not differ radically from the Declaration of principle and the 1987 Baptist principles; and
3. The minister must have displayed to the satisfaction of the Executive a spiritual maturity".

3.6. The relationship between Profession and Vocation

"The familiar term "vocation," whether used in religious or secular contexts, is rooted in the Latin *vocation*, meaning a "call," a "summons," or an "invitation" ... the Greek word is *klesis* and is found in our words "cleric" and "ecclesiastical"" (Conyers 2004:12; cf. Badcock 1998:3). The dilemma exists in that these terms "calling" and "vocation" are closely related and have often been used synonymously.

Dik and Duffy (2009:427) attempts defining and differentiating between a call and vocation as they are of the opinion that existing definitions are too "vague and confounded". They, therefore, define a call as:

A transcendent summons, experienced as originating beyond the self, to approach a particular life role in a manner oriented toward demonstrating or deriving a sense of purpose or meaningfulness and that holds other-oriented values and goals as primary sources

This definition identifies the calling originating from an external source or sources which could be from God and the needs of society. Secondly, it affirms one's purpose and meaning within the activity in a "broader framework of purpose and meaning in life" which could offer "stability and coherence in life". Thirdly, it acknowledges the "well-being of society" is of importance as well as the honouring of God. It finally implies that a calling can be "pursued within any life role" (Dik & Duffy 2009:427).

Dik and Duffy (2009:428) further acknowledge the many overlaps that vocation has with calling and defines vocation as follows:

An approach to a particular life role that is oriented toward demonstrating or deriving a sense of purpose or meaningfulness and that holds other-oriented values and goals as primary sources of motivation.

The difference between calling and vocation according to Dik and Duffy (2009:428) is that calling is derived from an external source whereas a vocation is self-originated. Calling and vocation are both a continuous process of evaluation of the "purpose and meaningfulness of activities ... and their contribution to the common good or welfare of others" (Dik & Duffy 2009:429) which implies a continued evaluation and alignment of what one is doing in relation to the perceived purpose of the activity. Not everyone considers what they do to be a calling or a vocation as the idea of a calling and vocation is often viewed as "counter cultural" in the idea that

people are “self-made” (Secombe 2010:42). Calling and vocation are not limited to the religious sector and can occur in any context which implies that callings and vocations can occur in any occupation (Dik & Duffy 2009:430-431). A calling and vocation has to consider the interest and well-being of others, whether it being people or not, by “committing and individual’s activity within that role to a larger framework of meaning and purpose” (Dik & Duffy 2009:440) and when it fails to do so, it fails to be considered a calling or vocation (Dik & Duffy 2009:444; cf. Badcock 1998:5-10).

Vocation and call therefore in this paper will be used synonymously (Secombe 2010:16) and as stated in previous sections, vocation within the church is no new debate (Steckel 1981:376) and remains even more complex as clergy may attempt to develop their professional careers (Christopherson 1994:223). Christopherson (1994:220-221) is of the opinion that the Christian ministry is considered a vocation and anyone who pursues this vocation has been called to a career in the Christian ministry which has become “institutionalized in seminaries, churches, and denominations”. Professionalisation refers to the called person who pursues a career in the Christian ministry (Hayes 2000:91) with its primary focus on preaching (Lischer 2005:168), however, various expressions of this ministry exist. Nel (2004:591) uses Schner’s definition of professionalisation of ““qualified” or “competent” or even simply “well-done””. Candidates within the pastoral ministry are not exempt from the pressures of professionalism and the standards within a secular culture. The vocation of the clergy has to be discovered and developed within a culture of professionalism as it is vital to convince of the legitimacy of the call as well as affirm and define the person’s identity and worth (Christopherson 1994:222). Lischer (2005:169) cautions against the professionalisation of the ministry as the expectations and standards are derived from the professional group and not from the ministry itself.

There remain those who do not consider the professional direction within ministry as problematic (Jones 2001:223) while there are those who do (Piper 2013). Nel

(2005:442) sees the pastoral ministry as a professional group which is under pressure for various reasons. Lischer (2005:168) believes that modern professionalism pressures and postmodern pluralism are the main reason why the ministry is distancing itself from preaching, which is the fundamental activity of the ministry, and is also of the opinion that professionalism divorces the person or “character” from the function and should never be so. Historically, the function and character of the person were one and the same thing (Lischer 2005:170). Christopherson (1994:221-222) states that a calling is often associated with a “functionalist approach to distinguish professions from occupations”, however, he argues the call is not only transcendent but is vital in the ministry as it empowers the individual to achieve what is intended of the perceived call. Christopherson (1994:221-222) in his study is more concerned with the call as a cultural symbol which acts as a “frame” by which clergy measure their commitment to work and life as they attempt to make “sense of their experience”. Christopherson (1994:222) continues by stating that “the calling constitutes a normative system that reflects a particular set of values and proscribes a particular kind of behaviour” and ultimately anticipates for the individual to “be a certain kind of person” (Christopherson 1994:234). For Christopherson (1994:234) the call is more than just an office, it encapsulates everything that the person is and what the person represents.

Lischer (2005:169-170) argues that a “default suspicion” should exist with professionalisation especially due to the “specialization [sic], process, credentials, and measurable outcomes, the net effect of which is to undermine the minister’s priestly and prophetic identity”. Nel (2004:592) too cautions against a professionalisation if it’s considered as “specialist” and “expensive”, however, the minister has to be “qualified, equipped, and capable”. “Pastoral leadership simultaneously must be professional, practical and devoted ... professional in the sense of being competent to fulfil this public ministry with pride and gracefully so ...” (Nel 2005b:458).

Dik and Duffy (2009:432) identifies researchers who claim that being called and having a vocation protects the person from various psychological illnesses such as depression. One's calling and vocation has a direct bearing on one's spirituality and is able to help the person to navigate stressfully and tumultuous experiences in the workplace (Dik & Duffy 2009:433; see also Michaelson 1953:318).

Malone (2011:13) links ordination with the functionality of the ministry and advocates that "ordination cannot occur or exist outside of a relationship between the individual and a community". This relationship between the pastor and the community has to be continuous and not merely once-off, the role and function of the pastor have to be well suited to the purpose of that community. Ultimately the relationality of the pastor with the community is tied to the functionality of the pastor within that community (Malone 2011:14).

The call and the relationality of the pastor with the congregation points to awareness of the pastor's unique presence in the community. This awareness is sensitive to the idea that the pastor is someone who preaches, teaches, and leads in specific areas, who is set apart but who is not placed above the members of the congregation. Not only does the pastor have specific functions, but the pastor represents to a degree the presence and activity of God within the community. We saw this in the affirmation of the call (internal and external). Through the pastor's functionality and relationality the presence of God is experienced by the congregation (Malone 2011:19-20).

Malone (2011:14) recognises a variety of ministries as the functionality of the pastor varies according to the need of the community. According to a report submitted to the Baptist Union of Great Britain as cited by Bailey (1981:535), the forms of ministry is not rigid and changes as required by the needs of the community, while in "function and purpose" remain the same, the expression thereof will change. Cook &

Nel (2010:3) acknowledges Heitink's differentiated and functional specialisation in the congregation, as professionalisation also requires the minister to be an expert. Badcock (1998:94) is of the opinion that to be theologically responsible we have to believe that God continues to call people to serve in some capacity in the church as he has always done in the Bible. He argues that for the church to remain functional, it will require people called to serve in specific ways (Badcock 1998:94). For the church to be functional, it has to take into account and "be geared to some special context, to some situation or group of people, or even to some place" (Badcock 1998:95). The ministry of the church has to be contextual, as "ministry is always contextual", and by being contextual, it has to take cognisance of an individual's gifts and sense of calling (Badcock 1998:95).

Christopherson (1994:219-223) while attempting to clarify between career, vocation and calling establishes how closely these terms are related to each other by arguing that a:

Calling is a task set by God with a sense of obligation to work for purposes other than one's own. A career, on the other hand, is work that is chosen rather than imposed; individuals select the career path, the school, and the job offer that is best for them, and to do otherwise would be considered imprudent, even irrational. A professional career is fundamentally about developing one's skills, accomplishing specialised tasks, and steadily moving up the professional status ladder ... vocation is basically a religious notion and, even as the idea has been reformed and attached to "secular" professions, the special significance of the call for the clergy has not been lost. Clergy are modern vocational characters who literally have been "called" to a career.

To reflect once again on Christopherson's opinion regarding career, vocation or profession and call (1994:219-223). A professional career, therefore, is about developing and improving the skills and competencies and accomplishing specialised tasks required of one's vocation or profession whereto one is called.

3.7. Qualities for the pastoral ministry

The question that Bailey (1981:531-532) posits is "should ordination focus on character or function ... is ordination a matter of the person, the task or the context?" Apart from the subjective and objective experiences, are there any qualifications that would qualify or disqualify a candidate from the ministry? If being called is about the subjective voice of God and the objective mission of the church, the appropriate gifting of the individual as well as the church's endorsement, therefore, no-one could be disqualified irrespective of gender or creed, which is one of the contemporary challenges with regard to women in ministry. As previously stated, Christopherson (1994:238) argues that a candidate should have a "recognizable suitability of health, of intellect and of character". Cook and Nel (2010:1) argue that the selection process of the candidate has to focus on the candidate's profile "in terms of office (power), profession (capability) and person (adequacy)". Toews (2003:21) argues that "a servant spirit, giftedness for ministry and godly character" are required for the public ministry of individuals.

3.7.1. Personhood

Aleshire (1981:543) cites McEachern who argues that "personhood" is one criterion to consider when ordaining a candidate, a criterion that is often overlooked and not considered in a study focussed and conducted among Baptists. He further states that "a person to be ordained must be of high moral character – above reproach both within the church and in the community ... while this qualification has been self-evident, it has not always been adequately taken into account". Aleshire (1981:545) concludes that "the qualifications most central in biblical and contemporary expectations deal with personhood and character" but is often marginalised when

compared with “Christian conversion, call to ministry, and doctrinal beliefs”. As previously stated, a profession and personhood cannot be divorced from each other.

3.7.2. Charismatic gifting

Findings in a study done in the United Kingdom observes that Christian youth workers are more “willing to swim against the tide. They are motivated by visions of future possibilities rather than constrained by present realities” (Francis, Nash, Nash & Craig 2007:84). As previously stated, due to the functional nature of the ministry, the candidate has to be gifted in the area of ministry that he or she intends to occupy but also have a tenacity that is often required of this ministry.

3.7.3. Training and education

Dames (2013:8) argues that it is critical to have “skilled moral and spiritual leaders” who are capable of navigating the changing and dynamic South African context. There remains a need for theological training (Nel 2005b:441, 443) despite theological training being under pressure (Nel 2004:593). Nel (2005a:14-18) builds a strong argument for the need and benefits of theological training by stringing arguments of influential theologians such as Heitink, van der Ven, Hough and Cobb. Nel (2005a:14-18) argues that apart from acquiring the necessary theological knowledge, training assists with the required competencies and attitudes required for ministry. Nel (2005a:21) concludes by stating “that people in ministry (full or part-time) should be able to reflect upon the ministry with regard to knowledge, insight, competency and attitude as to what we do, why we do it, how we do it, and with what attitude we do it ... everyone working with the young and the vulnerable should have a fair amount of theological training”. “Training for the public ministry of pastoral leaders requires theology, teleologically understood ... Continuing theological education is not negotiable and is indeed critically necessary. Every trained pastor need to stay competent” (Nel 2005b:459). Nel (2005b:456) cites Wood on the need for theological training, “One may properly seek and obtain a theological education without any intention of preparing for church leadership of any sort; but one may not

properly prepare for church leadership without acquiring theological competence”. The acceptance of the candidate at a theological institute, too, serves as a test for one’s call, but the congregation involvement should continue throughout the ministerial journey of the candidate (Johnson 1988:15).

3.8. Call and Office of the career youth pastor

Black (1991:167) highlights that part-time, bi-vocational, voluntary and full-time vocational youth ministers are all “legitimate forms of youth ministry”. Black (1991:168-169) argues that a calling to youth ministry or any other ministry is “a sense of divine leadership pointing toward a lifetime of service to God” with the “most effective youth ministry grows [sic] out of appropriate [theological] training”. Dean (2010:14) also acknowledges research that proves ministry in youth work requires “an average, 3.9 years – which creates an obvious problem: few youth ministers stay in their positions long enough to become effective in them”.

Francis et al (2007:87) list the role of the youth worker as follows:

They [youth worker] will need to be comfortable when meeting new people and energised by working with large groups (E)⁷. They will need to be able to see potential in young people who are struggling and to have an imagination to see solution to problems (N). They will also need to be able to empathise with young people and to present themselves as warm, welcoming, and understanding (F). Youth workers will need to be decisive and organised in order to keep control of the many demands on their time (J). ENFJ youth workers are likely to be characterised by warmth, energy, and enthusiasm and it is easy to imagine how young people may come to like, respect, and confide in them.

⁷ The ENFJ represents different psychological types according to the Myers-Briggs utilised in their study and responds to the following respectively (E) Extroversion, (N) Intuition, (F) Feeling, and (J) Judging which tends to be the psychological type of most youth workers (Francis et al 2007:88).

Root (2012:31-32) cautions against the professionalisation of youth ministry as it has the potential to lead to the completion of tasks, albeit intentional tasks, which in turn can shift the focus away from the purpose of youth ministry.

Kageler (2004:76) cites two reasons why churches employ youth pastors. Firstly, urbanisation and globalisation has disrupted the traditional family life and therefore the exodus of youth from church. Secondly, the postmodern world has affected how youth respond to culture and experiences church as otherworldly and not relevant for them. The church's response was to hire youth pastors to either retain the current youth population in the church or to be evangelistic to attract youth who are not part of church life, the unchurched. These factors have given rise to the increase of youth pastors in churches. In analysing his data, Kageler (2004:81-85) concludes that in South Africa, although a developing country, has in place an infrastructure that should be conducive for the growth and incentivising of youth workers, yet they earn a salary that might not be able to "function economically in their communities". The rate of pay is, therefore, reflective of the status and "place of youth ministry" in South Africa regardless of the reality of the status of youth ministry in the country (Kageler 2004:85). When the salary of a youth pastor is compared to that of a teacher's salary, it constitutes only 28% of the annual salary. The youth pastor on average earns in 2004, R60 000-00 compared to a teacher who earns R208 285-00. While there has not been any later research on this, we can assume that it has not changed much (Swartz 2013).

Ji and Tameifuna (2011:306) states that for some churches to prevent a church affiliation decline is to hire a youth pastor or workers as this could "increase the frequency of youth activities, develop quality programs, enhance youth perception of the church, and eventually keep them loyal to the denomination", however, they argue, that there is a lack of evidence to support this. Ji and Tameifuna (2011:307-308) identifies and acknowledges the work of Canales (2006), where he focussed on different youth ministry models and their connection to youth and their affiliation with

the church and God. Ji and Tameifuna (2011:308), however, states that there is insufficient scientific support on the relationships of youth models and their efficacy in the different areas he used to support this. Ji and Tameifuna (2011:309) contend that the presence of a youth pastor encourages successful leadership roles accepted by the youth resulting in a plan of continuity and denominational commitment.

A second opinion is that youth pastors create a safe environment that is conducive for young people where they feel accepted and a strong sense of empathy from the youth pastor which in turn results in denominational commitment. In their study, Ji and Tameifuna (2011:313) discovered where churches have employed youth pastors, the youth “tended to portray their church programs as more interesting and more thought-provoking than did those attending a church without youth pastors”. There was also an increase in programs offered as well as more leading roles were accepted by youth in worship services. Their study also revealed that the youth saw their youth pastors as caring.

Their study (Ji and Tameifuna 2011:314-315) failed to prove that the presence of a youth pastor fostered “attitudes toward the denomination ... [however] youth attitude toward the denomination was noted to become more positive as the levels of intrinsic religiosity, vertical faith, and doctrinal orthodoxy increased, while extrinsic religiosity was inversely associated with denominational loyalty and satisfaction. Horizontal faith was found to have little to do with youth attitude toward the denomination”. Ji and Tameifuna (2011:315) do note that a caring pastorship was a positive factor for the content of youth and their “support for the denomination”.

Ji and Tameifuna (2011:317-318) summarises their study by stating

[T]hat the presence of youth pastors accounted for nearly zero percentage of the variance. Put another way, conventional personal religiosity and caring pastorship have more direct bearings on youth attitude toward the denomination when compared to their variables. Also, caring pastorship is more dominant than meaningful programs and the mere presence of youth pastors in a church in shaping youth attitude toward the denomination.

The study has highlighted the importance of a caring pastorship, as this, along with personal religiosity, remains the most positive factors in youth having a positive attitude and loyalty toward the local church and denomination. While the presence of youth pastors does improve the frequency and quality of programs, as well as youth participating in leadership roles, these have minimal influence on the local church and denominational loyalty.

Ji and Tameifuna (2011:320) conclude their study by stating that

[R]esearch needs to be given more attention to means of accomplishing the pastoral objective of relational ministry, helping youth pastors build caring and empathetic relationships with the youth members. This call also brings together deliberation of careful recruitment, training and mentoring of youth pastors, and support for youth ministry.

While Black (1991:18) argues that youth ministry “is an authentic calling, not a stepping stone to another ministry”, Senter III (2001b:123-124), argues that youth pastors have to stop thinking of the traditional concept of specialising in youth ministry and argues that every youth pastor should see their career path as one that would eventually lead to a senior pastor, yet this career path would be to the same

youth that would have been part of his/her youth ministry which would foster continuity in the ministry.

He argues as follows,

It is time for many youth specialists to stop thinking of youth ministry as a lifetime commitment and begin viewing their youth ministry as giving birth to a biblically and culturally relevant church that will, in time, will give birth to additional churches in response to the needs of future generations. Viewing themselves as strategically placed ministers of the gospel of Jesus Christ, they must re-examine the presuppositions of their callings (Senter III 2001b:123-124).

Whilst this approach to a career path does argue for continuity in the youth ministry, the problem to this is that once again it resembles the “stepping stone” mentality where the youth pastor will eventually exit the youth ministry in view of a higher or more senior calling.

3.9. Conclusion

Vocation, profession, and calling are synonymous which can be traced back to the earliest time in church history. A vocation, which can exist in any sphere of life, has to consider the best interest of those who are being served. The ritual of ordination does not elevate the minister above those who are being ministered. The pastoral ministry remains one of service that is directly linked to the community and the congregation being served. Vocation is having a relationship both with God and one's neighbour. There has to be collegiality and charity, else it falls short of what vocation should be. Scripture while inconclusive whether there exist two calls does, however, address the need for individuals to take up special roles and offices to fulfil certain needs of the church. A youth pastor is, therefore, an individual who expresses an internal and subjective awareness of being called to youth ministry and

is objectively confirmed and affirmed through various processes in particular by the local church. There should be no self-proclaimed ministers, yet no-one who has accepted Christ can be excluded from the call to ministry; the church should be responsible for those who are called.

Vocation and calling remain ontological where the summons to minister remains with an external source. Yet the vocation of the minister is functional too, where various ministries exist according to the need of the community where the person finds themselves. While there exists no evidence of youth ministry or youth pastor within the texts of scripture⁸ or early and modern church history, it is argued that the call, ordination and office of the ministry exist due to the mission of the church within the era it finds itself as well as the gifting of the individual. The functional nature of the youth pastoral ministry could, therefore, be considered as ontological particularly in service of the church as evidence exist that offices throughout scripture and church history were primarily functional in an attempt to address specific needs. The charismatic gifting is ontological but the specific office is functional. The various ministries within the church can, therefore, be wide and varied which would include that of the youth pastor. This vocation of the youth pastor is seen as a functional response to where the church finds itself. The church recognises the gifting of the youth pastor or is helpful in nurturing the youth pastor as it selects and affirms this person for the ministry as both ontological and functional.

The youth pastor should have the necessary charismatic gifting for the vocation and is, therefore, a gift to the church as God has gifted the person with the charismatic gifts. The church merely affirms these gifts for the ministry under discussion. Again, the role of the ministry is directly linked to his or her relationship with the church. The authority of the minister is ontological but the expression is functional. Ministries vary according to the geographical location of the church but also the need of the church.

⁸ The concept of youth ministry will be discussed in chapter 4.

For the church to be functional, it must be contextual and will need people to serve in various and specific ways.

When one commits to his or her vocation in the pastoral ministry, certain skills are required and expected as in any professional career. The candidate, therefore, should possess the proper personhood, gifts for the office, and suitable theological training required of this profession. It might also have to address policy that will help regulate this area and while one cannot enforce policy on any one church; our context requires policy and regulations for the well-being of those who are being ministered to. By the youth pastor knowing they are called and ordained and have a vocation within a profession can aid with their longevity and self-worth. The pastoral ministry requires the candidate to have above moral living standards, theological education, a love of God and neighbour. Professionalisation, therefore, is when one pursues a career in the called ministry with the proper training and skills acquired through theological qualifications.

Chapter 4

Concepts and theories of youth ministry

4.1. Introduction

In this chapter, I will research the question, “What ought to be going on?” in youth ministry. Osmer (2008:153) states that good practice “from the present or past can serve as a normative model offering guidance to contemporary congregations”. This can be achieved in two ways, namely, “(1) it offers a model of good practice from the past or present with which to reform a congregations present actions; (2) it can generate new understandings of God, Christian life, and social values beyond those provided by the received tradition” (Osmer 2008:152). This chapter will attempt to explore selected normative methods and techniques by conversing with philosophies, approaches, and models of youth ministry, as well as exploring the *telos* of youth ministry.

Firstly, this chapter will focus briefly on the history of youth ministry by reflecting upon selected cultural and theological influences that have been instrumental in shaping the contemporary youth ministry. Along with a brief historical reflection of youth ministry, this chapter will attempt to relook or redefine the *telos* of youth ministry, as the mission and purpose of youth ministry often as historical roots and traditions that may have evolved over time. The contemporary youth ministry, therefore, requires a renewed construction of its *telos* as youth ministry remains a contextual endeavour.

Secondly, this chapter recognises that the current practice of youth ministry consists of and is influenced by various philosophies, models, and approaches to youth ministry. These philosophies, models, and approaches have been developed and shaped through the history of the church and its youth ministry in an attempt to be more effective in pursuing its *telos* with youth. This chapter will summarise these various philosophies, models, and approaches in an attempt to highlight the complexities and challenges of what they represent. Furthermore, this chapter will

take into consideration the futile exercise of adopting one of the various philosophies, models and approaches to youth ministry without a contextual analysis of the church and community.

Finally, this chapter will conclude by considering the theoretical evidence between good practice and areas of weaknesses in order to make a recommendation in later chapters.

4.2. History of youth ministry

South Africa has a rich and dynamic history of youth activism that has influenced and affected life in the country in remarkable ways. Currently, there is also an intentionality from youth agencies in the governmental and non-governmental sector addressing but not limited to the influencers and lives of young people in relation to education, unemployment and safety and security. Yet, there remains a paucity of information and research on the history of Christian youth ministry in the church from a South African context and much of what is currently employed in churches, while contextual, has its roots or practices in a Western and European culture and context, as evidenced from chapter two which focusses on the BUSA context as a case study. Dames (2013:2) highlights not only the influence of the Western culture on the church but also its negative effect on African and South African culture. What complicates this matter even further is that there is no single metanarrative of Christian youth ministry in South Africa, as the history of South Africa is one of many complexities (Dames 2013:2) that is beyond the scope of this thesis. The brief history of youth ministry will reflect on two areas, firstly, youth ministry being a cultural phenomenon. Secondly, the theological turn in youth ministry as advocated by Root and Dean in their book, *A Theological Turn in Youth Ministry* (2011).

4.2.1. Youth ministry: A cultural phenomenon

Root (2012:32) asserts that youth ministry is neither a “biblical concept” nor a “theological idea” but is a product of culture that has only been a part of the church for a brief period of time. Clark (2001b:82), too, acknowledges that youth ministry is

a relatively new concept which dates back to the “mid-to-late-1930s” and was squarely placed in the educational program of the church. Nel (2003b:68-69; see Clark 2008:10) is of the opinion that the historical theological perspective of youth ministry as an extension of the church’s education program was not only insufficient but problematic and incorrect. Nel (2003b:63ff.) continues to explain that while the Industrial Revolution has completely changed this paradigm of the educational program being the custodian of the youth ministry, yet youth ministry either continues to remain a part of the educational ministry of the church or is not offered at all. Youth ministry, as it exists in its current form, has only been in existence for the last 100 years, and has already been mentioned, it is argued that the concept of adolescence was birthed during the Industrial Revolution as a “response to changes in culture” (Senter III 2001b:126). Kirgiss (2015) in her study, however, challenges the traditional opinion of adolescence being a relatively new concept. Instead, Kirgiss (2015) argues that adolescence has been in existence since the Middle Ages. It therefore does challenge the widely accepted notion that adolescence is a modern or cultural phenomenon⁹.

As time progressed, the cultural divide between the church and adolescents has been ever-increasing, where the church is consistently being considered as “irrelevant, boring and out of touch with the modern and youthful world of adolescents” (Clark 2001b:82). This cultural divide eventually gave rise to parachurch ministries, such as the Young Men’s Christian Association (YMCA), the Scouts, Youth with a Mission (YWAM), and Youth for Christ (YFC), which sought to engage the youth culture in areas where the church failed or was limited in engaging its young people. With the numerous successes of the parachurch ministries, the church began to model its youth ministry programs on it, however, the most important difference between the parachurch ministry and the church youth ministry was “inreach” and “outreach”. The parachurch ministry’s focus was on evangelism, on reaching the unchurched youth, whereas the church youth ministry was focussed

⁹ If viewing youth and adolescence as a cultural phenomenon, we risk minimizing or ignoring the developmental tasks of youth completely. Chapter five will therefore address the developmental tasks and the cultural influencers of young people.

on sustaining the youth in the church through programs and later, by means of hiring a prominent youth ministry leader (Clark 2001b:82-83). Youth ministry programs and models began taking a prominent role in the design of youth ministry in order to complete tasks and often with minimal or no theological reflection of foundations (Dean 2011:15).

4.2.2. A theological turn in youth ministry

Youth ministry has “not always been concerned with theological reflection” (Dean 2011:15). It was until the last few decades that youth ministers and youth ministries have begun to reflect theologically upon its practice. Youth ministry during the “last two decades of the 20th century” has progressively moved from program based activity and mere intellectual experiences of God to one of evangelism, discipleship, and is more contemplative (Senter III 2001c:154-155). Yet, in spite of its infancy, as youth ministry only become professionalised in the late twentieth century in America (Dean 2011:20), it continues to struggle for its proper place as it “only recently emerged as a viable option for pastoral ministry” while attempting to free itself from being perceived as a holding tank or stepping stone to the more senior pastoral ministry (Dean 2011:19). While this professionalisation of and in youth ministry is waning on the international front, it proves to be an even greater challenge in a developing country like South Africa where there is an increase in not only the need but the pursuit of professionalisation in youth ministry (Weber 2015:1) in spite of having the infrastructure to pursue the professionalisation of the agency of youth ministry (Kageler 2004:85).

A further theological turn in youth ministry is the church’s understanding of ecclesiology. While youth ministry remains the responsibility of the church (Black 1991:30), Senter III along with Clark, Nel and Black (2001:155) shares the opinion that the church has to change for youth ministry to relate to young people in a postmodern world. The pastoral leadership is crucial in shaping the nature of the local church. Some of the weaknesses of the postmodern church regarding youth ministry, according to Senter III (2001c:157) involves four aspects. Firstly, the

dropout rate of youths from church since the advent of adolescence through to young adult age. Factors exacerbating the dropout rate is the “fragmenting structure of families” (Senter III 2001b:120) and the lack of continuity of “spiritually mentoring relationships” due to the inhibiting structures within the church. Secondly, the spiritual formation and leadership of youths have been “disregarded and restricted” by the adult community of the church. Thirdly, evangelism is almost solely restricted to young people through peer-to-peer evangelism with minimal replication and participation of the adult community. Fourthly, a resistance to new approaches and styles of music which is initially promoted by youths and only at a later stage is accepted by the adult community. Senter III (2001b:157-159) further argues for the church to be effective in its ministry to youth, the youth has to be included in every facet of the life of the church, from worship to leadership and evangelism. Without neglecting and discarding of the older generation, the youth can spur the church on to a greater spiritual readiness with a deeper passion for God. The youth ministry as a “research and development” ministry remains instrumental in discovering “new ways of being the church for our surrounding cultures” (Dean 2011:16-17).

When one considers the history and the theological turn in youth ministry, previous and current definitions of youth ministry becomes insufficient to adequately define youth ministry, its purpose, and its mission. The following section will address these issues as I seek an adequate definition, purpose, and mission of youth ministry.

4.3. Defining youth ministry

It will always be a difficult task in attempting to define youth ministry, as this definition will be dependent on various factors, namely, theological, philosophical, and contextual factors, to name a few. Yet a common aim exists in almost all youth ministries, namely, helping adolescents grow into a maturing relationship with Jesus Christ (Black 1991:19; Strong 2015:1-2). Dean (2001a:32-33) sees the aim of youth ministry as not limited to or ending in a maturing faith in Jesus Christ, but that the faith of adolescents should be a faith that they are able to use in the world in order “to discern and execute faithful Christian action as disciples of Jesus Christ”. Clark

(2001a:42-43) regards youth ministry as a relational ministry which remains the responsibility of the church. This responsibility, as the goal of youth ministry, is to “pass on the gospel” to young people regardless of their context, whether geographical or cultural. This requires of the church to remain aware and abreast of the cultural contexts of young people.

Dean (2010:26) summarises “youth ministry as an umbrella term that refers to ministry to, with, and for adolescents and their families, focusing especially on young people”. Dean (2010:26) continues to argue that youth ministry is to consider young people from the onset of puberty through emerging adulthood. Dean (2010:26) does, however, caution against the limitations in the understanding of the term youth, which according to various contexts, societal and cultural shifts makes its definition more fluid. Dean (2010:26) continues by stating that due to this shifting definition of youth, as well as “our citizenship in a global village, requires us to extend our research”.

4.3.1. Youth ministry is an intentional response by the church

Youth ministry has to be an intentional act by the church (Root 2012:22). According to Black (1991:29-30), youth ministry is anything that a church does with and for young people. Black’s position is that whether a formal program for youth ministry exist within the church or not, youth ministry is taking place, however, how well ministry with and for youth is implemented relates back to the intentionality of the church. Black (1991:18) further elaborates that youth ministry is guiding young people to have a personal relationship with Jesus Christ, to grow in the Christian community within the life of the church, and to prepare them for involvement in the Great Commission. Black (1991:29) concludes that youth ministry “includes the sum total of all a church does with, for, and to youth”.

