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AN ANALYSIS OF S.B.C. YOUTH MINISTRY PROGRAMMATIC
VALUES INVESTIGATED THROUGH FINANCIAL
EXPENDITURES AND MINISTERIAL ACTIVITIES

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LIST OF ABBREVIATIONS

ICYM	International Center for Youth Ministry
MBO	Management by Objectives
PDYM	Purpose Driven Youth Ministry
SBC	Southern Baptist Convention

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PREFACE

The researcher will include his preface here when submitting his dissertation.

CHAPTER 1

RESEARCH CONCERN

This study will provide an analysis of the programmatic values of Southern Baptist Convention local church youth ministries through descriptive research of programmatic methodology. Recent research findings concerning participation (Smith 2005), number of baptisms (Stetzer 2006), retention (Lytch 2004 and Barna 1991), youth pastor tenure (Dean 2002 and Grenz 2002), and the number of spiritually mature adults produced (LifeWay Research 2007) have become the popular tools for youth ministry evaluation. These findings have caused youth ministry professionals and local churches to question the successfulness of youth ministry.

Lacking in recent youth ministry research is any clear assessment of the programmatic values of current youth ministries. Despite the fact that recent research and youth ministry literature has aimed to document the quantifiable efficiency of youth ministry, little has been done to describe youth ministry methodology and its driving values empirically. Programmatic methodology is the application and administration of the whole youth ministry. Every service, event, and ministerial action collectively communicates a ministry's programmatic methodology (Malphurs 2005, 96). The programmatic methodology is created and sustained by the ministry's programmatic values (Anthony and Estep 2005, 60). Hence, the programmatic values are the applied core values of a ministry. By definition, programmatic values are present tense. They do not reflect past values or values to be instilled in the future (Tichy 2002, 80). Programmatic values are the influencing, driving values behind all of the organization's actions (Kouzes and Posner 2002, 48). The ministry may or may not recognize the programmatic values that drive all their actions. Leadership literature clearly declares,

whether purposefully applied or in ignorance, there is a programmatic value behind every action of the organization. See “Terminology” for further explanation.

Scripture communicates transformation and spiritual growth as the action of God (1 Cor 3:5-7). A ministry cannot use spiritual decisions as an end to justify the means; nor as an end to discredit the means. Saving faith and sanctification is not an effect guaranteed by an influencing human cause. For this reason, Paul writes the judgment of ministerial activities does not depend on results such as these; instead, “according to his own labor” (1 Cor 3:8). Hence, despite being extremely compelling and valuable, the number of salvations and amount spiritual growth cannot communicate ministerial success or failure (MacArthur 1997, 146). To assess accurately SBC youth ministry success the need exists for a descriptive understanding of the programmatic methodology of SBC youth ministries. This understanding along with the precedent research will facilitate the opportunity for a deeper level of youth ministry evaluation. Currently, youth ministry researchers are forced to base their conclusions in the area of programmatic methodology on limited experiential theories rather than empirical findings. This study will gather descriptive research that will provide the empirical data needed to validate or challenge past and equip future conclusions within the field of youth ministry.

Introduction to the Research Problem

Questions of effectiveness, success, and biblical alignment have been raised as SBC youth ministries are critically evaluated. The understanding of programmatic values and methodology of SBC youth ministries is fundamental to critical evaluation. Assessments made from research which only measure the quantifiable efficiency is limited. An understanding of the programmatic values of SBC youth ministries will provide a firm foundation for the critical assessment of youth ministry. What is the programmatic methodology of SBC youth ministries? What are the programmatic values that drive their methodology? Do the programmatic values align with the values

articulated in the mission statement? Do SBC youth ministries have a set of unified programmatic values? These are the questions that this researcher perceives must be answered before an accurate assessment of youth ministry can be made.

The Perceived State of Youth Ministry

A general investigation of youth ministry literature written since the mid 1990's will find a common theme: youth ministry is in a state of crisis. Terminologies may differ, but more and more people surrounding youth ministry are becoming negative toward it. As this is further described the researcher will highlight two observations noteworthy to this study. First, there is a perceived crisis in youth ministry. Second, the cause for the crisis is uncertain and debated. These observations also provoke significant questions. Why is youth ministry perceived to be in a state of crisis? On what authority or evidences are such claims made?

The following will illustrate that the perceived crisis in youth ministry is derived from anecdotal theory and empirical research documenting participation, number of baptisms, retention, youth pastor tenure, and the number of spiritually mature adults produced, all of which measure quantifiable efficiency. Crisis is claimed when the results of these studies are connected to a theoretical understanding of local church youth ministry. These critiques are theoretical because no empirical data communicates the programmatic values of today's youth ministries. Researchers have consequently leaned on the anecdotal theories of various youth ministry professionals to describe the methodological activities and programmatic values of the average youth ministry. Their theories may be representative, however they lack comprehensive empirical corroboration. For this reason, empirical research which analyzes and describes the programmatic values of local church youth ministries is needed to affirm or call to question the growing interpretation of crisis in youth ministry.

Poor Retention Rates Among Twenty-somethings

In 2006 The Barna Group researched “twenty-somethings.” David Kinnaman, director of the research project presented findings of disengagement in traditional religious expressions among twenty-something adults. In reference to the cause of disengagement he wrote, “. . . much of the ministry to teenagers in America needs an overhaul, not because churches fail to attract significant numbers of young people, but because so much of those efforts are not creating a sustainable faith beyond high school” (Kinnaman 2006, www.barna.org). Kinnaman advocates a new standard of measurement for youth ministry success, one that is not fixed on the number of present bodies, energy of the event, or latest technological media display; instead, success should be measured in the spiritually mature twenty-somethings produced.

David Kinnaman and The Barna Group are not alone in their assumption that poor youth ministry is the cause for the documented disengagement. Wes Black, Professor of Student Ministries at Southwestern Baptist Theological Seminary, also communicates post-high school disengagement as a problem facing youth ministry. Black, referencing Lifeway’s research in 2007 (LifeWay Research 2007, www.lifeway.com) concludes the “more than two-thirds” of young adults, 18 to 22, who drop out of church after attending a Protestant church for at least a year in high school is a major cause for concern. In light of these findings he asks, “How should youth ministry focus resources, programs, and relationships?” (Black 2005, 55). Although Wes Black is more neutral in his conclusion and does not place the full weight of the disengagement on youth ministry failures, his method of solution, *The Lasting Faith Scale*, is centered in programmatic youth ministry. His work implies when certain programmatic values are exercised in local church youth ministry the disengagement rate drops. Meaning, the disengagement rate is significantly affected by the methodological activities of youth ministries.

Reactions to the Current Research and Anecdotal Claims

More than a decade before LifeWay's research, Mark DeVries claimed youth ministry was in a state of crisis (DeVries 1994, 21). He argued youth programming, even when successful at drawing in students, was not effectively producing spiritually mature adults (DeVries 1994, 26). As evidence for his claim, DeVries briefly documented George Barna's conclusion in *Marketing the Church* (Barna 1988, 22), which communicated no growth in adult church participation despite improved and heavily participated youth ministry programs. These findings, accompanied by personal experience led DeVries to propose *Family-Based Youth Ministry*.

Similar to DeVries, others have suggested youth ministry is in a state of crisis and called for a programmatic value shift toward the family unit. Works such as Steve Wright's *Rethink* and Voddie Baucham Jr.'s *Family Driven Faith* communicate the need for an extreme programmatic shift in youth ministry. Steve Wright attempts to validate his proclamation using ". . . four gauges that test the effectiveness of the current student ministry model: student retention rates, student baptism rates, student pastor tenures, and student Bible literacy" (Wright 2007, 17). Baucham, who labels the present practices of youth ministry as unbiblical gives three reasons to abandon youth ministry. "First, there is no clear biblical mandate for the current approach. Second, the current approach may actually work against the biblical model. Third, the current approach is not working" (Baucham 2007, 179). Wright's and Baucham's proclamation is based in anecdotal interpretations of youth ministry's programmatic methodology and empirical research findings relating to youth ministry's quantifiable efficiency. Wright, Baucham, DeVries, and others advocating a programmatic shift toward family ministry are in need of research that describes the programmatic values of youth ministry and answers what youth ministries are doing. This research will provide empirical evidence offering the deeper understanding needed for current youth ministry evaluation. Until such research becomes available, the charge of Wright, Baucham, DeVries, and others' against the current model of youth ministry remains a hypothesis, despite empirical data on youth

ministry quantifiable efficiency.

Advocates of the emerging church movement have made similar proclamations regarding the failure of present youth ministry models. Brian McLaren's keynote session at Shift 2008, Willow Creek's student ministry conference was titled "Everything Must Change" (www.shiftexperience.com/shiftevent/ScheduleSessions.html). The branding title reflected more than McLaren's 2008 book, which was also entitled *Everything Must Change* (McLaren 2007). It communicated a larger, shared, and emergent viewpoint. Youth ministry is broken, and in need of change. Chris Folmsbee echoes McLaren's declaration and writes, "We need a new kind of youth ministry, a ministry that will help us more effectively make disciples in today's cultural context and honor God as we attentively foster growth in students" (Folmsbee 2007, 22). Tony Jones, author of *An Emergent Manifesto of Hope* and *Postmodern Youth Ministry* approves of Folmsbee's conclusion stating, "bravo to Chris Folmsbee for unequivocally stating that youth ministry must be thoroughly recultured" (Folmsbee 2007, 162). Their declaration is also founded in research which measures efficiency. Baucham makes the connection and writes, "The emerging church movement is an attempt to address the same issues. This movement was birthed out of the need created by the church's failure to retain what those in it consider the emergent generation" (Baucham 2007, 188). Hence, emergent writers such as Folmsbee who call for a new kind of youth ministry citing the failures of the current model stand to benefit from clearly defining the current model of practice through empirical analysis of the programmatic values of the modern youth ministry model.

Quantifiable Efficiency

The above highlighted authors and their research communicate a central hypothesis, the current youth ministry model is in a state of crisis. The theoretical foundation for this proclamation is supported on research which offers unclear relationships between youth ministry and data such as the spiritual maturity of twenty-somethings. These are unquestionably alarming, but not empirically linked to the process

of youth ministry. The immeasurable number of variables involved makes finding a distinct and meaningful correlation near impossible. Furthermore, these studies did not aim to provide descriptive data on the programmatic methodologies of youth ministries. The research has not gathered data describing youth ministry's programmatic methodology or programmatic values. Instead, it is used to analyze the product youth ministry produces.

Certainly, any increase of the empirical data and deepening the understanding of youth ministry quantifiable efficiency is a grand contribution. Nevertheless, it is only part of the puzzle. The analysis of the product produced must be accompanied by the analysis of the process, especially in ministry where the process is more important than the product. Investigation of the product, separated from process analysis raises questions of validity since known end results cannot absolutely define the programmatic value of youth ministry and measure its ultimate success. In order to establish grounds the current model of youth ministry is in a state of crisis, unsuccessful, or unbiblical, one must first identify the current model's programmatic values. It is not enough to know the results, good or bad; the programmatic values must be understood in light of the programmatic methodology in order to determine success or failure. Mike King, President of YouthFront, notes the problem and calls for the next step. "According to data from denominations and research organizations, a majority of youth are walking away from the institutional church when they reach late adolescence, and most don't come back" (King 2006, 11). After noting the data, King reinforces the need for empirical research in current youth ministry methodology. He concludes, "It's time for a thorough examination of our youth ministry philosophy and praxis" (King 2006, 11).

Programmatic Values of Youth Ministry

Attention has been given to what the programmatic values of youth ministry should be. In 1991 Duffy Robbins provided a funnel concept for programmatically organizing youth ministries. He describes five levels to categorize strategically the

programmatic priorities of youth ministry. He writes,

For a youth program to be well rounded, accomplishing the purpose for which it was designed, there must be some type of formal or informal programming that will meet the needs of kids at each of these levels of commitment. There needs to be Come Level programs, geared to the student who is not into religion at all, and there needs to be programs that will motivate the forward progress and growth of those at the Grow, Disciple, and Develop Levels. (Robbins 1991, 79)

Seven years later in 1998 Doug Fields authored *Purpose Driven Youth Ministry*. Similar to Robbins' funnel levels, Fields challenged youth ministries to focus their programmatic methodology around five biblical purposes: worship, ministry, evangelism, fellowship, and discipleship (Fields 1998, 47). Although Robbins (Robbins 2004, 436-55) and Fields (Fields 1998, 223) declare core values, neither cites research describing whether the values are being put into practice, and if so, to what extent. The closest description is an anecdotal offering by Doug Fields who grades youth ministries on each purpose. Fields acknowledges the lack of empirical data behind his opinion and writes, "These grades are a sweeping generality of what I see when training youth workers across the country, and it may or may not be an accurate reflection of youth ministry" (Fields 1998, 51).

As Doug Fields concedes, an accurate reflection of youth ministry cannot be made until the programmatic values are measured. This study will help to provide descriptive information that will enable a more accurate understanding of youth ministry, therefore enabling a deeper critique. Regardless of the specific philosophical model of youth ministry, a descriptive understanding of the current practice is needed, especially in light of recent research.

Research Purpose

The purpose of the proposed research will be to examine the programmatic values of SBC youth ministries through an analysis of local church youth ministry mission statements, financial expenditures, and ministerial activities of the youth pastor.

Delimitations of the Study

The research will be delimited to Southern Baptist Convention youth ministries in the United States of America with vocational youth pastors.

Research Questions

1. What relationship, if any, exists between the values expressed in SBC youth ministry mission statements and the values expressed in youth ministry financial expenditures?
2. What relationship, if any, exists between the values expressed in SBC youth ministry mission statements and the values expressed in the ministerial activities of the youth pastor?
3. What relationship, if any, exists between ministerial activities, financial expenditures, and selected demographic data?

