The Role and Relevancy of a School Chaplain in Kwa-Zulu Natal.

By

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Abstract

The mini thesis presents an analysis among chaplains and contemporary teenage girls mixed with a literature study pertaining to the role and relevancy of a chaplain in an Independent school. The role of a chaplain was ascertained and well defined for the reader. The current youth culture was researched and methods of relevant and effective communication were presented. The findings were discussed and practical applications were presented.

The main research findings in relation to a chaplain's role indicated that a chaplain is responsible for the overall spirituality of the school community. They find themselves with extreme demands being placed on them outside their expertise e.g. staff responsibilities, sport, involvement in extra mural activities etc. They are stretched for time in terms of their multi-facet responsibilities and other administrative duties. The recommended role was narrowed down to that of praying, preaching and teaching and listening in a pastoral counselling capacity. All other demands should be placed after these are met.

The main research findings in connection to the teen culture were to bring God's truth and ways by harnessing the technology that teens are familiar with. Contemporary teens are interested in receiving truth spoken into the area of their social relationships. Effective methods of communicating biblical truth to contemporary teens include the use of media and technology, storey telling and object lessons. Findings also revealed that creative contemplative style of ministry was an effective way of ministering to modern teens.

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I acknowledge that God's grace and favour was and is upon me in all that I do and in doing this thesis may His kingdom be further enlarged.

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Also my four children with whom we share our life, and who have given me insight into their world.

I would also like to acknowledge the many teens and chaplains I have spoken to in various forums. In terms of the former they have entrusted me with their private worlds and I respect them immensely. They are facing struggles that I hope to equip them for by strengthening them with God's word.

Lastly, I would like to thank my supervisor, Pelham Lessing without whose advice and encouragement this thesis would not have been completed. He did indeed go way beyond the call of duty.

Declaration

I hereby declare this is my own original work and has not previously been submitted to any academic institution for degree purposes.

Diane Pickford

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Chapter 1 Painting the Picture

Introduction and Background

A few months ago I started work as the new Chaplain of an Anglican girl's school in Kwa-Zulu Natal. After conducting verbal surveys in various classes, it became apparent that Chapel and formal religion was seen by the girls as irrelevant to their lives. In contrast, the concept of a relationship with God, was not seen as totally inapt, but was seen to have some benefit to the teens. While it is true that teenagers are very self-focused at this time of life, and struggling to find their identity, it is also a key age for acquiring a spiritual identity (Parrot 2000:18).

 As a chaplain it would be my goal to encourage them to choose to include God and his principles for moral living, as a foundation on which to build their lives. I would like them to base their primary identity on being God's child and then subscribe to a lived spirituality. However a school is not a church and the perceptions of a chaplain's role may not in ideology and practice, coincide with my vision. Thus the research problem for my thesis would stem from my own personal challenge, which is to define my role at the school, and to make the Christian faith relevant to a teenagers' holistic development.

In South Africa's Independent Schools (which are generally church based schools) there are different models of chaplaincy. There is very little written on the role and relevancy of a chaplain. The only South African thesis available is a doctrinal thesis in philosophy by Jeanette Krige in 2008. She describes her dilemma in facing a lack of research for her own thesis, which is on the straddling of roles that is required of a school chaplain. She states,   "-as there has been little or no educational research on the role of school chaplains within the South African context, it could not be built on any local written work in this specific field. There are very few written sources specifically on the work of school chaplains- " (Krige 2008:6).

On the difficulty in defining a specific role for a chaplain, she writes, "The different models of chaplaincy arise partly from adapting to different schooling models to cater for a range of age groups, genders, boarding and other specific needs, besides the influence of personalities ....There is neither a rigid job description in most cases, nor any norm of practice available. Chaplains may struggle to interpret vague expectations from both church and school. This only adds to the complexity of their straddling between church and school…" (Krige 2008:3).

Beside the role discrepancies, the real life problem chaplains' face is to present godly teaching and lifestyle to the next generation in a way that is relevant. This incorporates communicating to modern adolescents the need to choose a relationship with God and embrace his ways for living. This enormous challenge is easily derived from Psalms 145:5, which states, "One generation will commend your works to another, they will tell of your mighty acts."(Psalm 145:5). It is this burden in light of my current ministry context that brought my interest in this study to the fore.

Ministry to teens is very important for the next generation of the church, the family and the nation. George Barna (2001:18) states that teenagers in a society matter, and we need to understand them because the current and future church will be shaped by their faith commitments and beliefs. It is not only the church that will be shaped by them but society and the family, will depend on how teenagers approach parenting and prioritize family life. Teenagers define the values of a nation and the economy is also shaped by their choices and work habits. It is essential to keep in mind when one is ministering in a girl's school (my context) the fact that these girls are the future mothers of our society. Their influence on shaping the next generation will be invaluable.

A preliminary literature review on the role of school chaplain's in Britain and Australia has revealed how varied and important their role is. The role of a chaplain is extensive and straddles many areas. Krige (2008:37) identifies a role –as a set of four areas, i.e. the pastoral, liturgical, teaching and social areas of functioning all rooted to the spiritual centre.

She writes, "Chaplaincy is thus to be broader than the Church presence in the school. The chaplain represents a Spiritual Presence and this must lead to an exploration of spirituality as such (Krige 2008:38).

An ex-chaplain who is currently a headmaster of a top British school, Tim Hastie-Smith (2007:1), wrote down a job description for a school chaplain. His first requirement was that the chaplain must serve the whole school community in a priestly role. He writes this because schools offer a broken society a place to belong to.

"The school is where the parents belong. They feel most at home with their children's friends and the school becomes in a strange way the focus of their lives. They go back and they feel they belong because the school provides them with roots. People nowadays do not feel they have roots. The school community is very far reaching. Some of a chaplain's most effective work may be done in extended parts of the school community. If you do not reach them, probably no one else will" (Hastie-Smith 2007:1).

A doctrinal thesis conducted by Marriane Yapp in New Zealand (2003:30-38) revealed the various roles of a chaplain. Yapp (2003:30-38) states that chaplaincy is about relationships with people not with structures and organizations.
Chaplains are in a prophetic role and have to remain apart from the structures they serve. Often they need to speak out against morals or ethics in an institution. Chaplains perform pastoral care by looking after the spiritual dimension of people; they use the Scriptures, prayers and sacraments. Chaplains have a 'world – faced' ministry (Yapp 2003:26). By this she means a school chaplain is taking the church to the people. The chaplain must also be available to everyone in the school community; it is a' ministry of being interrupted' and involves 'loitering with intent' (Yapp 2003:27-30). Chaplains work together with the parents and school to shape the mind and values of a child.

World renowned Christian psychologist and author, James Dobson, recommends that children be introduced to moral and spiritual values early on in life, "These underpinnings will help keep them afloat when the floodwaters come in the spring" (Dobson 2010:151).

If a biblical worldview is not imparted to children, the prevailing cultural worldview will take root. Dobson (2010:151) states, "It is very important to understand how the culture is influencing their developing hearts and minds. We should never underestimate its force, which is like a powerful river that carries everything downstream with it."

School chaplains need to fulfill their role in such a way that the recipients will be shaped by God's Word. Thus I want to examine what exactly constitutes their role in a school and how to fulfill it in an educational institution that is immersed in the worldview of contemporary teens. Thus I would like to look at how the practical application could serve the overall purpose of my occupation.

A literature review on teen culture gives understanding on their contemporary cultural trends. For example they are dealing with things that people a generation ago never had to. There were no cell phones, 'mixit', face book, and "porn- blue toothed- pictures" around a generation ago. Barna (2001: 26) discovered in his research that American teens spend 4-6 hours per day interacting with various forms of mass and social media. They will need to make choices based from a moral center as it will mean exposure to sexual temptation and the world's view on sex, family and spirituality. It will encourage sinful desires which war against their soul (1 Peter 2:11).

Leonard Sweet suggests that Christians use this technology for the glory of God.
"Internet technology is amplifying the worldwide flow of new kinds of experiences, interactions, images and connections. The doors of the future are there for Christianity to open for the glory of God."
(www.leonardswwet.com/article)

The difference on the good and evil use of technology will be the individual's heart and choices, and their relationship with God that is formed in the early years. As chaplain I was told that I have overall responsibility for the spirituality of the school. This awesome task includes the spiritual wellbeing of 500 girls. Thus, I would like to examine what my role and responsibilities are to them, in my existential context, and how I can relevantly equip them

from a spiritual perspective to overcome the trials and temptations they face in their contemporary culture.

Research Problem:

How can a Chaplain in an independent school minister in a way that brings increased Christian motivation, interest and spiritual formation to teenagers in contemporary culture?

This will include looking at chaplain's ministry responsibilities which define the outer requirements, and the kind of character they must have, which comprise the inner requirements.

The Objective of the Study

The aims of this study would be to review the current literature on the role of a chaplain and ministry to teens in contemporary culture. It would also be my aim to critically evaluate and where applicable implement the positive suggestions and methods of other school chaplains into my own ministry to teens. This includes how to effectively present the Christian beliefs and practices to adolescents who are saturated with many philosophies and demands on their time and attention. Modern teenagers are exposed to many obstacles that prevent them from growing in their relationships with God. Parental divorce, struggles at school, temptations to addictions and an over- to be explored so that I can effectively bring God's presence into all these areas.