Clark (2001a:61), too, acknowledges the church's role in taking responsibility for its youth.

Addressing the uniqueness of adolescence cannot be limited to the sole responsibility of the youth ministry leader, team, or program. The church, as a family of "families," is called as a community to be the prime agent of nurturing this and any future generation ... youth ministry, then, is not an appendage of the body, it is rather an expression of the whole body caring for a specific group. Adolescents need an adult community who will love them appropriately and with great care. This is the call of the church ... adolescents need to know that they matter to the other adults in the community. Youth ministry is everybody's job! (Clark 2001a:61).

4.3.2. Youth ministry is holistic

Dean (2010:8-9; see Strong 2014a:1-2) points out that while youth ministry may no longer be as successful in discipleship formation amongst teens as in previous years, yet, religious adults play significant roles in the lives of these youths where their "faith that [sic] survives emerging adulthood". Yet, regardless of this knowledge, it is essential that youth workers not see youth as commodities with the aim of conversion (Dean 2010:9). Dean (2010:10-11) further points out that current youth ministry practices fail at "passing on adequate understandings of God, the church, and the world". Strong (2014a:1-2), too, acknowledges that the modern youth ministry does not adequately and consistently lead young people into Christian adult maturity. As previously mentioned, youth ministry is more than evangelism and catechesis or Christian education (see Nel 2003:68-69, 72; Clark 2008:10) and should not exist as merely a means of outreach with the aim of proselytizing unchurched youth or discipleship of church youth.

Youth ministry is a lifelong journey with young people (Senter III 2001b:123-124) within the church and the community and has to be holistic, guiding the young people toward a mental, physical, social, emotional and spiritual maturity “through a series of ongoing meaningful events” (Hendrix 1988), according to each young person’s need and context. Black (1991:79-111) also affirms the holistic nature of youth ministry arguing that Jesus, according to Luke 2:41-52, too grew in these areas as a young person. Furthermore, youth ministry is to not only engage young people to have a personal and growing relationship with Jesus Christ through a form of Christian discipleship, or to focus on their developmental tasks, but youth ministry should also create and encourage relationship building, and in particular with the adult community (Black 1991:51) within this Christian community, as Milne is cited by Grenz (2003:9) “the Christian life is inescapably corporate”.

4.3.3. Youth ministry is contextual

Youth ministry, remains a ministry like any other within the church, except that it is focused on a specific peoples groups, namely adolescents. In considering the “particularity” of youth, by acknowledging their various cultural and developmental experiences, youth ministry becomes a “laboratory where we can learn to contextualise ministry” (Dean 2011:20). Root (2012:39-43) states it this way: “youth ministry could be defined as the ministry of the church that seeks to participate in God’s action with and for a culturally identified group called adolescents ... like all ministry, youth ministry is fundamentally a theological task, because it is about participating in God’s action”.

Linhart and Livemore (2011:31) explains that the Gospel is understood and accepted through various filters. They explain it as follows:

While there is a theological and biblical core to Christian youth ministry, the way we communicate the message presents a challenge for global youth workers ... Christian youth ministry

centres on the biblical message concerning the life, death, and resurrection of Jesus Christ. Therefore it should purpose to help young people build their faith in Jesus Christ. But at the same time, that message is communicated to – and then interpreted by – listeners through culturally influenced filters.

4.3.4. Youth ministry is hermeneutical

Nel (2003b:76) defines youth ministry as an “inclusive comprehensive” ministry as they constitute a part of the faith community in which they experience a “coming of God”. While youth ministry remains an inclusive part of the faith community, they do require a “differentiated and focussed” response that is different to that of the adult constituent of the faith community (see also Nel 2005a:11). As mentioned in Chapter one, Jacober (2011:22) sees youth ministry as a “focused response of reconciliation” in the search of adolescents. Nel (2003b:77-79) states it in another way, where “youth ministry is the mediation of the coming of God ... the communication acts in the service of the gospel in the Kingdom of God to, with and through the youth as an essential part of the faith community”.

When one defines youth ministry, it has to be intentional, holistic, contextual and a place where young people can meet God through their own filters and cultures.

4.4. The *telos* of youth ministry

The *telos*, or end goal and purpose of youth ministry beg the question, “Why do we do what we do?” As stated in the introductory chapter, the *telos* of youth ministry ultimately depends on one’s theological departure point as well one’s ecclesiological view (Nel 2000:63; Lomax 1997:22). Anderson (2001:30-31) is of the opinion that “mission precedes and creates the church”, where this mission is God’s praxis in the world. Ultimately, to define the purpose of youth ministry is to define the purpose of the church, the purpose of youth ministry and the church should be synonymous.

Doug Fields, in his book, *The Purpose Driven Youth Ministry* (1998), goes to great lengths to explain that youth ministry has to be built on the purposes that God has for the church (1998:45). According to Fields (1998:47-50), the purposes that God has for the church is fivefold, which includes, evangelism, worship, fellowship, discipleship, and ministry. Senter III (2001a: xi) summarises the purpose of the church as worship. Senter III (2001a: xi) continues to state that worship focusses on three areas, namely, “ministry to God, ministry to believers, and ministry to the world”. Ultimately, worship as the purpose of the church is “to lift people’s eyes from their human condition and fix them on the Creator-Redeemer” (Senter III 2001a: ix).

Black (1991:19) argues that the purpose of youth ministry is guiding young people in establishing a personal relationship with God and then having them involved in the Great Commission. Dean (2001a:32-33) similarly states that “the objective of youth ministry: to help young people grow faith mature enough that they can use the faith in their assumption who God is and how God works in the world – to discern and execute faithful Christian action as disciples of Jesus Christ”. According to Root (2012:75-87), youth ministry is about being involved in God’s mission by “participating in the act of God” which is the good news of the Gospel. The good news of the Gospel is to bring liberation to young people.

Cloete (2012a:73-74) suggests that spiritual and faith formation is a central function of youth ministry as it is “an integral part of human existence”. Cloete (2012a:71-72) differentiates Christian spirituality and faith formation from the generic human spirituality and defines it as “a process of Christian spirituality. Christian spiritual formation is also connected to the concept of faith formation as the process of Christian spiritual formation refers to the integration of what we believe in all areas of our lives”. Cloete (2012a:72-73) maintains that faith formation is contextual and relational, and the importance of spiritual formation in youth ministry is due to the relationship with the young people’s identity formation. Cloete’s (2012a:74; cf. Nel 2003a:156-158) argument is that while it is not the same, spiritual formation and identity formation, it cannot be divorced from each other.

Identity formation is therefore not just about learning to be an adult or life skills, but about fundamental and existential questions concerning life and the meaning thereof ... identity formation and faith formation are interrelated processes and result in *becoming* (underscoring the process) who we are already in Christ ... youth ministry could help to focus on real life issues and experiences of teenagers and not only on cognitive processes of knowing or behavioural changes, by creating spaces where teenagers can discover themselves in the face of God (Cloete 2012a:74).

Clark (2001a:42-43) explains that youth ministry is the responsibility of the church, in which the church is to “relationally pass on the gospel to adolescents in any cultural or environmental setting”. The church is tasked to not only understand adolescence but its culture too, in order to successfully fulfil its responsibility.

Nel (2003b:72) expresses that the purpose of youth ministry is:

To help the youth (children, adolescents and young adults) to become what they were created to be and are called to be. They, even while they are still young, are to become involved and incorporated in the communication of the Gospel of the Kingdom that has come and is still coming ... theology [in youth ministry] does not include only knowledge of God, but also our knowing of God

Burns and DeVries (2001:23-30) argues that the most important factor that makes youth ministry effective is significant and lasting relationships, which is only

adequately expressed through a team of committed and caring adults. The goal of youth ministry (Burns et al 2001:42-69) is to help “students [adolescents] make lifelong, positive decisions about their values and their lifestyle from a Christian viewpoint ... to own their faith and enable them to grow in Christian maturity”.

When we ask young people to discern the action of God, we ask them to reflect on the revelation of God and, in doing so, to reflect on their own yearning and brokenness. We ask them to search for God in these places where yearning and brokenness are shared, where others join us, binding themselves to us not around but within our yearning and brokenness. This is what I have referred to in other books as *place-sharing*. Place-sharing seeks to be in relationship with young people as the location of God’s very presence, because place-sharing seeks to conform itself to the very action of God (Root 2012:86).

Senter III (2001a: ix-xvii) argues that there are areas that affect youth ministry and its relationship with the church, which ultimately affects the purpose of youth ministry. The first area is the relationship between the youth culture¹⁰ and the church culture. Youth culture includes everything that is directly related to the world of youth which directly affects their lifestyle, whereas, church culture is everything that happens in the church based on the church tradition or their own expression of their ecclesiology. The second area that affects youth ministry is the understanding of the church’s ecclesiology. The first aspect of ecclesiology that has to be clarified is the local and the catholic nature of the church, which would identify who belongs to the church. Another challenge in one’s understanding of ecclesiology that affects youth ministry is the purpose and mission of the church.

¹⁰ Chapter 5 will focus more in-depth on the concept of youth culture.

Understanding the dynamic and challenges of these areas that affect youth ministry exposes three concerns within youth ministry and the church. The first concern is the relationship between fellowship and mission, of belonging to the church and being part of the Missional expression of the church. The second challenge is the developmental tasks of the adolescent which seeks to integrate young people into the church by asking the age old question, “is the youth the church of the present or the future?” It attempts to answer at what age can youth be integrated into the life of the church. The third challenge relates to the “spiritual readiness” (Senter III 2001a: xvi) of the youth, or if they have a “passion for God” (Senter III 2001a: xvii) by displaying evidence of the fruit of the Spirit of God in the lives of both the youth and leaders.

As previously mentioned, Root (2012:31-32) points out that the professionalisation of youth ministry has led to the completion of tasks in evangelism, discipleship, and even church readiness, albeit it intentional tasks, yet this professionalisation has the potential to shift the focus away from the purpose of youth ministry. Nel (2005:444) asserts that the purpose of the pastoral office “is to gauge to which extent and what way we are helping Christians/disciples of Christ fulfil their calling in God’s world ... The calling of a church is to help disciples to participate with a new understanding of God and themselves, to remain in the world, or return to it and be God’s representatives where-ever [sic] that may be”.

From the discussion above on the various definitions on the *telos* of youth ministry, it is obvious to observe that there is no uniform definition or understanding. There are however common thoughts present in addressing the *telos* of youth ministry. The first common thought is the call of God to young people to enjoy a personal relationship with him. The second thought highlights that God has a purpose for the lives of young people, whatever that may be. The third thought that has to be considered is the relationship between the youth ministry and the church as fundamentally important.

4.5. Youth ministry as practical theology

Nel (2001:13-14) argues that while Scripture is not a “manual for youth ministry ... it points the way for youth ministry ... [and] indeed contain theological insights about children and adolescents”. Nel (2001:14; see Strong 2014a:2) further argues that God is interested in all people, which would, in this case, include youth. Rahn (2001:389), too, maintains that the “Bible contains principles for ministry” that ought to be contextualised according to the world of the adolescent. “If church’s hope to be effective in ministry with youth they must become aware of the growing need for reaching and relating to ethnic and language groups” (Black 1991:134). Root and Dean (2011) in their book has gone to great lengths to explicitly expose the theological turn in youth ministry, and as previously stated, youth ministry is fundamentally a theological task and a hermeneutical process of God coming to youth (Nel 2003b:77-79). Yet, it is important to further reflect upon youth ministry not merely as a theological task but one that is squarely placed in the discipline of practical theology.

Youth ministry is correctly argued for and located within the discipline of practical theology (Dean 2001b:19; see Clark 2008:10; Strong 2014b; Jacober 2011:16), where Nel (2003b:73) identifies practical theology as the “mother science of youth ministry”. Clark (2008:16), however, cautions that there is potential with youth ministry being a part of the practical theological discipline, it could amount to a mere “cognitive exercise” if it does not have the community in mind. By approaching youth ministry theologically allows it an equality to other forms of ministry, which in essence takes the whole person into consideration (Jacoer 2011:28; Dean 2011:23). With theology being central to youth ministry practice, youth ministers, therefore, serve as practical theologians which allow for “an intentional process that allows for considered, creative pastoral responses to the particular situations facing adolescents” (Dean 2011:19-20).

Dean (2011:17) argues that practical theology “is reflection on Christian life. In other words, practical theology studies those moments, contexts, situations and practices in which God’s action intersects with our action, and transforms paltry human effort into something holy and life-giving”. Clark (2001a:60) sees “the task of practical theology, then, is to connect God’s story to the stories of those we serve in youth ministry”. As explained in chapter one, practical theology is more than the mere application of theory to a concrete situation to change or improve it, praxis is a constant dialogue of action-reflection-action by both the individual and the church community, a continual spiral resulting in renewed praxis.

Youth ministry as practical theology has to be interdisciplinary by taking cognisance of the various studies and skills that the social sciences offer, as well as the theological (Jacobson 2011:23; cf. Clark 2008:15). Dames (2013:5; cf. Swinton & Mowat 2011: vi) highlights how practical theology has grown from a “monodisciplinary to an interdisciplinary approach in reciprocity with the social sciences”. Jacobson (2011:15-16) says many think part of youth ministry is to consider or be influenced by the developmental tasks of youth or it requires an understanding of the psychological or social science. Jacobson (2011:16) does, however, caution that while youth ministry is interdisciplinary, youth ministry cannot be a social science in as much as the social sciences cannot offer theological guidance. Strong (2015:2-3) also acknowledges the role of the social sciences in youth ministry, she maintains, none-the-less, that the answers required of youth ministry is discovered in theology and not the social sciences. Youth ministry as practical theology is recognising, dialoguing, reflection and action taking into cognisance the psychosocial development of adolescents within the context young people may find themselves through the guidance of the social sciences, yet it is not without the recognition of the traditional theological disciplines (Jacobson 2011:19).

Nel (2003b:75-76) also argues that “the design of a *practical theology* is contextually as well as contextual in nature” and in a country like South Africa, there is a need for “new practice theories” amidst a plethora of already well-established practice

theories in youth ministry. Dames (2014:34), too raises the need for a methodology that is relevant to the South African context, a context where cultural identity, community, and context influences each other. "... The church needs to find expression of the Christian faith within both traditional and new cultural contexts" (Dames 2014:35).

4.6. Philosophies and Perspectives of Youth Ministry

Black (1991:33-37) builds the argument that within every church there exist two possible philosophies of youth ministry. The first is the activity-based approach which aims to "fill" the youth calendar with events which are often divorced from the mission and programs of the church. This activity-based approach is often run and coordinated by a single person who takes complete responsibility for the youth program. This approach poses the threat of being built around and sustained by a single personality and is completely devoid of any mission and therefore its longevity is not sustainable. The second approach is the ministry-based approach which is closely aligned with the program and mission of the church. While many of the programs that are aimed to fill the youth calendar in the activity-based approach remain, these, however, are aligned with the program and mission of the church. The ministry-based approach is "built around a team of ministering leaders" and not merely a single person. Black (1991:51) continues with his argument, that for a youth ministry to not only be effective but also enjoy longevity, it requires a team ministry which ultimately is the church as a single unit taking responsibility for the youth ministry. It is within this setting that Root and Bertrand (2011:218-236) contends that there are four perspectives to youth ministry, namely, neo-Aristotelian, critical theory, pragmatism, and Kierkegaardian. Root and Bertrand (2011:218-236) maintains that these perspectives either exist on its own within a church community or there could be areas with possible overlaps.

4.6.1. Neo-Aristotelian

A neo-Aristotelian perspective claims that “character and virtue are learned through the practices of the community. As one lives in the community of practice, one is drawn in the community’s habits, taking on its virtues. It is therefore through practice that we learn how to act in the world” (Root & Bertrand 2011:222). The practice of the community is important, as it is these practices within the community that help young people experience God at work in their lives. It is “in the practices of faith that they encounter God” (Root & Bertrand 2011:222). However, it is not any practice that matters, but a faith practice that has been established over time in the community’s tradition of the Christian faith. These practices are not only historical but communal too, it is, therefore, the duty of the youth pastor and the community of faith to either revive or initiate practices that invite young people to “passionately practice their faith in a passionate community” (Root & Bertrand 2011:223). It is when young people participate in these faith practices that they are “called out into the world as they practice their faith with others over time” (Root & Bertrand 2011:224).

4.6.2. Critical Social Theory

The aim of the critical social theory is to help liberate young people or help young people liberate themselves from the dysfunctions in society which alienate them from who they are by what they do. The critical social theory is more than merely an attempt at throwing down these various oppressive structures in society, but also through the education of young people “it seeks to raise people’s consciousness of their estrangement and oppression” (Root & Bertrand 2011:226-227). This perspective argues that God is a liberator and is on the side of the oppressed. By being liberated through a knowledge of these oppressive systems, young people become “agents, that they can act” against these oppressive systems and structures that alienate them “from their true selves” (Root & Bertrand 2011:227).

The youth workers job is to take adolescents into a process of discernment, leading them to see how the system thrusts them

into contradiction and how their action is estranged from them through the alienating forces of society ... they would help young people move beyond their oppression by practicing all new actions in the world, actions that are congruent with God's own action of liberation (Root & Bertrand 2011:228).

4.6.3. Pragmatism

As in the critical social theory perspective, pragmatism recognises the failure of systems and culture in society. But unlike the critical social theory, pragmatism seeks not to abandon or throw down these structures but to reform behaviour and human action within these systems and culture. The aim is to align behaviour and human action with the biblical text as a guide and standard to result in new ethical action. The pragmatist places "community as central" (Root & Bertrand 2011:232) in the hermeneutical process, as individuals can often get it wrong in the interpretation of the historical biblical text. The community corporately serves as the affirmation of the renewed ethical action.

The youth worker is to help young people act in a manner congruent with the Bible so that they might, in their individual lives and for the good of society, glorify God ... therefore, divine and human action come together in the pragmatic activity of the human agent; the human agent encounters divine action not necessarily in its independent dynamism but in the human agents assimilation to the biblical through the community, which points toward correct action through behaviour and conduct (Root & Bertrand 2011:232).

4.6.4. Kierkegaardian

The Kierkegaardian perspective argues that the human condition is utterly lost and it is impossible to save oneself. Therefore, participating in practices, education and the reform and the overthrowing of structures, and ethical and moral reform as suggested by the previous philosophies are not a possibility as the human condition is unable to operate within them. It is only when young people face the inevitability and hopelessness of their situations that they are able to encounter God. This perspective also identifies that through serving others and being within the hopeless conditions of others that young people seek to “discover who they are next to impossibility and limitation” (Root & Bertrand 2011:233-234). So while the young person is unable to respond as in neo-Aristotelian perspective, there is still an action that is required when they discover this hopelessness of their situations as they respond to God as he steps into their realities, a “participation not through our strength but through our yearning and need” (Root 2012:40).

The objective of the youth worker, then, is to be a bearer of reality, to walk deeply into the suffering, doubts and yearning of young people, being with and for them in the midst of their responsibility. The youth worker thus claims the presence of God, the encounter of divine and human action, in being found deeply in the lives of young people, in being their place-sharers (Root & Bertrand 2011:235).

Often times there is considerable overlap of these philosophies, while there may be inherent strengths and weaknesses in each one, one cannot choose which is better except which fits best in one’s community. The neo-Aristotelian philosophy takes serious the faith practices of the community and the active involvement and integration of young people in these faith practices. The critical social theory aids to educate young people of the oppressive societal and cultural systems with the goal of liberating them through education or the deconstruction of these systems as these systems isolate the young people from their true selves. The pragmatic perspective

seeks to transform behaviour within the societal and cultural systems that exist resulting in new ethical and moral living of young people. The Kierkegaardian perspective recognises the hopelessness of the situations of young people due to them not having the capacity to respond to anything due to inherent sin, it is within this hopelessness that they experience God. In all of these perspectives, young people experience God in different ways but the youth pastor, who has a specific and unmistakable function to facilitate this God experience, ought to at least be aware of these different perspectives.

4.7. Approaches to youth ministry

Whilst this is not an exhaustive list of the various approaches to youth ministry, Senter III et al (2001) lists four approaches, namely, the Inclusive Congregational, Preparatory, Missional and Strategic Approaches. From this study, it does appear that only one approach can exist within a church at any given time, although Senter III (2001c:159) argues that each approach will remain valid “because of the variety of emphases in the purposes of the local churches”. The youth pastor should be and remain cognisant of the needs of the community to which he or she belongs, the importance of the family¹¹, as well as the mission of the church which would translate into the mission of the youth ministry. It thus requires in the person of the youth pastor to be well versed or at least aware of the various approaches that are available.

4.7.1. Inclusive Congregational Approach

Malan Nel (2001:2-22) argues for an Inclusive Congregational approach to youth ministry which establishes the youth ministry as part of the comprehensive ministry

¹¹ It is important to note that almost every approach addresses the importance of the family and the need to have it as a priority of youth ministry, yet Senter III (2001b:120) stresses the reality of the culture and relationship between the family and the church, where he states “perhaps the most vulnerable point in youth ministry is continuity in discipleship relationships ... this disruption of continuity in relationships is exaggerated even more by the mobility of families and the likelihood that the family will move beyond the sphere of influence of the church family” (Senter III 2001b:120).

of the church. The youth ministry does not serve as a separate ministry or department of the church, the church is only complete when the youth is part of the comprehensive ministry of the church. This approach argues that separate or special ministries should not be created to accommodate the youths, instead, space should be created within the church's existing ministries for the youth in order that it may be inclusive of youth. Youth ministry is, therefore, part of the comprehensive and inclusive ministry of the church whereby God approaches the youth as God does not come to youth any differently than he does for adults. While it is comprehensive and inclusive it is also differentiated as it acknowledges the various stages of life that youth may find themselves. Ministry to youth, therefore, has to acknowledge these life stages and offer its ministry in appropriate ways for youths.

Youth ministry also has to take cognisance of the importance of the family in the lives of youth as it serves as the most basic unit whereby God approaches youth. Youth ministry must also be aware that there may be many families who may not have sufficient systems in place to help facilitate this coming of God to youths; youth ministry therefore has to have a focused and special ministry to the family.

Furthermore, this approach takes seriously the understanding and nature of the church as one that has discipleship and mission in mind where God's people "are being prepared for ministry in the world" (Nel 2001:35). The church is the means of God approaching people, and youth ministry has to be an integral part of the church.

Nel (2001:12) therefore defines youth ministry as

the comprehensive congregational ministry in which God comes, through all forms of ministry and with special regard to parents (or their substitutes) with a differentiated focus to youths (as an

integral part of the congregation), and also with and through the youths in the congregation to the world.

4.7.2. Preparatory Approach

Wesley Black (2001:40-60) argues for a Preparatory Approach for youth ministry. Youth ministry belongs to the church as the church is the “basic unit of ministry” (Black 2001:43). Youth ministry is not seen as a separate program but is completely integrated into the church ministry both now and the future. Youth is equipped through “spiritual coaches” (Black 2001:40) who are adult volunteer leaders and remain an indispensable part of the youth ministry. These spiritual coaches not only serve as models of the Christian faith but also serve in important areas of ministry with and to the youth. The youth minister, who is considered a full-minister of the church, also plays an important role as coordinator, overseer and spiritual guide of youth and volunteer leaders.

The youth ministry takes seriously the role of the family in the lives of youth as the family remains the primary influencer in their lives. The family becomes a ministry opportunity within youth ministry as they are supported and given the tools needed in the development of their youths. Families, therefore, become ministry partners in youth ministry.

The purpose of this approach is “the development of mature Christians in the church, both now and for the future” (Black 2001:42). Youth ministry activities are all purposeful as it is aligned to the purpose and mission of the church which is discipleship and evangelism. The purpose and mission of the church, therefore, is the youth ministry’s purpose and mission in which youth actively participate in as “leaders, disciples, and evangelists” (Black 2001:40). The church becomes the training ground facilitated by the various ministry partners in order that the youth may participate in the present and future ministry of the church. This approach sees the

youth ministry as part of the comprehensive ministry of the church, yet, due to the developmental and social needs are also differentiated.

Youth ministry, according to Black (2001:43) is defined as the “holistic Christian ministry of the local church under its leadership to young people and those who influence their spiritual growth”.

4.7.3. Missional Approach

The Missional Approach championed by Chap Clark (2001b:78-96) takes seriously the cultural divide of the adolescent world and that of the church. The aim of this approach is to assimilate the youth into full fellowship with the church and in order to achieve that mission, the church has to identify the youth ministry as a mission of the church. This approach identifies adult Christians as missionaries and the adolescents as a unique peoples group that has a completely different culture to be reached. This approach, therefore, argues that all missions into the adolescent world should be contextual in order that the youths targeted are reached. When the church realised that the gap between the adolescent world and that of the church was continually widening, it utilised a para-church approach of reaching youths where the focus was on successful programs that would keep the youth committed to the church. This approach failed in reaching out to youths that were not part of the church and when this was realised, a peer-to-peer ministry was encouraged, however, this peer-to-peer approach too failed in that it only targeted like-minded and culturally similar youth of the church.

This approach argues that youth ministers and pastors are meant to equip the local church in reaching out to adolescents and that methodology and programs are not the priority as it constantly has to change in order to meet a culturally dynamic adolescent world. While the aim is to fully assimilate youths into the life of the local church, the developmental and cultural needs of adolescents are not ignored, instead a space is created “where the generational differences, tastes, and life

situations and experiences are equally appreciated and equally valued with any other segment of the church community” (Clark 2001b:82).

Youth ministry in the missional approach is therefore defined as “the community of faith corporately committed to caring for and reaching out in the adolescent world (of both church and unchurched young people) in order to meaningfully assimilate them into their fellowship” (Clark 2001b:80).

4.7.4. Strategic Approach

The Strategic Approach advocated by Mark Senter III (2001b:114-135) argues that youth ministry should be strategic in the church-birthing process in order for the church to remain vibrant and relevant to meeting the needs of emerging generations. This approach where the “youth ministry genesis churches” are birthed through and out of the youth ministry is supported by the mother church especially during the initial stages of the “youth ministry genesis churches”.

This approach anticipates that the youth pastor, the youth leadership and the youth evangelised will begin the new work as either a parachurch ministry or a ministry within the mother church. Either way, the youth ministry genesis church, being a relevant and vibrant ministry to the emerging generation fosters an ownership of the new work by those involved. The youth pastor becomes instrumental in the church birthing process as he or she continues with this ministry to eventually become the senior pastor of the new church. This allows for a continuity of the ministry of the youth pastor and avoids the problem of handing the youth ministry over to new leaders every few years. When the youth pastor leaves the mother church due to the church-birth process, the mother church starts the process again with the hiring of a new youth pastor who will begin the process again where the youth ministry will be strategic in a new church-birthing process.

The ownership approach takes seriously the youths who have been part of the youth ministry, namely, the youth pastor, the youth leadership and those evangelised by the youth ministry as these young people become the nucleus of the genesis church. This approach also makes it ideal for those in youth ministry who would otherwise not have an opportunity of senior ministry of churches to craft a career path. This approach also requires the adults and leaders of the mother church to selflessly allow the emerging generation to begin this new work as it will allow both the mother church and the youth ministry genesis church to operate optimally in the areas that they minister in.

When one has an understanding of the theological history of youth ministry, a working mission for youth ministry as a practical theological discipline and operating within a specific perspective, it becomes useful to consider or design a model that is best suited for the youth ministry.

4.8. Models of Youth Ministry

Gapes (2005:68) attempts to define a model as a “simplification” and a “generalization” of a “particular approach to youth work” and is “presented for guidance, imitation, and translocation across diverse settings”. She cautions against utilising models as these usually do not explain the rationale and implementation of these models as these, as stated, are generalisations and simplifications of a complicated process and model. Gapes (2005:69-71) attempts to explain how models have evolved and multiplied based on the different contexts and needs of youth ministry in order to “propose solutions to problems and decline”. The challenge, as she highlights, is how one goes about choosing among the plethora of models that currently exist.

The situation is further exacerbated by the inability of youth workers to “analyse models and ascertain their suitability for their very different locations” (Gapes 2005:72). According to Gapes (2005:75-77), aspects of models to consider before

choosing are the originators of the model, the theological underpinnings of the model, the shareholders of the model, and the materials or resources available for the model. Gapes (2005:78) concludes that models are temporal and are not always an appropriate representation of reality or any context as models remain an elusive quest in youth ministry.

In his study, Canales (2006:204-221) proposes eight models for youth ministry, namely, the friendship model, the spiritual awareness model, the servant-leadership model, the liberation model, the biblical-hermeneutic model, the liturgical-initiation model, the social justice model, and the Christian discipleship model. The friendship model is based on an incarnational presence or relationships between leaders and peers. The spiritual awareness model is to create an environment that would foster and encourage deep and meaningful spiritual experiences and awareness. The servant-leadership model highlights the needs of others with the aim of serving them through servant leadership. The liberation model is to offer hope and liberation from oppressive systems and poverty with the aim toward the transformation of the individual. The biblical-hermeneutic model places the role and interpretation of Scripture as central to “experience and expression”. The liturgical-initiation model aims to highlight the importance and use of rites, liturgy, and catechesis of the church. The social justice model has as its aim the social action and service for people in need not to liberate young people but instils a habit of serving. The Christian discipleship model aims to disciple young people in the Christian faith through the education program of the church.

Canales (2006:206) further highlights that with each model comes both strengths and weaknesses, but also that it can be altered to fit any context upon careful consideration of the church’s praxis within the community. He also maintains that no one model is better than the next but the youth pastor, through “critical observation, dialogue and discussion with an already older conceptualization of structure of a paradigm existing within the church” are able to make adjustments to each model (Canales 2006:206).

Whilst their empirical work on models in youth ministry was conducted in Australia, the results, claim Webber, Singleton, Joyce and Dorissa (2010:204-215) are universally applicable. In their extended study, on the eight models found in youth ministry by Canales (2006), they found that of the eight models, the Social Justice, Christian Discipleship, Friendship, and Liturgical-Initiation models were the most prominent. They offer four factors that are present in each denomination that often determines the model offered. These factors are “the numbers of youth in a particular local church, the needs of local youth, the denomination’s theology, history and pastoral emphasis, and the resources available” (Webber et al. 2010:210-211). Two key factors, according to their study makes models effective, namely, when the model allows for youth to take ownership and when the models are dynamic and not static and recognising that the “one-size-fits-all-approach” no longer remains an option (Webber et al. 2010:211-214). They conclude their study by stating the importance of context and recognising programmatic issues when implementing models (Webber et al. 2010:215).