Terminology

Adolescent. “Adolescent” was derived from a Latin verb meaning “to grow to maturity” (Rice and Dolgin 2002, 1). It has since been adopted as the term for one in the stage of adolescence. “Adolescence is the period of growth between childhood and adulthood” (Rice and Dolgin 2002, 1). The specific ages of this period have been the subject of much debate since G. Stanley Hall’s initial age classification in the early 1900’s (Hall 1904). For the purpose of this study the age parameters of adolescents is sixth through twelfth grade students in the United States school system or age equivalent, roughly eleven to eighteen years of age.

Financial expenditure. In relation to this study, the financial expenditures describe general account and designated dollars spent for the practice of youth ministry. Designated funds to the youth ministry are included and for the purpose of this research seen as one sum along with the general account. “Expenditures from the general account are easier since they are budget driven; that is, the church has already authorized the expenditure when the budget was adopted” (Welch 2005, 165).

Local church. Defining local church can be a monumental task (Erikson 1998, 1036-1058). Minimally, it is a group of believers who regularly meet to worship God,

pursue growth, and collaborate for ministerial work. Due to the delimitations on this study, “local church” will refer to one of the more than 42,000 Southern Baptist Convention local groups of functioning believers (<http://www.sbc.net/aboutus/default.asp>, Retrieved June 12, 2008). *The Baptist Faith and Message* defines the local church as “a New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth” (www.sbc.net/bfm/default.asp, Retrieved July 28, 2008).

Ministerial activities. The ministerial activities of the youth pastor include but are not limited to his job description as it pertains to youth ministry. Ministerial activities are all the intentional efforts of the youth pastor in pursuit of fulfilling his perceived duty as youth pastor. Although some of these activities are clearly defined in Scripture, others vary with job description, vision, and personality. “Since every church is unique, each youth worker complex, all students different, the steps one will need to take will not be the same as the next youth worker’s” (Fields 2002, 23). For this reason, ministerial actions are determined by the perception and interpretation of the youth pastor.

Mission statement. In short, the mission statement is the belief statement of the purpose of the ministry. In light of this study, the youth ministry mission statement is the articulated purpose statement that guides the youth ministries’ programmatic activities. Peter Drucker writes, “A mission statement has to be operational, otherwise it’s just good intentions. A mission statement has to focus on what the institution really tries to do and then do it so that everybody in the organization can say: This is my contribution to the goal” (Drucker 1990, 4). Although there are differences between the terms, for the purpose of this study when describing aim of the ministry synonyms include: purpose statement, vision statement, stated philosophy of ministry, or stated key objectives.

Programmatic methodology. The organization’s overall strategic action plan,

practices, and procedures exercised. Programmatic methodology encompasses all collective actions of the organization. The term programmatic distinguishes and separates the organization's applied methodology, which may or may not be stated. Describing organization structure Michael Anthony proclaims, "things do not always operate the way the chart says they do" (Anthony 2005, 159).

Programmatic values. "Cores value are an organization's (or person's) foundational set of convictions on which it premises all of its actions and policies" (Malphurs 1997, 47). Consequently, the organization's program communicates its convictions. The principles of conviction discovered through the investigation of the organization's actions and practices are the programmatic values. These are the present core values that drive the organization's whole program.

Southern Baptist Convention. A reference to the cooperating denominational alliance of more than 42,000 churches and 16 million members in the United States. "The term 'Southern Baptist Convention' refers to both the denomination and its annual meeting. Working through 1,200 local associations and 41 state conventions and fellowships, Southern Baptists share a common bond of basic biblical beliefs and a commitment to proclaim the Gospel of Jesus Christ to the entire world" (www.sbc.net/aboutus/default.asp, Retrieved July 28, 2008).

Stated values. Significant principles that are communicated through spoken or written language. Stated values are communicated through a mission statement, purpose statement, vision statement, philosophy of ministry, or key objectives. They may or may not be carried out in practice. "Core values drive and thus guide the church" (Malphurs 2005, 103). Stated values are the spoken or written communication of these driving values.

Youth ministry. In relation to this study, youth ministry is defined as an intentional local church ministry designed for adolescents. These adolescents are of middle through high school age. "The ministry includes a blend of evangelism,

discipleship, and worship that attracts both students and adult leaders. Through the ministry a faith community is built that delights in serving God” (Senter 2001, 117).

Synonyms: middle and high school ministry, junior high and high school ministry, youth group, and student ministry.

Youth pastor. For the purpose of this study, youth pastor is defined as a vocational, ministerial staff person whose primary responsibility is the youth ministry of the church. Consequently, it is not the purpose of this research to distinguish the youth pastor theologically, rather as a vocational position. Duffy Robbins writes, “it is a vocational response...” to God’s calling (Robbins 2004, 72). Synonyms: youth director, youth minister, minister to students, pastor to youth, pastor to students, middle school pastor, and high school pastor.

Research Assumptions

1. The researcher assumes the youth pastor participants will answer in an accurate manner.
2. The researcher assumes the participating youth pastors have the ability to articulate the mission statement for the youth ministry they serve.
3. The researcher assumes the participating youth pastors have the ability to document categorically the youth ministries’ financial expenditures.
4. The researcher assumes the participating youth pastors have the ability to document categorically their ministerial activities.
5. The research assumes that the participating youth pastors’ description concerning the youth ministry mission statement, local church financial expenditure, and ministerial activities reflect an accurate analysis of the programmatic values of the youth ministry.

Procedural Overview

The researcher will use a questionnaire to gather information concerning the programmatic values of SBC youth ministries. The questionnaire will identify suggested and assumed programmatic values to be gathered through a Delphi study with recognized youth ministry professionals, the concentration of which will be derived from youth

ministry educators at SBC Seminaries. The values they describe will function as the categorical framework in the questionnaire. The questionnaire will be sent to all vocational SBC local church youth pastors represented in the International Center for Youth Ministries' database. Demographic information will be collected along with the expressed values in the youth ministry mission statement, youth ministry financial expenditures, and ministerial activities of the youth pastor. The youth pastor will be asked to express the values communicated in the youth ministry mission statement. The youth pastor will be asked to identify the percentage of youth ministry financial expenditures in relation to the listed values. The questionnaire will ask the youth pastor to breakdown one-hundred percent of the youth ministries' financial expenditures over the past year into the values derived from the Delphi study. Likewise, the ministerial activities of the youth pastor will be measured accordingly, based on a one-hundred percent breakdown of the youth pastor's time spent in relation to the values derived from the Delphi study. The data collected from the online based questionnaire will be categorized to describe the programmatic values of the youth ministry.

CHAPTER 2

PRECEDENT LITERATURE

This chapter represents a review of relevant literature. The submitted literature base is foundational to the proposed study. It supports the research problem and need, as well as, providing the introductory knowledge base needed to analyze and to articulate the descriptive findings.

Biblical Foundations

Before investigating precedent literature concerning programmatic values in contemporary youth ministry, this section will spotlight the biblical and theological principles that are central to the proposed research. Specific attention will be given to principles of ministry evaluation and youth ministry practice.

Ministry Evaluation

Youth ministry authors declaring youth ministry is in a state of crisis, broken, and in need of rethinking and reculturing based on retention, participation, baptisms, and other efficiency related data should be carefully investigated. Scripture does not measure ministerial success in this way. Although numbers and efficiency are valued, ministry success is measured on obedience, not the results it produces. As a matter of biblical teaching, ministry is more often than not communicated as extremely difficult, rejected, and the cause for suffering. Paul charges Timothy, “do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel” (2 Tim 1:8; unless otherwise noted all Scripture references are from the ESV). In doing so, Paul communicates the underlying pressure to change in order to appeal to the wisdom of the

day. Despite the temptation to be perceived more effective, Paul charged Timothy to press on in suffering. An example that today's pastors face the same temptation is provided by MacArthur.

External criteria such as affluence, numbers, money, or positive response have never been the biblical measure of success in ministry. Faithfulness, godliness, and spiritual commitment are the virtues God esteems. In Scripture external success is never a valid goal. Real success is not getting results at any cost. It is not propriety, power, prominence, popularity, or any of the other worldly notions of success. Real success is doing the will of God regardless of the consequences. Or, using the terms as the world often employs them, the appropriate goal is not success, but excellence. (MacArthur 2001, 29)

The Bible does not communicate success as an end result that gives meaning and fulfillment to one's efforts. Success is seeking the kingdom God above all, loving Him with one's whole being (Matt 6:33; 22:34-40). In Scripture, success is directly connected with the process. It is the methodology, not the perceived effect or gained result. Passages such as Matthew 7:13-14 describing the narrow road to eternal life, John 6:66-67 telling of the many disciples that left Jesus, and Luke 13:22-25 illustrating the narrow door to God further communicate the weaknesses of measuring ministry success primarily through efficiency. Meanwhile, Romans 8:28 declares, "And we know that for those who love God all things work together for good, for those who are called according to his purpose." Does this not mean that the believer must succeed? Yes, but again, it is imperative to understand God's definition of success. Herman A. Hoyt, the late President of Grace Theological Seminary expounds,

But that calls for God's definition of success. In Romans 8:28, all that is declared is that all things work together for good. But is not good also success? Have we not erected human standards of success to which we give such abject devotion that many have lost heart in the struggle and have therefore turned back in the way? Would Noah have been termed a success by our standards? Would Lot have had any place for remembrance? And where would Isaiah have been placed? God told him that he would not in the sense of numbers succeed (Isa 6:10-12), and the words to Isaiah became the words to measure the ministry of the Lord Jesus (Matt 13:14-15). The success of all these was not to be found in numbers or great achievement, but in faithfulness to the command the Lord gave them. In this there is great success, for at last when the judge of all weighs the exploits of His servants, His rule of measure will not be the standards of men. And He will say, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord" (Matt 25:21). (Hoyt 1973, 10)

How is this relevant to youth ministry? Without descriptive research of the programmatic values of youth ministry, biblical success or failure cannot be determined. Claims that youth ministry is in a state of crisis or broken are anecdotal. Continued attempts to analyze the success of youth ministry through efficiency will only lead to continued anecdotal observations. Wes Black describes the anecdotal nature of these observations to be “guesses, hunches, finger-pointing, and trial-and-error programming” (Black 2005, 53). No matter what the anecdotal observations are labeled, the growing magnitude of the collective claims of failure is impacting all major approaches to youth ministry. Youth ministry is frantically searching for answers, new methods, and missing values despite the fact that no research has established youth ministry to be biblically unsuccessful.

Youth Ministry Practice

It is well documented that youth ministry, in modern form, did not exist when the Bible was written. Some argue adolescence, the period between childhood and adulthood, is a cultural phenomenon. Hence, it is not distinguished in the Bible as an absolute emphasis of the church. This simple fact has been used as evidence to declare the practice of youth ministry unbiblical by some within the literature base. Their criticisms are further investigated in the following sections of this chapter. As it is relevant to this literature review, the distinction of youth ministry, whether present or missing from Scripture, does not affirm or reject today’s current practice. Scripture charges the church to take the gospel to the whole world (Mark 16:15) and disciple the younger (Deut 6:4-9; Titus 2) with strategy (1 Cor 9; Eph 5). Certainly, youth are not an exempted target from this strategic call leading to spiritual development.

For the Christian in search of defining spiritual development it is necessary to first determine the specifics on the subject given in Scripture. Adolescent spiritual development is implied throughout Scripture, most notably within the family unit (Deut 6:4-9). The biblical charge for the older to disciple the younger communicates spiritual

development as well (Titus 2; Heb 5). These implied truths concern more than relaying factual knowledge from one generation to the next. Knowing about the Christian faith is not the same as experiencing it. There is a difference between learning faith-based information and spiritual development. The difference is experience (Ratcliff 2002, 2).

History of Programmatic Values in Youth Ministry

In recent years, the history of youth ministry has been well documented. Mark Senter and others have contributed as youth ministry historians. Since this area has been so thoroughly examined and soundly written it is not the purpose of this section to repeat their work. This brief section will instead highlight the most significant influences to current youth ministry practice and illustrate the values that gave rise to modern youth ministry.

Compulsory education and the public high school were key factors in creating and facilitating the modern youth culture (Hines 1999). Teenagers began spending more time in peer-centered environments and less in the traditional family unit. Local churches did not restructure their approach quickly. Instead, parachurch organizations rose up and attempted to meet this new challenge. They launched their ministries utilizing the public school and developed strategic campus ministries, usually focused on evangelism (Senter 1992b, 110-16). Young Life, Youth for Christ, and SonLife were very influential during this time. Senter describes Dan Spader's SonLife, "There is no doubt that the Sonlife training has contributed to a dramatic shift from youth groups to youth ministry witnessed in the final decade of the twentieth century, especially in North America" (Senter 2002, 23). As the number of teenagers participating in these ministries increased so did the demand for further youth ministry, specifically within the local church.

The church's response was neither quick nor decisive. Karen Jones provides four common responding trends from Southern Baptists:

(1) Youth were beginning to be considered as full members of the laity and national youth organizations were encouraged to disband. (2) The focus of youth ministry became centered on the specific needs of those in local groups, as opposed to the more general needs of youth throughout the denomination. (3) Sunday evening fellowships were de-emphasized or dropped, as person-centered ministries became the focus of the church's work with youth. (4) Adolescents were encouraged to become involved in social issues, as youth ministry began to stress the need for sensitivity to human needs and injustice. (Jones 1998, 4-5)

Southern Baptists did not initially proclaim a unified purpose for youth ministry. Bob Taylor became the first youth ministry coordinator for LifeWay (then, the SBC's Sunday School Board) in 1973 (Ross 1989, 14). Taylor's view of youth ministry leaned toward evangelism (Taylor 1977). Over time the youth culture continued to grow, more churches began doing youth ministry, and ministerial needs beyond evangelism became apparent. Quickly resources for local church youth ministry discipleship, missions, and worship began to appear. In addition to LifeWay, organizations such as Youth Specialties resourced and essentially helped give validation to youth ministry. Formal youth ministry education in seminaries and Bible colleges was becoming a fixture of Christian education and had greatly increased since Phillip Harris was first hired by Southwestern Baptist Theological Seminary in 1949 (Borgman 1987, 71). Collectively, these new values ushered in a new era, which gave way to the birth of the modern models of youth ministry.

