Paget, Scott MacMillan (2024) *Small Acts: Using theography to locate the youth ministry of one presbytery in the Church of Scotland.* DPT thesis.

Small Acts: Using theography to locate the youth ministry of one presbytery in the Church of Scotland

Scott MacMillan Paget

Submitted in fulfilment of the requirements for the
Degree of Doctor of Practical Theology

School of Critical Studies
College of Arts
University of Glasgow

31 May 2024

Abstract

This thesis investigates the youth ministry of one presbytery in the Church of Scotland (CofS) by introducing the interdisciplinary critical analysis tool of theography. Theography describes how the disciplines of geography and theology can creatively engage with each other. Applying theography to the youth ministry research revealed new entry points for theological reflection for the researcher to explore. This investigation uncovers a practice that is given, assumed, and unquestioned. The thesis reveals the milieu of Scottish youth ministry in the CofS, outlining the theoretical keys to this analysis. This analysis identifies a growing absence at the heart of the CofS youth ministry, as well as new viewpoints into the existing youth ministry of the CofS. The thesis recommends that the Church engage with youth ministry at local, regional, and national levels by considering funding, training, and support.

Table of Contents

List of Tables

List of Figures

Author's Declaration

I confirm that this thesis is my own work and that I have:	
Read and understood the University of Glasgow Statement on Plagiarism.	□√
Clearly referenced, in both the text and the bibliography or references, **all sources** used in the work.	□√
Fully referenced (including page numbers) and used inverted commas for **all text quoted** from books, journals, web, etc.	□√
Provided the sources for all tables, figures, data, etc. that are not my own work.	□√
Not made use of the work of any other student(s) past or present without acknowledgement. This includes any of my own work that has been previously, or concurrently, submitted for assessment, either at this or any other educational institution.	□√
Not sought or used the services of any professional agencies to produce this work.	□√
In addition, I understand that any false claim in respect of this work will result in disciplinary action in accordance with University regulations.	□√

DECLARATION:

I am aware of and understand the University's policy on plagiarism and I certify that this thesis is my own work**,** except where indicated by referencing, and that I have followed the good academic practices noted above.

Signed…Scott Paget ....

1   Prologue: What is here to be mapped: a brief primer on the work with young people in the Church of Scotland

The original contribution of this thesis lies in the use of theography as an interdisciplinary method and the original research on the youth ministry expressions of the former Presbytery of Lanark. This opening chapter prologue introduces and critiques significant documents for the CofS youth ministry from 1960 through to the current day. Its original contribution is in the uniting of these documents as a complete story that has never been told. This novel approach creates a youth work milieu for the thesis to operate in while also establishing a framework of CofS modes in later chapters.

1.1 Key youth ministry literature of the Church of Scotland: an overview, 1960–2022.

The CofS has been working with young people since its formation during the Scottish Protestant Reformation of 1560. The first, 1560, and second, 1578, *Book of Discipline* extolled the place of education, acting to solidify education in society generally and forging links between the CofS and the general education system (The Church of Scotland 1836). This thesis argues that the end of the CofS's formal role in Scottish education has created an existential crisis for the national church, which, in addition to reducing membership numbers and a loss

of influence in society, has created a space where the ghost of youth ministry haunts the Church.[1]

The main documents critiqued here are reports to the General Assembly (GA) of the CofS, published youth work policy documents from the Kirk,[2] and an internal survey never made publicly available.[3]

The Sutherland Report of 1960 is a significant, book-length treatment of CofS work with young people and accompanied the report of the Youth Committee to General Assembly 1960. The report captures the CofS at a crossroads in its work with children and young people, as Church membership numbers for under-18s had fallen by half between 1901 and 1958. Sutherland, a professor of education, was asked to report on the Sunday School (under 12s) and Bible class (12–16) work of the Kirk.[4] The report found a drop in attendance of young people aged 11–12 (Sutherland 1960, 122), then again at age 15 (1960, 123). The report outlined a way forward, suggesting a reassessment of the activities on offer, training for Sunday School teachers, adopting the American model of employing youth workers throughout the Church, and a re-balancing of Church budgets to fund youth work from the 1969 figure of 3.5% to 10% of Church income per annum (1960, 124-6).

> One must inevitably wonder if 3.5 per cent. of the income allocated to the schemes of the church is a true measure of the importance attached to this aspect of the church's work. If it is, then some very serious rethinking of the situation requires to be done (1960, 127).

The work was presented to the GA of 1960, in which the report and its recommendations were approved, and work was undertaken to put its recommendations into action. Without knowing what happened in the interim, it is slightly worrying to observe that, 20 years later, another report, titled

---

[1] This is explored later in greater depth.

[2] The GA is the highest court of the CofS, http://www.churchofscotland.org.uk/about_us/general_assembly.

[3] The internal report's author sent a copy for analysis in this thesis. The report has been referenced in other academic work about the CofS's work with young people; therefore, it is included in this thesis.

[4] "the Kirk" is an informal name for the CofS. I use the term interchangeably as a proper noun with the more formal "the Church of Scotland" (CofS).

'Towards a Youth Policy' (Board of Parish Education 1980a), was presented to the GA by the Board of Parish Education that sounded identical notes of concern.

> The Church requires to re-examine the way in which it attempts to meet the needs of teenagers today. This re-examination must take into account the influences which form today's teenager (1980a, 397).

The theological basis had to become a stance of welcome and teaching; the methodology of the youth work was challenged to become more varied; the priority for appropriate training was highlighted; funding was questioned, not the 10% of the income of Sutherland (which, it appears, never realised), but adequate funding and "the proper integration of young people into the life, worship and service of congregations" (1980a, 397).

The report and its recommendations were approved by the GA as the underlying policy position for matters relating to work with young people, and work was undertaken to action its recommendations. It is worth noting that there is a correlation between the membership figures for children and young people in 1958, contained in the Sutherland Report, and the entirety of CofS attendance in the early 1980s. Sutherland's report gives figures of 364,449 in 1958 for the membership of young people and children,[5] and in 1984 Brierly recorded the entire CofS attendance as 361,340. In 1960, the CofS wondered where the children and young people had gone; by 1984, it would have been fair to ask where all the adults had gone.

In 1991, a question was posed to the GA: "Is youth work a priority for the Church of Scotland?" (Board of Education 1991a, 492). This may seem like a strange question to ask given the decisions of the GAs in 1960 and 1980, as outlined above, but this was a very pointed political question. The Kirk had sought to reorganise its internal structures at General Assembly 1990, and this had been approved. The 1991 report questions this point, as the reorganisation had a very technocratic feel. Its key mechanism was to consider all work of the Church on a financial basis. Every piece of Church work was abstracted to become an expenditure item. Within the 1990 reorganisation, the Board of Education was

---

[5] Sutherland reveals that, in 1958, Sunday School and Bible class membership was 364,489 (Sutherland 1960, 18).

allowed one priority item of expenditure, and youth work was not that item of priority (1991a, 492). By abstracting the work of the Church to items of expenditure, difficult decisions became much easier, but youth work was placed at great peril.

The Board of Education decided to make youth work a key issue in its report of 1990. The report points to youth work's tight budgets, difficult conditions, and lack of adequate support. This view provoked the question of "how seriously the church wishes to take youth work" (1991a, 492). The authors point to declining attendance figures at Church of Scotland events, suggesting the Kirk needs to commit to listening to and involving young people at all levels, providing a real voice where decisions are made. The report describes youth work as a part of the CofS without power, money, or backing. Young people are depicted as lacking a real voice, as excluded from places of power and a real welcome in the CofS:

> Our present provision for children is inadequate; our realisation of the importance and place of young people in the Church is diminished. There is a myopia in our policy and practice which, if we are not careful, can only lead to something approaching a childless church. (1991a, 510)

A change of attitude across the Kirk is called for, creating a church "for the people and open to the people" in ways relevant to the people (1991a, 511). The report called into question the Sunday School system and asked for a new system of Christian nurture to be integrated into the life of the congregation. This call was based on a model of faith development designed to be responsive to the following:

1. the context of individuals;
2. The process of belonging;
3. searching and questioning faith (1991a, 511).

The outcome of this report was a section of deliverance instructing research into the falling numbers of young people attending Sunday School and Bible

classes.[6] The section was accepted, and a research group formed. The research was conducted by a committee of nine people (including two young people) to examine the decline in the number of young people in the Church and to propose possible remedies.

After three years, an interim report was submitted to General Assembly in 1994, outlining their methodological approach to the problem (Board of Parish Education 1994). This report was based on five data sources: statistics from church annual returns; a large-scale survey of young people (2488) and ministers (84) in churches; a large-scale survey of young people in schools; interviews and focus groups with young adults; and a broad literature review. The interim report was confident in tone and was the largest Church consultation with young people since the Sutherland Report, although at points it started to doubt itself. The writers of the report were unconvincing in their strategic move to adopt classifications from the Sutherland Report. The report justified this adoption by claiming that replicating Sutherland's work would be expensive and may not reveal any new insights.

The full report came to the floor of the GA in 1995, stating that young people are obstructed from being fully involved in the life of the Kirk (Board of Parish Education 1995, 632). The report mentions several times this issue is not just a structural problem but also an issue of attitude (1995, 632). The issue of funding is raised again, and the reluctance of the Kirk to spend more money on youth work is named a constraining factor:

> At a national level this work, over the years, has been subject to a succession of financial cutbacks. This presents a difficulty for the committee in making specific recommendations (see below) in the expectation that any remedy that will involve additional finance is liable to be set aside. Unless the concern expressed in issuing the original remit to the Board is backed by a readiness to reprioritise the allocation and application of funds at all levels of the Kirk, then it is difficult to see how progress can be made. In the words of a slogan of yesteryear: if we reckon that education is too expensive then we must

---

[6] "Section of deliverance" is a technical term used by the General Assembly of the Church of Scotland to refer to what would be more commonly known as a formal recommendation of the report.

> pay the alarming price of ignorance – including wholesale defection. (1995, 634)

It is notable that the report deliberately consulted with young people in schools, yet their voice is mostly absent in the report. (This factor may have been due to the negotiation regarding appropriate questioning with statutory educational gatekeepers; (1995, 632). The report only addresses the work of the Kirk in relation to Sunday morning attendance, in line with what the group was asked to do by the General Assembly 1991 (1995, 632). By limiting the report to these terms, the voices of those not in the CofS were marginalised by the report. There is an absence of anything related to work in the community that may bring the Kirk and young people into contact. This aspect renders the conversation internal; the CofS primarily talks about Sunday morning attendance to CofS attenders. The report does make brief, helpful statements on chaplaincy (1995, 630-2), but voices calling for engagement with young people outside Sunday worship or school chaplaincy are absent.

Five years later, in 2000, new research was commissioned to consider how to support churches in a time of declining attendance by young people (Brierley 2000, 1). The report was internal and was never made publicly available. The research comprised two stages: first, several qualitative focus groups with young people and youth workers; and second, a quantitative survey with Ministers of Word and Sacrament.[7] The quantitative survey garnered a response rate of around 50% (632 responses). The survey collated data on Sunday attendance, midweek activities, and opportunities for young people to become leaders in the CofS. Throughout this document, there is a voice missing, that of young people. Young people were part of the consultation process and heard in the focus groups; however, the written report generally ignores their views, except when they correlate with the results of the quantitative survey (2000, 11 & 27). The term 'focus groups' only appears five times across the 27 pages of the report.

---

[7] Minister of Word and Sacrament is the main teaching elder of a CofS church. They would be induced into a charge and moderate any Kirk sessions (broadly, it is akin to being the senior pastor in some Baptist churches). There is an ongoing discussion about the recognition of youth ministry practitioners in the Ministry of Word and Sacrament. http://www.churchofscotland.org.uk/__data/assets/pdf_file/0011/5006/ministry_of_Word_and_S acrament_Leaflet.pdf

This deliberate act of consulting young people but broadly ignoring their contribution is profligate and harmful.

The theme of the reports so far can be identified as responding to young people leaving the Kirk by considering the problem must be one of the existing ways of practice, Sunday School, and Bible class. The proffered solutions included improving funding, training for leaders, welcoming and including young people in the Church generally and in leadership structures explicitly, and moving away from Sunday School as a model. There are notable absences, including the voice of young people and the consideration of issues such as sexuality, class, and race and their influence on Church involvement. The reports centre on church provision and getting this provision correct. There is an absence of any type of work not in a broad category of Christian education being considered. The issues raised by this report were reported internally and not widely disseminated in the Kirk.

2006 saw the launch of *Strategy for Young People; Guidance for Youth Workers, Congregations and Presbyteries* (Mission and Discipleship Council 2006). The strategy seeks to relocate the Kirk's work in a much wider youth work conversation. Since 1960, the conversation had been predominantly internal, asking how to conduct Christian education better. This internal location is defensive in nature, lacks confidence, and has very little to offer the world beyond the church building. The strategy relocates the youth work of the Kirk in a universal concern for all young people in Scotland, regardless of church involvement. The approach sets out that the CofS offers spiritual development to all young people in Scotland if they wish, painting the Kirk as broad, open, rights-affirming, non-discriminatory, and respectful of the choices made by each young person (2006, 5). The strategy portrays the CofS as having a role in the transition from young person to adult, and it challenges the existing direction of work, asking the Church to commit to looking outward. The strategy was undergirded by Steve Mallon's doctoral research project,[8] started in 2004 in the

---

[8] In 2008, Steve Mallon was the Vice Secretary of the Mission and Discipleship Council. Part of his role was being in charge on a day-to-day basis of the CofS's youth work policy. He had been the Secretary to the Board of Parish Education and was involved in youth work for a significant period during the late 1990–2000's. His PhD thesis is a key document revealing the thinking that was influential in Church of Scotland youth work at that time.

Education Department of the University of Strathclyde,[9] placing the Church's work in the discipline of informal education (Mallon 2008a, 71).

Mallon's research follows a similar methodological pattern as the research of Brierley, with a large-scale survey being sent to every CofS congregation (2008a, 92). Mallon received a 42% response rate (2008a, 96). Unfortunately, we have no way to know whether the 50% of congregations that responded to Brierley overlap with Mallon's 42%. The survey was followed by an optional second stage of focused conversations between church leaders/workers and young people. Ninety-seven congregations participated in this stage, with 36 returning data (2008a, 97). Mallon conducted a third round of online surveys with youth workers and representatives (2008a, 97-8). Mallon highlights a false narrative of youth ministry evangelism vs. informal education (2008a, 63-5);[10] an absence of knowledge of what the Church actually does (2008a, 77); and a key absence of contribution to the common good by churches (2008a, 184). By identifying these issues in its existing work, the Church can appreciate how it already engages with young people and local communities, so that it can best respond to other young people. Mallon's research pushes the strategy of the Church towards the following:

1st - Taking the work of the Church to where the young people are.
2nd - Spending time with young people.
3rd - Joining in with the concern of young people, rather than the message the Church wishes to give out.
4th - Using symbols that are familiar to young people.

Mallon considered young people to be one of three primary groups that must be consulted to ensure his research was valid (2008a, 88). However, in his research, over 500 responses were made by Church leaders, and young people were specifically excluded from the third round of research, meaning the 36 second

---

[9] Mallon's work is an education thesis rather than a theological thesis.

[10] This 'Evangelism vs. Informal' education distinction is often referred to as "youth ministry vs youth work".

stage responses were the only consultation of young people in the thesis. This approach effectively sidelined the voice of young people in the research.

Two further pieces of research and one new strategy supported this relocation of youth work in the Kirk. The first research report, in 2007, considered how churches had spent money awarded from the Parish Development Fund (PDF) on youth and children's work. This research had two aims: to help the PDF committee make informed choices about how to support effective youth work going forward and to open up the idea of effective youth work practice for the Kirk.

What is significant about this research is that it reflects a significant number of churches working successfully with an informal education approach (Committee on the Parish Development Fund 2007, 20/13). Although this point could be due to the specific mix of funding criteria and parish context, the research considered a significantly different body of youth work practice absent from earlier reports. Significantly, the report offers an equal voice to young people. The report does consider the views of the management committees first, but the voice of young people is given a weighting commensurate to that of the management committees (2007, 20/13). Effective youth work is presented as a way of working with young people in which each young person is treated as an individual (2007, 20/13). The reviewed projects collectively displayed a wide range of methods and approaches, with common goals and aims, as opposed to replicable common ways of working (Sunday School).

God's Own Country: A Practical Resource for Rural Churches: Youth Outreach, published in 2008, continued this informal education approach (Mission and Discipleship Council 2008). The question that emerges from this policy is not "what is the minimum that the youth project needs to do in order to be Christian?", rather it is "considering the intersection of the history of the Church of Scotland, the socio-political context of the locality, and what you have found out about the lives of the young people in the parish, what is the best response you can make?" Answering this question reveals much about a congregation's theology, motivation, and commitment to engaging with young people.

This relocating move was further advanced by the 2010 report *Option for the Young: A report for the Urban Priority Areas team of the Church of Scotland.* The report consulted 26 youth workers and five youth work teams or organisations to formulate a strategy for the Kirk's youth work in areas considered 'urban priority areas' (Hall and Mathias 2010).[11] The report revealed that an instrumental view of young people was holding back the CofS from engaging with young people as holistic people (2010, 6). The strategy the authors outlined was based on congregations engaging with an action research model for youth work. This report is notable for containing the first statement about minority groups. It suggests working with young people from minority groups in "single communities or subgroups in a geographic area based on race, faith, culture, additional needs" (2010, 20). Although this reference is slight and, critically, does not develop or consider in depth these issues of race, faith, culture, and additional needs, it begins to question their consideration, an aspect hitherto absent from the Church's documents on work with young people.

The flurry of activity between 2006 and 2010 identified with a consideration of youth work as contributing to the common good beyond any internal considerations, and this was followed by 2015's *Learn: How will our children have faith?* which signified a change of direction in youth work by the Kirk towards an intergenerational approach. By echoing the title of John Westerhoff's 1976 religious education book, a refocusing on the internal religious education discussion and a turning away from the wider conversation with society and government policy and informal education was announced. The brief document does not use the term 'youth work' once (Mission and Discipleship Council 2015), preferring 'youth ministry', whereas the 2006 strategy document used 'youth work' primarily.[12] This is a significant change in language and positioning, as 'youth work' speaks of a conversation with the wider education/community learning and development sector in Scotland, whereas 'youth ministry' speaks of

---

[11] Participation in the research for the 2007 Parish Development Fund research may have overlapped significantly with the participants in *Option for the Young*, given the similarity of their criteria. There are no accessible records to check this potential duplication.

[12] A contributor describes their work using the term 'youth ministry' in the 2006 document, but the central text does not use this term.

a more insular church-sector involvement.[13] Both terms have a significant history and narrative. It is arguable that this is related to management and resourcing or work with young people; work in churches with young people is resourced by an internal body, whereas community-based work with young people is funded and resourced by a different internal body, and schools work is funded and resourced by a third internal body.

The 2015 document argues for an intergenerational approach to youth ministry, research into a congregation's context, reflection and evaluation of existing work, and developing a three-year plan for each congregation's work with young people. It seems strange that a guide designed specifically to consider the faith formation of children and young people would not demand a space for the voice of children and young people in this process. Arguably, this voice is implied in the document without needing an explicit statement.

The report moved the focus back to an internal conversation, a move theologically backed by an interim report to General Assembly 2017. *Towards a Theology of Children and Young People* is a brief report that outlines an intergenerational approach to youth ministry and the important gifts that children and young people bring to a congregation, all while engaging in an interdisciplinary conversation between theology and other subjects, including sociology and psychology (Theology of Children and Young People Working Group and Mission and Discipleship Council 2017, 20/18). This approach is reminiscent of Pete Ward's sociological analysis of youth ministry as a Church subculture (Ward 1996). It is worth asking if the full report should be titled 'Towards a Theology of Children and Young People *in Church*'. This report is a welcome one, as it identifies that young people have a voice and gifts to offer the Church. However, the working group writing the report contained no young people, and no outline is given of how young people will have their voices listened to or valued in the full report considered at the General Assembly 2018 (Theology of Children and Young People Working Group and Mission and Discipleship Council 2017, 20/19).

---

[13] Youth ministry as a term to identify the work with young people of the CofS first appears in the reports to the GA in 2012. As such, any work with young people by the CofS after that date is called 'youth ministry' for the remainder of the thesis.

In addition, in 2017, the *Learn publication of Children and Young People* (Mission and Discipleship Council 2017). The publication has 19 chapters from academics or practitioners focused on the expression of youth ministry rooted in the Church. It is explored as being an intergenerational, communal, community-focused practice in which young people are included in the community and its religious rituals, including communion. Furthermore, young people should be considered for leadership roles, have a prophetic role in the community, question the status quo, and be concerned about justice and international issues. The text even briefly considers school chaplaincy.[14]

The GA of 2019 saw two documents of importance. The first detailed the implementation plan of the Young People and Education Action Group from the Church and Society Council (Church and Society Council 2019). This plan sought to bring the youth work expressed in the three internal bodies of the Kirk from across various councils into one central committee. From the Church and Society Council - schools work; Mission and Discipleship Council - children's and youth ministry; and from the Ministries Council - 'Go for It' Fund (2019, 14 / 24). The plan was for these three strands to be brought together and work as one. The report specifies the starting points as work with families and under-5's work, school work, and mentoring intergenerationally (2019, 14 /25). There was a joint section of deliverance with the Ministries Council and the Mission and Discipleship Council in each council's respective report to the General Assembly 2019, and a joint report was issued and reported by two of the three councils. The Ministries Council did not include the joint statement in their report.[15]

The future of youth ministry beyond the National Youth Assembly (NYA) was considered in the report of the Mission and Discipleship Council 2019 (Mission and Discipleship Council 2019). Contained in Section 5 of the larger Mission and Discipleship report, the report recommended an approach that would change the engagement of youth people in the Church. The NYA had been a prime place of engagement with young people, modelled broadly on the GA since the mid-1990s. However, the NYA was aimed at young people aged 18–25 years old and

---

[14] I declare an interest as I was a member of the Mission and Discipleship Council that approved and published this work.

[15] I declare an interest as a member of this committee for four months, but I was never invited to any meetings nor received any paperwork for the committee.

had a fixed number of young people it could accommodate in its yearly residential weekend format. The NYA also had a very large budget. The report looked ahead to a space beyond the NYA, in which the Church's organisation of youth work for engagement with young people could create a space for young people of different ages, with youth work being local and residential, with participation and empowerment being key. The composition of the small group authoring the report was novel; they numbered eight over-25s and eight under-25s, with the co-chairs of the group being one over-25 and one under-25. This composition was significant, as the only report to date that effectively facilitated youth voice, consulting young people, not as adults consulting a child, but as young people consulting their peers in part of the report.[16]

1.2 Looking back at the terrain

> We need to begin by facing up to some of the false assumptions that the Church has made about work amongst teenagers… (Board of Parish Education 1980a, 390)

Based on these documents, there is an emerging conclusion that the CofS has taken on a social imaginary of young people in its work. This is a view of young people gathering for worship in the existing structures of the Kirk. Young people as members in Bible class or Sunday School make sense of Scotland. Every report commissioned to examine this issue has questioned this approach to working with young people, yet it persists and dominates as an institutional social imaginary. Given this predominant viewpoint, there is a need to develop a model to help move beyond this imaginary in future research.

Ignoring the voice of young people is the norm. The documents consider youth ministry by consulting widely, including with young people. When they then report, however, the voices of young people are not included or signposted. This is a strange approach. The research aims to consider the whole of the CofS's work with young people. In this respect, works such as *A Godly Upbringing* (1960) and the 1980 GA report are successful because they do not consult with and then ignore the voices of young people. It may be the case that the later

---

[16] I declare an interest as I was a member of the subgroup that examined Section 5 (as one of the over 25s). I was also a member of the Mission and Discipleship Council that approved the report.

reports are imbued with young people; however, this would be a generous reading of the texts, since their main function is to discuss the organisation itself, except for work around 2006–2010, which is and has been an internal conversation.

The move from an internal conversation to an informal education approach, and then back towards an internal conversation, speaks of a lack of confidence regarding CofS work with young people. I argue this situation concerns a lack of communication about what the Church should be doing and why, as well as the change in terms, from youth work to youth ministry. This situation is evident in the 2015 Learn publication, which seeks to re-identify and re-specify what work with young people is and could be without explicitly providing a vision that people can coalesce around.

It is easy, in retrospect, to consider that a worldwide pandemic would existentially challenge the youth work of the CofS. The 2019 suggestion to investigate a specific CofS youth ministry application for smartphones may seem like a smart suggestion when viewed from the COVID-19 perspective. However, the youth ministry of the CofS requires an investigation to reveal and remap what youth ministry is in practice today, so that local youth ministry expressions can be discussed, resourced, and funded.

1.3 Conclusion

I critically reviewed the major reports and documents about CofS youth work since *A Godly Upbringing* (1960) by John Sutherland. This review revealed how youth ministry has declined significantly, and how the Kirk responded by broadening the notion of youth ministry. This was followed by a brief period when the Kirk was influenced by informal education when seeking to reassess its place in the community. The current situation sees the Kirk seeking to synthesise a shrinking attendance with an internal reordering to gain an intergenerational focus. This review provides a broad context from which the next chapter identifies the main plot points: the modes of youth ministry suggested by the explored documents, a view of youth work as an everyday activity, and the metaphor of youth ministry as a ghost that exercises a hauntology over the CofS.

2 Key to the map

The original contribution of this thesis lies in the use of theography as an interdisciplinary method and the investigation of the youth ministry expressions of the former Presbytery of Lanark. This chapter contributes to that central thesis by outlining the territory of this study further by considering practical theology resources and introducing theography as an interdisciplinary method. It then defines youth ministry in the Kirk as part of the everyday. This section then argues for youth ministry to be regarded as a hauntology, following Jacques Derrida, and finally, it briefly identifies the research approach and methods of the author.

The prologue identified the CofS youth ministry terrain in which this thesis operates. Youth ministry is expressed by the CofS in a parish system. This system ensures a territorial commitment to the whole of Scotland. Each parish and its youth ministry are distinct and limited to the parish boundaries. These boundaries are often physically defined using a road or river as a marker, whereas other divisions are figurative. The central documents reviewed argue for the importance of youth ministry in church structures and provide broad guidance about how youth ministry should appear nationally; however, youth ministry must have a local accent in parishes. This thesis explores the following question: What does youth ministry with a local accent look like? The research identifies how and when the space and time of youth ministry create different frequencies and resonances that can be embodied and lived out in these spaces, creating a map that is unique and different in every space, time, and place. Therefore, the study is interdisciplinary, especially geography and theology, with input from philosophy, sociology, education, and economics.

2.1 Practical theology approaches

There are many approaches which would resource this investigation as this is a practical theology essay, what practical theology resources could I use, what interdisciplinary work could be done, why is this thesis a work of Theography?

The first move I will make is to align this study of how the church works with young people to the academic study of youth ministry. The second move I will make is to align this youth ministry study with practical theology. In making these moves, I acknowledge that there are valid and adequate routes for analysis of how the church works with young people within other academic disciplines. This is shown by recent academic doctoral work that has considered work with young people by Scottish churches from three different academic disciplines over the last 20 years.

Kyle, in 2006, considered a uniform organisation mode of youth work, The Boys Brigade (BB). Kyle's work was a thesis within the school of Geography and Earth Sciences at the University of Glasgow (Kyle 2006). The thesis utilises a Human Geography perspective to analyse a regular BB meeting's spatial dimensions and power relations. Within the norm of Boy Brigade practice, he identifies how the spatiality of the BB's meeting creates space for a for the outworking of partial understanding within a fragmentary temporary space for BB officers and BB members. However, small-scale negotiation between boys and volunteers can lead to both experiencing the spatial and temporal simultaneously.

Kyle's work is related to my thesis in that it also considers the work of the BBs, which is a part of the wider youth ministry modes I identify. One interview participant in this thesis identified their practice as primarily within the BB's. Kyles's work covered the whole of Scotland, whereas the thesis I present is rooted physically within one section of Scotland. Kyles use of human geography allowed investigating of the spatial element of a BB evening critically; although it could be removed from its place, becoming abstracted from its context. Practical Theology values the context of practice, and therefore allows me to consider the youth ministry firmly rooted and informed in the space, time and place of each practice.

Mallon in 2008 considered the work of the CofS with young people (Mallon 2008a). Mallon's work was a thesis within the Education department of the University of Strathclyde. The main question Mallon deals with could be rephased as, "Does the youth work sector in Scotland consider the church's work with young people as valid?". The political situation in 2007 was one where youth work was devolved from Westminster since 1999, and the Scottish Executive had

just published its first youth work strategy since devolution (The Scottish Executive 2007). This strategy omitted any mention of the church's work or its validity as an approach. Mallon's research takes place at a time and space where Mallon's academic work could coalesce with his professional work resulting in the Church of Scotland's development of a youth work policy; I find it significant to note the 2006 policy has never been replaced since (Mission and Discipleship Council 2006).

This thesis is similar to Mallon's work in that the subject area of both pieces is work with young people within the Church of Scotland. However, there are marked differences. For example, Mallon's focus is Scotland-wide and fragmentary, notably receiving a 42% response rate to stage one of his research and 36% to his second stage consultation (Mallon 2008a, 96-7). The work of this thesis is constrained within a physical geographic boundary of the former presbytery of Lanark, this constraint has offered a much larger response rate of 90%. While Mallon's research considers the formal and informal education qualities of church work, and further its interaction with statuary and voluntary sector partners, this thesis primarily focuses on theological reflection of practices of church workers, which argues for a Practical Theological basis for this work.

Clyne in 2020 is similar to Mallon in exploring Christian work with young people and its validity within the Scottish Youth Work (both statuary and Voluntary sector) (Clyne 2020b). Clyne's work was a thesis from the School of Social Work Social Policy at the University of Strathclyde.[17] The work created a space where an exploration of the question of Christian youth work in its breadth, including denominations, para-church agencies, as well as individual academics and practitioners who engage in youth work from a Christian standpoint. Clyne brings out the relationship of Christianity to social work practice and traces this from the mid-1800's forwards.

This thesis has similarities with the work of Clyne in addressing the subject area

---

[17] It should be noted that Clyne's work started under the Community Education department within the School of Education at the University of Strathclyde. An administrative reorganisation of the university departments meant Clyne moved to a new department for his work with social work and social policy.

of work with young people that workers consider as Christian. The workers he interviews are primarily from two categories. The first loose grouping is those with national responsibilities for Christian work with young people, and the second is those with an academic position within the University. One criticism of this approach is that those interviewed with a position may not have it any more (or have been directly replaced); in a few cases, the organisation does not exist anymore. This thesis is different in that it engages with frontline youth workers within one denomination. Rather than engaging with the general national picture and then asking what this means for Scotland, this study looks at one specific presbytery and asks how we work with young people in this space, time and place. It starts with the primary practical theology task as defined by Osmer "What is going on?" (Osmer 2008, p4). The thesis seeks to consider if the contextual frontline practices challenge back the theological norms and tradition of the denomination.

In brief, over the last 20 years in Scotland, the academic study of church work with young people has been looked at from the perspective of Human Geography, Education and Social Work. This thesis is related to them but uniquely aligns itself with youth ministry and practical theology as a perspective that allows it to take the context seriously, engage in practices of those who work with young people directly, and explore youth work done as part of a community of parishes.

The study of youth ministry in tertiary education has been fragmentary. A recent publication has sought to provide an overview of the field and a basis for the further academic study of youth ministry. *The Five Questions* (2022) introduces the academic work of youth ministry, providing a valuable overview of the field. The research of de Kock and Nordheim is explicitly informed by their respective experience as the editor of the Journal of Youth and Theology (2013-2019) and as the President of the International Association for the Study of Youth Ministry (2014-2022), as well as their academic work as Professor of Practical Theology (de Kock), and Professor of Theology (Nordheim).

The five questions they introduce are based on reading academic youth ministry literature published in book and article form. The authors outline these

questions as necessary to youth ministry research and giving shape to the field of youth ministry research. The five questions they identify are —

> Who are the youth within Youth Ministry?
> Where is God in Youth Ministry?
> What is the purpose of Youth Ministry?
> Who is the youth minister in Youth Ministry?
> How to research practices in Youth Ministry?
> (2022, 1)

While this thesis claims the fourth and fifth questions as its fundamental identity. It also asks partially considers the first question, who the youth are within Youth Ministry? and the third question, what is the purpose of Youth Ministry?

The basis of the fourth question provides several significant studies anent this thesis. One of these works is *Seeking Sense in the City,* written by Roebben, a Professor in Religious Education at the University of Bonn. Roebben seeks to root youth ministry within a broader religious education basis — religious education understood in its most expansive conception. Roebben points to the power of narrative, both the stories young people and we tell ourselves and also the narrative power of youth ministry practice to challenge and create new theology (Roebben 2013, 234). Roebben asserts that this challenge is the task of Practical Theology (2013, 269). Within Roebben's work, youth ministry research is presented as modest and humble with the ability to inform Practical Theology and cause a challenge to both Practical and Systematic Theology (2013, 260-272).

The other source de Kock and Northeim point to is that of Nagle (2019). Coming out of the Catholic tradition, Nagle points out that involving a young person in hermeneutics may provide skills that allow a young person to develop for the future. A future where the young person leaves the church tradition (chooses not to affiliate) but continues the discussion (Nagle 2019). This work is similar to the work of Lief from a protestant tradition. In *Poetic Youth Ministry,* Leif argues for learning specifically acknowledging the work of young people choosing to leave the church but not the conversation (Lief 2015). In both sources, youth ministry is seen as something which challenges denominational allegiance but prepares young people to have a conversation between God, the world and themselves.

The discipleship focus of practical theology in asking what does it mean to live a Godly life correlates well with youth ministry.

The place of this study is beside and informing the actual studies of youth workers and their work within youth ministry literature. Recent youth ministry literature have created a space where the central question of this thesis can be asked. What is the youth work you do? How do you embody this, and where is this work secreted? Recent work asks about central elements of practice such as belonging (Marion and Corney 2022) and play (Leersum-Bekebrede et al. 2019). It also asked about one particular element of resources such as worship songs (Bailey 2019b) or theological reflection (Hill, Apeland, and Scanlan 2022).

This study uniquely engages in this space by interviewing those who work with young people on behalf of the church within a specific space and time of the former Presbytery of Lanark. It investigates the practices of youth workers taking a broad vision of what youth ministry can be and engages in theological reflection with claims its place centrally within youth ministry. It specifically utilises a Theographical methodology which is rooted in practical theology. The studies of Kyle, Mallon and Clyne do not claim this research basis.

Second move I want to make is to align this work with youth ministry's relationship with practical theology. Professor Elaine Graham describes how practical theology has developed within the UK as an academic discipline (Graham 2017). Graham describes how the conversation has changed from pastoral theology to practical theology (2017, 173-174). This change has meant a radical rethinking and evaluation of sources. First, the context has become of vital importance for consideration. Second, norms and authorities have been critiqued and challenged by practitioners. Third, the practices that shape how I live are a valid grounding for theological reflection. Graham identifies a practical theology that engages and necessitates a self-reflective practice from the practitioner. A practice that asks 'Who are you?', 'What are your feelings within this space?', moreover, 'how do you understand what is going on?'.

As a white male European of a certain age, I know that theology traditionally offers me a privileged position. However as someone involved in the work of churches with young people, the place I primarily work from is on the margins of

church life. This marginal place is fragile and without power. I have learned through my academic training in youth work with applied theology, at undergraduate level; within community education, at postgraduate level; and theology, at Master's level that this conversation between youth ministry and practical theology is foundational to my academic life and embodied practice. The practice of being a reflective practitioner, questioning the norms and their associated understandings and engaging in the context allows me to operate and think.[18]

This engagement in life that critiques and shapes my theological concepts is significant. I have only had three or four significant spiritual experiences, none of them within the church. One of them was when I did my Community Education certificate, and my professor led a two hour long lecture/meditation on what it means to profess, and to be a student. At one point, the professor's meditation, centred on discipleship and the students embodying being disciples. That was significant; it was theology. I am concious that I have unreflectively accepted things and later theologically reflected upon them, seeking how to put life and belief together—bit by bit, in fragments. This creates the position I currently occupy, and outline in this thesis. I argue for a broad understanding of youth ministry, the validity of a place for it within the wider youth work sector, with a pronounced common good emphasis. I see this as embodying a gospel position of seeking the good news of the context and joining God where they are within it.

Taking the embodied practice seriously ensures that my theology is lived out in response to where I am, how I work out belief, and how I seek to make sense of where we are and the life we lead. Roebben claims practical theology identity for this work arguing for a youth ministry that challenges and converses with practical theology. Kendra Casey Dean, Professor of Practical Theology at Princeton Theological Seminary, argues that there is a sign of hope in the practice of working with young people on behalf of the church as this site for research on practices overlaps youth ministry with a practical theology

---

[18] I apologise publicly to my wife and family that I am unable to 'turn off' my brain when they often would prefer me to.

conversation (Dean 2011, 91). Dean also comments that youth ministries experimental nature could be of benefit to the wider Research & Development of the church.

To overlap well it is necessary to view practical theology from with a post-modern lens. While I am aware this my personal default, youth ministry claims a heritage from the critique of postmodernity radically questioning the theology of modernity, and finding it as ' … Euro-centric, male, applied, racist and colonizing, suppressing the wisdom (among other forms of violence) of local cultures and diverse experiences' (White 2023).

The use of a postmodern perspective will reveal a way of viewing practical theology to see where and how youth ministry aligns itself with practical theology. This practical theological basis is claimed by a significant amount of youth ministry literature.[19] The postmodern questioning of practical theology suggests 'how do you be a discipline which works with those who are other and marginalised (often by the church structure)?'.[20] This perspective is matches up with the key youth ministry question of 'who are the youth within youth ministry?' (de Kock and Norheim 2022).

Theologian Kathleen A. Cahalan, writing in the International Journal of Practical Theology, used a postmodern framework to suggest 3 main approaches within practical theology. Cahalan views the practical theology of the 1980s as having an ability to apply the teaching of historical or biblical theology, but not to talk back to these theologies. This become impotent to a postmodern context that asked questions which practical theology was unable to answer. Since then there had been substantial development of the field to the point where Cahalan could assess the situation using three categories of postmodern thought identified by Lakeland. Lakeland in 1997 outlined a taxonomy of postmodern responses to modernity's questions about rationality, subjectivity, rights, responsibility and

---

[19] This can be seen in a number of works, including but not limited to (Roebben 1997; Dean 2001; Nel 2003; Borgman 1997; Root and Dean 2011; Tanis 2011; Roebben 2013; Nash and Whitehead 2014; Lief 2015; Cartledge 2015; de Kock and Nordheim 2018; Root 2020)

[20] Question of the church structures changing and learning to exist on the margins was posed by a recent report to the General Assembly of the Church of Scotland (Special Commission on the Effectiveness of the Presbyterian Form of Church Government 2021).

community (Lakeland 1997). Cahalan analyses how practical theology fits within these categories that she has built on Lakelands work.

Approach one – Fundamental Practical Theology: A Late Modern Option.
The first approach is identified as fundamental practical theology, which is rooted by Browning's writing. Cahalan ties this to late modern thinking and considers this as related to pragmatic philosophy the work of the Frankfurt School and the hermeneutics of Paul Ricoeur, Hans-Georg Gadamer and Jürgen Habermas (Cahalan 2005, 67).

Approach two - Christian Practices in Practical Theology.
The second approach identified is one that centres on Christian Practices in a "cultural-linguistic approach to theology" which is interested in the confessional nature of what is happening (2005, 74). Echoing Alistair Macintyre's After Virtue this approach embodies a stance of asking what practices should a Christian life explore? And how we as human people practice and ask others to join us in practices as a response to God.

Approach 3 – Liberating Praxis in Local Contexts.
The third approach Cahalan identifies is a radical approach that seeks to engage with what lies beyond the current theological thinking. Not radical in the sense of the Death of God literature, but radical in the death of white middle class male western European/US centred theological mainstream by primarily using contextual and liberation theologies (2005, 81). This is uses the philosophical approaches of Michel Foucault, Jacques Derrida, and French feminism, this approach will look to the theological work of "...feminists, Latin American, African American African and Asian theologians" (2005, 82).

Although different approaches, these three have some core concerns: a postmodern sensibility; a concern for the practical, asking how Christianity can be embodied; a basic questioning of how this embodiment of faith can happen together; a recognition that theology is best expressed and considered communally; and a central concern that what theology is now will change (2005, 84ff).

Callahan's analysis outlines the field of practical theology in a way which is understandable for youth ministry. It is hospitable to youth ministry, incorporating youth ministers into the bigger conversations, critique and thought of practical theology. This sets the groundwork for those who study youth ministry to be welcomed as a significant part of the field and discipline of practical theology.

Beyond this article, Cahalan would go on to create a space where the youth ministry could be a valued contributor to the critical analysis of practical theology within the US. In *Mapping the Field of Practical Theology* (2008), Cahalan and co-author Nieman decern two main impulses of practical theological thought. The authors argue for the creation of a synthesis in which praxis of faith and a philosophical of practical theology which is aimed at ministerial education could enrichen and inform each other. Youth ministry as a practice which is more rooted in praxis than academic ministry education could make a contribution to the field and discipline within the synthesis.

Cahalan then co-authored the book *Opening the field of Practical theology, an introduction (2014)* with Mikoski. In this book they provided an opportunity for youth ministry academics to contribute to practical theology. The book opens practical theology for new students to the field. It does so with contributions from theologians who have spent significant time within the study of youth ministry. Joyce Ann Mercer, Andrew Root, Tom Beaudoin, Katherine Turpin and Don C Richter have significant research and writing within academic youth ministry, alongside voices such as Richard Osmer, Sally Brown, Dale P Andrews, Courtney Goto and Claire E Wolfteich.

Practical Theology as a discipline answers some of the questions of context and considers how a practice is related to a space; however different approaches to these questions can be informative to Theology. The idea of theology doing this in conversation with another discipline has been suggested in Studying Local Churches (Cameron et al. 2005). The authors, four UK based theologians, identify that their method involves a conversation of Sociology, Anthropology, Organisational Studies and Theology in order to reveal specific elements of the local church (2005, 13). Theology is acknowledging it cannot explore every

question fully on its own, and hopes that an interdisciplinary approach with other disciplines will show its subject anew.[21] The authors suggest the use of the disciplines of Sociology, Anthropology and Organisation Studies as interdisciplinary partners for Theology. Anthropology gives an understanding of how life is lived within society, Sociology gives a knowledge of how society functions, manages conflicts and interacts, while Organisational Study analysis critically enquires into churches as organisations (2005, 13-18). These approaches do not seem adequate for this research as they do not seem to capture the warp and woof of youth ministry practices. Primarily they do not engage with the parish as a geographic entity, how the youth ministry is located within this space, nor with the rich variety time commitments given by workers and how this dimension of time interacts with the youth ministry they practice. While commending Anthropology, Sociology and Organisational Studies, the authors comment that the discipline of Geography could be used profitably as an interdisciplinary partner for theology instead of these three approaches (2005, 12).

Theologian Pete Ward introduces three movements in practical theology that help us engage with local churches further (Ward 2017, 56ff): lived religion (using the work of David Hall, Robert Orsi, and Meredith McGuire); ordinary theology (using the work of Jess Astley and Ann Christie); and the conceptual Four Theological Voices, as introduced in *Talking about God in Practice* (Cameron et al. 2010). These three movements have strong links and seem to ask similar questions from within practical theology. Ward draws the movements together and suggests the banner term 'lived theology' to cover and designate these similar but different approaches. Ward asserts that lived theology shapes us. Theologian Rowan Williams observes that we are disorientated and challenged when we hear a theology being expressed that differs from what we know and embody; after all, "no one learns their Christianity without a local accent" (Williams 2011, 9). What Ward suggests as lived theology can help us identify this local accent in ourselves and others. This accent shapes who we are now. We embody lived theology; it is complex and, sometimes, contradictory.

---

[21] This correlates with the vision of theology as interdisciplinary expressed in *Theology as Interdisciplinary Inquiry* (Lovin and Mauldin 2017, 140ff)

Perhaps the most humbling thing about this approach is it can reveal that not all of what we believe is good (Ward 2017, 64-6).

> This means that the theological task of understanding and then offering insight and correction that practical theology set out to do is far from straightforward. Lived theology is charged with emotions and commitments, and making changes requires more than ideas alone. Practical theology, then, is the discipline that seeks to help churches as they strive to be faithful in the lived theological environment. (Ward 2017, 67)

The history of the CofS's writing on youth ministry, as detailed in the prologue, reveals a repetitive action of youth ministry being agreed to by the GA, then never being actioned or, even worse, being deliberately ignored. The prologue clarified that the current practice needs locating. Sullivan highlights that geography as a discipline accomplishes this task in an interdisciplinary arrangement (Sullivan 2017, 2-3). Lived theology adds to a method of investigation that employs geography and theology as interdisciplinary partners. This thesis engages with the lived theology and geography of each parish. The methodology for achieving this is termed theography.

De Kock and Norheim summarise this with an argument that seeks to amalgamate these youth ministry impulses with a practical theological basis to give a clear, specific basis for youth ministry research to operate within a practical theological basis (de Kock and Norheim 2022, 243). First, the practical theology research framework offers an empirical focus. This empirical focus allows for a concentration on the actions of the local church. It is valuable to research within a context of space, time and place. This focus facilitates an investigation of the everyday of youth ministry. Secondly, there is an ethical tendency within practical theology which provides a basis from which to do justice to the voice of participants but also provides a space where the local voices talk back to the theological norms and traditions. Academic youth ministry research is taking the empirical to be the source of theological reflection.

This study aligns itself with Practical theology. There are two main ways in which it makes this claim. This study uses an empirical approach to uncover the everyday youth ministry practice within a defined space, time, and place. This

thesis uses the empirical data to facilitate theological reflection in and of the everyday of youth ministry, which results in youth ministry research critiquing and (perhaps) contributing to the shaping of new theological norms.

2.1.1 Introduction to theography

This section outlines and develops an understanding of theography, and how it has shaped this research project.

Theography has two major senses and one minor sense. The first sense of theography links the discipline of theology to geography and linguistics, as found in the academic work of van Noppen (van Noppen 1980, 1995, 1996), Schufreider (Schufreider 1994), and Sutherland (Sutherland 2017). Theography studies the religious human and how one negotiates and interprets God in one's own space, place, and time. Therefore, theography is linked to the fields of religious geography and the geography of religion. The second sense of theography is broadly joining the fields of theology and biography to create a history of God in popular writing and academia. This aspect is evident in the popular works by Miles (1995) and Sweet and Viola (2012) and the more academic works by Shipp (2005, 39) and Wright (2015, 1-2). The third sense of theography is a minor one and is found in scattered references through internet searches. This third sense is linked to iconography and creating an image of the divine. Although beyond the scope of this thesis, this minor sense may be worth further study, as it is tangential to the work of Schufreider.

A major theological voice has been critical of theography. Systematic theologian Kevin Vanhoozer states, "Theology must go further than Theography: Theology must explore the logos of the graphs or myths of God" (Vanhoozer 2010, 10). Vanhoozer's criticism is aimed at the second sense of theography, specifically the biographical works of Miles, and asserts this second sense does not attempt to move beyond a description of God to a "biblical account of God's communicative action" (2010, 10). While noting this criticism, I do not engage with it, since only the first sense of theography is used in this thesis, which begins by investigating how van Noppen employs the approach:

> To be sure, it is primarily a difference of mapping – of theography, if you like, rather than theology, of how you represent God rather than of what you believe about him. But we are learning in our generation what a fresh appreciation of realities this can introduce. (Robinson 1967, 74)

Jean-Pierre van Noppen credits the quote from Robinson, above, as the first use of the term theography (van Noppen 1980, 24). Van Noppen, a linguist and emeritus professor at the Université libre de Bruxelles in Belgium who has written and developed the concept of theography since 1980, is interested in the way people use language to talk about and describe things. He developed theography as an academic subject in his PhD thesis in 1980 and further writings in 1995 and 1996. His argument is that, by paying attention to how religious people speak about God – "the language of belief" (van Noppen 1980, 18) – we can see what God is in that space, time, and place, while also speaking back to theological "incentives" and "legitimacies" (1980, 18). Classically, the relationship between theology and theography is one of interpretation. Van Noppen details that the relationship is analogous to that of geography to geology. Theology's task is investigating the nature of its object, whereas the theographic task is to interpret the detail of the theology into a relatable form, providing a guide for all.[22] Therefore, theology must do something different from theography (1980, 25).

The 1995 article *Spatial Theography* (van Noppen 1995) details van Noppen's vision of theography succinctly. Van Noppen develops theography through particular attention to the spatial description of God, which represents God "as known and met at certain places" (1995, 127), while also telling us something about the relationship between humans and the divine. For Van Noppen, theography is a descriptive theology. It is tied to a description of a theological reality. This approach differs from (1) biblical theography, in which the Bible describes God; and (2) from dogmatic theography, in which the tradition and practise of Christianity through the ages attempt to describe God; instead,

---

[22] The music producer T Bone Burnett put it in song writing terms: "If Jesus is the light of the world, there's two kinds of songs you can write. You can write songs about the light, or you can write songs about what you see from the light. That's what I try to do. I'm still looking" (Bentley 1980). Theologian Graham Cray points out that this echoes the thought of St Augustine (Cray 1992, 21).

theography addresses how people describe God in space, time, and place (1995).[23]

The main question Van Noppen works from is "Where is God?" This is a spatial question, for which the answers are expressed geographically. It speaks of the human need to try to describe God as a real and present entity here and now, who is in, but not tied to, the space of the world.[24] This question has strong links to interpretation, reflexivity, and praxis (1995). This interpretative task is addressed in the article *Interpretation Errors in Theory and Practice* (van Noppen 1983). A key observation is there is a difference between how a word or term is used or understood in theology and how a word is understood by someone without theological training (1983, 131-3).[25] Theography identifies how someone without theological training uses words to describe God (1983, 136). Van Noppen is critical of the theological academic cognoscenti dismissing those who attempt to use theological words without training. Theological words are open for anyone to use and put a meaning on. However, untrained theological users are met with ridicule and criticism by the cognoscenti, who fail to balance their criticism of usage with educating and their insistence on "correct" usage. Untrained people are viewed as "any Humpty Dumpty"(1983, 135). Van Noppen's criticisms are convincing; the academic theological cognoscenti are making a Humpty Dumpty out of the rest of us by letting untrained people walk out on a wall of describing God, then criticising them, which is akin to causing them to fall without seeking to help them. This metaphor seems significant regarding the CofS's local, regional, and national approach to theological training for those involved in youth work.