Purpose

My purpose would be to come up with a flexible and adaptable model of a school chaplain that could be implemented into any independent South African school. This could be used as a potential vision statement for chaplains, to prevent energy leakage into extraneous institutional affairs.

Hypotheses

This thesis will reveal that the role of a chaplain at a school is varied and complicated. It involves straddling church and school, learning areas, professional people and their expectations, and giving spiritual care to many different groups of people. Added to these challenges are the changing dynamic of the contemporary teenage culture and its modes of

communicating and receiving information. Chaplains need to understand this culture so that they can deliver relevant messages to the teenagers they seek to minister to. There are specific ways to be relevant to the modern culture which chaplains can incorporate into their communication techniques. This thesis will be an attempt to discover and outline some of these specific communication methods and ideas.

Research Design and Methodology

The L.I.M. model was used as the point of departure for the envisioned research. The study is comprised of five chapters and includes literary reviews (from publications, electronic sources and internet accessed articles); and empirical data. The empirical data was collected by qualitative research using focus groups and interviews and quantitative research in the form of questionnaires sent to school chaplains and analyzed by the researcher.

Literary reviews were conducted in three different areas:

- The role of a chaplain
- The contemporary teen culture
- Relevant ministry trends into the youth culture

The results and finding s of the literary reviews were analysed and used to help define the best role/s that a chaplain can execute in a school setting. This is to maximize ministry to the teens that we have, for the short time that we have them, and before they leave the school system at age eighteen.

The results and findings were also used to find practical ministry applications in the areas of relevant teen ministry.

Empirical data was collected as a qualitative mode of enquiry to analyze individual students and chaplain's experiences and attitudes to chaplains in schools.

These included conducting focus groups with various classes of girls and interviews with individual girls of different ages.

Focus groups

- A specific focus group will be held with girls who make up the Student   Christian Association (S.C.A.) committee. These girls are in the age 15 – 18 category.

- A focus group with girls in the age 13-14 year category

- A focus group with girls age 15

- A focus group with girls age 16

- A focus group with girls age 17

Interviews were conducted with individual school girls,

- one with a twelve year old

- one with a fifteen year old

- one with a sixteen year old

- one with a seventeen year old

- one with an eighteen year old

The interviews were in the form of open ended questions, and semi-structured. They were analysed on recurring themes, comparisons, discourse and content.

Quantitative research was conducted in the form of a questionnaire on the role and relevancy of chaplains. This was sent to ten different chaplains in the various Independent schools of Kwa-Zulu Natal. Of the ten questionnaires sent out, I received seven returns, and those seven at great effort and organizing. One chaplain expressed so long at answering the questionnaire because of the realization of the need for relevant teen ministry. I met for a private interview and discussion with four of the seven chaplains for clarification.

The questionnaires were analysed on recurring themes, comparisons, discourse and content.

The questionnaire was designed in two parts which corresponded to my research topic.

- Part one was to collect data on the perceived role of a chaplain in schools. I titled it the present situation in schools. The aim was to find out where the most energy and time was spent by a chaplain. Which forum was the best for discipleship and Christian teaching and how a chaplain could utilize technology for ministry.

- Part two was titled the preferred scenario. It was designed to get chaplains to think of their 'dream ministry', at school. It was also designed to encourage them to think how they could fulfill that in the contemporary teen culture with its specific challenges at a school. The questions were formulated to highlight the technological, media and moral challenges that chaplain face.

Chapter 1. Introduction to the Thesis.

In chapter one the background of the study will be sketched. The research problem introduced and the preliminary literature will be analysed. The hypothesis will be cautiously stated and the research methodology will be discussed.

Chapter 2. The Present Situation.

Firstly, a study will be conducted on the historical background to church schools, which have become the modern Independent schools. Then using the school that I work at as a chaplain, I will investigate the specific historical situation by utilizing the school archives and school publications. The expectations on the role of a chaplain will be examined. Various chaplains at ten different Independent schools in Kwa-Zulu Natal will answer a questionnaire to discover their perceptions on their role.

The relevancy of spiritual truth received by the girls at my school will be assessed in various ways. Various focus groups of girls, with open ended discussion questions will be conducted. Interviews with specific adolescents of various ages will also be conducted. This qualitative data collection will enable me to explore the girl's experiences, attitudes and behaviors towards the spiritual input at the school. This will be analyzed by thematic and comparative analysis.

Secondly, a literature review on the contemporary teen culture with its particular demands and problems will be conducted. A review of current literature on the topic accessed from books, documented research, and internet accessed articles, this would provide the necessary insight into the modern teen worldview. From this information deductions could be made on what methods are/are not effective in bringing the gospel message to contemporary teens.

Chapter 3: Preferred Scenario

My aim would be to define the role of a chaplain. This will be based on what Scripture teaches and on our faith tradition's interpretation. A literature review on chaplain's roles in other denominations will also give insights into defining my role.

The Biblical Perspective: I will present how Chaplains should respond to teens in a school. Also how basic discipleship would be achieved in a school setting. This will be from a Biblical model, well as researched advice from experts who understand the contemporary teen perspective.

The Traditional Perspective: Anglican and other faith traditions view on pastoral care to children will be examined and applied to a teen's context.

Chapter 4: Practical Suggestions

Summaries of the present and preferred scenarios will be articulated and a strategic and action plan will be presented.

Chapter 5: Conclusion

Concluding remarks on the role of a chaplain and the positive findings of the research will be presented.

Delimitation of Study

The study will focus on the role of the chaplain in schools only. Hospital, prison or university chaplaincy will not be investigated. A working model that is both biblical and practical for a school chaplain in South African independent schools will be formulated.

Definition of concepts

"Independent Schools" are members of ISASA (Independent Schools Association of Southern Africa). They are listed in the "Independent" magazine of ISASA as Independent schools of quality and can be verified as most of the most important Protestant Church schools in South Africa today. ISASA holds to a strict code of conduct and accountability for its member schools (Krige 2008:8).

"Church schools" are mainly Anglican and a few Methodist schools. They were originally established according to the principles and practices of the Church. The Church no longer controls most of these schools, they have school boards, but it retains a large influence in

many. "Chaplain" was a word that originally denoted a roman cloak or covering, it came to represent pastoral care for people.

"Pastoral" is a word originally used to designate clergy who care for people in their churches, but now it has been used very broadly in schools with reference to a wide range of caregivers, including teachers, school psychologists and chaplains.

Chapter 2 Experiencing Church in a School Setting.

Chapter Overview

In this chapter I will give the historical background of church schools, and the history of the school I work at in particular. Published works and school publications will be consulted. Focus groups with students at the school will be conducted to gain the necessary qualitative data. A situational analysis will hope to identify the problems of role and relevancy faced by chaplains in school ministry. Quantitative data will include a questionnaire designed for ten chaplains within the Independent schools of Kwa-Zulu Natal. A literary review of teen culture will be included to identify the particular situation of contemporary teens.

2.1 Church Schools

The church schools were built in South Africa and specifically Kwa- Zulu Natal, a strong British colony, in the late 1800's and are now known as the Independent Schools. They were founded by Anglican and Methodist denominations. Their British ministers, religious orders and missionaries whose Christian service and missionary aims included a historically strong involvement in education, modelled the schools on the English –styled Church schools. A chaplain came automatically as part of the church school model.

According to Krige (2008:41)

"… The Church schools of South Africa developed from the necessity of Church involvement in education from the time when Roman state provision was crumbling and it became necessary to train clerks, choristers and priests…. Having been forced to play a major role in the development of education to train clergy, clerks and choristers, by the eleventh century Church provision of schooling had spread all over Europe. Church schools were originally attached to cathedrals, monasteries and churches as virtually the sole organised educational facilities except for a few exceptional palace schools. …. The Church exercised complete control over this education throughout Europe until the time of the Reformation when the state gradually took more responsibility for schooling. It was from the heritage of the Church grammar schools in particular that the English public

schooling model was developed. This became the pattern for Church schools in South Africa and throughout the British Empire."

Education and church schools were a priority in the Anglican Church in South Africa... Robert Grey was appointed the first Anglican bishop in Cape Town in1848. He resided at Boschheuvel, a property of Van Riebeck, now Bishops court. In 1849, within his first year at the Cape, he started a diocesan school in the outbuildings of his property, the forerunner of 'Bishops' at Ronderbosch (Hofmeyer et al 1994:83). As the British community grew, more church schools were established to meet the needs of their children.

It is interesting to note that these schools in the colonies always came with the expectation of religious education and a lay or ordained chaplain to implement this.

The thesis by Marianne Yapp (2001) explores the training and expectations of the New-Zealand state - employed chaplain. This occupation is an extension of the British colonial church school chaplain in New Zealand. Yapp reports that the state-employed chaplain in New Zealand is a recent phenomenon, originating in 1980 (2001: ii), as a result of the secularization of schools.

