

The Youth Pastor: Linking the Past with the Future through Youth Ministry

Garth Aziz, Department of Philosophy, Practical and Systematic Theology, University of South Africa.

Abstract

The relationship between Baptist identity and youth ministry are inseparable. The future identity of the Baptist Union of Southern Africa (hereafter BUSA) is directly dependent on the present well-being of its youth ministry. The current situation of the BUSA youth ministry threatens the future identity of the BUSA, due to an inadequate theological articulation of the youth ministry and youth pastor. This article attempts to address the current situation in the BUSA through both a literature review and an empirical research of churches. The article argues that by developing a theology for both the youth ministry and the youth pastor, the youth ministry can have a significant impact on the future Baptist identity, and simultaneously, also address the current crisis as experienced in the BUSA youth ministry.

1. Introduction

Youth ministry in the Baptist Union of Southern Africa (BUSA) has always been an emotive subject, for example, the 2003 edition of the *South African Baptist Journal of Theology* had an article published regarding youth ministry. The response to the article was overwhelming as many Baptist scholars and practitioners responded to it. The subject matter was that the Baptist Youth of Southern Africa (hereafter BYSA) was once a great and influential youth ministry of the BUSA and had now become one of concern with little to no influence inside or beyond the Baptist denomination. Without rehashing the subject matter, it remains important to consider the impact and influence that the youth ministry has on the future existence of the BUSA some 14 years later since that publication. While it may be important to preserve heritage, it remains a futile exercise if it remains something that is only of historic value. Unfortunately, most of the information pertaining to the BYSA is found mainly in BUSA executive minutes, BUSA assembly minutes, and BUSA assembly digests as there remains a deficit of theoretical and, especially, empirical research pertaining to youth ministry in a South African context (Weber 2015:1-2).

When one considers identity, we have to ask, “what makes us uniquely us?” There are many Baptist distinctives that are listed in the 1924 Baptist Statement of Faith¹ and the Baptist Principles² that do indeed, make this identity explicit. One’s identity, however, is more than the explicit statements listed in declarations of belief; it is also the implicit statements achieved through actions. It is my contention that the Baptist identity in the BUSA is threatened by the lack of priority and urgency for the youth³ and the ministry to and with youth (cf. Henry

& Niemandt 2015:4). Ultimately, the present and future well-being of the church is dependent on the presence and the ministry to and with youth (Black 1991:13, Fields 1998:174, Nel 2000:63, Senter III 2001: XIV). One has to contend, then, that the identity of the BUSA does not only reside in its Statement of Faith or Principles, but also in the well-being of its youth.

2. Problem Statement

Identity is a continuous process, which is both a present and future reality. When discussing Baptist identity, it cannot only be based on historic documents but also on future outcomes determined by present actions. The present state of youth ministry in the BUSA is one such action that threatens the identity of the BUSA and only through intentional discussion and action can ongoing Baptist identity be guaranteed.

This article argues that the current state of the BYSA is due to an inadequate theological articulation of the youth ministry and the youth pastor in the BUSA, and will address the subject through both a literature and empirical research by briefly reflecting on a recent study done (Aziz 2016).

3. A Brief Synopsis of BUSA Youth Ministry

The youth ministry of the BUSA has its roots in the Sunday School Department, which has an inception date of 1911 (Codrington 2003:199). The youth ministry only adopted the name “Baptist Youth of South Africa” in 1961 after many years of struggles and came close to ceasing to exist (Hudson-Reed 1977:122-132). Hudson-Reed (1977:132) declares that it was at such a time that the Baptist youth made its presence known and ceased to be a “Cinderella”. It is also important to note that the youth ministry was not readily accepted and received as a priority in the BUSA (Hudson-Reed 1977:133). The youth ministry only received its first full-time secretary in 1974 (Hudson-Reed 1977:377), some 63 years after the inception of the Sunday School. The youth ministry only managed to serve on the BUSA board in the nineties (Scheepers 2008:86). While we can never record every single volunteer in the ministry of BYSA, it remains prudent to highlight the volunteers, coordinators, and directors that were directly involved in BYSA, namely, LG Tudor, JN Jonsson, RJ Voke, TM Swart, T Rae, H Peasley, G Gernetzky, J Mills, M Tittley, J Benn, E Ramsami, S Coetzee (Codrington 2003: 202-204) and A Christian (Aziz 2016:54). The focus of the youth ministry was always evangelistic (Hudson-Reed 1977:377).