This argument is followed up in the articles *Spatial Language* (van Noppen 1995) and *Language, Space and Theology* (1996), in which there is a development of the language humans use, both for speech acts and embodied acts. The

---

[23] In many ways, this is a forerunner of the work of Jeff Astley in *Ordinary Theology* (2002) and Cameron et al. in *Talking About God in Practice* (2010).

[24] See Chapter 4: Making the map.

[25] At this point, it is necessary to indicate other research in this thesis regarding those who work primarily with young people in the 20 parishes of Lanark Presbytery of the CofS, none of whom has any academic theological training, with two exceptions. One person has partial academic theological training equating to the first year of a theological undergraduate degree, whereas the second person, me, has extensive theological training, currently working at PhD level.

relationship between the body and its environment means descriptive speech about God is influenced by geography, the environment and its architectures, and how a person understands things from biblical and doctrinal sources (van Noppen 1995, 679). Van Noppen makes the example of Old Testament-based thinking:

> On earth, the loci of theophany are qualitatively different from the rest of the human environment, and require a particular form of behaviour: humans must take off their shoes, keep away, or build an altar (Genesis 12: 7, 28: 16–19, Exodus 3: 5). There are even "degrees" in the sacredness of space: in the known world, the Holy Land is the sacred abode of God's chosen people; within the Holy Land, Jerusalem is the Holy City; within Jerusalem, the Temple is more sacred than the other places, and within the Temple, the Holy of Holies (1995, 681).

Van Noppen observes the Bible holds this in tension; specifically, things that locate God in a distinct place in the Old Testament are held in tension with the act of contact with God because of human behaviours, such as offering sacrifices, going to the temple, or observing the Sabbath. This practice of God being related to humans directly is expanded in the New Testament account of the saving action of Christ and the work of the Holy Spirit. Sacred space is in believers, not in any space, time, or place. The reality of God being centred potentially in every human means every place in the cosmos has the potential for his presence and is "thus homogeneous in all its directions" (1995, 682). The importance of pneumatology here is significant at a time when the CofS is questioning its estate of buildings (The Church of Scotland 2021, 2.1.2). The difficulty of this task concerns a central question of how people are helped to describe God, while recognising that much of their spatial language is wrapped up in associations with buildings. This task, although foremostly considered pragmatic, is deeply theological; hence, it is associated with Presbytery Mission Planning.[26]

While not wishing to pursue the theo-linguistic grounds and argument of Van Noppen beyond this point, it is helpful to note that he offers an understanding

---

[26] This asks whether presbytery mission planning is a deeply theological task. I suspect that it could be; hence, the centrality of mission in Presbytery Mission Planning, but I am not sure if Church and presbytery members want this planning task to be a theological task primarily. The results of a theological plan may be radically different to pragmatic considerations.

that how we describe God is important. We have embodied speech as much as verbal language, and our understandings of God are derived from biblical and doctrinal dogma and the context and the surroundings in which we live.

This theographical approach is evident in the work of Schufreider when he discusses the former Archbishop of Canterbury Anselm (died 1109). Although Schufreider uses the term 'theographic' to describe his account of Anselm, there is no reference to the theography yeoman work of van Noppen or Robinson. Schufreider, Professor Emeritus in Philosophy at Louisiana State University, draws on the idea of language and its power to paint a picture. This account centres on Anselm's use of the ontological argument to present a mystical theographic image or rational icon in his early writings (Schufreider 1994, 259). Anselm's writing held the rational and the mystical in tension with the mystical informing the rational with "visionary features" (1994, 248). Schufreider suggests what is happening is theography. The theological act of naming God is also an act of the name being a written sign that can produce an image in our minds (1994, 259). Schufreider's work is important for this study as it opens two key avenues. The first is a phenomenological route of inquiry (1994, 9). Schufrieder employed a phenomenological inquiry into Anselm and relates this strongly to theography and its conclusion, arguing this visionary faculty has an epistemological validity. Second, the core tension that informs his study of Anselm is an awareness of the context of both Anselm and those who study the work. The movement of thought from the monastery to the university leads to parts of the argument being heard differently or not at all (1994, 6).

The development of theography has a Scottish element thanks to the work by Dr Callum Sutherland of the University of Glasgow. In *Theography: subject, theology and praxis in geographies of religion* (Sutherland 2017), Sutherland opens out theography, from engagement with linguistics to a study of how subjectively theology is embodied, open to interpretation, and observable in the praxis of the religious person/observer. This approach turns theography into an interdisciplinary study that engages with the area of human geography.

Writing in the journal *Progress in Human Geography* to a primarily geographical audience, Sutherland draws a map of theology for geographers guilty of using broad strokes and various assumptions about how theology works to inform their

work. Historically, there have been two approaches to the study of religion by geography. The first, religious geography, seeks to engage with how religion functions in shaping "human perceptions of the world and of humanity's place in it", and it is a top-down approach. Second, the geography of religions is concerned with religion's "social, cultural and environmental associations and effects" (Stump 1986, 1). This basic division has been foundational to the intersection of theology and geography.

Sutherland colours religion as a matter of interpretation, and therefore "malleable" and open to subjective reproduction by the religious subject. This allows responses to vary on individual matters, from subversion, acquiescence, and agreement to all manner of responses between (Sutherland 2017, 321-2). As such, theography is less about what religion says or how it affects a place than it is about revealing individuals' religious praxis. People make religious meanings by deconstructing, splicing, and reproducing crosscurrents of mainstream and marginal religious affects and discourses (2017, 323). This meaning-making is based on two epistemologies that may be linked or separate: an intellectual epistemology and an embodied epistemology. Intellectual epistemology forms religion based on ideas or intellectual knowledge about/from that religion, whereas embodied epistemology is based on an awareness or sensation of God's presence (2017, 324).

These three sources of theography (van Noppen's theology and linguistics, Schufreider's theology and philosophy, and Sutherland's theology and geography) point to theography being a unique way to engage with how the Church of Scotland works with young people. The theographic approach is grounded in each person individually. Theography provides a method for taking seriously how those who work with young people talk about God and their embodied movements. Furthermore, theography is a way of considering the space, time, and place young people work in and how they operationalise space, time, and place with their responses.

2.2 Youth ministry: a definition informed by theography

In this section, I argue youth ministry is given, assumed, and unquestioned in the CofS. The use of theography provides a way of uncovering youth ministry, which has been assumed or is difficult to locate, and a way to hear the voices of those working in youth ministry for the Church but not hearing the official or dogmatic line. Theography offers a straightforward method of uncovering the work of youth ministry in the CofS. In this section, I introduce the concept of youth ministry and how theography outlines helpful avenues for research on it.

2.2.1 Youth ministry as the everyday

The geographer Rob Sullivan, in *Mapping the Everyday,* argues the tools of geography can be offered to other disciplines to discover the everyday practices of life. He defines the everyday as "given, assumed, unquestioned" (Sullivan 2017, 1). It is notable that academic theology has looked at youth ministry issues inconsistently. The work of academic associations, such as the International Association for the Study of Youth Ministry (IASYM) and the Association of Youth Ministry Educators (AYME), that specialise in the work of the Church with young people have not been the focus in the CofS's work with young people.

Youth ministry activities in the CofS have been given, assumed, and unquestioned for a long time, to the extent that people have assumed it is happening in every church at every level. This point is evident in expansive visions delineating what CofS work with young people can/should be in various reports to the GA by national bodies.[27] Each congregation should engage in multiple forms of work with young people as part of their normal life (Board of Parish Education 1980b). Not having youth work activities currently in the church is not imagined. A model of youth work was presented by the Board of Parish Education 42 years ago (Board of Parish Education 1980b) and refined by national committee reports to the GAs of the CofS in 1991 (Board of Education), 1995 (Board of Parish Education), and 2007 (Committee on the Parish Development Fund). The model outlines three broad modes of working with young people that a congregation could be (and which the CofS is nationally) engaging. I add a

---

[27] See Prologue for detailed reflections.

fourth mode of working with young people in secondary education (see Figure 1). These modes paint a picture of the youth ministry being larger than simply during a Sunday morning gathering, expecting churches to engage beyond what could be assumed.

Figure 1 – Youth ministry modes, as refined through various Church of Scotland General Assembly reports on working with young people.

Youth ministry is viewed, as broad modes of work, as a mode of work with young people who are part of a congregational fellowship; as a drop-in activity in which young people come into the church for something; as community projects; and as school work. This is a broad vision of what youth ministry could be.

The given, assumed, unquestioned nature of the CofS's work with young people is evident through its relationship with the youth work sector. A conception of poverty and education in Scotland accompanied Knox and others in the reformation moves of the mid-to-late 1500s (Greaves 1980); however, in Scotland, during the late 1800s / early 1900s, the responsibility for schooling changed from the CofS to the state (Lyall 2016, 134-57; McHugh 2019); welfare

responsibility had changed from the Church to the state some years earlier (Lyall 2016, 213-4); and youth work was about to undergo a similar transition from the Church and evangelical impulses to other philanthropic and socialist groups, ultimately ending with state provision being dominant (Cockburn and Wallace 2011, 3-7). The theme was one of doing work with young people on a large scale, then transferring it to state provision, and then struggling to work out what Church work with young people looks like. It became hidden from sight unless the observer was watching the first 15 minutes of a CofS worship service.[28]

This given, assumed, unquestioned nature of youth ministry is also evident in how the practice is related to youth work. The basic argument is that there is ethical work with young people and non-ethical work with young people, and the dividing line in relation to youth ministry is proselytisation (Thompson 2019, 167-8), professionalism, and the primacy of the young person as the client (Sercombe 2010, 32). Howard Sercombe, Honorary Professor of Education at the University of Glasgow, believed a church can do good youth work that is professional and have the young person as the primary client, but that would be termed Christian 'faith-based youth work' or similar. Alternatively, youth work by Christians who are proselytising, behaving unprofessionally, and more concerned with the spirituality of the worker should be "more honestly called youth ministry" (2010, 32). Youth ministry is assumed to be non-ethical. Arguably, youth work seeks to define itself in contrast to youth ministry, when historically they were interdependent.[29] I disagree with this. It is my submission that youth ministry does not resolve itself nicely; it is ambiguous and not easily explainable. The apparent simplicity of duality between Christian faith-based youth work and youth ministry is unhelpful and propagates a view of youth ministry expressions exisiting in a minor key.

---

[28] Within a traditional CofS Sunday service, children and young people process out from the communal worship around this time.

[29] Kerry Young argues that youth work may still be living in the shadows of a late 1800s ideal in which a Christian commitment of some kind was the dominant youth work outcome (Young 1999, 6). Sercombe observes that the core goodness from the early 1900s Christian commitment remains, but the vision is broader and deeper now, focused on helping young people grow up good (Sercombe 2010, 23).

The given, assumed, and unquestioned nature of youth ministry is also evident in the paucity of youth ministry-specific interactions from the academic sector in Scotland. Currently, there is no undergraduate degree programme in Scotland specialising in work with young people and theology. Since 1980, there have been 10 articles by those involved in Protestant religious work with young people on behalf of churches in Scotland: two in 1989 (Gibson 1989; Gibson, Francis, and Pearson 1990); one in 2008 (Mallon 2008b); one in 2011 (Ward and Campbell 2011); one in 2015 (Clyne 2015); one in 2016 (Clyne 2016); two in 2017 (Clyne 2017; Mellstrom 2017); one in 2018 (Clyne 2018); and one in 2020 (Clyne 2020a). These articles have been supplemented by independent research by parachurch agencies,[30] and publishing aimed at non-academics, including two books (Wilson 2009; Younger 2018). It is significant that such a small group of writers is responsible for the entirety of Scottish youth ministry academic literature over the past 40 years. It is significant also that this small group of writers is responsible for the entire Scottish youth ministry canon over the past 40 years. It is hoped there is more literature that eluded my search. However, in additional conversations with practitioners who identified themselves as Christian faith-based youth workers and/or youth ministers, this list was neither challenged nor increased.

The given, assumed, and unquestioned nature of the Scottish youth ministry was also briefly investigated by small academic team geographers. The Religion and Society Programme, funded by the AHRC/ESRC, allowed a team of four academic researchers to engage with young people from Glasgow and Edinburgh. Their research generated a series of articles and one book chapter in the early 2010s (Hopkins et al. 2010; Olsen et al. 2012; Vincett et al. 2012; Olson et al. 2013; Aune and Vincett 2010). While there is a demonstrable correlation between funding research and academic publishing, I argue there is also a causal link between funding and publishing in the area of Scottish religious work with young people.

---

[30] For example, the work of Matt Hall for Frontier Youth Trust (Hall 2002), or publications by the CofS intended for a Kirk audience (Hall and Mathias 2010; Mission and Discipleship Council 2008, 2015, 2017).

This everyday nature of youth ministry leads to a situation in which it is difficult to locate it, to identify what it is, and to determine where it is. Youth ministry ontology is questionable because it is asymmetrically expressed by every person who engages in it on behalf of the CofS. This highly interpretable nature, coupled with a practice that is given, assumed, and unquestioned, means youth ministry is ambiguous and malleable. It is extremely difficult to know what youth ministry is.

2.2.2 The hauntology of youth ministry

Scottish youth work theorist Allan Clyne describes a professionalism narrative in youth ministry that leads to

> … stereotypical, negative images of young people and society and culture. (Clyne 2015, 35)

This is a significant finding and is damning. Clyne's sources of youth ministry literature are good; although, as noted above, few publications cover Scottish youth ministry. Instead, Clyne, writing in a UK-based youth work journal, uses UK- and US-based youth ministry publications as source material to inform his research. The statement above does not leave us, or him, with much room to manoeuvre; everything said after this will be heard in the light of this normalising statement. In his next paragraph, Clyne claims this situation is not universal to youth ministry, and it is a broad field (Clyne 2015, 36). The variety Clyne assigns to youth ministry is significant and bigger than his initial statement; however, the first statement overshadows this. What Clyne has done is speak of a ghost that has haunted Scottish youth ministry.

French Philosopher Jacques Derrida considers the haunting of society and theorises how it functions. In his discussion of Marx as a spectre, Derrida uses a reading of Shakespeare's *Hamlet* as a key text. Derrida speaks of how the thing that haunts us is difficult to name, bodyless, a becoming. The thing is invisible, or at least it is nothing visible (Derrida 1994, 4-6). This thing has a ghost that exists and calls to us as we look for the thing itself. The ghost is a simulacrum of the thing, which is ineffective, virtual, and insubstantial (1994, 4-6). Derrida provides three keys to revealing the thing and cease the haunting: a sense of localisation (knowing the who and where of the thing), how it is marked in this

place, and how it works (1994, 9). The event of this haunting is repetition and the first time, always new (the first time is also the last time, as the first time speaks of it also being the last time). This haunting is bigger than an ontology; it speaks of eschatology and teleology, although it renders them incomprehensible through the thing itself (1994, 10).

Clyne, in his statement, names a simulacrum of youth ministry. It is a statement related to youth ministry practice as given, assumed, and unquestioned; a youth ministry that speaks of ineffective, virtual, and insubstantial work with young people by the Church. Yet, his second paragraph, in which he claims this is not always the case, responds to his engagement beyond the ghost to youth ministry itself, thereby engaging in Derrida's first key point regarding knowing the thing well. This point corresponds to the discussion of youth ministry in one of the earliest ecumenical youth work texts, *The New Creation and the New Generation* (Heuvel 1965). Albert H. van den Heuvel, Executive Director of the Youth Department, World Council of Churches, claims youth work in churches is motivated by fear and distrust — a ghost not limited to the 1960s (Heuvel 1965, 75). Instead, he argues that churches' youth work needs to be asking young people to be part of a fuller mode of participation in their religious community (1965, 78-9). This view correlates with the critical approach to youth work detailed in Cockburn and Wallace's *History of Scottish Youth Work* (Cockburn and Wallace 2011, 15).

The haunting of youth ministry is evident in the CofS statistics for children and young people given each year to the GA. The CofS has gathered statistics since 1901 for children registered on Sunday School rolls (aged 5–12) and young people registered on Bible class rolls (aged 12–17). In 1901, 609,271 children and young people were registered with the CofS, 53.9% of all school-aged children and young people in Scotland at that time (Sutherland 1960). The current CofS statistics state 26,830 children and young people are involved in CofS congregations in 2022 (Assembly Buisness Committee 2021).[31] This figure is a decrease of 95.6% from 1901.[32] The membership figure for under 18s was 11,000

---

[31] The figure of 26,755 is a 6,830 reduction on the 2021 figure, roughly 20%.

[32] The CofS, since 1931, has provided comparative statistics of Sunday School scholars and Bible class pupils to the GA that indicate the number of young people registered with the Church. The figures from 1931 to 1994 reveal a decrease of 83% over 63 years: 480,136 in 1931, 84,897 in

in 2021.[33] The statistical narrative of work with children and young people in the CofS is one of constant decline in attendance, membership, and, latterly, congregations. There has been some attempt to intervene, the most serious being the 1960 GA report by Professor John Sutherland (Sutherland 1960). The report questioned what the Kirk was doing and how it was doing it; however, this and other reports on this topic have been approved and subsequently ignored, with recommendations remaining unfulfilled at national, regional, and local levels. The adjustment cost of taking these reports seriously seems too high in the space, time, and place they are made; however, they are later lamented in debates and reports (Board of Parish Education 1980b; Board of Parish Education 1995).[34]

The current approach to youth work – intergenerational ministry – is a way of giving young people some vision rooted in the change from churches operating in multigenerational ways to intergenerational ways of interaction (Church of Scoltand Guild and National Youth Assembly 2017, 14/2). The argument is that the Church has put too much emphasis on distinct groups of different people, to the point of no interaction between them at all (Church of Scoltand Guild and National Youth Assembly 2017, 14/2). The intergenerational focus means youth ministry is now being considered in the Church's engagement with the under-40s age group.[35] Intergenerational work is good; it asks questions of the Liturgy and Ecclesiology of the Church of Scotland. However, there needs to be a keen awareness of the adjustment cost of this to congregations, and how this cost is

---

1993 (The Board of Practice and Procedure 1994, 13). Between 1994 and 2004, the Church's statistical return underwent a number of changes before a figure for children and young people was given in the 2004 report: "the number of children and young people aged 17 and under who are involved in the life of congregations is 79121". The figure was a 7% decrease in 10 years, from 84,897 in 1993, as stated above, to 79,121 in 2004 (The Board of Practice and Procedure 2004, 38 / 1). It would be ungenerous to suggest the change to a slightly better statistic was driven by anything other than a desire for accuracy.

[33] Private correspondence between the CofS statistician and the thesis author.

[34] A speaker in a debate on Friday 24th May at General Assembly 2019 made direct reference to the Sutherland Report of 1960, claiming that work with young people would be different if we had implemented his recommendations, specifically those about funding in 1960 (Sutherland recommended 3% of CofS income should be diverted to fund work with children and young people). We cannot know whether this approach would have provided an alternative result, but the point reveals how recommendations accepted by the GA in the past but not followed through are mourned in the present day.

[35] At time of writing, the CofS has established this group; however, no work or interim report has been produced by the group.

to be considered. This cost will differ in each individual parish context, and the cost will not always be purely financial.

Derrida's point about the ghosts that haunt everyday life correlates with youth ministry in the CofS. Hauntology is an actualisation of the ghost in society. Film theorist Mark Fisher points out that this hauntology affects life generally, but especially in the concept of the failure of the future. Youth ministry is synonymous with the future of the institution of the CofS. Its existence as an entity invoked the future and spoke of organisational reproduction while pointing out how things could be done differently, even giving hope to today. Youth ministry, with its alarming drop in attendance numbers, can no longer be futuristic. The ability of youth ministry is bereft; it can only point to a lost future. Fisher points out that

> The future is always experienced as a haunting: as a virtuality that already impinges on the present, conditioning expectations and motivating cultural production. What hauntological music mourns is less the failure of a future to transpire—the future as actuality—than the disappearance of this effective virtuality. (Fisher 2012, 16)

If we replace the term "hauntological music" with "youth ministry", the statement would be a stark indictment of how youth ministry haunts the CofS.

The work of Fisher leads us to ask some key questions: How has youth ministry changed since 1960 and the Sutherland Report? Is youth ministry engaged in a form of 1960 Californian-style evangelistic practice that youth work perceives, so a barrier of proselytisation seems appropriate? Has youth ministry fallen into a form of pastiche and reiteration? And, how has this been facilitated by a striking out of the artefacts of theoretical work on theology, and pneumatology and eschatology specifically? This is evident in the growing awareness of the CofS's renewed focus on intergenerational ministry and the under-40s age group. This speaks of being in the same place at the same time; the congregation being a place beyond time, history, and the future. However, without the future (embodied by youth ministry), which we can move beyond, the CofS exists in a

space in which thinking beyond the future stops being an option (Fisher 2012, 17).[36]

This hauntology is served by an absence, as Derrida seeks to contrast it with ontology (Derrida 1994, 4-6). There is a struggle with the position outlined in the 1960s of youth ministry not being self-evident; instead, it would be as needed, and the presumption should be youth ministry does not exist (Heuvel 1965, 78-9). Youth ministry may be an eschatological concept, a tangible expression of the now and not yet. The story of youth ministry told nationally and in congregations is powerful to congregations and the national church, affecting them, scaffolding their historical and current work as important and relevant. What is told often corresponds with the image of youth ministry as a ghost, not as an ontological reality. The story of youth ministry from young people and those who embody its practice may tell a contradictory tale, revealing the ontological nature of youth ministry. This truth may start to challenge this ghostly simulacrum of the thing.[37]

2.3 Research philosophy

This leads us to consider how to research this topic.[38]

2.3.1 The author's epistemological standpoint

In my work with young people for various churches, I have found a dissonance between the reality of what work with young people is, ontological presence,

---

[36] It is significant that the COVID-19 pandemic has significantly challenged the ability of young people to protest physically on environmental issues, such as the successful protesting at General Assembly 2019. While the specific fossil fuel investment issues raised at GA2019 have, to the CofS's credit, been specifically addressed by the investment trust and, generally, in the five marks of the mission's adoption as a whole, routes for protest have been absent.

[37] This work on haunting relates to something identified by the philosopher Slavoj Zizek when he outlines the role of trash (the thing) as keeping open the space for beauty by being put into that space (void of beauty), even though it is not beautiful itself. The thing is used to maintain the void of beauty and, as such, becomes regarded as beautiful, as it is presented to the viewer as beautiful (Žižek 2000, 32-4).

[38] N.B. I make lots of "I" statements in this section, which might be jarring for some readers (well probably for one or two of the three people who will read this!). However, the methodology of this study corresponds with who I am and how I am, and this section is an attempt to let the reader see the world as I see it. As such, it would be bizarre to try and situate this writing with a third-person viewpoint in a crude attempt to crave some cover from objectivity.

and the ghost of work with young people.[39] In spaces where community-based young people have mixed with fellowship-based young people, having met at or gone to the same event, one group has decided it is not for them and left, either by choice or by being ejected. This situation is reminiscent of the experience related by Pete Ward in *Growing up Evangelical* (1996, 5). Everyday work with young people does not seem to bear relation to the everyday story we tell ourselves about youth ministry.

This ghost story is dissonant with the different and divergent ways of youth ministry in a place. The ghost lends itself to being globalising, as the story provides an imaginary sense of what the virtual should look like. Artefacts such as the Alpha course, Messy Church, or even lectionary notes can provide a highly didactic route to the virtual ghost, as opposed to inspiration for thinking deeply about the young people you are working with. As a writer for a lectionary resource that offers suggested ways to engage with a Bible passage and young people each week, I feel this intently. The reality of a youth group in Stirling, Scotland; Sacramento, US; or Sydney, Australia following word for word my suggestion for what I would do in the small church I go to is terrifying. The research by Kong (2013) into the development of Alpha in Singapore serves as a large warning sign.

I have found the dominance of this haunting significant. With the statistical change in the CofS for under-17s, the virtual has become less challenging. The current statistical outworking of "young people active in the life of the congregation" is a better statistic than those on a Sunday School and Bible class register. However, this seems less precise than other statistics collected by the CofS. This makes youth ministry seem more nebulous. Work with young people perhaps is and should be ambiguous.[40] However, recognising this point leads us

---

[39] I have observed that youth ministry is not often spoken about by the wider congregation or church management, but perhaps it is only in my work situations or myself as practitioner.

[40] Scottish youth work was categorised into a larger sector known as Community Education (The Alexander Report 1975). This relationship has changed and challenged all the constituent parts of adult education, community development, and youth work. The development of Community Learning and Development around the early 2000s also rechallenged these constituent parts. The development added literacies as a partner and regarded community education as a working method, not a discipline in and of itself (Sercombe et al. 2017, 276-7). Youth work has a relationship and partners, but the division between the constituent parts seems ambiguous and changeable.

to uncover and ask different questions about the virtual effect of youth ministry practice.

The given, assumed, and unquestioned nature of CofS work with young people is best explained through national operations. The CofS nationally does not have a definitive list of people who work with children on its behalf. It could be implied from child protection registers or from yearly statistics, in which each congregation declares the activities they are involved in, including a specific option for school work and youth work. However, the workers nationally do not know how many people work with young people for the CofS, nor do they know what practice they are engaged in with young people. It would be speculative to guess why this situation exists, but it is sufficient to say this is a potentially disastrous situation for the youth ministry to be in.[41]

2.3.2 Research strategy[42]

The above situation means this thesis adopts a postmodern approach to research (Liamputtong 2007, 14ff). Youth ministry is viewed as having a subjective ontology, and as such is more interested in what those who work with young people for the congregations think and see. Statistically, more than 60% of the congregations in the Presbytery of Lanark are engaged in youth work under the categories of school work, youth work, or community work, according to 2017 figures presented to the GA of the CofS. This thesis addresses the question of what youth ministry staff see and how youth ministry staff think about working with young people in different situations across various congregations. This approach means the work has an interpretative epistemology as its framework (Creswell 2013, 22ff). The epistemology of the study focuses on the interpretation of several elements: how the surroundings influence us in our work with young people; the ghosts of practice from church hierarchy; youth ministry literature; and how congregational or parental pressure involved with youth work are seen and challenged. An examination of the spatial (space), the

---

[41] Personal knowledge of the author from serving on a national body of the CofS that oversaw youth ministry (2014–2019). At this time, a different body oversaw school work, and yet another body oversaw community-based work with young people as a funding stream.

[42] Martin Denscombe separates research strategy from research methods, although this division is, in most senses, false (Denscombe 2017, 4).

temporal (time), and the specific how and what (the place) of the work practised with young people are examined. This investigation gets under the ghostly present and enables us to engage with the ontology of what is there. This thesis employs a design methodology that is unstructured in approach and utilises a qualitative paradigm.

This research has several objectives guiding it (Kumar 2011, 10-11), one of which is an exploratory objective that opens the study to what had been hitherto the unknown and disparate practices of each congregation and place. The development of youth ministry in the CofS is given, assumed, and unexamined, so some exploration is required. Another objective of this study is to be applicable. The research uses a correlational function to examine the existent models of youth ministry. This function is informed by GA reports to the CofS to explore how closely these correlate with the practices of the participant congregations. The study is also interdisciplinary, taking geography as a partner and asking how youth work is interpreted and related to the geography of the space, time, and place where it is practised (or not). This approach has a broad application across CofS youth ministry, other youth ministry practice, and other areas of practice, both nationally and internationally.

2.4 Conclusion

Within the Key, I introduced theography as an analytical and critical interdisciplinary method that synthesises the disciplines of geography and theology. An initial theoretical analysis of theography was used to gain a new view of youth ministry in the CofS. I recognised the everyday nature of youth ministry expressions and introduced a theoretical underpinning of hauntology to youth ministry practice in the CofS. This approach provides the key for the next few chapters. The next chapter begins by explaining how this project reveals there is a growing absence of youth ministry in the research area. This finding led to a semi-structured interview process I had originally not envisioned for this thesis.

3 A growing absence

This chapter strengthens the thesis' unique contribution in two ways: first, its central finding of dissonance between the reality on the ground of youth ministry and the CofS's nationally gathered statistics; and second, the example of youth ministry expressions of the former Presbytery of Lanark, which were previously unresearched. This chapter reveals more than half the churches of the presbytery conduct no youth ministry. I identify what the CofS defines as youth ministry, examine the reasons given for this absence, and assess them using theographical resources, before examining pneumatology in relation to youth ministry.

3.1 Absence

The indications are that the government of the country has become aware of the importance of youth work. If the Church is going to play its rightful part in the life of the nation in the next half century it is clear that it must make a great drive to capture the loyalty of the young people of the country. One must inevitably wonder if 3.5 per cent. of the income allocated to the schemes of the Church is a true measure of the importance attached to this aspect of the Church's work. If it is, then some very serious rethinking of the situation requires to be done.

In addition, of course, considerable rethinking of their own personal situation must be done by many Church members. We live in an age in which far more people than ever before have little money to spare. The importance of youth work must be made clear to all congregations and they must be helped to realise their responsibility in the matter. All members of the Church must be helped to realise that if the Church is to function efficiently it must have more financial support and church administrators at all levels must think carefully whether they are making the best use of the resources which they possess. Some redeployment of their resources seems essential if the Church is to meet its responsibility to our young people.

This all adds up to the general conclusion that the future of our young people depends very largely upon the outlook of the adult members of the community. It is upon the pattern of adult behaviour that the young people model their lives. If the adult members of the Church are prepared to set a good example of religious observance, are prepared to give adequate financial help to the Church and to give willing steady service of various kinds, then the challenge of our age can be met.

(Sutherland 1960, 126)

One of the unexpected finds of this research project is the growing absence of youth ministry. About half the churches (11) in the research area said they had no youth ministry expression in their parish (n=20). However, the statistics from the General Assembly 2021 reveal that over 70% of parish churches are involved with school chaplaincy, and 65% are involved with youth work (Assembly Buisness Committee 2021, 03 / 27).

The growing absence of youth ministry implies youth ministry practice cannot be viewed as the norm for CofS local congregations. This finding echoes Heuvel's image of youth ministry (Heuvel 1965). The absence of youth ministry raises questions about how we think about ourselves and the stories we tell ourselves. It has serious consequences for the reproduction of a church institution and its members' mental health. A church with no youth ministry due to having no young people in its congregation invites the question of how the church views its mission in the community. It also asks whether the congregational make-up is an accurate reflection of the local community.

The CofS prepares statistics for each parish, and these can be found using the CofS website church finder.[43] The website includes current deprivation statistics and population statistics based on the 2020 small-area population estimate of the National Records of Scotland.[44] Details from these statics for populations by number and percentage are reproduced in Tables 1, 2, and 3 in Appendix D.[45]

The tables show that the population of the Presbytery of Lanark corresponds closely with the population of Scotland as a whole, with a noticeable deviation between the numbers of young adults and mature adults and a slight deviation from elderly numbers. Individual parish population figures are close to the

---

43 https://cos.churchofscotland.org.uk/church-finder/

44 A small note regarding the statical analysis for each parish is included on the website of statistics for each parish. It details how the CofS uses these raw figures to calculate separate figures for each parish. https://www.nrscotland.gov.uk/statistics-and-data/statistics/statistics-by-theme/population/population-estimates/small-area-population-estimates-2011-data-zone-based/mid-2020

45 Each parish detail is provided with a weblink to its refence material. Accessed October 2021.

Scottish national average for the high school population; all parishes are within 1% of the national figure.

A different picture exists regarding student-age young people. The presbytery total is 1% lower than the national average for populations in this age group. It is curious that, for this thesis area, two parish congregations that meet the population average for Scotland regarding student age in their local area claim not to do any youth work. Curiouser still, three parishes that meet or exceed the national average percentage regarding the population of young people at high school and of student age also claim not to do any youth work. In contrast, every church that meets or exceeds the average national population for elderly and very elderly operates a Guild. This situation raises a question about the place of youth work in congregations' missional thinking. Are congregations ascribing youth work importance commensurate with the attendance of young people at a Sunday service?

3.2 The expectation of youth ministry in the Church of Scotland

The expectation of youth work goes back to the model of youth ministry in the CofS identified in the first two chapters of this thesis.[46] In *Godly Upbringing* (1960), Sutherland reveals a national church with declining membership numbers, a picture augmented by fewer and fewer young people. It is notable that one indicator of the effectiveness of Sunday Schools and Bible classes Sutherland considered in detail is recruitment to the Church (1960, 83). The 1980 report of the Board of Parish Education states that the CofS must pragmatically start from a position of failure rather than optimism:

> The church therefore must begin from the position that we have failed to reach the majority in this age range and failed to hold the attention of many we have reached. It is in this situation that we are, and it is in this situation that we require to rethink our approach to teenagers. (Board of Parish Education 1980b, 389-90)

However, the Board of Education report in 1985 places the blame for this lack of realisation of Sutherland's suggestions on local congregations, not centralised

---

[46] See Chapter 1, Prologue, Chapter 2, Key.

national bodies (Board of Education 1985, 414).[47] However, the central budgeting for youth work was cut at the same time as the attendance by young people and children halved from 1979 to 1989 (1991b, 493).

The lack of confidence in the reports detailed above in the prologue is telling. They are written from the position of seeing youth ministry argued for in previous GAs; those good thoughts being "stamped through" in approval by the GA before they are ignored. The modes of youth ministry are broad, coming from a place of weakness, which mean the is a great swath of practice which could be identified under the modes.[48]

The geographical nature of these modes is interesting, especially the explicit dependence on place and time. Within the parish boundaries, the space stays the same, but working with young people may change name or form. Youth ministry may be located in the same place (church building or hall) and time as religious services, which has been termed 'fellowship-based'. Youth ministry could also occupy the same physical place but at different times from religious services, which has been termed 'drop-in'. Youth ministry can have both a different location and time to religious services, within the space of parish boundaries and has been termed 'community-based'. An additional term 'schools' completes the model, and this may happen beyond the parish boundaries entirely if young people are transported to school. The modes add clarity regarding what youth ministry is and could be.

The idea of youth work modes was used and incrementally developed by successive GA reports and has remained the main narrative of the CofS. The report to the GA of the *Committee on the Parish Development Fund* (2007) suggests this model should have three aspects to it: fellowship-based youth work, drop-in youth work, and community-based youth work. This model delegates local responsibility to employ an approach to youth work of the church

---

[47] I am not sure this is fair, as critically it could be asked if the central churches had increased the funding for youth work, as Sutherland suggested, to reflect the desire of the Church to increase work with young people.

[48] See Figure 1.

that uses a "... club, church or project (whichever made best sense)" (2007, 20/12).

The 2007 report to the GA assesses work with young people via a specific fund in the CofS. The fund sought to engage and fund projects beyond the normal church Sunday morning. It funded youth workers to be creative interpreters of the Church's mission in the parish system. Although the fund was subsumed into a wider funding stream, the idea of doing something beyond the church walls harked back to the seminal and perhaps-unrealised vision of the *A Church without Walls* report to the GA (2001).

The narratives of youth work in the CofS are clear; the stories that churches in Scotland have and continue to tell themselves are as follows:

> 1. The attendance of young people is falling; there is a lack of central training and funding.
> 2. The CofS presumes youth work will be practised in a couple of different modes by every parish.
> 3. Work beyond the church walls, resourced by a professional worker, is an effective and justified approach to youth work for the CofS.

There has been growing dissatisfaction with this model. Churches with no young people or a few young people in congregations have become a larger minority in the national church. Specific training for these churches has been facilitated by Church workers from the national office. There is a dissonance here; the CofS asks for several forms of youth work, but a growing number of parishes are experiencing an absence of youth ministry altogether.

In addition to this growing absence, there has been a distinct language change from "youth work" or "ministry with children and young people" to "youth ministry", a term with its own meaning and history (Clyne 2015; De Feu 2018; Severe and Senter 2020).[49] There is also a belief in the potential of an

---

[49] A search of the recent reports to the GA issued in .pdf form found "youth ministry" as a specific term was suggested once in 2010 by the Panel of Review and Reform but is generally absent from the reports until it appears multiple times in the report of 2015.

intergenerational model for churches' work with young people; hence, it is central in recent CofS literature and thinking.[50]

3.3 Youth ministry in the research area

In the Presbytery of Lanark are 20 parish churches. The Presbytery of Lanark served as the research area for this study. Eleven parish churches stated there was no youth ministry conducted by that congregation. However, three parish churches jointly founded and funded an ecumenical, community-based youth work project distinct from the churches themselves. A representative of this project was interviewed separately, the results of which are in Table 5. However, the project's work is credited to the youth ministry of the three ongoing, part-funding CofS congregations (despite one of them claiming no youth ministry presence).

Congregation number	Contacted	Interview arranged	Congregation research ID	Number of youth ministry expressions as per the Church of Scotland modes modelled in Figure 1			
				1	2	3	4
1	Yes	Yes	DPTABS201				
2	Yes	Yes	DPTABS202				
3	Yes	Yes	DPTABS203				
4	Yes	Yes	DPTABS204				
5	Yes	Yes	DPTABS205				
6	Yes	Yes	DPTABS206				
7	Yes	Yes	DPTABS207				
8	Yes	Yes	DPTABS208				
9	Yes	Yes	DPTABS209				
10	Yes	Yes	DPTABS210				
11	Yes	No[51]					
12	Yes	No		▨			
13	Yes	Yes	DPTYWP303	▨	▨		
14	Yes	Yes	DPTYWP304	▨	▨	▨	▨
15	Yes	Yes	DPTYWP305	▨	▨		▨
16	Yes	Yes	DPTYWP306	▨	▨		
17	Yes	Yes	DPTYWP307	▨	▨		▨
18	Yes	Yes	DPTYWP308	▨	▨	▨	▨
19	Yes	No		▨			▨
20	Yes	No		▨			▨

---

[50] See Chapter 1, Prologue, and Chapter 2, Key.

[51] The church declined to be interviewed but confirmed there is no expression of youth ministry in the parish church.

Table 1 – Congregations of the research area and the number of youth ministry modes, as per the youth ministry modes model in Figure 1.

Project number	Contacted	Interview arranged	Congregation research ID	Number of youth ministry expressions as per the Church of Scotland model in Figure 1.			
				1	2	3	4
1	Yes	Yes	DPTYWP301		▨	▨	▨

Table 2 – Community based projects of the research area and the number of youth ministry modes, as per the youth ministry modes model in Figure 1.

Project number	Contacted	Interview arranged	Congregation research ID	Number of youth ministry expressions as per the Church of Scotland model in Figure 1.			
				1	2	3	4
1	Yes	Yes	DPTYWP302	▨			▨

Table 3 – Para church projects of the research area and the number of youth ministry modes, as per the youth ministry modes model in Figure 1.

The research reveals a situation in which half the congregations have no youth ministry. If we accept the CofS's stated desire for two forms of youth ministry per congregation, even with the addition of 'schools' ministry as a fourth category of work, 12 churches would not meet the standard. The presumption of youth work conducted by CofS congregations is challenged and rebutted.

It would have been easy not to engage with parishes where there is no youth work; instead, the approach taken in this study was to ask questions of these churches and their representatives. There was a divide between churches that have had no youth ministry historically (over five years) and those that, for a variety of reasons, have no youth ministry happening at present.[52] Some participants spoke of the COVID-19 pandemic regulations rendering the space they usually use for youth ministry unusable; others used community facilities that had not reopened due to the pandemic. While I was sympathetic to this reality, only one interview conversation conveyed a temporary halt to the church's work rather than an existential challenge to their youth ministry restarting.

---

[52] DPTABS201, DPTYABS202, DPTABS203, DPTABS204, DPTABS205, DPTABS206, DPTABS207, DPTABS208, DPTABS209, DPTABS210.

3.3.1 The geography of absence in the research area

The absence of youth ministry may be a substantial point to consider, especially when related to schooling. Within the semi-rural to rural setting of the Presbytery of Lanark, primary schooling for 5–11-year-olds is spread out across the 515 square miles of the region, with a local school available in most villages (South Lanarkshire Council 2021a). In contrast, secondary schooling across the same area is concentrated in four larger towns (South Lanarkshire Council 2021b). Young people are, therefore, travelling by bus and taxi to and from school. For a sizeable portion of the day, young people are absent from the communities they live in. The youth ministry mode of school work is not available for nine of the 10 churches, which live with this absence of youth ministry.
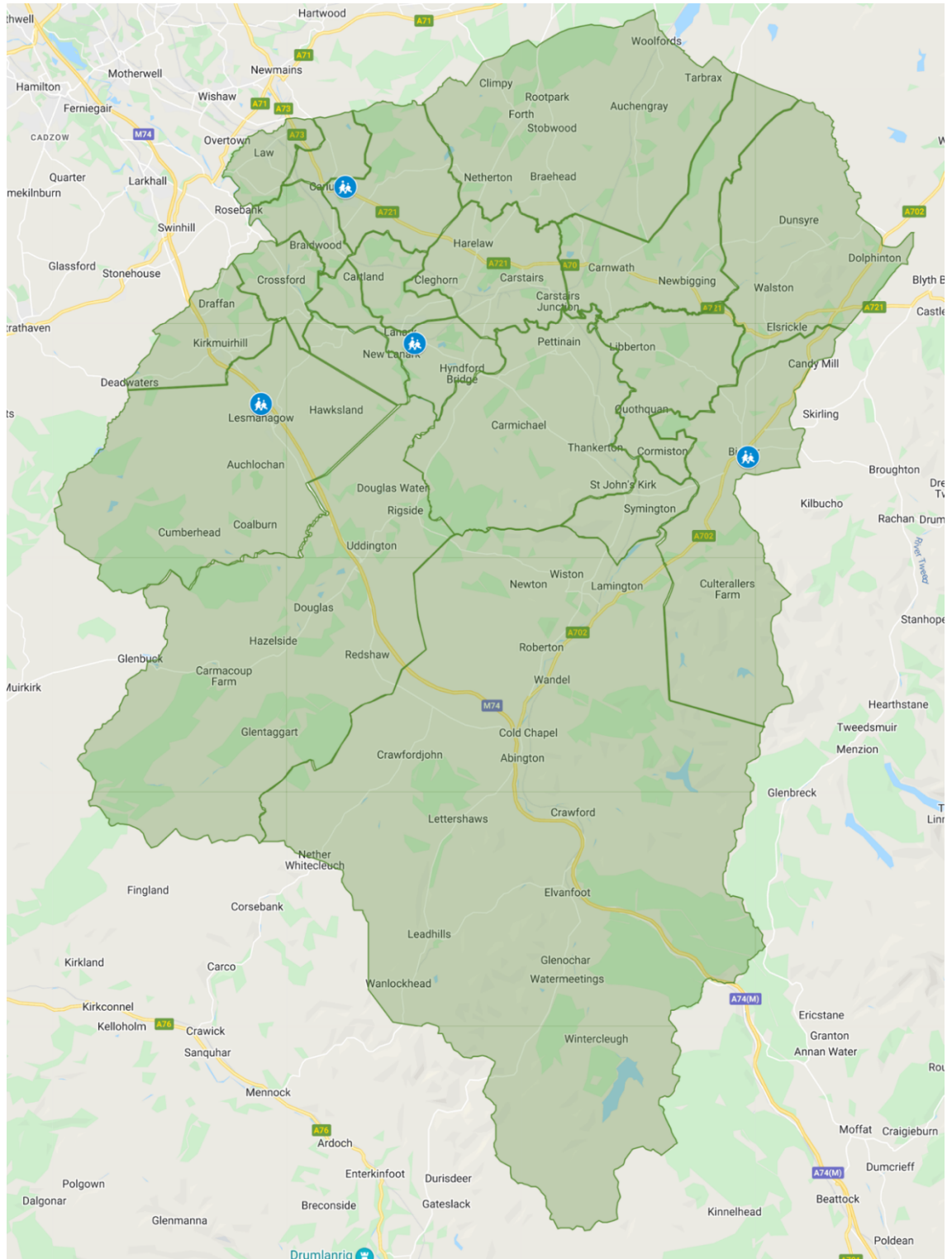
Figure 2 – A map of the research area, with parish boundaries and the four secondary schools clearly marked.

The physical geography of this division is quite definite. The 10[53] churches with an absence of youth ministry account for about 30% of the population of Lanark

---

[53] Eleven churches have this absence, but only 10 participated in this research project.

Presbytery but the majority of the land mass of the research area. The 10 parishes cover mostly rural land that is wide-ranging. There is a lack of destinations for young people and adults in this space and place. The villages and settlements in the rural part of the presbytery are places you pass through to get somewhere else. The main M74 motorway created a migration route along which travellers do not stop in most of the presbytery. The research participants explained how new people can move to these places knowing that the commute time by car to the main cities of Glasgow or Edinburgh via the M74 or the A70/A702 is under an hour.[54]

The Presbytery Mission Planning Act will reshape the CofS all across the country (The Church of Scotland 2021). This reshaping will come at the same time as major cuts to ministry post funding and buildings by the central church. This attempted balancing act will ask difficult questions about ministry; some things will be cut, and others discontinued. Will the mission be indelibly linked with cutting the church provision? The tension of this is to realise the Third Article affirmation that the CofS expresses ministry to every person in Scotland.[55] What does it mean for the CofS to be operating in places of low population and a large physical geography? It remains to be seen if the reshaping of the Kirk will occur primarily in high-population areas where an ecumenical solution can be found, rather than in areas where the local parish building is the only expression of the Church.

The 10 churches experiencing an absence of youth ministry had differing circumstances.[56] As churches change ministry staffing, some change to youth ministry work in the parish may occur. This situation is to be expected, as a Minister of Word and Sacrament (MWS) has been significantly trained in ministry and academic terms. What does this say to and mean for volunteers without ministerial oversight? Are these specific parts of youth ministry that cannot be enacted without a professional youth worker? The 10 churches also had a range

---

[54] DPTABS203, DPTABS206

[55] Points 5.3.2 and 5.3.3 of the Code of Practice for Presbytery Mission Planning discuss the Third Article commitment regarding the working out of the Presbytery Mission Planning Act https://www.churchofscotland.org.uk/resources/presbytery-planning/presbytery-mission-plan-act-guidance-code-of-practice

[56] See the glossary for a discussion of recognised ministry in the CofS.

of facilities, with a mix of church property and community halls historically used for youth ministry. The future refurbishment of buildings may encourage youth ministry in those places.

3.4 Absence narrative – We are too old for youth work

Regarding the absence of youth work, a common theme raised by several churches was that of age. The age of the people engaging with young people on behalf of churches was a significant concern. There was an explicit suggestion that older people had already done their shift in youth work. Furthermore, it was claimed the training given to people in the past has not been updated, with volunteers being trained in the same manner as 20 or 30 years ago. One participant commented they had ideas and ways of working with young people that are out of date: "they are not what young people want".[57] This comment is at odds with the stories in pop culture that offer a vision of older and younger people in concert. Popular culture often portrays a form of apprenticeship, with an older person teaching a younger person. However, these pop culture stories do not necessarily carry over into local workers theology or ecclesiology.

3.4.1 Stories and narratives

The stories told to us by popular culture speak of adults being influential in young people's lives, including the parenting portrayed in films, from the radical parenting of *Captain Fantastic* and the conservatism of *Footloose,* to the permissive parenting in *Kiki's Delivery Service* and the self-sacrifice in *Kubo and the Two Strings*. Sometimes, parental guidance is expressed by an older sibling, such as in *Big Hero 6* or *Sing Street*. Beyond this parental guidance lens, there is often a trope of an older, wiser person who is not related to the young person but shows them the way. Key examples of this trope are Obi Wan Kenobi and Yoda guiding Luke Skywalker in the *Star Wars* films, Gandalf guiding Bilbo and Frodo Baggins in the *Lord of the Rings* films, and Hamish guiding Katniss in *The Hunger Games* franchise. These examples and others provide a narrative of adults of different ages mentoring and apprenticing young people. The question is whether the vital contribution of older people and adults to young people is

---

[57] DPTABS204

achievable in the CofS. The need for training, paperwork, and professional staffing means the validity of mentoring and apprenticing in our churches has been lost.

One of the other ways we tell ourselves stories is through art, including pictures we draw ourselves with words, actions, and, sometimes, traditional forms of drawing. The importance of this approach, as highlighted by Bergmann, is that art provides a significant way into theology. It allows us to understand what it means to be human, here and now, in this fleshy body, and how we understand what is here and now outwith that fleshy body. It allows us to make sense of our life:

> Human beings are both painted by the world and painters of the world. Rituals and prayers, artworks and technologies, doctrines and values as well as cosmologies and images of faith and earth are simply human brushstrokes in an ever-evolving process of iconography. (Bergmann 2017, 18)

Sigurd Bergmann, Emeritus Professor in Religious Studies at the Norwegian University of Science and Theology in Trondheim, has written widely on the study of religion and the environment. Bergmann considers the circular motion of the human relationship with the world, both natural and manmade, and the effect of this is the world in painting back upon human beings. Therefore, the position of the 10 churches experiencing an absence of youth ministry has a continual and strong effect on believers, specifically how church members evaluate the ability of religion to change or challenge this absence of youth ministry. The theory Bergmann proposes is that religion changes our perception, from painting the world to creating an icon with the world (2017, 18). Religion changes what and how we 'paint'. The embodiment of Christian faith seeks to tell a story that recognises the Trinity indwelling in the world, and remembers creation. This change holds a mirror up to everywhere on earth, "our common home, and in our common future" (2017, 18).[58]

Jennifer Allen Craft, a humanities and theology professor, develops this point, considering the arts as placemaking activities that allow us to engage with God

---

[58] Bergmann's vision of Christian life here echoes the work on heterotopias by Michel Foucault. See Section 5.3.1.

here and now. Within the natural world, the home, the church, and in society, we cannot separate this mix of arts, placemaking, and imagination:

> … I have suggested that art can be considered a context for the development of theological imagination and sense of place, along with providing a catalyst for theological reflection and mission, and the making of the hospitable and welcoming place as part of our calling as members of the kingdom of God. (Craft 2018, 200)

This view echoes the observation of Heidegger that poetry can encourage humans to dwell here on earth, belong to earth, and be brought to earth (Heidegger 2001, 216). It is this dwelling that Bergmann discusses when he talks of painting the world and the world painting us back.[59] The spatial element of what it means to be in this space, at this time in this place, gives us a direct way to relate to God and reflect that relationship of God with us, here and now. This relationship provides an outline of the icon: what it looks like, who is in and with that picture, and to whom are we trying to paint? By using arts, the binary of 'them and us' is challenged in this space, time, and place. This binary of 'them and us', or 'thesis and antithesis', is no longer effective. The use of arts enables us to move to the 'and' or 'in'. One of the key arguments made in youth ministry is of youth being a quality secreted in every person, rather than a specific age group profile you can grow beyond.[60]

3.4.2 What is the major art form of the different places and spaces across the Lanark Presbytery?

In the former Presbytery of Lanark, different communities try to 'draw pictures of themselves' using different forms of art. In Upper Clyde, there is a story about coal mining told by a tourist attraction of a mine shaft and a coal mining library. In Biggar, the history of car and lorry manufacturing in the local community is expressed by an automotive museum. Carluke, as a town, has received many high military honours from the British military. The motto "a town called courage" is a constant reminder to residents and travellers that this

---

[59] This echoes Psalm 22 and the classic King James Version translation that God inhabits the praises of His people. On reflection, the Psalms' version positions God as a *flâneur* from the writer's perspective. A reading of God as a *flâneur* may be a route for further academic study, as it is beyond the scope of this thesis.