Contemporary Models of Youth Ministry

The principle of multiplication can be seen in the contemporary models of youth ministry. Local church youth ministries of the 1970s were predominately evangelistic ministries sharing similar visions and programmatic structure. During the 1980s local church youth ministry leaders began to be equipped, resourced, and trained. The result was an expansion of youth ministry core values. The majority of the current youth ministry models were created during this time or heavily influenced by one that was. For the purpose of this research, it is important to notice the value of intentionality and balance found in the majority of youth ministries descriptive and proposed paradigms

and models.

Proposed models such as Duffy Robbins' Funnel of Programming (Robbins 1987, 26-29), Doug Fields' Purpose Driven (Fields 1998, 47-50), and Mark DeVries' Family-Based (DeVries 1994) advocate strategic, intentional ministry that balances the practice of core values. At their nucleus, these are not competing models.

When I talk about implementing a family-based youth ministry, it's important to understand that I am talking less about establishing specific programs and more about creation an ongoing ethos in the ministry. . . . Family-based youth ministry is not, strictly speaking, a model but rather a foundation that every youth ministry needs to ensure its long-term impact. The specific model of youth ministry a church wants to adopt is almost irrelevant. . . . You need not choose against family-based youth ministry in favor of purpose-driven youth ministry. Instead, you would use Doug's principles as the model for your youth ministry, but undergird that model with the kind of family-based connections that will offer the structures for the long-term faith formation in your youth. (DeVries 2001, 176)

DeVries' conclusion communicates what a careful examination of the literature describes; the majority of youth ministry paradigms and models are rooted in the same organizational theory. Youth ministries should intentionally determine what values drive their ministry and strategically implement them into a specific methodology balancing each value accordingly. "For a youth program to be well balanced, able to accomplish the purpose for which it was designed, there must be some type of formal or informal programming that will meet the needs of students at each of these various levels of commitment" (Robbins 2004, 504). Robbins uses the terminology levels of commitment and Fields' purposes to describe the youth ministries core values. Theoretical descriptive models such as those presented by Mark Senter (Senter and Dunn 1997, 163-91) and Wes Black (Black 1991, 23-28) communicate the same emphasis of intentionality and balance.

Consequently, the modern paradigms and models of youth ministry are not strictly governed by the literature. There is enormous methodological freedom found in these models. This is what leads DeVries to state the model "is almost irrelevant" (DeVries 2001, 176). The best methodology is extraneous if not driven by the correct values. Pertinent to this research is the logical conclusion, evaluation of the current youth ministry paradigms and models should begin with an investigation into the programmatic

values. For a detailed description of the briefly described youth ministry models see Appendix 1.

The Perceived State of Youth Ministry

Distinguished youth ministry authors of wide-ranging approaches are proclaiming youth ministry is in a state of crisis. The natural question is why. Why is the local church youth ministry in America unstable and in need of change? What has led these authors to make this proclamation? The following section will present a collective examination of those who communicate youth ministry in a state of crisis, specifically spotlighting the stated basis for their conclusions.

Today's Youth Culture

Today's youth culture is in uncharted territory. Two major cultural problems are consistently found in the literature base.

Moral Therapeutic Deism

Christian Smith's *Soul Searching: The Religious and Spiritual Lives of American Teenagers* is a comprehensive analysis of adolescent spirituality in the United States. The grand work makes many significant contributions. New findings raise thought provoking questions, some of which stand as a critique to long accepted assumptions about adolescent faith. Kenda Dean in review of the work points to this contribution; "It convincingly demonstrates that many of our assumptions about youth and religion in the United States are well off the mark. Instead of finding hostility toward religion, we meet young people from every corner of the culture who echo their parents' religiosity to an astonishing degree—but this, as it turns out, is hardly a formula for vibrant faith" (Smith 2005). The findings also echo key principles which have been communicated for years such as the importance of parents, peers, and significant adult relationships.

Christian Smith proclaims today's teenager has become "Moral Therapeutic

Deist” (Smith 2005, 118-71). He draws his conclusion from five specific observations of today’s teenager. First, they believe God exists, created the world, and watches over it. Second, people should strive to be nice, good, and fair to one another. Third, there is a purpose to life. It is to be happy and feel good about oneself. Fourth, God is not always personally involved in the one’s life, but can be if needed. He is seen more like a problem solver. Fifth and finally, good people receive good in the end. Hence, it is the good people who go to heaven. Smith’s research findings communicate teenagers have accepted a relativism that is against biblical teaching.

Other troubling findings may offer some explanation. Teenagers cannot clearly articulate their faith. Smith’s description stretches past any social limitations of teenagers who lack interactive conversations with adults. He boldly points toward the lack of intentional effort by the religious organizations to facilitate and educate teenagers to this ability and understanding. He writes, “We were astounded by the realization that for very many teens we interviewed, it seemed as if our interview was the first time any adult had ever asked them what they believed. By contrast, the same teens could be remarkably articulate about other subjects about which they had been drilled, such as drinking, drugs, STD’s, and safe sex. . . . Our observation is that religious education in the United States is currently failing with youth when it comes to the articulation of faith” (Smith 2005, 267). Smith and his research also communicate the willingness and paralleling ignorance at which teenagers spoke generically about God and their faith. For many their faith was a combination of a plethora of ideologies.

Teenagers who cannot articulate their faith illustrates a number of problems. First, as mentioned by Smith, it would seem obvious that the education efforts are at least partially ineffective. One fundamental evolutionary tool of education is whether or not the student can repeat back what has been taught. Second, the church would seem to be doing a poor job of equipping the teenager with opportunities to dialogue about their faith (Smith 2005, 263). Teenagers have heard enough to believe, claim truth for themselves;

however, since they have never had to dialogue about it on a regular basis they are unfamiliar at speaking what they internally have accepted. Third, students are extremely limited in their ability to fulfill the great commission. Evangelism has been watered-down to event outreach and the Bible narrowed (Ross ed. 2005, 118). Unable to articulate their faith and talk through what they believe they are limited in witnessing and discipling.

Peer-Centered Culture

Smith's findings parallel the teaching of Mark DeVries and others who communicate the dangers of the peer-centered culture. In today's western culture lateral learning dominates our interaction. Teenagers, who one hundred years ago would have spent the majority of their time around adults now are saturated in a lateral peer-to-peer interactive world (Clark 2004, 39). They wake up, ride a bus filled with peers, to an oversized class where one adult teacher struggles to influence the student and his thirty-five peers. They eat lunch in a room filled with more peers, and practice football, baseball, band, dance, or cheerleading among even more peers. Then, the student goes home to eat a late dinner alone in front of the computer chatting with more peers while the television plays in the background. In addition, some students have the opportunity to go to their youth group where they are once again separated into an arena of peers.

DeVries refers to teenagers' isolation from adults as a "peer-centered culture" (DeVries 2001, 35-44). He communicates the absurdity surrounding the thought that a peer-centered adolescent culture can effectively produce mature adults. Arguing teenagers cannot learn adult levels of maturity if constantly in a peer-centered environment, DeVries communicates the responsibility of youth ministry to intentionally facilitate hierarchical learning opportunities, building upon the biblical framework of older men teaching younger men and older women instructing younger women. He states, "The maturation process occurs as the less mature have repeated opportunities to observe, dialogue and collaborate with the more mature. By denying teenagers

opportunities for this kind of involvement with adults, our culture sends its youth into the adult years relationally, mentally and morally unprepared for the challenges of adulthood” (DeVries 2004, 48).

Since hierarchical learning opportunities with adults has diminished, teenagers seek information from other sources. Media, through the internet, movies, music, and video games now take the place of the mature adult as the most consistent source of information on the subject of life. The saturation of such isolated information also limits the teenager’s ability to think critically and articulate rational viewpoints on substantial issues of importance such as faith. Consequently, when teenagers cannot be around spiritually mature adults, they are abandoned. Chap Clark describes this troubling neglect in *Hurt: Inside the World of Today’s Teenagers*. He summarizes, “Systemic abandonment by institutions and adults who are in positions originally designed to care for adolescents has created a culture of isolation” (Clark 2004, 55).

The Practice of Youth Ministry

This section will highlight the communicated criticisms of youth ministry methodology. It will also communicate an understanding of youth ministry values as the missing gap in the literature surrounding the criticisms.

Retention Rates

The majority of the youth ministry authors cited by this researcher reference poor retention rates as one of the chief evidences for crisis in youth ministry. An understanding of this data is imperative to comprehend the current state of youth ministry as presented in the current literature.

The Barna Group Research

Recent studies have provided information that is used as evidence for youth ministry ineffectiveness. Despite previous involvement during teenage years, young adults in their twenties are leaving the church. The Barna Group published their study of

“twenty-somethings” in 2006. In their findings they document 61% of young adults in their twenties disengage from church after being active as teenagers. Only 20% remain active in church, while the remaining 19% were never churched. For the purpose of this study, the key question raised from The Barna Group’s research is why. Why did 61% of young adults in their twenties disengage after being churched as a teenager?

The Barna Group does not offer a clear causal explanation for their findings. Nevertheless, three possible causes are offered. First, it is suggested that the findings reflect a natural transition from teen years to young adulthood. David Kinnaman, the director of the research project states,

There is considerable debate about whether the disengagement of twentysomethings is a life-stage issue—that is, a predictable element in the progression of people’s development as they go through various family, occupational, and chronological stages—or whether it is unique to this generation. While there is some truth to both explanations, this debate misses the point. . . Twentysomethings are making significant life choices and determining the patterns and preferences of their spiritual reality while churches wait, generally in vain, for them to return after college or when the kids come. (Kinnaman 2006, <http://www.barna.org>).

A quick evolution out of the home into a college or occupational setting that possibly forces the young adult to search for a new local church causes a natural transition point. Second, the local church’s ministry to twentysomethings is ineffective. Kinnaman, boldly proclaims, “The current state of ministry to twentysomethings is woefully inadequate to address the spiritual needs of millions of young adults” (Kinnaman 2006, <http://www.barna.org>). Advocates of the emergent movement documented later in this chapter support Kinnaman’s claim. Third, the current state of youth ministry is ineffective. In reference to the cause of disengagement Kinnaman wrote,

Much of the ministry to teenagers in America needs an overhaul, not because churches fail to attract significant numbers of young people, but because so much of those efforts are not creating a sustainable faith beyond high school. There are certainly effective youth ministries across the country, but the levels of disengagement among twentysomethings suggest that youth ministry fails too often at discipleship and faith formation. A new standard for viable youth ministry should be not the number of attenders, the sophistication of the events, or the ‘cool’ factor of the youth group—but whether teens have the commitment, passion and resources to pursue Christ intentionally and whole-heartedly after they leave the youth ministry nest. (Kinnaman 2006, <http://www.barna.org>)

It is noteworthy to call to attention Kinnaman's conclusions concerning youth ministry. He carefully offers the disclaimer that not all youth ministry is unsuccessful, that some youth ministries in America are effectively ministering to teenagers. On the other hand, his consistent commentary links the disengagement among young adults with the failure of youth ministry to produce sustainable faith in teenagers. As quoted above, his commentary suggests "much of the ministry to teenagers" is ineffective and in need of a change. He makes this conclusion without any evidence of the programmatic methodology or values of those youth ministries.

Kinnaman's perspectives on youth and young adult ministry are made from the results in his study. He offers no descriptive analysis of the programmatic methodology. This means he determined the majority of youth and young adult ministries' programmatic methodology is in need of change based on the disengagement percentages of young adults. The results presented by The Barna Group are limited to quantifiable results. In the above-mentioned quote, Kinnaman provides the reader with a telling conclusion when he writes, "Youth ministry fails too often at discipleship and faith formation." On what or whose authority is "too often" concluded? There is no scriptural basis for a percentage of conversions or spiritual growth deemed successful or unsuccessful. Kinnaman's anecdotal conclusion speaks volumes of the limitations of using quantifiable efficiency as the measurement for success or failure of youth ministry. Although helpful, the study cannot offer a critique to youth ministry that is concrete and without anecdotal assumptions.

LifeWay Research

Shortly after The Barna Group's research was presented LifeWay Research (2007, www.lifeway.com) presented a similar study communicating the same disengagement. Their study found 70% of young adults between the ages of 22 and 30 stopped attending church after being a regular church attendee for at least one year between the ages of 18 and 22. They also found the percent of teenagers who participate

in church begins to significantly decline at age seventeen. Sixty-six percent of 14 year-old teenagers attend church at least twice per month, 68% of 15 year olds, and 68% of 16 year olds. However, by age 19 only 31% attend church twice per month. LifeWay Research provides information proclaiming why. Five of the top 6, and 6 of the 10 total reasons given by the disengaged adults relate to life changes. They wanted a break from church, moved to college, developed work responsibilities, moved too far from their church, or became too busy. These reasons describe the transitional period of the life stage. Only 2 of the top 10 reasons listed relate to the church: “church members seem judgmental” and the young adult “didn’t feel connected to the people in his or her church.” The tenth reason listed communicates 17% of the disengaged adults “only went to church to please others.”