Apart from these eight models as proposed by Canales (2006), we find recent postmodern models¹² which highlight the importance of community and authenticity. Postmodern models include but are not limited to the contemplative¹³, family¹⁴ and relational or incarnational¹⁵ models for youth ministry. Clark (2001c:109-124) argues that while programs and models are helpful and important in the history of youth ministry as it reveals a time of specific need and response by a church and/or youth group at any given time, it cannot be applied or duplicated to another youth ministry as each youth ministry will differ in need and mission and therefore a different

¹² Jones, T., 2001, *Postmodern youth ministry*, Grand Rapids, Michigan: Zondervan.

¹³ Yaconelli, M., 2006, *Contemplative youth ministry: Practicing the presence of Jesus*, Grand Rapids, Michigan: Zondervan.

¹⁴ DeVries, M., 2004, *Family-based youth ministry*, USA: IVP.

¹⁵ Root, A., 2007, *Revisiting relational youth ministry: From strategy of influence to a theology of incarnation*, USA: IVP.

approach and program might be needed and should be designed or further developed.

Clark (2001c:109-124) further highlights the “common threads” in youth ministry that one needs to be aware of when designing a new model or program as “mission, needs, and resources”. In the mission, one needs to be aware of the mission of the church theologically, but also locally, and align the mission of the youth with that of the church. In assessing the second component of needs, he argues, one has to know the felt needs and the real needs of adolescents but also know the difference between them. Clark (2001c:109-124) further elaborates that one ought to know the general, specific, and individual needs of adolescents and not merely the felt and real needs. The third component is knowing and understanding the available resources and the access to these resources. Clark (2001c:109-124) does, however, add a fourth component that is vital in developing new programs for youth ministry, that is, the condition of every adolescent. The condition of every adolescent is defined by their developmental, spiritual, and emotional states as no two adolescents will share the same experiences.

Clark (2001c:109-124) utilises the funnel concept made popular by Duffy Robbins¹⁶ which identifies “five levels of programming”, namely, the outreach, entry, community building or discipleship, intimate relationship, and mentoring level. What complicates the programming for the five levels is that one often finds young people from all five levels present at any given time. What Clark (2001c:109-124) does prove is that there is no “one-size-fits-all” program that can just be copied and transplanted into any context. He also proves that programming is no easy feat, one that requires skill and time.

¹⁶ Robbins, D., 1991, *Youth ministry that works*, Wheaton Illinois: Victor.

4.9. Conclusion

In concluding this chapter on the concepts and theories of youth ministry, there remain three issues. Firstly, there are many approaches, perspectives and concepts in youth ministry with no single-one-size-fits-all design that can merely be copied and applied to all contexts and communities irrespective of geographic or cultural differences. This knowledge and application requires of one to be discerning of one's context and the various approaches, philosophies, and concepts, as well as being skilled to be able to design and apply those that best fits into one's community.

Secondly, while there is a general decentralisation of the youth pastor, however, it does not imply the redundancy of the youth pastor. Instead, it requires a more significant role of the youth pastor in the practical theological praxis of youth ministry in order to develop the youth ministry along its purpose and mission. It is vital therefore that this person is a skilled practical theologian.

Thirdly, in concluding this section, I would now submit a definition of youth ministry. Youth ministry is a practical theological praxis that is an intentional, holistic and contextual response by the church with, for, and to its young people in order that they may understand and interpret God's acting in their lives and the world in order that they may have a deep and meaningful relationship with him.

Chapter 5

Investigating youth and youth Culture for Efficacy in Ministry with Youth

5.1. Introduction

As mentioned previously in Chapter 4, the need for youth ministry, historically, grew out of a cultural phenomenon called adolescence (see Nel 2000:30). This cultural phenomenon of adolescence as a life stage has been argued as a “modern, Western civilization” birthed in the industrial revolution, however, “as young people responded to society’s response to them, “adolescence” was no longer an exception¹⁷. It had become psychologically and culturally normative” (Dean 2010:22-23). Kirgiss (2015) does indeed challenge the notion that adolescence is a new concept, which draws one to a more serious approach to adolescence as no longer an ideal of modern Western countries. Hurrelmann (1994: iv) argues that adolescence is recognised in all countries as a “difficult and sensitive phase in the life course”. The biological markers of puberty have marked the beginning of adolescence earlier than in previous years, however, it does not preclude that adolescence, therefore, ends earlier. “By the late twentieth century, adolescence had become a lifestyle as well as a life stage, possible to cultivate and prolong by choice”, and no longer is the end of adolescence characterised by fertility (Dean 2010:24-25).

This chapter attempts to answer the question posed by Osmer, “what is going on?” by focussing on the world of the young person. In order to address the world of the young person, I will firstly attempt to clarify the concept of youth by defining it. Secondly, I will look at the various influencers on the young person by addressing their immediate world, their external world, and their internal world. In addressing their immediate world, I will specifically be focussing on the family as their primary sphere of influence. Their external world will include the concepts of postmodernism,

¹⁷ The traditional Industrial Revolution etiology of the culture notion of adolescence being rooted in the Industrial Revolution has been challenged very recently in a text by Crystal Kirgiss, C., 2015, *In search of adolescence: A new look at an old idea*, USA: The Youth Cartel.

globalisation, and culture. Thirdly, their internal world consists of focussing on developmental psychology and various theories most suitable for this chapter, identity, and faith formation. Finally, I will address the implications and the need for a career youth pastor in bridging their various worlds.

5.2. Defining the young person

Defining the adolescent is a complex endeavour and cannot suitably be exhausted. Adolescence, however, is both a cultural reality but also a distinct life-stage. Clark (2001a:45) cites John Santrock (1990) in defining adolescence as beginning “in biology and ending in culture”. Puberty marks the beginning of adolescence and the individuation¹⁸ of the adolescent into adulthood as the completion of adolescence (Nel 2000:30). Dean (2001b:21), too, acknowledges that when one attempts to define youth, it usually is a person “between the onset of puberty and fully individuated adulthood”. Erwin (2010:105) sees adolescence as a journey from immaturity to maturity. As mentioned in chapter one, the South African National Youth Developing Agency defines a young person as one who is between the ages of fourteen and thirty-five years of age, which could imply that the individuation of the adolescent can occur as late as thirty-five years old.

Rice (1992:69) argues when attempting to define the term adolescence, one has to reflect upon it from a multidisciplinary perspective as adolescents are multifaceted. Rice (1992:69) further highlights that there is no agreement when adolescence begins or ends especially in the light of a prolonged or extended adolescence in Western culture. Rice (1992:69; Ciarrochi & Heaven 2012:677) however, does affirm that adolescence is a transition from childhood to adulthood, where “adolescents eventually become mature adults” and exercise a responsible and mature civic role in society. Maturity, according to Rice (1992:69) “is that state at which a person is considered fully developed physically, emotionally, socially, intellectually, and spiritually”. Rice (1992:69) does acknowledge that attaining an equilibrium in all of

¹⁸ The concept of individuation will be discussed in more detail later in this chapter.

these facets may not always be achieved. Adolescence is thus a period of change and transition toward adulthood – a maturity not only physically, but also mentally, emotionally, socially and spiritually (Burns & DeVries 2001:62). We effectively are dealing with people whose lives are undergoing dramatic changes (Hunter 1999:18; Black 1991:31).

Adolescence is also a period for constructing identity¹⁹ – a linking of the past (childhood) into the future (adulthood). It is during this period that adolescents make decisions regarding their future (Elkind 1994:149). While young people may be preparing for the future, the present reality remains most important (Hutchcraft 1996:30). Apart from constructing an identity, another major objective during adolescence is acquiring social skills and amassing social relationships with peers as well as significant adults. Although growing their social circles is important, it often has a negative effect on adolescents, as they are continually preoccupied with how others perceive them – an extreme narcissism – which eventually results in “an-all-about-me” attitude (Rapaport 1959: 89).

Adolescence in the modern period, a period arguably that was inaugurated by the Industrial Revolution but now remains challenged (Kirgiss 2015), was a time dedicated to young people for identity formation. Parents played an important role in assisting young people in their socialisation. This period of socialisation for the adolescent was shielded within the family with progressive exposure to challenges in the world. The postmodern²⁰ adolescent, however, does not enjoy the same security as the modern adolescent. The postmodern adolescent is exposed to a great variety of information and choices that are to be made at an early age. Elkind (1994:152-153) argues that in the postmodern period, while selected scientists argue for adolescence as a transition and not necessarily a period for identity formation,

¹⁹ The concept of identity will be discussed in greater detail further in the chapter.

²⁰ Postmodernism is a period, argued to be subsequent and as a response to the modern period, will be discussed in more detail later in the chapter.

adolescence remains a unique period for maturation into adulthood and requires the guidance and security offered by parents. This period, Elkind (1994:145) argues, is critical for identity formation. According to Elkind (1994:145), the postmodern teenage sophistication has replaced the modern teenage immaturity, where young people in the postmodern context have become knowledgeable concerning global events. They know about global events such as “sex, drugs, music, computers, and consumerism” (Elkind 1994:145) that affect them. One might also include climate change, human rights, and world economics. As opposed to the modern period, where the adolescent was being prepared and trained for the adult life under the guidance of parents and adults, the postmodern adolescent is merely seen as “a different form of the adult life” (Elkind 1994:145).

While adolescents are quite sophisticated in some respects, they are quite naïve in others. Yet the perception of adolescent sophistication has led parents, and adult society in general, to abandon many of the value – and limit – setting responsibilities that modern adults felt it their duty to perform. There is also much less tolerance for personal and social lapses among teenagers. As a consequence, postmodern adolescents must now find their own values and standards in an often critical and disapproving adult environment (Elkind 1994:147).

Elkind (2001:221) expresses his concern when he states,

It is important to see childhood as a stage of life, not just as the anteroom of life. Hurrying children [or adolescence] into adulthood violates the sanctity of life by giving one period priority over another. But if we really value human life, we will value each period equally and give unto each stage of life what is appropriate

to that stage ... In the end, a childhood is the most basic human right of children.

Adolescents in the contemporary context have to deal with more sophisticated challenges, such as a continually changing family structure, a dynamic and changing world influenced by youth culture as it is exposed to the effects of globalisation and postmodernism. It is furthermore, vital to look at the various processes involved in the development of the adolescent identity by focussing upon developmental psychology.

To summarise then, the adolescent is one who is undergoing tremendous developmental changes in their journey toward adulthood. The adolescent is not trapped in some cultural phenomenon within Western countries but has real needs as adolescence is a legitimate life stage. Furthermore, the adolescent has to grapple with real world issues that are often only experienced by adults. The adolescent journey is thus one of extreme complexities that will be expanded on in this chapter.

5.3. The immediate world of the adolescent – The Family

This section will focus on the nature of the family by referring to the theory and function of the family. The immediate world of influencers on the individual is what Bronfenbrenner refers to as the microsystem and mesosystem (Rice 1992:79). The microsystem of primary influencers refers to the family, which include parents or guardians, siblings, and even the extended family. Included in the microsystem are also peers, school, and religious influences. It is, therefore, important to note that parents, siblings, and relatives remain an important influence in the lives of adolescents. Likewise, adolescents too, have a profound influence upon familial relations. These relationships usually are affected by the quality of support and communication that exist between the various individuals (Rice 1992:101; 112-113). Viljoen (1994:19) citing Don Edgar (1991), views the family as a social institute which

serves as a deterrent against “instability, crime, juvenile delinquency, drug and alcohol addiction”.

Elkind (2001:3-21) in his book “The Hurried Child” argues that the postmodern or contemporary child is a hurried child. He expands on this concept by stating that the child is hurried into experiences – both cognitive and social – before they are able to effectively cope with the challenges imposed upon them. Elkind (2001:4; see also Mueller 1994:39) basis much of his argument on the changing dynamic of the family within a postmodern context. He argues that the concept of the nuclear family – which is an idealist western, modern construct – is disappearing, and often the result is that the child is growing up on their own and are parenting themselves. This self-parenting, Elkind (2001: xiv, xv) argues, has a further negative effect on various development processes especially the socialisation of the child which is traditionally the function of the parent. Socialisation is also extended to religious socialisation which “refers to the transfer of religious values and norms by one generation to the next” (van der Ven, Dreyer and Pieterse 1997:866).

Socialisation is when “a young person learns how to self-regulate, is prepared to adopt social roles, and gains knowledge about sources of meaning through interpersonal relationships in her environment” (Erwin 2010:109). Viljoen (1994:19) reflects on a 1984 study by Alwin (1984) on the socialisation values and responsibilities of parents to their children. These include “values about family size, preference for independence of children, values of obedience and conformity to norms”, furthermore, “the transmission of culture, traditions, values and norms in the communities” lies within the scope of parental responsibility. Apart from the parental role in the socialisation of children, education is an important partnership for parents (Viljoen 1994:78). Not only is education an important partner to come alongside parents in socialisation, it also is an invaluable tool to assist and equip parents with the necessary skills in this endeavour. Viljoen (1994:79-80) in her study indicates that the level of parental education determines the level of efficacy in the parental

responsibility, particularly in the areas of communication and discipline. The role of education in equipping parents remain an important familial partner.

Elkind (2001:142) highlights four approaches on how the family socialises children. The first approach is through modelling where the children learn through observation and ultimately modelling their own behaviour based on what is observed from the parent. The second approach is behaviour modification where the child is subjected to a system of reward and punishment whereby desired behaviour is rewarded and where learning that is socially frowned upon is punished. The third approach is where learning is directed to the child through social cognition at the level of the child's understanding. The fourth approach seeks an identification and internalising of "values, beliefs, and prejudices" by the child upon observation of the parent. Elkind (2001:143-45) acknowledges the many strengths and weaknesses of each approach and attempts to combine the four approaches in a single "contract". This contract seeks a logical and systematic flow of approaches one through to four by consolidating upon the positives of each approach. Ultimately, there is an agreement and contract negotiated between the parent and child to facilitate for outcomes and behaviours deemed socially acceptable.

5.3.1. The nature of the family

The theoretical framework of the study of the family remains a difficult endeavour with most of the studies originating from an anthropological and social science discipline. A family is a system that changes over time affected and influenced by various factors, namely, "political, demographic, economic, ecological and cultural" (Amoateng 2007:30; see also Amoateng, Heaton & Kalule-Sabiti 2007:47). The family, arguably is functional, of which the socialization of children is included. The family, however, is dynamic. It evolves and transforms according to the changes and the demands of society. Amoateng (2007:33) argues when the structure of the family differs from the western concept of the nuclear family, it is considered dysfunctional. Amoateng, Heaton and Kalule-Sabiti (2007:47), however, references four types of households that differ from the western ideal nuclear family, namely, "one-person,

nuclear, extended and non-related”. Dysfunctional families, as defined by Rice (1992:139) is the family that fails to satisfy the needs of the adolescent in order that they may grow into “socially responsible adults”.

Amoateng and Richter (2007:14) highlights that much research tends to argue that family and household are synonymous and interchangeable. In defining the concept of family in South Africa remains a challenge, especially with urban migration in the need for economic stability. Furthermore, the complexity of the South African context with regard to racial groupings, culture, and language further complicates the matter in defining the family and household. Changes in society further challenge defining the family and argues that the definition is contextual and ever-changing. Some definitions would claim that “families are social groups that are related by blood (kinship), marriage, adoption, or affiliation with close emotional attachments to each other that endure over time and go beyond a particular physical residence”. A household may include more than one family which may not be family members and do not share resources but live independently within the same housing structure. By reflecting on a study by Seekings, Graaf and Joubert (1990), Amoateng (2007:30) states that a household may include people who do not reside at the same location. These co-inhabitants, which has increased, is mainly due to challenge economic environments and rural to urban migration (Amoateng et al 2007:16-17). While statistics reveal and favours the nuclear family system, it fails to express that Africans “have embraced the extended family system”, but migratory, economic, and societal pressures have forced them to “live in nuclear family units” (Amoateng et al 2007:12).

While there may be various opinions on the nature of the family, the family remain as one of the most influential factors in the “transmission of religious beliefs and practices ... which comprises of the content of theological beliefs, consistency of parental religious beliefs, church or synagogue attendance, and frequency of discussions of religion” (Rice 1992:478). Nel (2000:18-21) argues that the family serve as a hermeneutic principle where children learn of God through constant

question and answer interaction. The constant shifting definition of the family or the lack of familial structure should be of particular concern in youth ministry as it deprives and undermines the primary way children learn of God, although God is not limited to revealing himself through the family. Rice (1992:478) further argues that when parents adopt positive religious values and attendance, the children will do likewise. While the opposite also remains true, when families infrequently engage in religious activities the children will disagree on the importance of a personal religion. I will focus on the concepts of the biblical concept of the family, the nuclear family, the extended family, and the new kinship of the postmodern family.

5.3.2. The biblical family

There were many different types of families and influences during the ancient Israel and ancient-near eastern period extending to the Hellenistic period. While it remains a difficult endeavour to study the life of the ancient family, there is evidence of families headed by the eldest brother, the matriarchs, and eventually the patriarch (De Vaux 1973:19). The biblical family resembled the nature of the extended family – in that it comprised of the entire household, consisting of blood relations, extended family relations, and even foreigners and slaves assimilated into the family (De Vaux 1973:20; Ferguson 1993:65). The family, comprised of clans, operated corporately (De Vaux 1973:21; Williams 1996).

The family was religiously and economically dependent upon each member (Ferguson 1993:65). The family, even the extended family (Williams 1996) had the responsibility toward the young in the areas of spiritual training and apprenticeship in the passing of skills, which was practiced within the clans (Harold 2012:142-148). The training of the young was significant in sustaining and providing stability to the future existence of the family and clans (Faulkes 1989:171). The nature of the family was restricted to heterosexual conjugal relationships and its leadership was restricted to the patriarch (Patai 1960:114-120). The family was literally called the “house of one’s father” (De Vaux 1973:20), and the head of the family and not the individual was representative of the family in all domestic, religious and state affairs

(Ferguson 1993:158). While women, children, and servants were considered the property of the patriarchs, they nonetheless enjoyed the protection and provision of the family (De Vaux 1973:23).

During the Hellenistic period, smaller households were more common. Infanticide was a common practice due to abortions being fatal to the mothers, to keep the number of children born into the family low. The practice of infanticide, however, was rejected by the Judeo-Christian as children were seen as precious (Ferguson 1993:73).

5.3.3. The nuclear family

The nuclear family being a product of modernism is characterised by a rigid structure and clearly defined roles which favoured the white middle-class population (Amoateng, Heaton & Kalule-Sabiti 2007:43). The families in a lower socioeconomic environment did not experience the same kind of rigidity in structure and roles where mothers and children, too, were responsible for meeting the economic needs of the family. Elkind (1994:1) basis the disappearance of the nuclear family primarily due to the needs of parents, and in particular, mothers due to their needs not being satisfied within the nuclear family. The responsibility of mothers was limited to raising children and maintaining the household with little prospects of developing any career possibilities. While the structure of the nuclear family envisaged offering structure, guidance, and security for children, it is reported to have been a place of much abuse and conflict, which stood in stark contrast to the ideals of the nuclear family. Elkind (1994:27) is, therefore, critical of the nuclear family and argues that the structure of the nuclear family was the ideal and not the family members within the structure.

Elkind (1994:2; 27) sketches a picture of the nuclear family as it,

consisted of two adults and at least one child who is the biological offspring of the two adults; the couple were married before they had children; all parental and marital tasks were performed exclusively by the married couple; and family members belonged to the nuclear family and had boundaries that were legally, geographically, and biologically explicit.

The nuclear family had an important focus of role differentiation where, traditionally, the male was the breadwinner and the female was the homemaker. It, therefore, placed many restrictions on the career options, in particular, the female within the nuclear family. Children were seen as pupils and students who were to be guided and protected from the dangers in the world (Elkind 1994:28-29). The nuclear family, therefore, cast the parents in authoritative roles with the aim of socialising the children. The socialisation of children was accomplished through contracts in order that the child could “function productively in the larger society” (Elkind 1994:29). These contracts are implicit and take a great amount of time and effort from the parent for the benefit of the child. The contract would usually comprise of modelling, behaviour modification, social cognition learning, and identification and internalisation of family values.

Elkind (1994:1ff.) argues that the nuclear family – a Western, modern, and “white middle class fantasy” has disappeared and is replaced by the “postmodern permeable family”.

5.3.4. The extended family

Amoateng (2007:31) notes that according to the structure-formalisation theory, industrialisation and urbanisation has a negative effect on the extended family,

eventually evolving into the nuclear family. Logically, extended families are predominantly located in rural areas and nuclear families in urban areas (Amoateng, Heaton & Kalule-Sabiti 2007:43). As families are influenced by various factors within the postmodern contemporary context, the nuclear family finds itself being replaced by the typical or traditional structure of the conjugal husband, wife, and child with that of the single-headed, divorced, blended and same-sex households. It is acknowledged that the nuclear family is not a universally accepted model, but where poverty and rural-to-urban migration, for example, exist, the extended family is the preferred model. Russel (2002:2-4) argues that “the leap from African to Western family practice is implausible ... the two kinship systems are radically different”. More characteristic of an extended household will be shared resources instead of shared spaces. Amoateng, Heaton & Kalule-Sabiti (2007:57) are of the opinion that the extended family model, one that is multigenerational, will continue to increase in the South African context.

5.3.5. A new kinship

The emergence of the postmodern permeable family favoured parents and not the children, unlike the modern nuclear family which had its focus on the children. Elkind (1994:3) argues that the new “postmodern family imbalance” seems to be the opposite of the “modern family imbalance” in that it favours the adult and no longer the child. The opportunities for lifestyle and vocational choices of parents have thus increased within this new milieu. The postmodern shift has noteworthy advantages and benefits for the children, namely, childhood education, individual autonomy and freedom, and opportunities to pursue their own vocational choices. The drawbacks of the postmodern family result in “the postmodern young people are often left without the social envelope of security and protection that shielded earlier generations ... Today, by contrast, it is the legitimate needs of the young that often go chronically unmet” (Elkind 1994:8). The resultant effect of this new imbalance, according to Elkind (1994:11), is that the child or youth is victimised in that they “must suppress their own needs for security and protection to accommodate their parent’s and the society’s expectations that they be independent and autonomous”. The young furthermore has an overwhelming experience of stress in knowing that “they are no

longer protected and shielded from some of life's harsher realities, exempted from adult decision making and responsibilities, or given opportunities to engage in the play and pastimes unique to childhood" (Elkind 1994:11).

Due to the stress experienced within the nuclear family, the postmodern family gave rise to new forms of association that differed from the traditional male and female concept. It challenged the composition of the family in the midst of a changing and diverse society and opened the way for new structures, namely, the single family, blended families, same-sex families, etc. While Elkind (1994:31-32) cautions against the new trends and changes within the family structure, he acknowledges that an environment that promotes emotional well-being of its members is more important than the structure itself. Yet, in the postmodern family, it is the adult who benefits more than the children. The postmodern family has opened a plethora of career opportunities for parents and living arrangements. It has also led to a loss of privacy and boundaries, resulting in feelings of insecurity for the children.

The redesign of kinship has challenged the traditional role differentiation experienced in the nuclear family (Elkind 1994:31). This role "de-differentiation" is not without conflict, especially in various societies and cultures that continue to hold favour for the nuclear family. This role de-differentiation includes both parents and child. Children now inherited some of the roles and responsibilities that have traditionally belonged to the parent, such as, cooking, cleaning, and caring for their siblings. While role de-differentiation was present in the modern dispensation, it remained the exception rather than the norm and is much more prevalent in the postmodern family. The role de-differentiation has further led to a transformation and often a deconstruction of family contracts. The authority of designing and implementation of these contracts aimed at the socialisation of children is now shared by both parents and child in the form of lists and schedules. "Unlike the contract – an underlying agreement which remains the same despite changes in content - schedules and lists are variable and irregular with no underlying agreement" (Elkind 1994:36). Whilst schedules and lists offer the acquiring of new skills to children, such as,

organisational skills and discipline, it has shifted the authority from parents to one that is “unilateral and mutual”, often leading to the undermining of parental authority (Elkind 1994:36-37).

In summarising the nature of the family, it is imperative to see the family as an evolving cultural structure, influenced by society as well as influencing society. It is within this dynamic context that different “types” of family structures exist - there is no single homogeneous family. Each type of family structure will have a different focus and effect upon the young. Logically, then, the approach to families and youth cannot be a generic one-fit-all approach.

5.4. The external world of the adolescent

The external world of the adolescent are those influencers, which extends beyond the primary influences of the family. Rice (1992:81) refers to Bronfenbrenner’s theory regarding the macrosystem. The macrosystem “includes the ideologies, attitudes, mores, customs, and laws of a particular culture ... it includes core of educational, economic, religious, political, and social values. It sets standards of physical attractiveness and gender role behavior [sic], and influences health practices such as smoking”. Included in this section, I will focus on the changing world of the adolescent influenced by postmodernism, globalisation and culture.

5.4.1. Postmodernism

Much is discussed and available in the literature on postmodernism. According to Olsen (2007:125-127), postmodernism has two expressions. Firstly, there is the “hard” deconstructive postmodernism which aims at deconstructing and disapproving any truth claim that is expressed in an oppressive power. This hard postmodern expression has relativism as a core ingredient as it seeks to deconstruct the universal story or metanarrative to the local and individual. Secondly, the “softer kind of postmodern philosophy ... does not deny ontological reality or objective truth but seeks to show that even reason always operates within a narrative context”. It denies

relativism and recognises the narrative, however, the narrative may be experienced and expressed individually at the local in light of the metanarrative.

Briefly, postmodernism is considered a rejection of the metanarrative (Grenz 1996:12), a rejection of absolute truths and a subjective opinion of what is moral or not (Mueller 1994:45). Postmodernism acknowledges that there are no universal constants in knowledge and truth, science does not and cannot supply all the answers sought for progression, and there is no guarantee of positive progression in human struggles, politics, economy, and religion. Yet, postmodernism is characterised by a constant search for meaning (Cloete 2012b:2). Postmodernism positions itself against the modern ideals expressed and “is, therefore, first and foremost a critical attitude toward the values and beliefs of modernity ... rationalism, humanism, democracy, individualism, romanticism” (Elkind 1994:16-17; Grenz 1996:12; Crane 2003:49; Stiver 2003:259). Postmodernism marks the end of a single worldview, instead, the local, and diversity in all its expressions are embraced (Grenz 1996:12; Colson 1999:23). Postmodernism is more of a reaction than a substitution or correction of modernisms overly idealised ideals of facts, science, and the certainty and elevation of human knowledge.

Black (2007:7-8) lists four tenets of postmodernism, namely, knowledge is not inherently good; truth is relative and depends on personal interpretation; knowledge cannot be objective, and there is no overarching story or metanarrative that binds us together. Black concludes that postmodernism embraces relativism.

Elkind (1994:24) cautions against what he consider negatives of postmodernism, namely, a political correctness with the conclusion of consensus, which is as a direct result of diversity, a loss of community despite the limitless access to information and communication avenues.

Elkind (1994:18-20) argues that there are three themes that are embedded in modernism, namely, the progress of society and the individual, universality as expressed in constant and universal principles, and regularity of predictability of outcomes. Conversely, the diversity of postmodernism lies in the individual's own experience and interpretation of events. It is diversity, or as Elkind (1994:24) expresses it, is "difference, particularity, and irregularity", and is preferred above the modern ideals of progress, universality, and regularity.

5.4.2. Globalisation

The growing effects of globalisation on youth and youth cultural trends continue increasing at alarming rates irrespective of geographic locations. Globalisation, in a sense, forces the youth ministry into "a humble posture of perpetual learning, engaging new ideas, and evaluating present practices" (Linhart & Livermore 2011:28). Linhart et al (2011:29) list three factors that gave rise to the "global youth ministry", namely:

- (1) the phenomenal growth of cross- cultural short- term mission trips exposed millions to the world's needs, particularly those of children and youth;
- (2) international work became more palatable due to increased comforts and sanitation, affordability of travel, and the emergence of English as a global language;
- and (3) globalization has brought the children and youth of the world to our television screens, whether in the form of marketed consumerism or news headlines that show the faces of kids in need.

Friedman (2007) gives an account of how flat the world has become, with the advent of the information age, trends and culture are but a click away through the medium of the internet. While there is no standard definition to globalisation, as it not only affects but is also affected by the political, cultural and technological areas of life (Linhart et al 2001:33). Globalisation can thus be defined as the "interconnection of the whole world, increasing links between the countries" (Azhar, Manj, Hashmi, Riaz, Ahmed & Sohail 2014:2199). Crane (2003:49) states that "globalization has created

a world in which nations and cultures can interact easily through air travel, telephones, satellite, TV and the internet”. Globalisation has a profound effect upon the “interaction pattern, cultural practices, and life style” of young people, to the effect that it has diminished local cultures to reflect a more Western culture (Azhar et al 2014:2210). Evans (2015:4, see also Linhart & Livermore 2011:30), too, recounts how globalisation through the international influences of the media “affects and redefines the local”. Yet, Azhar et al (2014:2199) claim that while globalisation brings the world closer, it does not create homogeneity.

Linhart et al (2001:29ff.) recognise that the ministry with and toward youth has become complex and specialised and therefore the personnel in this ministry has to understand these challenges and tensions. Apart from the fundamental needs and changes that youth go through, the specialisation that is required to stay abreast of globalisation and trends, is the changing of the “playing field” the church finds herself in post-democracy in the new South Africa (see Nel & Thesnaar 2006). It, therefore, becomes vital to understand and be able to relate to the various cultural and language groups within South Africa in order to be effective in ministry to the youth (Black 1991:134). Linhart et al (2011:33) maintain that the only effective means to ministry among young people in a diverse culture is through listening, listening to the local and lived stories of each adolescent. They elaborate on the efficacy of the youth ministry in recognising that globalisation “reveals that all of human life intersects with faith” (Linhart et al 2011:35).

5.4.3. Culture

Culture, in particular, youth culture, is dynamic and continues to grow and develop (Erwin 2010:16; cf. Mueller 1994:48). Strommen et al (2001:209) emphasises that “an understanding of contemporary popular culture is necessary for effective youth ministry, but should never be the foundation upon which it is built”. Linhart & Livermore (2011:31; see also Nel 2000:29) is of the opinion that with the tension between the church and culture, the successful faith development of young people will depend on the support of youth workers.