[60] See Section 3.6.1.

history is important to Carluke. In Lanark, St Nicholas Church sits prominently at the foot of the main street. Its bell tower contains a statue of William Wallace. Both are significant for local civic celebrations and local history stories. The image of the church building, with its distinctive tower, is used as an image on tourist and business brochures for Lanark.

There is a shortage of churches engaging with the public storytelling of this place and how life is narrated here. Only one church has a physical art piece outside the building. Kirkmuirhill parish church celebrated its 100th anniversary with a sculpture that speaks of the church and the local community. It is placed at the corner of the church grounds next to the intersection of two key roads in the village. Several church buildings house artefacts associated with the Covenanters and their history. It is striking to see artefacts, some quite ornately designed, in parish churches with no history of artistic representation and where access to such items is restricted.[61] The CofS has generally not been great at helping the local community tell its own stories or identifying itself beyond maintaining an estate of mainly 18th- or 19th-century buildings located in a place.

3.4.3 What stories do we tell ourselves?

The predominant story we tell ourselves is that old people should not be working with young people.[62] Different participants explicitly made a similar claim that the youth ministry of the church suffered because there were insufficient young families to start, sustain, staff, and grow a youth ministry.[63] One participant claimed she was involved in children's and youth work between young volunteers taking on the role, but the lengthy time required for church paperwork and specific training meant this was unlikely anytime soon. The COVID-19 pandemic forced youth ministry to stop in the participant's church, and it had not restarted.[64]

---

[61] It is striking that the history of covenanting is one of opposition to the local parish church system, yet it is marked by its artefacts being inside the local parish church.

[62] DPTABS201, DPTYABS202, DPTABS203, DPTABS204, DPTABS205, DPTABS206, DPTABS207, DPTABS208, DPTABS210.

[63] DPTABS205, DPTABS206

[64] DPTABS204

The age of a congregation was explored with numerous interview participants. The general thrust of the argument presented to the researcher was that, if the congregation is old (generally 60–65+), and no younger people are coming to the church worship services, why should the church engage in youth ministry?[65] This issue is extremely challenging when the CofS has signalled that an intergenerational community church approach will be central to the development of its core Faith Action Plan (The Assembly Trustees of the Church of Scotland 2021a, b).

3.4.4 Intergenerational approach

The inclusion of this intergenerational approach is significant. The CofS's approach for under-40s includes coordinating work with children, young people, students, young families, and young adults,. This approach of asking what we should do with young people as part of our congregations is an attractive one for a national church to adopt. It is a challenging approach, however, as it questions the role of everybody in the church and whether the church can be a place of worship and learning for all at the same time. One sphere of youth work research has focused on the generational aspect (Woodman and Leccardi 2015). The study observed the similarities, differences, and inequalities of young people in a similar space and time, while defining their space and time as different or radically different from that of their parents (Woodman and Leccardi 2015). A second study researched a Scottish faith context regarding intergenerational ties being a mechanism of faith transmission, with the usage of these ties being more complex and functioning beyond the church buildings or the family home (Hopkins et al. 2010). The first research argues that we can share the same space but have radically different experiences of it, whereas the second research points to intergenerational complexity and a whole-life aspect of intergenerational work. Work with young people must be a wider shift than just a church attempt to create better faith transmission.

Intergenerational work is, at best, a partial solution. The suggestion is that, when different generations come together to share faith, they create mutually

---

[65] DPTABS201, DPTABS202, DPTABS203, DPTABS204, DPTABS205, DPTABS206, DPTABS207, DPTABS208

beneficial communities. One author guesses that the current focus on intergenerational activities could be in response to the ever-falling numbers of young people in a denomination's youth ministry (Crispin 2017). The fall is specifically a response to the fellowship-based mode of youth ministry I introduced earlier. While this could be missional for the church if it goes beyond Sunday mornings, it could easily be caught up and stay in a Sunday morning service, which would be ultimately hollow, as intergenerational church speaks to churches that already have multi-generations, meaning it has little to say to churches with no young people or that regularly lack a range of ages in their Sunday morning services. The majority of churches in my research did not regularly have a broad range of ages. As such, it is a mistake to have it as a core part of the CofS plan when it does not speak to over 50% of churches. There is a danger that an intergenerational approach will be used in churches to argue for an all-ages section to be included in the service despite the congregation mainly being between 60 and 80 years old.[66] Perhaps Presbytery Mission Planning will change this picture.

3.4.5 Youth ministry is too difficult

Youth ministry is often considered too difficult and has a high adjustment cost for older people to engage with. This difficulty was expressed by participants regarding training,[67] legislation,[68] and finding staff.[69] The corollary to this seems to be an assumed knowledge of what young people want. While this want is unspecified and undiscussed, there is a sharp awareness that what is wanted by young people is not what the churches can offer currently.

Those who have retired and may, in their everyday life, be comfortable, being grandparents perhaps, find youth ministry too difficult. The participants wanted youth ministry to recognise that people have done their work and need to hand youth ministry involvement to someone else,[70] but there is no one to hand it off

---

[66] I recently was at a service like this. Arguably, the all-ages section was the best bit in an otherwise not-great service.

[67] DPTIPP101, DPTIPP103, DPTYWS305 DPTABS206 DPTABS201, DPTABS207

[68] DPTABS205

[69] DPTABS204, DPTABS206

[70] DPTABS204, DPTABS206, DPTABS210.

to. The reality is that the attendance of children and young people in the 10 churches' usual Sunday morning services was maintained by grandparents bringing their grandchildren to those churches from outside the parish.[71]

> I'd say that, for a small church with a fairly elderly population generally, we've been lucky in that ... it's mostly young people that come with our grandparents ... there's almost like a generation missing. So, it's been grandparents that bring the grandchildren that have attended Sunday School.[72]

Without young families, the reproduction of church life is questionable. The transmission of faith, as Hopkins et al. tell us, is not restrained to a church building or a family or grandparents' home. Journeys to and from faith places are crucial to this transmission (Hopkins et al. 2010, 325-6). This point raises questions of transport and finance regarding the continued existence of church life. What do places with a shortage of public transport on a Sunday mean regarding congregations for worship on a Sunday morning? What does the increase in society of car ownership mean for faith transmission in the Church?[73]

This issue relates to the thesis's central argument that the CofS is being haunted by a lack of young people. There is an argument that, by using an intergenerational church approach, we make young people [more?] visible in our community. However, there is also a counter danger of this move fetishising the spectre that haunts us.

3.5 Pneumatology: some brief reflections

One route of theological reflection about this absence is a consideration of the Holy Spirit. [74] If God is radically imminent and working everywhere He indwells, then there is nowhere that can be absent of God and His work. This is achieved

---

[71] DPTABS205

[72] DPTABS208

[73] Scotland has a population of around five million and a car ownership population of three million. https://www.nrscotland.gov.uk/news/2022/91-percent-of-scotlands-population-live-in-2-percent-of-its-land-area and https://www.transport-network.co.uk/Scotland-losing-the-battle-on-sustainable-transport/17158

[74] It is striking that, to deal with a haunting, I turn to the Holy Ghost. See also Section 5.5

by the work of the Holy Spirit. However this position is critiqued by the absence of youth ministry.

Sigurd Bergmann details the indwelling of the Holy Spirit in a theological reflection about where home is for people (Bergmann 2014). Bergmann develops his thoughts on *Behmeimatung*, a German word translated by Bergmann into English as "making oneself at home". He argues this term has strong links with our views of the Trinity and its works (2014, 22). As humans try to make sense of how to feel at home on this planet, a spiritual dimension enables us to respect the elusiveness and closeness of the Trinity (2014, 22), a Trinity that is indwelling in the world we try to make our home in, but also other and beyond this world.

> If spelled out in an 'aesth/ethical' key, inhabitation demands of theologians to give much more emphasis than usual to the perception of space and life in which the pneumatological lens is expected to lead to practices with, and discourses about, the synergy of the Holy Spirit that is inhabiting and cohabitating the built and other given environments. *Where* does God dwell here and now? (Bergmann 2012, 417).[75]

Bergmann positions the Holy Spirit and our experience of this life as something different and opposed to the fetishism of the age. I argue this fetishism is evident in the expectation that CofS parish churches provide youth ministry without considering young people. Yes, churches should engage with young people and provide youth ministry, but the cost of requiring youth ministry from every parish church betrays a fetishism of young people that is unhelpful. I suspect, although I have no evidence for this claim, young people can sense that fetishism.[76]

To consider the Holy Spirit further, Bergmann discusses animism and fetishism. Agreeing with the Marxist analysis that the fetishism of commodities has its roots in labour as "the religion of the sensuous appetites",[77] Bergmann argues that

---

[75] Italics used in context.

[76] Theologian Rowan Williams, in a radio interview, compared it to the difference between an offer that says "come to church and you will live" and an anxious offer that says "come to church because we will die without you"
https://twitter.com/UnbelievableJB/status/1534958509443321857

[77] Marx quoted in (Bergmann 2012, 420).

animism enables us to relate to the Holy Spirit as perfecting animism, which provides a timely and specific skill resistance against fetishism:

> The faith in the Holy Spirit as life-giver then appears naturally on the horizon of perceiving the environment as an animated bio- and topography, created, inhabited, and perfected by the triune Creator. God animates his/her creation through, or better as the breathing and indwelling Spirit. (2012, 419)

The animism of God relates to the creation of God, whereas fetishism relates to the environment created by humans (2012, 420). It asks questions about our place and who our neighbour is, how we are together and how we take care of people. It asks us to consider people as God's creation and to value the other created beings, whereas fetishism speaks of commodities (2012, 420). Young people are commodities to be gathered and owned, so we can be evaluated based on that commodity. This is a potentially tiring position, in which being too old for youth ministry is a good response.

3.5.1 The fetishisation of knowing the future

The ability to obsess over telling the future demands we have faith in the machines invented to help with this task, as in the example of weather forecasting that Bergmann offers (Bergmann 2021); we are obsessed with knowing the future rather than being rooted in the here and now. To tell the future, many complex computers crunch data. A system of sensors on sea, land, and air provides millions of data points to be considered and calculated (Bergmann 2021, 123). The outcome of this calculation is whether I should wear a waterproof jacket.[78] All that effort somehow does not seem to justify the effect. The results of the weather forecast are wide-ranging and inform everyday life in towns and cities, the farming industry, and the fishing industry. The shipping forecast, a short, sharp prediction of the sea conditions broadcast at regular intervals throughout the day on BBC Radio 4, has a near-legendary status. The shipping forecast divides the waters around Britain into smaller sections and forecasts the weather for each area. The forecast follows a strict format of a maximum of 380 words. For many sailors with weather computers on their boats and access to internet communication, the forecast is no longer

---

[78] Living in Scotland, this is typically not a long discussion. Generally, the answer is yes.

necessary, but it is an institution regarded as a kind of strange art/poetry. Any attempts to move it are greeted by vigorous protests.[79] However, the majority of listeners to the shipping forecast do not live on the coast or sail a boat regularly.

This obsession with foretelling the weather has something significant to say to us about ourselves. It also questions the place of the Holy Spirit in the Christian. Forecasting the weather can tell us the future of a specific place, which speaks to our mastery of the elements, even if we do not intend to go to that place at that time. The level of control humanity seeks to leverage against the elements is significant. The shipping forecast helps us assert our mastery of creation. Bergmann points out the following:

> While modern empiric scientific meteorology … mainly represents the inversion of knowledge, the religious interpretation keeps its eyes wide open while meeting God's eye and reading God's feelings and thoughts in the weathered book of nature. (2021, 6)

Christianity asks us to tell a different story. In the Christian accounts of creation, we see God, who affects creation demonstrably in the Bible narrative. The effects are felt in creation and are ongoing through a creative reproduction of the world. The immanence of the Trinity expressed through the joining of God and Man in the biblical gospel accounts transforms creation from how it has been reproduced to a new form of godly relationship with creation. This finds its outworking in our relationship with the Holy Spirit. If we see creation as the act of God, the act of incarnation, death, and resurrection as the transforming of the relationship between God and humans, then perhaps we should see the Holy Spirit's work as an act of working out that transformed creation into humanity every day.

The need to examine and strengthen our pneumatology is significant for youth ministry. Several youth work theorists have differentiated youth work from youth ministry based on proselytisation.[80] This provides some freedom to embody how youth ministry can take seriously the Holy Spirit's work. Youth ministry can benefit from changing how it interprets the world and look to re-narrate what

---

[79] https://99percentinvisible.org/episode/the-shipping-forecast/

[80] If work with young people proselytises, it is then termed youth ministry and cannot be youth work.

youth ministry is and how it works with young people. The challenge of Bergmann is to take seriously the Holy Spirit as resistance to the current situation – to ask in the 10 parishes where there is no youth ministry: How does God engage with the place and its people there? Moreover, to look afresh at who the other is and how we love them.

3.5.2 The Holy Spirit in youth work

Youth ministry manifests itself in a concentration upon Christology for faith development and an ambiguity regarding pneumatology.[81] The much-discussed theological turn in youth ministry has centred upon Christology and Missiology.[82] The work of the Holy Spirit has been acknowledged but is not central to youth ministry.[83] This work of transforming creation seems an act of interpretation from God. Creation and transformation challenge our thinking and where we desire to engage with things. Interpretation is a key theme for youth ministry in a theographical approach,[84] yet youth ministry seems more comfortable with an understanding of God that encompasses a literal understanding of the biblical text. Sally Nash, a youth ministry theologian, argues the essential skills of the youth minister are in interpreting the biblical text with a young person, taking account of the creation effects and transformation of that young person and relationship (Nash 2011, xvi).

3.5.3 Youth?

Can the Holy Spirit's action in this transformative creative task be best summed up with the key biblical verse of John 10:10? This verse reminds us the transformation occurs so a significant fullness can be brought to life. Life in its fullest asks questions of what youth is. If youth is associated with the ages of 12–25, as per YouthLink Scotland's understanding (YouthLink Scotland 2008), what does life in its fullest mean for a teenager undergoing substantial bodily and

---

[81] A search of the *Journal of Youth and Theology* webpage provided five results for pneumatology and 32 for Christology. A further search of the *Journal of Youth Ministry*, using the ALTA database, yielded two results for pneumatology and two for Christology.

[82] *Christopraxis* and *The theological turn in youth ministry* are two examples of this (Root 2014; Root and Dean 2011).

[83] The work of David White seems a significant corrective to this space (White 2005, 2013b).

[84] As part of a practical theology linked to lived theology, as I argued earlier. See Section 2.1.

psychological changes? Frankišek Štěch, a theologian from the Czech Republic, points to a central understanding of youth that is instructive here. Štěch argues youth is an integral part of being human. Youth is a viewpoint of "the special way human being[s] relate to God" and, therefore, core to the human condition (Štěch 2016, 129). Every person has a significant element of youth in them that can be more evident or hidden. You do not outgrow youth; youth is a central part of you and who you are and will be.

> Ontologically it belongs to our humanity. Once people are young, they will keep their youth, even though their time of youth will diminish and they will become adult or old, and vice versa – being potentially adult and old is embedded in every child and each young person, therefore, our childhood and youth stays within us for the whole of our life. In spite of this, youth is still the "*kairos,*" a very opportune time, distinct from others. Youth is distinctive due to its characteristics (e.g. longing for love and acceptance, searching for meaning, openness, excitement, activity, creativity, hope, pursuing development, expecting the future to come, etc.) but yet, these are inseparable from the totality of being human (2016, 129).

Although Štěch argues from theological grounds, this view interlinks with Scottish youth work's understanding of youth. The Alexander Report of 1975 conceptualised an approach to youth work under the term 'community education' (The Alexander Report 1975). Community education puts youth work, adult education, and community development into a relationship of cooperation and collaboration (1975, 56). The further developments of community learning and development took community education as an approach to working with people, which is a distinct perspective or way to engage and conduct informal learning (McConnell 2017, 4). Community education is a practical affirmation of Štěch's position.

Štěch helps us realise that, as youth abides as a part of being human, it expresses itself in different spaces, times, and places. Is this the effect of Creation, transformed by Christ, and constantly transformed and interpreted with us by the Holy Spirit? Štěch argues we have the most youth we can have when we are born and when we die.[85] This point has significant implications for

---

[85] Štěch echoes Isaiah 65:20 in his argument.

the argument that people are too old. What does it mean when you have the same level of youth as an 80-year-old as a 15-year-old?

In 2017, a significant link up happened at the CofS GA; a joint report between The Guild and the NYA was published on intergenerational ministry (Church of Scoltand Guild and National Youth Assembly 2017). The Guild, which has a majority membership of retired people, engaged with the NYA of 18–30-year-olds. The spirit of engagement between the two bodies raised questions as to what youth is and how it is expressed.[86]

3.6 Conclusion

In this chapter, I explored the reality of the absence of youth ministry for the majority of parish churches in the former Presbytery of Lanark. A major theme of this absence is the age of church congregations. This theme was explored and considered theologically through a theological reflection on age, the place of the Holy Spirit, and the concept of youth. This provides a vision of youth ministry contrasted with the data gathered in the next chapter. The data were gathered using a theographical methodology that reveals a new look at a youth ministry in its space-time and place.

---

[86] "You could cynically describe them as grown up … But do they have a teenage sense of optimism and wonder at life's possibilities. They make the ordinary extraordinary, the commonplace beautiful", said music journalist Stuart Maconie when describing the Glasgow music group The Blue Nile in 1990. Reproduced at https://sites.google.com/site/statuesintherainsite/

4 Making the maps: data collection

The original contribution of this thesis lies in the use of theography as an interdisciplinary method, as well as the original investigation into the youth ministry expressions of the former Presbytery of Lanark. This chapter employs a theographical methodology to the collected data from the participants regarding youth ministry expressions. Three broad, original research tools are considered: imaginary island maps, time-geography maps, and constellation maps. Mapping is a geographic endeavour that involves describing how geography can help reveal the everyday, according to Sullivan.

This study collected data from one former presbytery of the CofS. The presbyteries are in the midst of being reorganised from 43 to about 12.[87] At the start of the research project, the Presbytery of Lanark was a standalone entity; now, it is a former Presbytery. The participants were representatives of parish church youth ministry expressions across this geographical area.

---

[87] For further details, please see https://www.churchofscotland.org.uk/about-us/radical-action-plan/presbytery-reform
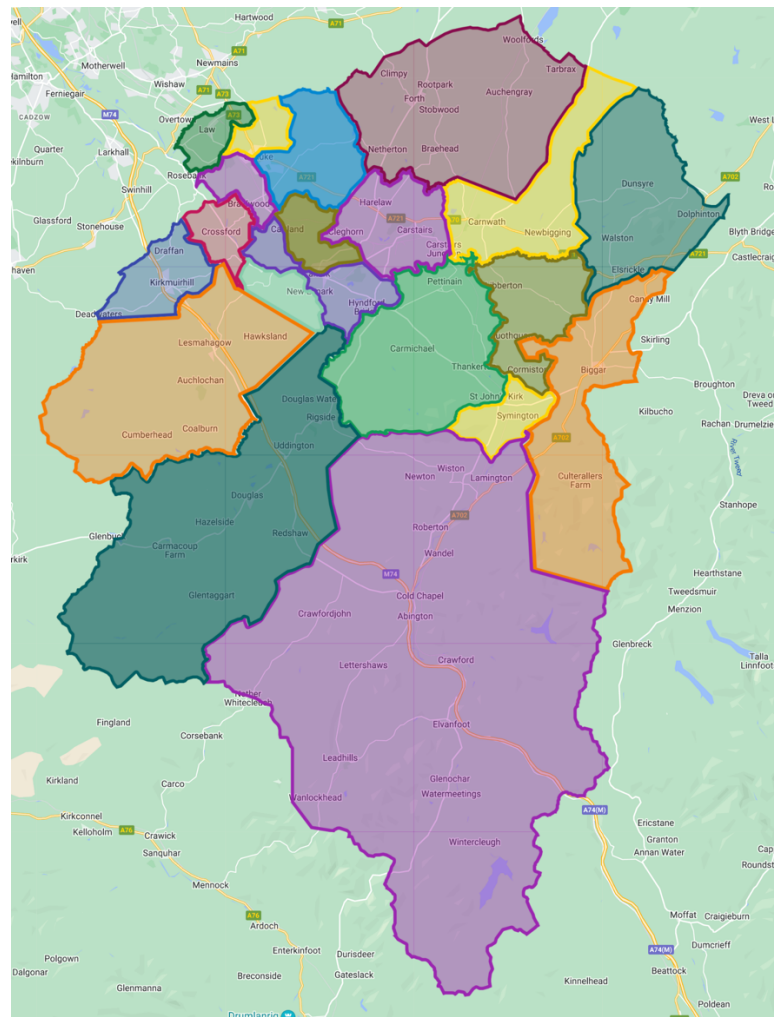
Figure 3 – Map of the research area: the former Presbytery of Lanark, with each parish area detailed in a different colour

The research obtained data from 18 participants.[88] The previous chapter utilised research from 10 parish churches that claimed to be conducting no youth ministry. Ten participants represented these churches, and they were interviewed in a semi-structured fashion to facilitate this consideration of absence.[89] The interviews were mostly conducted via video conferencing.[90] One participant was interviewed in person.

Of the 10 churches remaining, six direct representatives agreed to be interviewed. Two workers employed by various churches to practise youth work

---

[88] See Tables 4, 5, and 6.

[89] One of the churches interviewed part funds another worker who participates in a community-based project in a separate building to the church and is ecumenical. The part-funded worker is included as one of the participants in the next two chapters.

[90] It is ironic that the conversations about absence were conducted through a medium that is itself a mediated form of absence.

also agreed to be interviewed. These workers were employed/funded by two of the churches that did not provide a direct congregational representative for youth ministry. The total participant level was 18: 10 addressing absence, and eight participating in a theographical exploration of youth ministry in their parish area. One church did not want to engage in the formal interview process. The remaining church was where the researcher engaged with youth work themselves. The researcher's own practice informs and colours the research design and reflection upon the data, although the researcher did not contribute any maps in the data-gathering phase.

The participants for this data collection chapter were interviewed in person, except for one, who used video-conferencing software. During the interviews, each participant was asked to draw some maps, which was accompanied by a discussion of the drawing, so the researcher could clarify the intent of the participant.

4.1 Participant recruitment

The researcher engaged with the MWS for each charge. The MWS is the moderator of the Kirk Session for each parish, so they are knowledgeable about the personnel there. If there was no MWS, an interim moderator was appointed to fulfil the same moderator of the Kirk Session role. These key representatives in the Kirk Session ensured the researcher identified and talked to an appropriate person to represent the youth work of the parish. Sometimes, that person was a member of the Kirk Session who oversaw the youth ministry of the church, and sometimes it was a person involved with one section of the youth ministry of the parish. In the case of absence, it was often the session clerk or someone with an overview of the entire church ministry who was interviewed. There was a good mix among the interview participants of MWSs, volunteer session clerks, full-time youth workers, part-time youth workers, and volunteer youth workers. For this part of the research, seven participants were interviewed in person and at a suitable time and location, and one participant was interviewed via video conferencing. The in-person interviews were conducted in the participants' homes or coffee shops and church halls. The participants agreed initially to hear more about the project, then received a fuller information sheet describing the project, and then met the researcher.

Each participant signed a consent form for their interviews and maps to be used in this project.

4.1.1 What did I do?

The research interview was based on three main stages. First, the participants were asked to draw an imaginary island of the youth work practice they were involved in. Second, the participants were asked to draw a time map of their embodied youth ministry path, following Hägerstrand's work. Third, the participants were asked to draw a constellation map of the youth ministry they are involved in.

Imaginary islands were used to speak of the spatial and temporal nature of their youth ministry. This facilitates abstracting the youth ministry from its context of the parish and allows a re-imagining of the everyday life of youth ministry practice, while also revealing that practice. It is inherently political and seeks to capture the "… material-semiotic dynamic, that is, how the physical and metaphorical properties of Islands are mutually constitutive"(Gugganig and Klimburg-Witjes 2021, 326).

The imaginary island of youth ministry for a particular parish asks questions related to physical geography and human geography. What are the essential parts of youth ministry? What are their relations to space and time and place that the participant considers? While this will be fragmentary and subjective, by gathering the fragments from several neighbouring practices a larger picture can emerge and these larger fragments can be identified and discussed further in the next chapter.

Time geography maps were used with the research to put the temporal in conversation with the spatial, allowing interplay between the human and physical world to be revealed. How practices exist in contexts and how low-level paths and projects inform the higher theological conceptions of life are questioned and critiqued, thus providing an holistic way to engage in this study. It resists specialities which separate human practices from space, time and place. Where we are and what we can do are considered together (Miller 2017, 1).

Constellation maps are used to explore the warp and woof of place.[91] The embodied everyday lives of humans bring a different texture to that place; weaving a significant history, a recognition of the temporary nature of the present, an anticipation of the future and a multitude of stories as part of a place. This mapping emphasis allows us to tap into a humanistic form of geography which is reflective, thought-provoking and metaphysical, in the vein of Tuan (2011, 427).

These methods reflect sources of inspiration that have challenged me as a researcher.

The use of imaginary maps challenged the very nature of what is youth ministry, as maps are fragmentary, not showing the whole picture. While theoretically, there is the danger of the imaginary islands being reflective of a broad separation of youth ministry from the church, the maps do not function as such. It is a risk and asks in whose interest is it to separate youth ministry from the church?

The map cannot show an all-encompassing picture. Instead, they reflect the here-and-now of youth ministry within this space, time and place. The recognition is that maps are always a power play, but the detachment of mapping from academic geography is correlated with maps being used by those who disrupt and protest (kollektiv orangotango+ 2018, 18). The book/manifesto *this is not an atlas* lays out the history and main discussion points of critical cartography. It centres on an anlysis of power, a recognition of the inability of maps to provide as assumed full image, and of using this place on the margins to tell a different story with maps. Utilising imaginary islands would allow youth work to speak of power relationships, disrupt the assumed and be contextual to the workers experience.

This ability to challenge the existing power norms was accompanied by a sense that these critical cartographies provided a space for fun. *Archipelago: An Atlas of Imagined Islands* (Lewis-Jones 2019) provided a template where creativity

---

[91] Geoffrey Grogan, formerly of the Bible Training Institute in Glasgow, considered this intersection of time (history) and space (geography) as the warp and woof of the Bible (Grogan 1988).

with the imaginary island's style and form was encouraged. The art of sharing was also encouraged, as conversation could be shared around the drawing. This would provide an avenue where skilful drawing was not as crucial as trying something, discovering connections and possibly new ways of thinking. It revealed a shaping of the current to allow reflection on "… de/bordering, dis/connecting and dis/association" (van Meeteren and Kleibert 2022, 1). This methodology would allow for a collaborative approach to the production of these artifacts and reflections upon them.

The exhibition "Constellations" at Tate Liverpool influenced connections between topics and subjects (Tate Liverpool 2013-2019). The exhibition took on an important piece of art as a trigger. From this trigger artwork, Tate suggested and used a spatial understanding of the trigger artwork, providing each artwork spatial, thematic and conceptual links with other artworks and artists, these links were represented in the form of a constellation. This visual exploration of links allowed issues or subjects to become crucial and influential in the context of this trigger work. The linkage does not need to be conspicuous or chronological, as there is ample space for subjectivity and contextualisation. This exploration of youth ministry practice would allow for the connection of youth ministry within a much larger picture be of influences and inputs, no matter if they are theological, educational, or sociological.

This emerging approach was rooted in making a contribution to practical theology. Dean argues that youth ministry research makes a significant contribution to practical theology within theological reflection on practices and the Christian identity of young people (Dean 2011). This thesis amends this statement to argue that this theological reflection takes place with those who work with young people on the behalf of the church. De Kock and Norheim argue that the keys of this approach and contribution is in considering the execution of the research and how and what was gathered (de Kock and Norheim 2022, 249)

This thesis visual ethnographic approach using qualitative methods, while unique, has some neighbouring studies that help situate this study. Sonnenberg et al (2016), look at the methodology for youth ministry, and they conclude that one of the keys to good qualitative research within youth ministry is based on ways to access the participant as a participant, allowing for good disclosure of

knowledge and verifying findings. This methodology contributes to the use of qualitative methods within youth ministry. The authors suggest the use of visuals in interviews. Visuals and other methods allow for misunderstanding to be minimised.

De Bruijn-Wassinkmaat et al, (2021) identify that using visual elements, such as self-selected photos or drawing timelines, helped elicit storytelling in their research.[92] This breaks down the boundary between researcher and participant. This space of co-creation was essential to this thesis. The questions of this thesis are from practice as much as they are from academic thrusts, something identified by de Roest as a key for interpretation and preventing epistemological violence within a collaborative research process (de Roest 2019, 42-6).

Wilson (2019) developed the photo-elicitation method by asking young people to get involved with the material process of taking photos themselves, capturing and creating photographic responses based on the research questions. However, as Dunlop and Richter point out, this move only creates parity and power equity in the creation of the images; the observation and analysis of collaborative work in the majority of cases remains with the researcher (Dunlop and Richter 2010, 214).

Further development of this within youth ministry research has developled beyond photos to creating drawings with young people. Theologian Amy Casteel has utilised this research method using drawing and conversation with young people to explore the effects of Migration on the spiritual life of young people (Casteel 2022). This methodology allows for reflection by participants who find verbal communication uncomfortable. Casteel identifies this as a pre-interview technique which allows the interview to be centred on the young person's life and experience.

4.1.2 Introducing the Maps exercise.

Please note that extracts of interview transcripts which introduce the 3 maps to participants are contained with Appendix G.

---

[92] This methodology of photo elicitation was also used in youth ministry research by others, including by not limited to Dunlop (2008) and Ghosn (2010).

The situation for this process was varied; interviews took place where participants were comfortable, around kitchen tables within homes, in coffee shops, in a church hall, or around a garden table. The responses were all drawn by the participants. The researcher provided an A3 drawing pad and coloured pencils for the participants to use. There was also an eraser available. No participant chose to use an eraser during the process.

The process of every interview was based on producing three maps. These were produced in the same order in order.

1. Imaginary Island Maps - detailing your youth ministry practice.
2. Time Maps - detailing your path to and from youth ministry practice.
3. Constellation Maps - detailing what affects your practice and what effect your practice has.

This process did take an average of 1 hour and 15 mins.

Ethically before agreeing to be interviewed, participants were informed in writing and verbally that drawing maps would be part of the meeting with the researcher. I was conscious that the drawings were not about artistic quality and know-how. Instead, the content and context of their drawing were more meaningful for the research than the artistic quality. This constant iteration overcomes potential limitations of the research method (Ademolu 2021).

The researcher introduced the process of drawing maps to participants with a brief descriptor outlining the task. The initial description would be the subject of some clarifying questions by the participants. In a few cases the researcher provided examples or drew examples to show the basic shape of the response. However, the subject matter drawn by the researcher was not associated with youth ministry on the whole.

This would be supplemented by conversation during the drawing process and the researcher asking questions about the drawing once the participant had finished drawing. This process is outlined as the pre-interview method by Brailas (Brailas 2020). The advantage of this method is that it is open and wide-ranging, responsive to the participants drawing. It is suitable for an exploration of youth

ministry practice. However, it should be acknowledged that drawings are "...
contextual, situationally driven and products of their ethno-cultural background
..." (Ademolu 2021, 13).

The researcher would often speak of the theorists who had inspired the
research. Within this, there was a division between how imaginary islands were
introduced and the introduction of time maps and constellation maps. Imaginary
islands had a significant broad theoretical basis without one overarching theorist
from the academic discipline of geography. At the same time, time maps and
constellation maps had critical theorists who pioneered or undergirded them—
the time geographer Hägerstrand with time maps and, Lefebvre's secretion of
space concept concerning constellation maps.

An observable difference was detectable in my presentation of the maps with
participants who have undertaken academic studies in work with young people.
Most people were not in this category. However, two participants had completed
studies within the community education department of the University of
Strathclyde in their history. In Appendix G, I feel it is observable that my
introduction was changed in these interviews.[93]

A discussion of analysis used is contained in section 5.1 and section 5.1.1

4.2 Imaginary islands: the data
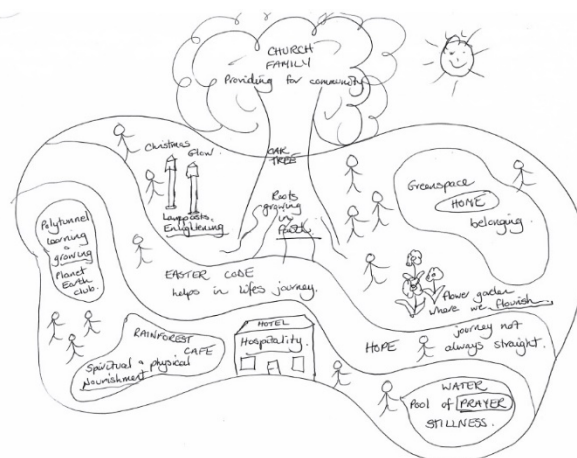
Figure 4 – DPTYWP303 Imaginary Island map

---

[93] See appendix G

All the imaginary island maps referred to in this section are in Appendix A.

4.2.1 Physical representations: what does this island look like?

For this exercise, seven participants drew imaginary islands.[94] Two participants decided to go portrait, the other five chose landscape. The participants were given access to coloured pencils to make the maps as bright and colourful as they desired. Some participants drew the map using a pen and not the pencils provided. Some participants made black-and-white images. All the participants asked to engage in this research task drew an island and different elements on it.

One participant drew an island-shaped landscape but, in the discussion, felt this did not provide a good overview of youth ministry in their parish.[95] The participant viewed the imaginary island as asking for the youth ministry to be disconnected from its constituent parts, and they felt the youth ministry had more relations than this thinly mapped island allowed for. The participant changed the island significantly and drew no youth work expressions. Within the island shape, they drew a random crisscrossing pattern of roads and paths. A broad ray of sunshine from the corner of the paper covered the island. The participant identified the sun as "The Church". This aspect is significant, as the geography of the parish has led to two churches uniting and two churches linking, so the charge has one minister with a linked parish and two churches across three discrete village settings. This imaginary island, which asked for a separate whole, was therefore deemed unhelpful to the participant.

The participant proposed a different analogy: a dining table.[96] The participant drew several chairs arranged around the table and flowing out from the table to ensure there was room for all. The table, which is central in the drawing, was

---

[94] Researcher error: due to an error in the process with the first interview, Participant DPTYWP301 did not contribute a map at this stage of the research.

[95] DPTYWP305

[96] See Figure 6.

identified as the church. The table could change size depending on and reacting to what it suggested to people. People could sit nearer or farther away from the table, but everyone was welcome. Although this model did not quite suit the imaginary island ideal, this vision of a place at the table with room for everyone in it is useful. The interesting part of this model was the connection with youth ministry. The participant suggested this model was inclusive towards young people, since they could contribute to the community and sit and be a part of the church. A further suggestion from the participant was that this model would also function as the provision of a space for each church event; each expression of youth ministry could find a place alongside the other church events, and there would be a measure of equality between events.
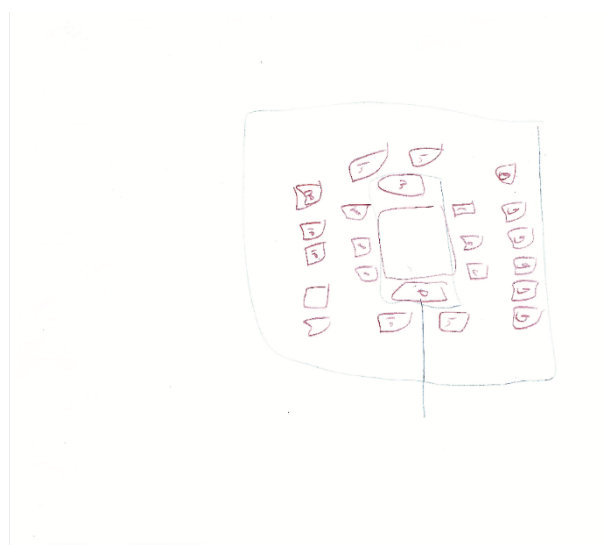
Figure 5 – DPTYWP306 Imaginary Table map

The islands were drawn on A3 paper, and most maps considered nothing beyond the land mass of the main island. Only one map considered the sea and its effect on the island.[97] A few other maps have forms of transport around the island itself, with small boats surrounding the island and going to and from it.[98] Geographically, the islands have no inlets; only one has a river, which the participant labelled "God". The islands are mostly viewed on their own, although two islands have some other, nearby islands that are part of the picture, and another island has a bridge across to a smaller island next to it.[99] The imagined island of one participant refers to another mainland of some kind

---

[97] DPTYWP304

[98] DPTYWP304, DPTYWP307

[99] DPTYWP302, DPTYWP307, DPTYWP308.

or a bigger island with a boat service to somewhere else,[100] and one map has a landing jetty for a ferry service.[101] The neighbouring islands of one imaginary island are envisioned to be different aspects of a young person's life, such as "pals", "music", "sport", and "School>Pressure".[102]

4.2.2 Weather

Weather systems were not, for the most part, a significant feature on the islands, only featuring on three.[103] All the drawings that specified a weather feature had one continuous weather system across the whole island.[104] One participant spoke of the sun shining across the island, as it is an attractive place to be. The participant then paused and thought, drawing some clouds next to the sun. In conversation about the drawing, a dominant architectural feature of the church building in the parish had come to overshadow the youth ministry expression, akin to a cloud. The dominating feature sits over and speaks into the youth ministry in the building or even youth ministry in other buildings. The building is an imposing sight in the parish and local community; it is a local landmark people take notice of and pride in. The bright sun the participant had drawn was beginning to be covered by clouds. Clouds were beginning to mediate where the sun would break through.

4.2.3 Features

The islands have different features representing both physical geographical and manmade features.[105] The geographical features include valleys, hills, trees, forests, green spaces, and beaches. The manmade features include churches or schools, lighthouses, hotels, polytunnels, lampposts (to be "enlightening"), a football pitch, and various industrial-style buildings to represent jobs and

---

[100] DPTYWP307.

[101] DPTYWP304

[102] DPTYWP308

[103] DPTYWP303, DPTYWP306, DPTYWP307.

[104] This is significant because, living in the UK, the weather can be variable across the island. Perhaps the nature of imaginary islands mean that weather reality is not considered.

[105] DPTYWP302, DPTYWP303, DPTYWP304, DPTYWP305, DPTYWP306, DPTYWP307, DPTYWP308.

employment. The manmade and geographical collide in a few pictures that include gardens.[106]

Most of the islands are quite full. The islands seem very busy, and there is a lot of stuff fitted onto them, but one island has all the modes of practice in the top half of the island. The bottom half of the island is empty, just being a space to explore. Conversation with the participant clarified this was a deliberate choice to reflect on how much work youth work the church is seeking to maintain. The cost of maintaining the existing youth ministry expressions is high in terms of energy and effort. This cost prevents the church from reviewing existing youth ministry expressions or considering a different way of working with young people.[107] Another island has a space in the middle of the map. The space is green and circular, like a garden, and filled with question marks. The participant commented the green area is a safe space at the heart of her island. The participant observed the church needed to provide a safe space for young people. The space can be whatever it needs to be; it is ambiguous and shape-shifting. Young people should be asked what they want from this space, rather than imposing what it should be; the green space is a starting position rather than a prescriptive form.

One of the human signs of development is formal methods of migration around an island between the different elements, both geographical and manmade. One island has a road through the middle of it for people to use.[108] Another island is crisscrossed with paths to the extent that there are more paths than anything else on the island.[109] Significantly, these are the only islands with paths. The other islands are undeveloped regarding how people would move around them. The relationships between the different buildings and features are not considered, as there are no clear routes between the places and spaces of expressions or youth ministry modes. One map shows a way off the island via a ferry jetty. That jetty is accessed through a building labelled "church". This

---

[106] DPTWP303, DPTYWP304

[107] DPTYWP307

[108] DPTYWP304

[109] DPTYWP306

point is significant because that participant drew the only way on/off the island is through the church.[110]

4.2.4 Hills and valleys

A mountain is the central feature of one island.[111] The participant commented that the mountain represents their planning for youth ministry interactions. Going up the mountain every day is significant work:

> … I would be the mountain that you have to climb. And sometimes I only get halfway up, and then I turn back. I always plan but [pause] it's not always you have the time, and there are things you have to do.[112]

Only one participant drew a valley on their island.[113] In the valley, the term "Sunday School" is positioned right at the bottom. The participant spoke about Sunday morning worship being the low point of youth ministry practice of the church. One Sunday School group leaves during the service to go to another building. At the appointed time, the children proceed out of the sanctuary. A teenage member of the participant's family can choose whether to leave, and the pressure about whether to do so is significant.

4.2.5 Forests

Four imaginary islands have a forest or dominant tree[114] that seems to represent multiple thoughts. On one island, the forest represents people, but it is unclear whether the association is growth or shelter.[115] In another picture, trees are associated with the youth church, using the same metaphor of a place of growth.[116] One island contains one giant tree central to the island, dominating the picture.[117] The tree represents the wider church family that young people

---

[110] DPTYWP304

[111] DPTYWP304

[112] DPTYWP304

[113] DPTYWP307

[114] DPTYWP302, DPTYWP303, DPTYWP304, DPTYWP307,

[115] DPTYWP302

[116] DPTYWP304

[117] DPTYWP303

can access, while also noting the church family as the resource for the youth ministry practice itself. On another imaginary island, the forest represents the school work where young people go to grow.[118] There was no uniform understanding expressed regarding growth. Although it is positive to view forests or trees as hopeful, where people grow, the forest can equally be a place that is threatening, dark, and to be feared.

4.2.6 Beaches

Three islands specifically detailed beaches.[119] The first imaginary island with a beach also detailed that the beachfront location is where non-Christian young people live. I found it worrying that the participant placed non-Christian young people on the periphery of the island.[120] It is difficult to imagine the participant would be so uncharitable as to place non-Christian young people in a place where there is no protection for them. Arguably, the beach location could tap into a way of thinking of the beach being a reference to the Beach Mission approach of evangelism of years gone by.[121] Another use of the beach revolved around a youth café church, and that location was chosen as a space on the edge of the island that was comfortable and beautiful for young people to be part of.[122] Notably, the beaches were a space away from church buildings, away from the church family, providing a youth ministry expression somewhere else. Adjacent to the beach was the deliberate use of beachfront property.[123] The inclusion of a shorefront hotel embodied the hospitality that should be evident in youth ministry, promoting a feeling of home. The participant explained there was a principle of hospitality in their youth ministry that related to enjoying young people just for being themselves.

---

[118] DPTYWP307

[119] DPTYWP302, DPTYWP304, DPTYWP308

[120] DPTYWP302

[121] DPTYWP308

[122] DPTYWP304

[123] DPTYWP303

4.2.7 Life as we know it here

The description of how life would be lived for a young person on the imaginary islands is complex. Two of the imaginary islands have a definite concept of young people being transient or visitors to the island.[124] One participant explained that the imaginary island relied on adult volunteers also being transported to it, with the island only being inhabited at set times. One of the imaginary islands was concerned with expanding youth work to be more rooted in the community they practise in. The island contains buildings from the local area, such as factories, doctors' surgeries, and shops, with the concern expressed that there are enough jobs, as well as other necessities to sustain life in the community, with youth ministry expression in a church or community hall only being a small part.[125]

Being young on these islands is a dreamlike scenario. Each place is hospitable and carefree, with only some clouds on the horizon and one island with sharks in the water.[126] Half-jokingly, the participant referred to the sharks as the Kirk Session. It was unclear whether this was a joke to disguise the truth of an approach to youth ministry by the Kirk Session being about maintaining and replicating the institution.

---

[124] DPTYWP307, DPTYWP308

[125] DPTYMP305

[126] DPTYWP304

4.3 Time maps: the data
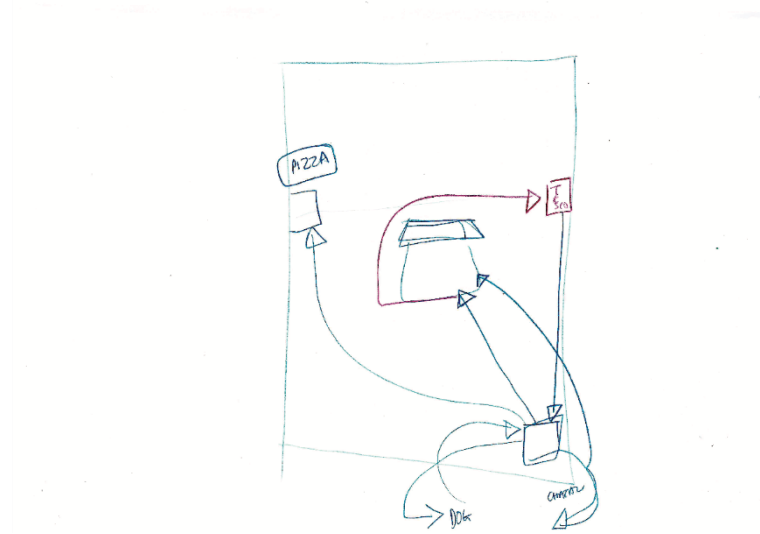
Figure 6 – DPTYWP308 Time-Geography map (initial)
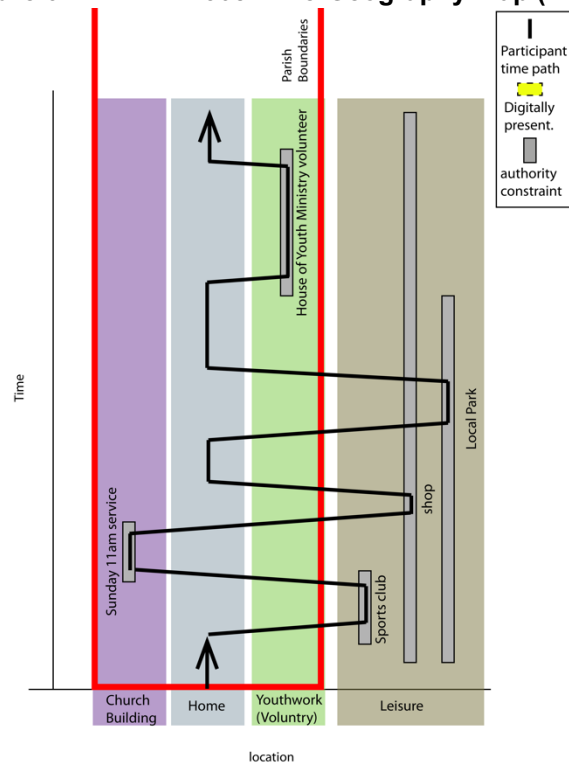
Figure 7 – DPTYWP308 Time-Geography map (processed)

All the time-geography maps referred to in this section are in Appendix B.

4.3.1 Time-geography maps of youth ministry

The second part of the interview asked people to draw a time map of the path they followed to achieve the project of youth ministry. There was a distinct

difference between the lives of full-time youth workers and volunteer youth workers. Eight participants drew time maps for this part of the research.

During the interviews, the participants were asked to draw a map detailing their path to achieving the project of working with young people. Their maps were recorded and digitally reimagined. These digital reimaginings reflect Hägerstrand's time-geography layout and are presented below.

The youth ministry of every worker is subject to various constraints. The constraints around the paths and projects of youth ministry can be clearly seen in the time-geography maps that digitally represent the participants.

4.3.2 Capability constraints

> 'Capability constraints' are those which limit the activities of the individual because of his biological construction and/or the tools he can command. (Hägerstrand 1970, 12)

The first thing to notice is the geographical placement of each time map. The participants were asked to draw a box to represent the parish they work in and then to consider their path to a youth ministry expression, which may be in this square. Only one of the eight maps started in the parish in which they worked.[127] In the picture above, the participant, although a full-time worker, drives into the parish to one building, to a school, then to another building, to the church building, and then to a large shop as they leave the parish.[128] Another participant showed a similar level of interaction with the parish,[129] driving into it and parking at one building. The participant worked in this location for eight hours of youth ministry expression before driving home. The relationship between the space of the parish and the way youth ministry covers the parish represents youth ministry inhabiting a place in the community for a geographically large rural parish. This aspect was contrasted by one participant who extensively covered the whole parish throughout the day,[130] dealing with where young

---

[127] DPTYWP301

[128] DPTYWP304

[129] DPTFWP303

[130] DPTYWP301

people had come from and considering where they could interact with the maximum number of young people per day.