During the millennium period, BYSA was a dynamic and effective ministry in BUSA with much emphasis and success achieved through ministry teams, namely, the Win Our World (WOW), Impendulo, STEAM, and Fusion team. The ministry team’s primary focus was churches and eventually made its way into schools. The teams were mainly focussed on the dramatic arts of music and drama and eventually extended to a sports ministry (Codrington 2003:201-

204). The success, unfortunately, was not sustainable. All ministry teams ceased to exist despite an attempt to reintroduce the concept in 2011 (Aziz 2016:62). Other ministry expressions were the annual summer camp, which celebrated its 34th anniversary in 2016 (cf. Scheepers 2008:115), BYSA ministries conference, Joshua Timothy (JT) leadership conference, Impact SA (Aziz 2016:61). The summer camp, which once was held over two consecutive weeks to accommodate a large number of youth in attendance, is now kept over only one week due to the dwindling numbers of youth in attendance (Aziz 2016:62). Following suit, all other ministries, save for Impact SA, have become ineffective vehicles of ministry in the BYSA (Aziz 2016:62). Currently, BYSA have no administrative staff and is coordinated by a “think tank” that was put in place by the BUSA executive to look at the future of BYSA. 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). Toward the end of the millennium period, BYSA saw “no major innovations or ground-breaking moves” (Codrington 2003:204) and lacked a “coherent vision and effective leadership” (Henry 2012:295).

Youth ministry in the BUSA is in crisis. There is a fundamental need for the perception of youth ministry, its infrastructure, and accountability by churches and BUSA to change (Codrington 2003:199-206; Henry 2012:278-279; Scheepers 2008:98). It has been reported as early as 2000 that there was a visible drop in children and youth attendance (Scheepers 2008:98; cf. Codrington 2003:198). Further reports were submitted in 2008 acknowledging a further drop in children and youth attendance (Scheepers 2008:10; cf. Niemand 2003:218); Bezuidenhout (2003:222) links the exit of children and youth with the exodus of youth ministry leaders. The decline in youth membership is confirmed through the annual statistical return of churches submitted to BUSA. While the statistics remain inconsistent and irregular, it does confirm the drastic decrease of youth membership (Christofides 2009:186; Henry 2012:271-278; Henry & Niemandt 2015:6; Aziz 2016:57).

In evaluating the statistics of the BUSA over a five-year period, 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 (Aziz 2016:59).

The actual figures are represented in the tables below (see Aziz 2016:58-59).

	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 2009-2012

	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 2009-2012

	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 2009-2012

	2010	2015	Statistical Change over 5 year period
Number of churches	525	444	-15.43%

	2010	2015	Statistical Change over 5 year period
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

4. Youth Ministry as Theological

Youth ministry is not only a theological activity, it is theological, a hermeneutical process of God being revealed and revealing himself to young people (Nel 2003:77-79; Root & Dean 2011). Youth ministry, therefore, ought to have an adequate theological reflection as part of its praxis that takes seriously the lived realities of youth (Jacobson 2011:28; Dean 2011:17, 23). Youth ministry serves as “an intentional process that allows for considered, creative pastoral responses to the particular situations facing adolescents” (Dean 2011:19-20). It becomes an imperative to have capable people with relevant theological training for suitable theological reflection, to be able to help youth navigate through the difficult times that they might experience during adolescence. The particular theological reflection, or lack thereof, will often be reflected in the programme design of youth ministry (Root & Bertrand 2011:222-240).