LifeWay’s research provides needed information to answer why young adults are disengaging from church; yet, what does this communicate about youth ministry? Ed Stetzer, Director of Lifeway Research concludes, “Too many youth groups are holding tanks with pizza. People are looking for a faith that can change them and to be a part of changing world” (Grossman 2007, www.usatoday.com). Stetzer’s assumption that youth ministries do not present life changing faith, although possible, is not absolute. No empirical data is presented by LifeWay to support his claim. First, the research findings are clouded by the admitted natural transitions of young adulthood to present causal evidence linking disengagement back to youth ministry. Second, similar to The Barna Group’s research, LifeWay did not conduct a descriptive analysis of youth ministry’s programmatic values. They provided no information directly describing the programmatic methodology of youth ministry. Third, assuming youth ministry is linked to the disengagement among young adults, such findings only communicate poor quantifiable efficiency, which is a known and biblically supported response to the gospel message.

Do you remember what I told you? 'A servant is not greater than the master.' Since they persecuted me, naturally they will persecute you. And if they had listened to

me, they would listen to you! The people of the world will hate you because you belong to me, for they don't know God who sent me. (John 15:20-21 NLT)

Duffy Robbins calls this the law of spiritual commitment, simply stating, “The more asked of students in terms of commitment, the fewer students will respond” (Robbins 2004, 508-09).

Wes Black's Research

Wes Black, Professor of Student Ministries and Associate Dean for Ph.D. Studies of The School of Educational Ministries, Southwestern Baptist Theological Seminary, describes Lifeway's research as a major cause for concern in youth ministry. Black, himself conducted research in 2004 (*Faith Journey of Young Adults*) on the same issue, specifically categorizing the reasons behind the disengagement. Black does not place the full weight of the disengagement of young adults on ineffective youth ministry; nevertheless, in search of a solution he formed The Lasting Faith Scale.

The purpose of this study was to produce a scale that could be used to predict future church attendance of youth beyond their high school year. There has been a long-standing need for a tool to aid researchers and professionals in youth ministry in determining the reasons behind the number of youth who drop out of church following high school. While studies have been done to describe the extent of the problem and the numbers of youth who drop out, little has been done to determine the underlying contributors to the problem. For too long church and youth leaders have been relying on assumptions, guesswork hunches, and pre-conceived notions as to the reasons youth drop out of church after years of seemingly faithful youth group participation. This study was designed to address that need and to develop a tool to aid in the ministry related to building a longer-lasting faith in youth. (Black 2005, 65-66)

The fact that Black's *Lasting Faith Scale* is designed to produce a predictor of faithful church attendance among young adults by means of strategically emphasizing key values in youth ministry programs is telling. It communicates two underlining assumptions. First, it is possible for a youth ministry to correct the disengagement problem through their programmatic methodology. Second, if youth ministry can correct the disengagement problem, the mere fact that disengagement among young adults is a problem is a direct reflection on youth ministry.

Contributions And Limitations

The findings of The Barna Group, LifeWay Research, and Wes Black are solid contributions to youth ministry and the church. Other studies have found similar results. Josh McDowell estimates over 69% leave traditional church once they graduate high school (McDowell 2006, 13). David Wheaton proclaims “as many as 50% of Christian students say they have lost their faith after four years of college” (Wheaton 2005, 14). Ron Luce, cofounder of Teen Mania and author of *Battle Cry for a Generation*, writes, “88% of kids raised in Christian homes do not continue to follow the Lord after they graduate from high school” (Luce 2005, 21). Collectively they clearly communicate the difficulty of ministering to young adults and their tendency to disengage from the church. They offer insightful explanations for the disengagement of young adults while raising many critical questions for youth ministry and the church.

Based on these contributions can the ultimate success of local church ministry be measured by quantifiable results that are not absolutely linked to the programmatic methodology of the ministry? Based on the limitations of research and biblical teaching, the answer to this questions is no. In order to determine the ultimate success of youth ministry an evaluation of the programmatic values should be pursued. Despite the absence of this key component, an overview of the current literature shows many authors have used these studies as a measuring stick for determining youth ministry successfulness and evidence to proclaim youth ministry in a state of crisis.

Crisis: An Anecdotal Conclusion

Despite the above mentioned limitations, various youth ministry authors express youth ministry is in a state of crisis. There are also those who do not directly proclaim crisis, but suggest youth ministry is not effective and in need of immediate change. Additional categorical description is given to the specific claims and conclusions of relevant youth ministry professionals in the next section. The purpose of this subsection is to describe the anecdotal nature behind these conclusions.

Merton Strommen, Karen Jones, and Dave Rahn's research presented in *Youth Ministry that Transforms* is subtitled "a comprehensive analysis of the hopes, frustrations, and effectiveness of today's youth workers" (Strommen 2001). The publisher reiterates the authors' contribution stating, "these three deliver thorough analysis and sound interpretation regarding the state of youth ministry at the dawn of the 21st century" (Strommen 2001). Their analysis however has distinct limitations. First, the work is dependent on efficiency as the method of evaluation. Youth ministry is described based on end result accomplishments. Aware of the limitation Strommen emphasizes "focus on evaluating priority outcomes by answering the question: What is youth ministry achieving today? It does so by examining the evaluations of achievement given by youth ministers to outcomes they deem important. (Strommen 2001, 155). Second, the work offers communicated practices and priorities, not programmatic values. It presents "three commanding priorities, ones that the youth ministers in the study consider to be the most important aspects of their ministry" (Strommen 2001, 119). The communicated priorities stated by the youth pastors do not describe the programmatic activities of their youth ministries.

Reactions to the Perceived Crisis

Each of the approaches to youth ministry referenced in this study has made proclamations of crisis in youth ministry based on result-based research and anecdotal personal experience. The four approaches included in this study are highlighted for two reasons. First, each model emphasizes values that perceivably align with SBC youth ministries. Second, each communicate the need for a descriptive analysis of the programmatic values of youth ministry. It is not the goal of this study to communicate one approach above another or describe all approaches. Again, the following approaches are presented to communicate the need for this research and describe suggested programmatic values.

Traditional Youth Ministry

The traditional youth ministry approach is the most referenced youth ministry approach, yet the most difficult to define. When criticized the core values are predominately recognized as program driven. “The focus of traditional youth ministry programming, on the other hand, is entertainment, usually in the form of one speaker and a large audience—a model that attracts youth with a heavy fare of fun activities. It is an approach adopted by youth ministers when they noted the success of Young Life and similar parachurch youth organizations in attracting large numbers of young people. Yet now the weaknesses of this approach are being recognized by many of today’s current youth ministry writers and practitioners” (Strommen 2001, 67). However, youth ministry literature does not propose a traditional model or any other that advocates the types of values for which it is criticized.

For the purpose of this study traditional youth ministry refers to an intentional approach that emphasizes a balanced, programmatic methodology that fulfills values deemed fundamental to local church ministry for teenagers. As described in the previous section, Duffy Robbins and Doug Fields are viewed as noteworthy contributors to this approach. The traditional approach is dependent on the ability to implement strategically the fundamental values in an organized and balanced approach. Since the traditional approach only communicates the fundamental values or purposes as the guide for programmatic methodology, key principles of application are omitted. Vital aspects of youth ministry such as parental and adult involvement, relational connection, and experiential learning are not defined as fundamental in the same manner. The difference in emphasis has perceivably excused some youth ministries toward a faulty methodology that focuses on the organization and delivery above the values. This errant approach is referred to as the program-driven model.

Each of the other approaches listed in this study critique the traditional model for its tendency to be or become program-driven. They also spotlight key methodological practices that are perceivably not exercised to the level of emphasis deemed worthy. In

The Purpose Driven Youth Ministry and *Your First Two Years in Youth Ministry* Doug Fields communicates the critical significance of the family unit (Fields 2002, 103; 1998, 251) and creating intentional relational connections (Fields 2002, 81; 1998, 137).

Robbins also elaborates on the importance of these methodological values in *This Way to Youth Ministry*. Consequently, the traditional model is more critiqued for its perceived methodological implementation than stated values despite the fact that no solid research describes the programmatic values of local church youth ministries. The ministries are deemed ineffective and unsuccessful without a description of their actions. A number of the advocates of these critiques and developing approaches are self-perceived to have once exercised the traditional approach. Their personal sense of failure, mixed with cultural changes and result-based research led them to conclude traditional youth ministry does not effectively work. Communicating each of these reasons Steve Wright charges, “It is time for us to be honest about our struggles and frantic lifestyles. It is time to admit that the current student ministry model is not aligned with a biblical framework. It is time to be honest about what today’s research is telling us. It is time to rethink student ministry” (Wright 2007, 13). Due to the different cultural climate of adolescents, Chap Clark writes, “It takes little for a mid-adolescent to feel as though the program matters more than he or she does. This creates a crisis in youth ministry: Once students begin to see youth ministry in the same light as other institutions that have abandoned them, it becomes something to experience on in inauthentic layers if at all” (Clark 2004, 186). Leonard Sweet simply argues, “Traditional youth ministry will not work any longer” (Sweet 2001, 165). Such claims are educated, thought-out, and experienced, yet must be acknowledged as critiques of the perceived programmatic values, rather than the stated values of traditional youth ministry.

Family Ministry

Author of *Family-Based Youth Ministry*, Mark DeVries, claimed youth ministry was in a state of crisis in 2004 (DeVries 2004, 21). In a 2001 article entitled

Focusing Youth Ministry through Family he explained, “For the past decade or so, I have maintained the somewhat controversial position that youth ministry today is in crisis. When I speak of the crisis in youth ministry, I am not suggesting that traditional youth ministry models have failed to get students and their leaders to attend meetings. I readily admit that we have become quite proficient at that process” (DeVries 2001, 142). DeVries argued youth programming, even when successful at drawing in students, was not effectively producing spiritually mature adults. “The crisis is we are not leading teenagers to mature Christian adulthood,” he concluded (DeVries 2004, 26). As evidence for his claim, DeVries briefly documented George Barna’s conclusion in *Marketing the Church* (Barna 1988, 22), which communicated no growth in adult church participation despite improved and heavily participated youth ministry programs. These findings, accompanied by personal experience led DeVries to propose *Family-Based Youth Ministry*.

Others have voiced concerns about traditional youth ministry and called for a shift toward the family unit. Works such as Steve Wright’s *Rethink* and Voddie Baucham Jr.’s *Family Driven Faith* propose different solutions yet both communicate the need for an extreme shift in youth ministry’s programmatic values. Steve Wright attempts to validate his proclamation using “four gauges that test the effectiveness of the current student ministry model: student retention rates, student baptism rates, student pastor tenures, and student Bible literacy” (Wright 2007, 17). As the above-mentioned evidences, Wright’s gauges are limited to result-based findings that may or may not be clearly linked to youth ministry. The gauges, if linked to youth ministry communicate youth ministry ineffectiveness, which is different from youth ministry success.

Baucham, whose stance is more extreme than Wright’s calls youth ministry an unbiblical ministry of the local church. Baucham argues the calamity facing youth ministry is an internal philosophical error instead of a programmatic emphasis. He writes,

Shelves are chock-full of books about new, innovative approaches to youth ministry. I believe we are looking for answers in the wrong places. Our children are not falling away because the church is doing a poor job—although that is undoubtedly a factor. Our children are falling away because we are asking the church to do what God designed the family to accomplish. (Baucham 2007,7)

Our current approach to youth ministry is unbiblical, unhealthy and unsuccessful. The overwhelming majority of teens in our churches are biblically illiterate, steeped in secular humanism, and are not likely to stay in the faith past their freshman year in college. (Baucham, <http://www.sbtexas.com>)

Baucham gives three reasons to abandon youth ministry. “First, there is no clear biblical mandate for the current approach. Second, the current approach may actually work against the biblical model. Third, the current approach is not working” (Baucham 2007, 179). Baucham’s first two points are a questionable interpretation of Scripture, not a statistically supported finding. The fact that Scripture does not mandate the current approach does not mean it is inefficient, in need of change, or against the teachings of Scripture. In order to claim the current youth ministry approach works against Scripture he would first need to be able to clearly define the current approach. Baucham’s third point is irrelevant to his declaration. It presumes that the biblical approach predictably grows and retains a high percentage of participants. As indicated by past studies: Hirschi 1969; Caplovitz and Sherrow 1977; Hoge and Roozen 1979; Roof and Hadaway 1988, the church has historically struggled in this area. Accordingly, youth ministries’ efficiency is no different. Nevertheless, without empirically defining the current approach Baucham boldly proclaims on his blog, “Let me be clear . . . there is no such thing as ‘Biblical’ youth ministry” (www.voddiebaucham.org, Retrieved March 4, 2008).

Wright, who shares the desire to emphasize more effective partnership with parents, challenges Baucham and others who make this claim devoting almost thirty pages in his book to offer biblical evidence to refute their claim that youth ministry is unbiblical. The second point communicates Baucham’s biblical view that parents are called to be the disciplers of teenagers, not the church. Baucham’s third reason is built on result-based research and does not have the support of any description of the programmatic values of youth ministries. This means, without statistical knowledge of

what local church youth ministries are actually doing Baucham concludes them to be unsuccessful. Despite the fact that Baucham, DeVries, and Wright offer three distinct models for youth ministry each describe a perceived traditional model exercised by the majority of youth ministries that does not programmatically value the family unit.

Emergent Youth Ministry

Emergent youth ministry authors also see youth ministry in crisis. An example is Chris Folmsbee's *A New Kind of Youth Ministry*, in which he describes youth ministry to have major problems and calls for a "reculturing" (Folmsbee 2007). Advocates of this approach, similar to family-based, cite ineffectiveness mixed with anecdotal claims of programmatic methodology to support their conclusions about youth ministry. Baucham summarizes this similarity between the emergent and family-driven conclusions stating, "The emerging church movement is an attempt to address the same issues. This movement was birthed out of the need created by the church's failure to retain what those in it consider the "emergent" generation" (Baucham, 2007 188).