There is a clear divide between employed workers in youth ministry and volunteers. This point is evident in the paths on which workers employed to engage with young people on a full-time basis spend most of their working day in face-to-face youth work or preparation. Voluntary workers engage in a range of activities and practices before spending an hour or two in youth ministry, meaning it is a minor part of their day. Preparation must be made in the days before the ministry. However, the main difference is the location of the youth ministry. Those involved in an employed capacity can access the youth ministry beyond a church fellowship mode of practice, but volunteers cannot access school work. This point raises the following question: Are there elements of youth work that can be achieved only by an employed worker?

This commitment and ability to focus on being 'in and with' the parish is significant. The constraint of travel beyond the parish for work or school attendance/after-school care was a reality for the participants.[131] One participant travelled to a volunteer commitment outside the parish and presbytery area.[132] This specialised commitment was agreed to on the basis it would not interfere with the participant attending church in the parish. This commitment was arranged for the early morning to facilitate this agreement.

4.3.3 Coupling constraints

> These define where, when, and for how long, the individual has to join other individuals, tools, and materials in order to produce, consume, and transact. (Hägerstrand 1970, 12)

The youth ministry expressed in the maps reveals a basic recognition of youth ministry 'piggybacking' on other work with young people as an ancillary service in its work in schools.[133] The school emphasis was generally targeted and not long, except on one map, which shows the participant present in the school for

---

[131] DPTYWP305, DPTYWP307

[132] DPTYWP038

[133] DPTYWP301, DPTYWP302, DPTWYP304

eight hours[134] and reliant on the school's capacity to provide the space and time to deliver youth ministry.

There is a second move in which youth ministry can only happen with the resources and abilities of others. The delivery of youth work on the other maps indicates a need to be organised and available outside normal work hours. The participants' time maps detail work at evenings[135] and on weekends.[136] When asked about how this situation happened, one participant detailed that preparation for the event takes a couple of nights, including one-night telephone volunteers and preparing for the event with every leader beforehand.[137]

One map reveals the full-time worker spends eight hours in a church hall. The participant's map illustrates the time broken up into segments for different young people. This segmentation has a key function that enables different volunteers to come and go based on different time commitments and availability for the project, as well as different funding conditions, which are an authority constraint.

Another notable consideration in youth ministry is time. Young people are only available in the parish for a minority of the day. Schoolwork was conducted by a couple of the participants. The maps indicate this work generally involves a short visit.[138] Only one participant engaged with young people throughout the school day.[139] Perhaps this constraint has always been present and accepted. The solution to the constraint has been to employ a full-time worker. Further constraints are the funding of that full-time post and what a worker is allowed to do when they engage with young people. One participant, due to funding coming from a community source, could not engage in youth ministry, as that would be beyond the remit of their funding.

---

[134] DPTYWP304

[135] DPTYWP305, DPTYWP307,

[136] DPTYWP308

[137] DPTYWP305

[138] DPTYWP301, DPT302

[139] DPTYWP304

4.3.4 Authority constraints

> [authority constraints are]… a time-space entity in which things and events are under the control of a given individual or a given group … [places] not accessible at all or are accessible only upon invitation or after some kind of payment, ceremony, or fight. (Hägerstrand 1970, 12)

There is a constraint regarding the authority to work across parish boundaries. The participants tended to work in one parish boundary and did not challenge this. One map represents three parishes, as the youth worker's practice was ecumenical and covered those parishes.[140] Even with this enlarged area to work in, the participant engaged in detached work, meeting young people 'where they are', which often involved going beyond the enlarged parish boundaries. A different approach was used by a participant brought into various churches on a sessional basis by digital means.[141] The worker did not leave their house but could be present in two or three parishes a day. The tension of this virtual presence is something the participant spoke about; however, it is effective at facilitating presence where there would have been none and adding capacity to youth ministry practices. There is an additional constraint on this form of youth work, as it relies on the venue's technological capacity.

Another authority constraint is obvious in the school work, as the authority of the school overarches youth ministry practice.[142] There is a constraint also regarding youth ministry practice locations. People involved with youth ministry tend to have keys to church halls.[143] However, the maps show the places where negotiation needs to happen with others;[144] the hall booking operation, the hall cleaning staff, etc. Only the map of one participant was free of this type of negotiation. As the streets are not owned by anyone, they are not subject to negotiation. The community-based youth centre the participant practised in meant negotiation was required with the local council.

---

[140] DPTYWP301

[141] DPTYWP302

[142] DPTYWP301, DPTYWP302, DPTYWP304

[143] DPTYWP301, DPTYWP303, DPTYWP305, DPTYWP307,

[144] DPTYWP308 is not in a church hall but a private house. Negotiation is required with the homeowner.

4.3.5 Youth ministry shopping

One remarkable finding of the maps is there is an importance attached to going to the shop as preparation for youth work or as a wind-down mechanism. The relationship between youth ministry and shopping seems multifaceted. Shopping is used before youth ministry practice to ensure everything needed is available and in place.[145] It is also used after youth ministry practice as a stopping point before the participants go home to engage in domestic duties.[146] Remarkably, you need to pay to be a youth worker, or, conversely, pay to not be a youth worker anymore.

4.4 Constellation maps: the data

The third part of the interview process asked the participants to draw a constellation map of all the things that are part of youth ministry practice. This exercise revealed what affects their youth ministry, what youth ministry hopes to facilitate, and where the spaces are for contrast.

---

[145] DPTYWP303 DPTYWP307, DPTYWP308

[146] DPTYWP304, DPTYWP305

4.4.1 Constellation map: data
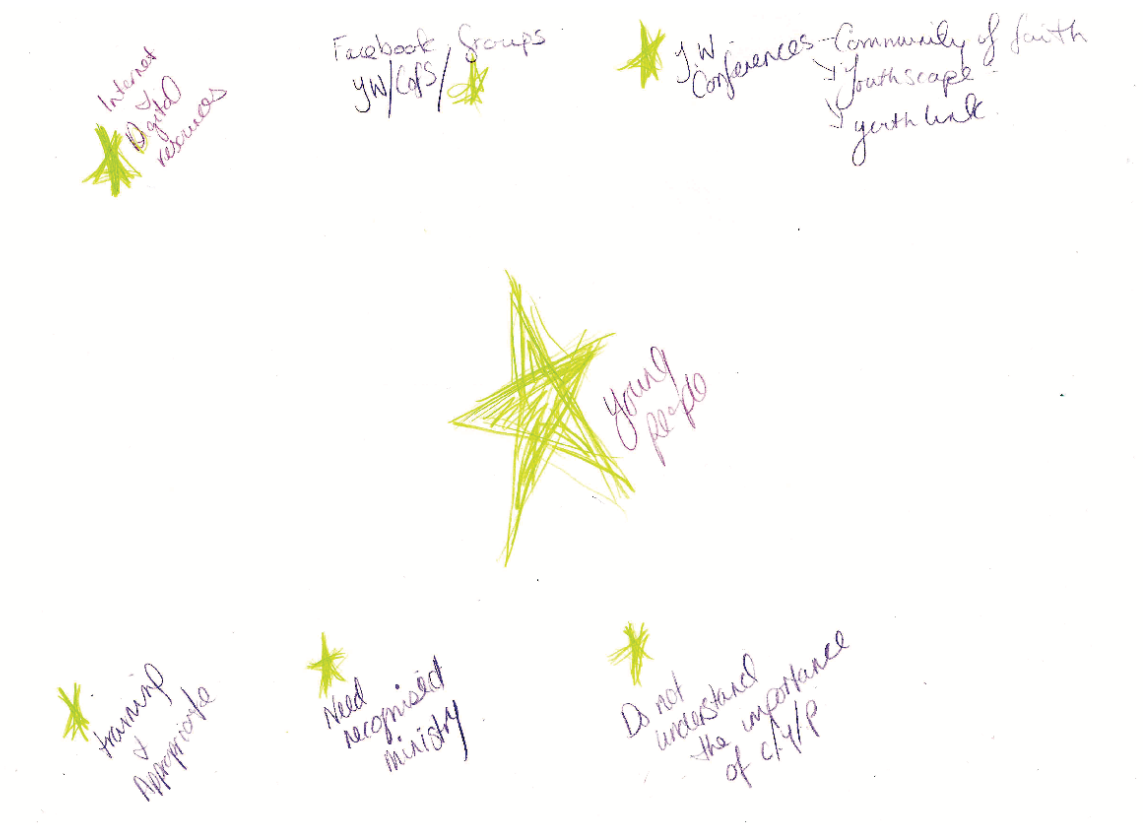
Figure 8 – DPTYWP304 Constellation map
All the constellation maps referred to in this section are in Appendix C.

4.4.1.1 Participant 1

The first participant made a small constellation drawing. The participant had knowledge of most practices in the community-based youth centre.[147] The trigger event was the community-based youth centre itself. One of the important links was between the local town, the surroundings, and the people as a location where young people were made to feel at home or part of the place. Youth work was expressed in and resourced by the location. The main branch of the constellation was the church. There were individual branches for members and specific church funding arrangements. The ecumenical nature of this project was detailed but not expanded upon.

---

[147] DPTYWP301

A vital route for the constellation was the branch to and from relationships with the local authority. The participant spoke of how these relationships had ebbed and flowed, and they were currently ebbing rather than flowing. The financial implications of this ebb were serious for a community-based youth centre building not attached to any church property portfolio. Without some local authority support, the building would be closed and unattended for a significant portion of the week.

Very near this branch in spirit but diametrically opposite in space were funding bodies. These bodies financially supported work with young people but had no real authority over the day-to-day events. Although the work with the local authority needed constant communication and negotiation, the agreement of work with funders is different, including the frequency of feedback.

Potentially, the biggest part of the constellation concerned the young people themselves. The image shows three or four branches with rake heads on them, representing the worker seeing the houses of young people: young people live in them, young people come from there and are close to each other.

Flying above this constellation, in the top left-hand corner, is a small rectangular box with lines coming from it. The lines indicate some movement towards a constellation. Arguably, it is moving, or perhaps it is some kind of weather system. The boxes are marked ES, COVID, and GA. The abbreviation ES indicates Education Scotland and its role as the sector leader for youth work in Scotland. It has both a controlling and an overarching effect on the constellation. From 2020 to the time of writing, the COVID-19 pandemic and the rules governing what was permissible for youth work during that period had a marked effect on the practice. The marking GA was not explored in the interview.

4.4.1.2 Participant 2

The second participant took a different approach to the trigger event; they were the trigger themselves.[148] Youth ministry is tied up specifically with their identity

---

[148] DPTYWP302

as a worker. The participant played a role in augmenting and supplementing different churches' work with young people, so they were not limited to one parish.

The first branch of the constellation specifically concerns the participant. The branch has a family grouping significance, including a sub-branch for devotions the worker uses personally and a sub-branch for church life. From church life, there is a brief outline to another branch, highlighting the youth ministry of the participant's background. The influence youth ministry had on the worker growing up suggests this was a viable career choice and, arguably, provides a resource for the work the participant engaged in with young people.

In addition to this historical youth ministry influence, the participant listed two sources of youth ministry literature: one from the south of England and one from California.

There is also a branch dealing with the support and management of the worker. There are sub-branches detailing management committees, line-management arrangements with larger agencies, church support, and management of specific pieces of work. The participant may have one piece of work with the church but three different forms of management governing that work: the line management of a larger organisation based in Glasgow, the management committee of the employing agency, and the specific church management. These different forms of support and management create room for conflict and negotiation.

Another branch reflects the work of the participant: school events, school assemblies, lunchtime school groups, and church events. What emerges is that youth ministry is linked integrally to the worker and their presence. Youth ministry cannot be mediated without a deliberate aim to facilitate it. Alongside this branch is a sub-branch concerning the possibility of Christian camps and holidays, which are residential experiences deliberately focused on youth ministry.

The final aspect of the constellation revolves around the importance of prayer and prayer support from others. Although resources and management were physically on one side of the constellation, the participant placed this final

aspect on the other side of the constellation. Feeling supported and wanted, and other people wanting the same thing as you, were important to the participant. The outcome of the work is linked to the support base praying and working for it to happen.

4.4.1.3   Participant 3

The third participant produced an expansive constellation.[149] They took as their trigger event the youth ministry practice of the church. The participant took an epistemological stance across most youth ministry practices of the congregation.

The first constellation branch identifies money: money to fund the activities, food, art supplies, and wages of workers. Theirs was a youth ministry practice that paid some workers. Money was supplied by various local and national funds and trusts, but not from the church directly. In the constellation, the church branch is directly opposite the money branch.

The church provided other things the practice does use, such as a building and its maintenance, including storage space, electricity, gas, insurance, and managing staff. There are other sub-branches detailing volunteers who come from and through church involvement. The constellation details the church's spiritual support, including a prayer base, which undergirds the work. There are specific elements of church youth work, for example, embraced through Easter or regular fellowship-based youth ministry expression. The church engages in the oversight and management of the project through the members, the Kirk Session, and the parish ministers.

Another branch of the constellation is the local large town of Hamilton, which is a key location and has a direct and regular bus from the parish to Hamilton that can accommodate the movement of young people. Consequently, young people often spend time there rather than where the youth work project was housed.

The remaining branches of the constellation are united regarding project provision or engagement with the local community. Involvement with the gala

---

[149] DPTYWP303

week and regular tree planting and litter picks suggest that community change is being fostered. Another branch details the specific work of the project in schools around religious holidays. Yet another branch involves young people in the running of the youth project, fundraising, and decorating the hall.

The final branch concerns the care the project takes of its volunteers, including the skills training of volunteers, such as food hygiene and first aid certificates, which are both necessary for youth work practice in a café setting. The participant also spoke about volunteer awards, which are not expected but reward people who give up their time just because volunteering is worth it.

4.4.1.4 Participant 4

The fourth participant used their constellation to deal specifically with one aspect of youth ministry.[150] The trigger event was engaging with young people. The participant then discussed the training and support of people involved in working with young people on behalf of churches. The participant had an overview of the church's youth ministry provision.

The first branch of the constellation refers explicitly to the Kirk Session, members of the church, and the wider national church generally, highlighting their lack of understanding of the importance of children, youth, and family work in the church. This central point was expressed locally in the congregation where this work happened. The work was assumed to be happening but was not given recognition in the local congregation. Individuals in the church leadership were supportive, but the church leadership was divided, resulting in a lack of support for this youth ministry, which was able to continue but not thrive in this situation.

The second branch of the constellation expressed the need for a national church-recognised ministry for this work with young people. The church has four centrally recognised ministries, of which youth ministry is not one. There is no official way to be recognised in a recognised ministry as a "youth worker". There is a central question about the validity of a ministry that cannot celebrate the

---

[150] DPTYWP304

sacraments. Youth ministry sits comfortably in the diaconate, but the lack of sacramental responsibility suggests youth ministry's validity lies elsewhere.

Linked to both branches are training and appropriate resources. Although the first branch is clearly more locally focused, and the second branch is nationally focused, both could be provided both locally and nationally. However, the participant clarified it is not an either/or question; it is a general absence of training and resources from both the local and the national that the participant is recognising.

A third branch details smaller youth ministry-specific training events: the community of faith conferences run by the CofS for full-time youth workers, a midweek residential once a year. The participant also pointed towards the YouthScape conference, a daylong annual conference, and the Youthwork Magazine conference, which no longer takes place. These are in-person, national and international conferences, with input from international speakers and sources. For example, the Community of Faith conferences of the CofS usually takes a book or resource as a core discussion text for the conference, often a North American text.

In addition to these physical events, the participant used digital resources. Internet-based youth ministry writing is consumed daily, with camaraderie displayed in forums and supportive groups on Facebook and the Internet. Youth ministry practice, here, is not as separate from the rest of the youth ministry community of practice and could be a regular part of the practitioners' practice.

4.4.1.5 Participant 5

The fifth participant drew a constellation with everything linked to the trigger event of youth work in the congregation.[151] There is no constellation internal grouping. The participant was involved with one mode of youth ministry practised by the church so had an epistemological standpoint of that practice rather than an overview of the wider church work.

---

[151] DPTYWP306

The first section concerns the church, from which there were many expressions of youth work. Seven expressions are named by the participant on the constellation map. A sub-branch details that leaders, helpers, and members of each organisation are related to each other, and each organisation is present in the others. Youth ministry is present in Sunday Schools, church leisure activities, and uniformed activities. The participant also included the work of The Guild[6] in this youth work reflection. This point is notable, since The Guild is rarely considered a youth organisation in the Church but was mentioned concerning another sub-branch when talking about partnership. By funding youth ministry, The Guild has a direct financial input upon work with the young people of the Church. There was also a partnership with the community and other cash providers. The Church funds resources, such as the building itself, and the necessary infrastructure, such as cleaning, which the youth ministry relies upon and directly affects.

The Church also provides the Kirk Session, the Congregational Board, and the minister for organisational oversight and resources. These resources are evident to the leaders in each organisation. There is a process of elder-specific support for each organisation in the practice of youth ministry. This is a specific person who looks after and takes an interest in each expression of youth ministry, who shares ideas, and who advocates for youth ministry with other elders in the Kirk Session and on the congregational board.[152]

One of the local little-noticed aspects of this church work is the word-of-mouth communication that assures an organisation, parent or carer, young person, and the wider community that this youth ministry expression is a good thing, or conversely, negative. Such communication feeds into the recruitment of volunteers. What are the integration and support methods for the recruitment and support of staff? The participant stated there are just enough volunteers to listen, support, and encourage other volunteers and young people.

---

[152] Each church may have a model constitution of a Kirk Session and board, or a unitary constitution of just a Kirk Session. In the unitary system, all matters are considered by the Kirk Session. Under the model constitution, temporal (finance and buildings) matters are considered by the board, which frees the Kirk Session to engage in spiritual matter only. There is a mix of church constitutions active among the churches represented by the participants.

Training supports this practice. One branch of the constellation forks into two and represents training. The difference between the CofS and the organisation the participant works under is explained. Training is extensive and helpful from the uniformed organisation national body, with local planning meetings and area planning meetings at different levels of the uniformed organisation, which encourages people and provides them with the resources to use their skills to see what they "can be, [they] don't need to be an expert". In contrast, the other constellation branch is the CofS, to which the participant added in little black brackets the word "(lack)", highlighting the feeling of the participant that the CofS resourcing and response to the COVID-19 pandemic were poor. In further conversation, the participant clarified this was a national criticism rather than being directed at the local congregation.

4.4.1.6 Participant 6

The constellation drawn by the sixth participant illustrates the triggering event as the youth ministry of the congregation.[153] The participant provides an overview of all the youth ministry practices of the congregation.

The first branches are links to other community activities in places such as the doctor's surgery, mother-and-toddler playgroup, community centre, local shops, and school. These places have a reciprocal relationship, as young people who come to the youth work also inhabit these spaces before and after attending youth ministry practice. Young people find these spaces inspire practice, and being in these spaces questions how a young person relates to where they are and how the youth ministry practice may or may not relate to them.

The participant outlined the constellation parts representing governing bodies of schools and uniformed organisations, BBs and GBs, as external controllers that govern access and how the practitioner can engage in such places. Here, the church is mediated and controlled by external governing bodies, such as the Boys Brigade Headquarters (HQ) in Falkirk, the Education Scotland HQ in Edinburgh, and the Girls Brigade HQ in Glasgow. Although work with young people is

---

[153] DPTYWP306

affected by these governing bodies, youth ministry has no way of affecting these HQs.

Positioned opposite this work are family and parents, who influence work and are affected by working with young people. Next to these, across different expressions, are grant providers offering some financial provision to these different expressions of youth ministry. In conversation, the participant revealed the congregation had a full-time youth worker funded by grants. When the grants ended, the full-time worker left, and the church is trying to work out what that means for the continued provision of youth ministry. Additionally, the COVID-19 pandemic created a situation in which the church was having to create, restart, and re-imagine what youth ministry would now be without any impetus or help professionally in developing new youth ministry expressions.

The final branch of the constellation details the church. The church is inherently linked to the youth groups via financial, legal, administrative, moral, and religious duties. The church oversees each of these youth ministry expressions, even though the meeting place for each of these youth groups is not in the church building itself but in a community centre in the parish. This situation creates some dissonance for the worker as, each Sunday morning, young people stand up and leave the church building to go to the community centre while the rest of the congregation stays behind as the worship continues.

In addition to this governance and overseeing role, the church provides specific training about safeguarding and some of the legal requirements of this work, such as insurance, which are both provided via the Kirk Session. The role of the participant in the church leadership was bringing this youth ministry to the attention of the Kirk Session and working to make the Kirk Session more conscious of, and able to take knowledgeable responsibility for, this youth ministry.

4.4.1.7 Participant 7

Youth work is the trigger event from which to draw the constellation. The participant worked as a volunteer in one of the uniformed organisations and was

a parent of a young person in other elements of youth ministry the church practices.[154]

The first branch of the constellation is labelled volunteers. The branch continues along "recruitment" and then "how to get an organisational person or ideas person into a leadership role?" Above the word "volunteers", the constellation forks off: one direction has the word "finance" and the other the word "stability". The two words are written together, with "and/or" signposting the understanding of an inherent linkage between finance and stability for youth ministry.

Next to the branch of finance and stability and linked to it by a large circle is a branch of rules and regulations. The group around the branch includes insurance, the government, and health and safety. These issues dominate youth work on this map. They are arranged above the word of youth ministry physically. Within the constellation, at the very top of that branch, there is a sub-branch leading off from this group that ends in "fun". "Fun" has been crossed out by the participant. Alongside this word is an arrow pointing back towards youth work, with the words "common sense" next to it.

Next to the first two branches is a volunteer branch, which, rather than investigate the appropriate mechanisms for recruiting volunteers, asks us to look deeper into volunteers' lives and how youth work affects them in their work life and home life, the family and young people in their life. Similar regard should be shown to the building caretakers, who look after the building and are volunteers or low-paid employees. These interactions are really important, because youth ministry is negotiated and relies on others.

Young people are the next branch of the constellation. The participant compares youth ministry expressed at home with that at school, but the youth work expressed here is eschatological and will be realised in adult life.

---

[154] DPTYWP307

There is a branch of the youth ministry constellation that needs to speak into the life of young people and is connected to parents. Parents are important for resources, including the availability of physical locations and finance.

Another constellation branch represents other location users. Speaking, negotiating, and organising are important in a space that has multiple users. How you create a hospitable and welcoming space for all to co-exist in youth ministry is important.

The final constellation branch details organisation, leadership, and accountability as central elements. Youth ministry is only as good as the level of support it receives. The leadership section divides into the labels "fear of all the above", with a sub-branch "criticism for trying" and the conclusion "best isn't good enough".

4.4.1.8 Participant 8

The eighth respondent used the youth ministry of the parish as their trigger event.[155] The participant plays a role in the ministry but is only specifically involved in one element. The first and main branch of the constellation concerns resources, and there are four central sub-branches of physical, cash, people, and training.

From the physical sub-branch, the participant identifies parks, a community-based youth project building, houses, churches, schools, and material places where young people are found. Alongside this physical understanding of where youth work happens, it is explained that youth ministry needs equipment, such as pool tables, game consoles, something to play music on, a table to put playing cards on. There is a need for equipment in the space, as space is not enough in and of itself; it can only become a place when things change it from a space.

Next to this branch is a cash branch. Cash comes from grants, from the Kirk Session of the church, and people making individual donations. The church does

---

[155] DPTYWP308

not have a paid employee to facilitate the youth ministry, so these cash gifts are solely for spending on the work with young people.

The third sub-branch is labelled "people". Branching off from this is "volunteers", and below volunteers are two considerations: age and time. These are two massive considerations: What age are your volunteers? How much time do they have to give? There is a trade-off between these aspects.

The fourth sub-branch of resources is labelled "training". From training, there is a branch off to "formal training". In conversation, the participant, who is university trained in youth and community work, did not know where formal education for a specific youth ministry focus would come from. There is a branch for the participant's books and online resources. The participant did not name any particular titles but spoke generally of good resources, as they were looking for something useful. Specific training is available from the organisations for some organisational roles, and specific training from the CofS is detailed. The final box off this sub-branch is labelled as training "ourselves". The participant thought the church should provide training locally, but it had not yet done so.

Next to this branch is another, smaller branch labelled "young people", with one sub-branch, "families". The participant felt it would be easy to overlook relationship. The remaining three branches are related to this, as they deal with the secretion of youth ministry and what it looks like. "Enabled, safe, and involved" were the terms the participant was keen to use to describe not only how we work with young people but also with volunteers, family, and others in the community.

People must feel involved with youth ministry. There has to be an element of worship in which people can participate and be part of. There must be an opportunity to volunteer, but volunteering in the widest sense of the word, not just staffing a project but in terms of worship and the ability to think about God anew.

The second branch concerns safety and involves valuing and accepting people for who they are, listening to people and making sure they are listened to, and

encouraging people. People should confidently be part of this youth ministry and take something from it.

The third branch is labelled "enabled". Youth ministry needs to be a place where people can try new things, where people can be challenged, and where people can see God for themselves.

4.5 Conclusion

In this chapter, I discussed what a theographical approach revealed from the participants. Using theography enabled me to investigate beyond the norm of youth ministry practice and to view its geographical element, not in the thin sense of youth ministry being in a certain place at a certain time, but in the sense of it being a complex and significant form of ministry full of contrasts. The gathered data are dense, enabling room to change and explore. In the next chapter, I theologically reflection and seek to engage with the data described here further.

5 Looking at the maps: a discussion of the data

The original contribution of this thesis lies in the use of theography as an interdisciplinary method and the original research of youth ministry expressions in the former Presbytery of Lanark. This chapter discusses the findings and assesses the data revealed by theography and theologically reflects on them, finding core themes of resistance and persistence, relationships, and content bias. The chapter considers constraints in youth ministry, including funding and training. The unique viewpoint of theography enables this discussion to be grounded in the space-time and place of the youth ministry expressions in the local area of the former Presbytery of Lanark.

5.1 Data collection methods

As discussed in chapter 2 *Key to the Map*, youth ministry is a part of the everyday; it is given, assumed, and unquestioned.[156] This situation has created a space for what Derrida identified as a hauntology of youth ministry in the CofS.[157] Youth ministry has become a ghost that affects the Kirk as a symbol of the failure of the future. This thesis identified the everyday youth ministry in the parishes under study through the data collected using an interdisciplinary relationship of geography and theology designed to facilitate a response of "Holy Ghostbusters". By using three distinct and unique approaches to youth ministry, this thesis facilitated a new vantage point from which to view the issue, revealing its complexity and wholeness. A guide to this approach was the geographer Rob Sullivan, whose work on using geography as an interdisciplinary partner was important to this data collection (Sullivan 2017). The data collection echoes Derrida's (1994, 4–10) suggestions for dealing with the ghost.

By using a mapping task involving imaginary islands, I revealed the spatial element of youth ministry. The task provides an entry point to visualise the importance of youth ministry practice and offers a different way of considering

---

[156] See section 2.1.1.

[157] See section 2.3.1

the interactions and relationships between different modes or expressions of youth ministry. The approach exposes the validity of youth ministry as a practice in the church and introduces a geographical form for considering youth ministry. The technique does run the danger of narcissism, in which youth ministry is all important, obsolescing the communal aspect of church and, subsequently, youth ministry. The world beyond youth ministry could easily be missed in this approach. There is also a danger that the imaginary islands approach could be overextended to detach youth ministry from its real location or time of practice. To address this risk, the imaginary islands (space) approach cannot be separated from other approaches that ask different questions, such as time maps (time) and constellations (place).

Time maps were used to acknowledge that youth ministry is time-bound. Every worker is constrained by their fleshy body. There is technology that enables us to be in one place and projected digitally in another, but such technology is subject to its own constraints, mainly technical and financial. Using time maps enables us to see the "when" of youth ministry, the temporal element. This usage also locates the youth ministry expression spatially, revealing new data about the embodied nature of youth ministry and provoking questions about what a worker does to facilitate youth ministry. The approach offers a view of the journey to youth ministry for workers and recognises the paths they travel. It creates a unique way to consider how much of the parish is involved in the expression of church youth work. However, the approach risks valuing quantity of work over quality, which may disregard the small acts of people in favour of the larger acts. There is also a danger of focusing on people and losing sight of the theological emphasis on the work of God through the Holy Spirit in Creation, which humans inhabit.

Finally, the data collection stage employed a constellations approach to reveal the elements included in youth ministry, that is, what makes youth ministry a place instead of just a space. This approach created a normative picture of commonality and agreement between several constellations and revealed a normative situation of contractions and negotiations in the work. This unique approach to the subject provides a way to explore the layering of youth ministry, exposing a reality hitherto hidden. The constellations approach offers a

picture of youth ministry being a bigger undertaking than previously considered, supplying a view of the worker trying to navigate and negotiate these youth ministry layers, pointing to key relationships to facilitate youth ministry expressions. However, if the constellation map is overextended or exaggerated, it could become an unfocused system, akin to a mind map, and thus less meaningful.

5.1.1 Analysis of data

Dunlop and Richter, in *Visual Methods (2010)*, outline that the simplest method of analysis is content analysis. In this method, the researcher would notice what content is within each picture, for example how many trees or hills are in each picture. They also suggest analysis as social documents utilising an ethnographical approach, an example question could be 'What is the meaning of the images the participants have drawn?' *(2010, 214)*. This thesis did use these methods, however if did not utilise their suggestion of the cultural studies approach to the material issues of creation and its function. However, their observation that the analysis provided by collaborators in research was beneficial, describing and discussing what was created as "fruitful" *(2010, 211)*.

In the chapter *Visual Ethnography (2022)*, Dunlop developed her earlier work with Richter, arguing for the place of visual ethnography within a broader practical theology basis. Dunlop's argument utilises the observations on the use of creative arts within Practical Theology from notable practical theology theorists: Bennett, Graham, Pattison and Walton writing on using creative arts within practical theology; Goto's thought on arts ability to challenge power relations within practical theology; and, Radford on its power to reveal the hidden and unknown *(2022, 417)*. Dunlop concludes that a Visual Ethnography gives three keys to the practical theologian — first, a thick description of ecclesiology, changing how and what we see to reflect upon theologically. Second, a self-awareness of research where research and theology are not done "to" people; it is done "with" people. Third, it can reveal the operant voice of theology within people — specifically those who work with young people which is relevant for this research *(2022, 421)*.

In line with this, I prepared the maps that were created using a coloured pencil by the participants while in conversation with the researcher.[158] The pictures were taken by the researcher and reproduced in digital form. Alongside this, the researcher transcribed interviews using AI and then hand corrections after the initial AI processing.

Once the texts were ready, the texts were analysed using Multimodal Discourse Analysis. Multimodal Discourse Analysis can facilitate many different modes of analysis simultaneously. For this thesis, I primarily used five modes of analysis on the maps: visual, linguistic, aural, gestural and spatial (Arola, Sheppard, and Ball 2014, 14). The visual was a vital starting place for this thesis as the visual rhetorical nature of the maps could be explored by analysing the visual composition of the maps, layout and imagery (Alfano and O'Brien 2004, 5ff). This mode was informed and put alongside the mode of linguistics as I looked at words in the maps and the aural mode as the accompanying conversations were transcribed. This made the description of each participant's maps thicker. The spatial and gestural modes were minor contributors but were accessible by way of the researcher's notes.

I am conscious in conducting this analysis that I do not speak for, and indeed the maps do not speak entirely for the participants. This is rooted in the concept that even though I was there as the researcher and engaged in a collaborative production with participants, hearing how they described what they were doing, the best I can do is speak "nearby" the participants. Visual artist Trinh T. Minh-Ha speaks of "nearby" being the location of the visual arts researcher—this position of seeing and listening. The location of a direct reading is dangerous as truth can only be approached indirectly. The visual is always fragmentary in what it presents. Specifically, the forms of analysis may be direct, but the theological reflection of this chapter is vital to see and capture the truth offered by these maps (Chen and Minh-Ha 1992).

---

[158] See appendix G for extract of how the maps were introduced to participants. See Appendix A, B, and C for the digital versions of the maps.

5.2 Imaginary islands

The data collection method of imaginary islands enabled three strategic moves. First, it allowed the abstraction of youth ministry from its current practice, meaning we could consider that youth ministry is primarily viewed as separate expressions. This holistic viewpoint is crucial for observing the real picture of youth ministry. Second, the imaginary island approach invites us to consider the relationship between the practices and the geographical elements of the island. The third move was to consider the placement of each element of youth ministry practice on the imaginary island and how to move between them.

5.2.1 Where is youth ministry? An abstraction from here[159]

By removing youth ministry from the place of practice and expanding it as a whole, a continuum of approaches was demonstrated by the island maps. At one end, there was an approach of forgetting entirely the space and time of youth ministry practice and trying to explore the more theoretical emphasis;[160] at the other end, there was an approach to replicate the parish to suit the story the participant thought appropriate for youth ministry.[161]

For example, one island specifically seeks to replicate parts of the current parish around the youth ministry practice. The participant illustrated this attempt through the concentration and choice of buildings on the island.[162] These buildings facilitate a job-creation narrative that the participant identified as the key skill of young people for life in society. This view related to how life could be lived here by young people. It would be possible for youth work to facilitate young people remaining on the imaginary island beyond their involvement with youth ministry. The other extreme was demonstrated in another participant's map, in which the metaphorical abstraction of the time and space of the parish is expressed in a release from the material in its entity.[163] The island maps

---

[159] Here in this section means a contextual space, time, and place specified by the youth ministry practice.

[160] DPTYWP303

[161] DPTYWP305

[162] DPTYWP305

[163] DPTYWP303

abstract youth ministry existing reference to the practice locations that houses the youth ministry expression, maybe a church hall.

Foucault's term "heterotopia" may be useful here. Philosopher Michel Foucault observed that heterotopias have significant links to phenomenology. A heterotopia is a site in relation to all the other sites around them but contradicting them. There is a contrasting between utopia and heterotopias drawn by Faucault. They mirror each other. They start in different places. They speak to each other and reflect each other from this place of difference (Foucault 1984, 4). This concept is helpful when thinking about the relationship of imaginary islands to youth ministries' material practice.

The church can be viewed as a heterotopic place that could contradict society; perhaps this is part of the churches' prophetic task in society (Special Commission on the Effectiveness of the Presbyterian Form of Church Government 2021, 06 / 2.8). This viewpoint echoes Bergmann's work about painting an icon and the impact of the Holy Spirit.[164] However, youth ministry does not provide an internal mirror to ask questions of the Church in general. By using the heterotopia approach, the imaginary island method of abstraction functions as an element to reveal what youth ministry is and what it could be imagined as. However, in general practice, youth ministry, as given, assumed, and unquestioned, does not provide the contradiction a heterotopia does, and therefore functions as more of a utopia.

This description of heterotopias questions the modes of youth ministry expressed by the CofS.[165] The geographical nature of these modes marks an explicit dependence on place and time; however, it does not consider whether these modes contradict the current space and time or provide a mirror to the CofS generally. Regarding the modes of youth ministry, in the first mode, the space of the parish stays the same but work with young people could change, sometimes in the same place (church building or hall) and the same time as religious services. This is evident under the mode of fellowship-based youth ministry. The mode of youth ministry that occupies the same place but a different time to

---

[164] See Section 3.4.1.

[165] See Figure 1.

religious services is evident in the drop-in youth ministry. Youth ministry that occupies a different place and different time is evident as community-based youth ministry or school work, which may require leaving the parish entirely.

5.2.2 Resistance and persistence

One of the noticeable points the participants made is how much youth ministry is centrally replicating the youth ministry elsewhere and seeking to implement it here, as can be seen by the use of Messy Church, or Youth Ministry influences from the US. Linked to this point is a central concern of youth ministry being valid due to replicating the expression of church practice. Youth ministry scaffolds the belief structure, norms, and dogma of the church family it is a part of. Youth ministry in the CofS may have stopped teaching a formal catechesis, but the church modes of youth ministry gesture towards a space of persistence of traditional ideas and methodology of the 1950s or 1960s in youth ministry.

What is evident about the imaginary islands drawn by the participants is that the expressions of youth work correspond to issues from 60 years ago, in Sutherland's time. The Sunday School and Bible class model has persisted as the dominant method of youth ministry expression for over 100 years despite consistently falling attendance.

For me, the main historical act dates from around 1870, when the CofS lost[166] much influence, its place in society, and its roots in school and social work. As a period we continue to grieve for today, we fetishise the ghost of youth ministry within a constant belief in the dominant models more suited to youth work in the 1870s.[167] The persistence of such dominant youth ministry expressions in Sunday School and Bible class is significant, as youth work itself can be a site of resistance and contrast to the reproduction such persistence alludes to (Tuck and Yang 2014, 16). Societal resistance is often placed in two central categories, system-compatible resistance and system-incompatible resistance, although "The system always prefers system-compatible" (Scott 2013). This division is evidenced in forms of domination and an ability to challenge the system. Is

---

[166] This point is explored in more detail in Section 2.2.1.

[167] The study of persistence is helpful here (Voth 2021).

youth ministry allowed to challenge the central church from its current location and outworking? The CofS has positioned work with under-40s, including youth ministry, as central to the funding criteria of a multi-million pound grant-making fund announced at General Assembly 2022 (Assembly Trustees 2022, 57). The question of resistance and persistence need to be asked regarding how youth ministry is being framed and considered by this fund. Is this funding stream only for youth ministry expressions judged as system-compatible? This would replicate the dominant expression of the Kirk. Or, is this fund an investment that tolerates forms of youth ministry that challenge and subvert the CofS as it seeks to replicate itself?[168]

5.2.3 Modes of relationship

Building a bridge between islands is not a new or unique concept; however, only one picture has a bridge from the main island.[169] The participant identified this as a bridge to an island for youth workers to get away from youth ministry practice. You could find resources and solidarity on that second island through online digital resources. Two pictures had other items of physical geography around the main island of youth work.[170] One map had lots of smaller islands around the main island. The participant stated these islands represent other youth work providers or other youth work opportunities that can work together with the main island. The essential question is how we can work together to do something bigger than present, as there were no bridges between the islands, but there was a ferry service, and boats were sailing between the islands.[171] Youth ministry is pictured as a transient place, a place where we are recognised and enjoyed for just being who we are. The islands seem somewhere you go to, possibly enjoy, and then go home from. They are not somewhere you live and exist primarily.[172] Only two islands have specific ways to facilitate migration.

---

[168] Scott offers the example of slaves elaborately engaging with Christian doctrine to negate it, asking Christian doctrine to answer the different questions the slaves asked. It would be churlish to say young people in Scotland are experiencing a situation like the horrific experience of slavery, but young people and those who work with them can listen to and learn from those slavery histories, including how to ask better questions of Christian doctrine (Scott 1990, 108).

[169] DPTYWP302

[170] DPTYWP307, DPTYWP308

[171] DPTYWP307

[172] The island of DPTYWP302 has people living permanently on it, whereas the island of DPTYWP305 has the facilities for permanent residence but no people.

One island has a jetty accessed through and from the church,[173] and one participant drew a ferry to bring people to this space.[174] This point is significant, as it shows a ferry service to the island for people to get on and off.[175] One participant clarified this ferry works both for volunteers and for young people.[176] If young people choose not to come across on the ferry, the island is uninhabited. If volunteer youth workers choose not to come across on the ferry, the island has nothing to offer.

Significantly, the maps show the centrality of fellowship-based modes of youth work. Three participants placed a fellowship practice at the centre of their islands, so everything else revolves around it.[177] One island map has a central school surrounded by many churches dotted around the island and an inlet for God:[178] the central expression of youth ministry on one island as a mystery.[179] Christian lifestyle expressions, such as youth church, or catechesis expressions, such as Sunday Schools, are central to the island. Their placement indicates it is important to how we understand what youth ministry's ontology.

There is a centrality to the material physical representation of where the church has been placed. On the maps, we can see church buildings, youth churches, a giant tree representing the church family, or an event to represent the church.[180] This spatial positioning of the church asks questions. Is the content of youth ministry biased to youth ministry fellowship-based youth work? This would cast other modes of youth ministry into minor roles.

The drop-in-based modes of youth ministry are well represented on the island maps, as uniformed organisations play a role in the youth ministry of two participants. This, added to the youth-club-style youth ministry of another two

---

[173] DPTYWP304

[174] DTPYWP307

[175] DPTYWP304, YWP307

[176] A report on youth work in 1962 from the CofS *Life and Work* magazine details youth work for "uninterested youth". I marvel at this phrase "uninterested youth". https://www.lifeandwork.org/features/looking-back-breakthrough-for-uninterested-youth

[177] DPTYWP303, DPTYWP304, DPTYWP306

[178] DPTYWP302

[179] DPTYWP308

[180] DPTYWP303, DPTYWP304 DPTYWP305, DPPTWYP305, DPPTWYP306, DPTWYP307

participants, means the drop-in mode of youth ministry features on four islands. The uniformed organisations are placed in the top left section of the island by two participants.[181] One participants map showed the material needs for a drop-in youth club, such as a pool table or a games console, are represented all around the island, surrounding the gap of mystery centrally related to young people,[182] this drop in youth work was also demonstrable within another map.[183]

There was no talk of community-based youth work.[184]

The mode of schoolwork is specified on several maps. It is unclear whether schoolwork was mentioned because the participants were actively engaged in it or because they knew the parish church was doing this. Schoolwork was mentioned four times positively as part of the island.[185] Normally, the schools were placed in the top right section of the maps, except by one participant, who placed it centrally,[186] and another who positioned it in the lower central part, as the school was providing growth for the young people on the island.[187]

Schoolwork was mentioned negatively by one participant.[188] The participant drew several islands around the main island, where each young person could choose to live or visit as part of being young. While it is evident these islands are competing for the young person's attention, the worker was sanguine and relaxed about them, viewing them as not competing with the imaginary island of youth ministry. Theologian Andrew Root mentions that youth ministry is a different thing from these seemingly competing claims on a young person's life (Root 2020, xiii). The participant considered school work as increasing pressure

---

[181] DPTYWP305 DPTYWP307

[182] DPTYWP308

[183] DPTYWP303

[184] Researcher error – due to an error in the process with the first interview, DPTYWP301 did not contribute a map, although it would be fair to assume this would have had a community-based youth work focus.

[185] DPTYWP302, DPTYWP304, DPTYWP305, DPTYWP307

[186] DPTYWP302

[187] DPTYWP305

[188] DPTYWP308

on young people. Youth ministry could engage with this issue and provide something about mental health to move beyond school work and its pressure.

5.2.4 Content bias of youth ministry

I used the following question as a central critical analytical tool: What is the content bias of these islands?[189] The content bias of youth ministry was revealed by examining the pictures and then asking what the default island is, and then determining what is absent.

The islands reveal a concentration on the fellowship-based mode of youth ministry, a secondary concentration on the school work mode, and then a drop-in mode. There are no community-based project forms of youth ministry. Fellowship-based types of youth work have a financial imperative to work there. It is demonstrably easier to recruit volunteers, as the visual element of this practice emphasises to people that this practice is important. People can see the difference it makes in the congregation.

I argue this content bias concerns comfort for the adults as it addresses our internal understanding of the commitment made by members of the congregation. This content bias points to how the form of religion we have committed to will be replicated. Furthermore, school work can also be seen as providing this comfort. The importance of "our" form of religious observance is validated and underscored by a local authority. The worker who engages in school work can be comforted that they are well-trained by the church and are authorised by the local authority education body to practise with young people. Arguably, involvement with these types of youth ministry could be construed as primarily about the psychological reassurance of the participant and the religious community. However, this comfort is a Pyrrhic victory, as it does not deal with the young ministry ghost described previously.

The missing dimensions of youth ministry on the imagined islands include ecumenical or interfaith youth ministry. The relationships between the islands of youth ministry and any other island or land are undeveloped. One map details

---

[189] This question of content bias was raised for me by the podcast Tyler Cowen in conversation with Daniel Kahneman. https://conversationswithtyler.com/episodes/daniel-kahneman/

non-church young people, with the participant choosing a location for all non-church young people on the periphery of the island.[190] None of the other maps mention non-church young people. Two islands have people on the island but with no explicit method of access.[191] A sense of the negotiation of youth ministry is absent from the islands. Only one map has a fast-food outlet.[192] Another island contains a fast-food type of image.[193] Other spaces could provide food and meals, such as hotels, but in terms of spending time with young people over juice or snacks, no space is given over for this. The islands are clearly biased towards being self-sufficient but in a way that encourages adults to feel comfortable. Asking young people to come to a location where adults feel comfortable is the wrong way around.

Missing from the maps is any digital or online provision of youth ministry. During the interviews, only one participant spoke of online youth ministry in any form, and this usage was positive for the worker. Most participants did not mention digital or online provision. In the drawings of the imaginary islands, digital/online youth ministry does not feature at all. This situation contrasts with the response to the COVID-19 pandemic, which started in 2020. The CofS guidance focused on digital/online youth ministry provision always being an option. As I write this, in the spring of 2022, perhaps people desire in-person meetings as a reaction to the COVID-19 pandemic lockdown. The fellowship of seeing other people and worshipping with them is significant (Matthew 18:20).

This bias is a deeper reflection of the complex nature of youth ministry observed by Phoebe Hill when considering a community-based youth work project funded ecumenically by local churches. The youth ministry project is not limited to the embodiment of youth work and in-person interactions in the building itself. Hill's theme of the home reveals how workers create a habitus of youth ministry practice. The youth ministry space is one where young people can come and engage with youth workers in the place of that building (Hill 2022, 95). Furthermore, habitus forms the rituals or habits young people engage in beyond

---

[190] DPTYW302.1

[191] DPTWYP302, DPTYWP303

[192] DPTYWP305

[193] DPTYWP308

the youth work building, building on Bourdieu's observations. These rituals can become internalised on a subconscious or preconscious level and, as a result, young people begin to engage in youth ministry beyond the project's material boundaries (Hill 2022, 97). The question this raises is where the space of youth ministry occurs. This space could be with the worker and their preparations for work with young people; it could be with the interaction between the youth workers and young person; or it could be in the buildings that host them. When the young person engages in a practice that moderates or replicates the youth ministry they experienced elsewhere, is that where youth ministry is?

Youth ministry is also raised as a religious icon, which, rather than being a specific material matter, is iconic in practices in which religion "gets physical" (Knott, Krech, and Meyer 2016). The embodied actions anchor the young person. The effects of this are a fleeting moment of reflection and interaction between the infinite and finite. What youth ministry can never be sure of is what this means for the young person or for God. Youth ministry is ambiguous about this point. Scanlon argues youth ministry can only ask people to engage with the mystery of God and encourage a young person to reflect on that mystery. Youth ministry is about creating potential ecclesiastical spaces (Scanlan 2021, 133). This point brings into focus the nature of the division between faith and belief that Caputo (2021) highlights. Although important, this point is a moot consideration, as the job of youth ministry is not to decide which option is best for the young person but to provide the space for the young person to consider this.[194] Although youth work views youth ministry as specifically pushing Christian commitment, the space outlined by Scanlan is somewhat different.[195]

Engagement with the church is a minor concern on the islands. Only on a couple of islands is the church present as a specific building or in a discrete location.[196] The CofS has different modes of youth ministry, among which community-based projects are one. Only one participant with an island map spoke of this mode.[197] The absence of community-based youth ministry practice leads to a bigger

---

[194] This is in line with Sercombe's consideration of youth work being separate from youth ministry: "it is not about telling" (Sercombe 2010, 33).

[195] See Section 2.3.

[196] DPTWYP302, DPTYWP304, DPTYWP305, DTPYWP306, DTPYWP308

[197] DTPYWP308

question: Are there some pieces of youth work that can only be practised by a professional worker? In this element of the study, the two participants who were professional workers for churches did not engage in community-based practice. There was no formal academic youth work training in their background. The criticism of van Noppen in Chapter 2 *Key to the map* is valid here. The participants expression of youth ministry focused on people coming into the church buildings. The job description of both participants centred on maintaining and developing church-based activities, which their maps reflected. I want to commend the vision of youth ministry currently embodied by the workers. As a practice, it is valuable and creative. I also want to challenge the youth ministry modes and asking the national and regional church, if every church would still be expected to employ one or two of the modes. Is there room for specialism and seeing the church as a site for good practice? How can the current Presbytery Mission Planning efforts support and view the modes as something to be realised across a larger parish boundary, which will free churches to review what they are doing and refocus their expressions of youth ministry? Notably, the participant who was a volunteer but had received professional youth and community work academic training spoke of youth ministry as a community-based practice. How do we explore and resource this dualism between academic training and non-academic training without making a Humpty Dumpty out of anyone?[198]

There is a bias towards attraction. Most of the islands are full of activities for young people, but these are activities based on coming into the church. Two of the maps show islands on which youth ministry is based in locations, not in the church estate of buildings.[199] One participant even spoke of a formal process of collecting children from a local school and walking with them to the church.[200] This absence of work outside church buildings speaks of a desire to prove the worth of the church, arguing for having a building in the first place and making appropriate use of these buildings. I argue this attraction regarding face-to-face meetings is about more than just youth ministry; maybe people are desperate to move away from youth ministry as it was during the pandemic period. One

---

[198] See Section 2.1.1.

[199] DPTWYP304, DPTYWP308

[200] DPTYWP303

participant made the point that young people were online all day for schoolwork during the pandemic lockdown. It would be irresponsible of the Church to ask young people to spend their leisure time utilising digital or online forms of youth ministry.[201] Currently, the use of a digitally agile Community Learning and Development programme is a key policy area for Scottish youth work.[202] It is debatable whether youth ministry should function as a heterotopia for youth work in this space.

5.2.5 Youth ministry's nature abhors a vacuum

All the islands look very similar; they have many activities and things to fill the internal spaces. Arguably, they could be places where we can see the nervous nature of youth ministry, observing the fear regarding justifying youth ministry to management and funders. This fear concerns the hard-targeted outcome of expectations from the church or parents not matching the soft outcomes of youth ministry (Stanton 2013, 194). Does the busyiness of youth ministry practices in these maps represent a true desire for youth ministry? If not, there is a reason to fill the space, so youth ministry can be judged on many expressions. The maps are the *horro vacui* of youth ministry (nature abhors a vacuum). Only one map shows a deliberately empty space to enable reflection and development.[203] The sense of youth ministry given by the participant is a practice that cannot do too much, limited by volunteers and funding. Within this understanding of youth ministry is the small act of wanting to spend time with young people. Another participant spoke of spending time with young people and volunteers but with formal youth ministry expressions as the key to the youth ministry overall.[204]

There is a need to consider what youth ministry is and could be. The work of Samuel Wells is helpful in this respect. Dr Wells is a Church of England vicar in London and has an academic career that has included time at Duke University. The vision of ministry he introduces in his writing focuses on four main areas and

---

[201] DPTYWP303

[202] https://youthlinkscotland.wixsite.com/dacld

[203] DPTYWP307

[204] DPTYWP303

is drawn from a detailed study of Jesus' existence and embodiment here on earth as spoken of in the gospel narrative. This issue is engaged with at length in the books *Living without Enemies* (Wells and Owen 2011), *A Nazareth Manifesto* (Wells 2015), and *Incarnational Ministry* (Wells 2017).