Culture ultimately gets its meaning from society but culture also “makes the meaning public” (Erwin 2010:28). Culture can be defined as a way of life, which would include dress, language, and values that characterise that lifestyle (Azhar et al 2014:2199; Cloete 2012a:73; Nel 2000:28; Erwin 2010:26). Nel & Thesnaar (2006:93-95) defines culture as:

The impact the local and international world has on young people and how this impact affects their lives. This will include the abovementioned understanding but also the effect of post modernism [sic], globalisation and the Internet on the youth of today as well as the social, political and contextual reality South African youth find themselves in. South African young people ... draw on the commodities, icons, and practices of global popular culture as many young people see themselves as local and global citizens because they feel that they are connected.

Adolescent society and culture are not homogenous – it is comprised of young people from different ethnicities and cultures, religious beliefs and socioeconomic backgrounds. It is comprised of individuals of different genders and age (Rice 1992:405). Nel (2000:28) identifies the existence of not only a youth culture but also many youth subcultures, which can only be understood or “described retrospectively”. A subculture according to Nel (2000:28) “often refers to the same kind of phenomenon, but then in a smaller group in society”. Erwin (2010:53) goes a bit further in explaining subcultures are “formed within the context of the larger culture when individuals or groups encountered problems of status ... subcultures form when groups have difficulties achieving status within the normal, legitimate avenues of a dominant culture”. Ultimately, youth as a subculture develops its own ethos and parameters (Erwin 2010:54).

Nel & Thesnaar (2006:93-95) argue that race, culture, or geography are no longer valid markers or gauge for youth culture. Furthermore, Dames (2013:5ff; see also Dreyer 1998:15; Dreyer 2009:11) stresses the complexity of society and in particular the South African society with its divisive history and complex contemporary cultures. This could prove disruptive in a community that has only had these restrictions and traditions as points of reference with their youth. It could further lead to a loss of tradition and identification between the church or adult world that still operates within these paradigms, and its youth who now exist beyond them. Nel & Thesnaar (2006:96) states “where young people are unsure about identity of their faith community it gives rise to the formation of an identity not necessarily based on religious values” which often leads to an exodus of youth from their local church.

Cloete (2012b:1) identifies youth culture as something that is separate from the adult culture. Nel (2000:32) is of the opinion that while youth and adult cultures are separate; it was the adult culture that eventually gave rise to youth culture. It is argued (Elkind 1994:163-164) that modern young people emulated adults and adult behaviour, such as smoking and alcohol consumption in order to appear as matured. Postmodern young people, however, have developed an entirely new culture, often excluding adults from their world.

Furthermore, Rice (1992:405) highlights and distinguishes between an adolescent society and adolescent culture. The adolescent society is not dependent upon anything for its existence – it merely exists “without any formal, written codification and without traditions of organizational patterns” (Rice 1992:405). Rice (1992:405) defines an adolescent society as:

The structural arrangements of subgroups within an adolescent social system. It refers to the organized network of relationships and associations among adolescents ... adolescent culture is the sum of the ways of living of adolescents; it refers to the body of

norms, values, attitudes, and practices recognized and shared by members of the adolescent society as appropriate guides to action. Adolescent society refers to the interrelationships of adolescents within their social systems; their culture describes the way they think, behave, and live.

Rice (1992:408) builds the argument from a literature review that argues the existence of youth cultures and subcultures will depend upon the emotional attachment that the youth has with their parents. With close emotional attachments between youths and their parents, youth will choose their friends, social group, and activities according to the moral guidelines instilled by their parents. The converse also remains true, where there are no close emotional attachments, a youths influences will mainly come from their peers. The further along in school, the more young people are influenced by their peers as opposed to parental influences especially in the area of social judgements. The parental influences upon young people of high school age are centred mainly on the areas of “finance, education, and career plans” (Rice 1992:408). Peer influence remains stronger in the areas of “styles of dress, tastes in music, language, popular movie and recording stars, dating customs and practices, and behavior [sic] at youth hangouts” (Rice 1992:408). Rice (1992:410) concludes that “youth culture reflects adult culture” although there remain distinctions in the culture depending upon what the focus is. Rice (1992:421) also argues, in order “to understand adolescent society, one must understand the material artefacts and the non-material aspects that make up the lives of youth”.

Elkind (1994:164-165), utilising Margaret Mead’s (1970) argument, states that the existence of youth culture is directly dependent upon “the rate of technological change”. Firstly, in societies with a low rate of technological change, the influence upon young people remains largely from adults within that specific community. The information and knowledge remain predominantly with adults and elders within the community and leaves little room for the development of a unique youth culture.

Secondly, where a community has experienced an increased rate of technological change, young people have an increased access to information. However, the acquiring of skills and values that are demanded by the society is still predominantly within the control of adults. This type of society is referred to as configurative and is an expression of a modern society. Thirdly, a postmodern society referred to as prefigurative is classified by rapid technological change. Within this society, young people constantly have to acquire new knowledge and information with little regard to antiquated knowledge from elders. This type of community has little regard for an adult culture and fosters an increase in a generational divide. This type of community favours original and unique youth cultures to form or exist. The more developed the society, the more complex the culture (Erwin 2010:16).

A summary of this section proves that young people, irrespective of geography, age, gender, and culture are affected by the influences of postmodernism, globalisation, and culture. There is no homogenous youth culture or subculture within any community. There exists within any group of young people at any given time an array of different individuals based on their experience of these various influences. It becomes increasingly important to remain abreast of the current trends in these areas in order to understand the worlds of young people.

5.5. The internal world of the adolescent

Black (1991:81) describes adolescents in terms of “developmentally”, “socially”, and “culturally” and having to achieve and/or complete various developmental tasks and goals. This holistic understanding of the adolescent is termed as the ecology of the adolescent (Estep 2002:142; Erwin 2010:108). Adolescence according to Atkinson (1997:21) is a journey, often defined by crisis, “to arrive at a wholesome, integrated sense of identity” (Atkinson 1997:21).

Atkinson (1997:21) defines identity as a:

Clearly defined definition of self, a self-definition comprised of beliefs, values, and goals that the adolescent finds personally worthy and to which he or she is unquestionably committed. These commitments are chosen because the goals, values, and beliefs are regarded as meritorious and virtuous of providing direction, purpose, and meaning to life.

Finding or constructing one's identity is the foremost important task of adolescence, although it is certainly not restricted only to adolescence (Nel 2000:100). Atkinson (1997:20) argues that the concept of identity originates in the work of developmental psychologist, Erik Erikson. The eight stages as proposed by Erikson, argues that the formation of identity is dependent on the relationship between the intrinsic and extrinsic forces of the individual, between the inner self of the individual and the environment or context they may find themselves. Each of the eight stages according to Erikson is characterised by a crisis which becomes increasingly more complex as one navigates from one stage to the next. The stage that specifically deals with adolescence is the fifth stage of "identity versus role confusion" and is identified as the "crisis of identity achievement versus identity formation" (Atkinson 1997:20).

Atkinson (1997:21-30) further develops his understanding of identity formation by utilising the theory of James Marcion, which is argued to consist of two criteria, namely, crisis and commitment. The four types of identity formation, according to this theory, are identity diffused, identity moratorium, identity foreclosed, and identity achieved. Identity diffusion is characterised by a lack of crisis and a lack of commitment. Identity foreclosure is characterised by a lack of crisis but having experienced and expressed commitment. Identity moratorium is an experience of crisis but lacks any commitment made by the individual. Identity achievement is

characterised by an experience in both crisis and commitment in the individual's life. Atkinson (1997:30) summarises the progression of identity development "is thought to begin with identity diffusion (a state of noncommitment), moving progressively through foreclosure (making choices and commitments without experiencing crisis), moratorium (experiencing crisis and exploring alternatives), and eventually identity achievement (a period of crisis and development of firm commitments)".

Rice (1992:69-95) divides his study on adolescent developmental psychology into sections of biological, psychoanalytical, sociopsychanalytical, ecological, psychosocial, and cognitive development. He further highlights the most influential and historical scholars of these various sections, namely, G. Stanley Hall and Arnold Gesell represents biological developmental psychology, Sigmund Freud represents psychoanalytical developmental psychology, Erik Erikson represents sociopsychanalytical developmental psychology, Urie Bronfenbrenner represents ecological developmental psychology, Albert Bandura and Richard H. Walters represents psychosocial developmental psychology and further expanding upon it by including Robert Havighurst, and Jean Piaget represents cognitive developmental psychology. While these various approaches to developmental psychology are important and have various strengths, the most relevant theories that will be discussed in this chapter are by Jean Piaget, Erik Erikson, Robert Havighurst, Lev Vygotsky and James Fowler. The focus on Erikson is due to him being the most influential in developmental psychology and identity formation.

Ellis (2015:119-138) is of the opinion that developmental psychology holds too prominent a place as one of the dialogue partners in youth ministry. He argues that a developmental approach to youth ministry limits the goals of youth ministry to developmental outcomes and fails to take cognisance of youth as a life stage. The aim of traditional youth ministry, argues Ellis (2015:128-130), is outcome based that attempts to transform young people into mature adults. Adolescence then becomes nothing more than an incubator, a transition from immaturity to maturity, in order that young people may become what adults deem important. While Ellis's opinions are

valid and important to consider, it nonetheless remains wise as a practical theological discipline to have developmental theories as dialogue partners regarding youth ministry.

The study of developmental psychology is primarily to understand the identity development of the young person by theorising various stages or phases that the adolescent has to journey through. Part of this journey of identity development will include many aspects that shape, nurture, undermine, and limit identity development, e.g. family, culture, etc. “Adolescent development, then, is the process of evolving conception that takes place during the teenage years” (Erwin 2010:108). Furthermore, what should the identity of the young person be within a theological context regarding the relationship between identity formation and spiritual formation? Ciarrochi & Heaven (2012:676) highlights in their study that there have been arguments that suggest “religious beliefs form a core component of one’s personal identity”. One has to enquire in line with the argument, how does the youth pastor assist in the identity and faith development of the young person? Atkinson (1997:65) argues that it is the responsibility of the youth worker to “assist adolescents in achieving a sense of identity by focussing on issues related to autonomy, vocation, sexuality, gender roles, religious faith, and self-esteem”. It is important to study adolescence and identity development as it has a direct bearing and impact on adolescent religiosity and faith formation. Religiosity can be defined as “the measure of a person’s religious commitment ... to a set of beliefs and the informal and formal practices associated with that set of beliefs” (Erwin 2010:147-148).

While I will briefly focus on some important developmental psychologists in attempting to understand the diverse and complex adolescent, I argue that the theory by Lev Vygotsky is able to make the most positive contribution in this adolescent journey of identity and faith formation with implications for the youth ministry of the faith community.

5.5.1. Jean Piaget

Moshman (2009:255), in his study of Piaget's developmental psychology, states the start of adolescence is marked with "formal reasoning" or "formal operations" but could continue into early adulthood. Formal reasoning is when "thinkers explore what can be deduced from propositions deemed hypothetical or even false" (Moshman 2009:255). In other words, the individual is able to consider logical possibilities based on theories. Apart from the ability to think critically about ideas, the adolescent is also able to consider their place within society by constructing a life plan resulting in an autonomous self (Moshman 2009:263-264). By constructing a life plan, the adolescent also displays an idealism in wanting to transform the world (Moshman 2009:264).

Moshman (2009:264) briefly reflects that the later Piaget recognises the influence of social factors and culture on young people. Rice (1992:467) states that "one of the important implications of Piaget's views is that the changes in moral judgements of children are related to their cognitive growth and to the changes in their social relationships". Whilst Piaget acknowledges the influence of society and culture on the adolescent, he rejects the view that society and the adult have any influence on shaping the behaviour and moral judgements of individuals (Carpendale 2009:270). Instead, behaviour and moral judgement is said to be passively adopted by the individual and is "equated to conformity" (Carpendale 2009:271). Piaget also rejected morality as biological, an aspect of human nature arising from the individual (Carpendale 2009:271). For Piaget, biological factors plus "human social interaction" or the "coordination of action" is what develops one's morality ... morality cannot be found either in the collective or in the individual, but rather it develops within relations between people" (Carpendale 2009:272).

Carpendale (2009:273) recognises the relative effect of human interaction in developing certain moralities:

The potential for certain forms of morality to develop only exists, however, with certain forms of relationships ... cooperation does not provide a set of moral rules; instead it provides a method or process for reaching moral decisions, for resolving moral conflicts.

“Piaget taught that cognitive development is the combined result of environmental influence and the maturation of the brain and nervous system” (Rice 1992:90). Piaget lists four stages that deal with development, namely, sensorimotor stage (birth to 2 years); preoperational stage (2 to 7 years); concrete operational stage (7 to 11 years); formal operational stage (11 years and up).

Berzonsky (1978:279) summarises Piaget’s stages as follows:

The type of operation that an individual is capable of using is the basis for naming the four stages. Sensorimotor operations are those carried out in action, not mentally. Preoperations deal with the internalization process; they are rigid rather than reversible. Concrete operations are internal actions which can be reversed but they involve actual behaviour. Formal operations are not restricted to actual transformations of reality, they deal with abstractions which are independent of reality.

Adolescent cognition is characterised by logic, abstract thinking and introspection where, “they are able to use systematic, propositional logic in solving problems and drawing conclusions ... they can think beyond what is to what might be, to project

themselves into the future and plan for it” (Rice 1992:91). Adolescent thinking is further characterised by flexibility, “they are not stuck with their preoccupations” (Rice 1992:208). Adolescents have the ability to project themselves into the future and think of other possibilities and outcomes. These outcomes are often the desire to change or transform the world due to young people “develop [sic] the equivalent of a messianic complex” (Rice 1992:209; see Moshman 2009:264). While adolescents may have these idealistic desires, they still lack the ability and experience to make sound judgements (Rice 1992:211). Adolescents further develop a sense of egocentricism, where the ability to think about themselves are projected onto what others may perceive of themselves, resulting in either adjusting themselves or their environment in order that they may be accommodated in an adult environment (Rice 1992:212).

5.5.2. Erik Erikson

Erikson worked on a modified Freudian theory and argued that there are eight stages of human development each with a positive and negative outcome according to the task associated with that particular stage. If there is no successful implementation of the social task, “the ego is damaged because a negative quality is incorporated into it” (Rice 1992:76). The ego is fundamental in establishing and maintaining an individual’s identity. The stage that focusses on adolescence has “achieving identity versus identity diffusion” as its tasks. Rapaport (1959:89) states that “self-esteem, confirmed at the end of each major crisis grows to be a conviction that one is learning effective steps toward a tangible future, that one is developing a defined personality within a social reality which one understands”, is what he refers to as “a sense of ego identity”. The challenge during this stage of adolescence is identity diffusion, which Rapaport (1959:92; see also Elkind 1994:149) refers to as “primarily the inability to settle on an occupational identity”. Adolescents who struggle with identity diffusion attempt to compensate by fitting into cliques and groups and sometimes surrendering to negative peer influences to the point that they experience a total loss of identity.

Erikson was of the opinion that the concept of identity formation is one that spans the duration of a lifetime and is not limited to a specific life stage, however, identity formation is at its most critical during adolescence. In adolescence, everything acquired through childhood development or learnt in childhood is questioned, especially in light of physiological development. Rapaport (1959:89) argues that often adolescents have to repeat or reface the challenges of previous struggles during childhood as they attempt to affirm and solidify their social connections as well as their previously acquired skills and roles. Adolescence is a period where “the individual must establish a sense of personal identity and avoid the dangers of role diffusion and identity diffusion” (Rice 1992:76). Rice (1992:78) concedes that “Erikson acknowledges that finding an acceptable identity is much more difficult during a period of rapid social change because the older generations is no longer able to provide adequate role models for the younger generation”.

Rice (1992:78; see also Elkind 1994:19) makes special note of Erikson’s psychosocial moratorium, which he summarises as “a societally sanctioned intermediary period between childhood and adulthood, during which the individual through free role experimentation may find a niche in society”. This aspect argues that however long the period of adolescence may be, it is a period of experimentation where no specific role or function is assumed. It is only toward the end of adolescence that a role and function within society is to be assumed, if not, the adolescent would have failed to establish an identity and would result in “self-doubt, role diffusion and role confusion” (Rice 1992:78) and will continue to be the experience of the individual, even into adulthood. The resultant action, according to Rice (1992:78), includes many self-destructive behaviours such as substance addictions, succumbing to the opinions and pressures of others and a withdrawal from society.

Rice (1992:78) continues to list and explain the components of developing an identity and explains, an “identity may be described in terms of the total concept of self” which is comprised of the “physical, sexual, social, vocational, moral, ideological,

and moral identities”. Rice (1992:78) concludes, “adolescents who have a positive identity have developed a sense of accepting themselves”.

Erikson (1968:128) argues that as technology advances:

Adolescing becomes an even more marked and conscious period and, as it has always been in some cultures in some periods, almost a way of life between childhood and adulthood. Adolescence becomes a period whereby formative identity elements and childhood crises are evaluated and integrated in the formation of an identity. A trust in oneself and others, if not affirmed in childhood, is sought in people and ideas in order to prove one trustworthy. Furthermore, the adolescent seeks avenues of vocation without force or coercion (128-129). Identity confusion “is the inability to settle on an occupational identity” (132).

5.5.3. Robert Havighurst

“Social learning theory is concerned with the relationship between social and environmental factors and their influence on behavior [sic] ... [where] children learn through observing the behavior [sic] of others and by imitating this pattern, a process referred to as modeling. Modeling then becomes a socialization process by which habitual response patterns develop” (Rice 1992:81). Models in the form of parents, siblings, and extended family, and depending on the culture, church ministers, youth pastors, teachers, and neighbours play a significant role. The role of reinforcement remains important in social learning with a distinction drawn between vicarious reinforcement and self-reinforcement. “Vicarious reinforcement consists of the positive or negative consequences that one observes others experiencing” (Rice 1992:83). Self-reinforcement is when the adolescent receives a positive response from actions performed; these actions are then reproduced in order to continually

experience previous responses. The social learning theory “is especially important in emphasizing that what adults do and the role models they represent are far more important in influencing adolescent behavior [sic] than what they say” (Rice 1992:83).

Within the social learning theory, Robert Havighurst argues that there are eight developmental tasks - that becomes increasingly more difficult - that the adolescent has to master and “failure to master the adolescent task results in anxiety, social disapproval, and inability to function as a mature person” (Rice 1992:83). These tasks, once mastered, will lead to identity achievement, which is a combination of the “consideration of individual’s needs within societal demands” (Rice 1992:83). Rice (1992:83-84) highlights the developmental tasks differ from one culture to the next and requires to be interpreted accordingly.

These tasks are as follows:

- i. Accepting one’s physique and using the body effectively.
- ii. Achieving new and more mature relations with age-mates of both sexes.
- iii. Achieving a masculine or feminine social-sex role.
- iv. Achieving emotional independence from parents and other adults.
- v. Preparing for an economic career.
- vi. Preparing for marriage and family life.
- vii. Desiring and achieving socially responsible behaviour.
- viii. Acquiring a set of values and ethical system as a guide to behaviour – developing an ideology.

5.5.4. Lev Vygotsky

Vygotsky saw development as more than the sum of biological changes of individuals. Instead, he saw the importance of “social relationships and activity” such as “the family and other institutions” where the “social situation of development” is critical (Blunden 2011:463-464).

Blunden (2011:464) explains:

The social situation is made up of the child’s adult carers and all the material conditions surrounding them. This situation is a microcosm of the whole society, inasmuch as all the expectations, practices, customs, social conditions, and so on, of the larger society flow through any such group. It is in such a group that children are raised into the culture.

Development of a child in their particular social situation is only possible when the child transcends their psychological functioning and their social situation (Blunden 2011:464). The need for the individual to transcend their psychological and social situation is determined when they find their present conditions undesirable. Unfortunately, when the situation is deemed undesirable but the individual “do not yet have the capacity to adopt a different role, nor in fact can they even imagine such a role” – they experience a crisis (Blunden 2011:464).

Estep (2002:143, 150) explains that Vygotskian developmental psychology is more conducive to contemporary culture than the more widely accepted developmental psychologies such as Piaget. Estep’s (2002:143-150) argument is based on the relationship and role of social interaction on “human thought and the material aspect of human culture” as opposed to Piaget’s primary focus on biological developmental processes. “The foundational premise of Vygotsky’s concept of development is that

the formation of the mind or cognition is dependent on the social context in which the individual lives” (Estep 2002:145). Development is context-dependent. Citing Frawley, Estep (2002:146) states that “society precedes the individual and provides the conditions that allow individual thinking to emerge”. It, therefore, makes sense that different cultures have different shaping potential on an individual that the instructor has to be cognisant of the culture the individual is immersed in.

Estep (2002:152) lists the three zones according to Vygotsky in which development takes place:

- i. Zone of Actual Development: where the student actually is developmentally.
- ii. Zone of Potential Development: Where the student potentially should be.
- iii. Zone of Proximal Development: The amount of assistance required for a student to move from the Zone of Actual Development and the Zone of Potential Development.

Vygotsky (1978:86), in his three zones, refers to the zone of actual development. This is where the child currently is - what she knows and understands, their current level of development. This Zone of Actual Development, however, is not where actual learning or development occurs. It is in the Zone of Proximal Development that real learning takes place (Balakrishnan & Claiborne 2012:231) in order that the young person may reach the zone of potential development (Vygotsky 1978:86).

Vygotsky (1978:87) defines the Zone of Proximal Development as “the difference between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers”.

Vygotsky's Zone of Proximal Development is one of the phases that requires the interactions of more capable peers or adults to help facilitate the child's development. The interactions in the Zone of Proximal Development is paramount to adult interaction, which is to create the environment that will be conducive for the child's development. The adult interaction is to create scenarios or opportunities for which the child is not yet suited, in doing so, it attempts to facilitate the transcending "towards the adult cultural expectations of the child's development ... [resulting in] a new mode of interaction, and a new social situation of development" (Blunden 2011:468).

The young person, however, is also an active participant in the learning process and is not dependent upon the adult only (Balakrishnan & Claiborne 2012:231). The young person, therefore, requires assistance through a means called "scaffolding" which refers to the "support situations where children can extend their current skills and knowledge" (Estep 2002:157). Once the children are able to learn and develop with assistance, they then can learn on their own, "what the child can do in cooperation today he can do alone tomorrow" (Vygotsky 1986:188). The young person who is an active participant in the learning process ought to learn in order to understand and so be able to transmit what has been learned instead of the mere acquisition of knowledge which would remain at a superficial level (Balakrishnan & Claiborne 2012:231).

Language usage is paramount for development in shaping the individual's development (Balakrishnan & Claiborne 2012:232). It is within social settings where true learning mediated by the usage of appropriate language in the Zone of Proximal Development takes place, "Vygotsky made important connections between the development of individuals and the development of the collective in which they learn and play" (Balakrishnan & Claiborne 2012:232). According to Vygotsky, the young person's development is, therefore, both an internal biological transcending and an interaction with people and structures around them. The development further includes a transcending of "qualitatively distinct phases" (Blunden 2011:468).

Court (2010:492) poses the question of the validity of employing a Vygotskian approach to Religious Education, as Vygotsky's theory was not intended for matters of faith. Court (2010:493) does qualify her question by stating that the "spontaneous concept" of Vygotsky does include matters of faith, belief, and experience in the Zone of Proximal Development. It is within the Zone of Proximal Development that the religious leader has a vital responsibility to help steer the adolescent through the infantile imagination and understanding of God and to help with the abstract thinking and grappling of issues of cognitive, moral and faith maturity present in adolescence (Court 2010:497). The three goals in Religious Education according to Court (2010:500-502) is firstly a cognitive engagement of scripture and tradition that will not merely result in the acquisition of knowledge, but in the shaping of character through meaningful and proper usage of language that is true to Vygotskian tradition. The proper use of language, according to Vygotsky, is paramount in the child's development (Court 2010:497). The second goal is for a moral lifestyle that is expressed in kindness and generosity toward humankind. The third goal is what Court calls spiritual "connection" – a connection to God and humanity. To live a life of purpose and do good while pursuing that purpose. Estep (2002:142) utilises Ted Ward's term "spiritual ecology" to summarise a holistic understating of the individual, which comprises of the "physical, intellectual, emotional, social, and moral developmental processes of the human being".

Estep (2002:142) maintains that developmental psychology is necessary as it creates a framework for the description and process of spiritual formation within a community of faith. When the young person attends church, the place that they are at developmentally is not the place of conclusion. With more capable peers or adult assistance, faith formation and growth is possible and will eventually allow the young person to be able to learn on their own in the future as well as transmit or duplicate what has been learned.

5.5.5. James Fowler

One cannot ignore the works of James Fowler when discussing the faith formation or the maturing of faith of individuals. In his previous publications, Fowler (1974:207-208) describes faith as “the knowing or construing by which persons apprehend themselves as related to the Transcendent ... It is a knowing or construing in which cognition (the "rational") is inextricably intertwined with affectivity or valuing the "passional"” (Fowler 1974:207-208). Fowler & Dell (2010:36) further defines faith as an “integral, centering process, underlying the formation of the beliefs, values, and meanings”. According to Fowler (1974:208), faith and cognition have a mutual relationship in characterising meaning in life. Historically, faith formation was seen “as foundational to social relations, to personal identity, and to the making of personal and cultural meanings ... include biological maturation, emotional and cognitive development, psychosocial experience, and the role of religiocultural symbols, meanings, and practices” (Fowler & Dell 2010:36). Ultimately, Fowler sees faith as “construing or interpreting experience” – a way of making sense to life (Webster 1984:14).

Fowler and Dell (2010:43-44) believes that the benefit of faith development theories is that it does not limit understanding faith to one particular tradition and thus helps put faith formation at its various stages into perspective. A further benefit of faith development theories assists educators discern the readiness of individuals at the specific stage of their faith formation, and design curriculum and learning experiences suitable for the individual in the faith formation process. Webster (1984:14) phrases faith development theories as “lenses through which to perceive values, not pigeon holes by which to categorize them”.

Fowler lists six stages in faith formation:

- i. Intuitive-Projective Faith (Early Childhood)
- ii. Mythical-Literal Faith (6 – 12)

- iii. Synthetic-Conventional Faith (12 and beyond)
- iv. Individuative-Reflective Faith (early adulthood and beyond)
- v. Conjunctive Faith (Mid-life and beyond)
- vi. Universalizing Faith (Mid-life and beyond)

The stages that focus on adolescence is the Synthetic-Conventional Faith (Adolescence and Beyond) and the Individuative-Reflective Faith (young adulthood and beyond). The Synthetic-Conventional Faith is a stage that is heavily influenced by the emergence of puberty. There is present a gradual ability to reflect abstractly and critically on their faith. It also consists of serious introspection due to higher cognitive functioning. Along with these changes, youths now also experience “the emergence of mutual interpersonal perspective” which affects how they perceive other’s perceptions of them resulting in narcissism and even a sense of self-doubt. At this stage, while they may have the inability to evaluate the opinions of others, there is the linking of beliefs and values of significant others to their personality and worldview despite the presence of contradictions they may experience (Fowler & Dell 2010:39-40). This may lead to a rejection or syncretism of the faith of others due to the inability to critically engage and evaluate differences in faith (Fowler 1974:216).

In the Individuative-Reflective Faith, there is a critical reflection and evaluation of the values and beliefs formed in the preceding stage. Individuals in the Individuating-Reflective stage “is likely to see most institutional religion as "conventional," and to be drawn to the exotic or novel in traditions foreign to its own” (Fowler 1974:217). The stage also forces the individual to actively struggle in the formation of self-identity and self-worth in relation to their worldview. Fowler and Dell (2010:41) states it this way:

First, one must develop the ability to reflect critically on the values, beliefs, and commitments one subscribed to as part of constructing the previous stage, the synthetic-conventional. This reexamination of deeply held beliefs can be a painful process. Second, one must struggle with developing a self-identity and self-worth capable of independent judgment in relation to the individuals, institutions, and worldview that anchored one's sense of being up until that time ... In constructing the individuative-reflective position, inherited or familiar symbols, creeds, beliefs, traditions, and religious trappings are scrutinized, and those of other faiths and traditions may be evaluated for what they might have to offer.

There is no guarantee in transitioning from one stage to the other, instead, where the individual has failed to adequately deal with challenges of the previous stage it becomes a barrier to effectively deal with subsequent tasks in identity development in the proceeding stages. Each stage has more complex challenges than the previous stage, it is, therefore, vital to successfully master the challenges in each stage (Fowler & Dell 2010:39-40).

5.5.6. Individuation

Individuation is that process whereby young people seek an independence and separation from their parents, particularly in the behavioural and emotional choices. "Individuation has to do with *identity formation*" (Nel 2003a:161. Emphasis author). Whilst young people may seek a greater independence from their parents, they continue to seek a relationship with their parents and not a complete freedom or detachment from them, which could be interpreted as rejection. The aim and goal of individuation is for each adolescent "to be accepted as an autonomous adult" (Rice 1992:110). Two important aspects of individuation are one's self-concept and one's self-esteem.

Various studies tend to suggest that identity formation during adolescent development is constructed in various areas, such as sexual, academic, social, etc. The continued development of identity formation is dependent on the success in these various areas. One such area, in particular, is the spiritual and religious. Some have argued that the religious values indeed have an influence on the personality development of the adolescent, yet, the religious is also influenced by various factors such as relationships, context, and the media. Adolescence, therefore, is a time when one's faith constantly needs to be adjusted in order to conform to and influence one's worldview, which has a direct influence on the identity development of the young person (Ciarrochi & Heaven 2012:677). At the offset of their study, Ciarrochi & Heaven (2012:679) hypothesises that trait hope and self-esteem will be significantly influenced by the adolescent's religious values. Yet, at the conclusion of their study, they found that while religious values do provide stability and hope, it has little influence on self-esteem (Ciarrochi & Heaven 2012:685)

5.5.6.1. Self-Concept

According to Rice (1992:246), "self-concept may be defined as conscious, cognitive perception and evaluation by individuals of themselves; it is their thoughts and opinions about themselves", which is argued, a process which occurs at "a formal operations stage of cognitive development" during adolescence. It is during this stage that adolescents are able to think about themselves and critically evaluate their thoughts against their own ideals as well as the thoughts of other people. A self-concept encompasses one's view of oneself, the perception of how others view oneself, and the role one is to accept in society (Rice 1992:246-247).

Rice (1992:250-257) lists various factors that can affect the self-concept of the individual, namely, the role and influence of significant others; parental relationships; maternal and paternal relationships and identification; parental interest, concern, and discipline; the nature and status of the family; the socioeconomic experience; race

and nationality; birth order; physical handicaps and stress. I would further include a country like South Africa, one's culture also plays an important role in the development of one's self-concept.