5. An Empirical Research

Due to a lack of information, particularly empirical data regarding the subject matter (Weber 2015:1-2), I employed empirical research to assess whether there exists any appropriate theological articulation for the youth ministry and youth pastor. The method for the research that was used was qualitative interviewing, as interviewing remains the most frequently used method (Babbie and Mouton 1998:289). The interview consisted of fourteen pastors from the BUSA. Seven pastors were at churches that have full-time youth pastors in their employ, and seven do not have any full-time youth pastors in their employ and instead, have only volunteer youth workers fulfilling the requirements in the youth ministry. All fourteen churches were selected in the provinces of Gauteng and the Western Cape, as these provinces were the most concentrated with churches that have full-time youth pastors. The purposive sample selected was based on the opinion that obtaining the required information for the research resided with the pastors of the church, and would ultimately, influence the church or be influenced by the

church regarding the research subject. The respondents were randomly selected from two lists. The two lists designed contained churches with and without youth pastors in the employ of the church. Each respondent was contacted ahead of time where a copy of the interview questions was submitted to them, and a date and venue confirmed for the interview. Each respondent was given permission forms to consent to the interview, which was voluntary. The interviews were recorded using a voice recorder and each interview was transcribed verbatim. The transcripts were then analysed and grouped according to themes (Braun and Clarke 2006:16-23).

6. Discussion

The following themes, being most relevant for the article, emerged from the interviews.

6.1. Theology for Youth Ministry

100% of respondents stated that the church has a youth ministry and that the youth ministry has preexisted their arrival at the church. 92% of the respondents defined youth ministry as a specific ministry to children, youth, and young adults. Youth ministry was generally described as task-orientated where the focus is evangelism (50%), discipleship (21%), and pastoral oversight (50%). Various tasks were also included when defining youth ministry, namely, ministry to family of youth (71%), fostering an intergenerational ministry in the church (35%), integrating youth into the life of the church (57%), ministry at schools (7%), preparing youth for civic ministry and life (14%), and being actively involved in the lives of the youth after the official hours of ministry (36%).

6.2. Theology for Youth Pastor Ministry

Respondents generally felt that there is no biblical evidence for a youth pastor (71%), however, the youth pastor qualifies and serves as an elder in the church (64%) and should be qualified according to specific gifting (14%), appropriate experience (43%), and having a relationship with Christ (21%). Youth culture, too, should be considered when constructing a theology for a youth pastor (79%). Furthermore, factors that contribute to the construction of a theology for the youth pastor included the importance of children as highlighted in Scripture (29%), the gospel being available for all people, including youth (7%), and ministry ought to be contextual (43%).

6.3. Office of the Youth Pastor

The office of the youth pastor, like that of the youth ministry, was defined by a series of tasks to complete. The more prominent tasks mentioned were implementing the church's vision in the youth ministry (57%), integrating youth into the life of the church (64%), and ministry to the family of youth (57%). Furthermore, there was a need for the youth pastor to design and implement programmes in the youth ministry that focusses on evangelism (79%), discipleship (64%), and leadership

recruitment and training (50%). The youth pastor, however, is solely responsible for creating a meaningful ministry with the young people (64%). Ultimately, respondents felt that the ministry of the youth pastor should be pastoral (100%).

7. Findings

While no research can be exhaustive, there remain many limitations and need for further research especially since the research was limited to the BUSA. The findings may be applicable to other churches upon further research.

7.1. A Lack of Theology for Youth Ministry

Youth ministry is an age-specific ministry aimed at children, youth, and young adults (Nel 2000:8). The youth ministries, however, would often predate and have existed before the arrival of the senior pastor at the church and was, therefore, the accepted model for the youth ministry. This presupposes little theological reflection on why and how youth ministry is done in the church and lacks an intentional approach to youth ministry. What is clearly absent is the understanding of the difference between the definition and purpose of youth ministry. Youth ministry, instead, was defined by a series of tasks that were to be completed. Tasks would often include evangelism, discipleship, intergenerational ministry, integrating youth into the life of the church, and parent ministry. The need for theological reflection on the lived realities of the youth was noticeably absent. Furthermore, the need for continual reflection and evaluation of the purpose and praxis of youth ministry, too, were absent in the discussions. As cautioned by Root (2012:21-32), youth ministry has become and remains task-orientated with little to no theological reflection.