His four key approaches are as follows:

1. a ministry of working for;
2. a ministry of working with;
3. a ministry of being with;
4. a ministry of being for.

'Working for' involves a ministry in which a person does things or changes mechanisms, and another person benefits from this action. This approach is asymmetrical because "I" am doing something, and "you" are benefiting. It is working upon a deficiency model, in which "you" are seen as needing something corrected for "you", but you cannot do this yourself, so "I" have to take corrective action on your behalf. This approach is hopeful, as it is founded upon the hope that, if "I" make a change, "your" life will be better (2017, 8-9).

'Working with' is a different model of ministry that is about people working together. Someone who has some form of expertise and someone who does not work in a broadly symmetrical relationship. When they both work together and engage well, life can be improved for both. This approach focuses on problem-solving. It is a functional relationship, as it considers who is the right expert who can help us solve a problem. There is some energy and hope about this relationship; energy lies in getting the right person with the right expertise, and hope lies in working towards a solution to make life better for all (2017, 9).

The third approach of ministry is 'being with'. This approach involves accompanying people despite there being no problem to solve. This approach is not functional or mechanistic; it involves simply enjoying and celebrating the presence of people where you are and the beautiful way they embody being human (2017, 9-10).

The fourth model of ministry Wells describes is 'being for', an approach that seeks to be for people but also keeps some distance, so does not have the "with" of being with. Neither does this approach have the "with" of working

with, nor the "working for" spirit of working for. Being for means someone else or something else has to work with or for people. It becomes a place where it is easy to see something is wrong without doing something about it: for example, proposing someone should do ministry with young people but then leaving it to someone else (2017, 10).

Wells' conception of ministry is that a ministry of being with is the major key function. This view is based on a time-percentage study of Jesus and the Gospels. Wells claims that 90% of Jesus' time on earth was a ministry of being with, based in Nazareth; 9% was expressing a ministry of working with, based in Galilee; and only 1% was in a ministry of working for, based in Jerusalem (2017, 11). This finding raises significant questions about the temporal balance of practices of ministry and, by implication, youth ministry.

This thinking about time cannot be separated from the physical geography of the gospel story. The physical migration of Jesus, from Nazareth to Capernaum in Galilee and on to Jerusalem, is significant, as each move corresponds to the different styles of ministry Jesus embodied in that space and time and place. The physical geography expressed in the architecture and location of these spaces afforded different adjustment costs to the ministry Jesus practised there (Rogerson and Vincent 2009, 56-9). The physical geography and its elements, both natural and manmade, influence ministry. A recent paper argues that the location shapes the options and resources for the expression of spirituality, and the urban situation offers more options than the rural (Samson and Leichty 2021). Rather than viewing this point as a negative, especially for the semi-rural to rural area covered by the former Presbytery of Lanark, the thrust from Wells is one of expressing ministry broadly in line with the timing of Jesus' life, while being contextually aware of what each space and place in ministry enables the worker to express.

The question of what ministry truly is and what the practice of youth ministry is. The modes of youth ministry provided by the CofS in various reports since 1990[205] detail expressions in which youth ministry is deemed "working with" and "working for" in Bible classes, Sunday Schools, and uniformed organisations,

---

[205] As specified in Key and the prologue.

such as the Boys Brigade, the Girls Brigade, and, occasionally, the Scouts. These are the dominant expressions of how the CofS understands youth ministry. The CofS relies on problems an expert can solve. Young people are cast as followers and a minor part of youth ministry. With this assumed model of deficit (something requiring an expert), community projects or youth clubs must exist with some form of evangelical expression in them. The modes of youth work may correspond to "working with", "working for", and "being with"; however, Wells' time signature surrounding their practice asks whether these modes are out of kilter with what the rhythm of ministry should be. Youth ministry needs to change its rhythms to be a ministry following the template laid down in the incarnation.

5.3 Time maps

The first thing to notice is that each of the youth work practices is distinguished by the employment nature of the participant. There is a clear divide between employed workers in youth ministry and those who engage with youth ministry voluntarily. This distinction is evident in the workers employed to engage with young people on a full-time basis spending most of their working day in face-to-face youth work or preparation. There is a directness to the paths they travel.[206] The voluntary workers engage in a range of activities and practices regarding youth ministry. They approach youth ministry indirectly, and it is a minor part of their day.[207] A full-time worker spends a lot more time preparing or engaging with young people than volunteers do, because the barrier to involvement with young people and youth ministry management is significantly lower.

This distinction makes a significant difference, as youth ministry does not adjust to what workers engage with before or after youth work. The practice remains the same, ambivalent to what has been prepared and the directness of the path to access it. This ambivalence extends to the practice time scale. The detached worker's five-minute chat with a young person may be more valuable than the same as a worker's one-hour Sunday School-style class on a Sunday morning.

---

[206] DPTYWP301, DPTYWP302, DPTYWP303, DPTYWP304

[207] DPTYWP305, DPTYWP306, DPTYWP307, DPTYWP308

The main difference concerns which constraints apply in the time map of each worker: the capability constraints of a worker only being in one place at one time; the coupling constraints of needing to work with others, either young people and /or volunteers; and the authority constraints maintained by others with some responsibility for practice locations or young people.

This negotiation of constraints questions the equality of youth ministry modes. Using this approach reveals that some modes of youth ministry practice have more constraints than others. Employing a worker frees them from the constraints of life by other agencies and influences. Are there parts of youth ministry that can only be achieved by an employed worker? For example, due to the school structure in various parts of the research area, secondary schools finish at 1 pm on Friday. Young people's use of space and time in a town does not necessarily correspond to the availability of parents, who usually work regular hours. Communities may not be prepared for many young people to be present in their space-time and place on a weekday. A full-time employed youth worker can provide something that cannot be achieved by a volunteer worker due to the constraints on that volunteer.

Each path illustrates the division between time spent in the parish and time spent outside the parish. Although all the work with young people occurs in the parish generally, the case of school work does not lend itself to engaging with the parish. An authority constraint means that, often, in semi-rural to rural places, young people of the parish are transported to a neighbouring parish for education. It is notable that seven participants lived outside the parish they worked in. Although the parish is a significant way to understand and contribute to the CofS presence, it also enables us to look at youth ministry and to observe that being able to work beyond the parish boundaries is significant and specifically practised by full-time youth workers.

Therefore, time is a notable consideration in youth ministry. Often, young people are only available in the parish for a minority of the day. To facilitate work with young people, the Kirk must seek to engage with young people where they are transported to or where they spend most of their time beyond the parish. The solution to this constraint has been to employ a full-time worker. However, this is difficult, as access to young people must often be negotiated

with another authority. A further constraint is funding and what a worker is allowed to do when they engage with young people. One participant stated that, due to funding coming from a community source, they could not engage in youth ministry, as that would be beyond the scope of their funding.

5.3.1 Constraints

5.3.1.1 Capability constraints

Humans are finite creatures in fleshy bodies. Capability constraints are those concerned with being human (Hägerstrand 1970, 12-4). There is a need to work, and this need is a constraint imposed on the participants through family and society. A consumerist society means there is a responsibility to earn enough money to pay all the bills, including such essentials as heat, food, and shelter. Investing in youth ministry staff brings with it a release from capability constraints, helping to balance family commitments, travel issues, etc. for employed workers.

The time maps of the participants paid for youth ministry practice are clear that the initial capability constraint of physical presence was not an issue, as one participant was in the youth ministry space for the majority of their day.[208] It should be clarified that this employment status did not mean the quality of their work was better than any other participant. The voluntary workers engaged with youth ministry as a minority activity.[209] Their day was filled with other constraints, which stopped them from engaging more in youth ministry. Family and work were the main issues; domestic housework added another layer of complexity, as the workers were expected to go from one commitment to another.

The language of 'employed' and 'volunteers' depends on economic recompense and increased legal responsibility upon employers, but this is a semantic shift from the word 'professional'. This shift identifies an economic constraint rather than a quality-of-practice constraint; an employee need not be professional.

---

[208] DPTYPW 303

Employment is mainly a question of time. How much time could a person spend in and working on youth ministry practices? Balancing family commitments, travel issues, etc. was less constraining on employed workers than volunteers.

All the participants had private transport and were able to be mobile during their day. This point is important for youth ministry, as the participants could fit more into each day. The speed of travel and the ability to move from one space to another quickly is significant. This aspect raised itself as an issue in the initial sweep of the time maps data and the participants choosing to live outside the parish. The travel time for getting to the parish for participants was about 20 minutes by private car or 30 minutes by public transport. The reality of transport being a constraint a worker could negate but a young person could not is an interesting power dynamic from which to start a youth ministry engagement.

This point seems significant but is also instantly forgettable. The argument of this thesis is that this time map provides an inherently theological and ethical entry point from which to consider youth ministry anew. Life in the parish has embraced private vehicles and changes to the size of the parish. Central to this issue is Sigurd Bergmann's consideration of the environmental ethics of driving (Bergmann 2016, 5). He lists the environmental concerns around emissions and climate change as key concerns. The concerns critique the statement we are making by increasing mobility generally and private vehicle ownership specifically. He argues that the death toll on roads is significant to the point of making an ethical statement about how we value others. Can society justify the constant deaths caused by this mobility (Bergmann 2016, 6)? Bergmann asks central and important questions of the participants in this study.

In addition to these considerations is a question of how mobility has changed space/place. The participants living outside the parish where they work raise a question of how we relate to that space/place. The one participant who lived in the parish they worked in also worked in a community-based project based outside church buildings.[210] The participant spoke of the long-term element of their practice, having seen children become parents and young adults occasionally meeting the participant in the pub. The participant used the phrase

---

[210] DPTYWP301

"embedded youth work". This term, based on the work of Sercombe, calls the worker to consider their role in the space and how they can operate in it. What are the dual roles in which the worker is not just a worker but also a parent or friend, and where do they have to be specifically a worker? Sercombe outlines that workers should try to avoid dual roles as much as possible while acknowledging that, when embedded, this is not always possible, and that some dual roles may be advantageous (Sercombe 2009).

The ethical and moral implications of living beyond the parish boundaries must be balanced with financial and family considerations the worker must make. This is a space where the correct answer is not easily considered or found. The situation is complexified by Sercombe's work on what it means to be embedded in the same community you work with. The time maps reveal this is a significant issue for youth ministry to grapple with. The ghost of youth ministry is nothing, yet the times maps revel something which banishes the ghost. The air of neutrality which signifies the ghost is gone, and what remains is a practice that is complex and full of decisions that cannot be neutral.

5.3.1.2 Coupling constraints

The second set of constraints is the social emphasis of human beings and where individuals join with other individuals for work, rest, and play. These constraints break the individual capability constraints by providing space that can only be accessed by or is reliant on other people. However, these constraints also tie the individual to a prescribed path that others are also following in a shared activity. These constraints require significant administration, as different coupling constraints are interdependent (Hägerstrand 1970, 14-6).

There are two main coupling constraints detailed in the time maps: volunteers and shopping. First, youth ministry needs others. There is a need for volunteers to engage with the youth ministry practice. This attribute of youth ministry is a universal truth absent of research. Liz Dumain, writing in *Christian Youth Work in Theory and Practice* (2014), comments briefly on volunteering in her chapter. Len Kageler, a US-based youth ministry academic, in his response to her piece, spends the majority of his short response specifically on volunteer coupling

constraints, detailing that communication with volunteers is so vital that one's job in youth ministry could depend on it (Kageler 2014, 259-262).

The importance of joining with others concerns a basic understanding of youth ministry being communal and is related to practical theology and an outworking of the Trinity in Christian life.[211]

One participant spoke of the church supporting their youth ministry on an ongoing basis. The worker was related to church members, and they took ownership and pride in working with the participant.[212] Another participant described how relationships with the church had fractured; some support and volunteers were available, but others criticised the worker and were unwilling to work with any youth ministry expression.[213] Another participant explained how the volunteers were for the uniformed organisation, not for the church.[214] Volunteers in the church for youth ministry were generally in short supply.

A different participant spoke of the reality of engagement with volunteers.[215] As a volunteer, the participant found it difficult to deal with a lack of preparation time. The uniformed organisation they participated in provided a suggested season outline and a detailed lesson plan for each youth ministry expression in that season. The participant explained that the preparation was done a week in advance. The night before the expression entailed the participant telephoning other volunteers to check everything was prepared. This process enabled the volunteer to ensure they could work as normal throughout the day, address family concerns, and then engage with the youth ministry successfully.

This work with volunteers is vital, both in terms of asking others to prepare and the effects that other volunteers can have on young people. A recent article in the *Journal of Youth and Theology* offers insight into the value of adults in the US Catholic youth ministry setting. The article reveals that volunteers played a huge role in the lives of the young people who attended the youth ministry,

---

[211] See Section 3.4.

[212] DPTYWP303

[213] DPTYWP304

[214] DPTYWP307

[215] DPTYWP305

regardless of official status in the Church (Vaclavik, Velazquez, and Carballo 2020).

Perhaps the most puzzling aspect of this coupling constraint is the appeal to shopping as an essential part of youth ministry practice. A visit to the shops was revealed as an essential tool to undergird the worker before the expression[216] or to decompress afterwards.[217] This activity is important as it engages both full-time and voluntary workers as part of their paths for the youth ministry project. For some, shopping was a moment of focus and preparation, a space to ensure they had everything and was well prepared for the youth ministry activities. The end of a youth ministry expression can require significant time to decompress. As Howard Sercombe points out in *Youthwork Ethics,* youth work is an emotional experience that requires significant empathy and effort from the workers (Sercombe 2010, 120).

Shopping occupies an interesting and significant place in youth ministry practice. It is value-free, enabling an equilibrium to be found before the journey home. The visit to the shop doubles or triples the time of the journey home for both participants, but it usefully punctuates the youth ministry expression.[218] Although philosopher Marc Auge's exploration of non-spaces includes shopping malls, I am willing to extend the concept to large shops in rural areas (Auge 1997, 94). The shop is a place where the participant can experience "only solitude, and similitude" (Auge 1997, 103).

5.3.1.3 Authority constraints

The third type of constraint is a constraint of power. This constraint is tied up with the notion of authority. Who has authority here and what permission have they given? This constraint recognises that authority is based on a sliding scale. The smaller scale element is as small as a fine China cup or mug, reserved for a visiting grandparent. At the other end of the scale, there are legal and historical authorities, for example, a church denomination with legal powers. How these things are represented in everyday life constrains the worker. The sliding scale

---

[216] DPTYWP303, DPTYWP307, DPTYWP308

[217] DPTYWP304, DPTYWP305

[218] I am indebted to my brother, Ian, for this insight.

means power is expressed unevenly, and when individuals hold the same or similar skills or power, a complex negotiation of power, permission, and authority must take place. Hägerstrand helpfully names this situation 'domains'. Each place on the scale of authorities has a domain where its power is realised:

> A society ... consists primarily of highly institutionalised power and activity systems. ... A company, a university, and a government department are structured according to an arrangement which exists as a time-space pattern, even if the people are not there. The same is true of a multitude of barriers and channels formed by legislation, administration (e.g., taxation), entries to professions, maximum speeds on roads or building codes. In total, seen from the point of view of the individual, this is an enormous maze about which he personally can do very little. (Hägerstrand 1970, 18)

The CofS as a denomination uses a Presbyterian form of governance. This governance is a legally motivated form of court, one that constrains and enables its work in several ways. Constraints are applied at the local court (the Kirk Session), which is lower than a regional court (the presbytery), and this is lower than the highest national court, the GA. Decisions taken by the national court can involve creating legal laws at the UK Government level. Decisions taken at local and regional levels can be appealed to the national court. Local and regional courts can also appeal for a change to the national court's laws. The system of Presbyterianism is as good as any other system of church governance (Special Commission on the Effectiveness of the Presbyterian Form of Church Government 2021, 04/04). The system is built on consultation. Presbyterianism's use of a parish system to enable a territorial mission in line with the Third Article commitment is itself a constraint upon youth ministry and its embodied outworking. [219]

Attitude and mindset play a constricting role in this system of church governance. The 2021 report questions this attitude and asks how the Church can accept and use its current place on the margin of communities well.

> How can the church more fully accept and embrace that marginality, learning to speak with a prophetic voice from the edge, and listen to

---

[219] See Section 3.1.1.

> those who have been historically marginalised themselves? (2021, 04 / 07)

Youth ministry leads the way in this sort of engagement; however, the Kirk Session, which has direct authority over any local youth ministry expression, may not be in a place to recognise this yet. The constraint is variable but very real.

Three of the time maps specified schoolwork.[220] Schoolwork is an interesting case to tease out. Schools are governed by various authorities. They are under the authority of the UK Government – a UK domain; the Scottish Government has devolved responsibility for education nationally – a Scottish domain; the local authority exercises regional education authority on behalf of the government – a local authority domain; and the school itself, through the head teacher, has local authority – a local school domain. The worker must seek permission to engage in school work. Such permission could be granted or revoked by any of these layers of authority. This is only one aspect of the authorities needed to obtain permission, as the worker also requires permissions from their own employer, including training on the guidelines for engaging in school work set out by the denomination nationally – a training domain; the ecclesiastical constraint of an MWS and the Kirk Sessions – an ecclesiastical domain; a management domain; and the possibility of a police check before working with youth people – a legal domain. All these permissions may be needed before the worker can work in schools.

Such constraints ask us to consider another authority constraint on youth ministry: training. Youth ministry by nature is interdisciplinary, existing in the broad traditions of theology and education/social work. Ministry provides a bridge between these sectors. Scottish youth work has swung between a social work focus and an education focus throughout its history (McConnell 2017). Currently, the Scottish Government sees youth work as very much a subset of education, which is evident in the movement of community learning and development into the portfolio of Education Scotland and the formal education sector.[221]

---

[220] DPTYWP301, DPTYWP302, DPTEYWP304

[221] https://education.gov.scot/education-scotland/scottish-education-system/

5.4 Constellations

5.4.1 Youth work training

The constellations contain a significant consideration of training provisions. The participants were mostly not academically trained in youth ministry or related fields. Two participants had a background in undergraduate studies for community education.[222] Only the researcher had a degree beyond the undergraduate level. Youth ministry training was absent for most of the participants. The constraint in training meant there was a large variety of levels of knowledge and experience between the participants. The constraint of not being trained was significant, as one participant clarified they were well-trained by a uniformed organisation but had received no training beyond that by the Kirk.[223] A central element of where youth ministry was secreted is evident in the training of volunteers and full-time staff. I found it disheartening that, on the islands of youth work, only one had space for professional development, with an electronic device for eBooks and a space for physical books to resource the participant.[224] In contrast, training had a significant place in the constellation maps.

Before the COVID-19 pandemic, CofS training provision was divided between larger presbyteries and national bodies. At the national level, the training picture from the central church has been varied. Specific training for schools chaplaincy in 12 locations were reported to the GA in 2019 (The Church of Scotland 2019, 14 / 20). The Mission and Discipleship Council provided "conferences" instead of training events. These were of varying size and moved location. For example, there were multiple conferences in close succession in locations such as Glasgow, Edinburgh, and online in relation to the visit of Andy Root, a US theologian who has written about youth ministry extensively. Other conferences were held around issues such as churches with no young people and the Aspirations for Youth Ministry resource, which followed in the wake of the

---

[222] DPTYWP301, DPTYWP308

[223] DPTYWP305

[224] DPTYWP304

Year of the Young Person work (Mission and Discipleship Council 2019, 32 / 11-2).

Larger presbyteries, such as Hamilton or Glasgow, can afford a full-time youth and children's worker to ensure regular training. This training was offered to all people involved in church youth ministry within the presbytery boundaries. Those who worked with young people could opt into training as they felt necessary. In addition to this regular training is the option for a church to arrange bespoke training for specific situations.[225] A larger presbytery has the capacity to deal with that request well, but it was a different picture in the former Presbytery of Lanark, where there was no support staff to provide training. Training was provided in parish congregations by full-time workers or an MWS on an ad hoc basis. This fragmentary approach relied on the parish congregation having an individual comfortable providing youth ministry training. No training was offered at the presbytery level.[226]

This training provision contrasts with the significant training programme for safeguarding and retraining system. The training for school chaplaincy may be to enable the CofS to prove to outside authorities that chaplains are well-trained and confident about going into schools. This point cannot be said about youth ministry generally. A well-trained and confident starting point of chaplaincy workers contrasts with youth ministry workers, which are neither. One participant told a story of various training solutions being sought; however, the academic training was significantly challenging. It became a form of theological attrition.[227]

5.4.2 Youth ministry funding

The funding for youth work revealed in the constellations is multilayered.

---

[225] Private correspondence between the researcher and the former children and youth worker for the Presbytery of Hamilton.

[226] As a former member of the Presbytery of Lanark, I judge myself critically in this statement. I am aware something was planned for June 2020; however, once the COVID-19 lockdown started, it was cancelled.

[227] DPTYWP304

5.4.2.1 Churches

Funding comes directly from churches, from parents and young people, and external sources. There are also unseen costs that never get passed on to the youth ministry expression, which are usually paid by the church. When there is direct funding from the churches, it is reasonable they are paying for a service and expect the youth ministry professional to deliver whatever they specify as success.[228] This point was made evident by a participant who employed digital methods to achieve a projected presence in multiple parishes on the same day.[229] One funding approach involves the church paying indirectly, either through ecumenical funding or through a specific legacy, meaning the worker is slightly removed from the direct effect of central funding. There is also the hidden form of funding, in which, in the majority of cases, the church insures the youth ministry, covering the hall costs, etc.[230]

5.4.2.2 Parents and young people

Parental funding was not revealed as a major income stream. Most of the participants made no reference to funding from parents and young people. However, youth ministry practice is funded by parents and young people in ways other than solely financial. There is a cost to attending youth ministry for both parents and young people. There is a cost to engaging with youth ministry in dropping off young people, following on social media, or filling out permission forms. There is a cost to constantly offering help or volunteering.

5.4.2.3 External sources

Perhaps most interestingly, there is a significant number of external funding sources in the constellations. There are ecumenical funding sources that support youth ministry expression. This funding is hope-filled and related to a sense of solidarity. There is also place-specific funding from national or local sources, provided funding for the workers. It is significant that renewable electricity generation, as a local rural feature, is becoming a funder of youth work tied to

---

[228] This approach of direct funding is considered further by youth ministry theologian Kendra Casey Dean (Dean and Martinson 2010, 78ff) and Mike Yaconelli (Yaconelli 2008, 108ff)

[229] DPTYWP302

[230] DPTWYP302, DPTYWP303, DPTYWP304, DPTYWP305, DPTYWP306, DPTYWP307.

churches. One participant in youth ministry was funded by renewables but was not allowed to have the aim of "the advancement of religion". The participants youth ministry practice had to stop when their youth work practice was scheduled.[231] This proscription formed a real dissonance in the youth ministry, as one youth ministry expression in which the advancement of religion was allowed was scheduled in 30 minutes of an expression in which the advancement of religion was not allowed.

Without commenting on the strengths or weaknesses of how the participants acquire youth ministry funding, it is notable that, due to external or ecumenical sources, youth ministry is encouraged/required to position itself as community-based. However, youth ministry funding drawn from legacies or direct church funding seeks to scaffold the institution of the Church. It is shameful the Church cannot sufficiently fund youth ministry and beneficial that external funding results in a variety of youth ministry modes in the CofS. The question of whether this is a deliberate or reflexive move regarding funding is worthy of further study.

5.5 Pneumatology: Holy ghostbusters

Lefebvres concept of the secretion of space is a way to understand large, material, unchanging physical things in a deeper critical analysis (Lefebvre 1991, 38). With youth ministry being rooted in face-to-face contact with a young person, how can this approach of the secretion of space help us consider youth ministry critically? One way is through the work of the Holy Spirit. The Bible accounts for God's love and mercy as new each morning, yet that newness is a sign of faithfulness and God remaining unchanged (Lamentations 3:22–3). However, the idea of communion being here and now and in the past and the future offers us a sacramental, ritualistic practice that enables finite humans to experience, albeit briefly, the infinite (Migliore 2014, 292-3).

This section builds on a consideration of the Holy Spirit for youth ministry that has been presented already in this thesis.[232] The work of US-based theologian

---

[231] This is a common exclusion to place-based funding.
https://www.foundationscotland.org.uk/apply-for-funding/help-for-applicants/what-we-cant-fund

[232] See section 3.5.2.

Michael Langford, writing in the journal *Theology Today*, argues that the belief known as moral therapeutic deism (MTD) responds directly to a weakness in youth ministry pneumatology.[233] A missional understanding of the Trinity that engaged with the Holy Spirit would not be susceptible to MTD (Langford 2014, 324). Youth ministry is arguably "pneumatologically anaemic" (Castelo 2015, xiv). Langford advocates a youth ministry that has as its foundational stance recognising a Trinitarian God who is Holy Spirit and "Sovereign, Missional, Immanent and relational" (Langford 2014, 336). This conclusion echoes an earlier call to youth ministry by US theologian David White, drawing upon the work of theologian Jürgen Moltmann (White 2013a).

This line of thought is expanded by theological anthropologist Marc Cortez, who continues the linkage between Imago Dei and the Holy Spirit, concluding that, since "Human beings are unique and powerful expressions of God's own presence", they function as God's idols in the sense of presence and representation found in the Old Testament (Cortez 2016, 282). This point is significant, as a recent observation by David Bailey about the UK youth ministry has questioned the usage of idols and representations, which speaks of something deeper and God being there if engaged with (Bailey 2019a). This act enables the worker to use youth ministry practices as a space in which to embody that icon or idol.[234] For example, the theological practice of hospitality could be expressed in the relationship between a young person and worker, which would appeal to Scanlon's vision of creating possible ecclesiastical spaces. Following Cortez, I argue this practice is enabled, enacted, and embodied by the work of the Holy Spirit with the worker. One participant commented they can recognise the Holy Spirit at work in a young person and what they are doing in their own youth work (Bailey 2019a, 108).

Both David Bailey and Pheobe Hill point to Sam Wells and his central emphasis of being with them. All this can happen because God is with us in creation, and the

---

[233] Moral therapeutic deism is a term coined by Smith and Denton in their work on the National Study of Youth and Religion. The authors found the majority belief of young people in America is a form of MTD (Smith and Denton 2005, 117-81). This work has been seriously critiqued and debated (Beaudoin 2008, 79ff).

[234] One of the critiques of youth ministry is that youth ministry practice is all about the spiritual life of the worker, and not concerned primarily with the young person. This critique is more powerful when the worker seeks to be the icon of Jesus actively (Clyne 2015, 35).

Holy Spirit allows humans to do insurmountable things normally (Wells 2015, 159). The consideration of the Holy Spirit enables us to discuss how one place could be one thing, yet it changes demonstrably with the addition of the Holy Spirit (where two of three are gathered?). This consideration is related to the idea of Foucault's heterotopias and Bergmann's environmental theology

5.6 Conclusion

In this chapter, the unique viewpoint of theography enabled the discussion to be grounded in the space-time and place of the local area of the former Presbytery of Lanark. I discussed the data and theologically reflected upon them. The theographical approach provided a viewpoint of youth ministry as complex and layered. I also considered the place of the Holy Ghost as a particularly theological element in youth ministry. This influences and guides the recommendations and conclusions of the next chapter.

6 Recommendations and conclusions

6.1 Recommendations and conclusions

The first round of calls to organise this research project revealed the first finding. The absence of youth work or young people in the church was greater than I imagined. In this study of a former presbytery comprising 20 churches in a defined geographical area, more than half the churches contacted stated they had no youth ministry.[235] Youth ministry is defined by the modes suggested by CofS thinking.[236] The data suggest another finding: youth ministry is a many-splendored concept with a complex series of layers for each expression that is common in some respects and simultaneously unique in others.

6.2 Specific recommendations

I make recommendations, based on the data collected and theological reflection provided in the preceding chapters, to four groups or bodies: local parish churches with an absence of youth ministry expressions, local parish churches with expressions of youth ministry, the regional-level presbytery, and the national CofS.

6.2.1 Local parish churches with an absence of youth ministry

The research revealed a lack of youth ministry in the majority of parish churches in the research area.[237] Young people were absent from the common worship services in parishes generally, and those nominated to deal with young people were significantly older in age. There is a correlation between the size of the attendance and the rurality of the church in the data on absence.

6.2.1.1 Do not be afraid

There is a biblical commandment to not be afraid. Youth ministry is a complex endeavour requiring energy, care, and attention (Sercombe 2010). Perhaps a particular congregation cannot undertake youth ministry at the moment. The

---

[235] See Chapter 3, Absence.

[236] See Figure 1

[237] See Chapter 3, Absence.

modes of youth work suggested by the CofS and the expectation that churches should be involved in two of the modes at a minimum should be noted but not used as a stick to punish the local church congregation.[238]

6.2.1.2 Remember youth ministry is a communal activity

Life in the church is communal. We contribute to the common good by being communal in a community. I recommend that, initially, small steps of engagement be taken, such as greeting a young person as they pass, acknowledging the young person as part of community life. One participant stated they have no formal youth ministry but, informally, they go to the shop as the school bus drops off the young people in the village to create an opportunity to greet them and to talk to those they know.[239] This simple act of solidarity with young people as part of the community is powerful and potentially life-changing.

6.2.1.3 Spiritual searching

I recommend asking people to commit to a Bible study and prayer meeting focused on what youth ministry could be in one's locale. I commend the resources of contextual Bible study to centre the discussion on what God is saying in this space, time, and place to young people and the wider community. Under the Presbytery Mission Planning Act, plans emerged towards the end of 2022 to be implemented from 2023 to 2028. This implementation will affect every CofS entity; thus, the existing model of congregation and parish may be changed in the next few years. The missional move, based on prayer and Bible reading; thus, a humble stance asking for guidance during this structural change and taking time to listen to the Holy Spirit is always the right move.

6.2.2 Local parish churches with a youth ministry expression

The research revealed these churches were in the minority in the research area.[240] Young people may be present in youth ministry expressions but not

---

[238] See Figure 1, Chapter 1, Prologue, Chapter 2, Key.

[239] DPTABS101

[240] See Chapter 4: Making the maps.

necessarily in the Sunday morning worship service. The presence of young people in one's church is something to value and is valuable.

6.2.2.1 Empowerment and participation

The focus of an intergenerational approach to churchgoing, which has, as its central focus, the question of how we can all participate in creating a church together is a helpful stance to adopt (Church of Scoltand Guild and National Youth Assembly 2017). This approach must be balanced against holding young people lightly (Lief 2015). Therefore, instead of telling young people what to believe, support should be provided to them during difficult times. This help can be in the form of being with them and helping them to rebuild what they believe. Additionally, we should ask young people to be involved in our communal gatherings; encourage people to have a youthful attitude towards worship by asking why something is as it is;[241] and encourage young people to contribute and make this life and community better. The ontology of young people as full people needs recognising.

6.2.3 Recommendations for a regional-level presbytery

The presbytery map is changing, with 42 presbyteries becoming 11. The resources and constraints on a presbytery are also changing.[242] Arguably, these changes will not noticeably affect larger presbyteries, but for the study area, which is a smaller presbytery, the changes are numerous. As noted in the research data, the small former Presbytery of Lanark offered no formal training.[243] Within this there was a significant cost associated with youth ministry practice

6.2.3.1 Resourcing

The main work of resourcing youth ministry at a local level is through the presbytery legal responsibility of a Local Church Review (LCR). This review is a check and balance on church ministry every five years.[244] As a legal requirement

---

[241] See Section 3.4.1.

[242] See Chapter 4: Making the maps: data collection.

[243] See Section 5.4.1.

[244] https://www.churchofscotland.org.uk/__data/assets/pdf_file/0010/6679/2011_Act_01.pdf

of the Kirk, this is a remarkably open piece of legislation in which the national church has instructed regional churches to engage. The form and operation of LCR are central to youth ministry presence as it is both a check on practice and an encouragement to grow. How can the LCR be used to ask bigger questions of each church and their interactions and resourcing of the parish?

I recommend each presbytery include, in any LCR process, a specific section on the modes of ministry and appropriate support. I further recommend that each presbytery LCR includes a section on youth ministry as part of the spending of the larger amount left with each congregation for the local mission.

6.2.3.2 Mission network and training

There is a lack of knowledge about what the Church is doing.[245] As small presbyteries are bound together to create bigger geographical bodies, there is a danger of the knowledge base in smaller presbyteries being lost. The research revealed a basic challenge to the current system of statistics.[246] I recommend each presbytery conduct detailed research into the current picture of youth ministry practice to support it appropriately.

Within larger presbyteries, there will be many parish churches with some similarities, perhaps about the modes of ministry or their absence. I recommend mission networks of churches with similar concerns be formed and resources for this to be put in place by the presbyteries. These networks would enable churches with similar modes of youth ministry to meet and discuss their approaches and to support each other. These networks and meeting places that enable churches (congregations and workers, as well as MWSs) to meet and chat with each other would be significant.

Every presbytery has a system of training regarding safeguarding vulnerable groups. There is an acknowledgement that engaging with vulnerable people is a key facet of church life, and this is facilitated by regular training, dedicated teams, and specific coordinators.

---

[245] See Chapter 4: Making the maps: data collection.

[246] See Chapter 3: Absence.

I recommend that, for youth ministry, an appropriate training team be developed and put in place by the presbyteries. The new scheme should have a level of training, dedicated team, and specific co-ordinator commensurate with the size of the youth ministry.

6.2.4 Recommendations for the National Church of Scotland

This research revealed the main theoretical mode of youth ministry from the Church's writing,[247] as well as the modes of youth ministry active in churches, uncovering the practice's time and complexity.[248] The seeming unconsidered adoption of language of youth ministry was significant for practice today by the Kirk.

6.2.4.1 What is meant by youth ministry?

'Youth ministry' is a term with a long history and various associations, dating to 1960s California and even earlier. However, this US-based model of evangelical ministry does not represent the breadth of work of the CofS's modes of youth ministry. The term 'youth ministry' is a relatively recent term in the Kirk.[249] However, by using the term, work with young people by the Church is associating itself with a practice which is viewed by CLD as an unethical practice; thus, the term has been excluded from CLD planning and consideration. This is a significant act of self-harm. Guided by the modes, I employ 'youth ministry' as a broad, catch-all approach to the work of the Church with young people. I submit there is an urgent need for the national youth ministry team to define exactly what youth ministry is. The case for this point needs to be made by the staff of the national offices and discussed with YouthLink Scotland, CLD Standards Council Scotland, appropriate levels of the Scottish Government, and academic journals, such as *Concept*.

---

[247] See Chapter 1, Prologue: a brief primer on Church of Scotland youth work.

[248] See Chapter 4: Drawing the maps.

[249] See section 3.2 and 1.1 for a discussion of youth work vs youth ministry.

6.2.4.2 Better funding for youth ministry

A Godly Upbringing (1960) argues for 10% of the Church's central bodies' income being invested in youth and children's work specifically. This never happened. Every major youth-work-focused report that has come before the GA since then has argued for more money to be invested in youth ministry. Over the years and reorganisation, spending on youth ministry has become complicated, complex, and diffuse. Currently, the details of spending on children and youth work are obfuscated by most people.[250]

I want to hold out hope that the new work with under-40s will result in a clearer central financial system and that the work with young people through the national CofS will be better financed as a result. However, I am not optimistic this situation will materialise.

I note, and commend, the current small grant programme and the Seeds for Growth fund that will soon come into operation. The desire of the national CofS to fund local youth ministry is something I give thanks for, and I pray with fear and trembling that it is not too little too late.

6.2.4.3 Better training for youth ministry

The quality of youth ministry training offered has varied. With the rearrangement of the presbyteries into larger entities, there should be a requirement for training of this kind from the national church. The recent use of digital technologies to facilitate different types of national training is a welcome development. The Communities of Faith Conference for employed youth workers should continue. I suggest a similar community of faith-style conference for volunteers, perhaps a daylong event.[251]

I recommend that a system of on-the-job training be provided to those interested in youth ministry. Similar to a mentoring placement scheme, the

---

[250] See section 5.2.2, 5.4.2, Chapter 1 prologue, Chapter 4 making the Maps ; Data collection.

[251] See section 5.4.1.

scheme would be administered nationally and make use of a good example of a long-term youth ministry that has grown and developed over a significant period.

I recommend the establishment of a formal route into the recognised ministries of the Church of Scotland for youth ministry practitioners.[252] Youth ministry practitioners must decide if recognised ministry status is necessary for their practice. Based on the expression of youth ministry observed in this research, I believe youth ministry most appropriately fits within the diaconate of the CofS. Therefore, I suggest a formal route to the recognised ministry of youth ministry is developed and presented to a future GA for approval. This approach would reinvigorate what the diaconate is and could be while recognising youth ministry in the CofS structures.

This recognition of youth ministry in the diaconate could open the way for formal academic training to be accessed. The majority of participants in this research were not academically trained for youth ministry. There need to be conversations with academic training providers about this situation, and a form of academic training that is appropriate and rigorous must be available for those applying to the diaconate.

6.2.4.4 New worshipping communities

I recommend that youth ministry be regarded as an essential element in the development of new worshipping communities. There is a stated ambition in the CofS to create 100 new worshipping communities over the next five years.[253] I recommend that youth ministry be an essential element in them. I further recommend that, for the majority, youth ministry practice is a constant check and balance on the operation of the emerging church. [254]

Youth ministry should comprise at least 50% of the practice and expression of 20 new worshipping communities.

---

[252] See section 4.4.1.2.

[253] This is a recommendation of newly deliberately formed worshiping communities, not existing worshipping communities.

[254] See section 5.2.2, 5.4.2, Chapter 1 prologue, Chapter 4 Making the Maps

I recommend that 10 of the new worshipping communities are specifically youth ministry expressions. This is not to demean the work of the under-40s group or the ongoing intergenerational thrusts in the Church but to emphasise that youth ministry has a unique approach to the world and a unique emphasis.[255] This approach should be formally, deliberately, and intentionally supported by the national church and presbytery structures while being locally resourced by a parish church or group of parish churches.

6.2.5 Future research directions

Regarding future themes for research, I recommend the following.

Theographical research was a significant method of engaging with the geography of here and now and synthesising that engagement with theological reflection. I recommend this method for future research consideration; researchers should use and improve it. Theography has opened an exceedingly broad and rich seam of research.[256]

The constellation research method was helpful; however, it can only ever be subjective and fragmentary. It only reflects the participants' engagement with youth ministry and not the wider picture; for example, the voice of young people/parents/management of youth ministry. A future youth ministry research project could be to engage with constellation-based research with these different groups.[257]

The participants asked us to take seriously the relationships of youth ministry. Possible future research questions include the following: Where does negotiation take place in youth ministry? What partnerships do we form in youthwork, both internally and externally? What are appropriate entry and exit points for youth ministry?

---

[255] See section 2.2.1.

[256] See section 2.1.1.

[257] See section 4.4.

These are complex and big issues I did not have room to engage with properly. Therefore, I recommend these be investigated in future academic work on youth ministry.

6.3 Conclusion to the research thesis

The central argument made at the start of this research is that youth ministry in the CofS is given, assumed, and unquestioned, which is the definition of the everyday used by Rob Sullivan.[258] Sullivan argues that geography, as an interdisciplinary partner, makes a range of resources available to the other discipline (in this case, theology) to assist an investigation into an everyday activity. I argued that youth ministry has taken on a form akin to Jacques Derrida's description of a spectre, which enables a basic understanding of how youth ministry is working in the CofS correlates to something that is neither and not there yet. It created a hauntology in which youth ministry represents the failure of the future; an idea formed by Mark Fisher[259].

In chapter 1 *prologue*, I introduced a critical review of the major reports and documents about CofS youth work since the 1960s *A Godly Upbringing* by John Sutherland.[260] This review revealed how youth ministry has declined from a specific vision of the future to a brief period when we asked what youth work could do here and now, to a situation in which we are seeking to synthesise the vision of a shrinking future, to how we can maintain operations by reordering ourselves through an intergenerational focus. The ghost of youth ministry calls us, becomes difficult to name, is bodiless, and is constantly a becoming of our imagination.[261]

In chapter 2 *Key to the Map*, I introduced important signs and symbols to guide the reader as they progress through the thesis. The 'key' concept relates to the key on a map, which does the same job – enhancing clarity. I presented the

---

[258] See section 2.2.1.

[259] See section 2.2.2.

[260] See section 1.1.1.

[261] See chapter 1 Prologue.

central theoretical approach of theography, the idea of youth ministry as hauntology, and how I employ this approach in the research.[262]

In chapter 3 *A Growing Absence* provided me with an unexpected result early in this research: youth ministry was absent from most churches in the former Presbytery of Lanark. .[263] The chapter discussed how we have created a story of youth ministry in which it is not manageable for each congregation to conduct.[264] These stories relate to the hauntology of the CofS due to the everyday nature of youth ministry. I argue that pneumatology is essential to respond effectively to the spectre of youth ministry.[265]

In chapter 4 *Making maps,* a mapping approach enabled me to collect some data that correspond with Derrida's central method of ghostbusting: knowing the 'who' and 'what' of the thing, how it is marked in a place, and how it works. This parallel with the knowledge about youth ministry that Sullivan suggests is missing for everyday activities: knowledge that specifically concerns what youth ministry is, data rooted in the 'here' of the parish, and data that reveal the layer of complexity that surrounds youth ministry. This knowledge was collected using interviews that involved the creation of maps, influenced by a geographical understanding and use of space, time, and place.[266] This approach was influenced by scholars such as philosopher Michel Foucault's idea of heterotopia,[267] geographer Torsten Hägerstrand's concept of time geography,[268] and philosopher Henri Lefebvre's secretion of space.[269]

Chapter 5 *Looking at the maps* included a theological reflection and discussion of the data collected.[270] The theographical research and the use of imaginary

---

[262] See chapter 2 Key to the Map.

[263] See chapter 3 A Growing Absence.

[264] See section 3.4.1, and section 3.4.3.

[265] See section 3.5.

[266] See chapter 4 Making the Maps.

[267] See section 5.2.1.

[268] See section 5.3.1.2, 5.3.1.3, and Chapter 4 Making the Maps.

[269] See section 5.5.

[270] See chapter 5 Looking at the Maps.

islands revealed how people talk about God and youth ministry expression.[271] Through time-geography maps, I engaged with the idea of how youth ministry is embodied and operationalised, as well as the different constraints that shape the participants' paths to and from youth ministry.[272] Finally, the constellation data assisted in illustrating the complexity of the youth ministry task each participant undertook.[273] These three approaches are connected and cannot be separated because they reflect one reality that is inextricably linked. This situation echoes the geographical thought of trying to separate space from time, which is impossible.

6.3.1 How has theography provided a unique perspective into the current state of youth ministry?

Understanding youth ministry today was a large undertaking, which is the reason this research took one presbytery area with 20 churches, covering over 515 square miles of South-Central Scotland. This presbytery no longer exists due to reorganising, although its churches and congregations still exist.

6.3.1.1 A new way of looking at youth ministry.

Taking this approach enabled me to have a new way of looking at and hearing youth ministry. One key is method of theography, identified by Van Noppen, Schufreider, and Sutherland, the approach that engages on a different frequency to semi structured interviews with participants to take seriously the imagery they employ and how they express themselves.[274] This understanding guided the project to avoid making a Humpty Dumpty of the participants. This approach enabled me to ask the participants to dream and imagine based on what is here now. By using an imaginary island mapping exercise, I engaged with the reality of youth ministry here while considering the technique a type of mirror to the space of the Church and general society. I was able to consider how youth

---

271 See section 5.2.

272 See section 5.3.

273 See section 5.4.

274 See section 2.1.1.

ministry contradicted these spaces by creating an imaginary world that engaged with the real world but also offered something beyond that world.[275]

The time map approach enabled me to consider the embodied nature of youth ministry and to see the workers as whole people with responsibilities and constraints, needs and concerns. Youth work is embodied in such a way as to be demanding on the worker and their emotions, but the route to this demanding place is not always direct or simple. This aspect has been underexplored in youth ministry and begs the question of how we value and support workers, whatever their employment status. The time map approach also raised the question of whether there are parts of youth ministry so constrained that we must consider how we address them. The equality of youth ministry modes is an illusion, nicely presented, but still an illusion.[276]

The constellation map approach revealed the complexity and multi-layered nature of youth ministry. This approach freed youth ministry from the sociological face-to-face situation to something significantly more complex and contextual. Multiple authorities have a say in the expressions and the manifold spaces negotiated and inhabited by youth ministry. This initial uncovering asked a central question that echoed the 1980 report to the GA of the CofS: Is youth work a priority for the Church? Perhaps this approach could have been more aptly titled: Do You Realise?[277] This wide and complex structural framing encompassed the sheer size of the endeavour of working with young people in different locations at various times. This breadth and its contributing factors must be considered for youth ministry as much as face-to-face conversations between a practitioner and a young person. [278]

---

[275] See section 4.2 and section 5.2.

[276] See section 4.3 and section 5.3.

[277] Echoing the song title of a hit by the popular beat combo, The Flaming Lips.

[278] See section 4.4 and section 5.4.

Appendices

A – Data collection: Imaginary Island maps

Please note,

Participant DPTYWP301 did not contribute a map for this section of the research.