5.5.6.2. Self-Esteem

Once adolescents have developed their self-concepts, are they then able to “deal with the esteem with which they view themselves” (Rice 1992:247). In other words, self-esteem is about the value each individual will place on himself or herself, as they perceive themselves (Rice 1992:247). There, therefore, exist a congruency between the self-concept and self-esteem of the individual, which would result in either an acceptance and balance or a discontinuity and maladjustment of one's identity. Further studies also suggest, “self-esteem is important for building resilience and provides the individual with an ability to cope more effectively with life's problems” (Ciarrochi & Heaven 2012:678).

5.5.6.3. Faith formation

Young people matter to God, and while the Bible does not explicitly speak about youth, one can observe that God does indeed interact and even use young people in the extension of his kingdom (Nel 2000:10-13). God uses young people “in his coming to his people” just as he uses adults (Nel 200:11). The communal nature of the worshipping community as corporate remains a fundamental means of faith transmission to young people (Nel 2000:17-18). Nel (2000:18) citing Myers, explains that “faithing describes the intentional and appropriate activities of those who embody God's love”. The concept of “collective incarnation” describes the communal and comprehensive ministry of the church in transferring the faith from “faithing” adults to young people (Nel 2000:18). Relationships and social interactions are an important means of God's interaction with people (Nel 2000:21). The environment shapes the adolescent, and conversely, the adolescent shapes the environment. There is thus a reciprocal relationship between the young person and their environment (Erwin 2010:108).

A theological understanding of identity according to Nel (2000:101) is “becoming what you already are ... in youth ministry identity-finding means becoming the person God created and recreated you to be: someone in Christ”. God is dynamically involved in this journey of finding one’s identity through the work of Christ. This journey involves the adolescent both “as ministers and receivers in the ministry” of Christ and by doing so become “what they already are in Christ”. Erwin (2010:148), citing Carol Markstrom, explains that it is during adolescence that the adolescent is able to think about God in abstract ways and the implications of their faith upon their lives.

Cloete (2012a:71-72) defines spiritual formation as “a process through which human beings becomes more and more like Jesus in their way of living through the work of the Holy Spirit”. Cloete (2012a:71; see also Erwin 2010:148) maintains that there is a connectedness between spiritual formation and faith formation. Faith formation is a hermeneutical process “through which Christians view and interpret life” whereas “spiritual formation refers to the integration of what we believe in all areas of our lives”. Spiritual formation is holistic, encapsulates the whole of life, and becomes an intentional process that requires the assistance of a community. Spiritual formation, therefore, is a communal exercise that is “shaped and affected by contextual and cultural changes” (Cloete 2012a:72).

While spiritual formation and identity formation are not the same processes, it is “interrelated and complementary” and cannot be divorced from each other (Cloete 2012a:74). Cloete (2012a:74) states that identity formation is the formative task of adolescence and the primary focus of developmental psychology. Identity formation for Cloete (2012a:74) is “not just about learning to be an adult or life skills, but about fundamental and existential questions concerning life and the meaning thereof”.

5.6. Bridging the worlds of the adolescent

The adolescent is a complex and dynamic person, affected by a myriad of influences both external and internal. While the transition is acknowledged, the adolescent should be regarded as fully human in a legitimate life stage. Although developmental theories have been utilised to reveal the complexities of the adolescent, ministry to youth should not be solely based on outcomes geared toward adulthood or civic responsibility, but on the value and transformation of their lived lives.

It becomes paramount to identify the role of the faith community by employing a Vygotskian approach in assisting in the facilitation of the young person in their spiritual formation and identity formation in a context where the family and the world are continually evolving. Youth ministry can serve as a new kinship, an extension of the family as Viljoen (1994:90) indicates that religion plays a positive role in family life cohesion. Estep (2002:160-162), in applying a Vygotskian theory, raises a few implications for the educational ministry of the church. In this case, it can be equally applied to the youth ministry of the church.

- i. Spiritual formation begins outside the individual.
- ii. Spiritual formation and its ecology are holistic.
- iii. Spiritual formation is not a linear or unidirectional process.
- iv. The community of faith is an essential element for spiritual formation.
- v. Spiritual formation occurs when faith is mediated between individuals.
- vi. Teachers and deliberate instruction are essential for spiritual formation.

It is my suggestion that the youth pastor is influential and indispensable to understand these changes in the young person in order to help facilitate this process of identity and faith formation. It also suggests that the skill and knowledge base required of the youth pastor should be broad and in-depth in order that he/she may be effective in their ministry with and toward youth in a contemporary context. Rice

(1992:213) emphasises “the importance of adolescent work in the community as a facilitator of human growth. He [Piaget] states that work helps the adolescent meet the storm and stress of that period, and stimulates the development of social understanding and socially competent behavior [sic]”.

The spiritual life cannot be separated from other aspects of life. Each aspect of the young person’s life influences the next in the total ecology of the adolescent. The young person’s development - physical, mental, social, and emotional – cannot be separated from their spiritual development (Black 1991:32). Elkind (1994:167-168) concludes that young people are left on their own to discover and navigate their way through adolescence into adulthood and without adult support and guidance. In this matter, the youth pastor serves as the adult support argued for in this chapter. Elkind (1994:168) argues that the result is the “possibility of attaining a standard of living” that will add value to the lives of the young person.

5.7. Conclusion

The adolescent is someone who is in transition from one life stage to another, namely, from childhood to adulthood. However, though they may be in transition, the life stage that they find themselves in, namely, adolescence, is a legitimate life stage and should not be minimised or seen as an incubator from one stage to another. When one addresses adolescence as a legitimate life stage, then the lived lives of adolescent’s takes priority and not merely as a transitional.

The world of the adolescent, much like them, is continually changing. The worlds of the adolescent include the family, themselves and their contexts. In order to understand the complexity of the adolescent is to understand these different worlds of influence and how they are to navigate between them based on the various influences.

Ultimately, this chapter sought to prioritise the importance of understanding the development of their identity and how all these various factors affect them. Conversely, the identity of the adolescent also affects how they see and interact with their world. The development of their identity further leads to their individuation and them finding their place in the world, regarding relationships, vocation and ultimately their faith. Identity and individuation are therefore the pivotal point for their development and is thus important to reflect on what constitutes an adolescent as well as what influences them.

Chapter 6

Investigating Community Narratives through Empirical Research

6.1. Introduction

This chapter will continue to ask the question posed by Osmer (2008) in his practical theological approach and methodology, “What is going on?” The means to research this question will be through qualitative empirical methodology as a means of a “spirituality of presence” (Osmer 2008:37), which is more than mere empirical research but requires one to be open to what will be discussed, attentive to both verbal and physical gestures, and being prayerful throughout the interview (Osmer 2008:33).

Practical theology is considered a “science of crisis of Church and religion in our time” (Hermans 2004:22; Heitink 1999:2-4) and is defined as “the empirically oriented theological theory of the mediation of the Christian faith in the praxis of modern society” (Heitink 1999:6). Pieterse and Dreyer (1995:35) is of the opinion that empirical research is able to contribute invaluable knowledge to practical theology that is required for reconstruction of complex societies and systems. The pursuit for the acquisition of knowledge, however, should never be the goal of practical theology (Pieterse & Dreyer 1995:37). Instead, the goal of practical theology, through empirical research, should be the reconstruction of societies through the transforming activity of the gospel of Jesus Christ. The engagement of and with societies through empirical research is to seek out good practice, as well as shortcomings and implications for ministry and theology in light of the research problem.

Schweitzer (2014:147; see also Swinton & Mowat 2011:3) is of the opinion that there should be no restrictions or limitations on the type of research methodology employed in practical theology. Schweitzer states that both qualitative and

quantitative empirical research serves a specific function, and even the combination of the two – known as triangulation - has proven to be useful in empirical research methodology.

Schweitzer (2014:148) states it this way:

If practical-theological research must be able to address general questions of religion and society or culture, it is hard to conceive of this research without including quantitative methods that are working ... And if research in practical theology must have an interest in individual appropriations and transformations of the Christian faith, then this research will not be possible without qualitative methods looking into the microspheres of personal faith of possibly very few people in specialized projects. It is no coincidence that the combination of qualitative and quantitative methodologies – sometimes called triangulation – has become a normalcy.

6.2. Research aims and questions

Schweitzer (2014:147) stresses the importance of the relationship between the research design and the research question for sound methodology as “the basis upon which questions of methodology have to be judged, be it in practical theology or in other academic fields, first of all must be the relationship between research questions on the one hand and the design of a research project on the other. The quality of research depends on the adequacy of this relationship”. The purpose of the research is vital in the choice of method as well as meaningful research data (Swinton & Mowat 2011:52, 55). Osmer (2008:48) states that “all decisions about your research strategy and plan flow from clarity about the purpose of your project”. Methodology refers to the overall design and approach employed in the research from inception to conclusion, whereas the method is a specific means or technique of gathering and analysing the data within the methodology employed (Swinton & Mowat 2011:74-75). Flowing from the purpose of the research problem would be the

research questions (Osmer 2008:48).

The research questions guiding the empirical research are as follows:

- i. Is there a lack of articulation for a theology of the career youth pastor?
- ii. Why is there a lack of articulation for a theology of a career youth pastor?
- iii. What justification, whether it be biblical, cultural, and or theological is there for a career youth pastor?

Logically then, the research design and research question determine the methodology of study which in turn the method of choice.

6.3. Sampling

Sampling, as mentioned in chapter one, is important regarding the selection of respondents in order to avoid any biases and inconsistency. Following below would be the selection sampling regarding the BUSA.

6.3.1. Demographics of South Africa

The following data regarding the composition of the Western Cape and Gauteng provinces in South Africa is extracted from Census 2011 (2012:20).

Gauteng has the largest population in South Africa comprising of 23.7%. Of the 23.7%, 48% are male and 52% are female. In actual numbers, the male population totals 6 189 875 and the female population totals 6 082 388 with a cumulative total of 12 272 263. The largest concentration of the population are those individuals who are between 20 and 29 years of age. The actual number of that specific population between the ages of 20 and 29 totals 2 855 470.

The Western Cape has the fourth largest population comprising of 11.2%. Of the 11.2%, 48% are male and 52% are female. In actual numbers, the male population totals 2 858 506 and the female populations total 2 964 228 with a cumulative total of 5 822 734. Similarly to the Gauteng province, the largest concentration of the population are those individuals who are between 20 and 29 years of age. The actual number of that specific population between the ages of 20 and 29 totals 1 176 099.

	Gauteng	Western Cape	South Africa
Size in square kilometres	18 178	129 462	1 220 813
Total population in %	23.7	11.2	100
Total population of SA in actual numbers	12 272 263	5 822 734	51 770 560
Population Youth (0-34) as %	64.3	61.8	66.6
Total population of Youth (0 – 34)	3 601 625	7 913 761	34 566 435
Metropolitan	Pretoria and Johannesburg	Cape Town	

Demographics extracted from Census 2011 (Census 2012:20)

6.3.2. BUSA as case study

While case studies are prominent in research, it is not considered a method or “a technique for gathering data”, instead, it is regarded more as a descriptive or exploratory design (Babbie & Benaquisto 2010:318; 327). A case study is when a single subject or instance of the researched phenomenon is selected for attention in

the study. Babbie & Benaquisto (2010:318) cites Reinharz and states that a “case may refer to any unit of social life”. The focus is therefore on the specific unit as the case study “to focus on the specificities of the case” (Babbie & Benaquisto 2010:318) and refers to the design of the research, how the data will be gathered would usually include a means of data collection, such as interviewing.

Due to the broad nature of this study, and the limitations of time and budget, a case study was conducted of the BUSA churches as stated in chapter one. Structured qualitative interviewing was utilised in conjunction with the case study upon approval from the BUSA leadership²¹. The BUSA has churches throughout South Africa, in rural, urban, and peri-urban cities. The metropolitan areas considered, namely, Pretoria and Johannesburg in Gauteng and Cape Town in the Western Cape were due to the time and budget constraints in the study. Another factor in limiting the study to these metropolitan areas is that they comprise of the largest concentration of churches that fit both criteria of churches that have full-time and volunteer youth workers in their employ. The churches of choice were chosen from the major metropolitan areas in South Africa, namely, Pretoria and Johannesburg in Gauteng and Cape Town in the Western Cape.

6.3.3. BUSA demographics

According to the BUSA Handbook 2016, there are 444 churches that form part of the BUSA as fully member churches. Of the 444 churches, 29 churches are listed as having full-time youth pastors in their employ which would be 6.5% of the total churches.

²¹ See Annexure F

The churches per province with full-time youth pastors in their employ in descending order are:

- 11 full-time youth pastors in the Western Province Baptist Association (WPBA);
- 9 full-time youth pastors in the Baptist Northern Association (BNA: Gauteng, Limpopo, Mpumalanga and North West);
- 5 full-time youth pastors in the KwaZulu Natal Baptist Association (KZNBA);
- 3 full-time youth pastors in the Eastern Province Baptist Association (EPBA: Port Elizabeth);
- 1 full-time youth pastor in the Free State Baptist Association (FSBA);
- While no full-time youth pastors are listed in the Border Baptist Association (BBA: Eastern Cape) and Baptist Association of the Northern Cape (BANC).

Association	Number of churches	Churches without full-time youth pastors	Churches with full-time youth pastors
BANC	13	13	0
BBA	63	63	0
BNA	131	122	9
EPBA	40	37	3
FSBA	23	22	1
KZNBA	84	79	5
WPBA	90	79	11
Total	444	415	29
As percentage	100	93.5	6.5

Associations of the BUSA

6.3.4. Sampling process

In the sampling process, I would be employing both a purposive and random sample as discussed below.

6.3.4.1. Purposive sampling

While employing purposive sampling, the churches were divided into two lists according to those who have full-time youth pastors in their employ and those who do not have full-time youth pastors in their employ as reflected in the 2015 Baptist Union Handbook. Due to only 29 churches with full-time youth pastors in their employ, seven churches were selected which comprised 24.3% of the total population and seven churches with volunteer youth workers who are not full-time youth pastors in the churches employ which comprised 1.7% of the total population. To remain consistent and to gather meaningful data, the senior full-time pastors of the fourteen churches were interviewed, which would reflect or influence the theology within the church.

6.3.4.2. Random sampling

I then employed random sampling to arrive at the senior or lead pastor who would be the respondent in the interviews. The churches for the interviews from each list were listed alphabetically from A – Z. Considering the amount of churches which has youth pastors in their employ according to each province were minimal, namely, the Western Cape with 11 and Gauteng with 9, the first three churches on each list from each province were selected. The total number of churches selected for the interviews were seven from each province which included the test interviews, totalling fourteen churches. The test interview is included in the total of the churches. Each interview was conducted with the senior or lead pastors on a voluntary basis once permission was agreed upon (Babbie 2001:38). At the commencement of the

interview, each respondent signed the consent form²² in acknowledgement of the ethical requirements and in agreement of the interview.

6.4. Method of research

As previously indicated, the specific method of research for the gathering and recording of information would be through structured qualitative interviewing (Osmer 2008:54). While I will be utilizing interviewing as the means of gathering data, it will be combined with that of the case study.

6.4.1. Interviewing

In order to gather and record the data as accurately as possible, Anastas (1999:350) recommends various means of capturing and recording the data “in summary on paper or verbatim or audiotape”. Below is the structured interview that will be utilized during the research. All interviews will be captured using a voice recorder and then transcribed verbatim.

6.4.2. Testing/pilot interview

A pilot interview was undertaken with the suggested interview questions in order to test the validity of the instrument. Since I was testing the theological reflection for the office of the career youth pastor, the senior pastor or lead pastor of the church was interviewed as purposive sampling. The assumptions were as follows:

- i. The senior or lead pastor would either influence or reflect the theological understanding of the church and not the youth pastor, therefore, the senior or lead pastor would be the interviewee or respondent.
- ii. Interviewing the youth pastor would lean toward a bias in favour of the research problem.

²² See Annexure G

- iii. Not all churches have a youth pastor in their employ, therefore, the data would not be consistent and standard if the youth pastor was interviewed.

Transcript of the pilot interview²³

Interview on the 25 March 2016 ...²⁴ at 9am. And so on the first page, you'll see that just the informed consent ... form in which, you will see that there is the title of "a practical theological reflection on the office of career youth pastor" through the University of Pretoria, ..., faculty of theology. And so it's basically to explain that ... the first page is to explain the ethical clearance required of me. ... And that this information is given voluntarily to me, that you aren't forced or coerced to give it. ..., and so you know we will just sign if that is the case ... as I said anonymity is unfortunately not supplied because this a face-to-face interview but there will be confidentiality in publications. And upon completion of this interview, a copy of the conversation will be sent to you to for ratification to see if it's an accurate reflection of the ... conversation.

Okay

Okay. I don't know if there are any questions on that?

No, do you want me to sign?

... Yes. You'll sign there and then we just get a witness to ... to sign it as over here.

Today's date, the 25th. Okay.

Okay. And I'll sign over here.

²³ The interview is recorded verbatim and transcribed from a voice recorder. The interview consent and questions are attached as Annexure G.

²⁴ The use of the ellipsis (...) denotes pauses, or substitutions for the word "uhmm".

We can get X²⁵ to sign over here, alright.

Okay. So there are sixteen questions to the interview. If there is moments of clarity that you need to me to explain the question further, then please feel free, if you not certain and like I said, you know, if there's more elaboration required then we can do that. ... So the first question is...

Does the church have a youth ministry?

Yes, *it does.*

... How would you define youth ministry?

Well, I would define youth ministry ... as pertaining to from young children, teenagers, and even up to young adult's - university young adults. ... In essence that's that's the kind of youth ministry we have here and that's where the focus the focus is.

... And what what's the purpose of the church's youth ministry?

The purpose of the church's youth ministry is to is to obviously first of all reach young people. ... We living in a society in which ... so much is is thrust at young people, in terms of entertainment, in terms of sport and all kind of things and and some of the entertainment is is not of the best quality for young people in terms moulding and fashioning and directing their lives and so here the purpose of the church's youth ministry is is first of all to help our young people realise that ... living in Christ having having Jesus Christ as Lord of your life is is is actually a meaningful meaningful life. And ... and and we're trying to get young people to 1st of all understand the word of God I think I think over the years ... one of the faults that has come about in youth ministry is that churches have sought to compete with the world, which is ridiculous because we can never do that you know the world in terms of its entertainment so we got to we got offer them something that is meaningful and that is going to enrich their lives. ... And so for us youth ministry here is to help young people to live a

²⁵ All names of people, organisations, and places have been substituted with "X" to maintain confidentiality in the interview.

balanced life in terms of the social, physical, mental, spiritual ... and and ... studying God's word and and getting to know and understand God's word has become an integral part of the youth ministry here ... and at the same time having events or having an environment that is relaxing and appealing to young people is also part of that. So yah I would define our youth ministry as seeking to to train young people and understand the will of God and see how they can live that out in their lives.

Alright. ... The 4th question is, does the church have a youth pastor

Yes it does. We have a a youth pastor and ... and we have what we call ... interns. ... Until fairly recently we had two interns ... both on a full-time basis ... but ... studying at the same time. So we have the youth pastor and then we have ... two interns one ... focusing primarily on children's ministries, younger children and the other one on teenagers and young adults. ... And the idea is is that that that they can get kind of on-the-job training so ... at the same time they studying through a theological institution they are able to to also have a practical hands-on experience. So we we we are committed to youth ministry and as I said ... we've had three ... at the moment we've only got two one left at the end of last year but we looking to possibly replace him.

... JA you've partly answered the next question but uhhh is the youth pastor full-time or volunteer?

Ja he's full-time. ... Because I be we we as I said we we believe that that youth ministry is a vital and integral part of the church's life and ministry and ... and therefore require somebody who would be who would be full-time in that in that post ja.

Alright.

Although in times past ... in the in the early days of the church they had volunteer OK youth workers but ... we began to realise that that wasn't fulfilling the function in the way that we felt it should ja.

... Then how would you define a youth pastor?

Well you can as as the as the name says you know ... a youth pastor is a pastor to young people and ... and as somebody who who who needs to understand young people ... and ... you know have a burden for for young people and a passion for for young people and for children.

... In your view what qualifications if any should a youth pastor have?

Well first and foremost I feel he needs to have a call on his life from the Lord. ... I mean that's vitally important you know ... because without that you are going up the wrong tree. ... Then then I do believe that that he or she would need to to have some suitable ... theological qualification. ... Because if you're going to be you're going to be ... teaching, training, counselling ... with young people you really got have an understanding theologically and and scripturally where you going. ... and if we look at society today ... our young people are in a huge mess we we're seeing things that say my generation were were not as nearly as prevalent in fact some of them wasn't there. You know I'm thinking of things like like porn - internet porn and the drug trafficking and just the whole ... gambit of things that young people are hooked into nowadays. So a a youth pastor's going to need to be somebody who is suitably qualified and has has the biblical and ja biblical understanding of how to deal with these with these problems. So and I think you'd get that in in in obtaining a qualification of some of such.

May I just go off on two things quickly? ... You mentioned the person needs to have a call. How does how would you be able to affirm or confirm whether a person has been called to youth ministry?

Alright well we would do an interview with him and ... or her and ... and then and then one of the things I would say to them is you know, tell me about your call and then it would soon become evident. You know I would I would want to to see first of all that there was a biblical basis where where God has spoken through his word. Because you know I do believe that that the Lord guides us by his spirit, through the word and and I I would be looking for that I would be looking to see you know what what kind of call that God has placed on his life and how he or she feels that that God has called them. And it becomes pretty evident ... that you know somebody is

doing this because it just looks appealing or glamorous or whatever ... or whether they really have a hard call. ... you know we we would have a set of questions ... which would ... we would ask them, in this situation how would you react, in that situation how would you react ... which would soon start to tell you where their heart is in the situation. So there needs to be a definite call from the Lord and I believe that would be confirmed through the word of God and and and then secondly ... the heart I want to see the heart of the person in terms of the call.

And just a second thing, you mentioned suitable theological qualification maybe explain a bit on suitable.

Alright you know I think there are a number of ... theological institutions, colleges, university you know where where one could get that. I am thinking of the Baptist Theological College in Johannesburg now ... where they actually are ... what are call a youth track so they focused on on training people specifically for youth ministry which I think is a good thing. You know in the days gone by for example when I studied there was just one kind of qualification that everybody did didn't matter where you were going. And ... I think its its its good now that they're starting to to diversify in in the studies, to equip people for a specific ministry either on the mission field or pastoring in a church or youth pastor or or such they even getting qualifications now for children's ministry. And I think that that's a good thing, I think that that helps you because you know dealing with young people you have a particular needs you know particular training that is required.

... Next question is in your view what experience ... if any should a youth pastor have? ... Here in experience, I to might have elaborate ... it could include life experience or work experience or ministry experience whichever ... aspect of it.

Ja I I have always encouraged ... young people coming out of school that they need to get as you say life experience, so even if they take a job in the marketplace in some prescription or another ... where they where they start to rub shoulders in in the world in which ... they going to be ministering to people living in, you know, this the young people the people in the church are living in that world and you need to have some kind of understanding of that world. ... And so I I would and also it gives you a time to mature in your own personal walk and and life experience. To come

out of school and just go straight into into theological college, I'm not saying it's wrong ... but you know going into some sort of work environment first and an understanding what the people in your congregation live in and work in and how that operates does. So from that point of view I think it would be good to have some kind of life experience. ... Our youth pastor that we have now was actually in the police force before. And ... and then obviously God was starting to work in his life and ... he he got involved involved in a lot of crisis counselling with children. Children involved in all sorts of things in in life today ... murders, motorcar accidents, rape and all kind of things so he he did quite a bit of counselling that he learned in the police force so that was good life experience coming into to to the situation. ... You know I think that I think that you know he needs to be ... or she needs to be a little bit older than some of the teenagers if you know what I mean? You know to come in as a teenager yourself as a youth pastor (laughs) ... I think there needs to be a little bit of maturity in that person.

... What biblical support if any in your understanding supports the office of the career youth pastor?

Alright ... ja I I've I've thought about that and you know there are a number of Scriptures that the come to mind you know. When I look at the life and ministry of Jesus there there there definitely was a particular emphasis with him on the children, for example, the disciples wanted to chase them away he said no no no let them come to me. And and he focused particularly upon them you know so you know in a in a group of all sorts of people adults and he focused on on the children. ... Paul says to Timothy let no one look down on your youth but you young man be an example to the believers in faith and so on and so on you know in how you live your life. And so you know and and we told in the in the old Testament that we are to and I know this is in the family context but if we consider the church as a family then then it applies the same way you know to impress these things on your children when you sit down or when you walk or when you lie down you know. ... So so for me ... you know and just just looking at at at children in general in in the Scriptures. We found that as I said Jesus had had had a particular place for them and ... and I believe that that we should have too.

... And then cultural support if any in your understanding that supports the office of youth pastor?

Can you define what you mean by cultural support?

... ja, I think, when when I meant cultural support culture it speaks about anything in the contemporary situation ... that might affect them, for example, the the entertainment industry ... maybe ... developmental needs. So anything because culture in in in my understanding is anything that affects the way young people perceive and interact with the world.

Ja in in that sense something I think I think it is important that that we were able to to identify with young people where they are and in terms of you know what they living with. And and so for example ... having a youth band because young people are past or not into the piano and organ (laughs), no, and and I think it's important that we we we meet them there ... and to try also as much as possible ... react with them in what they are living with, and we got a high-tech society that we living in. ... and so to be able to use the modern ... technology media and so on to to work with young people ... DVD. I know that our youth pastor ... uses all the modern things Twitter, Facebook and so on ... to to interact with the young people because that's where they're at. You know some of the older folk haven't a clue what twitter is ... but the young people do and we need to understand that we need to understand where they are and how they are operating because this is often the media that the devil has used to reach them. So we need to we need to make sure that we're pushing them in the right direction and not the wrong direction in terms of that. So we we have in this church we have never held back and we're fortunate in in that God has blessed us with the means to be able to to supply any kind of ... cultural support, technical, technology ... for the young people ... electronics of all descriptions so that the that we are fully able to reach them in a medium that they understand and are comfortable with.

Okay, there is an opinion that says there is no longer youth culture because everything is culture strange thing (laughs).

... so we've got your biblical support and cultural support, and the next question might seem like it's been answered, but it's it's ... it's actually asking on in your opinion is a theological justification ... for the office of the youth pastor?

Ja I I do believe there is you know ... you know because ... you know we have we have developed a whole theology now ... in our colleges. And I must I must be honest I'm not familiar with all that takes place in terms of that ... in the colleges but ... they have have developed a whole theology around ... youth and children's ministry ... on on how to reach, I mean the Gospel is the gospel. But ... presenting the gospel to sixty-year-old is one thing presenting the gospel to a six-year-old is something else it's the same gospel but how we present that and I think there's a there's a that needs to be understood and applied and when you get the theology right on the thing we're able to to ... move it forward in the sense of of applying that to the lives of of young people. I don't know if that answers your question?

No that that's fine.

Then what what responsibilities should be expected of a youth pastor?

Well I think he he he needs to be, I've always said to the youth pastors of the church where I've been the senior pastor. I said to them first and foremost, I'm not your boss as the senior pastor. You are accountable to God he's the one you want you have an audience of one he's watching you my door is always open, any time. The resources that I have are at your disposal. ... But essentially I expect you to having received a call from the Lord to exercise that call with due diligence, enthusiasm and with a passion ... because that's what you called to do. ... And so I I expect him to to fulfil the tasks that are given ... in in the organization, running of programs, the counselling that that takes place. ... When things are perhaps out of his depth you know by all means he he is welcomed to come to me and together we can thrash through as we've done on a number of occasions particularly when things are of a very sensitive nature. ... He he will approach me and ask you know how do we how do I handle this you know. ... Fortunately in that I've had 36 years of pastoral ministry so I've learned something along the way there ... and and together pass that on and I think that is that is is vital that that the older generation is passing on the knowledge of what they've learnt so that's that you can help some of the young

younger men and woman in the ministry to not make the same mistakes perhaps that I made, or my senior colleagues have made. So you know I expect I expect him or her to to be accountable to God and to give their very best you know all the time to be asking is this what the Lord wants, is this what the Lord has called me to do, is this what the Lord wants me to do, and am I doing it to the best of my ability. You know because in the pastorate as I've said to many of the of the young people who come into the youth ministry it's very easy to to slack, you know. There's nobody watching you you don't clock in at 8 o'clock and and finish at whatever time And I've I've expected some perhaps sometimes too high I don't know I've expected that that when the need for ministry occurs that they make themselves available. And that's not always easy you know I don't have an 8 to 5 job, you know. My my I'm on call 24 seven in in that sense that does not mean to say that I'm working 24 seven you know but but that's where I am you know some nights I'm I'm home at 6 o'clock some nights I'm home at two o'clock in the morning you know depends on what is happening and and I think that they need to to have that sense of, there are some of them have have become or some folk have become so rigid about about their time and and and working out working hours. ... Maybe I've got it wrong? I don't know but but you know some say that well I worked in the morning and I worked in the afternoon so there's nothing in the evening if I'm working in the evening and I'm done working in the afternoon work in the morning and and my expectation is no that's not how it works, you know. ... You have a call and there are days when you going to be working morning afternoon and evening. And there are some days when you are not going to be, you know. ... And and then to use that downtime effectively you know either for rest and recuperation or to further your own understanding and reading and study So that's my expectation ... of of a youth pastor.

... I guess 13 is also partly answered already, but how could a youth pastor support the church's purpose of its youth ministry. ... Because one understand that sometimes they could run almost parallel to each other.

Ja you know we we've definitely sought to do that you know we've had various programs where we've involved the whole church you know for example with ... Rick Warren's you know purpose driven 40 days of what was that TRANSFORMATION. Ja 40 days of transformation, the purpose driven life and so on. And and in in that we

have literally ... taken ... everybody and when I say everybody we've got the programme for the little ones for the teenagers and for the rest and we incorporate the whole church so so that when you're at home, for example, you know I have a daughter a married daughter with three little boys and it was wonderful to hear them discussing because the little guys are being taught the same stuff that the mom and dad are being taught. And then, for example, we have programs like ... divorce care and then again ... the youth pastor comes in and he he runs the children side of it because there is a part of that whole program is the children in the divorce situation. So while mom or dad is in the group because usually they not together ... mom or dad is in the group they come with the children and the children have a whole program so that the children are constantly involved wherever we can and we you know. I I feel very strongly and our youth pastor agrees with me that that we get the children to get used to being in church as very often the children goes to Sunday school and the church is there and the Sunday School's on the other side and and they never meet you know. ... So especially with the teenagers we're we're trying to make sure that at least one Sunday every month they right through the service. The younger ones come in for the first part of the service the music, worship ministry type and then go out so they get used to the idea of ... you know being in church because I think that's you know a problem that we face children go Sunday school and kind of graduate out of Sunday school and out of the church at the same time. And we want to make sure that that the Sunday school is is helping them understand that that the church is is what they go to Sunday school for a very short period of your life, church is for the rest of your life. So we trying to make sure that they understand that and that's is how we try to get the youth ministry to support us in what we doing. And and also they they get very involved in in other programs which requires young strong bodies to do all sorts of things so you know to keep them involved in that way and to support what's going on. It's lovely to see them doing things like that.