Another British colony was Australia, the church school, with a chaplain, also shaped the educational system there. Chaplaincy and pastoral care is currently well integrated into the educational system because of the model of church schools.

"Pastoral care or student wellbeing, as it is often referred to, now straddles educational institutions from early childhood centres to university graduate schools. Whether in the public, independent or Christian school sector, it appears no longer optional; it is more than *de rigueur*, it is integral to the life of effective and caring learning communities in Australia" (Riger 2009:1).

From Krige's research we can learn that the chaplaincy in schools is not an outdated model that is subject to demise. . She is "...convinced that Church schools have a right to exist and give explicit Christian teaching as part of the provision in the South African Educational Act of 1996 for private religious schools to be established within set

parameters. There is however, a need for a brand of chaplaincy that will enter a broader phase of open dialogue with every aspect of school life rather than continue in the traditional mould, which is being squeezed into a diminished isolated compartment in some schools (Krige 2008:10).

2.2 Our Church School

The church school where I am currently working was founded by an Anglican religious order; the Society of St John's the Divine, in 1897. These nuns came out from England and established a chain of country schools in Kwa- Zulu Natal. Mother Margaret was one of the founding sister and her vision was to found a '... chain of schools, along the lines of communication, which would provide a truly Christian education for the day girls and boarders in their early years" (Anne: 1987:67).

In 1869, at the first Natal synod of the Church of the province of Southern Africa, it was decided that nuns were needed to look after and educate the orphans and the poor. Three women with much faith and courage began their work with orphans and day schools. Our school was then moved to the outskirts of Pietermaritzburg amid farms and country and a new boarding school was built.

The school and boarding establishment were overseen by nuns. Their very devout and austere way of life was reflected in their teaching of divinity and chapel services. The motto of one of the founding sisters, Mother Margaret was, 'For God first'.

 Every morning the girls and nuns went to chapel at school and every Sunday they walked to the local Cathedral. Every evening they attended Compline (evening prayer) wearing black chapel caps. The Sisters-in Charge and the chaplain prepared the girls for confirmation. The community had a high church tradition celebrating saints days, festivals and patronal days. Easters was taken very seriously with boarders not being allowed home for the holidays until after the Easter Sunday service, and no exceptions were allowed. Silence was observed from Maundy Thursday service until after the Easter service. Only religious books were allowed to be read during this period. Religion was a very important part of the school syllabus. Divinity examinations were set by the Diocese, and personal piety and practice was linked with academic religious knowledge. Funds were also raised to support local missions

and charities. The daily saying of Mass and chapel attendance was compulsory. This was then was discontinued in the 1950's.

The strict religious observances declined when the when the sisters handed over the school to the Dioceses of Natal in 1949. The Reverend Mother continued to visit the school once a week, ate with the girls and advised the headmistress. The Sisters have a strong link with the school to this day. There is still one who sits on the board and is present at major assemblies and celebrations. Chapel attendance is still compulsory to this day and the confirmation service is a combined one for Anglican, Methodists and Presbyterians. A weekly service and Sunday service was conducted by a local parish church but now the board has been authorized to appoint a full time chaplain to have overall responsibility for the spiritual needs of the school.

2.3 The current pupils experience of Spiritual life at the school
From such a tradition of high church and religious orders we have our current day spiritual life at the school. I decided to spend time at the beginning of my appointment learning from the last remaining sister and staff members who had influence in the spiritual life of the school, as well as the girls themselves on how they experienced Christianity in the school.

From the focus groups held, in various grades of the high school, I learnt that the girls knew of an external religion that had been inherited. However the girls lacked an understanding of the meaning of the traditions in Anglicanism and lacked knowledge of God and his ways. Generally it was felt that the presentation of religion in chapel had been irrelevant to them and they were bored by the long services. They also expressed difficulty in understanding the Eucharist and the words in the prayer book relating to that service. The focus groups and personal interviews with the girls revealed that many had found chapel boring and irrelevant. There had been very little creative presentation of truth; services had very much the same monotony.

Interviews revealed a lot more honest dislike of the old order of Chapel. Girls felt the religion imposed and too formal. They did not sense the relevance of repeated prayer- book services, particularly the liturgy of the Eucharist with its, 'long boring words.' Antiquated language was a problem for them, making chapel services seem irrelevant. A repeated

theme was their preference of conversational- type teaching that is done in religious class, as being a more relevant time of spiritual input.

I came to realize that relevancy was an issue to be addressed. I also realized that it was very important to impart to the girls a vital spirituality that is able to sustain them their whole lives long. They need to know what it means to have a relationship with God and how to grow that relationship. Necessary changes had to include the introduction of relevant topics, visual object lessons, use of stories, and lots of explaining of our Anglican traditions. A shorter preaching time was also necessary. Another repeated theme recorded in the focus groups and interviews was the desire to use contemporary Christian music, multi media and data projectors with power point presentations for dynamic teaching. Another repeated request was for more visual object lessons, which they found greatly helpful in enhancing the understanding of gospel truths.

Of great interest to me was that the interviews revealed to me how important my dress was in chapel time. My shoes are important! I usually dress very smartly at school as I know how important image is to teens, but the extent of this importance was repeatedly being emphasised.

2.4 Identify the problems of role and relevancy faced by other chaplains in school ministry.

Quantitative data included a questionnaire designed and sent out to ten chaplains within the Independent schools of Kwa--Zulu Natal. I only managed to receive seven out of the ten forms, and these under a lot of effort and personal visits. However on analysis of this data there were some very encouraging directions for a chaplain's attention to go into that were unanimously agreed upon.

2.4.1 Role

The chaplain's all answered that their role was to take spiritual responsibility and/ or leadership for the school. Some defined this role by emphasising what this meant practically. Of the practical roles 28% defined their main spiritual activity as praying for the school, 72% defined it as leading worship services and teaching in class time. Other roles mentioned in decreasing importance were:

- Confirmation and baptism preparation

- Counseling

- Networking

- Mentoring the student Christian leaders

- Helping with sport or other school activities

The chapel was considered by all but one as the least effective way to minister to teens. The class room, small groups and one on one ministry were considered more effective. Energy and time of a chaplain was spent by 72% of chaplains on lesson and sermon preparation. The other 28% recorded that it varied between lesson and sermon preparation but also networking, pastoral care and co-ordinating Christian ministry in the school.

In terms of the most important relationship to invest in at the school, 72% of chaplains said it was the Head of the school. If that relationship was good then ministry could continue smoothly in the school. The other chaplains recorded that it was more important to invest in the children first and then the Head and staff.

All but one chaplain said that they would like for most of their time to be invested in building relationships at the school, this includes relationships one on one, small groups and staff. The other chaplain said most of his time should be invested in prayer.

2.4.2 Relevant Ministry

The main stumbling blocks to teen spiritual development were unanimously identified by the chaplains. The top three problems as stated by all but one chaplain were:

- Image/identity conflict

- Peer pressure

- Moral degradation caused by the popular culture and media.

The other chaplain stated that main problems to a teen's spiritual growth were hypocrisy, relativism and busyness.

The type of message that is more relevant to teens was considered by all chaplains to be those of contemporary relevance, 85% stated technology should be used to communicate, 60% stated the use of contemporary parables and storytelling was most relevant. Reflective

style of prayer was a method deemed effective by 42% of chaplains. Object lessons and the actual character of the chaplain were also recommended to increase efficacy of the message.

The ideal length of a teen chapel service was considered by 72% of chaplains to be half an hour. The others recommended a 45 minuet service. Most chaplains recommended the use of contemporary worship songs in chapel and the creative use of technology to enhance receptivity of the teens. A recurrent theme was the need to train up young people as the teens enjoy listening to their peers rather than to an adult. This may be due to the lack of societal respect for older people in society today or it may just be encouraging to their faith to hear from a Christian peer.

All the chaplains interviewed advised the use and harnessing of technology for teaching spiritual truth. All are using some kind of technology in their chapels and classrooms especially computers and data projectors for both messages and music.

2.5 Contemporary teen culture:

George Barna (2001:11) states that a transition occurs in a culture every 15-20 years. It is therefore important to recognize what is happening among the contemporary youth culture so that ministers can address the needs in their lives and communicate the gospel in them in a relevant way. McLaren (2006:91) states the importance of new and appropriate methods of discourse. "…realize that old communication patterns are less and less effective in a new world…" McLaren (2006:91). From a review of teen culture I have identified three trends that are particularly prevalent in modern teens; they are an increase in eroticism, busyness and technology.

2.5.1 An eroticized culture

Dobson (2010:152) explains their culture as having being shaped by the sexual and social revolution of the sixties and seventies, a revolution that has changed the Western world.

> He says that, "Overnight a leftist ideology swept over the landscape and
> convinced the younger generation that if it felt good, they should certainly do
> it and that there were no unpleasant consequences for defying time-
> honoured standards for right and wrong….marriage as an institution has been
> devastated, more than 50 million babies have been aborted, violence has shot

skyward, sexually transmitted diseases are rampant, and drug abuse still abounds" (Dobson 2010:152).