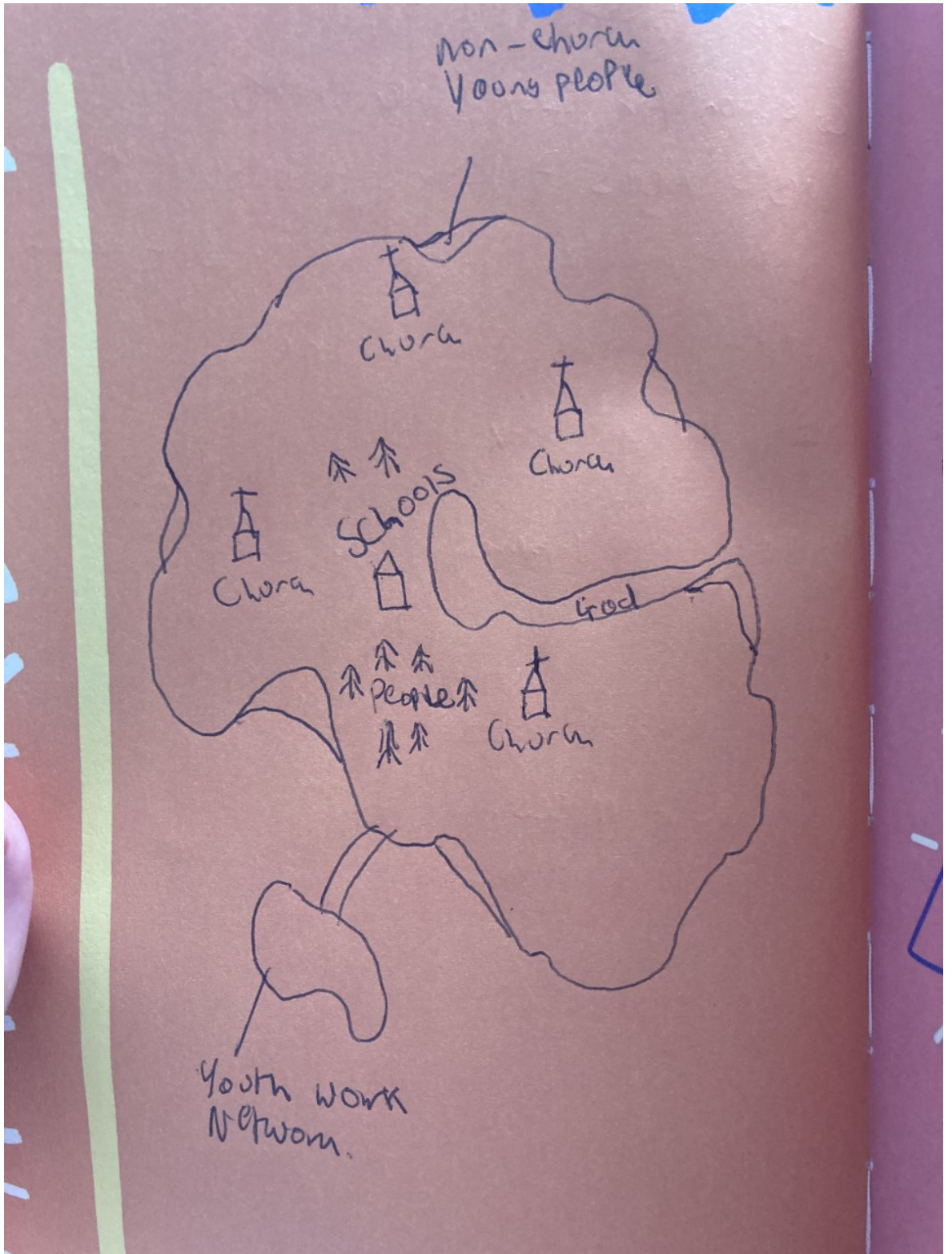Participant DPTYWP306 contributed two maps to this section, please see Section 4.2.1

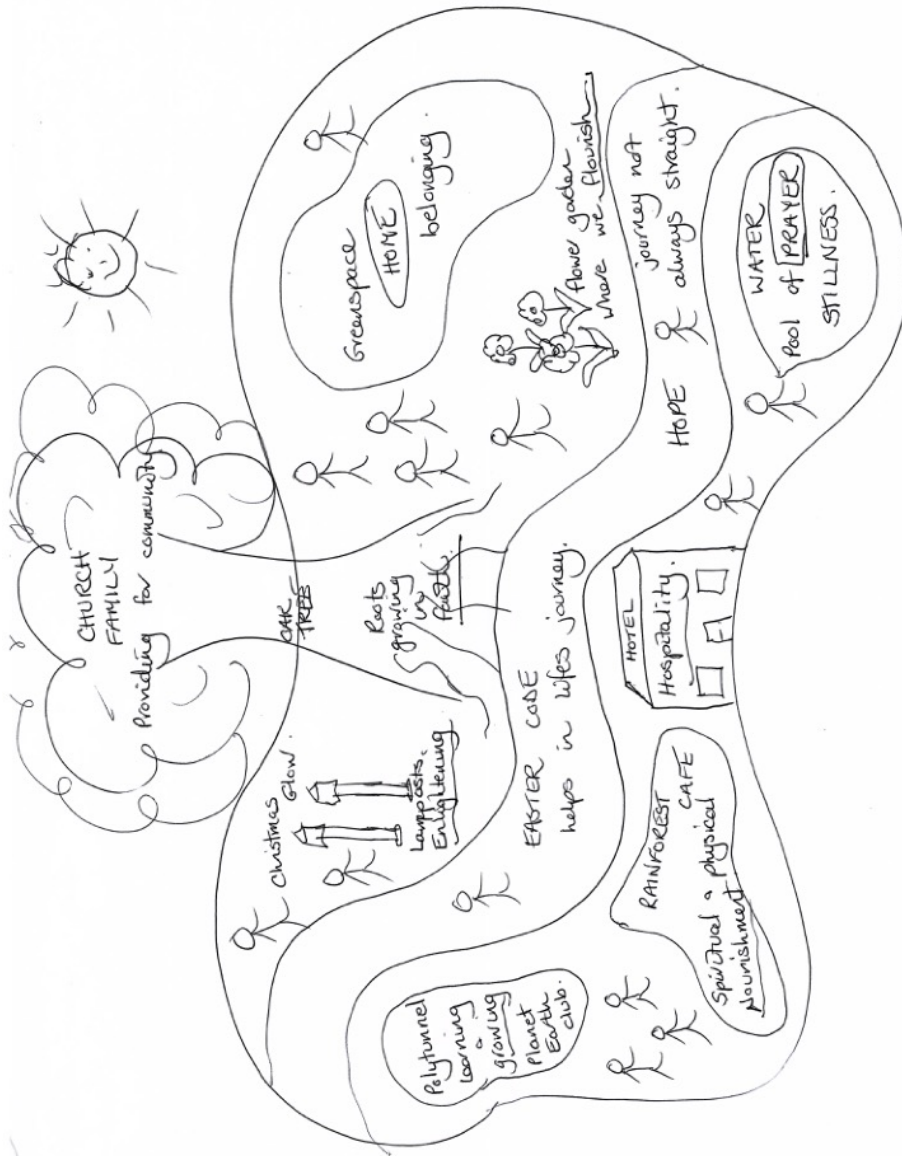**Figure 9 – DPTYWP302 Imaginary Island map**

Figure 10 – DPTYWP303 Imaginary Island map

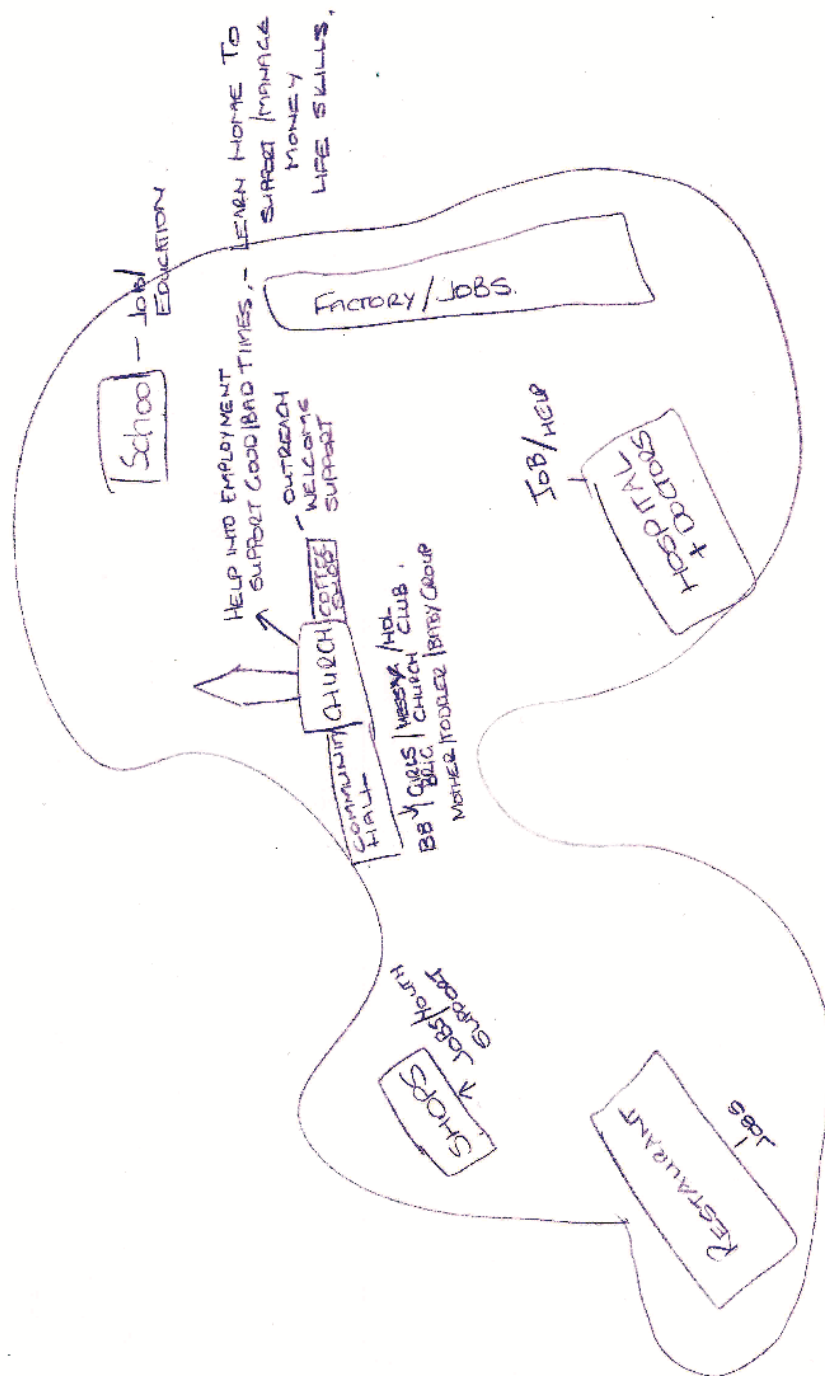**Figure 11 – DPTYWP304 Imaginary Island map**
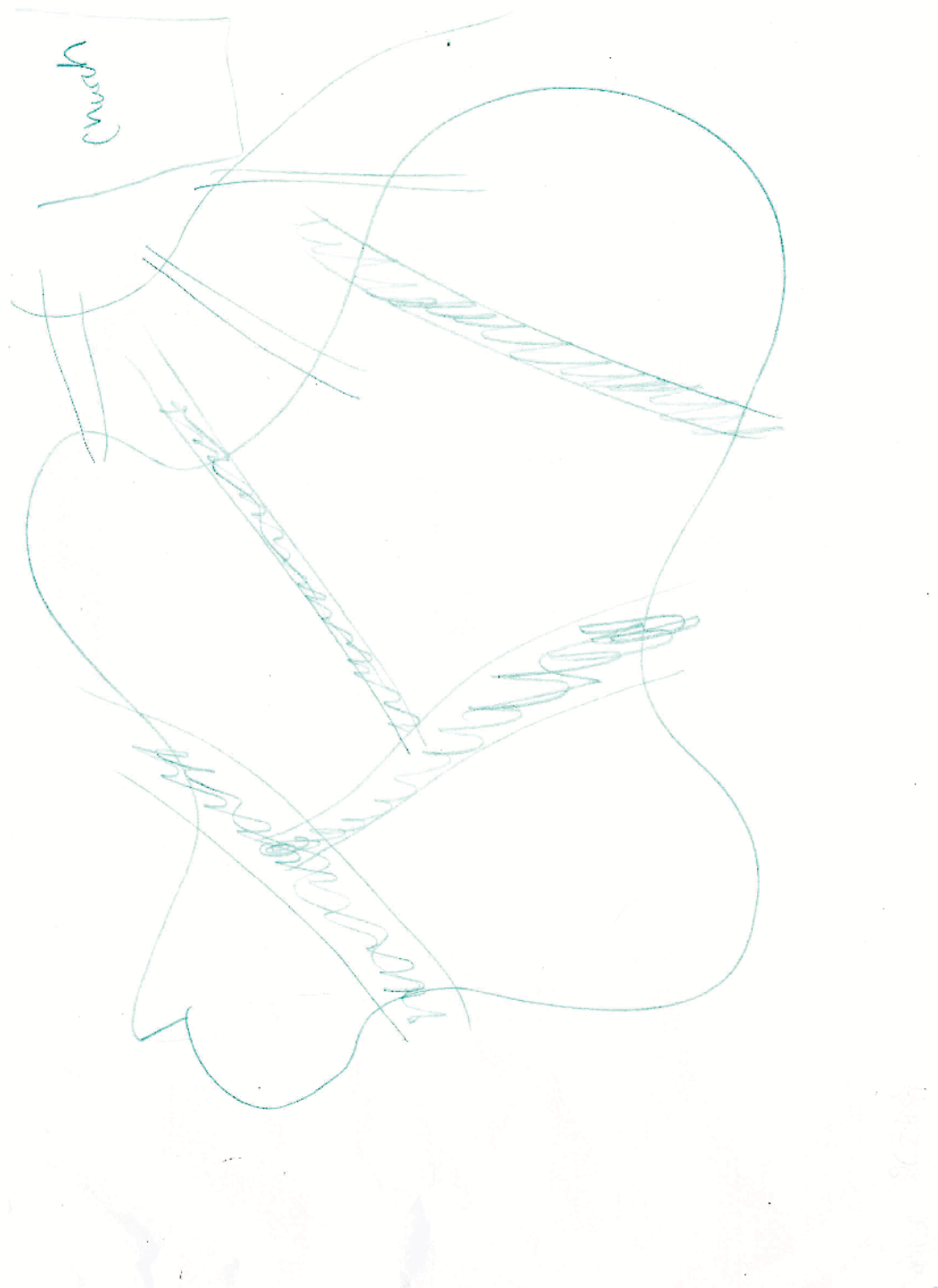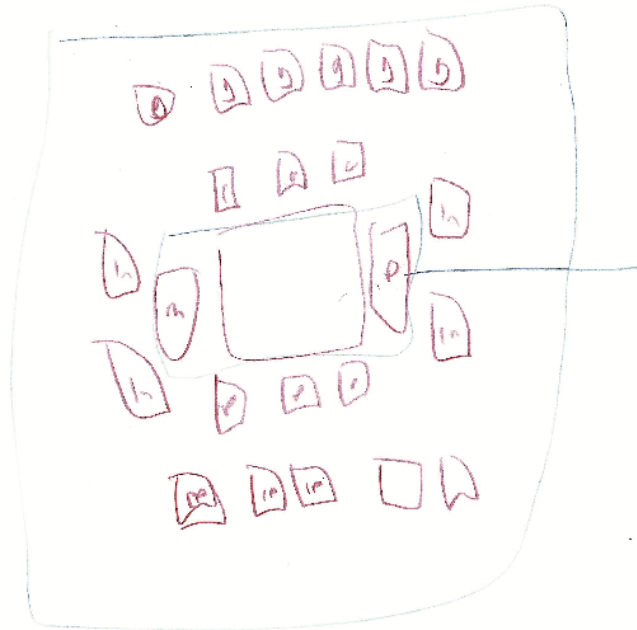
Figure 12 – DPTYWP305 Imaginary Island map

Figure 13 – DPTYWP306 Imaginary Island version one

Figure 14 – DPTYWP306 Imaginary Island version two

Figure 15 – DPTYWP307 Imaginary Island map

Figure 16 – DPTYWP308 Imaginary Island map

B – Data collection: Time Geography maps

Please note,

Participant DPTYWP306 did not contribute a map for this section of the research.

Participant DPTYWP302 did not contribute an initial map for this section of the research. The researcher was able to make a map in the processed style from the interview conversations about this topic.
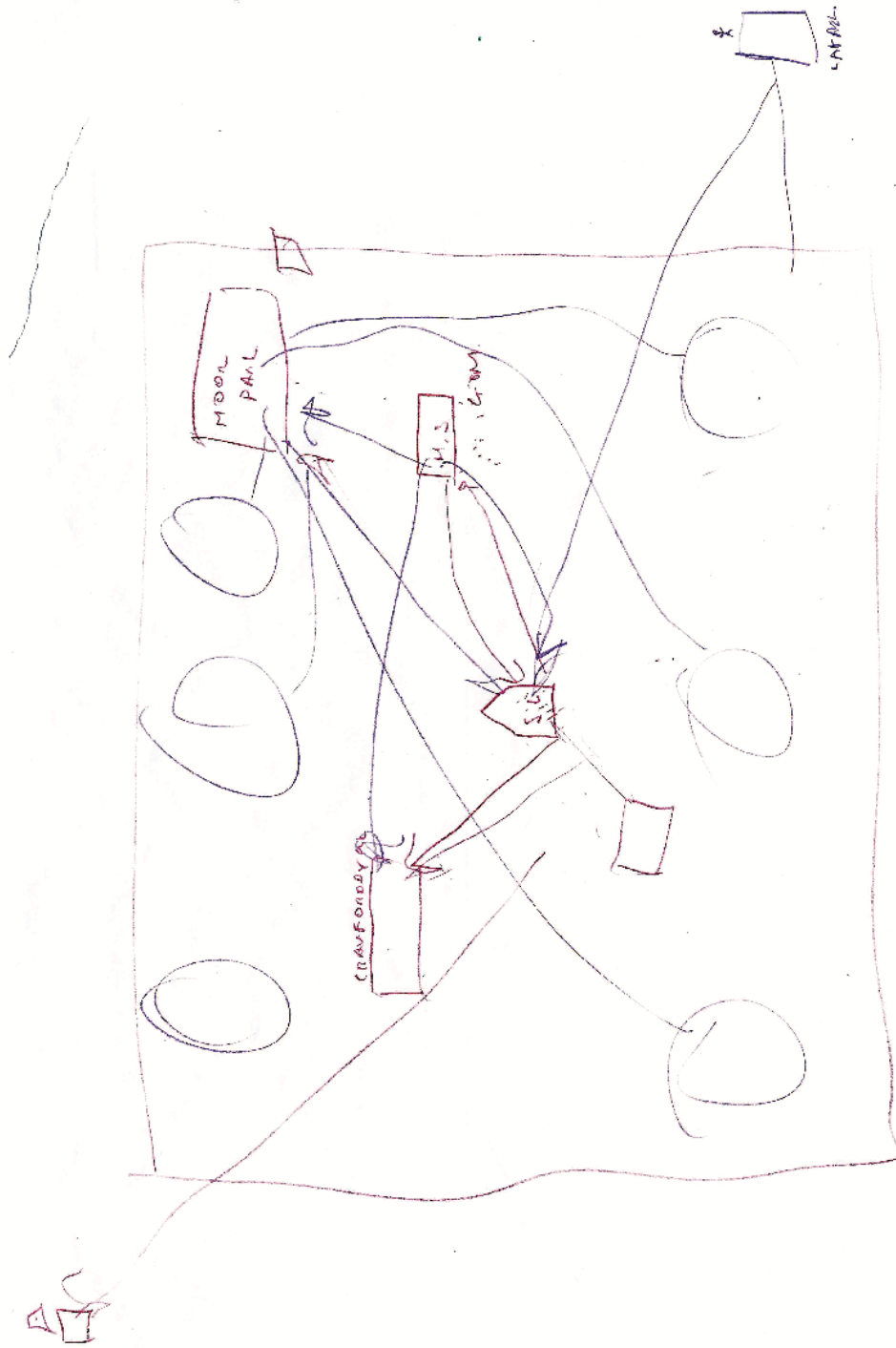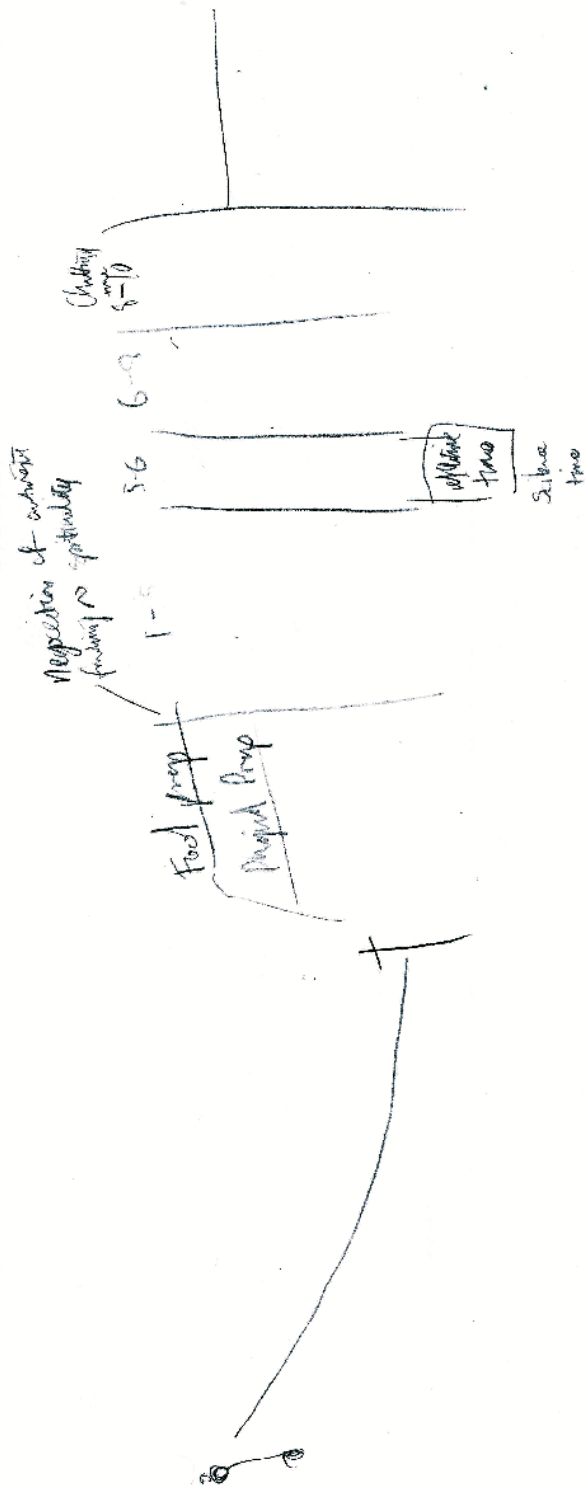
Figure 17 – DPTYWP301 Time Geography map (initial)

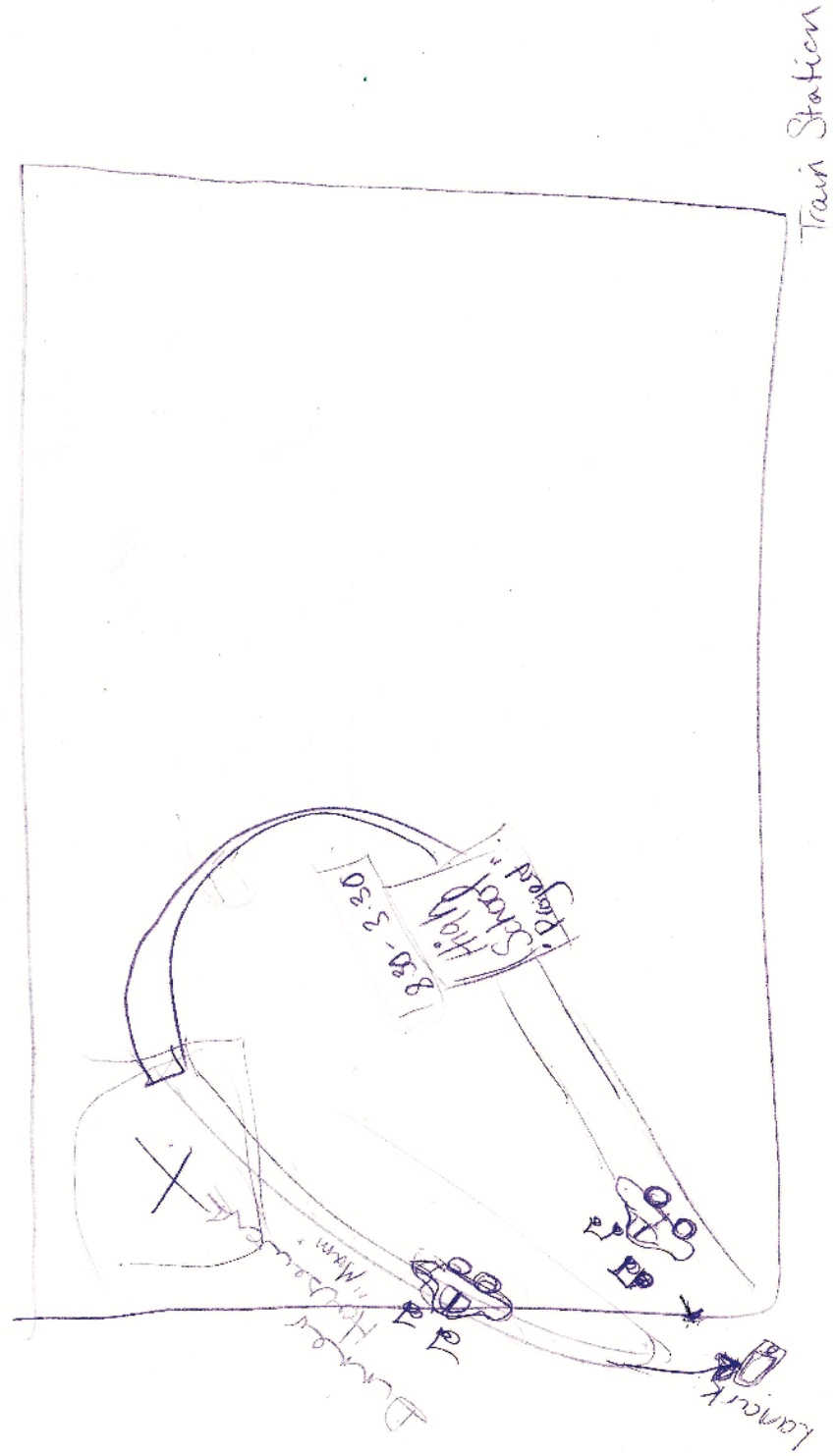**Figure 18 – DPTYWP303 Time Geography map (initial)**

Figure 19 – DPTYWP304 Time Geography map (initial)
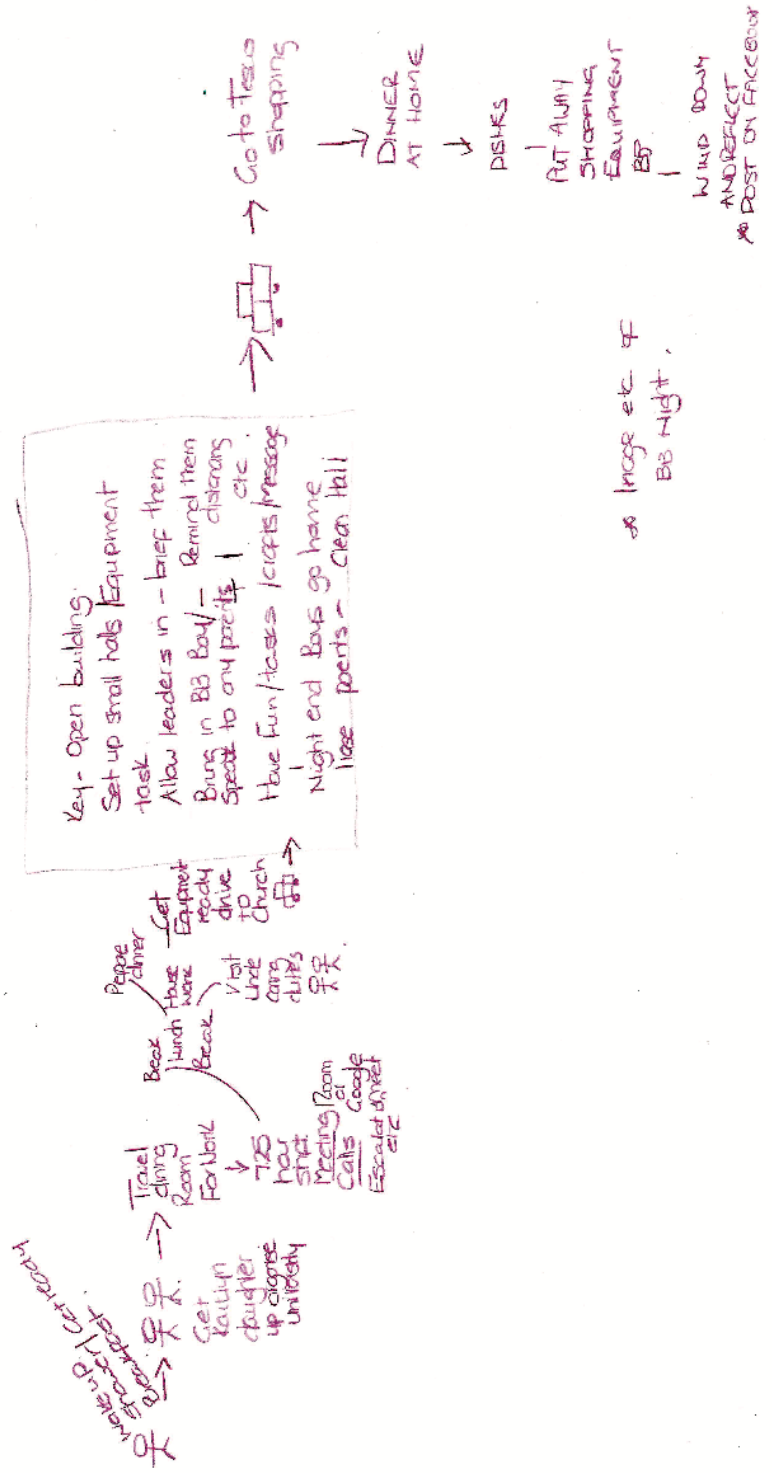
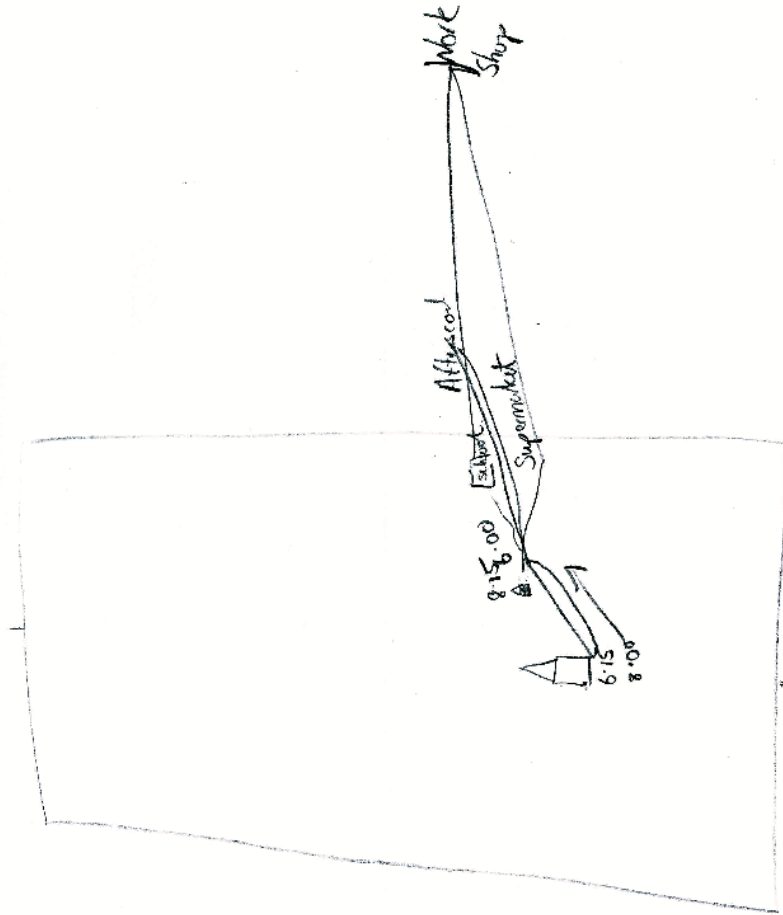**Figure 20 – DPTYWP305 Time Geography map (initial)**

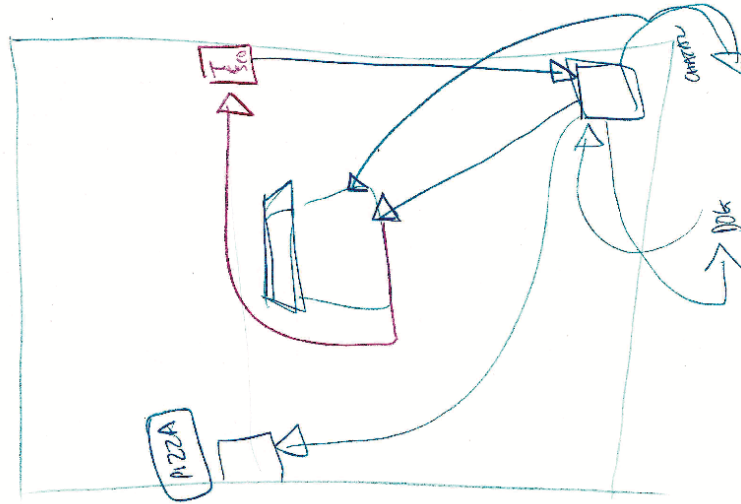**Figure 21 – DPTYWP307 Time Geography map (initial)**

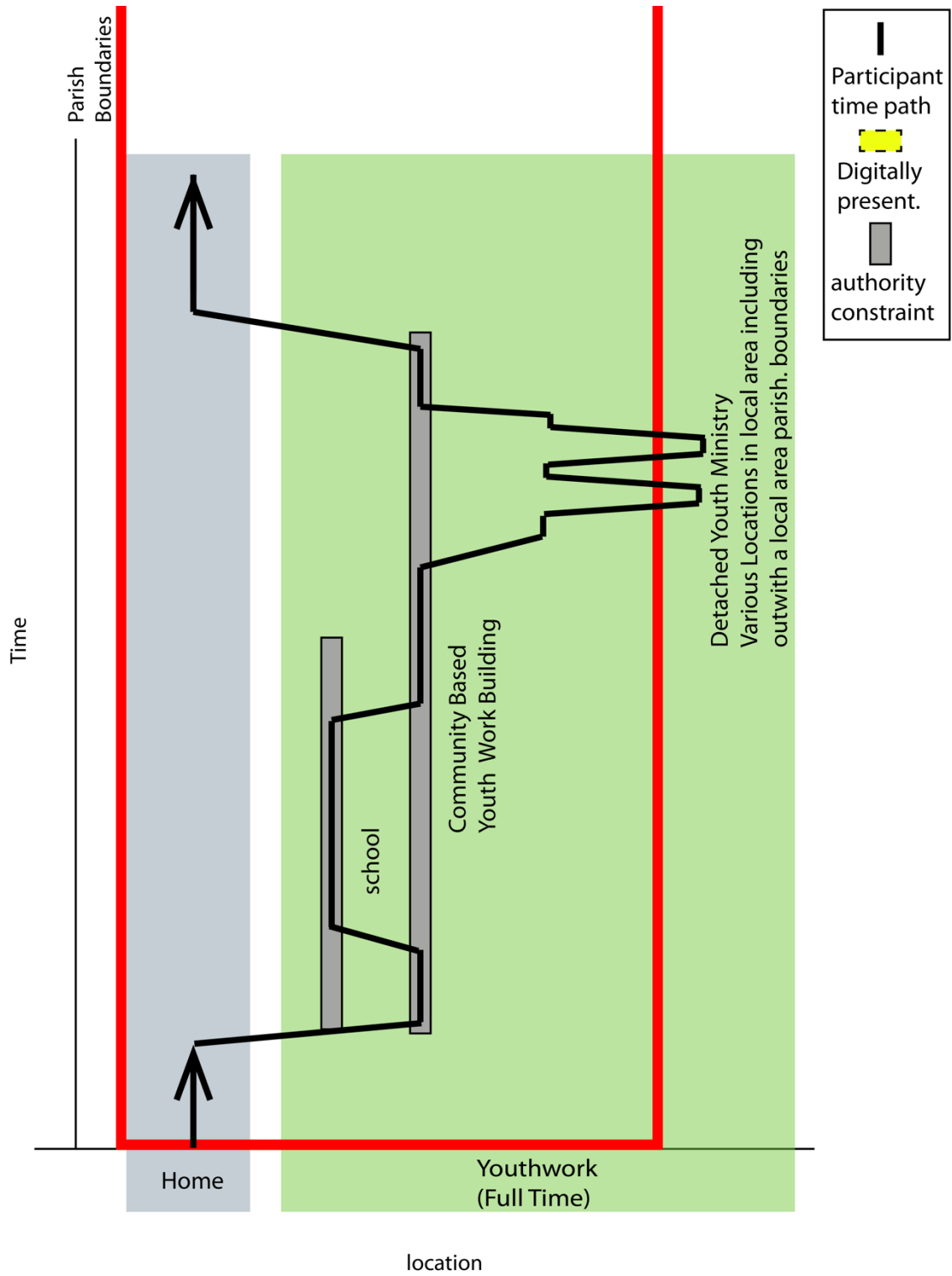**Figure 22 – DPTYWP308 Time Geography map (initial)**

Figure 23 – DPTYWP301 Time Geography map (processed)

Figure 24 – DPTYWP302 Time Geography map (processed)

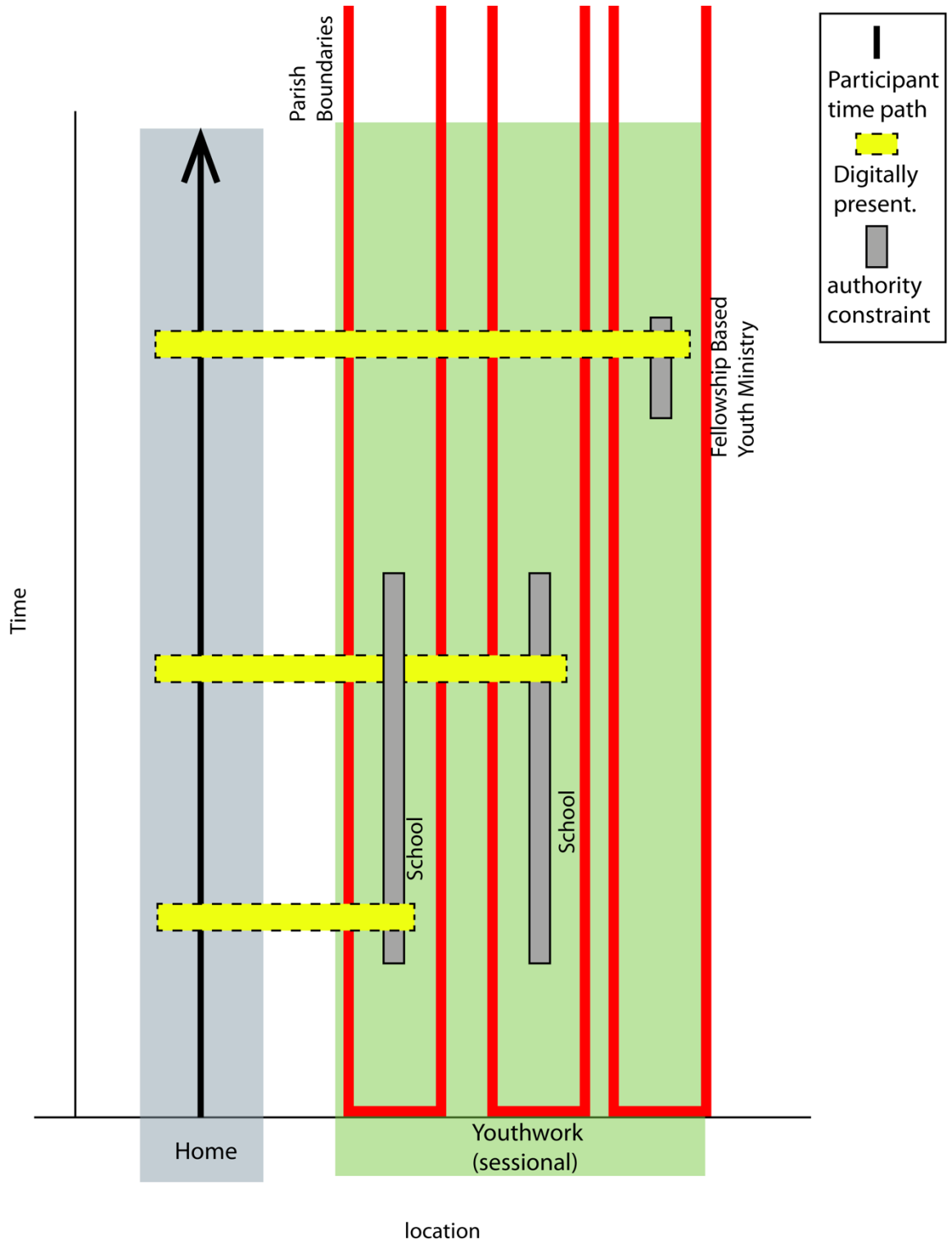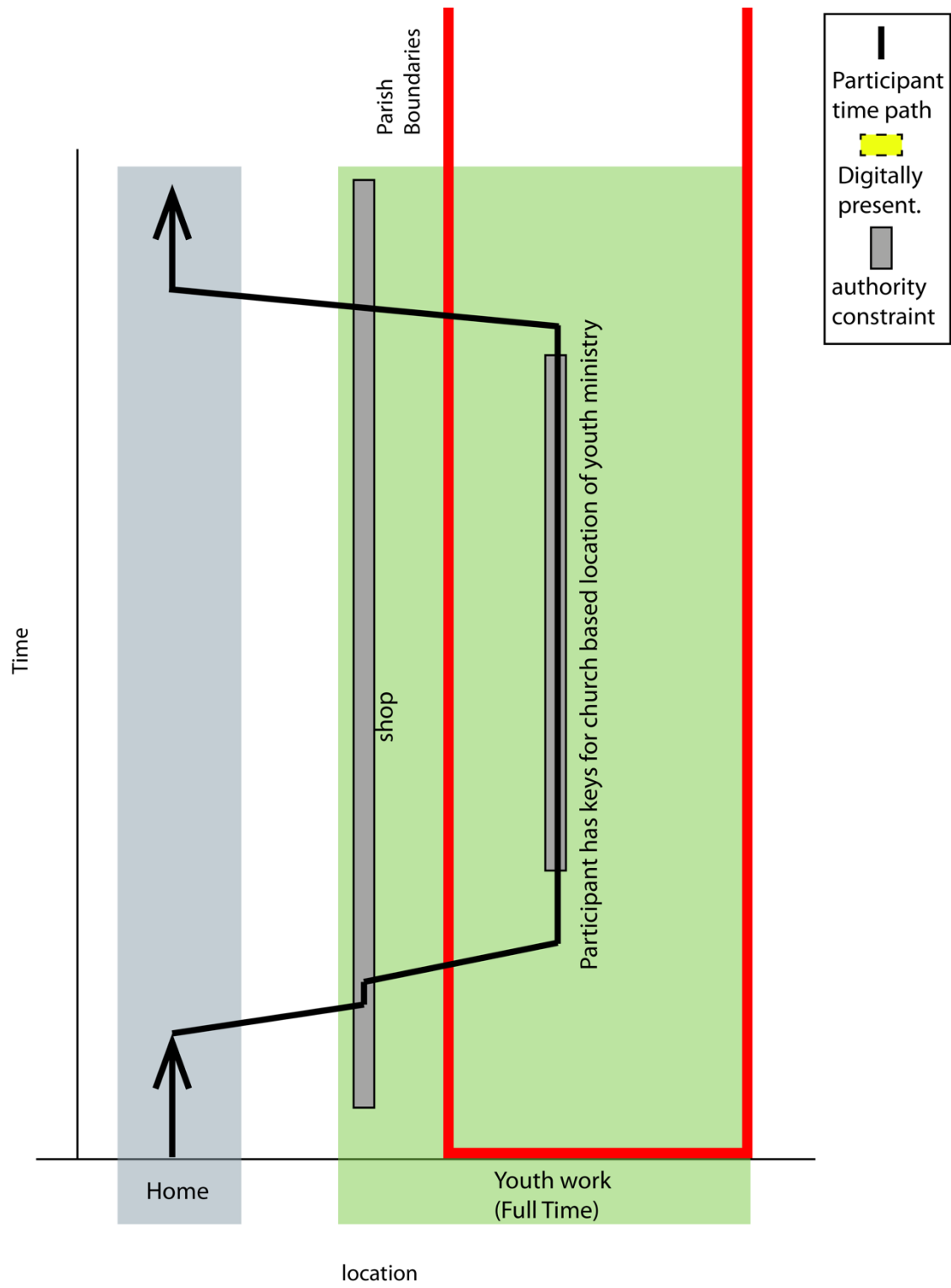**Figure 25 – DPTYWP303 Time Geography map (processed)**
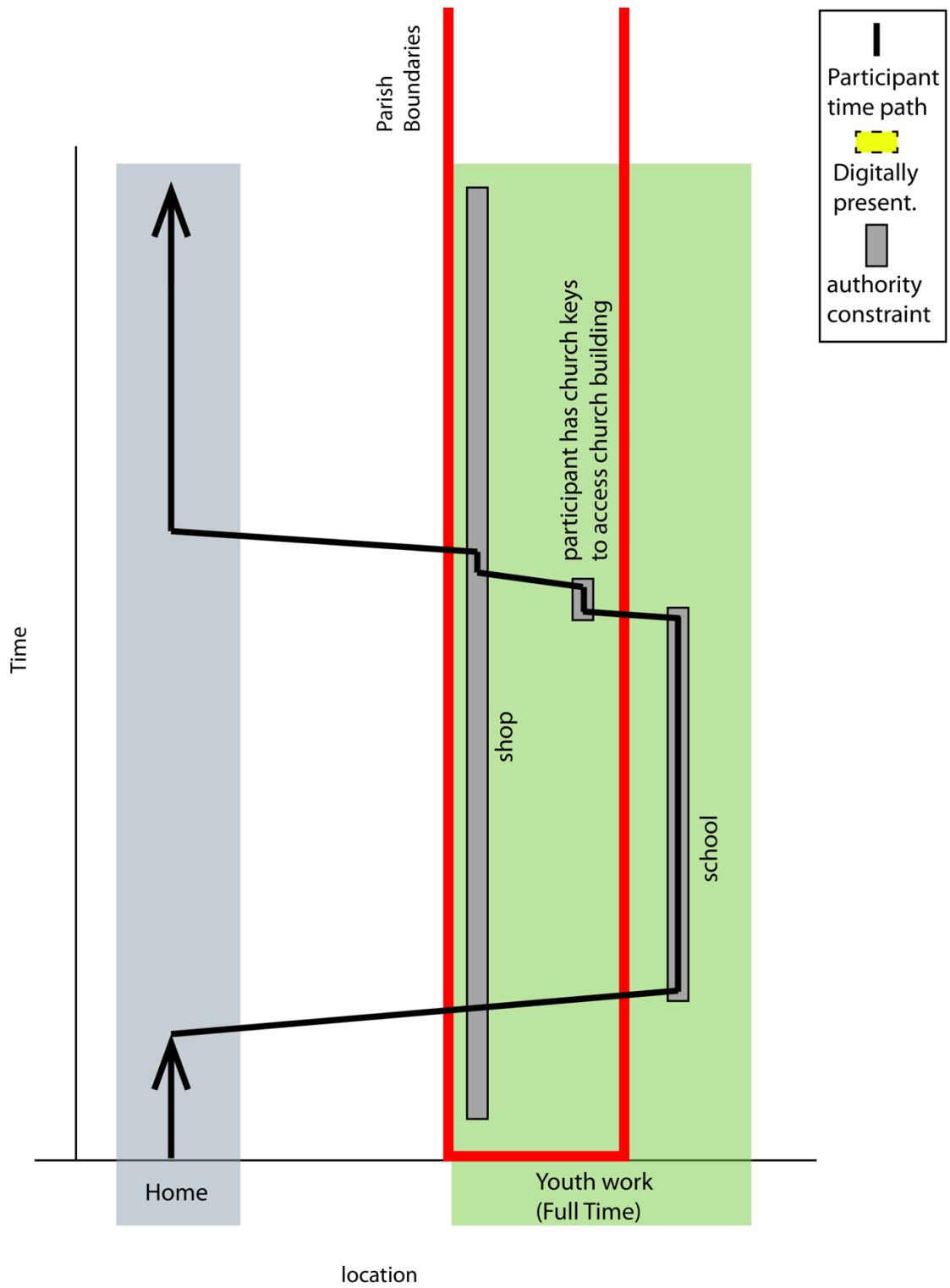
Figure 26 – DPTYWP304 Time Geography map (processed)
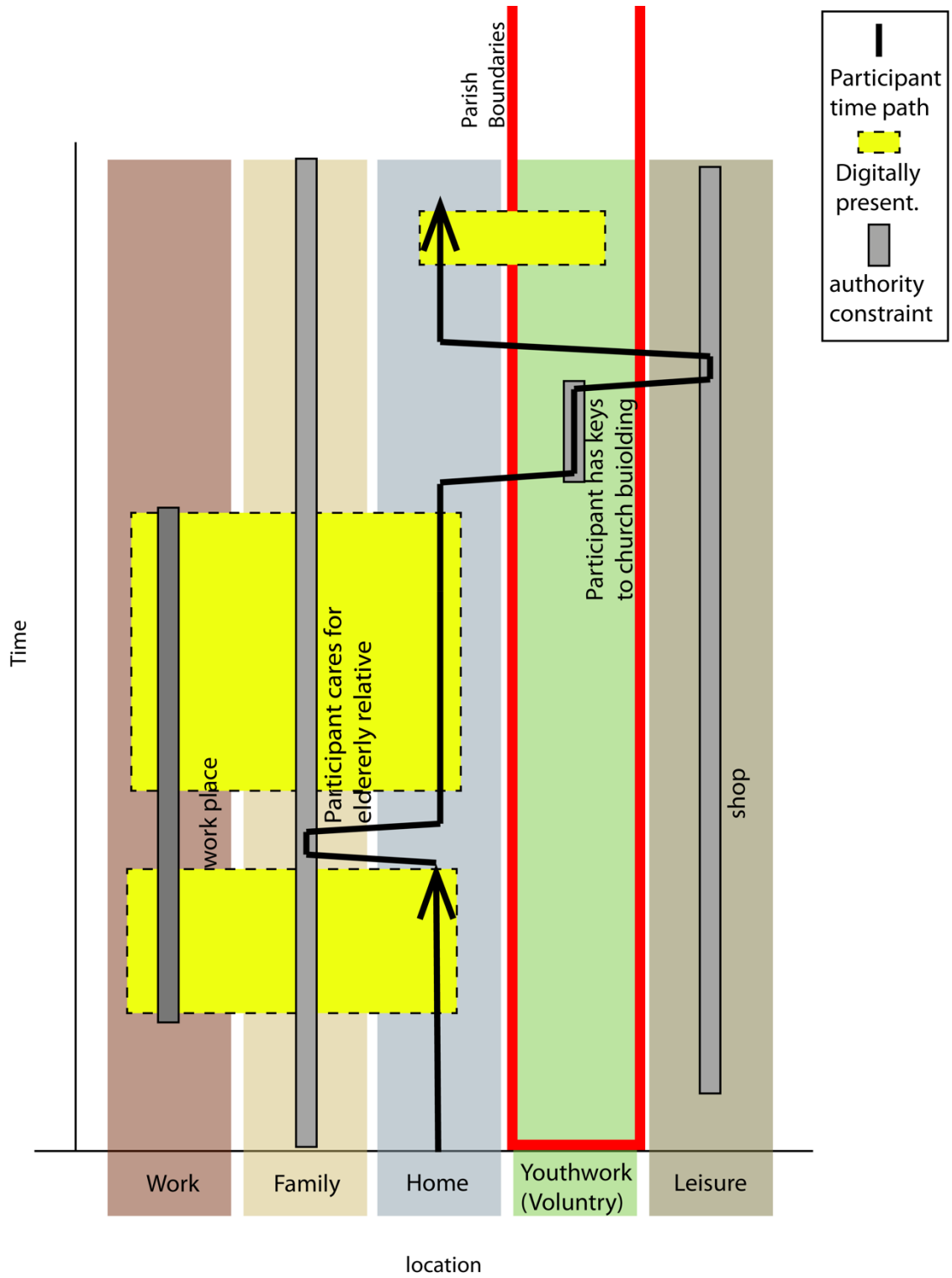
Figure 27 – DPTYWP305 Time Geography map (processed)
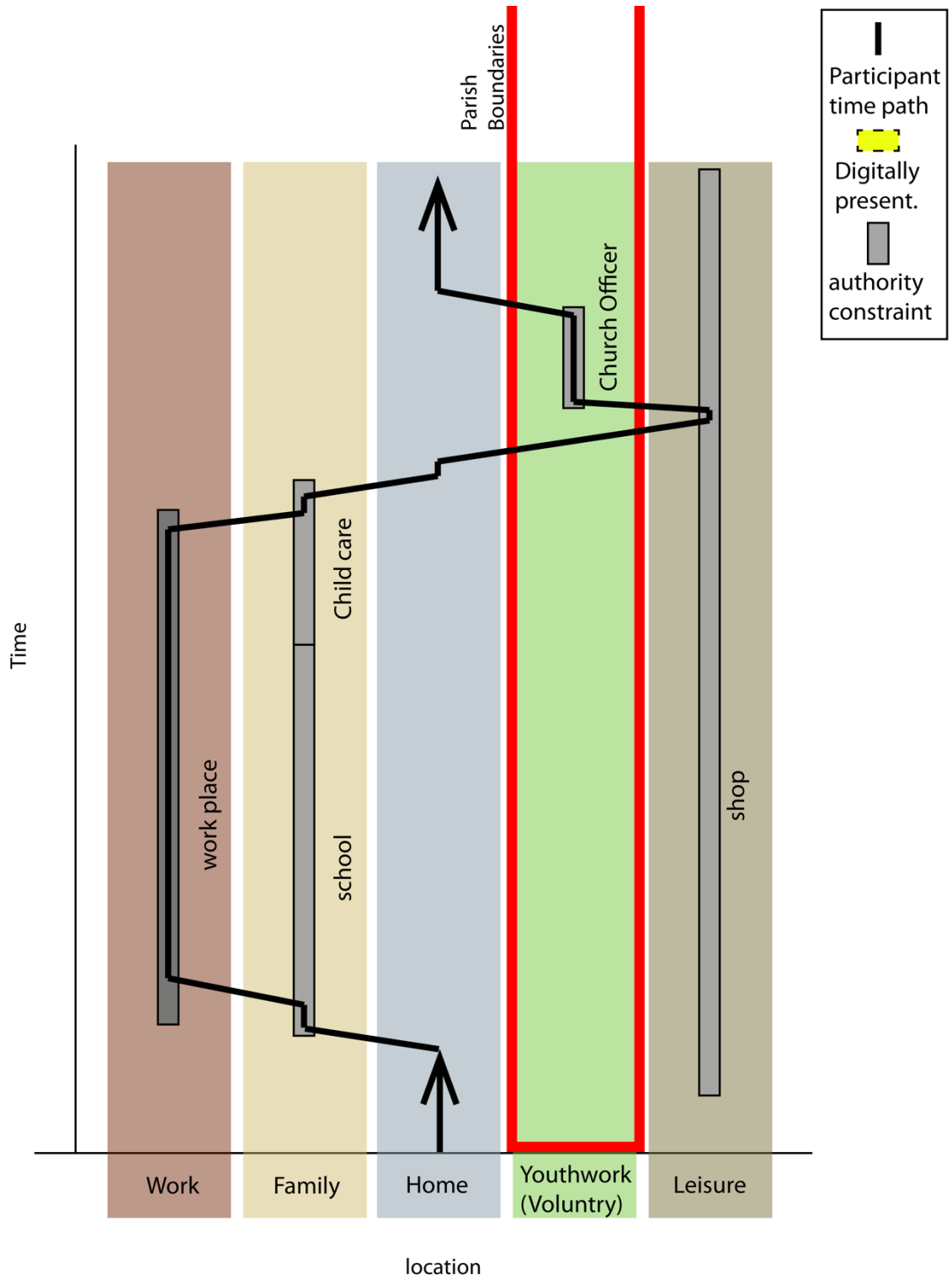
Figure 28 – DPTYWP307 Time Geography map (processed)
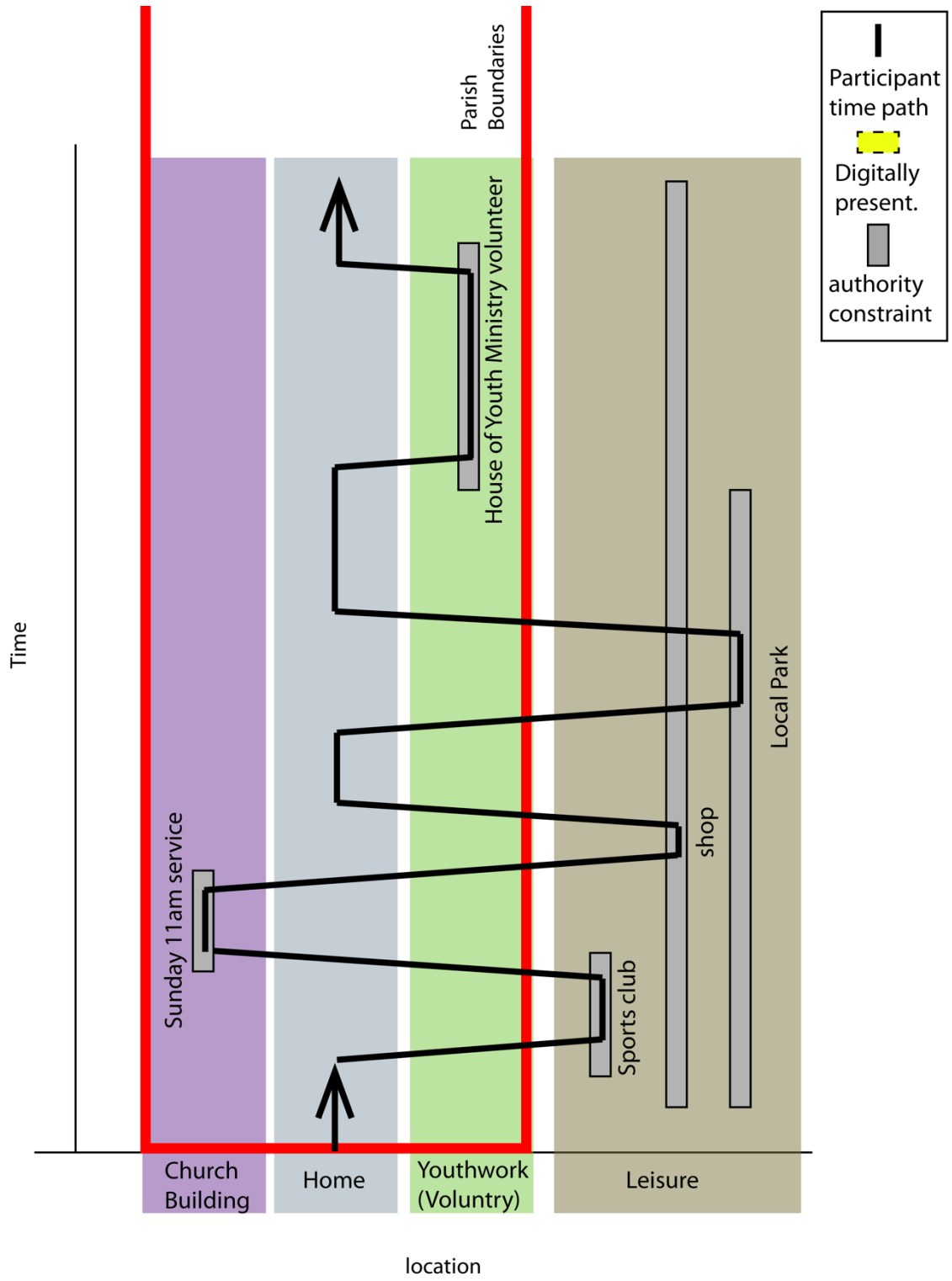
Figure 29 – DPTYWP308 Time Geography map (processed)