... And then how if necessary this is number 14 can a youth pastor's ministry become more meaningful in the lives of young people?

Well I think he needs to get to know his young people. ... And and to to to let them know that he cares about them. ... because if if he is a kind of distant character who appears on a Friday night and a Sunday morning ..., you know, he's he's you know

he does ... our Current youth pastor and our youth pastors before ... have for example gone and watched sports events, gone to dramas at the schools and and have got involved in in the schools in terms of ministry within the schools identifying with with where the young people live their lives. ... So you know I I think there is there is ... there is that so that the these young people see the youth pastor someone who is intimately interested in what they're doing on a day-to-day basis. ... And and you know young people in particular (laugh) are not stupid and and they soon pick up whether you care or don't. And and if they really believe you care about them then they will come to you when they have a need, otherwise they will they will either talk to their buddies who they believe know them ... and more than likely get the wrong advice. So for me I I think it's it's vitally important that that that they integrate into the lives of the young people not just what happens here in the church premises or in the church programs, but outside of that ... you know. ... taking for example the other day ... our youth pastor took all the young people during the holiday period to to Gold Reef City and they had a fun day you know riding and doing whatever they do there and ... and and the young people kind of identify with him and ... feel that he he really understands where we're at as often in those fun times that you'll find one or the other will will start to talk about what's happening at home, what's happening at school, what's happening in their lives the problems they've got because they they they feel this man identifies with them and they can trust him. And I think that that's important that they know that they can trust him.

Nearing the end how old ... in your opinion should a youth pastor be?

Ja I think the operative word is youth. ... And ... and I think that that's ja obviously a part of it I would I would say. I would rather set a bottom end of the range rather than a top end of the range ... you know. As I said earlier I I think that that he or she should have at least some kind of life experience and possibly be in the early 20s or there about but that's not to say that that is prescriptive rather, you know is kind of an option. But ... but then you know I've I've known people involved in youth ministry and children's ministry who ... have been grandparents (laugh) you know. In other words gone right through and I think that's your next question, but but but you know for me ... you know that the age is obviously somebody who is young to start off with anyway and identifies with young people ... and can you know, because I

mean if I now go in you know they going to see me either as their father or even their grandfather you know which which is not going to work necessarily if I started now but but starting younger. I mean when I first came into the ministry I was young and ... and I was involved in the ah well it was a new church plant so I literally did everything but ... but I ran the youth and was involved with the youth ... and identified with them but the as I started getting older and the church responsibilities become higher then we called another younger person to take over that role in in so I think initially he needs to be he or she needs to be young ... but that doesn't need need mean that they have to leave when they a bit older.

Like I said it leads into the next question can a person have a career in youth ministry?

I'm glad you've asked that question because it is something is very close to my heart and it's something that has disappointed me in the past because I do believe yes they can. ... I've seen this over the years ... I was very involved at one stage with youth for Christ which is a youth ministry. And I saw men there who basically lived their lives ... working with youth. Yes they took on different roles but they were still working with youth for Christ and with young people. ... we called a man here a number of years ago ... who was very enthusiastic about youth ministry and ... said you know I want to you know I want to be in youth for the rest of my life. I thought this is the guy we need. ... and he he outlined a plan where he felt that what he wanted to do was to develop youth ministry, to study further I guess, something like you doing ... so that he would be able to to impart that knowledge and and keep people working in youth ministry. ... Unfortunately, he he kind of changed his mind in mid-stream and and left to go to as a senior pastor. I think that is a problem. ... you know I think as you said earlier ... the basic concept of a youth pastor in this country is go to College, come out of College, young man, a young woman to become a youth pastor ... and then two or 3 years you off. Now you must graduate to being a senior pastor and associate pastor or something else ... which which is which is quite sad. ... you know our current youth pastor ... I think he's going to be the kind of man who will stay a long time, I'm not sure exactly how long, but I believe he will stay a long time in in youth ministry. ... He fits there well and I think he will continue to to stay there our first youth pastor in this church, was with us for 10 years so you know.

Okay the first four or five, five years he was studying, you know, but that's you know still he was he was, we had called him and he - we paid his college fees and he was studying during the day and then weekends he was here. Then as he got further and further along he eventually moved into the area, here. And then you know completed his studies and when finish we called him and he was he stayed on for another five years. The next youth pastor we had ... stayed for I think was seven years. ... but then the one after that ... only stayed for just under three, which is kind of like the (laugh) and he went off and the current one we've had is we've had him for about four or five years ja. So in fact I think the first guy was actually longer if I think about it now if I'm just doing the maths and ... ja so. Ja so so I I think there definitely is a place for a career youth ministry. ... Maybe the initial role of or how he function may change, and will change with with the thing (word is not clear). But ... it would it be wonderful to see people who may be older in years but has this wealth of knowledge and wealth of experience in youth ministry they can pass on and just because somebody is older doesn't mean to say that they can't keep up with the current trends because I've seen it. ... I've seen men who in the 40s and 50s who know more about what young people are up to and how they think than some of the young people do, you know (laugh). ... So so to me there is definitely a place for for a career in youth ministry. ... And I would personally love to see that happening I really would

Well that's the last question I don't know if there is anything in general you want to comment or add or ja of clarity or anything?

Ja no look I just to get into my way of thinking. You got churches who will music pastors and counselling pastors and I'm not for one minute saying that is wrong. Not at all. But if if a church came to me and said alright we can pay a senior pastor and we have enough money for one other salary ... without even blinking an eye I would say that other person needs to be a youth pastor. Because the youth pastor is you know if the church is not focused on its young people ... that's the next generation, then the church is dying with the current people. You need you need to have someone who is passionate about reaching young people, bringing young people into the church and and the senior folk in the church you know and I think I'm I'm pretty confident to say that that this church will will not hold back when it comes to

the support of its young people, financially or in any other way. ... We have all kinds of funds that are specifically geared to to young people and children and ... and helping them in life. ... So so to me ... if if we are not reaching young people I think the church is dying on its feet because that's the next generation. And so it's vitally important and ... we're trying to get our young people, the interns, and some of the others to attend ... the occasional executive meeting, deacons meetings at the church so they begin to understand how all of that operates. To get them involved in in ministry in the church even as simple things you know like serving on the communion or being part of the communion service and so on. I think it it is vitally important that the young people feel that the church is theirs, as much as its anybody else's you know. I think I think that the mindset with many young people is well the church belongs to the old people we just lucky to be here. And and I certainly want to make sure that that kind of mentality is is removed, that this this church is as much theirs and they have as much of a role to play in it as as anybody else. And so you know to me it it is. We've actually had families come and join X, not because they were discontented with the preaching or the pastor or whatever in the church where they were before but simply because there is a vital youth ministry here ... that the other church didn't have. And and the parents Christian parents have looked at it and said we need to have a place where our children are going to be ministered to and encouraged. And so there've been a number of families that have come into the church purely on that basis. I mean we we have a holiday club ... that's become kind of known right through this community. People don't come to church but they know that in June when there's holiday club they start phoning you know, when is it, and can I bring my children. And I mean we have hundreds of kids here you know. And ... again parents will migrate towards a church where first and foremost it, because let's face it if you're young people are not happy you know it doesn't matter what you want to do the parents are not going to get them to. But if they happy and they being cared for and ministered to the parents will settle there too. ISNT THAT THE TRUTH HEY? Ja. So to me ... I think its its tragic ... I I'm looking at the X at the moment and (laugh) ... bit disappointed in what in the attitude towards youth ministry and that's been a battle that I've been fighting but ... ja. And and once again you know it becomes a financial thing and if there's if there's no money the first thing they cut is the youth, and I say well where's the where's the brainpower in that you know? ...

There's lots of other things I believe you need to cut before you cut the youth ministry. But that's a battle for another day (laugh).

Just another day and not a decade.

Ja ja

And ... interview concluded at 9:51.

6.4.3. Main interviews

The interviews were conducted on a voluntary basis after initial contact was made with the senior or lead pastors via email. A follow-up was then initiated via a telephonic conversation further explaining the purpose of the study and the need for an appointment in order to conduct the interview. Once a date was confirmed, a copy of the interview was sent electronically to the respondent. The ethical²⁶ requirements and implications were mentioned to each respondent. Each respondent was given the option to withdraw from the interview without any negative repercussion. Each interview was then conducted on the specific appointment dates with the respondents and averaged twenty-four minutes to one hour and thirty minutes. All interviews were recorded using a voice recorder once permission was granted by the respondents (Smith 2003:4).

6.5. Data analysis

Data analysis is the process of forming conclusions and findings through various techniques of interpretations (Babbie 2001:111). Considerations in data analysis include computer assisted programs, coding, and memoing.

²⁶ Part of the ethical requirement was acquiring permission to conduct the interviews. See Annexure F

6.5.1. Computer-assisted programs

Analysis of data has of late been aided by the use computers and programs especially where there is a great amount of data that has to be analysed. Tasks that computers and programs are able to facilitate in qualitative research, according to Anastas (1999:523), are organising the data received, identifying important passages or phrases in the data, assigning codes to the passages or phrases from the data, and collating the data that has similar passages or phrases. Anastas (1999:503-505; see also Babbie & Benaquisto 2010:403) maintains that computers and computer programs have assisted in the “speed and ease of handling data sets” in both quantitative and qualitative research especially when reporting in complex formats. Other advantages of utilising computer and computer programs allow for public access and has resulted in a greater deal of accountability in research. Some of the disadvantages of using such programs are that it can be costly to purchase or make use of such programs, it is labour intensive, it entails much time in learning and understanding them, as well as the need to remain informed of any new developments. There is also the perception that the focus on computers detracts attention from the actual meaning within the data and that there is a lack of context (Babbie & Benaquisto 2010:402). Computers or computer software remains a tool that is available for the researcher, the inexperienced researcher leans more in the direction of utilising such tools, whereas, the experienced researcher may view it as a constraint.

6.5.2. Memoing

“Memoing refers to the writing of notes and commentaries concerning ideas, patterns, and themes that occur to the researcher in the process of reading and coding data” (Babbie & Benaquisto 2010:394). Memoing is not a separate exercise to coding, rather, it is the note making and elaboration of these notes during the coding process.

6.5.3. Coding

“Coding in qualitative data analysis refers to the development of concepts and categories in the recognition and ordering of themes” (Babbie & Benaquisto 2010:394). It implies the ability to recognise and categorise themes and concepts that may arise from the data. Babbie & Benaquisto (2010:394) states that this categorisation occurs along “common characteristics or related meanings”. The concept of coding is further classified into open and focussed coding. Open coding is the initial phase in thematising the data into concepts in order to make sense of it, yet during this phase, the researcher ought not to be concerned on how these themes and concepts relate to each other. Focussed coding is examining the concepts and themes “in light of a wider array of data” in order to create a tapestry of ideas (Babbie & Benaquisto 2010:394).

6.5.4. Developing themes

Due to the time and budgetary constraints in the research I have opted to do a manual analysis of the data, however, I have made use of basic word processing computer programs in organising the data for easy access to key words and themes as well as for safe storage (Anastas 1999:523). The concept of themes serves more than merely analysing the data to recognise themes or concepts, instead, it requires one to interpret the data as well (Braun and Clarke 2006:84). The steps I chose to follow in the development of themes, according to Braun and Clarke (2006:16-23), consists of six phases:

- i. Familiarising myself with the data;
- ii. Generating initial codes;
- iii. Searching for themes;
- iv. Reviewing themes;
- v. Defining and naming themes; and
- vi. Producing the report.

The following codes have been designated to allow easily identifiable categories, churches, and themes:

Category	Code	Category	Code
Category for churches without youth pastors in their employ	CYP01	Category for churches with youth pastors in their employ	CYP02
Churches without youth pastors	CHA01	Churches with youth pastors	CHB01
1. Youth ministry in the church	TH01	1. Youth ministry in the church	TH01
2. Definition of youth ministry	TH02	2. Definition of youth ministry	TH02
3. Purpose of youth ministry	TH03	3. Purpose of youth ministry	TH03
4. Youth pastor in the church	TH04	4. Youth pastor in the church	TH04
5. Full-time or volunteer	TH05	5. Full-time or volunteer	TH05
6. Definition of youth pastor	TH06	6. Definition of youth pastor	TH06
7. Qualification of youth pastor	TH07	7. Qualification of youth pastor	TH07
8. Experience for youth pastor	TH08	8. Experience for youth pastor	TH08
9. Biblical support	TH09	9. Biblical support	TH09
10. Cultural support	TH10	10. Cultural support	TH10
11. Theological support	TH11	11. Theological support	TH11
12. Responsibilities of youth pastor	TH12	12. Responsibilities of youth pastor	TH12
13. Response to church ministry	TH13	13. Response to church ministry	TH13
14. A meaningful ministry	TH14	14. Meaningful ministry	TH14
15. Age of youth pastor	TH15	15. Age of youth pastor	TH15
16. Career of youth pastor	TH16	16. Career of youth pastor	TH16
17. New themes	TH17	17. New themes	TH17

Thematic Coding

6.6. Storage

As mentioned above, storage of data is paramount in maintaining the integrity of the research as well as the confidentiality of the interviewee or respondent. As the respondent cannot be guaranteed anonymity, as the interviewer will be knowledgeable of the respondent, the interviewer can only offer confidentiality by proper safekeeping of the data.

6.7. Reporting on Emerging Themes

6.7.1. CYP01²⁷

1. The presence of a youth ministry

All respondents stated that the church has a youth ministry which all existed before they came to the church they are serving.

2. Definition of youth ministry

There were various definitions of youth ministry, however, many of the respondents sought to define youth ministry as an age-specific ministry to children, youth, and young adults. Young adults are classified as those who are post-matric and university age.

Emerging themes:

- a. Ministerial. It's a focused ministry that is age-specific, namely, children, youth, and young adults (CHA01 & CHA02 & CHA03 & CHA04 & CHA05 & CHA06). The youth pastor should have the capacity and function of training youth in various facets of life (CHA04). It's a modern concept that is not biblical (CHA07).
- b. Congregational. The created environment where youth can be themselves, meet and socialise with their peers (CHA02). A specialised ministry run by and

²⁷ All code abbreviations are reflected in the table of thematic coding

coordinated by specially trained and gifted individuals in the area of youth ministry (CHA06) as well as the older generation investing in the youth (CHA04).

- c. Family ministry. The focused ministry with and to parents to equip them for ministry to their children (CHA04).
- d. Faith formation. Youth ministry should help the youth “come to grips and mature in that faith” (CHA05). It is the best time to introduce the youth to Christ (CHA05).

3. The purpose of youth ministry

The stated purpose of youth ministry differed quite a bit by the various respondents from what it is meant to achieve in the lives of young people but also what the youth pastor is meant to do.

Emerging themes:

- a. Ministerial. It's a pastoral role in every sense of the biblical understanding of the elder. The youth pastor is to train (CHA02 & CHA04), teach, nurture, and develop relationships (CHA02). Youth ministry is to allow youth to enjoy and be themselves (CHA03).
- b. Congregational. The youth pastor has to train the youth for peer-to-peer ministry (CHA01), train the youth to understand the church culture (CHA03 & CHA04), and in leadership within the life of the church (CHA03). To get and keep youth off the road (CHA03) and in the church (CHA04).
- c. Evangelism. The youth pastor is responsible for introducing youth to Christ (CHA05 & CHA06 & CHA07).
- d. Faith formation. The youth pastor is responsible for discipleship of youth toward maturity in their faith (CHA01 & CHA02 & CHA04 & CHA06) and holistic development (CHA02) and life in the world (CHA06).

4. The presence of a youth pastor

All the respondents confirmed that none of the churches has a full-time youth pastor in their employ. The youth ministry is coordinated by volunteer staff which is often headed by a couple and supported by a team.

Emerging themes:

- a. Ministerial. There is a preference for a youth ministry that is headed by an older (CHA03) couple (CHA01 & CHA03) which is beneficial for gender-specific ministry (CHA01).
- b. Congregational. The lack of financial resources is a major reason for not having a youth pastor in the employ of the church (CHA06). One respondent stated that the office and ministry of the youth pastor are not a biblical concept (CHA07).

5. The serving capacity of the youth pastor

As mentioned in the previous point, all respondents represented by the churches have volunteer staff heading the youth ministries. There were, however, some churches that employed theological students on a part-time basis by supplying them with a modest stipend.

Emerging themes:

- a. What is the definition of “full-time” as anyone in the ministry has to be flexible in their time and responsibilities? (CHA02). Is full-time only limited to paid, contractual staff in the employ of the church? (CHA06).

6. The definition of a youth pastor

Almost all the respondents define the youth pastor by what the individual does and the responsibilities are given to the individual's job description.

Emerging themes:

- a. Character. The individual's growing relationship with God should be reflected in his/her character (CHA01), and example to youth by serving as a role model (CHA03 & CHA04).
- b. Ministerial. The youth pastor is in every sense the same as the senior pastor in responsibility and qualification, except that the individual is gifted and called to youth ministry (CHA06). The youth pastor has a pastoral and shepherding oversight of youth (CHA02 & CHA03 & CHA04 & CHA05) by leading the youth (CHA03), caring for youth (CHA01), mentoring youth (CHA02), and developing leaders (CHA02 & CHA05). The youth pastor should also look after the youth culture (CHA03) and be knowledgeable of all relevant youth culture (CHA06). The youth pastor is not a biblical concept and is therefore not needed (CHA07).
- c. Faith formation. Discipling youth (CHA02 & CHA05), building relationships (CHA02), teaching youth (CHA02).
- d. Evangelism. The youth pastor should "help facilitate the gospel in youth" (CHA05).
- e. Congregational. As a servant of the church (CHA04), the youth pastor should be responsible for introducing youth to the church culture (CHA03), integrating youth into the life of the church (CHA04), and being the liaison between the church and the youth ministry (CHA04).

7. Qualification(s) required of a youth pastor

There were varied opinions on the required qualifications of the youth pastor. At least 50% required the youth pastor to have formal theological qualifications obtained from a university or seminary. 50% felt that whilst a formal qualification in theology was

not mandatory, it would stand the individual in good stead in his/her ministry with youth.

Emerging themes:

- a. Ministerial. The individual should have a personal and growing relationship with God (CHA01 & CHA06) and not be a recent convert (CHA06). The individual should also reflect a good knowledge of the Bible. The individual should have skills required of the position such as administrative skills (CHA01), leadership skills (CHA01), be a visionary (CHA01), be able to teach youth at their various developmental levels. The individual should display a call to youth ministry (CHA01 & CHA03) which should be reflected in their love for youth (CHA01 & CHA05), the understanding and ability to relate to youth and their culture.
- b. Character. The character of the youth pastor (CHA04) is critical whereby he/she should have a “teachable spirit” (CHA01), display the qualities of a “servant” leader. The youth pastor should be passionate about the Lord (CHA04 & CHA05).
- c. Congregational. The youth pastor must be a servant of the church (CHA04). The youth pastor is not a biblical concept and is therefore not required (CHA07), however, there is a biblical reference for an elder (CHA07).
- d. Formal qualifications. The youth pastor must be qualified (CHA02 & CHA04) in theology just as the senior pastor (CHA02 & CHA03 & CHA06), but not necessarily in theology (CHA04). Why then should the youth not have the same requirements from their leader? Besides, the context where the youth may be requires a person that is suitably qualified and trained to be able to effectively meet their various needs (CHA02 & CHA06). Due to the complexities and dynamic world of youth, the individual is required to pursue further education and training in the area of youth work and ministry (CHA03).
- e. Informal qualifications. The youth pastor must be able to teach (CHA04) and understand youth development in order to be relevant (CHA04). The youth pastor must have the ability to work with youth (CHA04). The youth pastor must know the Bible (CHA06).

8. Experience required of a youth pastor

Most respondents felt that the experience of the youth pastor is relevant to the individual and that experience and age are not synonymous, however, the experience is an added advantage and benefit when ministering to youth. Experience also allows one to have a balanced lifestyle and causes one to be less idealistic in the ministry. Most youth pastors will be young and therefore lack the necessary experience.

Emerging themes:

- a. Character. The youth pastor should have a mature relationship with God (CHA01). Experience allows the youth pastor to identify easily with the challenges of youth (CHA05 & CHA06) and allows one to be less idealistic (CHA05). It is understandable due to most youth pastors being young, they won't have the necessary life experience (CHA06). The person should have life experience (CHA02 & CHA03 & CHA05), ministerial experience (CHA04), and be a well-balanced individual (CHA01 & CHA02). While experience is not essential it is a bonus (CHA04). The individual should have a character that is beyond reproach and in good standing with church members (CHA04).
- b. Congregational. The youth pastor should have theological qualifications (CHA07) and be mentored by a church member to gain the relevant ministerial experience (CHA02).
- c. Ministerial. The youth pastor should be knowledgeable and current on youth culture and trends (CHA01 & CHA04).

9. Biblical support for the youth pastor

All respondents stated that there is no specific biblical text that is explicit and specific for youth ministry or the youth pastor. The respondents generally expressed that if

one was to reflect on the biblical narrative then there is a clear biblical case for the ministry to youth as well the office of the youth pastor.

Emerging themes:

- a. Biblical. One respondent felt that the youth pastor is not the same as a pastor or missionary (CHA01). There is no specific text in the Bible (CHA01 & CHA02 & CHA03 & CHA05 & CHA06) and no clear mandate (CHA01) that refers to the youth pastor, however, it can be accommodated (CHA01). A Pauline theology does affirm the need for ministry to all people as he uses the metaphor of the body to represent the church which reflects all kinds of people that will be present in the church (CHA02). One respondent referred to Ephesians which recognises the need for pastors, ministers, and teachers (CHA04). The Bible supports the need to share the gospel with all people. One respondent argued that if youth is considered a specific peoples group, youth ministry can then be considered as part of the church's mission, then that rightly justifies the need for youth ministry (CHA04). The Bible does reflect a concern (CHA01) and the importance of children in the Old Testament, the New Testament, and in the ministry of Jesus Christ (CHA06). Scripture does identify and make explicit that ministry is contextual according to the needs of the local church (CHA04), for example, ministry to widows, orphans, and the poor, etc. youth ministry, therefore, exists as an expression of contextual ministry (CHA02). Specific pastoral letters are argued which supports the office of the youth pastor, which in essence is an elder, and is therefore justified in 1 Timothy 3, Titus (CHA02 & CHA05), and the calling and commissioning of Timothy by the apostle Paul (CHA02 & CHA03). Youth ministry is not biblical (CHA07).
- b. Family ministry. According to the Bible, the family is responsible for ministry to children (CHA02 & CHA07). The family in the contemporary context, however, requires spiritual intervention, training, and support in the areas of spiritual guidance to children.
- c. Ministerial. The call of the individual into the ministry is sufficient. It merely allows one to minister into a specific context (CHA03). The youth pastor does not have

to be a young person (CHA04). The church is responsible for youth ministry and not merely an individual (CHA04). A concern is that youth ministry is seen as a “stepping stone” to a more senior ministry once the individual has gained enough experience (CHA04). Another concern is that youth should not be a separated entity of the church, instead, it should attempt to integrate the youth at all costs into the life of the church (CHA04).

- d. Theological. A justification for youth ministry and the youth pastor is seen in that most people respond and commit their lives to Jesus Christ during their childhood (CHA06).

10. Cultural support for the youth pastor

There definitely is a culture that is uniquely youth and separate from the adult world which causes a generational rift within the life of the church. It also has the potential of preventing youth from committing their lives to the church.

Emerging themes:

- a. Ministerial. In order for one to minister effectively, the individual must be knowledgeable about the youth culture (CHA02), technology, and social media (CHA02 & CHA06). One respondent argued that in order to fully understand the youth, one has to understand their culture (CHA02). There is a youth culture and ministry should occur within the culture and not divorced from it (CHA03). The youth pastor should know about and understand the impact of youth developmental stages (CHA03). The youth pastor should also be able to assist the youth successfully navigate through the various developmental stages in light of identity formation (CHA03).
- b. Congregational. The church should embrace the influence and use of technology (CHA02). Furthermore, the church should be using the skills and expertise of the youth in the administration of technology in the church (CHA02). The older generation struggle to understand the cultural divide and the youth pastor should

facilitate the process to change that situation (CHA04). Culture supports an unbiblical approach to youth ministry (CHA07).

- c. Family ministry. The family in the contemporary culture has become disengaged from their children and the youth pastor can play an important role in the mediation of relationships within the family (CHA05).

11. Theological justification for the youth pastor

There were two respondents that felt that there is no theological justification for the office of the youth pastor, however, the remaining respondents all answered in the affirmative stating that when one studies scripture, there is enough evidence that exists to justify the office of the youth pastor theologically.

Emerging themes:

- a. Ministerial. There is no theological justification for youth ministry, however, the church does need a holistic youth ministry (CHA01). Pastoral oversight is theological and the Bible does indeed indicate the need for youth pastoral ministry (CHA02). It is the same theological justification for pastors (CHA05). Youth ministry should be considered as a mission to youth which can be considered as a people's group (CHA05). The calling of the individual is to be considered (CHA03). Whilst the Bible does not refer to youth ministry, one's giftedness and age is usually a precursor to youth ministry (CHA03). Not sure how to respond (CHA06). There is no theological justification for the youth pastor, it is the responsibility of the family (CHA07).
- b. Congregational. Youth ministry is usually the default ministry for young people (CHA03). There should be a reconsideration around the remuneration of youth pastors, according to 1 Corinthians 9 (CHA04) especially in light of the life changes they will go through (CHA04). Youth can be classified as a specific peoples group and is in need for someone to minister to them.

12. Responsibilities of the youth pastor

All respondents were explicit on the responsibilities of the youth pastor, which was most often recorded in the individual's contract and job description and exists on various levels, such as responsibilities to the church and responsibilities to youth. Most responsibilities, however, were reflected and stated in most of the previous questions.

Emerging themes:

- a. Congregational. The youth pastor must maintain collegiality with office staff (CHA01). And integrate youth into the life of the church (CHA02). The youth pastor is the same as the senior pastor (CHA03 & CHA05) and serves as an elder as outlined in 1 Timothy (CH04) and is directed at shepherding the youth (CHA04 & CHA05 & CHA06) according to his/her gifting (CHA04). Ministry should extend to the rest of the church at large (CHA04). Integrate the youth into the church to encourage multi-generational ministry (CHA07).
- b. Ministerial. Lead and organise programming in youth ministry (CHA01) and create ministerial opportunities (CHA01). The youth pastor has to recruit and train volunteer staff as part of his/her leadership development (CHA01 & CHA02 & CHA04). The youth pastor should respect the youth (CHA01) and also be responsible for counselling (CHA01). The youth pastor must be familiar with youth trends and culture (CHA03). The youth pastor must represent youth and be their "voice" (CHA06).
- c. Character. The youth pastor should be an example and role model in lifestyle (CHA04).
- d. Evangelism. The youth pastor should create ministerial opportunities such as evangelism, missions (CHA01 & CHA06).
- e. Faith formation. The youth pastor should teach (CHA02 & CHA04), provide spiritual direction (CHA01 & CHA05 & CHA06), and nurture the youth (CHA03). The youth pastor should mentor the youth (CHA02).
- f. Family ministry. Ministry to parents which would require the youth pastor to maintain contact with parents, equip and train them for ministry to their own

children (CHA01). Ministry to the family becomes part of the youth pastor's responsibility (CHA03).

13. The youth pastors response to the church's ministry

The youth pastor has a vital role in supporting the vision and mission of the church by supporting, facilitating, and implementing it in the youth ministry. The youth pastor also has a responsibility of not causing division in the church by creating a youth ministry separated from the church.

Emerging themes:

- a. Congregational. The youth pastor must share and implement the vision of the church in the youth ministry (CHA01 & CHA03 & CHA06). As an elder, the youth pastor should be aware of the church's goals (CHA02 & CHA04) is part of the goal setting of the church (CHA02), or at least should be part of the goal setting and leadership discussions of the church (CHA04). Furthermore, the youth pastor should be knowledgeable about the various structures and policies of the church (CHA02). The youth pastor serves as a servant of the church (CHA04). The youth pastor should get involved in all areas of the church (CHA04). The youth pastor which is an elder in the church should have good relations with the other elders (CHA05) and support the vision of the pastor (CHA06). The senior pastor should continue to be hands on and show an interest in the youth ministry (CHA05).
- b. Ministerial. The youth pastor should have a personal vision for themselves and the youth ministry (CHA03). The youth ministry belongs to the church (CHA03) and the youth pastor should integrate the youth into the life of the church (CHA03 & CHA04 & CHA05) especially before they leave the church (CHA05). Ultimately the church should be responsible for the youth ministry (CHA03) and therefore the youth should know and feel that they are part of the church (CHA05). The youth should know that the same Holy Spirit dwells in them (CHA05).

14. The quality of the youth pastors ministry

The respondents felt that for the ministry of the youth pastor to be successful and meaningful, the emphasis is on the onus of the youth pastor.

Emerging themes:

- a. Character. The character of the youth pastor should reflect passion (CHA03), he/she should also lead by example (CHA03 & CHA06), have a growing relationship with Jesus Christ (CHA06 & CHA07) and have an active and meaningful prayer life (CHA06). The youth pastor's character should be beyond reproach (CHA07).
- b. Ministerial. The ministry of the youth pastor requires of him/her to build meaningful relationships (CHA02 & CHA03 & CHA05 & CHA06) by being visible for each youth member (CHA03), although one respondent stated that individual ministry might not always be possible. The youth pastor should be active and show a real interest in the lives of youth after the normal programming of the youth ministry by attending the private events of the youth (CHA03). The youth pastor should have a long-term ministry with the youth (CHA04) especially in light of the many disrupted relationships they may experience (CHA04). He/she need to show genuine care and love for youth (CHA05 & CHA06). The youth pastor should invest in a group of leaders who will assist in ministry (CHA04). The role of the youth pastor will change over time (CHA04).
- c. Evangelism. The youth pastor should be visible to the community for outreach (CHA03).
- d. Congregational. The youth pastor should integrate and engage youth in the church ministry (CHA01).