For teen girls there are particular problems to deal with in this culture, namely 'objectification', which is seeing themselves as sex objects. There is also demise and a lack of embracing feminine virtues (Dobson 2010:156).

> "Virginity is now seen as evidence of weakness and timidity. A modern woman should be brash, profane, aggressive, loud, angry, tough and independent – anything but feminine and demure. Above all she must be sexually liberated, which holds the key to her sense of empowerment. Engaging in casual hook-ups and immodest behaviour, and even nudity in co-ed bathrooms, is thought to build confidence and display strength. This convoluted view of feminine nature turns reality on its head. Nevertheless, the majority of today's teens and young adults have been indoctrinated with moral relativism from which libertine behaviour emanates. Alas, the River has swept them downstream" (Dobson 2010:156).

As a chaplain in a girls school there is much scope for me to teach girls to find their identity in Christ, as His beloved child. This will hopefully replace the tendency found among their peers to find their identity as a 'sex-object'. Also teaching them biblical truth on God's standards for relationships and marriage will be important.

2.5.2. A Busy Culture

According to Barna (2000; 39) in his research book on modern teens, "Real Teens", a teen's life is characterized by busyness and variety. Their tendency is to reject all moral absolutes, yet they want value from faith activities but with minimal personal involvement because they are busy and committed elsewhere.

A study done by a military chaplain, R.M. Coffey, for the American military on strategies for understanding and recruiting current teens for military service revealed that their lives are full and structured, both academically and personally. Coffey (2006:7) refers to this generation as 'millennial' and states that there are,

"... two words that have hovered over all Millennial academic experience: standards and structure. This generation has the most structured academic and personal life of any generation, and the cry for improved school standardization is a bugle call they have marched to their entire lives... in fact, workaholic tendencies are being taught at very early ages to this new generation. Rather than coming home from school to play, today's children are handed off like race batons from one adult supervised activity to another. Time to play, wasted time talking with friends, climbing trees, describing clouds, riding bikes or playing pickup ballgames is being replaced by team sports, music lessons, tutoring sessions and extended homework sessions. The Millennial generation lifestyle equals more activity, but less spontaneous fun (Coffey 2006:7).

Rather than competing for their attention in such a busy schedule, chapel needs to be a place to offer sanctuary and peace from the chaos and activity. Creative services can offer truth in a subversive and non-threatening way. Appealing to their imaginations with story-telling is a way to get past teens defences and offer God's ways (Peterson 1989: 32).

Peterson (2006:33) also suggests the use of parable to any and every congregation, as it 'puts the imagination to work' have seen that the teens love the hint of a story. He says, "And parables are the consciousness-altering words that slip past falsifying platitudes and invade the human spirit with Christ-truth" (Peterson 2006:36).

2.5.3 A Technological and Media drenched Culture

Barna's research reveals that a typical American teen spend an average of 4-6 hours a day interacting with mass media in its various forms (Barna2000:26). This includes listening to the radio, compact discs or iPod, television, magazines, books, phone and internet. Their research confirms that it is music that may be the single, most important creation of a generation which produces a life philosophy for them to consider and follow (Barna 2000:27).

The implications of this are importance for worship music, and the relevancy of music in chapel to reach the teens hearts, and give them a life philosophy to replace or add to a secular one.

Coffey in his study 'Millennial's for the military", proposes a new method for ministering to this generation. "

> What is needed is a critical evaluation of methodology and public presentation. The Millennial generation will be attracted to strong leadership, vibrant worship which offers them choices in style and application, and effective teaching which utilizes both technology and tradition. Teaching, doctrine, catechisms and training must be clear, applicable and infused with technological aids. Information about the military chapels and programs should shift to website and internet as the primary communication model. Services must be updated to include the evolving option of technology for worship and teaching" (Coffey 2006:11).

The internet is likely to be used as a cyber-faith movement, as well as for accessing undesirable sites for interest and fulfilment. "Undoubtedly one of the key challenges we face as we dive headfirst into this age of technological achievement relates to control. Do those who use the new technologies control its use, or does the application of the technology eventually enable it to take over our lives and dictate who we are and how we behave?"(Barna 2000:38).

The only control at this stage is to cultivate self-control, or God control in each teen based on biblical truth. The each one can apply moral truth and ethical parameters for their own internet use. Another element in what Barna describes as the 'mosaic culture' (2000:16), is that young people today think differently, they are comfortable with contradictions. He states that effective youth work is not logic based, but requires a bigger picture of ministry for transformative work. Previous ministry strategies may not work, because the current teenage population operates with different assumptions about life. He suggests the mechanics for effective ministry need to be more personal, thoughtful and intensely networked than ever before. Information technology can and must be used to that end.

2.6 Adolescent's search for identity.
"Achieving a sense of identity is the major developmental task of teenagers" (Parrot 2009:17).

Parrot goes on to say that adolescents need to find out who they are so that they can gain a sense of control that will direct them through the rest of their lives. Teens also identify with people they admire, whether they are real or media figures, they '…emulate the characteristics of the people they want to be like. By the end of adolescence, if all goes as it should, these identifications merge into a single identity that incorporates and alters previous identifications to make a unique and coherent whole" (Parrot 2009:18).

This establishment of a personal identity takes time and is not easy, especially in today's world where with advertising and mass media it is difficult to discern reality from unreality. Beside not having the experience and wisdom that comes from age Parrot (2009:22) lists five common experiences of adolescents that 'may exacerbate or create significant struggles' (2009:22) in a teens search for their own identity. These struggles are:

- Physical changes
- Sexual changes
- Social changes
- Religious changes
- Moral changes

Adolescents deal with these changes in various ways depending on their personalities and environments and individual coping styles. They will hold the struggles in, act them out, or work them through.

A chaplain can be of vital assistance in the search for identity by teaching and offering truth of God's love and acceptance, and conveying a sense of belonging to His family, as His beloved child. The chaplain could do this by being a good listener. Peterson defines pastor's main roles as those of praying, preaching and listening (Peterson 1989:21).

Conclusion

Trying to run a church in a school setting has many limitations and conflicts. There is the fact from the focus groups that not all pupils are professing Christians and resent being in Chapel. Thus a chaplain has to realize a lot of their preaching is to non-Christians. This presents exciting opportunities.

To the pupils who are Christian, the challenge is to make them into disciples of Christ. Thus basic teaching needs to be explained in practical and relevant ways. Knowledge of the adolescent's worldview and struggles will make the chaplain more empathetic to the teens.

Technology and tradition must be used to present truth. The chaplain should help teens find their primary identity in Christ. Biblical teaching on morals, marriage and relationships can be given in non-threatening ways. Because of an eroticized culture relationships and how to conduct them, are a relevant and interesting themes for teens. Much creativity can be used to present truth on relevant issues.

Self-control and dangers relating to the internet can be presented to teens to equip them to use information technology and media responsibly. But the methods must be relevant to teens. A look at methods will be presented in the next chapter. They include the use of contemporary Christian music, power point multi- media and the art of telling a good story.

Chapter 3: The Role of a chaplain

3.1. Biblical Qualifications of Christ like leadership

Kenneth O' Gangel (2002:458) writes on the cultural corruptions in today's church leadership. He proposes that humility and gentleness qualify a person for leadership and not personal charisma. He states that Mathew 11: 25-30 describes the qualifications for Christ like leadership. Jesus states that his leadership is "gentle and humble in heart" and that those who take his yolk will find rest for their souls (v29).

These qualities are in contrast to today's aggressive leadership style. "When did today's culture ever suggest gentleness and humility as qualities in leadership…the culture calls for cowboys who can "head 'em up and ship 'em out." (Gangel, 2002:458).

However, the Scriptures teach that gentleness is a mark of the Christian leader (Matt 23:10-12; John 11:33-35; and Galatians 6:1). Christian leaders need to be servant leaders and share the burden of leadership with others. "Taking the yolk without sharing the burden leads to burnout, frustration, and even bitterness with God and his people. Sharing the burden without taking the yolk leads to irresponsibility and confusion in the church and Christian organizations" (Gangel 2002:459). Thus developing the qualities of gentleness and humility under Christ's tutelage is essential to leadership. Delegation and sharing of the burden by rising up new leaders is also a function of leaders. In 2 Tim 2:22 we see how Paul instructs Timothy to find teachable people who can pass on the teaching of the faith.

Other qualities for leaders are found in 1 Timothy 3 and Titus 1:6-10. These are mainly qualities of character and include being self-controlled, gentle, disciplined, holy, and finally the quality of having sound doctrine.
 One's own family must be managed well, which means a well-managed time schedule and the abilities to put in boundaries. An overseer must not be greedy for money or overindulged in alcohol drinking. These biblical qualifications must be incorporated into the specific historical role of a chaplain.

3.2 Historical role of Chaplains

First it is appropriate to see where they word chaplain came from. A thesis by Marianne Yapp (2003:26) on the history of chaplains explains this. She states that, "...the word 'chaplain' came from the word cappa which in Latin means a military cloak. Sometime in the early fourth century A.D. a soldier cut his cloak in half to clothe a shivering beggar. The building which eventually housed the remaining half of his cloak was named cappella which evolved first into cappa and then chapel. The presiding priest was initially known as the cappelain and finally the chaplain (Yapp 2003:26).