C – Data collection: Constellation maps

Figure 30 – DPTWYP301 Constellation map

Figure 31 – DPTYWP302 Constellation map

Figure 32 – DPTWYP303 Constellation map

Figure 33 – DPTYWP304 Constellation map

Figure 34 – DPTYWP305 Constellation map

Figure 35 – DPTYWP306 Constellation map

Figure 36 – DPTYWP307 Constellation map

Figure 37 – DPTYWP308 Constellation map

D – Table from Section 3.1

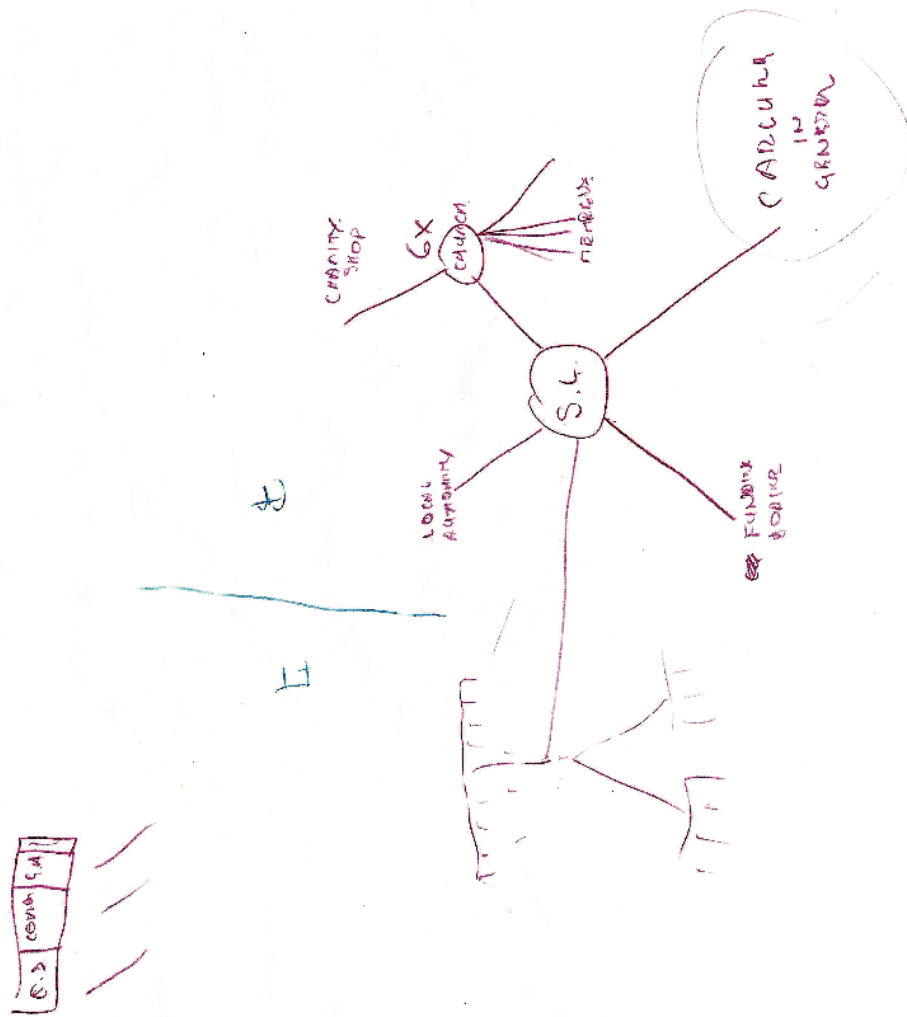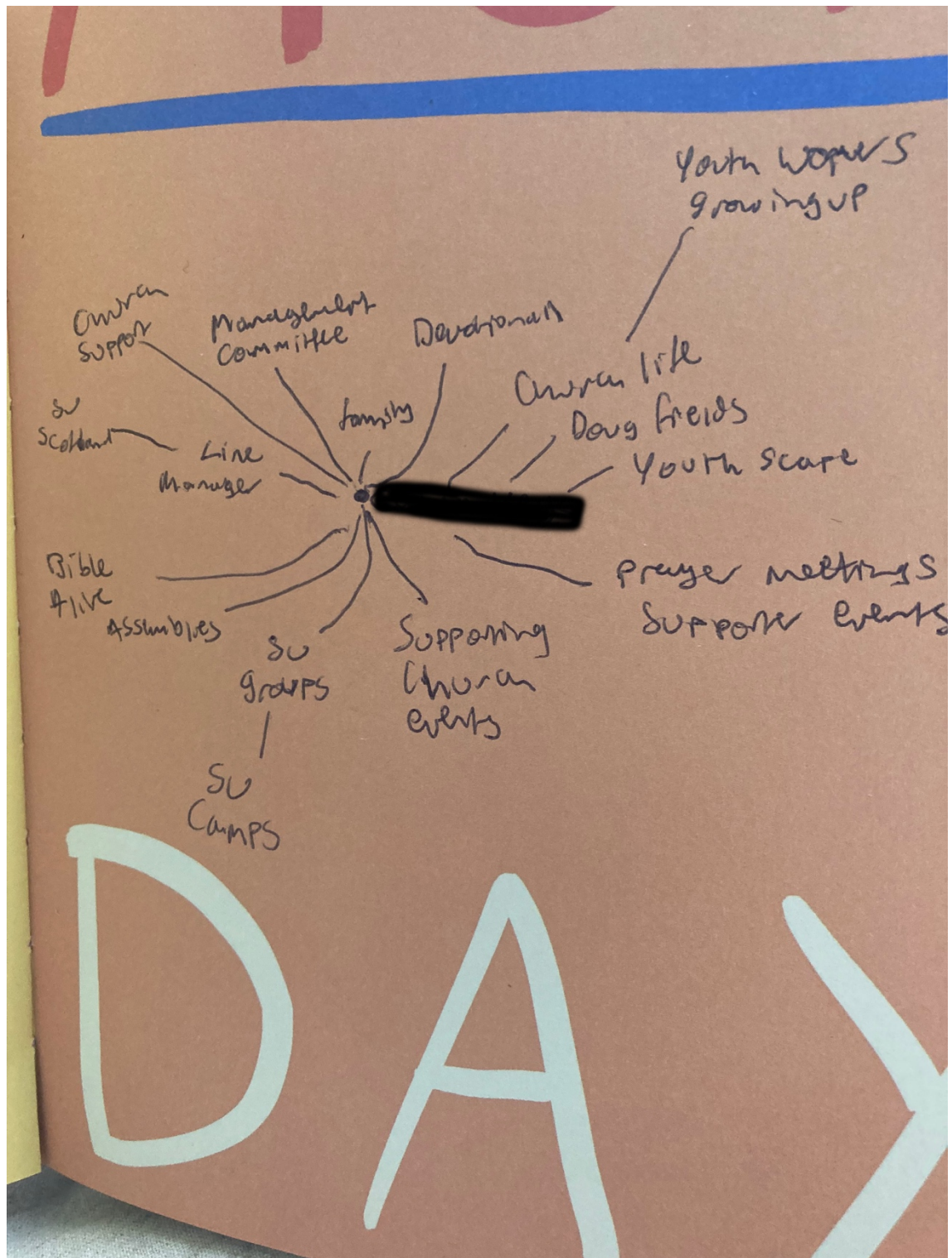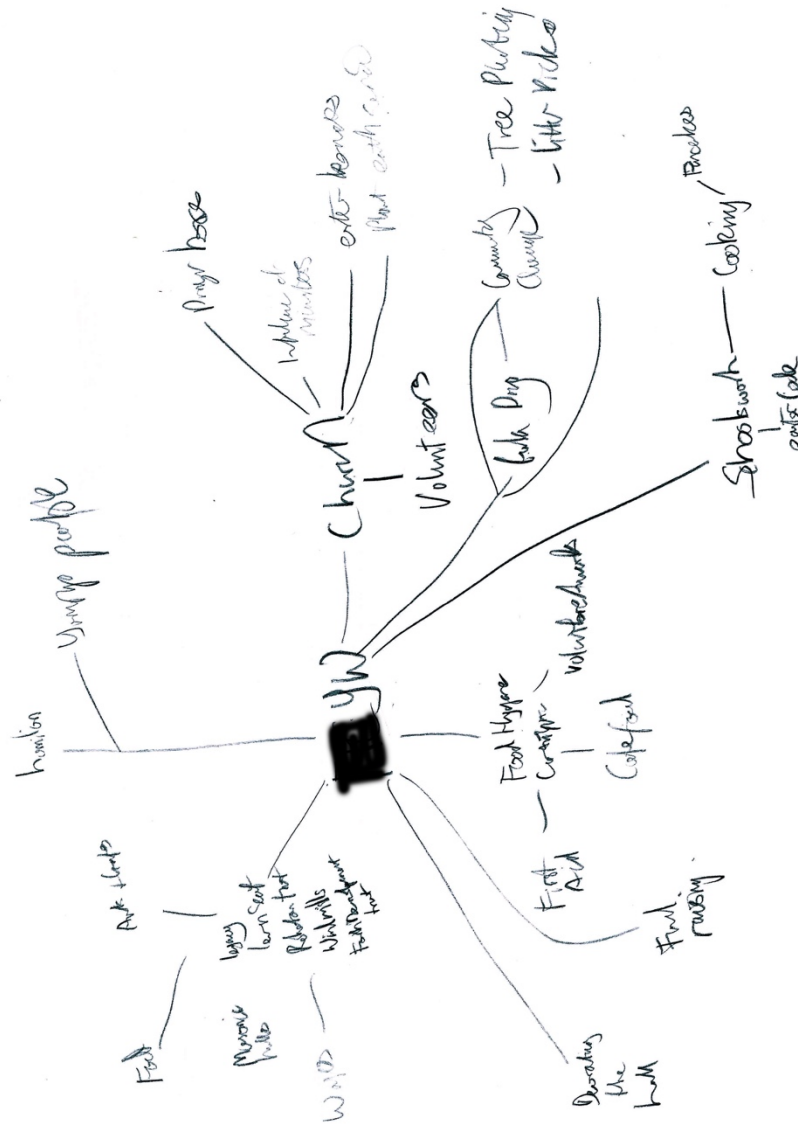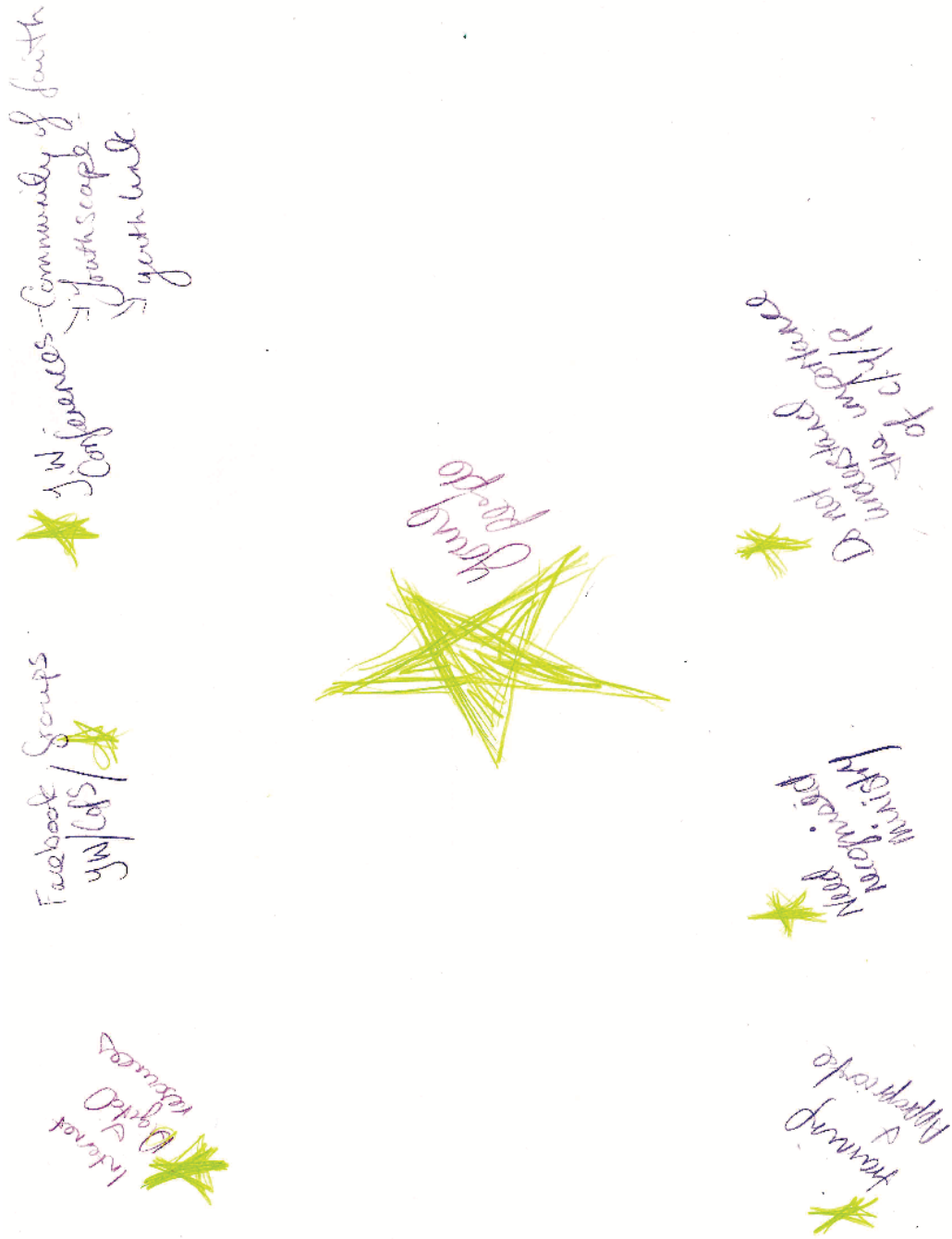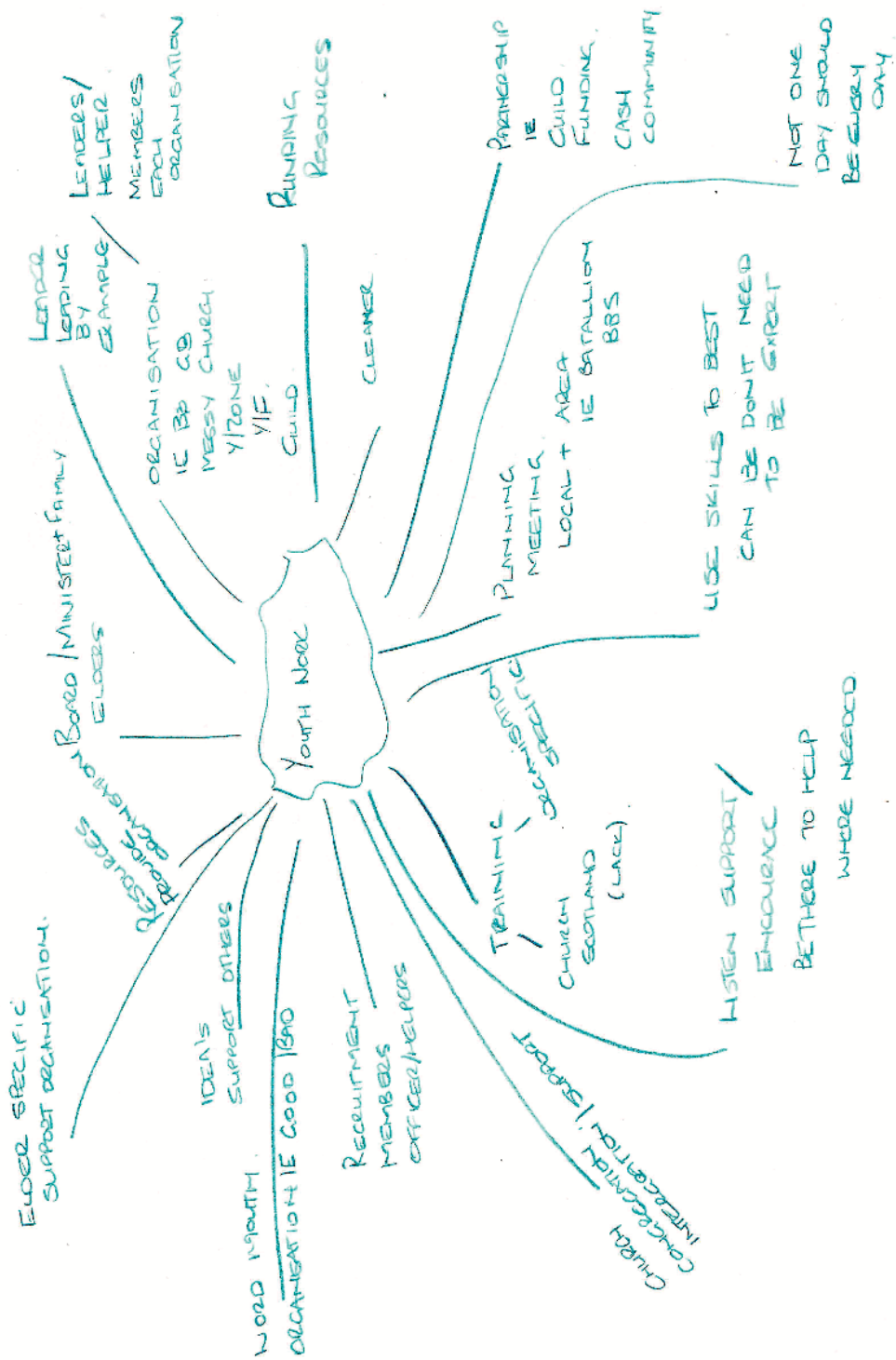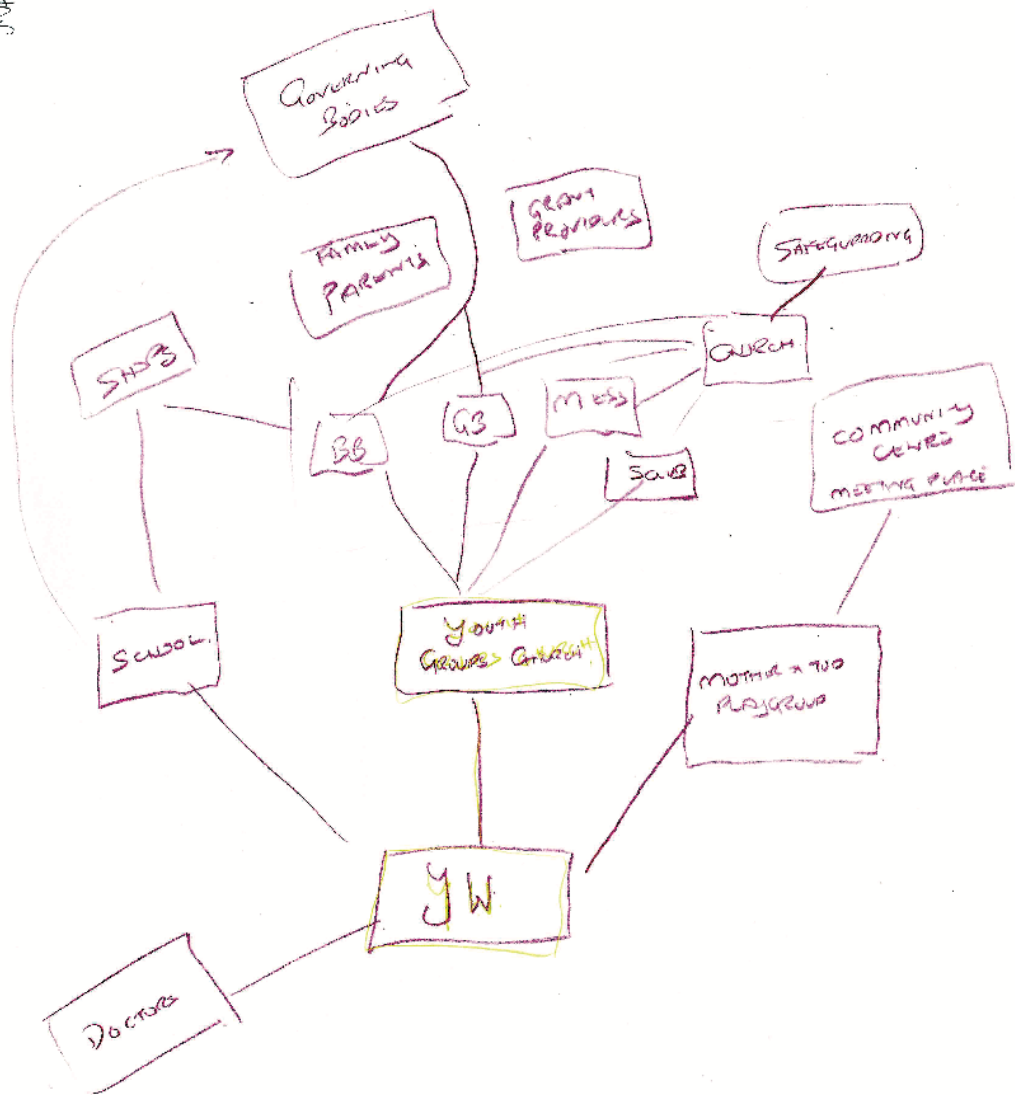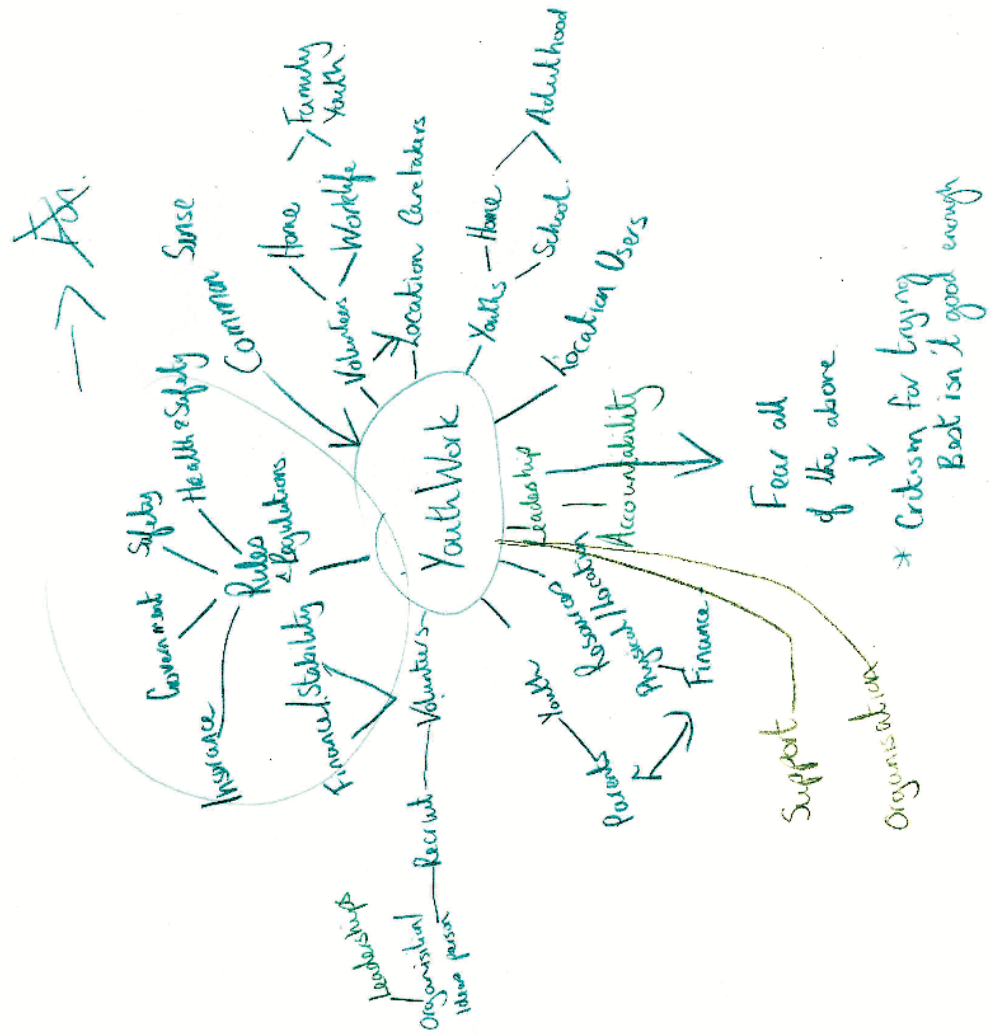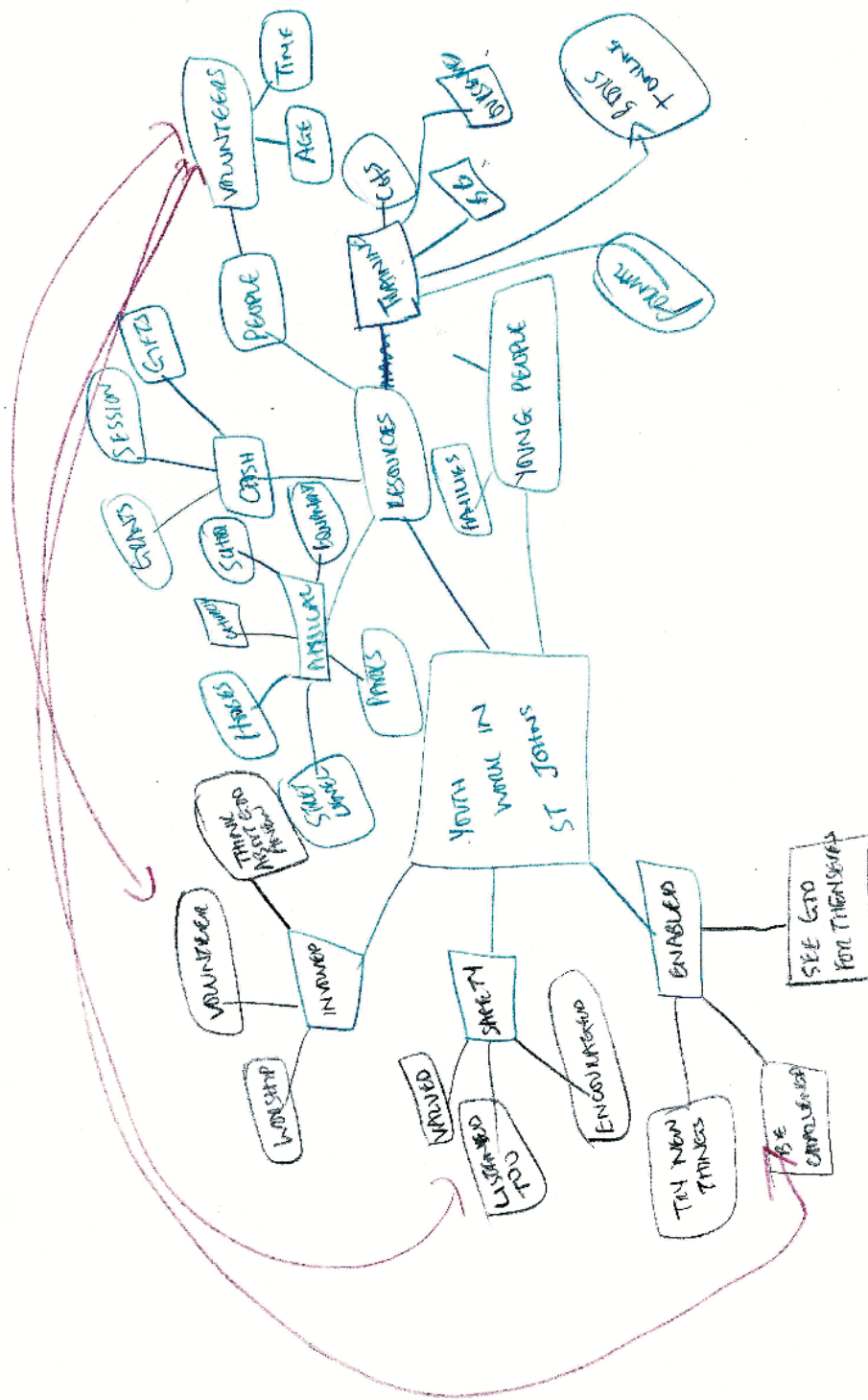| Name	PreSchool	PrimarySchool	HighSchool	StudentAge	YoungAdult
Biggar	19	222	138	256	587
5.23% of presbytery population	*3.4%*	*6.9%*	*4.3%*	*7.9%*	*18.2%*
Black Mount	27	25	23	44	127
0.86% of presbytery population	*5.0%*	*4.6%*	*4.3%*	*8.3%*	*23.9%*
Cairngryffe	59	106	76	135	269
2.39% of presbytery population	*4.0%*	*7.2%*	*5.2%*	*9.2%*	*18.2%*
Carluke: Kirkton	185	297	171	387	897
6.87% of presbytery population	*4.4%*	*7.0%*	*4.0%*	*9.1%*	*21.1%*
Carluke: St Andrews	166	249	122	311	830
5.73% of presbytery population	*4.7%*	*7.0%*	*3.4%*	*8.8%*	*23.5%*
Caluke: St Johns	409	609	297	722	1,848
11.68% of presbytery population	*5.7%*	*8.5%*	*4.1%*	*10.0%*	*25.6%*
Carnwath	95	156	108	242	514
3.78% of presbytery population	*4.1%*	*6.7%*	*4.6%*	*10.4%*	*22.0%*
Carstairs	109	186	104	215	482
3.59% of presbytery population	*4.9%*	*8.4%*	*4.7%*	*9.7%*	*21.7%*
Coalburn and Lesmahagow	305	550	337	749	1445
11.72% of presbytery population	*4.2%*	*7.6%*	*4.7%*	*10.4%*	*20.0%*
Crossford	47	68	46	91	173
1.72% of the presbytery population	*4.4%*	*6.4%*	*4.3%*	*8.6%*	*16.2%*
Douglas Valley	137	204	122	250	536
4.07% of the presbytery population	*5.5%*	*8.1%*	*4.8%*	*9.9%*	*21.2%*
Forth: St Pauls	173	231	159	354	785
5.96% of the presbytery population	*4.7%*	*6.3%*	*4.3%*	*9.6%*	*12.4%*
Kirkfieldbank	36	53	52	96	195
1.75% of the presbytery population	*3.4%*	*4.9%*	*4.8%*	*8.9%*	*18.1%*
Kirkmuirhill	233	469	203	475	1072
7.90% of presbytery population	*4.8%*	*9.6%*	*4.2%*	*9.7%*	*22.0%*
Lanark Greyfriars	183	338	184	397	929
7.24% of the presbytery population	*4.5%*	*7.6%*	*4.1%*	*8.9%*	*20.8%*
Lanark St Nicholas	216	399	223	482	1092
8.84% of the presbytery population	*4.0%*	*7.3%*	*4.1%*	*8.8%*	*20.2%*
Law	140	299	163	327	727
5.45% of the presbytery population	*4.2%*	*8.9%*	*4.8%*	*9.7%*	*21.6%*
Libberton and Quothquan	21	36	27	50	113
0.85% of presbytery population	*3.5%*	*6.8%*	*5.1%*	*9.6%*	*21.5%*
Symington	34	59	36	76	125
1.31% of presbytery population	*4.2%*	*7.3%*	*4.5%*	*9.4%*	*15.5%*
Upper Clyde	67	123	75	148	316
3.04% of the presbytery population	*3.6%*	*6.6%*	*4.0%*	*7.9%*	*16.8%*
Lanark Presbytery	2,749	4,679	2,666	5,808	13,064
	4.5%	*7.6%*	*4.3%*	*9.4%*	*21.2%*
Scotland as a whole	263,806	418,842	234,135	566,882	1,431,305
	4.8%	*7.7%*	*4.3%*	*10.4%*	*26.2%*

Table 4 – 2020 population estimate statistics for each Church of Scotland parish in the research area, accessed Oct 2021 (1/3)

Pre-school (0-4)
Primary School (5-11)
High School (12-15)
Young Adult (16-24)
Adult (25-44)
Mature Adult (45-64)
Elderly (65-84)
Very Elderly (85+)

Name	MatureAdult	Elderly	Very Elderly	Total
Biggar	1052	733	134	3230
5.23% of presbytery population	32.6%	22.7%	4.1%	
Black Mount	183	94	9	533
0.86% of presbytery population	34.4%	17.7%	1.8%	
Cairngryffe	509	303	17	1474
2.39% of presbytery population	34.6%	20.5%	1.2%	
Carluke: Kirkton	1,207	991	104	4239
6.87% of presbytery population	28.5%	23.4%	2.5%	
Carluke: St Andrews	1,023	757	80	3,538
5.73% of presbytery population	28.9%	21.4%	2.3%	
Caluke: St Johns	2,010	1190	121	6,759
11.68% of presbytery population	27.9%	16.5%	1.7%	
Carnwath	828	357	34	2,334
3.78% of presbytery population	35.5%	15.3%	1.5%	
Carstairs	715	374	30	2,216
3.59% of presbytery population	32.3%	16.9%	1.4%	
Coalburn and Lesmahagow	2118	1426	303	7233
11.72% of presbytery population	29.3%	19.7%	4.2%	
Crossford	382	231	25	1,063
1.72% of the presbytery population	36.0%	21.7%	2.4%	
Douglas Valley	724	493	47	2513
4.07% of the presbytery population	28.8%	19.6%	1.9%	
Forth: St Pauls	1185	706	84	3676
5.96% of the presbytery population	32.3%	19.2%	2.3%	
Kirkfieldbank	345	282	20	1081
1.75% of the presbytery population	31.9%	26.1%	1.9%	
Kirkmuirhill	1489	857	78	4877
7.90% of presbytery population	30.5%	17.6%	1.6%	
Lanark Greyfriars	1294	992	149	5456
7.24% of the presbytery population	29.0%	22.2%	3.3%	
Lanark St Nicholas	1726	1129	188	5456
8.84% of the presbytery population	31.6%	20.7%	3.5%	
Law	1075	584	51	3366
5.45% of the presbytery population	31.9%	17.4%	1.5%	
Libberton and Quothquan	171	100	8	526
0.85% of presbytery population	32.6%	18.9%	1.5%	
Symington	275	185	17	808
1.31% of presbytery population	34.1%	23.0%	2.1%	
Upper Clyde	716	406	26	1877
3.04% of the presbytery population	38.1%	21.6%	1.4%	
Lanark Presbytery	19,027	12,191	1,528	61,711
	30.8%	19.8%	2.5%	
Scotland as a whole	1,494,950	927,769	128,311	5,466,000
	27.3%	17.0%	2.3%	

Table 5 – 2020 population estimate statistics for each Church of Scotland parish in the research area, accessed Oct 2021 (2/3)

Pre-school (0-4)
Primary School (5-11)
High School (12-15)
Young Adult (16-24)
Adult (25-44)
Mature Adult (45-64)
Elderly (65-84)
Very Elderly (85+)

Name			
Biggar	This is a change of **230** people (**7.7**%) since the 2011 Census.		
5.23% of presbytery population		https://cos.churchofscotland.org.uk/church-finder/data/statistics/deprivation/Dep_130695.html#population	
Black Mount	This is a change of **-12** people (**-2.3**%) since the 2011 Census.		
0.86% of presbytery population	source-	https://cos.churchofscotland.org.uk/church-finder/data/statistics/deprivation/Dep_130711.html#population	
Cairngryffe	This is a change of **33** people (**2.3**%) since the 2011 Census		
2.39% of presbytery population		https://cos.churchofscotland.org.uk/church-finder/data/statistics/deprivation/Dep_130729.html#population	
Carluke: Kirkton	This is a change of -135 people (-3.1%) since the 2011 Census.		
6.87% of presbytery population	source-	https://cos.churchofscotland.org.uk/church-finder/data/statistics/deprivation/Dep_130696.html#population	
Carluke: St Andrews	This is a change of -34 people (-1.0%) since the 2011 Census.		
5.73% of presbytery population	source-	https://cos.churchofscotland.org.uk/church-finder/data/statistics/deprivation/Dep_130697.html#population	
Caluke: St Johns	This is a change of **448** people (**6.6**%) since the 2011 Census.		
11.68% of presbytery population	source-	https://cos.churchofscotland.org.uk/church-finder/data/statistics/deprivation/Dep_130698.html#population	
Carnwath	This is a change of **5** people (**0.2**%) since the 2011 Census.		
3.78% of presbytery population	source-	https://cos.churchofscotland.org.uk/church-finder/data/statistics/deprivation/Dep_130700.html	
Carstairs	This is a change of **-82** people (**-3.6**%) since the 2011 Census.		
3.59% of presbytery population	source-	https://cos.churchofscotland.org.uk/church-finder/data/statistics/deprivation/Dep_130704.html#population	
Coalburn and Lesmahagow	This is a change of **46** people (**0.6**%) since the 2011 Census.		
11.72% of presbytery population	source-	https://cos.churchofscotland.org.uk/church-finder/data/statistics/deprivation/Dep_130737.html#population	
Crossford	This is a change of **10** people (**1.0**%) since the 2011 Census.		
1.72% of the presbytery population	source-	https://cos.churchofscotland.org.uk/church-finder/data/statistics/deprivation/Dep_130706.html#population	
Douglas Valley	This is a change of **-386** people (**-13.3**%) since the 2011 Census.		
4.07% of the presbytery population	source-	https://cos.churchofscotland.org.uk/church-finder/data/statistics/deprivation/Dep_130710.html#population	
Forth: St Pauls	This is a change of **-161** people (**-4.2**%) since the 2011 Census.		
5.96% of the presbytery population	source-	https://cos.churchofscotland.org.uk/church-finder/data/statistics/deprivation/Dep_130713.html	
Kirkfieldbank	This is a change of **-14** people (**-1.3**%) since the 2011 Census.		
1.75% of the presbytery population	source-	https://cos.churchofscotland.org.uk/church-finder/data/statistics/deprivation/Dep_130714.html#population	
Kirkmuirhill	This is a change of **71** people (**1.5**%) since the 2011 Census.		
7.90% of presbytery population	source-	https://cos.churchofscotland.org.uk/church-finder/data/statistics/deprivation/Dep_130715.html#population	
Lanark Greyfriars	This is a change of **-58** people (**-1.3**%) since the 2011 Census.		
7.24% of the presbytery population	source-	https://cos.churchofscotland.org.uk/church-finder/data/statistics/deprivation/Dep_130728.html#population	
Lanark St Nicholas	This is a change of **-2** people (**0.0**%) since the 2011 Census.		
8.84% of the presbytery population	source-	https://cos.churchofscotland.org.uk/church-finder/data/statistics/deprivation/Dep_130718.html#population	
Law	This is a change of **-135** people (**-3.9**%) since the 2011 Census.		
5.45% of the presbytery population	source-	https://cos.churchofscotland.org.uk/church-finder/data/statistics/deprivation/Dep_130719.html#population	
Libberton and Quothquan	This is a change of **72** people (**15.8**%) since the 2011 Census.		
0.85% of presbytery population	source-	https://cos.churchofscotland.org.uk/church-finder/data/statistics/deprivation/Dep_130722.html#population	
Symington	This is a change of **8** people (**1.0**%) since the 2011 Census.		
1.31% of presbytery population	source-	https://cos.churchofscotland.org.uk/church-finder/data/statistics/deprivation/Dep_130724.html#population	
Upper Clyde	This is a change of **-147** people (**-7.3**%) since the 2011 Census.		
3.04% of the presbytery population	source-	https://cos.churchofscotland.org.uk/church-finder/data/statistics/deprivation/Dep_130735.html#population	

Table 6– 2020 population estimate statistics for each Church of Scotland parish in the research area, accessed Oct 2021 (3/3)

E – Participant information sheet

Hello, I am Scott Paget.

I have working with young people for churches for over 25 years currently. This experience and associated academic studies have caused me to think that work with young people by and for the Church of Scotland needs looked at.   My research project is will investigate the work with young people 11-25 done by churches withing Lanark presbytery. By speaking to the adults who work with young people.

This research is essential because at its heart it has a survival and thriving of youth ministry is currently practised within the Church of Scotland. This practice relies on volunteers and that is who I want to talk to. People who work with young people. Understanding what is going on, and what changes could make this work greater than is already is.

This research is also important because the Church of Scotland nationally is reducing ministers, charges, and local congregations. The voluntary core of youth work points to what a future of the church can be, what changes have to be made so the Church of Scotland can be resourced by volunteers well.

This research project will use geography to uncover parts of youth ministry and ask questions of our youth ministry practice. it is important to do this as the Church of Scotland nationally does not have a record of what youth work is going on and who is doing that youth work.

It would be great if you could help me in this. You have skills and knowledge I don't have, and also wisdom to share with me. This interaction will be the key that allows this project we go from what I think -- to something we do and can inform and ask questions which the national church needs to take seriously.

To talk about this will be either a series of three zoom chats, (3 x 30min, so as to give us both a break, rather than a long meeting.) or a face to face chat, with appropriate social distancing and covid protocols in place (about 1hr).

Thanks
Scott Paget

s.paget.1@research.gla.ac.uk
xxxxxxxxxxx

Participant Information FAQ: Plain Language Statement

Study title and researcher details

Title of project and researcher details

Title: … Minor Acts – Applying geography to reveal the everyday of youth ministry………….

Researcher: …Scott Paget…………….

Supervisor: …Dr Doug Gay ..

Course: …Doctorate of Practical Theology..

Invitation paragraph

As the researcher of this work, I would like to invite you to participate in this research study. Before you decide how best to respond to this invitation, this FAQ has the information you need to understand what the research will involve and what it hopes to discover.

Please take the time to read the following information carefully and discuss it with others, if you wish. Please ask the researcher for further details if there is anything that is unclear or if you would like more information. Take time to decide whether you wish to participate.

Thank you for reading this.

What is the purpose of the study?

This project, "Minor Acts – Applying geography to reveal the everyday of youth ministry", is being conducted by Scott Paget at the University of Glasgow. The project asks how youth ministry responds and differs in each geographical location in a certain defined space in Scotland.

Why have I been chosen?

You have been chosen because you currently engage in youth ministry for a Church of Scotland congregation in a large urban presbytery. The study wishes to discover the experience and practice of everyone who undertakes youth ministry in one distinct geographical area. Your experience and wisdom are distinctive and interesting.

Do I have to participate?

By agreeing to participate, you are agreeing to engage in a WhatsApp-based research process. The process will take place over two months. It will mean the researcher will send a WhatsApp

What will happen if I participate?

The current COVID-19 (coronavirus) pandemic has changed the everyday practice of youth ministry. To reflect this situation, if you agree to be interviewed, the researcher will conduct two interviews with you: one in the summer of 2020 to reflect on what happened pre-lockdown and what is happening in lockdown, and one in the winter of 2020 to reflect on how youth ministry has now developed.

The first interview will be via video-conferencing software. The format of the second interview depends on social distancing guidance.

Will my participating in this study be kept confidential?

Assurances on confidentiality will be strictly adhered to unless evidence of wrongdoing or potential harm is uncovered. In such cases, the university may be obliged to contact relevant statutory bodies/agencies.

What will happen to the project data and the results of the research study?

Your personal details will be anonymised. I will do this by assigning each interviewed person an ID number at random. As the study is of the congregations in the bounds of one particular presbytery, the names of the congregations involved will also be anonymised.

The project data will be kept securely on the Univeristy of Glasgow's secure IT system. The data will provide a vital part of the doctoral study of Scott Paget. Once the dissertation is submitted, the anonymised data stored in the university library will be made available to other researchers.