15. The age of the youth pastor

All respondents found this a difficult question to answer, however, most felt that one cannot be prescriptive when it comes to the age of the youth pastor. The general consensus was the youth pastor should be able to relate to the youth, which is the deciding factor for ministry with youth.

Emerging themes:

- a. Character. The youth pastor has to be spiritually mature (CHA01).
- b. Age. The respondents who gave an age appropriate for a youth pastor pegged it from 25 (CHA03) – 45 years old (CHA02), although most felt that mid-twenties to mid-thirties (CHA01 & CHA06) more appropriate and older than forty years of age the youth pastor should consider a more senior ministry (CHA02). The rest of the respondents felt that the age of the youth pastor is irrelevant as maturity does not depend on one's age (CHA01 & CHA06) and there should not be an age limit at the top end (CHA04). There was a respondent who felt that a younger age was a deterrent to an effective ministry and caution should be applied in such situations (CHA02 & CHA04 & CHA05) and should have some life experience (CHA03). The youth pastor should also be older than the oldest member in the youth ministry (CHA03). Just because the person is young does not automatically qualify the person for youth ministry (CHA05). One's calling is more important than one's age (CHA05).
- c. Relatedness. The youth pastor should be in touch with youth (CHA02) and their culture. Ministry to youth implies that one should be young (CHA02). Whilst the youth pastor should not be too old that he/she is no longer able to relate to youth (CHA03), they do have to have some life experience to add value to their ministry (CHA03).
- d. Life stages. The respondents mainly felt that the youth pastor should be a single person who has the time and capacity to devote to the youth ministry (CHA02). A married and family life of the youth pastor does complicate ministry (CHA05), however, a youth pastor who is older and married (CHA02) can add more value in experience and stability (CHA05).

- e. The role. There are not many youth pastors the churches can choose from (CHA04). As the youth pastor progresses in age and life stages, his/her role will change and possibly increase accordingly (CHA04). Youth ministry is not a stepping stone, it's a legitimate ministry (CHA05).

16. A career in youth ministry

Four out of the seven respondents stated affirmatively that one can have a career in youth ministry, however, they are yet to see that happen. Factors from the response of the church, the economic situation of the church, the age of the individual, and the relatedness of the youth pastor to the youth in the ministry. There was also an opinion that a career youth pastor would be able to accomplish more in his/her ministry but the responsibilities of the individual would become broader.

Emerging themes:

- a. Age. Most respondents stated that the age and life stages of the individual is a factor that will influence whether one can remain in a career in youth ministry (CHA01 & CHA05 & CHA06) and usually lasts about five to ten years (CHA06).
- b. Congregational. The church plays an important role in adopting a call for someone in youth ministry and should be intentional about its ministry to its youth. A career is possible if the person has come out of youth ministry (CHA03). A full-time youth pastor can achieve much more in his/her ministry (CHA02). Most respondents felt that most churches are not able to sustain youth pastors in their employ due to financial restrictions (CHA02) and is reflected in the salary of the youth pastor (CHA06). One respondent, however, felt that for a church to be financially strong and sustainable in the future, it has to invest in its youth (CHA02).
- c. Cultures. One respondent felt that the specific cultures, particularly black cultures, will find the concept of a youth pastor problematic (CHA02).
- d. Ministerial. Administration forms part of the youth pastor's duties (CHA03). One respondent argues that the career of the youth pastor is the same as that of the

pastor (CHA03). The call should be a call to pastor people before it is a call to pastor youth (CHA05), adding the title “youth” is problematic (CHA07). The responsibilities will increase over time (CHA03), he/she will have to reinvent their ministry in order to keep him/her excited (CHA04). Ministry is not a career, it’s a calling (CHA07).

17. Emerging themes (not covered in research and literature)

Emerging themes:

- a. Economics. This is a big problem when it comes to the career youth pastor (CHA01), which some respondents argue is due to the historical inequalities within the South African context (CHA01). Another perspective holds the opinion that churches merely employ youth pastors because they can afford to financially (CHA01). The church budget should reflect the importance of the youth ministry (CHA02).
- b. Congregational. One respondent stated that the pastors of churches should be educated on the office of the youth pastor (CHA02 & CHA03). Not much theological thought and discussion enters into the concept of the youth pastor (CHA02 & CHA03). There is a huge exit of young adults from the church (CHA02 & CHA04).
- c. Ministerial. The youth pastor must move on when his/her time has come (CHA03). The youth pastor should know the boundaries to have an effective ministry (CHA03).

6.7.2. CYP02

1. The presence of a youth ministry

All respondents responded in the affirmative.

2. Definition of youth ministry

All respondents stated that it is an age-specific ministry to children, youth, and young adults.

Emerging themes:

- a. Evangelism. Youth ministry should be evangelistic with the purpose of sharing the gospel of Jesus Christ with youth (CHB01 & CHB04 & CHB06). It is also a place where peer-to-peer evangelism is encouraged (CHB04).
- b. Relationship building. It is relationship building with a dedicated and intentional place and time where one would spend time with youth (CHB01). It furthermore caters to meet the needs of youth in their various contexts, which would require one to understand the contemporary situation of youth (CHB06).
- c. Faith formation. It is discipling youth to maturity in Jesus Christ (CHB04) through teaching, training and equipping youth (CHB05) to understand and love the word of God (CHB04), and through mentoring (CHB01).
- d. Congregational. It's a ministry that has a specific focus on children, youth, and young adults (CHB01 & CHB02 & CHB03 & CHB04 & CHB05 & CHB06 & CHB07). Its relationship to the church should seek to integrate youth into the church (CHB06). Youth ministry is not a separate ministry from the church but belongs to the church (CHB06).

3. The purpose of youth ministry

The purpose of youth ministry has many similarities to the definitions supplied for youth ministry. Many of the respondents though stated many different purposes for youth ministry.

Emerging themes:

- a. Family ministry. To “infiltrate” the family (CHB01) and build relationships with the parents of the youth (CHB03).
- b. Evangelism. To reach and introduce youth to Jesus Christ and encourage a personal relationship with him (CHB01 & CHB02 & CHB03 & CHB04 & CHB06 & CHB07).
- c. Civic responsibility. To teach youth “about the world” (CHB05) and to “develop civic-minded role models” (CHB01).
- d. Faith formation. Disciple youth toward faith in Christ (CHB02).
- e. Congregational. To train youth for leadership for service in the church (CHB04), and for a sustainable future for the church (CHB04). Leadership training must have an emphasis on present engagement in the church and not just future engagement (CHB06).
- f. Ministerial. To create a place where youth can have fun (CHB05), and identify with their peers (CHB05), and just relax (CHB07). The ministry to youth has to be holistic incorporating the social, physical, mental, and spiritual (CHB07).

4. The presence of a youth pastor

All respondents stated that the churches they minister in have youth pastors in their employ.

Emerging themes:

- a. Ministerial. The youth pastor is responsible for the oversight of the youth ministry (CHB03).
- b. Congregational. The individual must have theological training (CHB01 & CHB07) but a space does exist for interns and the training of interns (CHB07).

5. The serving capacity of the youth pastor

All respondents affirmed that the youth pastor serves in a full-time capacity in the church. One respondent stated that a full-time youth pastor is required due to youth ministry being an integral part of the church.

6. The definition of a youth pastor

The definition offered for a youth pastor is that he/she serves in an eldership capacity to the age-specific group of youth. Many of the definitions of the youth pastor has been assigned to duties and responsibilities.

Emerging themes:

- a. Ministerial. It is a pastoral ministry with shepherding oversight of the youth which comprises of caring (CHB01 & CHB02 & CHB04 & CHB06), protecting, and leading youth (CHB04). The individual therefore must be able to minister to youth, relate to youth, care (CHB01) and have a heart for youth (CHB01 & CHB07). The youth pastor should take an interest in the lives of youth beyond the dedicated time at church (CHB05). The youth pastor must realise that it should not be a stepping stone whereby once enough experience has been gained will be promoted to a senior ministry (CHB01). However, the ministry of the youth pastor is determined by his/her ability to relate to youth (CHB01 & CHB04).
- b. Congregational. The individual must understand that he/she serves in a full-time capacity (CHB01) but his/her responsibility should not be exclusively focussed on

the youth (CHB02). The youth pastor should relieve the senior pastor of pastoral responsibilities that is directed to the youth and relate matters of concern relating to the youth ministry to the church's leaders (CHB06). The youth pastor must be willing to be mentored by the senior pastor as he/she will have the same function (CHB05), only that their ministry will be focused on the youth (CHB07). The youth pastor should know and identify where the church is heading in terms of its vision and mission (CHB06).

- c. Evangelism. The youth pastor must be able to reach and present Jesus Christ to youth (CHB01).
- d. Character. The youth pastor must "disciple the next generation for Christ" (CHB06), be an example and model Jesus Christ to youth (CHB01).
- e. Faith formation. The youth pastor should be a mentor to the youth (CHB01).
- f. Family ministry. The youth pastor has to relate to the parents of the youth (CHB03).

7. Qualification(s) required of a youth pastor

All respondents stated that the youth pastor must have formal theological qualifications as theological reflection is a large and important part of the individual's ministry. Furthermore, due to the nature of youth ministry and the rapidly changing youth culture, the youth pastor should have the continuous further education to help him/her stay relevant in their ministry. Further study, especially in the areas of sociology and psychology, would prove useful. Qualifications were generally categorised as formal qualification, informal qualification, and ministerial qualification.

Emerging themes:

- a. Formal qualifications. The youth pastor must have a qualification in theology (CHB01 & CHB04 & CHB06 & CHB07) because theological reflection is an important part of their ministry (CHB01). Additional training that would be beneficial to the youth pastor should include studies in sociology and psychology

to harness or equip them with necessary counselling skills (CHB01 & CHB03) that would be required in their understanding of the emotional development and developmental processes of the youth (CHB01 & CHB03).

- b. Ministerial qualifications. The youth pastor should be qualified as an elder according to 1 Timothy 3 and Titus (CHB02). The youth pastor also needs the necessary spiritual gifts that would be required in his/her ministry to youth (CHB02 & CHB03). The youth pastor should have a “firm grasp” and love for the Bible (CHB03 & CHB04). The youth pastor should have a “deep relationship” with Jesus Christ (CHB04 & CHB05). The youth pastor must be called to ministry (CHB05 & CHB07).
- c. Informal qualifications. The youth pastor should be able to lead, disciple and train others in youth ministry (CHB02 & CHB07). The youth pastor must have a love for youth (CHB02 & CHB05). The individual should also have a good reputation with members of the congregation (CHB05) and be able to relate and interact with people of all ages (CHB06). The youth pastor should also have the ability to work with the senior pastor (CHB06). Also, the youth pastor should have a firm grasp and understanding of youth culture (CHB07).

8. Experience required of a youth pastor

The experience of a youth pastor generally fell into two themes, namely, the life experience and qualifications of the individual. Respondents generally felt that while life experience is beneficial to the ministry, it is not mandatory. Two respondents highlighted the need for qualifications of the youth pastor, which could possibly allow the youth pastor to be a bit older in years.

Emerging themes:

- a. Life experience. The youth pastor should have life experience, although it is generally expected that he/she will be a young person (CHB01). Some respondents (CHB02 & CHB03 & CHB04 & CHB05 & CHB06 & CHB07) felt it will be beneficial to have life experience but not essential. One respondent stated

that the older and experienced youth pastor will have a more successful ministry but it shouldn't disqualify one from being young (CHB01). Life experience does allow one to have a more balanced life between his/her personal life and ministerial life (CHB06). Whilst it will be beneficial for the youth pastor to have life experience, he/she nevertheless should still be able to relate to youth and generally by the age of 30/40 the individual is no longer able to relate (CHB03), although one respondent felt that the youth pastor must be older than the oldest youth (CHB07). One respondent felt that the youth pastor should already be in ministry, someone "who is recognised in ministry, rather than for ministry" (CHB02). One respondent (CHB05) felt that one needs to be a youth pastor before one becomes a senior pastor.

- b. Qualifications. One respondent felt that further studies would be suitable to enhance the one's personal self and role in youth ministry (CHB01). This would, therefore, imply that the youth pastor would be a bit older. One respondent felt that the youth pastor should be well versed in technology and social media, to the extent that it could disqualify the individual from ministry if that knowledge is present (CHB06).

9. Biblical support for the youth pastor

Most respondents stated that while there is no clear biblical text that makes reference to the youth pastor, there are biblical references to pastoring which is the role of the youth pastor. The youth pastor serves in the capacity of an elder.

Emerging themes:

- a. Biblical mandate. There is no clear biblical mandate for a youth pastor (CHB01 & CHB05 & CHB06) but a clear mandate for pastoring (CHB01) which would include the reference to overseers and elders (CHB02 & CHB04 & CHB05). One does not need a biblical mandate to employ someone in a full-time capacity within the church (CHB03 & CHB04). The example of Paul and Timothy can

reflect a young person called to ministry (CHB06 & CHB07) as well as that of Jesus (CHB07).

- b. Age. Age should not be a requirement for ministry (CHB01).
- c. Congregational. A youth pastor increases the possibility for effective ministry (CHB01 & CHB03). There ought to be a “plurality of elders” and people in different roles according to Ephesians 4 (CHB05) in the church in order to minister effectively to the different people within the church (CHB02), the ministry is contextual (CHB04). The youth pastor is an elder with a specific, but not exclusive, responsibility of relating to youth (CHB02).

10. Cultural support for the youth pastor

All respondents acknowledged that a separate youth culture does exist and does warrant a cultural justification for the ministry of a youth pastor. One respondent (CHB02) while acknowledging the existence and influence of culture, felt that it does not motivate the need for a youth pastor.

Emerging themes:

- a. Context. The context within society that reflects a large population of young people warrants a need for a youth pastor (CHB01). Culture determines the need for ministry and the type of ministry (CHB01). Culture is contrary to scripture and does not motivate ministry, therefore a separate message is not required for youth (CHB02). One needs someone who understands the youth culture especially in a dynamic and fast-paced world (CHB03) which is vastly different from previous generations (CHB05 & CHB07). One also has to take cognisance of the role and influence of technology and social media in youth culture (CHB06 & CHB07). There exists a youth culture that is separate from the adult culture (CHB06).
- b. Congregational. There is a need for an individual who understands the generational gap caused by culture and his/her ministry should address that phenomenon (CHB03). The youth pastor is an elder (CHB02) and should form

part of a team and not build silos in the church (CHB04). There are examples of how youth pastors have divided the church's ministry and enforced the generational gap (CHB04). It's also a context that has to recognise that people are ministered to in different ways (CHB04), yet youth wants people to be themselves when being ministered to (CHB06).

11. Theological justification for the youth pastor

Theological justification includes serving as an elder, the biblical concept of mentoring and the Pauline metaphor of the church as a diverse body requiring it to have a plurality of gifts present.

Emerging themes:

- a. Age. One has to acknowledge the sinfulness of humankind and that most commitments to Jesus Christ are made by the younger generation (CHB01). Most youth pastors outgrow their ministry due to the changes of their life stages which result in the inability to relate to youth (CHB03)
- b. Congregational. One needs a diversity of gifted people in order to minister effectively to the diversity of people in the church (CHB02). The Pauline metaphor of the church as a body warrants a plurality of gifting in the church (CHB02) and youth ministry is such an interest group that warrants a theological justification (CHB02) and an understanding of how to minister to youth (CHB07).
- c. Theological. There is theological justification for vocational ministers where shepherding and leading congregations is theological (CHB04). The youth pastor is considered an elder in the church (CHB02). A large part of youth ministry is about mentoring and biblical examples would include Barnabas mentoring Paul, Paul mentoring John Mark and Timothy (CHB03). The ministry of Jesus also affirms ministry to children (CHB03). The Bible speaks about training children in the context of the family, which in the contemporary context has changed significantly and it is within this context that youth ministry can also be justified (CHB05).

12. Responsibilities of the youth pastor

The responsibilities of a youth pastor are pastoral in nature just like that of a senior pastor in the church and extends to congregational ministry, family ministry, and ministry to youth.

Emerging themes:

- a. Congregational. Like that of the senior pastor, the youth pastor's responsibility is pastoral in nature (CHB01 & CHB02 & CHB04 & CHB06). The pastoral function would include caring (CHB01 & CHB02 & CHB04), nurturing, counselling (CHB02 & CHB06 & CHB07), and protection (CHB04). The youth pastor requires the skills of administration (CHB01 & CHB07), recruiting (CHB03) leadership and training to multiply leaders (CHB02 & CHB03 & CHB04), yet still be part of a team (CHB05). The youth pastor is expected to organise all activities pertaining to youth (CHB03), yet be flexible to grow in other areas of ministry (CHB06 & CHB07). The youth pastor should also integrate the youth into the life of the church (CHB05 & CHB06) and in so doing close the generational gap that might exist in the church (CHB03). The importance of the youth ministry should be reflected in the church budget (CHB05).
- b. Family ministry. The youth pastor should include the visitation, caring for, and knowing parents as part of his/her responsibility (CHB01 & CHB05). Furthermore, the youth pastor should provide training and support to parents (CHB04).
- c. Ministerial. The youth pastor needs to disciple youth by teaching and equipping them for ministry and life (CHB02) and model his/her faith to the youth (CHB01 & CHB04). Furthermore, the youth pastor is expected to build relationships (CHB03). The relationship of the youth pastor should be self-disciplined (CHB07) and yet at the same time hold the senior pastor accountable (CHB06).

13. The youth pastors response to the church's ministry

The youth pastor's response and support of the church's ministry are reflected in three areas, namely, congregational ministry, family ministry, and youth ministry. The foundational premise is that the support is due to the youth pastor serving on the eldership and thus participates in the creation of the vision and purpose of the church.

Emerging themes:

- a. Congregational. The youth pastor should know the purpose of the church and align the youth ministry to that purpose (CHB01) so that there is one vision (CHB04). Furthermore, the youth pastor should facilitate the participation of the youth in the church (CHB01 & CHB06). As an elder, the youth pastor meets with the eldership and is part of the process (CHB02 & CHB06) to determine the impact of the church in the community (CHB02). Ultimately, the church should be responsible for the youth ministry (CHB04 & CHB05 & CHB07) and should also support the youth ministry (CHB05).
- b. Family ministry. Youth is part of the church's vision to reach the family (CHB03) through intergenerational activities and family studies (CHB03).
- c. Ministerial. The youth pastor should encourage the senior pastor to continually be involved in the youth ministry (CHB04 & CHB06). The youth being the church of today keeps the church at the cutting edge of ministry (CHB04).

14. The quality of the youth pastors ministry

The quality of a youth pastor's ministry hinges much on his/her relationship with the youth and God. Furthermore, the support of the church could assist in adding quality in the ministry of the youth pastor.

Emerging themes:

- a. Ministerial. The youth pastor should love youth (CHB02 & CHB07), be faithful to the youth irrespective of the choices they make in life (CHB01) and in that manner build trusting relationships with them (CHB02 & CHB07). The youth pastor should be visible at private events and special occasions of the youth (CHB01 & CHB03 & CHB05 & CHB06 & CHB07). The youth pastor should teach the youth the word of God (CHB02).
- b. Context. The youth pastor should have a proper understanding of what it means to be young (CHB01) and stay relevant in his/her ministry (CHB06). The youth pastor will benefit in understanding youth by getting involved in the schools in the community (CHB06).
- c. Congregational. There should be more adults serving as mentors to youth (CHB03). The church needs to take an interest in the youth ministry, which should be reflected in the budget (CHB05). A separate worship venue usually causes youth to leave the church once they completed school and youth (CHB05). In order to prevent the youth from leaving the church, the youth pastor should attempt to integrate them into the life of the church (CHB05).
- d. Family ministry. The youth pastor should teach and train parents how to relate to their children for more effective parenting (CHB03)
- e. Personal. Self-leadership is important and the youth pastor should be well-balanced between the relational and administrative (CHB04) and should know the boundaries when it comes to youth (CHB06). The youth pastor must be growing spiritually (CHB04), pray more, and be open to the working of the Holy Spirit in his life and ministry (CHB06).

15. The age of the youth pastor

Whilst age is not a factor in consideration of the youth pastor, most respondents felt that the individual should be in the early twenties to early thirties. Motivating factors were ones calling to the ministry and their giftedness for the ministry.

Emerging themes:

- a. Age. The youth pastor shouldn't be too young, preferably from 25 years of age upwards (CHB01), however, some respondent felt that the youth pastor will no longer be able to relate with youth from 30 years of age onwards (CHB03 & CHB06). One respondent pegged the age of the youth pastor between 25 and 35 years of age (CHB03 & CHB07). Due to serving as an elder, the youth pastor shouldn't be a novice (CHB02) and there is a need for life experience (CHB04). There shouldn't have to be an exit age (CHB07).
- b. Ministerial. The ministry of the youth pastor should be gift related and not age related (CHB02), age is secondary to one's calling (CHB05 & CHB07). The person should be able to relate to youth (CHB03). In the case of the young adult age group leaving the church, there is a need for someone who is able to relate to them (CHB04). Age again is not important as long as the individual is effective in his/her ministry (CHB06).

16. A career in youth ministry

Whilst the majority of respondents agreed that one can have a career in youth ministry, it is yet to be seen in the ministry. Most respondents have agreed that the role will change over time and the youth pastor will adopt a role that is equipping younger people for ministry.

Emerging themes:

- a. Calling. The youth pastor in ministry is a calling and career, not a stepping stone (CHB01). The call to youth ministry is gift related (CHB01) requiring specialist staff who preferably have postgraduate studies (CHB01). While the youth pastor might not stay at the same church, he/she can stay in youth ministry (CHB01). The career in youth ministry is yet to be seen (CHB03 & CHB06), however, there are definitely examples of people that have spent their lives in youth ministry (CHB07).

- b. Ministerial. While the ministry of the youth pastor is based on relatedness, age definitely is a factor that might prohibit this relatedness with youth (CHB03). Youth ministry is more than playing games with youth on a Friday (CHB01). The role of the youth pastor will change over time and become more of equipping, training (CHB02 & CHB04 & CHB07), and mentoring (CHB04) others of the ministry. The older generation could be a valuable asset in passing on their experience to the younger people (CHB07).
- c. Context. Different cultures will have a different perspective and sentiment on a career youth pastor (CHB05). Financing the youth pastor is an important factor in the career youth pastor at a church (CHB05).

17. Emerging themes not covered in my literature or interview questions:

- a. Contextual. Ministry should be contextual to meet the culture of the community and church (CHB01 & CHB07). Youth ministry has become a niche ministry (CHB06).
- b. Ministerial. Youth ministry should be biblically based (CHB01) and youth pastors should operate pastorally with the focus on effective rather than successful ministries (CHB01). Youth ministry requires much effort and should be the responsibility of the church (CHB02). The bond between the youth pastor and the senior pastor must be strong enough so that there would be no threat experienced (CHB05). Youth ministry is vital for the survival of the church (CHB07). Whilst the youth pastor should seek to integrate the youth into the life of the church, likewise, the church should be intentional about including the youth into its ministry (CHB07). Youth ministry is a means of growing the church by attracting the parents (CHB07).
- c. Theological. Most people accept Christ in their younger years (CHB02), therefore there should definitely be a place for youth ministry in the church (CHB06).
- d. Concerns. There has been an overwhelming concern about the exit rate of young adults from the church (CHB05). Whilst finances and resources are a challenge, the church should be intentional about financing the youth pastor (CHB07).

6.8. Discussion of the data

“The final stage of the research process involves the uses made of the research you’ve conducted and of the conclusions you’ve reached ... so that others will know what you’ve learned” (Babbie 2001:112). This stage should also reflect the shortcomings and corrections needed in any future study, however, recommendations will be made in the final chapter in order to answer the final question of Osmer’s, “how might we respond?”

This section will now provide a brief summary of the selection criteria of the empirical research, followed by the findings and a reflection on the findings according to the theory provided.

6.8.1. Summary of the selection criteria

In summarising the selection criteria as stated previously, respondents were selected by purposive sampling from a case study of churches within the BUSA. Churches were divided into two categories, churches that have full-time youth pastors in their employ and churches that only have volunteer youth leaders serving in that capacity. Seven respondents were then chosen randomly from each of the two lists. Each respondent in the two lists was the senior or lead pastors of the church, assuming, that he or she either influenced the churches response and understanding of the theology of the career youth pastor or was influenced by the church in their response and understanding of the theology of the career youth pastor. Whilst the selection criteria allowed for consistency in the collection of the data, it does not allow generalizability of the data, as well as the use of a case study does limit the reproduction of the data, which has to be contextualised and adapted according to each context as Babbie & Benaquisto (2010:181) further argue, that purposive sampling is idiosyncratic and does not offer a complete representation of the population.

6.8.2. Findings and evaluation from empirical research

This next section will reflect upon the findings of the empirical research which can be classified under the following headings covering all sixteen questions in the empirical design:

6.8.2.1. Youth ministry in the church

All the respondents asserted that they have an active youth ministry. Although many of the youth ministries were active in the church before the arrival of the senior or lead pastor at the church. The implementation of a youth ministry, therefore, preceded the respondent's influence or theological convictions.

Evaluation.

Youth ministry, it seems, have existed within the church for some time, however, there is or has been little theological reflection regarding this ministry. There is an obvious disparity between churches with full-time youth pastors as opposed to the churches with part-time and voluntary youth workers, although all are legitimate forms of ministry (cf. Black 1991:167). One does notice the various approaches to youth ministry as noted in chapter 4, albeit an approach that is not intentional.

6.8.2.2. The agency of youth ministry

All respondents identified and defined youth ministry as an age-appropriate and specific ministry directed at and with children, youth, and young adults. Furthermore, most respondents sought to define youth ministry as a series of tasks to be completed. Tasks that are directed and focussed upon the ministry to and with youth such as reaching youth with the gospel of Jesus Christ through evangelism, faith formation and the maturing of their faith, civic responsibilities through various discipleship programs, and ministry to and with families of youth in equipping and supporting families in their parenting responsibilities. Secondly, tasks and responsibilities that are directed towards its congregational obligations, such as an

intergenerational ministry by addressing the obvious and increasing differences between the various generations as defined by age. Other tasks geared toward congregational obligations would include integrating youth into the life of the church by introducing them to the church's culture and policies.

Evaluation.

There seems to be little understanding in reflecting on the difference between the definition and the purpose of youth ministry. Youth ministry is a specialised ministry of the church and not a separate ministry, with a focused response to children, youth, and young adults requiring the services of gifted and skilled individuals. Youth ministry should not be limited to only youth within the church in order to maintain a status quo or merely sustain the church, yet, evangelism should also not be the sole purpose of its ministry. Youth ministry according to the respondents, however, remained task orientated often with clear and specific requirements or expectations to meet with little to no theological reflection, which is exactly what Root (2012:21-32) cautions against. One realises the individual ministering to youth, part-time or full-time, ought to have a vast amount of time, skills, and experience to effectively meet those requirements and expectations of the church. There ought to be a continuous reflection upon the purpose and practice of the youth ministry as well as its context in order to prevent it from becoming merely a task orientated ministry.

6.8.2.3. Defining the youth pastor

Almost all the respondents define the youth pastor by his/her duties and the responsibilities assigned to his/her job description. Duties and responsibilities that are almost identical to the definition of youth ministry as defined by the respondents, such as evangelism, faith formation, ministry to families, and congregational responsibility. A further defining thought is that the youth pastor should be relevant to youth ministry by being knowledgeable about youth culture. While most of the respondents identify shepherding and pastoral care as a large part of what the youth pastor does, however, it is mainly the respondents who have a full-time youth pastor

that identifies the youth pastor as an elder. An elder, according to those respondents, is biblically no different than that of the senior pastor of a church. The one difference is that the youth pastor is an elder serving in the capacity to minister to the age specific group of youth. There was one respondent that felt that the youth pastor is not a biblical concept and therefore is not required within the ministry of the church.

Evaluation.

The evidence from the empirical research shows that there is little or no conceptual theological framework when considering the youth pastor. Most responses revealed in defining the youth pastor, that the definition entailed the completion of tasks and responsibilities assigned to him/her, as cautioned against by Root (2012:31-32) that the professionalisation of youth ministry could become task orientated and lose focus of the purpose of youth ministry, as reflected earlier in the evaluation of the agency of youth ministry. The youth pastor is to complete tasks with little to no theological reflection expected nor required. The most valid responses came from churches who have employed youth pastors as their opinion reveals that the youth pastor is an elder according to biblical standards, yet, with a specific pastoral responsibility to youth.

6.8.2.4. The qualifications of the youth pastor

Qualifications were generally categorised as formal qualification, informal qualification, and ministerial qualification. Furthermore, the age and life experience were taken into account when considering the qualifications of the youth pastor.

6.8.2.4.1. Formal qualifications

All respondents with full-time youth pastors stated that the youth pastor must have formal theological qualifications, obtained from a university or seminary, as theological reflection is a large and important part of the individual's ministry.

Furthermore, due to the nature of youth ministry and the rapidly changing youth culture, the youth pastor should have continuous further education to help him/her remain relevant in their ministry. Further study, especially in the areas of sociology and psychology, would prove useful in understanding the adolescent developmental processes.

Some respondents from the churches who did not have full-time youth pastors felt that it was not compulsory to have theological qualifications. There were varied opinions on the required qualifications of the youth pastor. At least 50% required the youth pastor to have formal theological qualifications obtained from a university or seminary, while 50% felt that a formal qualification in theology was not mandatory, although having a qualification would stand the individual in good stead in his/her ministry with youth.

6.8.2.4.2. Informal qualifications

The youth pastor must be able to work with youth by teaching, leading, discipling, and training youth and other stakeholders for leadership in youth ministry. He/she needs to understand youth developmental processes and youth culture in order to be relevant. The youth pastor must have a love for youth. The youth pastor must know the Bible. The individual should also have a good reputation with members of the congregation, be able to relate and interact with people of all ages, and display the qualities of servant leaders. The youth pastor should also have the ability to work with the senior pastor.

6.8.2.4.3. Ministerial qualifications.

The youth pastor should have a personal relationship with Jesus Christ, have knowledge and a love for the Bible, not be a recent convert, and be qualified as an elder according to 1 Timothy 3 and Titus. The youth pastor also needs the necessary spiritual gifts that would be required in his/her ministry to youth. The youth pastor

must be called to ministry. The individual should have administrative and leadership skills required of the office. The youth pastor must be a servant of the church. The youth pastor is not a biblical concept and is therefore not required, however, there is biblical reference for an elder.