This word chaplain can be used interchangeably with priest and pastor. They are ministers of Christ, some are ordained and some are lay chaplains. Yet chaplain denotes pastoral care in a specific place such as a school, a hospital, the military and a prison, where there is a chapel. Therefore they are a faith presence in a secular institution. The work by Krige on South African school chaplains also defines their role as a faith presence in schools. (Krige 2003:2)

On the role of a chaplain, she observes, "I noted a number of different models, visions, expectations, job descriptions and an abundance of confusion surrounding the role of chaplains. Different members of a school community hold conflicting or even mutually incompatible expectations and perceptions of chaplaincy. Basically the chaplain's roles revolve around liturgical, teaching, pastoral and social concern issues. The mixture of these is slightly different in each school depending on the model of chaplaincy and the individuals concerned. An overall summary of the role given by the majority of chaplains at the 2001 National Chaplains' Conference in Pietermaritzburg is that of a "spiritual presence" in the school. By this they understood not merely an amorphous vague spirituality, but a specific "Christian presence" in a Church school" (Krige 2003:2).

Yapp (2003:38) believes chaplains work at the interfaces between employer and employee, staff and student, and cannot be seen to be a representative of either. They have to remain apart and see themselves as representatives of God.

Their congregation is not a church, as the people they serve they are not all believers, but a chaplain offers spiritual care to all in the institution they are called to serve. They are spiritual helpers.

> "As pastoral workers, chaplains help in physical and psychological ways, especially by providing calm listening ears. However, they differ from other types of professional helpers, such as counselors, in that they become personally involved with, and befriend their 'clients.' They function as friends in the ordinary sense, but additionally they see themselves as spiritual companions, with a vested interest in their client's spiritual well being." (Yapp 2003:38).

Chaplains have specific roles in that in their job they use prayers and Scripture (Yapp 2003:27) and administer the sacraments. Chaplaincy is about relationships with people not with structures and organizations that they work within.

Yapp (2003:34) also states that the chaplain must be available to everyone, that chaplaincy is a' ministry of being interrupted'. She draws a distinction between being and doing, and states how valuable it is for a chaplain to 'loiter with intent' and be listening ears (2003:35). In addition she states that chaplains must be 'calm and strong' (2003:36), must be open and non-judgmental and inspire a sense of hope (2003:37).

Chaplains are also in a position to minister in the realm of receiving a confession and extending God's forgiveness. This is a priestly role. It provides hope to the person struggling with sin, and sinful responses to life.

Tim Hastings-Smith, a British man who was a chaplain and now is a headmaster writes a job description for a school chaplain. His first requirement is that the chaplain must serve the whole school community (Smith 2007:1).
The other parts of Smith's (2007:2-10) job description was:
- To value all

- To look after the Head

- To be a parish priest, which include all the duties and calling of a priest?

- Serving two masters, being paid by the school but responsible to God

- In Loco Christi, an incarnation theology. Where you are God is there too.

- To challenge the Status Quo, a prophetic role.

According to other faith traditions in Ireland, O'Driscol defines his chaplain role to students and staff as the following. (O'Driscoll Sean. The School Chaplain. Online article accessed from www.//homepage.eircom.net/-schoolchaplain/ on 13/04/11.)

His ministry to students incorporates:

- A faith presence,

- availability,

- building relationships,

- trust,

- confidential listener,

- meeting students individually,

- spiritual direction,

- pastoral counseling,

- crisis intervention,

- trauma and grief counseling,

- bereavement counseling,

- making referrals as appropriate,

- retreats/prayer experiences,

- sacraments

- Teaching of religious studies.

His ministry to staff includes:

- Availability

- Confidential listener

- Liturgical Celebrations

- Liaison with specialist teachers

- Support for Pastoral Care structures

- Co-operation with Guidance Counsellor

- Co-operation with Learning Support Teacher

- Resource for staff

Many Catholic schools also have chaplains. According to a Catholic web site www.csco.ca it is stated that, "Chaplaincy is a ministry of the Catholic Church, and, therefore, requires a mandate from the diocesan bishop. Since it is still developing, the role cannot be fully captured in a "role description" or by a statement of academic and professional qualifications. The vocational aspect of chaplaincy is found in its connection to the call of baptism and confirmation, in the dispositions and personal qualities manifest in this call, as well as in the recognition and affirmation by the church community.

Since school chaplaincy is a pastoral role carried out in an educational setting, it is understood that the person in the chaplaincy role contributes his/her expertise and talents, as do the other professionals involved, and that all co-operate in contributing to the continuation and enhancement of a Catholic educational community. A Chaplain /Chaplaincy Team Leader is a theologically educated and pastorally trained person, who helps develop, strengthen and nurture the faith of, and provide care for, the members of a school community."

As the school I am working in is Anglican I too am responsible to the Anglican bishop of Natal. It is appropriate to look at the traditional role of an Anglican priest and thus chaplain in the following section.

3.3 Traditional Role of an Anglican Priest

My own faith tradition has specific requirement s for priests. In fact one cannot be a chaplain at an Anglican school without being an ordained Anglican priest. As Anglican priests we are responsible to the Bishop of Natal. Bishop Rubin Philip, the current bishop of Natal, told me I have two bosses, the headmistress and him.

From our Anglican Prayer Book (APB 1989:589) we have a charge to priests which clearly defines our role and vows. Our first charge is to witness to Jesus Christ as Lord of life, to proclaim him and follow in his footsteps. Secondly we are charged to be a servant of God and his people. We are particularly charge to seek out the poor, the weak, the sick and the lonely. Thirdly we are charged to study Holy Scriptures and be nourished by them and to model our lives upon them.

Then are mentioned specific charges for the role of priest, pastor and teacher. These are for God's glory and the strengthening of his people. This charge is given with the truth that 'you will only be able to maintain that response by an ever deepening practice of prayer, …daily reading and study of holy Scripture…you will depend not on your own strength, but on the Holy Spirit of God and his grace given in word and sacrament' (APB 1989:589).

Other charges to the priest are to make disciples, baptise and confirm them. Confirmation is a big part of Anglican school ministry. All of the chaplains that responded to my questionnaire are required to give confirmation classes. The Anglican Church recommends that this is done in all its parishes from the age of sixteen.

A priest is requires to lead people in prayer and preside at the Eucharist. The Anglican Church is a sacramental church and the Eucharist is part of its liturgical services. A priest must also intercede for the people among whom they are ministering, teach and encourage them and bless them in the name of God. A priest must also help God's people discover and use their gifts to his glory.

There are charges to rebuke sin, which would involve exposing and denouncing it. Also it would involve giving biblical teaching on sin and its effects. A priest must 'pronounce God's forgiveness to the penitent and absolve them in the name of Christ' (APB 1989:589).

This role of a priest in pronouncing God's forgiveness after receiving a confession has been one of the most rewarding for me at the school. I have seen girls confess sin and forgive their parents, friends and boyfriends. As Bergner states, "Repentance at the cross of Jesus is the foundational healing for all who seek to be free from any life –controlling affliction.

Repentance is the remedy the soul needs for primary release from pain, for only then can true healing follow." (Bergner 2004:31).

According to Anderson and Russo (1991:36) unforgiveness is Satan's greatest avenue of access to all Christians. In 2 Corinthians 2:10-11 we are told to forgive one another, 'that no advantage be taken of us by Satan; for we are not ignorant of his schemes.

Caring for the sick and bringing back those who have strayed are among the final charges, as well as guiding people through life and preparing them for death and the life to come.

Because the role of a priest is so great and multi-faceted it is good to have both the pulpit and classroom times. Not all these charges can be done without knowledge of the girls and her specific needs. The class room time provides a forum for smaller groups of girls, about 20, to get to know them, their needs and how they are thinking. From there, specific girls can arrange a one on one meeting, to discuss specific problems or ask the questions that they are grappling with.

3.3.1 Ministry of Word and Sacrament
Peterson summarizes the role of a pastor as two main things, ministering with Word and sacrament (1989:138).

Addressing pastors, he says, "This isn't the only task in the life of faith, but it is your task. We will find someone else to do the other important and essential tasks. This is yours: Word and sacrament. One more thing: We are going to ordain you to this ministry, and we want your vow that you will stick to it....with these vows of ordination we are lashing you fast to the mast of Word and sacrament so you will be unable to respond to the siren voices" (Peterson 1989:139)

The siren voices are all the other demands and requests made on a chaplain in the school system. Ordained chaplains have a specific role to play in ministering God's word, through reading it publically, preaching it and making it experiential through administering the sacraments.

3.4. Current trends of relevant ministry
Leonard Sweet and Frank Viola believe that there is a massive disconnection in today's church. People are disconnected because they view God from a distance instead of entering

into a relationship, "... where God is command central of the human connection" (www.leonard sweet.com)

Sweet gives 24 transitions for moving into the 21 century. Some of these are particularly relevant to teen ministry. They are moving: from critical thinking to creative thinking,

- from representation to participation,

- from printed page to screen,

- from authority structures to relational structures,

- from church growth to church health,

- from pastoral care to ministry development and

- From performance to realness. (www.leonardsweet.com).