The driving issue behind the criticism of the current youth ministry model is shared among various approaches. Consequently, the lack of empirical data conveying the core values of the current model is a substantial gap in the varying literature. In order to define the current approach, analyze it, and if needed call for change one should first determine youth ministry's values.

Mission Statement, Values, and Youth Ministry

As previously described, the majority of today's current youth ministry paradigms and models share a similar organizational theory. Therefore, it is pertinent to this research to understand dynamics and key principles surrounding this theory. In the late 1960's organizational theory was experiencing a season of great transitioning. Cultivated advances in the areas of scientific and behavioral management had served up new thoughts on organizational leadership to a young and ambitious generation of baby

boomers. A never before navigated, fast paced, global society was on the horizon. Organizations of all types faced new challenges that demanded significant change in leadership theory and practice. During this time Peter Drucker established himself as one of the most influential contributors to organizational theory. Drucker promoted organizational management through clearly stated purposes and goals that were understood and accepted by all members of the organization. He described the practice as management by objectives (Drucker 1954).

The Influence of Management by Objectives

Management by objectives was not a completely new system of practice before popularized by Drucker. Alfred P. Sloan is acknowledged for introducing management by objectives and implementing it during his term as president of General Motors (Odiorne 1979, 5). A contemporary of Drucker, George Odiorne furthered the strategy offering six major premises (Odiorne 1965). Odiorne defined management by objectives as “. . . a system of management whereby the superior and subordinate jointly identify objectives, define individual major areas of responsibility in terms of results expected, and use these objectives and expected results as guides for operating the unit and assessing the contribution of each of its members” (Odiorne 1965, 55). At its core, management by objectives is result driven. The goal or desired result is established, and then clear objectives are put into an action plan to achieve the goal. Consequently, the process is the strategically created means to the desired end. A great example of this philosophy can be summarized in Jim Collins’ *Good to Great*. He exalts the greatness of what he calls “Level 5 leaders” (Collins 2001). Collins describes the Level 5 leader to possess a “. . . ferocious . . . unwavering resolve to do what must be done” (Collins 2001, 30) to reach his or her desired result. “Level 5 leaders are fanatically driven, infected with an incurable need to produce results. They will sell the mills or fire their brother, if that is what it takes to make the company great” (Collins 2001, 30).

Influence in a Changing Social Climate

As the twenty-first century approached, the concepts of management by objectives were commonplace in organizational theory. Varying terminology conveying these concepts such as modern mission statements could be found in the majority of organizations by the turn of century (Abrahams 1999). Meanwhile, the rapidly changing business and social climate forced organizations to plan for change like never before. John Kotter communicates the pressure on organizations to change or face extinction. “The typical 20th century organization has not operated well in a rapidly changing environment. Structure, systems, practices, and culture have often been more of a drag on change than a facilitator. If environmental volatility continues to increase, as most people now predict, the standard organization of the 20th century will likely become a dinosaur” (Kotter 1996, 161).

Influence on Ministry

The impact of management theories such as management by objectives is not limited to business organizations. Non-profits, specifically the local church have been greatly influenced by product driven ideology. Furthermore, churches experience the same added pressure to adapt, change, and succeed in the rapid changing social dynamic. In these conditions, it is easy for the church to embrace the good of these theories without guarding against harmful tendencies. When leading and operating from goal established objectives, the goal and objectives must be accurate; otherwise, the organization will travel farther in the wrong direction. This is magnified when a church loses focus of biblical goals and objectives in order to emphasize their own. Drucker acknowledges the ease of establishing the wrong goal or objective, adding management by objectives does not work apart from knowing and accepting the right objectives. “Management by objectives works if you know the objectives. Ninety percent of the time you don't” (Tarrant 1976, 79). The church, unlike a business, is not judged on the bottom-line. The work of the church is measured through obedience, not a produced product.

The Modern Mission Statement

Although the amount of influence the modern organizational philosophy has had on leadership methodology within the local church is immeasurable, it should be accepted as significant. Examples such as Rick Warren's book entitled *The Purpose Driven Church* and Kenneth Gangel's writing advocating "ministry by objectives" (Gangel 1997, 279) are only two of a plethora of works communicating from the above described leadership philosophy and using its common terms. Therefore, it is a vital task for the readers of such works, which are written to local church ministry, to grasp the terminology surrounding the leadership philosophy. Within the limitations of this study, two terms within the modern leadership/management philosophy will be investigated as they relate to local church youth ministry: mission statements and values.

Concise and Expansive

In part, the mission statement has existed since man communicated his first plan. Today's understanding and emphasis of the mission statement as a necessary tool of leadership, however, is different. All individuals in the organization must know, understand, and be able to do his or her part to reach it. Today's mission statements are not complex, all encompassing statements (Kotter 1996, 89). They do not reflect the detail of the doctrinal statements, credos, constitutions, or bylaws of previous centuries (Collins 2001, 95). Today's mission statement is a concise tag line communicating the organization's emphasized agenda. "A mission statement should fit on your T-shirt" (Edersheim 2007, 170). Nevertheless, the statement must ". . . answer such questions as these: Why is the organization in business? What results is it trying to achieve? What market does it serve? What products or services does it offer?" (Rothwell 2005, 130).

Youth Ministry Mission Statements

A youth ministry's mission statement should thus answer the questions: What is the youth ministry suppose to do? What is aim of the ministry? What opportunities does it offer? The youth ministry mission statement should not be mistaken for its

theological basis for existence or vision for implementation. The mission statement does not necessarily reflect why the youth ministry exists, rather what it exists to do (Malphurs 2005, 127). Jeffrey Abrahams, a researcher of mission statements, communicates this by affirming Pennsylvania Power and Light Company's definition of mission and vision. "A mission is something to be accomplished, while a vision is something to be pursued" (Abrahams 1999, 16). There is a difference between vision and mission. Barna laments, "Sadly, the majority of churches I have studied have confused mission and vision . . . They believe that the two terms are interchangeable. They are not" (Barna 1991, 145). Still, the use of paralleling terminology makes it is easy to understand how the terms melt together. Note Gordon Coulter explanation,

There is a good deal of confusion today between what differentiates a mission statement from a vision statement, for they are clearly not the same. A mission statement paints the general broad stroke of the ministry. In a real sense it is a statement of philosophy with theological underpinnings. It provides that audience with the reason why the ministry is in existence. The vision statement, on the other hand, is far more precise detailed, customized and distinctive to each ministry. It provides the audience with the who, what, and how of its efforts. (Anthony and Estep 2005, 60)

In Coulter's statement he uses confusing terminology when claiming the mission statement gives reason why the ministry is in existence. The modern mission statement is not a comprehensive statement of belief validating the organization. This is not what Coulter means. He instead argues that a mission statement expresses why an organization exists in function; what does it do and why is it needed. A more clear description is given by Aubrey Malphurs who offers ten comprehensive distinctions between vision and mission (Malphurs 2005, 149-50).

Mission Statements Should Be Biblical

By understanding what a mission statement is not and its distinction from vision, a clear definition can be reached. A mission statement should be defined as "A succinct statement that articulates what the organization does (its programs) and why it does it (the purpose for providing those programs)" (Allison 2005, 24). As it applies to

youth ministry, the mission statement can be defined in four key principles. First, it must foremost be biblical. A ministry of the church, youth ministry shares the God given mission to the church. Charges such as the great commission recorded in Matthew 28:19-20, Mark 16:15, Luke 24:46-48, John 20:21, and Acts 1:8 are the shared mission of youth ministry. God given directives such as evangelism and disciple making should be present in a youth ministry's mission statement. The youth ministry has methodological freedom within vision, objectives, and even values, but is bound to obediently fulfilling the biblical mission. It cannot be compromised.

Mission Statements Should Be Precise

Second, the youth ministry's mission statement should balance expressing the expansiveness of the mission while ensuring the same statement be brief. Doug Fields' *The Purpose Driven Youth Ministry* communicates the value of a mission statement to a youth ministry. The mission statement of Saddle Back Community Church's youth ministries, where Fields pastors, has been adopted by many youth ministries around the country and is widely recognized as one of the most stated mission statements (DeVries 2008, 10; Robbins, 2004, 505; Senter et al. 2001, 84). "Our youth ministry exists to reach non-believing students, to connect them with other Christians, to help them grow in their faith, and to challenge the growing to discover their ministry and honor God with their life" (Fields 1998, 57). Field uses the term purpose statement in place of mission statement. "Sometimes called a purpose statement . . . mission and purpose may be regarded as synonymous" (Rothwell 2005, 130). Fields describes four guidelines for a youth ministry purpose statement:

- (1) A purpose statement should be simple. It should be captured in a sentence so that it is easy for students, parents, and volunteers to memorize.
- (2) A purpose statement should be meaningful. A purpose statement may be worded in a clever way, but if it doesn't clearly communicate the proper meaning, it is useless.
- (3) A purpose statement should be action oriented. Use words that communicate ongoing action. Our youth ministry did this by using verbs like reach, connect, grow, discover, and honor. These verbs communicate activity that will lead us into the future.
- (4) A purpose statement should be compelling. Since one sentence can create a perception that will help volunteers determine whether your ministry is

worth their time, you need a statement that will create energy like a neon sign on your ministry door. (Fields 1998, 64)

Duffy Robbins further elaborates on Fields' third guideline. "Typically, a mission statement combines a verb and one or more infinitives in a statement that is compelling, concise, meaningful, and action-oriented" (Robbins 2004, 433). Malphurs adds, "The key is the verb you choose to convey this information" (Malphurs 2005, 139) listing "to assist; develop; make; empower; encourage; mature; promote; pursue; transform; lead; know; influence; follow; fulfill; help" and other similar verbs (Malphurs 2005, 139). In addition to the youth ministry of Saddleback Community Church, Malphurs documents examples of other youth ministries whose mission statements follow this format. For example, he references Crossroads Church, "Our youth ministry mission is to win lost teenagers and enable them to become growing and fruitful followers of Christ. (Malphurs 1997, 82).

Mission Statements Should Communicate

Third, the youth ministry mission statement must be communicated. Jesus clearly communicated the great commission. The early church recognized her mission. It was so impressed upon Matthew, Mark, Luke, and John that each recorded it in their writings. The mission statement is not something that is drafted only to remain in the youth pastor's office. It does not make a limited number of appearances. It is not heard merely at special services and events. The mission statement should be a message that the students, parents, youth leaders, church members, and visitors cannot escape. It should be published and spoken consistently, most importantly into the hearts and minds of those within the church, and not as a mere tag line or statement. It is the guiding mission explaining every objective and action. "Leaders who exhibit faithfulness have a clear sense of what they are doing and are able to deliver it. . . . A mission statement expresses a commitment to being as well as doing something. . . . Leaders should seek to clarify in terms of the mission why they have adopted a certain process for decision making, devised a particular structure for change, or taken a specific course of action"

(Banks and Ledbetter 2004, 99-100).

Mission Statements Should be Owned

A fourth principle of the youth ministry mission statement is ownership and excitement. The mission statement of the youth ministry is communicated with conviction and authority. It is not a suggestion, or even a plan. It is the commission of God for the local church's ministry to teenagers and their families. The mission statement should not be packaged in a way that minimizes the power behind it. Furthermore, since it is a statement of biblical conviction and not man-made, it should be regularly communicated with passion and celebration. Noel Tichy describes one of the key functions of the mission statement to convey ownership and excitement. He writes, "People are energized when they feel that they are helping to accomplish something worth accomplishing. People get excited and energized when they feel that they are working toward something important and making a positive difference in the world" (Tichy 2002, 86). What work is more important than that to the kingdom of God? What could be more valuable than leading someone to Jesus, or discipling an infant believer to maturity in Christ? The youth ministry's mission statement is a regular battle cry. When heard or read, hearts should be encouraged and emboldened, minds sharpened and focused, and spirits refreshed and lifted.

Core Values

A mission statement can have great importance to a youth ministry. It is, in simplest terms, a tool for communicating the youth ministry core values. The relationship between mission statement and core values is a vital aspect of this research. It will be further described in a following section; however, in order to define core values it is beneficial to communicate the order of operations at this point. The mission statement is not the first step in the process of strategic planning. The first step is establishing and defining the ministry's core values. Once the values are established,

only then can an accurate mission statement be produced. “Just as a navigator cannot guide a ship from port to port without a compass, so strategic leaders cannot guide their ministry ships toward their desired destination without a ministry compass. This compass addresses such concepts as the church’s identity (core values), direction (mission and vision), and means to accomplish its direction (strategy and implementation)” (Malphurs 2005, 26-27). Hence, the order of operations for strategic ministry planning follows the following steps: step 1, core values; step 2, mission; step 3, vision; step 4, calculated implementation. The ministry’s core values define the mission statement, which focuses vision, which leads to action. The genesis of the strategic process is therefore found in the ministry’s core values. They drive the ministry. Rick Warren’s “premise in *The Purpose Driven Church* is that all churches are driven by either a verbal or nonverbal emphasis” (Fields 1998, 45). Warren writes, “Every church is driven by something. There is a guiding force, a controlling assumption, a directing conviction behind everything that happens. It may be unspoken. It may be unknown to many” (Warren 1995, 77).

Youth Ministry Core Values are Biblical

“Every institution, even the church, has a core document. It serves as a foundational statement for establishing their mission, vision, purpose, and core values. These values guide the institution through the changes of time and culture. For the ministry leader, the Bible is the institution’s core document” (Anthony and Estep, eds. 2005, 41). A conservative evangelical SBC local church and, consequently, the youth ministry have their most core values already established in Scripture. Therefore, this researcher presumes the Bible provides God’s instructions for his church that encompass direction, programmatic models, and principles for living, which are authored not through human intellect, but through the Holy Spirit.