6.8.2.4.4. Age and life experience

Whilst most respondents felt that experience could benefit the youth pastor's ministry by being able to understand and relate to young people, it is nonetheless not compulsory. Most youth pastors would be young as that is the general perception of a youth pastor in the churches and would, therefore, lack the necessary experience and skills that would come with someone older. Experience and age, however, are not synonymous.

Most respondents felt that one cannot be explicit or prescriptive when it comes to the ideal age of a youth pastor, however, most respondents felt that a youth pastor should be young in order to be able to relate to youth by understanding and being able to identify with their culture. Generally, the respondents felt that there should not be an exit age but by the age of thirty or forty, the youth pastor will no longer be able to relate with youth. Furthermore, most respondents felt that it would be better for the youth pastor to be single in order to dedicate much of his/her time to the ministry. As the youth pastor proceeds to different life stages, ministry to youth becomes more challenging. When it came to age and experience, the greatest focus was the ability to relate with youth and understand the youth culture. Once the youth pastor could no longer relate to youth, it would signify that the person should then exit the youth ministry.

Evaluation.

According to theory (see chapter 3), the youth pastor ought to be qualified in the areas of personhood, charismatic gifting, and education and training. The most

gaping area was that of the person's charismatic gifting where only three of the respondents acknowledged the need for charismatic gifting that is suitable for youth ministry (cf. Johnsonn 1988:15). There were many responses that stated the youth pastor should have a committed and growing relationship with Jesus Christ and should have experienced a call to youth ministry (cf. also Christopherson 1994:221-222), however, the respondents were not explicit in recognising or identifying a call on a person's life. There were only a few responses that required the youth pastor to have a good reputation amongst people (note Aleshire 1981:543) which could have possibly been implicit in the role of being an elder according to 1 Timothy 3 and Titus, yet there was a great response requiring the youth pastor being an example to youth.

Regarding formal theological education of the youth pastor, there were many who stated that it was not essential which again undermines the value of young people, the world that they live in, and the important aspect of theological reflection in youth ministry and the lives of young people. The qualifications required by the various churches, upon reflection, does not take serious the theological reflection required in the ministry to and with young people (cf. Nel 2005b:441-443; Dames 2013:8). It is ironic, though, that while continued education is required of the youth pastor, that same expectation is not required of the senior or lead pastor of the church, which again reflects that the senior or lead pastor does not need to remain informed regarding the young person and their world.

6.8.2.5. The office of the youth pastor

All respondents were explicit regarding the responsibilities of the youth pastor which was quite extensive covering areas and tasks related to ministry to and with youth, families, and the church. Ministry to and with youth included programming in all matters regarding youth, namely, evangelism, faith formation, and leadership development. Ministry to families included keeping parents informed regarding matters of ministry, caring for them, and training, equipping and partnering with them for ministry to their youth. Integrating the youth into the life of the church, focussing

on and addressing the intergenerational differences remained the greatest responsibility when it came to responsibilities of the youth pastor in the church. Maintaining a collegiality with church staff was also a priority. Only six of the respondents stated that the responsibility of the youth pastor is shepherding and only three mentioned the ministry according to his/her gifts.

The youth pastor has an important function in conveying and implementing the church's vision and mission in the youth ministry in order to not cause any divisions within the church. Only four of the respondents, however, stated that as an elder in the church, the youth pastor should be part of the vision and goal setting of the church. Furthermore, it is expected that the youth pastor should not be limited with an exclusive ministry to the youth but should be involved in all areas of the church. Yet again, the youth pastor should integrate the youth into the life of the church as ultimately the youth ministry is not a separate program from the church but belongs to the church, which should imply that the church should support the program of the youth ministry as well.

A meaningful ministry of the youth pastor remains his/her responsibility. Most respondents felt that in order for a meaningful ministry to be a reality, the youth pastor should be active in the lives of youth beyond the formal ministry structures within the church. Building legitimate and meaningful relationships with the youth is paramount to his/her success which would require an interest in being involved in all aspects of the lives of the youth.

Evaluation.

The office of the youth pastor was yet again rationalised by responsibilities and tasks assigned to him/her covering areas from ministry to and with youth, ministry to parents, and ministry with church staff. The shepherding or pastoring of youth was not an explicit responsibility. The youth pastor is also tasked with, instead of

participating, with the implementation of the church's vision and mission in the youth ministry in order to keep the youth informed as well as getting them involved and integrated into the life of the church. This view can easily be misconstrued where the youth exists only as an addendum in the church. Only four of the respondents stated that the youth pastor as an elder is part of the vision and mission planning of the church. Furthermore, the youth pastor, by adding meaning to his/her ministry ought to be involved and visible in the lives of young people beyond the confines and times of formal church structures which contradicts that the church should assist in creating a meaningful ministry and not the youth pastor acting on his/her own accord (cf. Black 1991:29-30). Youth ministry belongs to the church and should be an inclusive and integral part of the church (cf. Nel 2000:63) by being instrumental in the vision and goal casting process within the church. Youth ministry is ultimately everything the church does for its youth, the youth pastor is merely a facilitator (cf. also Black 1991:29), albeit, one who is skilled and knowledgeable in the all the areas that affect youth.

6.8.2.6. Justifications for the youth pastor

6.8.2.6.1. Biblical

All respondents stated that there is no specific biblical text that is explicit regarding youth ministry or the youth pastor. The respondents generally expressed that if one was to reflect on the biblical narrative then there is a clear biblical case for the ministry to youth as well the office of the youth pastor. Biblical texts used to support the office of a youth pastor were 1 Timothy 3, and Titus which was argued that the youth pastor is an elder. Further biblical arguments used was the metaphor of the church as a body in Ephesians which requires people with different gifts for different ministries within the church. There is also an overall picture of the significance of children in the Bible, namely, Deuteronomy 6, the ministry of Jesus unto children, the mentoring relationships of Paul and Barnabas, Paul and John Mark, Paul and Timothy, and the commission and setting aside of Timothy by Paul for his ministerial duties. Finally, the Bible declares that the gospel should be shared with all people, which include young people.

6.8.2.6.2. Cultural

Not all respondents felt that there is cultural support and that culture should be considered in justifying the office of the youth pastor. Yet, most of the respondents felt that a youth culture that is distinct and separate from the adult world does exist and is evidenced by the generational differences within the church. Further aspects of culture which is to be considered include technology and social media and its influence on youth. Respondents expressed the need to be knowledgeable about youth culture in order to be effective in youth ministry as well in being able to integrate the youth into the life of the church. One respondent felt that due to the youth population further warrants the need for a youth pastor.

6.8.2.6.3. Theological

80% of the respondents felt that there is theological justification for the youth pastor. The Bible declares that the family is responsible for the nurture and spiritual guidance of children, however, the family in the contemporary context requires assistance in this regard due to the challenges experienced. The gospel, according to the Bible should be shared with all people, which would include youth as well. Most people respond and accept Jesus Christ as saviour during their childhood years, which would justify a theological mandate for youth ministry and the youth pastor. Ministry is contextual according to the needs of the church and its context. Pastoral oversight is biblical which is what the youth pastor ought to do as an elder in the church.

Evaluation.

Yet again, not much thought has gone into the justification of the youth pastor along the lines of biblical, cultural, and theological support. There ought to be further reflection and research on how different cultural groups in South Africa will respond to the career youth pastor (cf. Nel & Thesnaar 2006). Whilst every respondent stated, and rightly so, that there is no explicit scripture or mandate for the youth pastor or youth ministry, it nonetheless does not exclude ministry to and with youth

by a specific gifted and called individual. One respondent even stated that he is not a theologian and therefore has no answer to the question. Whilst respondents acknowledge a biblical trend on the importance of children, the need to qualify as an elder according to the Pauline epistles, a real and identifiable culture, there still is a distinct and obvious lack of theological reasoning for the career youth pastor, but also there remains a lack of understanding of the theological task of youth ministry and specifically that of the youth pastor.

6.8.2.7. Career in youth ministry

Most of the respondents stated that one can have a career in youth ministry, however, they stated it is yet to be seen or that only a few individuals have sustained a career in youth ministry. There were various factors that impact a career in youth ministry, namely, one's ability to relate to youth, the age of the youth pastor, the life stage of the youth pastor, and the economic position of the church. It was an opinion that a career youth pastor can accomplish much more than the volunteer leader in youth ministry. Most respondents stated that the responsibilities and office of the career youth pastor will change over time. It would include more of an administrator's role, the mentoring and training of other stakeholders in leadership. There were respondents who said a career in youth ministry was not a feasible ministry and has an exit for the youth pastor. Another factor was the cultural setting of the church, it is believed that not all cultures will identify and see the need or theological significance of a youth pastor.

Evaluation.

In theory, respondents agree that a career in youth ministry is a possibility and the responsibilities will change in time, but there remain little evidence of career youth pastors in the ministerial setting. The respondents argue that a career in youth ministry is dependent on one's age, ability to relate to youth, the stage of life the youth pastor finds himself/herself, even the economic condition of the church. In this instance, the function of the career youth pastor excludes guiding youth into God's

purpose and mission in their lives (cf. Black 1991:19) which is not dependent on any of the conditions stated. Yet again, many valid factors are listed for a career in youth ministry except a theological justification. Upon further reflection, while there are those who believe that a career in youth ministry can exist, theoretically that is, there remains little emphasis or intentionality to create opportunities to assist the youth pastor in pursuing a life-long calling in youth ministry.

6.9. Conclusion

The aim of this chapter was to conduct empirical research in order to research good practice on the theology of the office of the career youth pastor. I have sought to distinguish between qualitative and quantitative empirical research, as reflected in chapter one, in order to select the most appropriate method for the research. It was then concluded that qualitative interviewing would be conducted using a case study on churches within the BUSA. Purposive sampling was employed as I held the opinion that the knowledge was located within a specific group of people, the respondents thus being that of the senior or lead pastors of churches. The population was further refined using random samples of churches who had full-time youth pastors in their employ and churches who only had volunteer youth workers at the church. The analysis of the data collected during the research reflected upon the findings and evaluation. The final chapter will focus on recommendations and delimitations of the study in light of the research problem and questions.

Chapter 7

Outcomes and Recommendations of the Research

7.1. Introduction

This final chapter of this study seeks new recommendations in order to direct or influence new action by seeking to answer the question, “how might we respond?” (Osmer 2008:176). It is, therefore, the aim of this chapter to be pragmatic and prescriptive by suggesting good practice and the formulation of new theories for praxis on the research problem. This chapter will readdress the research problem and questions, as well as make recommendations based on the theory and the data from the empirical research.

7.2. Revisiting the research problem

The aim of the study was to investigate whether there was a sufficient articulation of the theology of the office of the career youth pastor. It was my opinion that the career youth pastor would have a direct and paramount effect on the efficacy of youth ministry within the church. The study, therefore, sought to investigate various aspects that would affect the theology of the career youth pastor. The various aspects included adolescent development, youth culture, family dynamics, the development and growth of youth ministry, and a biblical and theological understanding regarding the call and ordination of the youth pastor. The research was facilitated through a theoretical study as well as a qualitative empirical study on the practices concerning the youth pastor. At the conclusion of the study, it was affirmed that indeed there is a lack of theological articulation regarding the office of the career youth pastor.

7.3. Revisiting the research question

The research question guiding the empirical research is as follows:

Is the lack of theological articulation concerning the career youth pastor decreasing the efficacy of youth ministry within the church?

Further questions arising from the main research question are:

- i. Is there a lack of articulation for a theology of the career youth pastor?
- ii. Why is there a lack of articulation for a theology of a career youth pastor?
- iii. What justification, whether it be biblical, cultural, and or theological is there for a career youth pastor?

7.4. Revisiting the literature review

The literature focussing on the theology of youth ministry has indeed been on the increase, however, I concur with Weber (2015:1), where she states that there is a dearth of research especially in youth ministry within a South African context. While there has been a growing body of literature in youth ministry within a South African context, the majority of literature, however, originates from a Western and European context which one has to contextualise into the local South African context. It is also relevant to highlight Weber's (2015:2) appeal to the need for empirical research in the area of youth ministry which would add great discussion and impetus to this particular area of study.

The literature, therefore, gave rise to the need to further develop an African theology on the youth pastor, youth ministry, and the adolescent. Furthermore, the literature review has clearly displayed the missing link between the African context and the well-being of the adolescent.

7.5. Recommendations gleaned from the study

The recommendations gleaned from the study on the career youth pastor should ideally be conceptualised within the academy and the ministerial context of the church by reflecting on the praxis of its youth ministry.

7.5.1. Value of the study in the academy

With the increased discussions and engagements on the professionalisation of youth work within the South African context, the academy has a renewed obligation to the various stakeholders. There has thus been an increasing focus on youth work within universities in South Africa and the African continent (Weber 2015:1). It is also within this context of professionalisation that the religious, and more specifically in this study, that of Christian theology, that specialised studies and focus on the training and equipping of youth workers should be considered. This professionalisation should be interdisciplinary and include various aspects of the adolescent, namely, developmental, cultural, and theological. Perhaps, there should be a new and emerging epistemology within the African context of youth ministry and the career youth pastor.

The recommendations, based on the study, for the academy, are:

1. The need for constant interaction with stakeholders. Stakeholders are, but not limited to, the youth, community, church, and various statutory bodies regarding youth ministry and youth work. The need for constant interaction and dialogue is due to youth and youth ministry being highly contextual, dynamic, and it is not homogenous.
2. The contribution of the academy regarding the professional development of the career youth pastor. The academy can contribute significantly to the professionalisation and professional development regarding the conceptual basis

of the career youth pastor especially in light of the youth population, the historic, present, and future context in South Africa.

3. Youth ministry curriculum development in the academy. There should be dedicated programs, curriculum evaluation, and curriculum design by Africans who understand and are familiar with the African context by focusing on an African praxis of youth ministry.

4. An increase in the literature regarding youth ministry and the career youth pastor from a South African perspective. The academy is perfectly situated to pursue and study both the theoretical and empirical nature of youth ministry as a discipline within practical theology.

7.5.2. Value of the study within a ministerial context

This study has sought to argue the theological significance of the career youth pastor and that the office is as legitimate as that of the senior or lead pastor within the church. Within a dynamic context of the global village, the youth pastor is an integral part of the church's effective ministry to different people's groups. This study takes serious not only the office of the career youth pastor but also the adolescent, who at the end of the day is the object of the career youth pastor's ministry.

The recommendations, based on the study, for the ministerial context of the church, are:

1. A reconceptualising of the office of the career youth pastor. It is insufficient to continue with a misaligned theological understanding of the career youth pastor, as this will inevitably affect the efficacy of ministry to and with young people and thus indirectly the church.

2. A practical theological approach to youth ministry praxis as youth ministry is theological. It becomes an imperative to view the ministry of the career youth pastor as theological. The practical theological task is one of reflection-action-reflection and will inevitably include tasks, yet, it is more than the completion of tasks and responsibilities.
3. A more appropriate and contextual understanding of the young person and the factors that affect and influence the young person. One has to be intentional in understanding matters concerning adolescent development; adolescent culture; the unique historic and current South African context, the family, and the global village. To ignore these would be to undermine the significance and worth of the youth.
4. Continued education for senior or lead pastors regarding youth and youth ministry. Whilst it is expected for the career youth pastor to remain abreast and knowledgeable about the nature of youth ministry and youth, there is clearly a lack of continued education amongst the senior or lead pastors. It is therefore recommended that there be continued education or the re-education of senior pastors regarding the office of the career youth pastor and youth ministry.

7.5.3. Areas for further research based on the new insights and findings

1. Financial sustainability of the career youth pastor. The financial sustainability remains a challenge when it comes to the career youth pastor. One opinion shared is churches that employ youth pastors do so merely because they have the financial resources. One respondent states the financial implications stems from the historic inequalities of the South African context. Two respondents felt that the church should be intentional regarding the financing of the youth pastor with a liveable salary (see Kageler 2004:81).

2. The conceptual basis of the career youth pastor. Two respondents stated that the pastors of churches should be educated on the office of the youth pastor. Conceptually, not much theological thought and discussion enters into the office of the career youth pastor. This does begin to question the curriculum at universities and/or seminaries regarding not only the youth pastor but also the state of affairs regarding youth. Furthermore, if the youth belongs to the church and ultimately the church is responsible for the youth ministry, then it stands to reason that the senior pastor, like the youth pastor, should pursue continued education and training in order to understand the adolescent and their world in order to stay relevant.
3. The exit of young adults from the church. There has been an overwhelming concern about the exit rate of young adults from the church which many of the respondents argue stems from a lack of integration into the life of the church during their time in youth.
4. The contextualisation of youth ministry. Youth ministry has become a niche ministry requiring specialised skills and focus. Youth ministry cannot be homogenous and therefore has to be contextual depending on the needs of the church as well as the cultures of the youth within that specific community.
5. Youth ministry as a growth catalyst. Respondents felt that youth ministry is a means of growing the church by attracting the parents as well as sustaining the church due to being the future financial contributors and leaders. Youth ministry is vital for the survival of the church, as some of the respondents suggested.
6. Theological motivation due to conversions at young ages. Most people accept Christ in their younger years, therefore, there should definitely be an intentional focus and response to youth ministry in the church.

7.6. Limitations and shortcomings of the study

With any study, there are limitations and shortcomings and this study proves no different. There are various factors that affected the limitations and shortcomings of this study on the theological reflection on the office of the career youth pastor, and is listed below:

1. Time and budget limitations have restricted the ability to navigate extensively during the empirical research investigation of the study and allowing one to select only a sample of respondents. The study was thus not extensive nor exhaustive and could not capture the rich diversity of historic and cultural influences of respondents within the South African context.
2. The use of a case study could imply that the results may not be applicable and generalizable to all churches. Whilst one is able to glean and contextualise the theory and findings of the study, its epistemology is one that is situated in an evangelical protestant context.
3. The vast cultural expression in the South African context could result in different perceptions and applications on the career youth pastor. South Africa remains affected and influenced by its historicity and will have to reconsider a new epistemology on youth ministry and specifically the career youth pastor.
4. The dearth of literature focussing on youth ministry and in particular the youth pastor from a South African and African context does limit the study severely. Most of the literature consulted has a Western and European expression and had to be contextualised within a South African context. While there is an increasing number of academics addressing and publishing on the concept of youth ministry from a South African/African context, it remains a limited pool of resources.

7.7. Concluding remarks

In concluding this study, I would want to address two matters, namely that of the youth ministry and more specifically the career youth pastor. It would be beneficial to reflect upon what Root (2012:102-103) says:

To be one of the church's pastors by calling them to, and helping them with the work of passing on the faith to their children and the children of their neighbors [sic] ... to see and articulate how this God is and where this God can be found next to the lives of young people and adults alike. To be a theologian is simply to reflect on the action of God, and to be a local theologian is to reflect on the action of God in the lives of specific people. To be a local theologian and pastor is to seek for God in the lives of these particular people while asking, what then shall we do? How then shall we go about acting? ... if youth ministry is for participation in Gods action in the lives of young people, then being a youth worker is about reflecting deeply on Gods action next to the lives of young people, while also calling adults to see and be with young people as participants in the action of God.

Youth ministry is a theological task of assisting young people – children, youth, and young adults – experience a meaningful relationship with God in order to have purpose and meaning in their lives by participating in God's action (Root 2012:38). More than ever, the South African context requires reflection and action into the lives of its youth which is the majority of the population recorded according to Stats SA 2011. The young person and their world remain one of complexities. Youth ministry cannot remain a ministry that only focusses on the spiritual well-being of the young person, as one cannot separate the spiritual from all other developmental processes. A practical theological reflection of the young person is a complex task which requires skilled and trained theologians to adequately address them through the praxis of reflection-action-reflection. One can no longer leave the task of theological

reflection to volunteers without the required skills and training to “look” after the youth as it minimises and ignores the importance and value of the youth. The practical theological task requires the ministry of a trained and skilled career youth pastor.

The career youth pastor is first and foremost a person with a calling to ministry and defined as an elder according to the Pauline epistles as reflected in 1 Timothy 3 and Titus. Scripture does address the need for a plurality of elders according to their charismatic gifting dependent on the various needs within the church, as the church is not comprised of only a single type of person as reflected in Ephesians 5:27 and 1 Corinthians 12:27 as highlighted in this study. Secondly, the career youth pastor must have an unblemished reputation amongst the church congregation and the community in order to be an example and mentor to youth. Thirdly, the career youth pastor must be someone who has the appropriate theological training suited for the office.

The career youth pastor is, therefore, a theologian occupying a theological office addressing a need within a designated peoples group of children, youth, and young adults. The career youth pastor is called and ordained in the same fashion of any elder or pastor called into ministry, except his/her focus is directed but not exclusively to and with young people. The career youth pastor is, therefore, a legitimate office that is much needed in the contemporary context.



Annexures

Annexure A: Population of South Africa according to Census 2011

Age Group	Western Cape	Eastern Cape	Northern Cape	Free State	KwaZulu Natal	North West	Gauteng	Mpumalanga	Limpopo	South Africa
0-4	564 800	767 216	121 918	295 896	1 198 134	404 347	1 191 418	461 559	680 163	5 685 452
5-9	460 161	715 992	114 007	262 522	1 042 528	332 303	905 501	402 772	583 964	4 819 751
10-14	438 843	684 282	109 448	240 497	1 038 857	303 713	812 012	396 348	570 885	4 594 886
15-19	480 122	740 514	107 676	262 898	1 119 535	316 532	924 588	424 278	627 334	5 003 477
20-24	583 551	608 372	104 631	282 479	1 102 388	343 391	1 374 623	427 541	547 565	5 374 542
25-30	592 548	490 306	100 373	251 668	980 929	327 662	1 480 847	393 096	441 889	5 059 317
31-34	481 600	388 587	85 996	205 740	729 230	271 683	1 224 772	297 563	343 889	4 029 317



Annexure B: 2010 statistics of BUSA

Churches	BANC	BNA	BBA	EPBA	FSBA	KZNBA	WPBA	BUSA
No. of churches	15	74	171	42	27	96	100	525
Statistical return	67%	23	28	45	74	25	52	36
	10	17	48	19	20	24	52	
Membership	614	6598	11497	2867	4180	6660	11859	44275
Children workers	32	457	852	165	120	440	848	2914
Children	277	5105	6789	1487	1411	4551	8089	27709
Youth workers	40	383	168	159	74	217	446	1487
Youth	167	3009	1704	585	590	1683	2386	10124
Young adults	76	1098	495	286	257	562	985	3759

Annexure C: 2015 statistics of BUSA

Churches	BANC	BBA	BNA	EPBA	FSBA	KZNBA	WPBA	BUSA
No. of churches	13	63	131	40	23	84	90	444
Statistical return	2	7	18	11	2	24	22	86
Membership	491	4858	10400	2849	3744	5899	9059	37300
Children workers	3	215	156	51	0	227	298	950
Children	16	585	1096	322	0	1044	1056	4119
Youth workers	2	44	139	43	0	112	172	512
Youth	10	295	623	173	7	639	474	2221
Young adults	0	168	342	103	5	270	345	1233

Annexure D: Statement of Belief

Passed by the Baptist Union Assembly at Durban in September, 1924

1. We believe in the Scriptures of the Old and New Testaments in their original writing as fully inspired of God and accept them as the supreme and final authority for faith and life.
2. We believe in one God, eternally existing in three persons - Father, Son and Holy Spirit.
3. We believe that Jesus Christ was begotten by the Holy Ghost born of the Virgin Mary, and is true God and true man.
4. We believe that God created man in His own image; that man sinned and thereby incurred the penalty of death, physical and spiritual; that all human beings inherit a sinful nature which issues (in the case of those who reach moral responsibility) in actual transgression involving personal guilt.
5. We believe that the Lord Jesus Christ died for our sins, a substitutionary sacrifice, according to the Scriptures, and that all who believe in Him are justified on the ground of His shed blood.
6. We believe in the bodily resurrection of the Lord Jesus, His ascension into heaven, and His present life as our High Priest and advocate.
7. We believe in the personal return of the Lord Jesus Christ.
8. We believe that all who receive the Lord Jesus Christ by faith are reborn again of the Holy Spirit and thereby become children of God.
9. We believe in the resurrection both of the just and the unjust, the eternal blessedness of the redeemed and the eternal banishment of those who have rejected the offer of salvation.

10. We believe that the one true Church is the whole company of those who have been redeemed by Jesus Christ and regenerated by the Holy Spirit; that the local Church on earth should take its character from this conception of the Church spiritual, and therefore that the new birth and personal confession of Christ are essentials of Church membership.
11. We believe that the Lord Jesus Christ appointed two ordinances - Baptism and the Lord's Supper - to be observed as acts of obedience and as perpetual witnesses to the cardinal facts of the Christian faith; that Baptism is the immersion of the believer in water as a confession of identification with Christ in burial and resurrection, and that the Lord's Supper is the partaking of bread and wine as symbolical of the Saviour's broken body and shed blood, in remembrance of His sacrificial death till He comes.

The following statement was passed at the **Baptist Union Assembly in Krugersdorp in 2000:**

That God has ordained marriage as a heterosexual relationship between a natural man and a natural woman.

Annexure E: Statement of Baptist Principles

PREAMBLE: We as Baptists share many areas of our faith with other members of the professing Christian Church. These include a belief in one God, Father, Son and Holy Spirit; in the supreme Lordship of Jesus Christ as Head of the Church; and in the Bible as the inspired Word of God, and as the final authority in all matters of faith and practice. There are however areas of principle and practice where we as Baptists make distinctive emphases arising out of our understanding of the Scriptures. It is to clarify these that the following statement is made. We as Baptists believe in:

1. The **DIRECT LORDSHIP OF CHRIST** over every believer and over the local church. By this we understand that Christ exercises His authority over the believer and the local Church directly, without delegating it to another.
2. The **CHURCH** as the whole company of those who have been redeemed by Jesus Christ and regenerated by the Holy Spirit. The local church, being a manifestation of the universal church, is a community of believers in a particular place where the Word of God is preached and observed. It is fully autonomous and remains so notwithstanding responsibilities it may accept by voluntary association.
3. **BELIEVER'S BAPTISM** as an act of obedience to our Lord Jesus Christ and a sign of personal repentance, faith and regeneration; it consists of the immersion in water into the name of the Father, Son and Holy Spirit.
4. The **CONGREGATIONAL PRINCIPLE**, namely that each member has the privilege and responsibility to use his/her gifts and abilities to participate fully in the life of the Church. We recognise that God gifts His Church with Overseers (who are called Pastors or Elders) whose primary function is to lead in a spirit of servant hood, to equip and provide spiritual oversight, and Deacons whose primary function is to facilitate the smooth functioning of the Church. This principle further recognises that each member should participate in the

appointment of the church's leaders, and that constituted church meeting, subject to the direct Lordship of Christ and the authority of Scripture, is the highest court of authority for the local Church.

5. The PRIESTHOOD OF ALL BELIEVERS, by which we understand that each Christian has direct access to God through Christ our High Priest, and shares with Him in His work of reconciliation. This involves intercession, worship, faithful service and bearing witness to Jesus Christ, even to the end of the earth.
6. The principle of RELIGIOUS LIBERTY, namely that no individual should be coerced either by the State or by any secular, ecclesiastical or religious group in matters of faith. The right of private conscience is to be respected. For each believer this means the right to interpret the Scriptures responsibly and to act in the light of his conscience.
7. The principle of SEPARATION OF CHURCH AND STATE in that, in the providence of God, the two differ in their respective natures and functions. The Church is not to be identified with the State nor is it, in its faith or practice, to be directed or controlled by the State. The State is responsible for administering justice, ensuring an orderly community, and promoting the welfare of its citizens. The Church is responsible for preaching the Gospel and for demonstrating and making known God's will and care for all mankind.

Annexure F: Permission for empirical research



'Local Church Alive'

Tel: 011 768 5980
Fax: 011 768 5983
E-mail: secretary@baptistunion.org.za
admin@baptistunion.org.za
Address: 44 Blende Avenue, Roodekrans, Roodepoort, 1724
Private Bag X45, Wilropark, 1731

020-808-NPO

22 September 2015

Rev G Aziz
Per e-mail: garthaziz@gmail.com

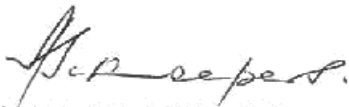
Dear Garth

REQUEST FOR EMPIRICAL STUDIES

Further to your request dated 20 September 2015, this serves to confirm that the Baptist Union would have no objection to you contacting its pastors and youth pastors for purposes of your Doctoral studies on the title of 'A Practical Theological Reflection on the Office of the Career Youth Pastor.'

We wish you well with your studies and look forward to receiving a copy of your findings for future reference.

Yours and His



REV ANGELO SCHEEPERS
GENERAL SECRETARY

AS/ac



Annexure G: Informed consent form

Faculty of Theology

1. Title of research project: **A practical theological reflection on the office of the career youth pastor**
2. I hereby voluntarily grant my permission for participation in the project as explained to me by Rev Garth Aziz.
3. The nature, objective, possible safety and health implications have been explained to me and I understand them.
4. I understand my right to choose whether to participate in the project and that the information furnished will be handled confidentially. I am aware that the results of the investigation may be used for the purposes of publication and that I am guaranteed confidentiality in the study.
5. Upon signature of this form, you will be provided with a copy.

Signed: _____ Date: _____

Witness: _____ Date: _____

Researcher: _____ Date: _____

Department

Tel Number

Email address

University of Pretoria

Fax Number

www.up.ac.za

Pretoria 0020 South Africa

Youth Ministry

1. Does the church have a youth ministry?
2. How would you define youth ministry?
3. What's the purpose of the church's youth ministry?
4. Does the church have a youth pastor?
5. Is the youth pastor full-time or volunteer?
6. How would you define a youth pastor?
7. In your view, what qualification(s), if any, should a youth pastor have?
8. In your view, what experience, if any, should a youth pastor have?
9. What biblical support, if any, in your understanding supports the office of a youth pastor?
10. What cultural support, if any, in your understanding supports the office of a youth pastor?
11. In your opinion, is there a theological justification for the office of the career youth pastor?
12. What responsibilities should be expected of the youth pastor?
13. How could a youth pastor support the church's purpose for its youth ministry?
14. How, if necessary, can a youth pastor's ministry become more meaningful in the lives of young people?
15. How old should a (your) youth pastor be?
16. Can a person have a career in youth ministry?

Department

Tel Number

Email address

University of Pretoria

Fax Number

www.up.ac.za

Pretoria 0020 South Africa

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