The thesis will include anonymised transcripts of interviews and anonymised digitised forms of the drawings produced in interviews.
Who is organising and funding the research? (If relevant)
Who has reviewed the study?
The study has been reviewed and approved by members of the College of Arts Research Ethics Committee.
How do I access information relating to me or complain if I suspect information has been misused / used for purposes other than I agreed to?
You should contact the researcher or their supervisor in the first instance if you have any concerns. Alternatively, if you are not comfortable doing this, if you have tried but do not get a response, or if the person in question appears to have left the university, you can contact the College of Arts Ethics Officer (email: arts-ethics@glasgow.ac.uk).   Where there appear to have been problems, you are free to – and indeed may be advised to – submit an 'access request' or an objection to the use of data. As part of the university's legal obligations under General Data Protection Regulation (GDPR), participants retain the rights to access and objection regarding the use of data relating to them.   1. Access requests and objections can be submitted via the UofG online proforma accessible at: https://www.gla.ac.uk/myglasgow/dpfoioffice/gdpr/gdprrequests/#. Right of objection applies when participants have reason to believe data have been misused or used for purposes other than those stated.   2. Access requests and objections are formal procedures, not because we mean to intimidate participants into not raising issues, but because they reflects the fact the university is legally required to respond to requests and address concerns. The system provides a clear point of contact, appropriate support, and a clear set of responsibilities.   3. Anyone submitting a request needs to provide proof of their identity. Again, this is not intended to deter legitimate queries but reflects the university's duty to guard against fraudulent approaches that might result in data breaches.
Contact for further information
Researcher – Scott Paget (s.paget.1@research.gla.ac.uk)   **Adviser –** Rev. Dr Doug Gay (doug.gay@glasgow.ac.uk)   **Department address –** Theology and Religious Studies, 4 The Square, University of Glasgow, Glasgow G12 8QQ
If you have any concerns regarding the conduct of this research project, you can contact the College of Arts Ethics Officer (email: arts-ethics@glasgow.ac.uk).

F – Example questions from the absence semi-structured interview

1 Narration of Life
What does normal life for young people look like in your parish?

- What does it look like for a young person to grow up here and now?
- Who decided what it is like?
- How does the parish church change or augment this story in your area?
- Where do young people practise their spirituality, beyond church buildings?

2 Youth Ministry
What youth ministry should the Church be doing in your parish?

- What historically did the parish church do to engage with young people?
- Is the current (2021) national ratio of 10 Church members to one young person active in the life of a congregation reflect your parish?
- If a young person comes to church, what happens?

3 Absence
How does the Church engage with the absence of youth ministry in an area?

- How does this absence affect the Church?
- How does the geography of the parish affect this response?
- How does the geography of the congregational members affect this response?

4 Materiality and Ghosts
What things or places or resources are haunting the youth ministry in the parish?

- bodies?
- resources?
- influences?

G – Transcripts of introductions of the methods to participants.

Question one

Interview DPTYWP302

Researcher
So, in essence, I'm going to ask you to draw the island of youth work.

What are the main things the key youth work places, and that may be types of youth work, it might be methods that are used, it might be different things like boys Brigade, girls Brigade, whatever that is to you.

So what are these key things? And then where they placed on the island? So as it's in the middle of a forest?
Is it on the beach that is easily accessible?
Is it in the jungle that [is] really penetrable?
Is the top of a hill?
Is it by a river? So what is it? What are these things? and forbid you put them on their land of youthwork?

[I am asking] everyone who does youth work to do this, so that at the end, I can put together an island of youth work? And talk about what youth work looks like for people?

DPTYWP302
So is this how I do youth work? From my perspective?

Researcher
Yeah, yeah. It can only be from your perspective. Yeah.

DPTYWP302
So you're not asking what my view is on like youth work national. You're asking what …

Researcher
No, no, no,

DPTYWP302
… what I'm doing? Yeah. Okay. And, yeah.

Researcher
Because everyone's island will be different.

DPTYWP302
And sorry, what do each of the different areas of the island mean? Are they just …

researcher
… completely up to you to interpret and make up? Yeah, so for some of the things in youth work, what are the key pieces of youthwork? What are the key maybe events or methods that need to be on this map that we need to see? And then where, where are they?

[researcher shows example drawing from the book *Archipelago (Lewis-Jones 2019)*]

Yeah, like this one here. This is a, this is a beach but on the left hand side, down at the bottom, you see sinking sand, and is deceptively nice, but it is not nice. So idea is to be just as funny, or make whatever links you like with it. Yeah, great.

DPTYWP302
Okay. And you want me to describe what I'm doing as I go along or if you want,

Researcher
Yes, Yes, I think so.

Interview DPTYWP305

Researcher
So, today I'm going to ask you four questions.

DPTYWP305
Okay.

Researcher
but I'm not going to ask you to respond necessarily with our talking about so. I'm going to ask you to draw and imagine, and allow that to focus our conversation if that is okay.

DPTYWP305
Right.

Researcher
So the first thing I'm going to ask you to do. This will take some imagination is, if you consider, what youth work is in the area for [name of parish] church. Okay, this is youth work, we do this, we do that, we do that, we do that.

I'm going to ask you to imagine that, on the imaginary island of [name of parish] youth work. And that may be the hill of the church where everyone can see in that church service and that is the main thing. It may be the swamp of the Sunday morning bible class, when people go and never come back or graduate to church. But what are these things? how does it look? … where do you put things? Where do we find spaces for places. So we find some really creative answers, beaches, hotels spas and some places that are fenced off [by] some people that are hills, some places that are roads across the island and tie everything together. And I won't tell you what it was but someone even put in sharks and said, these are the sharks around youthwork[!] and that's it. That just tells me something. …

So I am going to ask you if it is okay to draw something, if that is okay.

The first thing to ask you is, no drawing knowledge is necessary — obviously our experience is necessary, what shape would the island be if you were to pick an island for [place name] would it have any pointy bits or…
 And then what would be in that island.

Interview DPTYWP307

Researcher

… My research methods … are informed by geography. So, what I'm going to ask you to do…

DPTYWP307
Okay,

Researcher
… is draw some maps, okay. I will tell you about each map as we go along.

DPTYWP307
Okay,

Researcher
… so the first map I'm going to ask you to draw is based on the idea of imaginary islands. Islands speak a lot in geography and sociology and now in theology as I am putting them in[!], which is great.

DPTYWP307
Yip

Researcher
So what I'm going to ask you to do is draw island. And imagine that the youth work of [church name], I realise you may only be involved in one or two parts [of the church youth work] and may say, actually, "I think this part goes on but…" we will get to that. So what would be in the island? And why would that island be there and count? And we will discuss various bits of the island if that is okay.

DPTYWP307
Okay

Researcher
So, feel free. I will… yes… I have a blank sheet of paper.

DPTYWP307
Righty-oh

Researcher
So excellent. There are pencils in there. So I guess the first thing to say is what shape of Island are you going to draw?

Question two

Interview DPTYWP303

Researcher
… the next thing we are going to think about is … what does … where does youthwork come from. … The idea is, in the 70s there was a time geographer called Hägerstrand. And what he did was … What he did was he created dioramas paths and projects. And in essence, the diagram of was your life, but within your life there is a project, you want to get done. So the project could be going to the bank. And the idea was, from when you get up in the morning. What is your path to complete that project. So, get up. Go out, do the shopping, whatever, and then go to the bank at midday, but the really important bit, what he was doing was looking at what is preparing you to do that task. And then after you've done the task, how do you go back. So, is that actual task the whole project [or is it] actually path of a bigger project [i.e.] a smaller project.

How do you prepare there and then, Catherine Tanner's book *Spirit in the city*. Has someone recounting a journey that they took to get to somewhere, and to get back [(Briggs 2004)]. So that was to the university and get back and theological reflection upon that. So I was like, I wonder if we can start talking and thinking about how youth workers — the path, youth workers follow to get to youth work whatever that is. And then after they have done, youth work if that is an event, the path they followed to go home, or end the day, whatever that looks like. … So, with a couple of [participants] I've done it with. They have always lived within the parish themselves, and the Church of Scotland abstracts parishes out to a square or rectangle. So, within that rectangle there will be every, everything you can see.

Interview DPTYWP307

Researcher
okay. … there is a second map. So the first map was Imaginary island.

DPTYWP307
Yes.

Researcher
The second map is more of a time study.

DPTYWP307
Okay.

Researcher
And the reason for that is I, I think there's a real difference between what can be expected of a professional youth worker who is employed to do that.

DPTYWP307
Yep.

Researcher
And someone who sacrifices their time. And just every so often goes as I will, I will squeeze in youth work with my already busy life. So in order to reflect some of that I'm influenced by the time geographer, Hägerstrand. What he did was, he says, it's really important to work out the process someone goes through the whole day. He has paths and projects. So the project may be actually doing [youth work practice] on a Monday night. But what's really important is to look at the path from when you wake up, in essence, all the way through to that and then the path you take actually afterwards to go home...

DPTYWP307
Okay,

Researcher
... because all [those] things will influence that event rather than just looking at the event itself...

DPTYWP307
Okay,

Researcher
... or asking if you're there. So in essence, how I'm trying to look at that ... is througg...
The Church of Scotland abstracts the parish ... to a square on their Stats for Mission. And the parish is basically this. [researcher draws an example square].
... So bearing in mind if we say [church name] would be... the parishe is more landscape ...so if we see that his [one southern place] which is the end of the parish ...

DPTYWP307
yep.

Researcher
... And that is the other end of the parish towards [one northern place] but I'm not sure where exactly it ends.
Where, where does your day start? Where do you go? And then where do you go to youth work? And how do you go home? And where do you go home within that?

DPTYWP307
So if we are going in geographical location and I start ...

Interview DPTYWP308

Researcher
... If you do a rectangle, okay.
You have seen, I assume you have seen, the Church of Scotland stats. For me, in essence, what they do when they draw the parish, they give the parish inside the rectangle or whatever, and say Oh, this is what the parish looks like, basically. So using that as an idea, if we accept this square rectangle as generally an abstracted Parish, and the influence of Hägerstrand is that I'm really interested in time geography...

DPTYWP307
Okay

Researcher
… how people do things, and his thought was he had three particular thoughts…
but, em. What I am going to use is his paths and projects,

DPTYWP307
Right.

Researcher
So what he was like is, if your project is working with young people, and you do
that, say on a Sunday night or whenever, or Sunday morning, what path do you
take to get to that project? And then what path do you take back from that
project? Because actually, the project is also the path you take to the project.

DPTYWP307
I see.

Researcher
So it might be so someone I spoke to him a while ago was like, they do youth
work on Monday night so it was actually go get on Monday morning, go to the
school, drop off the children, go to work, then go to shop, then back to work,
then back home, make the dinner, then down to the church to do the youth
work, and then from the youth work, they go back home. And in essence, I was
like so most of your day is spent actually working, not actually doing the youth
work. How does that change what to think of, or where you are in youth work?
Or perhaps after the youth work practice, you then go straight home, but the
time between that and that is less than 10 minutes. So where do you get a
chance to think about what you have just done or actually reflect on that? And
the person was like, Oh, I'd never thought of that.

DPTYWP307
Yeah, okay.

Researcher
So using that in mind, and if the parishes that… Tell me about a day for you
do[ing] youth work. What path do you go on to achieve the project of doing
youth work?

Question three

Interview YW301

Researcher
So what we're going to do is, let's see, if this works, it should work.

Henri Lefebvre has talked about spaces and the secretion of space. And what he
means by that is, obviously, you may have one thing space, how is it in different
places, how it is expressed in different places. So the obvious example, I will

give you is oil, an oil gas tank in North Sea. Where… if it is that the space of the oil it produces is as much a car in [local place name], that is also in a petrol station, as actually, the drilling done in this space there [at the oil rig], as much as this [all], is the wife of the person who goes to the oil rig …

So part of this is doing a constellation map.

[sound of researcher drawing map]

So the example of a constellation map would be, if this is [project name], then there's obviously there's the churches, and then some funding around there. Obviously, there's young people who come. So there's parents of that, and then there is siblings.

But in essence, it is drawing, a constellation of [the youth work] that allows us to think about the things that resource it and are important to making that thing itself. And then how this expressed in different places. … So we are asking 'what is the space secretion of [the project]'.

So, yes, so what are the things that are influencing … I realise it will not be complete but … So what are the things that come to mind when you think about that?

Interview DPTYWP304

Researcher
Okay. Okay, so this is the last question.

DPTYWP304
So, what do I get to draw now?

Researcher
A constellation map.

DPTYWP304
What's that?

Researcher
A constellation map.

DPTYWP304
… like stars?

Researcher
Yeah, you know, like star signs. In essence, that is just, there's lots of stars, and they draw a line between them and say, "Oh, that's clearly a box". So, we should talk about what I want you to draw as a constellation map of [your] youth work, looking at the things or resources that are speaking to [your] youth work, so that could be words, it could be people, it can be the consumption whatever that is. And then underneath, how does the youth work speak out? Where is it linked to? And what is it trying to do? How does it find a home beyond.

So, what resources the youth work? And then how does the youth work, what does the youth work resource change and how's it expressed?

So you mentioned books earlier ...

Interview DPTWYP306

Researcher
So that leads us on to what was the third question. Yes. ... the third question, which is a constellation map ...

DPTYWP306
Constellation map?

Researcher
Do you know much about constellation map[s]?

DPTYWP306
Constellation but ...

Researcher
... basically ... I will show you a brief one here. So, you see what we're doing.

[researcher draws example]

but the easiest way to think about it, is petrol.

DPTYWP306
Right, okay.

Researcher
Where is petrol?

DPTYWP306
In the car engine?

Researcher
Okay so, if we take the car. Where does petrol come from?

DPTYWP306
A petrol station.

Researcher
... which has links to?

DPTYWP306
the oil refinement tanker?

Researcher
and also, has views, links to the community shop, which is beside the petrol station. And then that goes back to the oil refinery ... Which has links to, perhaps terrorism. If the refinery let's see, is in Nigeria, as some are, there they're voted

over, then there could be terrorists who are taking control … and taking the money from it, right. And we don't think about that. At the same time, there could be ecology orgs, that are saying, 'Oh, don't take the oil out the jungle, and protect this space because we need to protect it'. So, and that then goes back though … refinery is controlled by a company based in maybe London or New York …

DPTYWP306
Okay,

Researcher
…which has some kind of shareholders. … It employs cleaning staff. And also, it then buys in lunch from a neighbouring subway [sandwich shop]. So where is petrol. Petrol is in all these places. It isn't just here. So, if we had to do the same for youth in the area. Okay. Where, where is that, because, obviously, if youth are at the cen–. … So, if youth workers at the centre. Maybe churches one sphere off it, maybe another sphere offered is the BBs and GBs organisation itself and the resources they give, maybe another spear off it is the school. Maybe another sphere of it is their home, and how it changes their reactions within the home and to others, and that, and that impacts upon parents and whatever. So, my thought was to ask you to draw youthwork here, what does that look like and put forth all these links, because…

DPTYWP306
Youth work is like the petrol[?]

Researcher
Yes, right. So, so, where is youth work within this space,

[later guidance of researcher].

Researcher
So what resources that puts in and feeds into that?
…
What feeds into this, who gives resources and who sees the benefits?

Bibliography

Ademolu, Edward. 2021. "A pictured Africa: drawing as a visual qualitative research methodology for examining British African Diaspora imaginings of their ancestral 'home'." *Visual Studies* 37 (4):296-310. doi: 10.1080/1472586x.2021.1942187.

Alfano, Christine L, and Alyssa J O'Brien. 2004. *Envision : Persuasive Writing in a Visual World*. New York: Pearson Longman.

Arola, Kristin L., Jennifer Sheppard, and Cheryl E. Ball. 2014. *Writer/Designer: A Guide to Making Multimodal Projects*. Bedford NY: St. Martin's.

Assembly Buisness Committee. 2021. *Jesus said: Follw Me! and I will make you fish for people. An immediately left their nets and followed him : 2021 Combined Reports and Order of Proceedings*. Edinburgh: The Church of Scotland.

Assembly Trustees. 2022. "Supplementary Report." In *See I Make All things New*, edited by The Church of Scotland. Edinburgh: The Church of Scotland Assembly Buisness Commitee.

Astley, Jeff. 2002. *Ordinary theology : looking, listening and learning in theology*, *Explorations in pastoral, practical, and empirical theology*. Aldershot: Ashgate.

Auge, Marc. 1997. *Non-Places Introduction to an Anthropology of Supermodernity* Translated by John Howe. London: Verso. Original edition, Non-Lieux, Introduction à une anthropologie de la surmodernité © Editions du Seuil 1992.

Aune, Kirsten, and Giselle Vincett. 2010. "Gender Matters : Doing Feminist Research on Religion and Youth." In *Religion and Youth*, edited by Sylvia Collins-Mayo and Pink Dandelion, 217-224. Farnham: Ashgate.

Bailey, David. 2019a. *Youth ministry and theological shorthand : living amongst the fragments of a coherent theology*. Eugene, US-OR: Pickwick Publications.

Bailey, David. 2019b. *Youth Ministry and theological Shorthand : Living Amungst the Fragments of a Coherent Theology*. Eugene, OR: Pickwick Publications.

Beaudoin, Tom. 2008. *Witness to dispossession : the vocation of a postmodern theologian*. Maryknoll, US-NY: Orbis Books.

Bentley, Bill. 1980. "T Bone Burnett: Born Again, But Still Looking." L.A. Weekly, accessed 6th April 2022. https://www.rocksbackpages.com/Library/Article/t-bone-burnett-born-again-but-still-looking.

Bergmann, Sigurd. 2012. "Fetishism Revisited: In the Animistic Lens of Eco-pneumatology." *Journal of Reformed Theology* 6 (3):195-215. doi: 10.1163/15697312-12341265.

Bergmann, Sigurd. 2014. *Religion, space, and the environment*. Piscataway, NJ: Transaction Publishers.

Bergmann, Sigurd. 2016. "The Beauty of Speed or the Discovery of Slowness – Why Do We Need to Rethink Mobility?" In *The Ethics of Mobilities : Rethinking Place, Exclusion, Freedom and Environment.*, edited by Sigurd Bergmann and Tore Sager, 13-24. Abingdon: Routledge. Original edition, 2008 by Ashgate Publishing.

Bergmann, Sigurd. 2017. "Developments in religion and ecology." In *Routledge Handbook of Religion and Ecology*, edited by Willis Jenkins, Mary Evelyn Tucker and John Grim, 13-21. London: Routledge.

Bergmann, Sigurd. 2021. "Being alive in weather lands : Preliminary remarks." In *Weather, Religion and Climate Change*, 1-18. Oxon: Routledge.

Board of Education. 1985. "Report to the General Assembly." In *Reports to the General Assembly 1985*. Edinburgh: The Church of Scotland.

Board of Education. 1991a. "Report to the General Assembly." In *Reports to the General Assembly of the Church of Scotland*. Edinburgh: Church Of Scotland.

Board of Education. 1991b. "Youth Work - A Priority for the church." In *Reports to the General Assembly 1991*. Edinburgh: The Church of Scotland.

Board of Parish Education. 1980a. "Report to the General Assembly." In *Reports to the General Assembly*. Edinburgh: Church Of Scotland.

Board of Parish Education. 1980b. ""Towards a Youth Policy"." In *Reports to the General Assembly 1980*. Edinburgh: The Church of Scotland.

Board of Parish Education, Special Committee. 1994. "A interm report of the Board of Parish Education on the decline in numbers and young poeple in the church." In *Reports to the General Assembly 1994*. Edinburgh: The Church of Scotland.

Board of Parish Education, Special Committee. 1995. "A special report of the Board of Parish Education on the decline in numbers and young people in the church." In *Reports to the General Assembly 1995*. Edinburgh: The Church of Scotland.

Borgman, Dean. 1997. *When Kumbaya is not enough: a practical theology for youth ministry*. Peabody, Mass.: Hendrickson Publishers.

Brailas, Alexios. 2020. "Using Drawings in Qualitative Interviews: An Introduction to the Practice." *The Qualitative Report* 25 (12):4447-4460. doi: 10.46743/2160-3715/2020.4585.

Brierley, Peter. 2000. Ministry among Young People - Results of a Survey amongst Ministers in the Church of Scotland Ministry. Unpublished: The Church of Scotland.

Briggs, Sheila. 2004. "Taking The Train - A Theological Journey through Contemporary Los Angeles County." In *Spirit in the Cities - Searching for Soul in the Urban Landscape*, edited by Kathryn Tanner. Minneapolis, MN: Fortress Press.

Cahalan, Kathleen A. 2005. "Three Approaches to Practical Theology, Theological Education, and the Church's Ministry." *International Journal of Practical Theology* 9 (1):63-94. doi: 10.1515/IJPT.2005.005.

Cahalan, Kathleen A., and Gordon S. Mikoski, eds. 2014. *Opening the field of practical theology : an introduction*. Lanham: Rowman & Littlefield Publishers.

Cahalan, Kathleen A., and James R. Nieman. 2008. "Mapping the Field of Practical Theology." In *For Life Abundant : Practical Theology, Theological Education, and Christian Ministry*, edited by Dorothy C. Bass and Craig R. Dykstra. Grand Rapids, Mich. ; Cambridge: William B. Eerdmans Pub.

Cameron, Helen, Deborah Bhatti, Catherine Duce, James Sweeney, and Clare Watkins. 2010. *Talking about God in practice : theological action research and practical theology*. London: SCM Press. text.

Cameron, Helen, Philip Richter, Douglas Davies, and Francis Ward, eds. 2005. *Studying local churches : a handbook*. London: SCM Press.

Cartledge, Mark. 2015. "Practical Theology in the Public Sphere: Reflections on Church Community and Youth Work Education." *Journal of Adult Theological Education* 1 (1):91-104. doi: https://doi.org/10.1558/jate.1.1.91.36056.

Casteel, Amy. 2022. "Pillars of Salt: Pastoral Care with Adolescents with a Migration Experience." *Religions* 13 (2). doi: 10.3390/rel13020184.

Castelo, Daniel. 2015. *Pneumatology : A Guide for the Perplexed*. London: Bloomsbury.

Chen, Nancy N., and Trinh T. Minh-Ha. 1992. "Speaking Nearby : a conversation with Trinh T. Minh—Ha." *Visual Anthropology Review* 8 (1).

Church and Society Council. 2019. "Church and Society Council report to the General Assembly 2019." In *General Assembly 2019 Reports : Jesus Said: Follow me! and I will make you fish for people. And immately they left their nets and followed him*, edited by The Church of Scotland Assembly Arrangements Committee. Edinburgh: The Church of Scotland Assembly Arrangements Committee.

Church of Scoltand Guild, and National Youth Assembly. 2017. "Joint Report of the Church of Scotland Guild and the National Youth Assembly." In *Word of Life : Reports to the General Assembly 2017*. Edinburgh: The Church of Scotland Assembly Arrangements Committee.

Clyne, Allan. 2016. "A Genealogy of Youth Work's Languages: Founders." *Concept* 7 (3).

Clyne, Allan R. 2015. "Uncovering Youth Ministry's Professional Narrative." *Youth & Policy,* 115:19-42.

Clyne, Allan R. 2017. "A Genealogy of Youth Work's Languages: Shapers." *Concept* 8 (2).

Clyne, Allan R. 2018. "A Genealogy of Youth Work: Translators." *Concept* 9 (1):18.

Clyne, Allan R. 2020a. "Freire's Christian Pedagogy in the Professional Narrative of UK Youth Work." *Journal of Youth and Theology* 19 (2):139-185. doi: 10.1163/24055093-bja10010.

Clyne, Allan Robertson. 2020b. "If It Is Christian, Can It Be Youth Work? : An Examination of the Relationship between Christianity and Youth Work, from the mid 19th Century to 2014." School of Social Work Social Policy, University of Srathclyde.

Cockburn, Annette, and David Wallace. 2011. *Youth Work in Communities and Schools*. Edinburgh: Dunedin Press.

Committee on the Parish Development Fund. 2007. "Report to the General Assembly." In *Reports to the General Assembly*. Edinburgh: Church of Scotland.

Cortez, Marc. 2016. "Idols, Images, and a Spirit-ed Anthropology : A Pneumatological account of the Imago Dei." In *Third Article Theology : a Pneumatiological Dogmatics*, edited by Myk Habets, 267-282. Minneapolis, US-MN: Fortress Press.

Craft, Jennifer Allen. 2018. *Placemaking and the arts : cultivating the Christian life*, *Studies in theology and the arts*. Downers Grove, US-IL: IVP Academic.

Cray, Graham. 1992. "Why must I always explain?" *Third Way*, 20-24.

Creswell, John W. 2013. *Qualitative inquiry and research design : choosing among five approaches*. 3rd ed. London: SAGE Publications.

Crispin, Gareth. 2017. "Intergenerational Church." In *Learn - Children and Young People*, edited by Suzi Farrant. Edinburgh: Saint Andrew Press.

de Bruin-Wassinkmaat, Anne-Marije, Jos de Kock, Elsbeth Visser-Vogel, Cok Bakker, and Marcel Barnard. 2021. "Religious Identity Exploration in the Life Stories of Strictly Reformed-Raised Emerging Adults in the Netherlands." *Journal of Youth and Theology* 20 (2):191-213. doi: 10.1163/24055093-bja10012.

De Feu, Andy. 2018. "Making room at the table: A response to Clyne's 'Uncovering Youth Ministry's Professional Narrative' in Y&P 2015." Youth and Policy, accessed 11 November 2021. https://www.youthandpolicy.org/articles/making-room-at-the-table/.

de Kock, A, and Bard Eirik Hallesby Norheim. 2022. *The Five Questions : An Academic Handbook in Youth Ministry Research*. Eugene, OR: Wipf and Stock.

de Kock, Jos, and Bård Nordheim. 2018. "Youth Ministry and the Empirical." *International Journal of Practical Theology* 22 (1):69-83.

de Roest, Henk. 2019. "Collaborative Research in Practical Theology: Nuances and Limitations." In *Collaborative Practical Theology*, 252-290. Lieden: Brill.

Dean, Kenda Creasy. 2001. "Theological Rocks --- First Things First." In *Starting right: thinking theologically about youth ministry*, edited by Kenda Creasy Dean, Chap Clark and Dave Rahn, 398 p. Grand Rapids, MI: Zondervan.

Dean, Kenda Creasy. 2011. "Reflections On The Future Of Youth Ministry: Practicing Youthfulness: Youth Ministry as an Ecclesial Laboratory." *Journal of Youth and Theology* 10 (1-2):79-92. doi: 10.1163/24055093-90000043.

Dean, Kenda Creasy, and Roland D. Martinson, eds. 2010. *OMG : a youth ministry handbook*, *Youth and theology series*. Nashville, US-TN: Abingdon Press.

Denscombe, Martyn. 2017. *The Good Research Guide : for Small-Scale Social Research Projects*. London: Open University Press.

Derrida, Jacques. 1994. *Specters of Marx : The State of the Debt, the Work of Mourning and the New International*. Translated by Peggy Kamuf. Oxon: Routledge. Original edition, Spectres de Marx, 1993.

Dumain, Liz. 2014. "Leadership and Management." In *Christian youth work in theory and practice : A handbook. *, edited by Sally Nash and Jo Whitehead. London: SCM Press.

Dunlop, Sarah. 2008. "Values and Significance: A case study uncovering the search for meaning among young people in Central and Eastern Europe." *Journal of Youth and Theology* 7 (1):44-63.

Dunlop, Sarah. 2022. "Visual Ethnography." In *The Wiley Blackwell Companion to Theology and Qualitative Research*, edited by Pete Ward and Knut Tveitereid, 415-24. Hoboken, NJ: John Wiley & Son,.

Dunlop, Sarah, and Philip Richter. 2010. "Visual Methods." In *Religion and Youth*, edited by Sylvia Collins-Mayo and Pink Dandelion, 209-216. Farnham: Ashgate.

Fisher, Mark. 2012. "What Is Hauntology?" *Film Quarterly* 66 (1):16-24. doi: 10.1525/fq.2012.66.1.16.

Foucault, Michel. 1984. "Of Other Spaces: Utopias and Heterotopias." *Architecture /Mouvement/ Continuité* (5):46-49.

Ghosan, Margaret. 2010. "Contexts That Have Influenced Young Australian Maronite Adults' Spirituality." *Journal of Youth and Theology* 9 (2):10-24.

Gibson, Harry M. 1989. "Attitudes to religion and science Among School Children Aged 11 to 16 years in a Scottish City." *Journal of Empirical Theology* 2 (1).

Gibson, Harry M., Leslie J. Francis, and Paul R. Pearson. 1990. "The relationship between social class and attitude towards Christianity among fourteen- and fifteen-year-old adolescents." *Person Individual Difference* 2 (6):631-635.

Graham, Elaine. 2017. "The state of the art: Practical theology yesterday, today and tomorrow." *Theology* 120 (3):172-180. doi: https://doi.org/10.1177/0040571x16684419.

Greaves, Richard L. 1980. *Theology and Revolution in the Scottish Reformation - Studies in the Thought of John Knox*. Grand Rapids, US-MI: Christian University Press.

Gugganig, Mascha, and Nina Klimburg-Witjes. 2021. "Island Imaginaries: Introduction to a Special Section." *Science as Culture* 30 (3):321-341. doi: 10.1080/09505431.2021.1939294.

Hägerstrand, Torsten. 1970. "What about people in Regional Science?" *Papers of the Regional Science Association* 24:6-21. doi: 10.1007/BF01936872.

Hall, Matt. 2002. Youth Workers on the Edge: A participative action research report. Glasgow: Frontier Youth Trust (Scotland).

Hall, Matt, and Noel Mathias. 2010. An Option For The Young - A Strategy for Working with Young People in the Priority Areas of the Church of Scotland. In *Priority Areas of the Church of Scotland*. Edinburgh: The Church of Scotland.

Heidegger, Martin. 2001. *Poetry, Language, Thought*. New York, US-NY: Perennial. Original edition, New York : Harper & Row, 1971.

Heuvel, Albert H. van den. 1965. *The new creation and the new generation; a forum for youth workers*. New York, US-NY: Friendship Press.

Hill, Pheobe. 2022. *Heidegger, Bonhoeffer and the Concept of Home in Christian Youth Work : A Theological Vision for the Church's Work with Young People*. Cham, CHE: Palgrave Macmillan.

Hill, Pheobe, Gry Apeland, and Mark Scanlan. 2022. "Unharnessed Potential." *Journal of Youth and Theology*. doi: 10.1163/24055093-bja10034.

Hopkins, Peter, Elizabeth Olson, Rachel Pain, and Giselle Vincett. 2010. "Mapping intergenerationalities: The formation of youthful religiosities." *Transactions of the Institute of British Geographers* 36:314-325.

Kageler, Len. 2014. "Leadership and Management : Response." In *Christian youth work in theory and practice : A handbook*, edited by Sally Nash and Jo Whitehead. London: SCM Press.

Knott, Kim, Volkhard Krech, and Birgit Meyer. 2016. "Iconic Religion in Urban Space." *Material Religion* 12 (2):123-136. doi: 10.1080/17432200.2016.1172759.

kollektiv orangotango+, ed. 2018. *This Is Not an Atlas : A Global Collection of Counter-Cartographies*. Bielefield, Germany: transcript Verlag.

Kumar, Ranjit. 2011. *Research Methodology: A Step-by-Step Guide for Beginners*. 3rd edition ed. London: SAGE Publications.

Kyle, Richard G. 2006. "Negotiating youth work: Moral geographies of the Boys' Brigade in Scotland." PhD, Geographical and Earth Sciences, University of Glasgow.

Lakeland, Paul. 1997. *Postmodernity : Christian identity in a fragmented age*, *Guides to theological inquiry*. Minneapolis: Fortress Press.

Langford, Michael D. 2014. "Spirit-driven Discipleship A Pneumatology of Youth Ministry." *Theology Today* 71 (3):323-336. doi: 10.1177/0040573614542309.

Leersum-Bekebrede, Lydia van , Ronelle Sonnenberg, Jos de Kock, and Marcel Barnard. 2019. "Deconstructing Ideals of Worship with Children." *Studia Liturgica* 49 (1):71-88. doi: https://doi.org/10.1177/0039320718808945.

Lefebvre, Henri. 1991. *The Production of Space*. Translated by Donald Nicholson-Smith. Oxford: Blackwell. Original edition, 1974.

Lewis-Jones, Huw, ed. 2019. *Archipelago: An Altas of Imaginary Islands*. London: Thames & Hudson.

Liamputtong, Pranee. 2007. *Researching the vulnerable : a guide to sensitive research methods*. London: SAGE Publications.

Lief, Jason. 2015. *Poetic youth ministry : learning to love young people by letting them go*. Eugene, US-OR: Cascade Books.

Lovin, Robin W., and Joshua Mauldin. 2017. *Theology as interdisciplinary inquiry : learning with and from the natural and human sciences*. Grand Rapids, US-MI: William B. Eerdmans Publishing Company.

Lyall, Francis. 2016. *Church and state in Scotland : developing law*, *ICLARS series on law and religion*. London: Routledge, 2016.

Mallon, Steve. 2008a. "Evangelist or Informal Educator Investigating the nature of youth in the work practice Church of Scotland." PhD, Department of Educational and Professional Studies, University of Strathclyde.

Mallon, Steve. 2008b. "Moving Forward Together." *Scottish Youth Issues Journal* (11):39-52.

Marion, John, and Tim Corney. 2022. "Fictive Kinship, Participation and Belief." *Journal of Youth and Theology* 22 (1):41-65. doi: 10.1163/24055093-bja10031.

McConnell, Charlie. 2017. "Introduction : The Making of an Empowering Profession, Volume 2 Influencing Change: Community Learning and Development in Scotland, 2001-2015." In *Influencing Change: Community Learning and Development in Scotland, 2001-2015*, edited by Colin Ross, 2-22. Edinburgh: The CLD Standards Council For Scotland.

McHugh, Mary. 2019. "The Education (Scotland) Act, 1918, Revisited: The Act and Its Legal Implications." In *A History of Catholic Education and Schooling in Scotland : New Perspectives*, edited by Stephen J. McKinney and Raymond McCluskey. Cham, CHE: Palgrave MacMillan.

Mellstrom, Pam. 2017. "Are we doing Young People a service of disservice? And does local church youth ministry work?" *Theology in Scotland* 24 (2):63-68.

Migliore, Daniel L. 2014. *Faith seeking understanding : an introduction to Christian theology*. Third ed. Grand Rapids, US-MI: William B. Eerdmans Publishing Company.

Miles, Jack. 1995. *God : a biography*. 1st ed. New York, US-NY: Alfred A. Knopf.

Miller, Harvey J. 2017. "Time Geography and Space-Time Prism." In *International Encyclopedia of Geography*, 1-19. London: John Wiley & Sons, Ltd.

Mission and Discipleship Council. 2006. Strategy for Young People, Guidance for Youth Workers, Congregations and Presbyteries. Edinburgh: The Church of Scotland.

Mission and Discipleship Council. 2008. *God's Own Country: A Practical Resource for Rural Churches: Youth Outreach*. Edinburgh: Church of Scotland.

Mission and Discipleship Council. 2015. *Learn - How Will Our Children Have Faith*. Edinburgh: Saint Andrew Press.

Mission and Discipleship Council. 2017. *Learn - Children and Young People*. Edinburgh: Saint Andrew Press.

Mission and Discipleship Council. 2019. "Mission and Discipleship Council report to the General Assembly 2019." In *General Assembly 2019 Reports : Jesus Said: Follow me! and I will make you fish for people. And immately they left their nets and followed him.*, edited by The Church of Scotland. Edinburgh: The Church of Scotland Assembly Arrangements Committee.

Nagle, James Michael. 2019. "Learning to Leave: Expanding Shared Praxis to Understand the Religious Life and Learning of Young Catholics Beyond the Church." *Religious Education* 114 (4):528-543. doi: 10.1080/00344087.2019.1631949.

Nash, Sally. 2011. *Youth ministry : a multi-faceted approach*. London: SPCK.

Nash, Sally, and Jo Whitehead, eds. 2014. *Christian youth work in theory and practice : A handbook*. London: SCM Press.

Nel, Malan. 2003. "Youth Ministry as Practical Theology: Making a case for youth ministry as an academic discipline." *Journal of Youth and Theology* 2 (1):68-83.

Olsen, Elizabeth, Peter Hopkins, Rachel Pain, and Giselle Vincett. 2012. 'It isn't cool to be Christian' - study of Generation Y faith in Glasgow reveals change. Religion and Society website: Arts & Humanities Reseach Council, Economic & Social Reseach Council.

Olson, Elizabeth, Peter Hopkins, Rachel Pain, and Giselle Vincett. 2013. "Retheorizing the Postsecular Present: Embodiment, Spatial Transcendence, and Challenges to Authenticity Among Young Christians in Glasgow, Scotland." *Annals of the Association of American Geographers* 103 (6):1421-1436. doi: 10.1080/00045608.2012.702516.

Osmer, Richard Robert. 2008. *Practical theology : an introduction*. Grand Rapids, Mich. ; Cambridge: William B. Eerdmans Pub. Co.

Robinson, John A.T. 1967. *Exploration into God*. Stanford, US-CA: Standford University Press.

Rodaway, Paul. 2011. "Yi-Fu Tuan." In *Key Thinkers on Space and Place.*, edited by Phil Hubbard and Rob Kitchin, 426-431. London: SAGE Publications.

Roebben, Bert. 1997. "Shaping a Playground for Transcendance: Post Modern Youth Ministry as a Radical Challenge." *Religious Education* 92 (3):332-347. doi: https://doi.org/10.1080/0034408970920304.

Roebben, Bert. 2013. *Seeking sense in the city : European perspectives on religious education*. Second ed, *Dortmunder Beiträge zu Theologie und Religionspädagogik*. Berlin, DEU: Lit.

Rogerson, J. W., and John J. Vincent. 2009. *The city in biblical perspective*, *Biblical challenges in the contemporary world*. London: Equinox Publishing Ltd.

Root, Andrew. 2014. *Christopraxis : a practical theology of the cross*. Minneapolis, US-MN: Fortress Press.

Root, Andrew. 2020. *The end of youth ministry? : why parents don't really care about youth groups and what youth workers should do about it*. Grand Rapids, US-MI: Baker Academic.

Root, Andrew, and Kenda Creasy Dean. 2011. *The theological turn in youth ministry*. Downers Grove, Il: IVP Books.

Samson, Maxim G. M., and James G. Leichty. 2021. "Images of the urban religious landscape: Gen Z seek out the sacred in the city." *Journal of Cultural Geography*:1-26. doi: 10.1080/08873631.2021.1968623.

Scanlan, Mark. 2021. *An interweaving ecclesiology : the church, mission and young people*. London: SCM Press.

Schufreider, Gregory. 1994. *Confessions of a Rational Mystic : Anselm's Early Writings*. West Lafayette, US-IN: Purdue University Press.

Scott, James C. 1990. *Domination and the arts of resistance : hidden transcripts*. New Haven, US-CT: Yale University Press.

Scott, James C. 2013. "Leaking Away and other forms of Resistance." In *Youth resistance research and theories of change*, edited by Eve Tuck and K. Wayne Yang, 59-70. London: Routledge.

Sercombe, Howard. 2009. ""Embedded" youth work. Ethical questions for youth work professionals." In *Concepts and Methods of Youth Work. Doing youth work in Australia*, edited by Howard Sercombe and Rob White. Hobart, AUS: Australian Clearinghouse for Youth Studies.

Sercombe, Howard. 2010. *Youth Work Ethics*. London: SAGE Publications.

Sercombe, Howard, Jim Sweeney, Ted Milburn, Marcus Liddell, Rory McLeod, and Phil Denning. 2017. "Scottish Youth Work: same, but different." In *Influencing Change: Community Learning and Development in Scotland, 2001-2015. Vol. 2, Making of an Empowering Profession*, edited by Colin Ross, Ross, Colin. Edinburgh: The CLD Standards Council For Scotland.

Severe, Mike, and Mark H. Senter. 2020. "Forty Years of Youth Ministry." *Christian Education Journal: Research on Educational Ministry*. doi: 10.1177/0739891320943900.

Shipp, Blake. 2005. *Paul the reluctant witness : Power and weakness in Luke's portrayal*. Eugene, US-OR: Cascade Books.

Smith, Christian, and Mellissa Lindquist Denton. 2005. *Soul Searching: The Religious and Spiritual Lives of Teenagers*. Oxford: Oxford American Press.

Sonnenberg, Ronelle, Elsbeth Visser-Vogel, and Harmen van Wijnen. 2016. "Reconstructing Faith Narratives: Doing Research on the Faith of Adolescents." *Journal of Youth and Theology* 15 (1):23-43. doi: 10.1163/24055093-01501008.

South Lanarkshire Council. 2021a. "Our Primary Schools." South Lanarkshire Council, accessed 11 November 2021. https://www.southlanarkshire.gov.uk/info/200189/our_primary_schools.

South Lanarkshire Council. 2021b. "Our Secondary Schools." South Lanarkshire Council, accessed 11 November 2021. https://www.southlanarkshire.gov.uk/info/200190/our_secondary_schools.

Special Commission on the Effectiveness of the Presbyterian Form of Church Government. 2021. "Report of the Special Commission on the Effectiveness of the Presbyterian Form of Church Government." In *General Assembly 2021 Reports : Jesus Said: Follow me! and I will make you fish for people. And immately they left their nets and followed him.*, 1-13. Edinburgh: The Church of Scotland Assembly Buisness Committee.

Stanton, Naomi. 2013. "Faith-based Youth Work - lessons from the Christian Sector." In *Working with Young People*, edited by Sheila Curran, Roger Harrison and Donald MacKinnon. Milton Keynes: The Open University / Sage.

Štěch, František. 2016. "Who are Youth in Theological Perspective?" *Journal of Youth and Theology* 15 (2):124-145. doi: 10.1163/24055093-01502003.

Stump, Roger W. 1986. "Introduction." *Journal of Cultural Geography* 7 (1):1-4. doi: 10.1080/08873638609478516.

Sullivan, Rob. 2017. *The Geography of the Everyday: Toward an Understanding of the Given*. Athens, US-GA: University of Georgia Press.

Sutherland, Callum 2017. "Theography: Subject, theology, and praxis in geographies of religion." *Progress in Human Geography* 41 (3):321-337. doi: 10.1177/0309132516644513.

Sutherland, John. 1960. *Godly Upbringing: A survey of sunday schools and bible classes in the Church of Scotland*. Edinburgh: The Church of Scotland Youth Committee.

Sweet, Leonard I., and Frank Viola. 2012. *Jesus : a theography*. Nashville, US-TN: Thomas Nelson.

Tanis, Gretchen Schoon. 2011. *The culture of young life : a practical theology*. London: Pickwick Publications. Ph D Educ.

Tate Liverpool. 2013-2019. Constellations : permanent collection display. Tate Liverpool: Tate Liverpool.

The Alexander Report. 1975. "The Challenege of Change." In *Comuntity Learning and Development: The making of an Empowering profession*, edited by Charlie McConnell, 47-58. Edinburgh: Comunity Learning Scotland.

The Assembly Trustees of the Church of Scotland. 2021a. 2019 Youth Attitude Survey : Note from Dave Kendall, Chief Officer. Edinburgh: The Church Of Scotland.

The Assembly Trustees of the Church of Scotland. 2021b. Communication across the Church - Work with young people. Edinburgh: The Church of Scotland.

The Board of Practice and Procedure. 1994. *Report to the General Assembly*. Edinburgh: The Church of Scotland.

The Board of Practice and Procedure. 2004. *Supplimenty Report to the General Assembly 2004*. Edinburgh: Church of Scotland.

The Church of Scotland. 1836. *The books of discipline, and of common order; The directory for family worship; The form of process; and The order of election of superintendents, ministers, elders, and deacons*. Edinburgh: Edinburgh Printing and Publishing Co.

The Church of Scotland. 2019. *General Assembly 2019 Reports : Jesus Said: Follow me! and I will make you fish for people. And immately they left their nets and followed him.* Edinburgh: The Church of Scotland Assembly Arrangements Committee.

The Church of Scotland. 2021. Presbytery Mission Plan Act (ACT VIII 2021). edited by The Church of Scotland. Edinburgh: The Church of Scotland.

The Report of the Special Commission anent Review and Reform. 2001. "A Church without Walls." In *GA Blue Books - Reports to the General Assembly*. Edinburgh: The Church of Scotland Assembly Arrangements Committee.

The Scottish Executive. 2007. Moving Forward: A Strategy for imporoving young people's chances through youth work - a National Youth Work Strategy. Edinburgh: The Scottish Executive.

Theology of Children and Young People Working Group, and Mission and Discipleship Council. 2017. "Towards a Theology of Children and Young People " In *GA Blue Books - Reports to the General Assembly*. Edinburgh: The Church of Scotland Assembly Arrangements Committee.

Thompson, Naomi. 2019. "Where is faith-based youth work heading?" In *Youth Work: Global Futures*, edited by Graham Bright and Carole Pugh. Lieden, NLD: Brill.

Tuck, Eve, and K. Wayne Yang, eds. 2014. *Youth Resistance Research and Theories of Change*. New York, US-NY: Routledge.

Vaclavik, Danielle, Kelly Velazquez, and Jakob Carballo. 2020. "A Journey Not Walked Alone: Who are the Influential Adults Identified by Catholic-Raised Young Adults during their Religious Identity Development?" *Journal of Youth and Theology* 19 (1):4-24. doi: 10.1163/24055093-bja10001.

van Meeteren, Michiel, and Jana Kleibert. 2022. "The global division of labour as enduring archipelago: thinking through the spatiality of 'globalisation in reverse'." *Cambridge Journal of Regions, Economy and Society*. doi: 10.1093/cjres/rsac007.

van Noppen, Jean-Pierre. 1980. "Spatial Theography : A Study in Linguistic Expression and communication in Contemporary British Popular Theology (1960-70)." PHD, Facultē de Philosophie et Lettres.

van Noppen, Jean-Pierre. 1983. "Interpretation Errors in Theory and Practice." In *Metaphor and Religion (Theolinguistics 2)*, edited by Jean-Pierre van

Noppen, 131-148. Brussels, BEL: Studiereeks Tijdschrift Vrije Universiteit Brussel.

van Noppen, Jean-Pierre. 1995. "Spatial Theography." *Revista de lenguas para fines específicos* 2:126-138.

van Noppen, Jean-Pierre. 1996. "Language, Space and Theography : The case of Height vs Depth." In *The Construal of Space in Language and Thought*, edited by Martin Pütz and René Dirven, 679-690. Berlin, DEU: De Gruyter Mouton.

Vanhoozer, Kevin J. . 2010. *Remythologizing theology : divine action, passion, and authorship, Cambridge studies in Christian doctrine*. Cambridge: Cambridge University Press.

Vincett, Giselle, Elizabeth Olson, Peter Hopkins, and Rachel Pain. 2012. "Young People and Performance Christianity in Scotland." *Journal of Contemporary Religion* 27 (2):275-290. doi: https://doi.org/10.1080/13537903.2012.675741.

Voth, Hans-Joachim. 2021. "Persistence – myth and mystery." In *The Handbook of Historical Economics*, 243-267.

Ward, Pete. 1996. *Growing Up Evangelical:Youthwork and the making of a Subculture*. London: SPCK.

Ward, Pete. 2017. *Introducing practical theology : mission, ministry, and the life of the church*. Grand Rapids, US-MI: Baker Academic.

Ward, Peter, and Heidi Campbell. 2011. "Ordinary Theology as Narratives: An Empirical Study of Young People's Charismatic Worship in Scotland." *International Journal of Practical Theology* 15 (2). doi: https://doi.org/10.1515/ijpt.2011.035.

Wells, Samuel. 2015. *A Nazareth manifesto : being with God*. Chichester: John Wiley & Sons Ltd.

Wells, Samuel. 2017. *Incarnational ministry : being with the church*. Grand Rapids, US-MI: Wm Eerdmans.

Wells, Samuel, and Marcia A. Owen. 2011. *Living Without Enemies: Being Present in the Midst of Violence*. Downers Grove, US-IL: InterVarsity Press.

White, David F. 2013a. "Jürgen Moltmann's Pneumatology: A Narrative Frame for Youthful Epiphanies of Purpose." *Jounral of Youth and Theology* 12 (1):58-73. doi: 10.1163/24055093-90000061.

White, David F. 2005. *Practicing discernment with youth : a transformative youth ministry approach, Youth ministry alternatives*. Cleveland, OH: Pilgrim Press.

White, David F. 2013b. *Dreamcare : a theology of youth, Spirit, and vocation*. Eugene, US-OR: Cascade Books.

White, David F. 2023. "Editorial." *Journal of Youth and Theology* 22 (1):1-3. doi: 10.1163/24055093-22010001.

Williams, Rowan. 2011. "Making moral decisions." In *The Cambridge Companion to Christian Ethics*, edited by Robin Gill, 1-15. Cambridge: Cambridge University Press.

Wilson, Kenny. 2009. *Teenagers! Who Needs Them*. Cambridge: YTC Press.

Wilson, Leah Marie. 2019. "Waste of Space or Room for Place?" *Journal of Youth and Theology* 18 (1):19-48. doi: 10.1163/24055093-01801003.

Woodman, Dan, and Carmen Leccardi. 2015. "Time and Space in Youth Studies." In *Handbook of Children and Youth Studies*, edited by Johanna Wyn and Helen Cahill. Dordrecht, NLD: Springer.

Wright, William A. 2015. "Theography: A Program for an Architectonically Delimited Theological Writing." In *Calvin's Salvation in Writing*, 1-42. Leiden, NLD: Brill.

Yaconelli, Mike. 2008. *Getting fired for the glory of God : collected words of Mike Yaconelli for youth workers*. Grand Rapids, US-MI: Zondervan ; Youth Specialties.

Young, Kerry. 1999. *The art of youth work*. Lyme Regis: Russell House.

Younger, Steve. 2018. *Time for Reflection : A Guide to School Chaplaincy and Spiritual Development*. Edinburgh: St Andrew Press.

YouthLink Scotland. 2008. *Statement on the Nature and Purpose of Youth Work*. Edinburgh: YouthLink Scotland. Original edition, 2005.

Žižek, Slavoj. 2000. *The fragile absolute, or, Why is the Christian legacy worth fighting for?* London: Verso.