These things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of

God except the Spirit of God. Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual (1 Cor 2:10-13)

Other passages such as 2 Timothy 3:15-17; 1 Peter 1:10-12, 21; and 2 Peter 1:20-21, 3:15-16 convey God's divine authorship. The Bible communicates and defines absolute truth and presents God's specific revelation of himself and his creation. Consequently, the core values of local church youth ministry must be anchored first and foremost into Scripture.

Core Values Define Character

Values are the principles deemed foundational to the ministry's calling. They define the ministry's character, what it stands for, and what it strategically prioritizes. Character is the most sought after trait in a leader (Kouzes and Posner 2002, 27). "It is the foundation for all leadership" (Kouzes and Posner 1987, 27). Zenger and Folkman describe character as the center post holding up the entire tent of leadership (Zenger and Folkman 2002, 53-55). Referring to the personal values of leaders Kouzes and Posner proclaim, "Values influence every aspect of our lives: our moral judgments, our responses to others, our commitments to personal and organizational goals. Values set the parameters for decisions we make every day. Options that run counter to our value system are seldom acted upon; and if they are it's done with a sense of compliance rather than commitment. Values constitute our personal bottom-line" (Kouzes and Posner 2002, 48). In the context of the local church youth ministry, the same applies. "Just as personal values speak to what is most important in our lives, so a congregation's values speak to what is most important in the church's life" (Malphurs 2005, 96). Values influence every youth ministry program, service, sermon, choice of curriculum, dollar spent, time invested as well as the mission statement. The influence is present and active regardless whether or not the values are known or unknown, stated or unspoken. The youth ministry conscience of their values will travel forward in a linear path with consistency. The youth ministry unaware of their values is likely to be erratic, shifting

purpose from program to program. They are not established and anchored, thus more likely to change due to circumstantial influences. Nevertheless, even if unknown, the direction of the youth ministry is still steered by values. The youth ministry unaware of their values is constantly in a state of reaction, determining what is valuable in the moment. Thus, the reaction of the youth ministry unaware of their values is heavily influenced by circumstances. On the other hand, the youth ministry knowledgeable of their values uses them as a guide to lead through varying circumstances, often capitalizing on them for the benefit of their mission.

Malphurs' Definition of Core Values

Aubrey Malphurs is known for his work in ministerial strategic planning and leadership. Among his works he devotes an entire book to “discovering and developing core values for ministry” (Malphurs 2004). Malphurs defines “. . . core values as the constant, passionate, biblical core beliefs that drive the ministry” (Malphurs 2004, 100). He gives nine reasons why core values are important to ministry (Malphurs 2004, 97-100). Values are important to youth ministry for the same reasons. First, in a pragmatic way, every youth ministry is a little different. Values determine and communicate a youth ministry’s unique emphasis. Thankfully, all biblical churches do not operate the same. The absolutes given through the specific revelation of Scripture is shared, but the programmatic implementation varies. The same diversity is inevitably found in youth ministry. For example, one student ministry may hold as a core value equipping students to be missionaries in the public school. In contrast, another youth ministry values Christian education and emphasizes their private, Christian school. Core values establish and communicate distinctions such as these. Without them, the youth ministry would likely be adrift, like a ship without a rudder.

Second, youth ministries are about people. Teenagers are searching for fellowship, connection, and opportunities to use their gifts and talents for a greater cause than themselves. Parents are seeking assistance, direction, affirmation, and a safe

environment and structure to facilitate valuable experiences for their child. Many adults are burdened to serve God through discipling and mentoring teenagers. Each of these is equipped through the youth ministry. The values of a youth ministry will affect how teenagers, parents, staff, and volunteers perceive and interact with the ministry. Third, the youth ministry's core values communicate the main priorities and purpose behind their actions. Services, events, and all ministerial activities are the result of wisely determining the best course of implementation of a core value. The youth pastor should not determine to do an activity before first determining to implement a core value. The activity is sought out after the value has defined the objective.

Fourth, values assist change. As previously mentioned, youth pastors and youth ministry leaders are living a volatile social climate that demands change. In *Leading Change* John Kotter predicts the addition of intentional training in modern leadership and demand for leaders who can change their organization will result in more competent leadership. "Only in the last decade or so has much thought gone into developing leaders, people who can create and communicate visions and strategies. Because management deals mostly with the status quo and leadership deals mostly with change, in the next century we will have become much more skilled at creating leaders" (Kotter 1996, 165). Establishing and communicating values is a key component of the skill of leading change. Twenty-first century youth ministries will depend on their values to guide them through the modern culture of accelerated change.

Fifth, values when understood and communicated shape the youth ministry, changing the behavior of everyone involved. Students begin to grasp their responsibility in the upcoming evangelistic event. Parents recognize the youth ministry as a ministry designed to promote spiritual growth, not an activity center. When the values are known and regularly reinforced into the minds of the church, the attitude and perception is shaped and conformed. Sixth, once everyone is unified and understands the values, the need for someone to direct each decision dissipates, meanwhile, collaboration and

collective ownership emerges. People grow more excited and added ministry gets done. “To truly catalyze the greatest amount of energy, to strike a resilient chord in the hearts of its people, to seize the day, each church must penetrate to a deep level. It must touch people at the level that gives meaning to their lives, the values level” (Malphurs 2004, 99).

Next, it is vital that the youth ministry recognize their values hold accountable their leadership. As the leader goes, so goes the followers. Values hold the leaders of the youth ministry accountable to the purpose of the ministry. They allow for fair evaluation, strategic planning, and wise decision making. There may not be a clear stated command to assist the youth pastor when deciding what type of mission trip to lead and where to go. However, the values of the youth ministry should provide direction, accountability, and political protection for his decision. Upon noting the previous seven important contributions of values, the eighth is the collective conclusion that core values have a vital part in the youth ministry’s success. The unity core values instills when understood and regularly communicated is of unparalleled importance to the success of the youth ministry. Luke points to the relationship between unity and ministerial success in Acts.

And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. And awe came upon every soul, and many wonders and signs were being done through the apostles. And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved. (Acts 2:42-47)

The ninth and final importance listed by Malphurs is the most significant to this research. Values determine the mission statement and objectives of the youth ministry. The values are the heart of the ministry. All other functions of the ministry are dependent on its beat. Therefore, the mission statement, vision, and ministerial activities are direct reflections of the values of the youth ministry. They speak of the core values of the youth ministry even if the youth ministry does not recognize or publish them.

Core Values Drive the Ministry's Actions

It is an imperative point worth stressing, values drive the youth ministry's actions. The youth ministry's "core values impact goal-setting, team-building, program execution, resource allocation (people and money), decision making, and more" Robbins, 2004, 460). The principle is a universal law of organizational theory. The organization will act on what is deemed valuable. The action, and to what level of effort and excellence is devoted to it, is a result of the organization's values. Kouzes and Posner's work affirms this. They summarize,

Values also serve as guides to action. They inform our decision as to what to do and what not to do; when to say yes, or no, and really understand why we mean it. . . . Values are empowering. . . . Values also motivate. They keep us focused on why we're doing what we're doing and the ends toward which we're striving. Values are the banners that fly as we persist, as we struggle, as we toil. We refer to them when we need to replenish our energy. Through them we can answer the question, Was it worth it? (Kouzes and Posner 2002, 48)

Core Values Lead to Varying Models

Four Views of Youth Ministry offers an example of four youth ministry models (Senter et al. 2001). Malan Nel (inclusive congregational), Wes Black (preparatory), Chap Clark (missional), and Mark Senter (strategic) each present a working model of youth ministry. The authors advocate their model and provide a response to the other models presented. Their presentation is noteworthy evidence for the driving power of core values. Nel expresses the value of collective worship and church unity. Consequently, he advocates an inclusive congregational model where teenagers are full partners in the collective church. Black expresses the value and responsibility of the church to disciple and raise up teenagers to spiritually mature adults. He proposes a preparatory model designed to prepare teenagers for adult life. Clark values evangelism. He communicates the charge of the great commission and is compelled to launch teenagers into their world as missionaries. Thus, he argues for a missional model. Senter expresses a strategic model of youth ministry. Valuing the continuation and growth of the local church Senter argues the youth ministry should act as a church plant, launching

next generation's church within the walls of the present.

Youth ministry is not limited to the above mentioned models. A plethora of youth ministry models exists. Chap Clark concludes, “. . . there are dozens if not hundreds of models of youth ministry actively functioning around the world” (Clark 2001, 112). It is of great importance to acknowledge that biblical models of youth ministry can have variances. One sacred, efficient model of youth ministry that is absolutely supreme does not exist (Clark 2001, 109-24). Absolute values, established through the specific revelation of Scripture dictate a foundational definition and shared purpose of all youth ministries. Core values established through conviction, calling, and emphasis lead to varying models of methodology. One biblical youth ministry might value evangelism through the public school, another through private Christian education, and another through family-based home schooling. Each would look drastically different in their programmatic approach, but in their purpose remain biblical.

Core Values Lead to Programmatic Values

Again, the values of a youth ministry facilitate every aspect of its existence. It supplies the doctrinal foundation and the programmatic methodology. As a result, a descriptive analysis of youth ministry should seek to identify the youth ministry's values. The percentage of youth ministries with published values reflected in mission statements is unknown. The presumption impressed upon this researcher is many youth ministries have not published a mission statement reflecting their core values. This is not an issue for the one who seeks to investigate youth ministry programmatic values. If the youth ministry has a published mission statement or set of core values it does not mean they are the driving, programmatic values. It is possible for a youth ministry to have one set of stated values and another set of programmatic values. Dave Rahn writes, “An organization's values can be understood as that which is considered important by those within the ministry. Sometimes these values are openly identified, as in the case when a group chooses to promote their core values through training and other forms of public

declaration. In other settings values may not be openly championed, but are nonetheless woven throughout the observable behaviors of the ministry” (Rahn 2001, 300). The stated values are the values spoken or published. They are usually found in the youth ministry’s mission statement. The programmatic values are the core values that are actively driving the youth ministry. These are the telling values on which youth ministry should be evaluated.

Programmatic Values

Although the stated values should communicate the programmatic values, it is not the most reliable method of determining programmatic values. As Karen Jones explains, just because a youth ministry produces a statement, it does not always reflect the driving values that are expressed in decision making and programming.

While not all youth ministers have taken the time to thoughtfully develop a philosophy, many have likely attempted to develop a mission statement, or a vision statement, or a key objective, or purpose for their ministry. There are slight differences between each of these compasses, but all of them are useful in helping to plot the course for a ministry. Unfortunately the youth calendar is rarely planned with any of these statements in mind. (Jones 2001, 349)

To determine the programmatic values of a youth ministry, one must discover the value behind its action. Why did that event make it on the youth calendar? What does the youth ministry spend its money on? What does the youth ministry regularly communicate? What does the leadership invest their time doing? Programmatic values are the principles of conviction discovered through the investigation of the organization’s actions and practices. Programmatic values are best identified through an investigation of the ministry’s actions, financial expenditures, and time investment.

A Communicator of Values

It has already been communicated that the organization’s values inspire the organization’s actions. Hence, an examination of the organization’s actions will convey the organization’s values. In relation to youth ministry, the overarching program will express the driving values. One cannot evaluate one event or service, critique one

sermon, or review one lesson from the curriculum and be certain to grasp the ministry's core values. An analysis of a year worth of services, events, sermons, and curriculum conversely brings into focus the driving values. In *Programming with Purpose* Troy Murphy concludes, "We should be able to look at any program event and explain why we do it in light of our vision, mission, and strategy" (Murphy 1997, 46). Regardless whether it can be explained or whether it parallels with the mission statement, the program expresses the core values.

DeJong's Ladder of Issues

In *Education in the Truth* Norman DeJong published an illustrative ladder to denote the elements of educational philosophy (DeJong 1969). He described six rungs of progression from the lower and most foundational to the highest: basis of authority; nature or persons; purpose and goals; structural organization; implementation; and evaluation (DeJong 1969, 57-63). Despite being authored for the purpose of educational philosophy, DeJong's ladder parallels the principle that has previously been stated. Programs are built upon the more foundational ladder rung of values. When the program is evaluated and critically analyzed to answer questions such as, "Why was it done this way?" and "Was it successful?" it leads back down the ladder to one's core values. "DeJong's ladder reminds us that every ministry activity (whether it be a Sunday night program, a Tuesday afternoon small group, a game of Chubby Bunny, a skit, a Bible study, a retreat, a leadership recruitment effort) is a reflection of a youth ministry program. Every programming model is rooted in a ministry purpose (or lack of purpose)" (Robbins 2004, 429)

Financial Expenditures as a Communicator

In 1979 Bernard Bass and his associates documented their fascinating investigation of international managers (Bass et al. 1979). They surveyed 5,122 managers in 12 countries. The managers were administered *Exercise Objectives*, an

instrument created and published by Bass in 1975. Among other objectives, the survey presented each manager with five identical budgeting decisions. They had to choose between financial expenditures on problems surrounding safety, strike settlement, building up workers' and managers' morale, product quality enhancement, and environmental cleanup of a stream that the company was polluting. Bass and his associates found 71% of Latin American managers chose to allocate funds to clean up the environmental pollution in the stream. On the other hand, only 46% of Japanese managers chose to allocate funds for the environmental pollution caused by their company. This is significant not because one is right and the other is wrong, but rather it shows a relationship between social and cultural values and financial allocation. The findings described by Bass and his associates tell what is commonly understood. A person, non-profit organization, or business spends their money on what they value. The same principle holds true in youth ministry.