7.2. A Lack of Theology for the Youth Pastor

In conceptualising a theology for the youth pastor, one has to take cognisance that there exists no biblical evidence for either youth ministry or the youth pastor. There exists, however, evidence in scripture that children were valued and deemed important. Common biblical examples cited are the command of the Deuteronomist to the family concerning the responsibilities of faith formation in the midst of guiding the young through life, the teachings of Jesus on the value of children and the importance of following their example, and the mentoring relationships between older and younger folk highlighted in the New Testament (Nel 2001:13-14; see also Aziz 2016:233). The Bible also declares that the gospel should be preached to and exists for all people, which includes young people, as God is interested in all people (Nel 2001:14; Strong 2014:2). Further evidence for the validation of the youth pastor are the pastoral texts, which seems to highlight a plurality of elders based on the need of the congregation which often is contextual (Aziz 2016:245).

7.3. The Need for the Youth Pastor

While both forms of ministry, full-time youth pastors and volunteer leaders, are

legitimate forms of ministry (Black 1991:167), there remains a disparity between the efficacies of each form of ministry. One realises the individual ministering to youth ought to have a vast amount of time, skills, and experience to meet effectively the requirements and expectations of the youth (Nel 2000:117). 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 (Nel 2005:21). The youth pastor is often solely responsible for creating a meaningful and effective ministry, something that Black (1991:29-30; cf. Nel 2000:63) warns against, as youth ministry remains the responsibility of the church. The office of the youth pastor, therefore, should not displace the responsibility and position of the youth ministry in relation to the church. Youth ministry remains an integral part of the church (Nel 2000:63). The youth pastor, through theological reflection on the lived realities of the young people, is merely to help facilitate that youth have a deep and meaningful relationship with God (Aziz 2014:237, 2015:110, Root 2012:102-103). This, therefore, implies that youth pastors should have the appropriate education and training, and charismatic gifting in order to be responsible custodians of the lives of young people (Nel 2005:14-15, 21). The youth pastor is an “authentic calling, not a stepping stone to another ministry” (Black 1991:18) and should be considered a life-long journey in the lives of young people.

8. Recommendations

One should recognise that youth ministry does not only require theological reflection but is theological. Youth ministry can no longer serve as a set of tasks to be completed, instead, the lived realities of youth should be a priority. Adequate theological reflection on the lived realities of young people should, therefore, be made possible through individuals who are called to youth ministry, have the appropriate charismatic gifting required in youth ministry, and adequate theological training and education for meaningful reflection upon the lived realities of the youth as well as the youth ministry praxis in the local church and community. The health of the youth ministry is directly dependent on its leaders (Christofides 2009:188; Henry & Niemandt 2015:6).

The BUSA executive should have an intentional focus on the youth ministry. It might be important to consider that the contribution on the way forward for youth ministry is from the youth, who are the chief stakeholders. In line with this observation, it is important to take cognisance of the concern stated by Weber (2015:1-2; cf. Nel 2003:75-76) regarding the lack of empirical research on youth ministry from a South African, and in this case, a Baptist context (Henry & Niemandt 2015:4).

While beyond the scope of this article, there is the obvious relationship between theological education and adequate theological articulation of the youth pastor, youth ministry, and youth ministry praxis. It is, therefore, vital to consider the

curriculum regarding youth ministry and the youth pastor offered to prospective theological students as well as the continued education for those who are in ministerial offices in the church (cf. Henry & Niemandt 2015:9). A further consideration should pursue the feasibility of offering a degree in youth ministry studies and not merely a specialisation in youth ministry as part of a theological degree.