I will examine a few of these trends in more detail as I see them playing out among the contemporary teens under my spiritual care.

3.4.1 From Printed page to Screen

The transition from printed page to screen is particularly true to modern teenagers who communicate by screen in various ways. Currently the instant messaging by Blackberry seems to be the most popular communication technique used by teens in Kwa Zulu Natal schools. We need to appreciate and use technology in ministry to teens and not be threatened by it. Teens value instant messaging and instant contact with each other.

An article by Wheeler reveals that, "teens always are quick to capitalize on new technology. But a closer look at how they choose to use it offers insight to what this generation values: immediacy, developing and maintaining communication with peers, multitasking and self-expression" (Wheeler: 2004). All the chaplains that I interviewed are using computer technology in their chapel services and classroom teaching times.

3.4.2 From Performance to Realness

From the focus groups and interviews I learnt from the girls that they love realness. They love sermons and teachings that are not only a one person lecture, a performance, but where they can participate and be real.

McLaren argues in his book the church on the other side, that new rhetoric is needed by a new generation (2006:93). He believes that the church model needs to be reinvented and that words will need to be backed up by deeds. Words will also need to be simpler and softer, being less religious, more common, and earthier (2006:92-96). "Our rhetoric will depend more on the power of story...Our best teachers do not just lecture, but also tell wonderful stories." (2006:94).

Peterson offers us an avenue to being real and offering truth that slips past peoples defences, the creative use of words.

> "Words making truth, not just conveying it: liturgy and story and song and prayer are the work of pastors...the pastoral task with words is not communication but communion – the healing and restoration and creation of love relationships between God and his fighting children and his fought over creation." (Peterson 1989:46)

McLaren's views concur with Peterson in that they both believe in the power and use of story and parables. Murrow (2005:180) believes that people in their twenties and men generally are absent from the church today because it is not relevant to them. He advises the use of more effective communication such as services that incorporate object lessons, personal discovery, hands-on-experience and audience participation. He also recommends the use of one point sermons, being real, doing unexpected things in sermons and telling great stories (Murrow 2005:175-177).

3.4.3 From Church Growth to Church Health

The way to get as many people into heaven as you can is to get heaven into as many people as you can: that is to follow the path of genuine spiritual transformation ..." (Willard 2002:25).

The church is not just about getting more people numbers. There is a trend (or realization) that what is important is that its more about the amount of people who are becoming like Jesus and participating in God's purposes on earth. Genuine spiritual formation cannot be forced, but it can be arranged for by the services, presentations and spiritual exercises.

Much change results from offering guided times of repentance, confession, silence and solitude, which are some of the spiritual disciplines that help produce inner transformation.

Jesus instituted a revolution of change in the human heart, which he said was sick and needed cleansing (Mark 7:14-23). He sent his followers into the entire world; to teach others everything he had commanded (Matt 28:18-29). "His objective was eventually to bring all humanity under the direction of his wisdom, goodness, and power, as part of God's eternal plan for the universe" (Willard 2002:19).

Willard (1998:36) states that to 'enable people to become disciples of Jesus we must change whatever it is that bars confidence in Jesus as Master of the Universe". False beliefs about life and where it is found, bar confidence in Jesus. Confidence is the hope one places in other things, people, degrees and money. Basic questions about what is real and how to become happy need to be answered. The world has its own different answer to Jesus' answer. Thus we need to work on 'changing the minds' of those we want to reach and serve. We do this by 'proclaiming, manifesting and teaching the kingdom to them in a manner learned from Jesus himself (Willard 1998:337).

 Jesus had times of public proclamation, to crowds, but he also had more intimate teaching time, with small groups, in his presence. Thus time needs to be arranged for contemplative exercises, participatory responses to messages and a time for the teens to know God and themselves.

"The task of Christian pastors and leaders is to present Christ's answers to the basic questions of life and to bring those answers forward as knowledge – primarily to those who are seeking and are open to following him, but also to all who may happen to hear, in the public areas of a world in desperate need of knowledge of what is real and good." (Willard 2010:198)

Willard's words are relevant to chaplains who minister in the school system, where not everyone is a believer. He states (2010:195) that our task as followers of Christ is firstly to know him, (which requires ongoing attention) and then to make the 'knowledge of God and of life in God, available to those around them'. I have perceived that knowledge of what is good and real is lacking among teenagers, and the effect of this is felt by them in their

choices, family life and other relationships. "My people are destroyed for lack of knowledge..." (Hosea 4:6).

To bring spiritual health is a challenge, and it begins by presenting what is good and real, God's truth to the teens, in a way they can experience and know God. To bring spiritual health requires a transformation and renovation of people's hearts. This task is dependent on the action of the Holy Spirit, who can bring spiritual change in people's lives.

God's reality is presented by answering the basic questions of life which, according to Willard, (Willard 2010:50) all are asking. He is a professor of philosophy, and states the basis human questions as the following:

1) What is real?
2) Who is well off or blessed?
3) Who is a really good person?
4) How can I become a genuinely good person?

Willard (2010:50) states that Jesus answers these four questions, and his answers emerge from "...the ancient learning's of the Jewish nation, and they have been developed through the ages, in various ways, by his followers. "

Willard (2010:50-55) answers to the questions in the same order are:

1) God and His kingdom. That is what you can count on and what one has to come to terms with.
2) Anyone who is alive in the kingdom of God, who is actively engaged with God.
3) A good person is anyone who is pervaded with Gods love, both receiving it and giving it to those around us.
4) One becomes a good person by placing one's confidence in Jesus Christ and then becoming his student or apprentice in kingdom living.

Thus attention must be given by chaplains to arranging for those activities that make the heart well, presenting goodness and reality, but also offering times to forgive others and confess sin. People need to believe in God and his goodness, his acceptance of them because of what Jesus did, and from that live a life of obedience.

People live from their beliefs, and one cannot change behaviour without first changing their beliefs. In order for people to change their beliefs, they need experiential knowledge of God's presence and truth, not just information about it. Experiential knowledge is the belief we hold based on our experience. Our behaviour and emotions are directly linked to our experiential knowledge. To a great extent we are limited in behaviour to what we experientially know (Smith 1999:181).

In dependence on his Spirit, each chaplain could work out a spiritual formation plan for their unique school. The aim would be to replace the false belief system with God's reality in the girl's minds. Willard (1998:360-368) shows the 2 point plan of changing beliefs. Firstly it involves bringing people to a point where they dearly love and delight in our heavenly Father, so that they know is intentions for them are good.

Secondly, it is to remove people's automatic responses against the kingdom God, so that they are no longer enslaved to old habitual patterns of thought, feeling and action. Thus the main task in forming disciples is to form the insights and habits of the students mind so that it stays directed to God and his ways.

3.4.4. Ministering with Wisdom in the System

Eugene Peterson is a pastor who has been with the same congregation for about 30 years. He offers valuable insights to what society needs from a pastor in today's world. Peterson (1987:20-25) believes a pastor need to be unbusy so that he/she can pray, and preach (time is needed to be drenched in Scripture and immersed in biblical studies). A pastor needs quietness and solitude, concentration and intensity in order to preach with authority. A pastor also needs to be unbusy so that they can listen.

He believes a pastor must be subversive, overthrowing the current cultural beliefs and practices by exposing them as foolish and evil and replace them with the truth. The tools of subversion are prayer and parable (Peterson 1987:36). Prayer is a partnership with God, and parables "...are the consciousness-altering words that slip past falsifying platitudes and invade the human spirit with Christ truth ....the behind the scenes work of creativity by word and sacrament, by parable and prayer, subverts the seduced world (Peterson 1987:36-36).

Conclusion

These 'experts' on relevant ministry concur with the results of my research with the girls and other chaplains. Relevant ministry includes using technology, contemporary parables, storytelling, object-lessons and the use of reflective prayer exercises to address the problems found in the teenage contemporary culture. The main problems are the questions and struggles around a teen's identity and image, battling with peer pressure and the moral degeneration as promoted by modern media and pop culture. Teen busyness and hypocrisy are also problems in a teen's spiritual growth.

Chapter 4 Practical applications

All one-size-fits-all plans are doomed to failure. Just as every person is unique so every congregation has its own DNA, if you will. A congregation needs deep reflection and hands-on training and experiential learning that is unique to her alone. Thinking through what this should look like has historically been the role of the pastor in the cure of souls. This involves intimate knowledge of a congregation; her history and social dynamics and family life and spiritual heritage and so much more. Knowing the people of a congregation by name and by fears and by hopes and by dreams and by failures and by successes is central to the work of spiritual direction. This is the shepherd role of the pastor.

The same will be true for chaplains in their individual schools. By knowing the people of my school, its history, its dynamics and spiritual heritage as design for spiritual formation and discipleship can be built and implemented. The following practical suggestions can be implemented at our Kwa Zulu Natal school.