Financially Prioritizing Values

What happens however when an organization does not have enough financial funding to achieve everything it would like? It is forced to prioritize. The organization must make the difficult decision of determining what values are most important. The findings given in *Assessment of Managers: An International Comparison* (Bass et al. 1979) did not imply the Japanese managers recognized no value in environmental protection and cleanup. It communicates what they deemed more valuable: safety, strike settlement, building up workers and managers' morale, and product quality enhancement.

Youth ministries, in their context, face equally tough decisions. Youth pastors and youth ministry leaders are forced to identify the greatest need and strategically allocate the youth ministry funds accordingly. Ken Gangel depicts this difficult and unpleasant process in his pitfalls to avoid in ministry planning. He lists the number one pitfall as "Failure to make the tough decision" (Gangel 1997, 303). Gangel elaborates, "The planning process requires decisions which demand vision and breadth of thinking.

Sometimes these decisions carry with them painful budgetary cuts. Failure to make tough decisions will bog down the planning process” (Gangel 1997, 303). In *Youth Ministry Management Tools* Ginny Olson, Diane Elliot, and Mike Work set aside a how-to section for managing the “basic finances of youth ministry” (Olson et al. 2001, 95-118). In this section they charge the youth pastor or youth ministry leaders to ask themselves “What does the youth ministry value?” before choosing to allocate designated funds (Olson et al. 2001, 109). They further explain,

Of all the good things on which we can spend ministry money, which things, programs, and people do we value most? How will our spending reflect those values?” How important is environment to your ministry? Do you need to appropriate funds to make your area more student-friendly? How important is staff and staff development? Do you have experience staffers, or do they need a lot of training and development? Do your staff member need a lot of encouragement? A lot of resources? (Olson et al. 2001, 109)

Financially Communicating Values

In *Advanced Strategic Planning* Aubrey Malphurs provides interviewing pastors instruction for determining a church’s values (Malphurs 2005, 26-27). He first charges the interview pastor to request the core values statement, mission statement, or any other document stating the church’s values. Second, Malphurs advises the pastor request a copy of the church budget. He argues a careful examination of the allocation of general funds will communicate the true driving values, perhaps different from that which is stated. For example, if a church proclaims to be a missions-minded church in their mission statement but does not allocate any funds for mission work, the interviewing pastor could determine missions to be an aspirational value. The church may earnestly desire with conviction to be mission-minded, but the fact is, it is not a driving value; otherwise, missions would be reflected in the church’s budget.

Restated in the context of youth ministry, the financial expenditures of the youth ministry spotlight the programmatic values, that is to say the driving values of the youth ministry. A mission statement provides insight into the programmatic values, but also mixes in aspirational values and possibly things not valued at all. The financial

allocation of limited resources communicates the prioritized values deemed worthy of current funding. Consequently, an evaluation of the programmatic values of youth ministry should not be limited to an investigation of mission statements, and should include an examination of the driving values behind the financial expenditures of at least the past year.

Ministerial Activities as a Communicator of Values

The principles that cause financial expenditures to be a communicator of values also apply to ministerial activities. Similar to the dilemma of limited youth ministry funds, the youth pastor has limited time and resources to be invested into the youth ministry. This is even more magnified when the youth pastor shares other pastoral duties with the staff and has a personal life with children and responsibilities of his own. Writing to rookie youth pastors, Jim Burns and Doug Fields remind the new youth pastor to pace himself and prioritizes his activities. “Like running, setting the proper pace assures long-term results and your ability to finish strong” (Fields 2002, 21). Doug Fields adds,

The many demands of youth ministry will keep you busy. But when you are spread too thin, you will eventually snap. You have got to make a commitment to manage your limited time to go the distance. To do this, you need a healthy understanding of your priorities based on the church’s values and expectations. To help with our priorities you must learn quickly how and when to say no. Without a sense of priorities, you will say yes to things that deserve a no, and you will have lost time for those important areas that require your yes. . . . Doing more is not necessarily good youth ministry. Doing the right things, based on your priorities, is good youth ministry regardless of how much time you have available to spend. (Fields 2002, 30-31)

Burns and Fields parallel the previous description of values. At some point, even if unaware, the youth minister is forced to prioritize his values for the student ministry. He cannot do everything. There is simply not enough time. Therefore, the youth pastor begins to focus on doing the “right things” instead of more or all things. According to Burns and Fields, the right things are based on determined priorities; meaning, the right things are the values deemed most pressing, and worthy of the youth

pastor's time.

Similar to financial expenditures, the youth pastor's time invested in specific ministerial activities spotlights the programmatic values of the youth ministry. An investigation of what youth ministry practices the pastor invests his time in will describe the prioritized values believed most essential. Also, like measuring values through financial expenditures, the youth pastor's ministerial activities do not confuse aspirational values with programmatic values. The limited resource of time demands prioritization of only the most esteemed values. "Executive practices begin with the need to perform time management. Time is our most limiting resource; once used it is irreplaceable. . . . Consistent with effective management of an executive's time is the requirement to set priorities so as to concentrate time on opportunities . . ." (Hesselbein and Goldsmith 2006, 12). Accordingly, an evaluation of the programmatic values of youth ministry should not exclude an investigation of the youth pastor's time invested to specific ministerial activities over at least the past year.

Void in the Literature

The volume of those calling for an evaluation of youth ministry continues to rise. The benefits of a critique of youth ministry are apparent. Still, a descriptive analysis of the programmatic values of youth ministries does not exist. As presented in the previous sections, determining the programmatic values is not a tricky assignment. The researcher must merely investigate what the youth ministry gives value to through their mission statement, program, funding, and leaders' ministerial activities. Once the programmatic values of youth ministries are understood, judgments can be made based on Scriptural obedience and methodology as well as efficiency.

Profile of Current Study

Investigating the literature surrounding youth ministry led the researcher to three major observations, which inevitably fashioned the proposed study. First, a

substantial number of youth ministry authors of differing approaches proclaim youth ministry is in a state of crisis. Second, the chief evidence provided for this claim is rooted in efficiency based data that does not empirically correlate with youth ministry. Third, a literature gap exists in the specific area of youth ministry's programmatic values. No available empirical data clearly communicates the core values that drive today's youth ministries.

CHAPTER 3

METHODOLOGICAL DESIGN

This study will provide an analysis of the programmatic values of SBC youth ministries while answering three research questions.

Research Question Synopsis

The following three questions will be addressed in this study. These questions require a descriptive analysis of SBC youth ministry stated and programmatic values, which will also be reflected in the methodological design and statistical analysis.

1. What relationship, if any, exists between the values expressed in SBC youth ministry mission statements and the values expressed in youth ministry financial expenditures?
2. What relationship, if any, exists between the values expressed in SBC youth ministry mission statements and the values expressed in the ministerial activities of the youth pastor?
3. What relationship, if any, exists between ministerial activities, financial expenditures, and selected demographic data?

Design Overview

The proposed research will be completed in three stages. First, the researcher will purposefully assemble a panel of youth ministry experts for a Delphi study designed to produce the programmatic values of youth ministry deemed foundational as well as those assumed popularly practiced (see Appendix 2). Youth ministry educators, particularly from SBC seminaries will make up the majority of the panel. Their expertise in the theory and practice of youth ministry, along with their knowledge of the literature base serves as a qualifier. Second, the values comprised will then be inserted into the questionnaire (see Appendix 3). Responding SBC youth pastors will complete the

questionnaire online. The questionnaire will retrieve minor demographic and youth ministry experience information; as well as, the expressed values in the youth ministry mission statement, youth ministry financial expenditures, and youth pastor's ministerial activities. Third, the researcher will analyze the findings and communicate his conclusions.

Population

For the purpose of this study, the population will be vocational youth pastors at SBC churches in the continental United States of America. The vocational youth pastors' primary responsibility of employment is youth ministry. Utilizing the Annual Church Profile the 2008 SBC Annual lists 7,216 vocational youth pastors.

Samples and Delimitations

The researcher will request participation from all SBC vocational youth pastors represented in the ICYM's database with known email addresses. As of February 10, 2009, the ICYM's database confirmed 1,458 SBC vocational youth pastors. The national list is a representative sample, continually updated and expanded by the office of the ICYM; thus, it provides up-to-date, accurate information. Furthermore, collection of working email addresses is one of the chief priorities of the ICYM's data gathering. The rate of response of this research depends heavily on using a database that provides current, working emails for youth pastors. To achieve a 95% confidence level 365 participants will be necessary.

Limitations of Generalization

The proposed research may not necessarily generalize to youth pastors who are not in full-time service. The proposed research may not necessarily generalize to youth pastors outside of the SBC. The proposed research also may not necessarily generalize to youth pastors outside the United States of America.

Instrumentation

The researcher will first survey an expert panel to establish the programmatic values to be measured. Once these are established they will be used as the closed form responses on an online questionnaire. The questionnaire will allow the researcher to gather data from vocational SBC youth pastors. Each participant will be contacted by email and encouraged to visit the website hosting the questionnaire. At the hosted website the participant will log in and complete the closed form questionnaire.

Accumulation of the Closed Form Responses

The researcher will assemble a panel of youth ministry experts, comprised mainly of youth ministry educators at SBC seminaries for the purpose of identifying the closed form responses. It is the aim to assemble youth ministry experts who are involved in formal youth ministry education, thus having a knowledgeable understanding of youth ministry theory and practice, as well as the literature base. The expert panel or Delphi group will not meet physically. Youth ministry professionals will be purposefully and specifically targeted based on their expertise (see Appendix 2). The final Delphi panel will consist of no less than five youth ministry experts. Each will be emailed a letter explaining the study, specifically defining values and requesting their participation (see Appendix 4). “Delphi Panel–Youth Ministry Values: Form 1” (see Appendix 5) will be hosted on www.questionpro.com and linked in the email. The email will request the participant express the values deemed most foundational and popular in the practice of local church youth ministry. The participant will be instructed to list between 1 and 10 foundational values and between 1 and 5 popular values. The same value can and may be represented in both the foundational and popular category. Those who choose to participate will be instructed to complete the form and submit it. A minimum of two weeks will be allotted for response time. At the beginning of the second week, the researcher will resend the request to the unresponsive.

The researcher will compile and categorize the responses. The newly

categorized list, “Delphi Panel–Youth Ministry Values: Form 2” (see Appendix 6), will be posted online using www.questionpro.com. The participants will be asked to give numerical order to the values in each category. Once the form is completed he or she will submit it back to the researcher. The researcher will use the numerical ordering to calculate the values to be used as the closed form responses in the questionnaire. At the completion of this stage, the researcher will email the Delphi group the final results and thank them for their participation.

The Closed Form Survey

The closed form survey will require the participant to provide demographic information. The closed form survey will be used to gather the participant’s stated youth ministry values. It will also gather the financial expenditures of the youth ministry and participants’ ministerial activities related to the closed form responses.

The survey will first retrieve demographic and ministerial information. The participant will be asked to submit their church location, church attendance, age, tenure, youth ministry experience, and formal youth ministry education. Then, the participant will be required to identify and select the values represented in their stated youth ministry mission statement. The remaining two questions of the survey will require the participant to use a constant sum survey to illustrate the breakdown of the youth ministry’s financial expenditures and youth pastor ministerial activities in relation to the listed values. The participant will be required to identify and record the percentage of financial expenditures in relation to each of the listed values. The participant will be required to identify and record the percentage of youth pastor’s time spent in ministerial activities in relation to each of the listed values.

Procedures

The research will comprise three procedural stages. The first process will utilize a panel of youth ministry experts to produce the programmatic values of youth

ministry deemed significant as well as those assumed popularly practiced. This process will shape the second process, a closed form survey of SBC youth pastors. As previously stated, this process will use the questionnaire to determine the programmatic values of youth ministries. The third and final process will be a statistical analysis of the data.

The Delphi Study

The researcher will create a panel of youth ministry experts identified by experience, education, and current position. It is the aim of the researcher to enlist youth ministry educators from SBC seminaries as well as other recognized youth ministry experts who have demonstrated knowledge of the broader field of youth ministry. The researcher will recruit the panel using email and phone inquiries if necessary. The initial contact will explain the researcher's wish to study the programmatic values of SBC youth ministries and communicate the need to compile a list of values which are deemed foundational and assumed to be popularly exercised in youth ministry. Lastly, after having briefly communicated the purpose of the study, the recipient will be asked to contribute in a Delphi study with other youth ministry experts to identify these values.

Those who agree to participate will be asked to complete an open form questionnaire based on their experience and expertise. The participant will identify the ten most fundamental values and the ten most popularly exercised values of local church youth ministry. Overlap will be possible within the two categories, but a distinction will be made between what the programmatic values should be: foundational values, and what they are presumed to be: popularly exercised values. The open form questionnaire will be hosted on www.questionpro.com and linked in the email.

The researcher will compile the panel's completed forms into one document communicating the sum of all responses. The responses will not be filed or communicated in reflection of the participant's identity. Hence, the participant will only be identified as a participant, not according to his or her responses. Once all responses

are received, the researcher will categorically align the responses making note of paralleling terminology and the number of corresponding responses. This document will be hosted on www.questionpro.com. A second, closed form questionnaire will then be posted on www.questionpro.com. The panel will be emailed and given a link to the questionnaire. Again, the responses compiled from the first open form questionnaire will determine the values listed in the second closed form questionnaire. Each participant will numerically order the ten most fundamental values and the ten most popularly exercised values of local church youth ministry, however in light of the sum of responses collected from the initial open form questionnaire. The participant order the values and submit them to the researcher. Once again, the researcher will compile the sum of the responses into one document. All corresponding responses, not exceeding ten per category, in which case the ten most corresponding responses will determine the closed form responses for the survey instrument to be completed by the participating SBC youth pastors.