9. Conclusion

My aim in the article was to determine the relationship between Baptist identity and youth ministry. It was determined that the future of the Baptist Union of Southern Africa identity is contingent on its present ministry with and to youth. The state of the youth ministry in the BUSA, unfortunately, threatens this future identity as youth ministry in the BUSA is in crisis. In the article, I have argued that the future of the BUSA in relation to its youth ministry can be resolved through having an appropriate theological articulation of its youth ministry, and more particular, of the youth pastor. The article attempted to point out that the well-being of the youth ministry is dependent upon having a sufficient theology of youth ministry and the youth pastor in order to sustain its ministry into the future, and thereby, securing the Baptist identity. The empirical research has highlighted that there is indeed an area of concern, as there remains in the BUSA, a lack of urgency to consider seriously the implications of a diminished and non-existent youth ministry, and a lack or an insufficient theological articulation regarding the youth ministry and the youth pastor.

10. Notes

1. A complete reading of the Baptist Statement of Faith can be accessed at <http://www.ctbs.org.za/index.php/about-us/doctrinal-statements/statement-of-belief>.

2. A complete reading of the Baptist Principles can be accessed at <http://www.ctbs.org.za/index.php/about-us/doctrinal-statements/statement-of-baptist-principles>.

3. Defining youth will remain a challenge, as the definition of youth will vary between culture and country. I think Santrock (1990) was correct when he explained that youth or adolescence begins “in biology and ending in culture”, yet, the onset of puberty and individuation varies from one individual and culture to the next and therefore, one cannot really peg an age to the commencement or completion of adolescence. Adolescence remains a fluid concept (Dean 2010:26; Strong 2014:1). It remains prudent, however, to attempt to categorise the concept of youth. According to South African constitution, youth is defined as anyone under the age of 35 (Aziz 2014:238; 2015:112-113) and for the sake of this article, when referring to youth it will be inclusive of children, youth, and young adults (Nel 2000:8) to the age of 35. Furthermore, youth is also a time where God can be experienced in the lived realities encountered by young people, as Counted (2016:85) summarises so well, “[they] are a community in transition on awaiting God who reveals Himself within their own ontological crisis and experiences”.

11. Bibliography

Aziz G 2014. “Youth Ministry as an Agent for Reconciliation in the Breakdown of Coloured Families, from Urban Communities in Cape Town: A Post-Apartheid

Perspective”. *The South African Baptist Journal of Theology*. Vol. 23, pp. 231-241

Aziz G 2015. “Youth Ministry: Crafting a Theological Map from Unworthiness to Dignity for the Adolescent”. *The South African Baptist Journal of Theology*, Vol. 24, pp. 105-115.

Aziz G 2016. *A Practical Theological Reflection on the Office of the Career Youth Pastor*. Unpublished PhD Thesis, University of Pretoria: Practical Theology.

Babbie E & Mouton J 1998. *The Practice of Social Research*. Cape Town: Oxford University Press.

Bezuidenhout A 2003. “Baptist Youth Ministry – Potential or Problem?” *The South African Baptist Journal of Theology: Baptist Heritage*, Vol.12, 2003, pp. 222-224.

Black W 1991. *An Introduction to Youth Ministry*. Nashville, TN: Broadman Press.

Braun V & Clarke V 2006. “Using Thematic Analysis in Psychology”. *Qualitative Research in Psychology*, 3:2, 77-101. Available at: DOI: 10.1191/1478088706qp063oa. Accessed June 2016.

BUSA *Assembly Digest*, Roodepoort 21 – 25 September 2013.

Christofides P 2009. *The Rediscovery of the Role of the Laity in the Mission of the Church – with Reference to the Baptist Union of Southern Africa (BUSA)*. Unpublished Doctoral Thesis: University of Pretoria.

Codrington G 2003. “Baptist Union Youth Ministry: A History of its Future”. *The South African Baptist Journal of Theology: Baptist Heritage* Vol.12 2003, pp. 198-209.

Counted V 2016. “Missionising Youth Identity Crisis: Towards a Missional Hermeneutic of Coping in Youth Ministry Practice”. *Missionalia: Southern African Journal of Missiology*, [S.l.], v. 44, n. 1, p. 85-102. Available at: <http://missionalia.journals.ac.za/pub/article/view/141>. Date accessed: 26 Jan. 2017. Doi: <http://dx.doi.org/10.7832/44-1-141>.