4.1 Practical suggestions for Media and technology in worship services

There was an overwhelming desire for the teens to move from the 'printed page to the screen' in their worship services and S.C.A. meetings. This came out in the research and the literary reviews. Most schools were doing this, with good results. Chapels were being updated with screens for power point presentations and to put the order of service and songs on for the congregations. Some schools were resistant to technological change viewing chapel as a place of silence and tradition.

Findings from the thesis on ministry to youth in the military revealed the following findings." Teaching, doctrine, catechisms and training must be clear, applicable and infused with technological aids. Information about the military chapels and programs should shift to website and internet as the primary communication model. Services must be updated to include the evolving option of technology for worship and teaching" (Coffey 2006:11).

4.2 Relationship values in an eroticized culture.

A repeated theme was that a chaplain should be addressing the themes most relevant to the girls which at this stage they said was their relationships. They want practical advice and

teaching on how to live and conduct a relationship in the right way. They want to know how to have a relationship with a boy, what God says about it, and what the boundaries on such a relationship are.

They also expressed a desire to know how to conduct all their other relationships, with friends and parents and siblings. I have begun to see a chaplain's teaching time can be a great source of godly input for an eroticised culture, speaking the truth into it, in a non-condemning way. As chaplains we can give the biblical principles on loving one another and living in peace with one's neighbour. Romans 12:9-20 is a great place to start teaching on renewing social relationships, it include many principle to speak about, i.e.:

- forgiving one another
- not holding grudges,
- Addressing envy and teaching on it.
- No slander and gossip
- Not showing contempt but respect for one another

4.3 Methods of ministry to a busy culture

Because of the findings in chapter 2, on busyness being a trait of contemporary teenagers, chapel and chaplain classes should not seem like a waste of teenager's time. Plodding through repetitive antiquated liturgy will not reach their hearts or bless them with truth. They will simply not be receptive. The results of the interviews and focus groups were that the Anglican Prayer Book was boring, repetitive and difficult to understand. New creative liturgy is needed.

Another theme is the use of creative teaching on topics, especially object lessons, drama and storytelling. Practical teaching is seen to be more relevant and thus they are much more receptive if they can see the benefit to themselves or their own relationships.

A chaplain needs to act in the opposite spirit of a busy and harassed society by being unbusy and available. Peterson states that a pastor must be unbusy. He asks. "How can I lead people into the quiet place beside still waters if I am in perpetual motion? How can I persuade a person to live by faith and not works if I have to juggle my schedule constantly to make everything fit into place? (Peterson 1987:19)

4.3.1. Story telling

The research has revealed from the girls themselves, other chaplains and 'experts' who teach on communication methods, that the practice of storytelling is an art form that speaks to today's generation and every generation.

Peterson (1987:33) argues that Jesus '…continually threw down odd stories alongside ordinary lives… and walked away without explanation or alter call." This enabled listeners to make the connections by putting the imagination to work. Exercising our imagination can exercise our faith. Parables subversively slip past the defences that our sinful self erects against His rule and dominion in our lives (Peterson 1989:34)

In an official, compulsory chapel service story- telling may be the way past the girl's defences and bad attitudes, to plant truth behind their defences. It will also make chapel a lot more interesting for them.

4.3.2 Contemplative Ministry

My personal revelation while working among teens and writing this thesis has been to include more contemplative ministry. I can preach at the girls until I am exhausted and not see changed lives. I want them to have a time to press their own 'enter' button on their internal computers and this must be arranged for by creative contemplation exercises. Some examples would include:

- Prayer stations
- reflective exercises
- Lessons outside in God's creation.
- Listening to them and their needs.
- Drama

4.4. Practical Chaplaincy

4.4.1 Chaplains Pray

Chaplains need to be praying for the people with whom they live and work, this would be a way of supporting the Head of the School (Hastings Smith 2001:1). A chaplain must also pray for the learners, the staff and the school community. The prayer should be for their spiritual well-being, for God's will to be done in that particular school setting and for specific needs. Peterson (1989:42) defines this type of praying as 'apocalyptic prayer'.

He likens it to the method used by St. John the Apostle who he says, "...listens to God, is silent before God, sings to God, and asks questions of God. The listening and silence, the songs and questions are wonderfully in touch with reality... the prayer is a joining of realities making a live connection between the place we find ourselves and the God who is finding us" (Peterson 1989:42).

Prayer often gets pushed to the side-lines because schedules are busy and listening to God is time consuming. Instead of praying, which brings people into the presence of God, chaplains end up doing the work of God for him, i.e. 'fixing people up and telling them what to do' (Peterson 1989:43).

4.4.2 Chaplains Teach the Nations (Math 28:18-21)

Conversational type teaching with interaction proved to be the girl's method of choice for sermons and chaplain class. This, together with participatory object lessons and drama's enabled them to understand gospel truth better and made it relevant and interesting. This is in keeping with Eugene Peterson's and McLaren's recommendations to learn how to tell stories and parables. This was also Jesus' method of teaching. Some teaching will be in the form of preaching during chapel services and giving confirmation classes. Chaplains should also teach using the technology and media that the teens know and love and are familiar with. They should teach in a way relevant to teens, which is according to the research:

- short lessons
- practical lessons
- relevant topics

- relevant worship music
- use of screens

4.4.3 Chaplains Listen

There was much evidence in the interviews and focus groups of the girl's desire for a chaplain to be spending much of her time on a one on one basis, listening to them and giving them counsel. This is in keeping with Perrot's observation that listening is the heart of counselling (Perrot 2000:35).

Perrot also states," The single most important factor in effective counselling is the personhood of the counsellor" (Perrot 2000:29) The three most important qualities he lists are 1) unconditional warmth which frees adolescents from having to earn their counsellors approval, and helps them receive God's grace, 2) genuineness, which is something one is, not something one does and 3) empathy which lets struggling adolescents know you understand what they feel and think. (Perrot 2000:32). He believes that "Without these traits a person's condition may actually worsen regardless of the technical knowledge of the counsellor." (Parrot 2009:29). The chaplain can only listen if they have taken a decision to become unbusy.

"Pastoral listening requires unhurried leisure, even if it's only for five minutes. Leisure is a quality of spirit, not a quantity of time. Only in that ambiance of leisure do persons know they are listened to with absolute seriousness, treated with dignity and importance" (Peterson 1987:21).

4.4.4. Chaplains work on their character.

As chaplains, we need an action plan to increase our godly character. Much of the research has revealed that it is the type of person we are that will make us believable. Dallas Willard (2009:216) believes the best gift we can give those we are ministering to is always the character and power of Christ in us.

He asserts, "The life we live out in our moments, hours, days and years wells up from hidden depths. What is in our heart matters more than anything else for who we become and what becomes of us... the greatest need you and I have, the greatest need of humanity in general, is the renovation of our heart. That spiritual place within us from which outlook, choices and

actions come has been formed by a world denying God. It must be transformed" (Willard 2009:3)

His book is about the spiritual disciplines that are the means for spiritual formation in Christ. We as pastors and chaplains must be regularly engaged in the spiritual disciplines of silence and solitude, fasting, scripture and spiritual reading, worship, fellowship and confession if we want to give our congregations the gift of the 'character and power of Christ'.

We would do well to arrange a spiritual director or friend, who can be there for us. Chaplains need spiritual counsel, someone who is spiritually mature and can give them counsel and prayer and encouragement. This person is someone we can confess to and be real with. This person can help us work with God on our own character by pointing out the things we cannot see about ourselves. It requires humility and discipline to have someone to whom we are spiritually accountable.

4.4.5 Chaplain's take steps to avoid burnout

The action plan given is a very large one for one chaplain to fulfill. Having a congregation of 500-800 children and adolescents, plus 100-200 staff constantly with you in the work environment will have particular advantages and disadvantages. The advantages are the opportunities for continual discipleship and ministry in various forms.

But the disadvantages of being constantly available, giving out at services, classes and individual pastoral care, is the possibility of the chaplain burning out.

4.4.5.1 Definition of Burnout

According to Lutzer (1987:67) in his book 'Pastor to Pastor' one definition of burnout is:

"...a syndrome of emotional exhaustion, depersonalization, and reduced personal accomplishment that can occur among individuals who do 'people work of some kind'. Its symptoms include increased fatigue, feeling tired even after a good night's sleep; losing interest in your work; and a pessimistic, critical spirit often accompanied by withdrawal, depression, and a feeling of futility" (Lutzer 2002:67).

4.4.5.2 Causes of burnout

Lutzer proposes the following causes of burnout.

1) The conflict of roles

"We are expected to be good preachers, counselors, and organizers; know something of publicity; and have the fine art of loving people and showing it in our relationships. When not accompanied by rewards, the pushes and pulls of those expectations can lead to a sense of futility and despair" (Lutzer 1987:67).

2) Pastors are often alone in their struggles. Feelings of inadequacy, marital problems and behavior of their own children cannot be easily shared in this position.

3) Personality type - Lutzer (1987:68) lists four personality types that are more vulnerable to burnout.

- Those with a high need for approval
- The workaholic
- The unassertive, passive victim
- Those with a messiah complex

4) Feelings of not being appreciated. This also leads to a diminishing self-esteem.