Dean KC 2010. *OMG: A Youth Ministry Handbook*. Nashville: Abingdon Press.

Dean KC 2011. “Introduction”. *The Theological Turn in Youth Ministry*, pp. 13-24. Downers Grove, Illinois: IVP.

Fields D 1998. *Purpose Driven Youth Ministry: 9 Essentials for Healthy Growth*.

Grand Rapids, Michigan: Zondervan Publishing House.

Henry D 2012. *Leading Toward Missional Change: An Afro-Centric Missional Perspective on the History of South African Baptists*. Unpublished Doctoral Thesis: University of Pretoria.

Henry D & Niemandt CJP 2015. “Baptist Identity and Mission in a Rainbow Nation: Distilling Imperatives from Mixed-methods Research within the Baptist Union of Southern Africa (1994–2012)”. *HTS Teologiese Studies/Theological Studies* 71(2), Art. #2026, 10 pages. <http://dx.doi.org/10.4102/hts.v71i2.2026>.

Hudson-Reed S 1977. *1877-1977 History of the Baptist Union of South Africa*. Pietermaritzburg: SA Baptist Historical Society.

Nel M 2000. *Youth Ministry: An Inclusive Congregational Approach*. Pretoria: Malan Nel.

Nel M 2001. “The Inclusive Congregational Approach to Youth Ministry”. *Four Views of Youth Ministry and the Church*, pp.1-22, Grand Rapids, Michigan: Zondervan.

Nel M 2003. “Youth Ministry as Practical Theology: Making a Case for Youth Ministry as Academic Discipline”. *Journal of Youth and Theology*, Vol. 2, Number 1, pp. 68-83.

Nel M 2005. “Why Theology? It’s only Youth Ministry”. *Journal of Youth and Theology*, Vol. 4, No. 1, April 2005, pp. 9-22.

Niemand R 2003. “First Response to “Baptist Youth Ministry: A History of its Future””. *The South African Baptist Journal of Theology*. Baptist Heritage Vol. 12 pp. 210-211.

Root A & Bertrand BD 2011. “Postscript: Reflecting on Method. Youth Ministry as Practical Theology”. *The Theological Turn in Youth Ministry*, pp. 218-236, Downers Grove, Illinois: IVP.

Root A & Dean KC 2011. *Towards a Theological Turn in Youth Ministry*. USA: IVP.

Root A 2012. *Taking Theology to Youth Ministry*. Grand Rapids, Michigan: Zondervan.

Santrock JW 1990. *Adolescence* (4th ed.). Iowa: William C Brown.

Scheepers A 2008. *A Critical Analysis of the Structural Dynamics Operative within the Baptist Union of Southern Africa (BUSA) from 1960 – 2005 and an*

Evaluation of these Dynamics in the Light of BUSA Ecclesiology. Unpublished Master's Thesis: University of Pretoria.

Senter III MH 2001. "Of Churches, Youth Groups, and Spiritual Readiness: The Context of the Debate". *Four Views of Youth Ministry and the Church*, pp. ix-xix. Grand Rapids, Michigan: Zondervan.

Strong P 2014. "Effective Youth Ministry: Embracing a Family-Orientated Approach". *In die Skriflig*, 48(1), Art. #1715, 8 pages. <http://dx.doi.org/10.4102/ids.v48i1.1715>. Accessed 3 October 2014.

Weber S 2015. "A (South) African Voice on Youth Ministry Research: Powerful or Powerless?" *HTS Teologiese Studies/ Theological Studies* 71(2), Art. #2973, 6 pages. [http:// dx.doi.org/10.4102/hts. V71i2.2973](http://dx.doi.org/10.4102/hts.V71i2.2973). Accessed 5 February 2016.

Author's Declaration

The author declares that there is no financial or personal relationship(s) that inappropriately influenced him in the writing of this article.

E-mail: azizg@unisa.ac.za