4.4.5.3 Cures for burnout.

Practical suggestions include;

- Exercise
- Proper rest
- Retreats and holidays
- Reorganizing priorities

Lutzer (1987:69) asserts that burnout should be controlled from within rather than external controls only. This means paying attention to one's inner world and not being overly dependent on the opinions of men.

"God wants us to find our joy coming from him, rather than the unpredictable, often conflicting attitudes of men… Christ never seemed to be in a hurry because he cared only about pleasing the father. We must learn from him the importance of playing the game for the coach, not the fickle applause of the fans" (Lutzer 1987:70).

Conclusion

Technology and media usage need to be harnessed and used in positive and life giving ways for this culture of teens. Services and presentations can incorporate creative use of technology. Teaching biblical principles in our social relationships will be of great interest and value to teens who get confused in a saturation of worldly values of the media. In addressing the busyness and overscheduling of time found in private school sector research verified the creative use of storytelling and contemplative ministry exercises as greatly beneficial to teens.

On a practical level for the chaplains themselves, a personal responsibility is required to ensure their own spiritual growth, character development and a prevention of emotional and spiritual burnout.

Chapter 5 Summary, Conclusion and Final Remarks

In this chapter I will present a concluding summary of the research conducted in the literary reviews and the collection of empirical data. Practical applications will be summarised, and the value of the study highlighted for those currently working in teen ministry.

5.1 The Role of a Chaplain Revisited

According to the hypothesis in the beginning of the thesis I did indeed verify with research that the role of a chaplain is complex and varied. All the chaplains that were questioned verified this, as well as a literary review.

There were however some main roles of a chaplain that are easy to discern. Additional roles may be taken on according to the different setting at different schools and according to different personalities of chaplains.

The main roles of a chaplain are to model and teach/preach Christ. Biblical injunctions are to humbly and gently make disciples of all nations (Matt 11:10; Matt 28:18). A chaplain does this by teaching, preaching, counselling and modelling Jesus's words and lifestyle. A chaplain has many forums to do this, a chapel, a classroom, small groups and ministry to individuals.

 Chaplains minister in word and sacrament. Their role in a school is to pray, to preach the Word of God and to listen to people under their care. Because they are role models for teens they are to work on their own discipleship and characters. Teens look for authenticity and remember the quality of a person more that their words and teachings. Chaplains must also be responsible for their own life and take measures to avoid burnout.

5.2 Contemporary Teenage Culture

"Each generation is, in poet John Berryman's words, "unwell in a new way." (Peterson 1989:121).

The research presented here is for this generation of teens and may not be relevant anymore ten years from now. Sinful self-expression takes on new forms in different times. The main areas that a Christian minister will encounter and need to address when attempting to minister to contemporary teens are the following:

- An eroticised culture which brings confusion into God's design for sexuality, gender and relationships.

- A busy culture which leaves teen's time overscheduled. The impact of this is exhaustion, and very little time to focus on spiritual issues like learning to develop a relationship with God and spending time in silence and solitude.

- A technological and media drenched culture which brings among other things an early exposure to the lifestyle and values of celebrities and the worldly attitudes to morals and values. Issues of self-control are important with technology and need to be taught to teens.

The main problems that facing contemporary teens are the questions and struggles around their identity and image, they struggle with peer pressure and the moral degeneration as promoted by modern media and pop culture. Teen busyness and hypocrisy are also problems in a teen's spiritual growth.

5.3 Practical Applications for Relevant Teen ministry
In the hypothesis I stated that I wanted to find specific ways to be relevant in ministry to the modern teenage culture. I also wanted to find specific communication methods and ideas that teenagers respond better to, and so enhance ministry time with them.

The research provided some current trends of relevant ministry. The one's I focussed on were a move from the printed page to the screen; the move from performance to realness; and the move from church growth to church health.

Relevant ministry includes using technology, contemporary parables, storytelling, object-lessons and the use of reflective prayer exercises to address the problems found in the teenage contemporary culture. Technology and media usage need to be harnessed and used in positive, creative and life giving ways for this culture of teens. Chapel services, class teaching and presentations can incorporate creative use of technology. Teaching biblical principles in our social relationships will be of great interest and value to teens who get confused in a saturation of worldly values of the media. In addressing the busyness and over scheduling of time found in the private school sector, research verified the creative use of storytelling and contemplative ministry exercises as greatly beneficial to teens.

On a practical level for the chaplains themselves, a personal responsibility is required to ensure their own spiritual growth, character development and a prevention of emotional and spiritual burnout.

Concluding Remarks

The value of this thesis had been of great personal use and will be of benefit to other chaplains. It may also be of value to youth workers, youth pastors and anyone wanting to reach this generation of teens with the gospel of Christ. Having an understanding of the contemporary youth culture and the challenge of communicating spiritual truth in a relevant way is a vital part of being effective as a chaplain. An understanding of the role of a chaplain enables one to focus on the call to pray, preach and listen and therefore be empowered to say no to other types of demands and distractions.

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Addendums

Appendix 1

Covering Letter (for School Chaplains)

Dear Chaplain,

I am seeking to do a research project on the role and relevancy of a school chaplain in South African Christian Independent schools. Please could you assist me by filling in this questionnaire and returning it to Revd Diane Pickford. It consists of general questions, then two parts. The first part is an attempt to define your role as you understand it. The second part is to determine how a chaplain can be relevant to contemporary teenagers.

General Questions

1. Name of school
2. Boys or girls or both?
3. Your focus is preparatory, secondary or both?
4. Gender of the chaplain/s: - male / female?
5. Ages of chaplain/s: - Under 30 _____ 30-40 _____ 40 -50 _____50-retirement.
6. When did you start as the chaplain of this school?
7. How long would you like to remain in this particular post?
8. Was there a chaplain before you at the school, and if so how did this effect the spiritual life of the school?
9. Are you an ordained or lay chaplain?

Questionnaire

Part 1

Your Present situation:
1. What are your main roles at the school?
2. Do you feel you can best minister to teens in a chapel service / a classroom or elsewhere? Why?
3. What is a teenager's opinion about being in Chapel? Does attending compulsory chapel effect the attitude of your hearers? How?
4. Do you feel confined in the way you conduct a service either by the school or your faith tradition's expectations? How do you overcome this?
5. What would you change in the way you conduct a Chapel service?
6. Where is most of your energy and time spent in your job as chaplain?
7. What aspects of your job as chaplain do you think you should not be involved in?
8. Could you define in order of priority, the important relationships you invest in at the school in terms of your ministry objectives.
9. To what extent, if any, is there a conflict or complementation of the roles of chaplain and school counsellor at your school?
10. What would you say are the main stumbling blocks to teen spiritual growth in contemporary society?
    - How can a Chaplain address these?
11. According to George Barna, who has researched contemporary teens, the average teen spends up to 4-6 hours a day using information technology.

    - What is your opinion on how this will effect teenagers?

    - How will this impact your ministry in terms of how you communicate to teens?

    - Do you have any practical advice on ministering to teens in contemporary society?

Part 2

The Preferred Scenario

1) Ideally what do you think most of your time at school should be invested in?
2) What could you change in your current school ministry to enhance your efficacy to teens?
3) What would make you a better chaplain?
(method)
(character)
4) What are the ways you are using that are most relevant to communicate to this generation of teens?
5) In your experience could you tell me what type of message/sermon is more relevant to teens?
6) What can you include/exclude in your Chapel services to make them more relevant to adolescents?
7) What can you do on a practical level, in the various roles that you perform, that will ensure you are being relevant to the needs and concerns of modern teenagers?

8) What are your goals for chaplaincy in the next few years?

9) What would you say is the ideal length of a teen chapel service?

- What is your order of service?

- What would you focus on and why?

- Do you use any technology in chapel, i.e. data projectors, power point presentations?

Thank you for your contribution.

Revd Diane Pickford

APPENDIX 2

Focus Group Discussion

Title of Thesis: The Role and Relevancy of a School Chaplain in Kwa-Zulu Natal.

Please note that this is a qualitative study:
The focus group discussions to be conducted are guided by the *questions* below.

The focus group discussions will be guided by the *responses* provided by the participants/respondents and *follow-up questions* by the facilitator.

Date: **Time:**
Venue: **Group:**
Duration:

The researcher will start off with simple questions which the respondents will [hopefully] enjoy answering.

1.The first set of questions are about the perceived role of a chaplain:

1.1 What does the word Chaplain mean to you?
1.2 How would you hope to benefit by having a full time chaplain at your school?

1.3 What do you think a chaplain should spend most of her time doing here at school?

1.4 Have the services in Chapel been relevant to your life?

1.5 Do you understand the purpose and meaning of the spiritual discipline of confession and Eucharist?

2. The second set of questions is more about the way a chaplain can be relevant to today's teenagers:

2.1 What would you find more helpful or relevant to you in a Chapel service?
2.2 What are the issues you are grappling with in your life?
2.3 What topics would you like your chaplain to address?

2.4 Is worship music important to you.	If so what type? Discuss.

2.5 Do you understand the preaching in Chapel enough to apply it to your life?