Survey Administration

Using the data gathered in the Delphi study the researcher will complete the survey instrument. The instrument will be used to measure the programmatic values of SBC youth ministries. Each SBC youth pastor with a known email in the ICYM's database will be contacted through email. The youth pastor will be directed to a website hosting the questionnaire (see Appendix 3). The internet based questionnaire will be intentionally designed to be time sensitive. The desire of the researcher is to require no more than ten minutes of the participants time in order to increase involvement. Consequently, the participant will only be required to answer four sections of questions. Section one will require the participant submit their church location, church attendance, age, tenure, youth ministry experience, and formal youth ministry education. Only a categorical understanding of this data is needed for this research, thus each question will be given closed form responses. Church location will be categorized to South, North

East, Mid-West, or West; as well as, rural, suburbs, or urban. The participant's church attendance will be categorically measured as follows: 0-299, 300-499, 500-749, 750-999, 1,000-plus. The ranges are modified from LifeWay's ranges used in the Southern Baptist Convention's "Annual Church Profile". The ranges were modified to account for vocational youth pastors. The participant's age will be measured 0-19, 20-29, 30-39, 40-49, or 50 plus. Both the participant's tenure at his current church of employment and youth ministry experience will be measured in years 0-2, 3-4, 5-9, 10-15, or 16 plus. The last question of this section will require the participant to submit his formal youth ministry education with the following parameters: graduate degree in youth ministry, graduate degree in religion but not youth ministry, undergraduate degree in youth ministry, undergraduate degree in religion but not youth ministry, or none.

The second section requires the youth pastor to express the stated values of the youth ministry. Using the youth ministry's published mission statement the youth pastor will select all corresponding values derived from the Delphi study as well as "unlisted" and "no stated mission statement". The third section will require the participant to utilize a slightly different procedure to reflect a total percentage. The two questions in this section will utilize a constant sum survey to reflect one hundred percent of the programmatic value. Participants will submit their response by entering the percentage corresponding to each value. The online survey will demand the participants' answers equal 100%. The list of values derived from the Delphi study will be listed, as well as, the option "unlisted." Youth ministry financial expenditures will be defined on the questionnaire as the spending of designated or general fund dollars toward the specific aim of the youth ministry. The final question will require the participant to utilize the same procedure to reflect his youth ministerial activities corresponding to the listed values. The ministerial activities will be measured in time spent, therefore determining the percentage of ministerial time spent in each listed value.

Analyzing the Survey Data

After the data is received from participants it will be compiled and statistically analyzed. Based on the statistical information, a descriptive presentation will be provided. Specific attention will be given to the relationship between sections one and two through four. Specific attention will be given to the data retrieved in the second section in relationship to data retrieved from sections three and four. Hence, through the description of the data the researcher will communicate the expressed programmatic values of SBC youth ministry and the relationship between the stated values.

CHAPTER 4

ANALYSIS OF FINDINGS

The research findings will be analyzed with respect to the purpose of the study, which is to provide a descriptive analysis of the programmatic values of youth ministries, meanwhile highlight the relationship between stated and programmatic values. This chapter will describe the compilation of data, communicate a statistical analysis of the findings, plus evaluate the strengths and weaknesses of the research design.

Compilation Protocols

The research will collect the data in two steps. The first step will be accomplished through a Delphi study of youth ministry experts who are knowledgeable of the literature base. The purpose of the Delphi study will be to compile a list of youth ministry's fundamental and popular values. Once these values are established the Delphi panel's role in the research is complete. The established values will then be used in the second step of the research. In step two, data will be gathered from participating SBC youth pastors represented in the ICYM database. The findings will be statistically analyzed and included in this chapter.

Compilation of the Delphi Panel

Youth ministry professionals will be specifically targeted based on their expertise. The researcher will seek to mainly employ the services of youth ministry educators at SBC seminaries and aligning schools. Youth ministry educators will be presumed to have a thorough understanding of youth ministry and be well read in the literature base. Hence, collectively assembled in a Delphi study youth ministry educators

will provide the most beneficial list of foundational and popular values reflective of SBC youth ministries. Again, youth ministry educators at SBC seminaries, aligning schools with undergraduate or graduate programs in youth ministry, and members of the Association of Youth Ministry Educators will be strategically targeted. The final Delphi panel will consist of no less than five youth ministry experts.

Compilation of the Delphi Panel's Data

Each targeted youth ministry expert will be emailed a letter explaining the study, specifically defining values and requesting their participation (see Appendix 4). A survey titled “Delphi Panel–Youth Ministry Values: Form 1” (see Appendix 5) will be hosted online at www.questionpro.com and linked in email. It will request the participant express the values deemed foundational and popular in the practice of local church youth ministry. The participant will be instructed to list between one and ten foundational values and between one and five popular values. The same value can and may be represented in both the foundational and popular category. The participants will be instructed to be precise using as few words as possible. Those who choose to participate will be instructed to complete the online survey and submit it. A minimum of two weeks will be allotted for response time. At the beginning of the second week, the researcher will resend the request to the unresponsive.

The researcher will compile and categorize the responses. The newly categorized list, “Delphi Panel–Youth Ministry Values: Form 2” (see Appendix 6), of the expressed foundational and popular values will be uploaded. The Delphi group will be emailed a link to the second survey. The participants will be asked to give numerical order to the values in each category. Once the form is completed he or she will be instructed to submit the results to be analyzed by the researcher. The researcher will use the numerical ordering to calculate the values to be used as the closed form responses in the questionnaire. Up to ten fundamental values and five popular values will be used in the survey. These values will be the values with the highest numerical average

collectively assigned by the Delphi panel.

Compilation of the Survey Data

Email will be used to request the participation of all SBC youth pastors represented in the ICYM's database. The email will provide a brief explanation and a link to an online web survey. The online web service will be provided by www.questionpro.com. It was chosen because it has a simplistic layout for constant sum surveys that is specifically beneficial to this research. The survey will demand the participant's answers add up to 100%. The online survey service will collect all raw data and provide basic statistical analysis. Due to the descriptive nature of the research, the descriptive statistics will be a significant piece of this chapter. In addition, the researcher will utilize a combination of analysis of variance (ANOVA) and Chi-square test on the exported raw data. Pearson's Chi-square test will be ran to analyze the mission statement data against the demographic and ministerial information. Both sets of data are categorical. All other relationships will be measured through an analysis of variance (ANOVA). The analysis of these relationships will be between categorical and continuous data. The data will be displayed in illustrative graphs and statistical tables in this chapter.

Demographic Data

The survey will retrieve demographic and ministerial information. The participant will be asked to submit their church location, church attendance, age, tenure, youth ministry experience, and formal youth ministry education. One-way analysis of variance will be conducted to test the differences between the demographic groups in relation to research questions one, two, and three. This will be presented with the corresponding research question. Note Table 1 and Table 2 as examples of planned presentation of the demographic data.

Table 1. Demographic findings for the survey participants (N=x)

<i>Variable</i>	<i>Valid N</i>	<i>Percentage</i>
<i>Church location:</i>		
South	50	20%
North	50	20%
East	50	20%
Mid-West	50	20%
West	50	20%
<i>Church attendance:</i>		
0-299	50	20%
300-499	50	20%
500-749	50	20%
750-999	50	20%
1,000 +	50	20%
<i>Community:</i>		
Rural	100	40%
Suburban	50	20%
Urban	100	40%
<i>Youth pastors' age:</i>		
0-19	50	20%
20-29	50	20%
30-39	50	20%
40-49	50	20%
50 +	50	20%
<i>Tenure in church of employment:</i>		
0-2	50	20%
3-4	50	20%
5-9	50	20%
10-15	50	20%
16 +	50	20%
<i>Tenure in youth ministry:</i>		
0-2	50	20%
3-4	50	20%
5-9	50	20%
10-15	50	20%
16 +	50	20%
<i>Formal youth ministry training:</i>		
Graduate degree in youth ministry	50	20%
Graduate degree in religion, but not y.m.	50	20%
Undergraduate degree in youth ministry	50	20%
Undergraduate degree in religion, but not y.m.	50	20%
None	50	20%

Table 2. Demographic summary of church attendance

<i>Attendees</i>	<i>N</i>	<i>% of Total</i>
0-299	50	20%
300-499	50	20%
500-749	50	20%
750-999	50	20%
1,000 +	50	20%

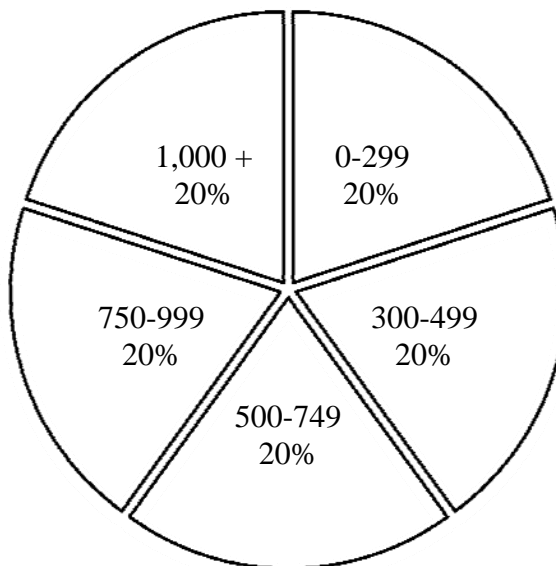


Figure 1. Distribution of church attendance

Findings and Displays

The researcher will use the research questions to organize the display and communication of the findings for this study. The research questions for the study are designed to provide a descriptive analysis of SBC youth ministry programmatic values. The descriptive data will be presented first, followed by that which is relevant to each

research question. Appropriate illustrative graphs and statistical tables will be organized following the stated research question. Brief explanatory writings will supplement the data for the purpose of fully delineating the findings.

Descriptive Data: Mission Statements

This section will present the findings corresponding to the youth ministries' stated values. Basic tables and illustrative graphs will communicate the stated values. Table 3 communicates the number of participants who expressed the listed value in their youth ministry's mission statement. It provides the percentage of each value expressed in context of the collective values expressed. Further, it gives the cumulative percent of each value by measuring the percentage of participants who expressed each value.

Table 3. Youth ministry stated values reflected in the mission statement

<i>Value</i>	<i>N</i>	<i>Percent (%)</i>	<i>Cumulative percent (%)*</i>
Value 1	28	7.55%	11.20%
Value 2	23	6.20%	9.20%
Value 3	28	7.55%	11.20%
Value 4	25	6.74%	10.00%
Value 5	23	6.20%	9.20%
Value 6	30	8.09%	12.00%
Value 7	22	5.93%	8.80%
Value 8	18	4.82%	7.20%
Value 9	27	7.28%	10.80%
Value 10	25	6.74%	10.00%
Value 11	29	7.82%	11.60%
Value 12	22	5.96%	8.80%
Value 13	23	6.20%	9.20%
Value 14	28	7.55%	11.20%
Value 15	20	5.39%	8.00%

* Illustrative table based on 250 participants

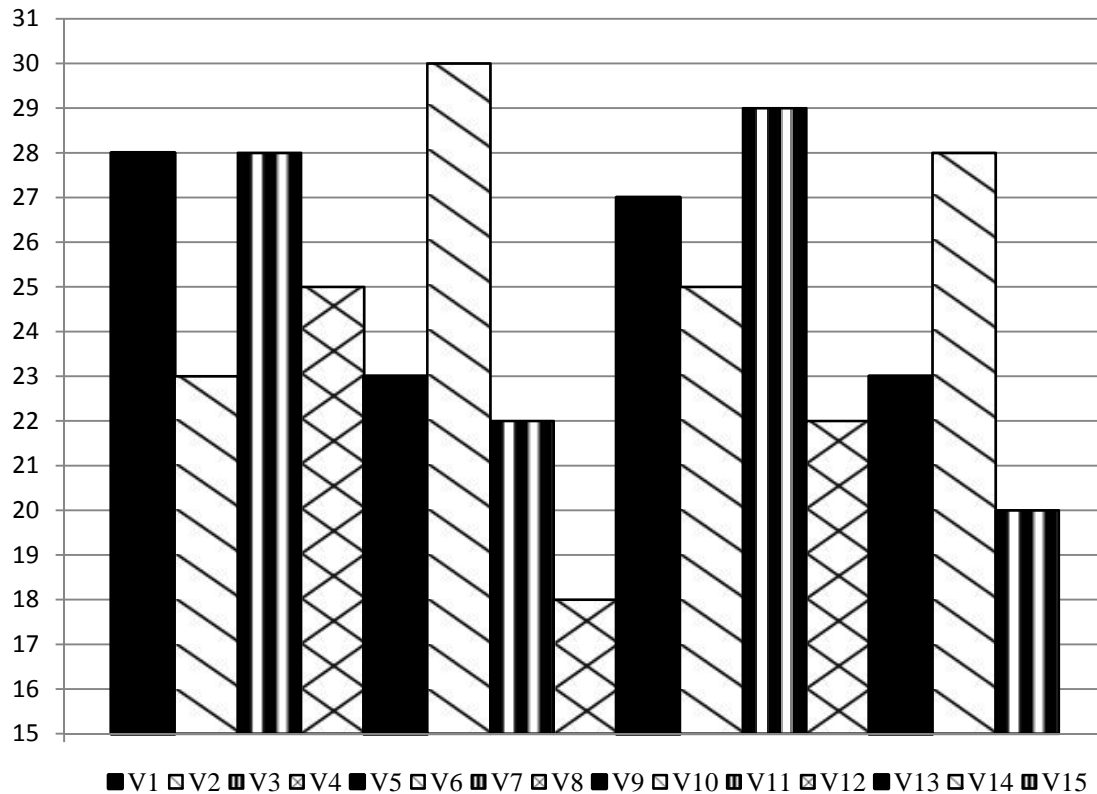


Figure 2. Stated values present in the youth ministries' mission statements

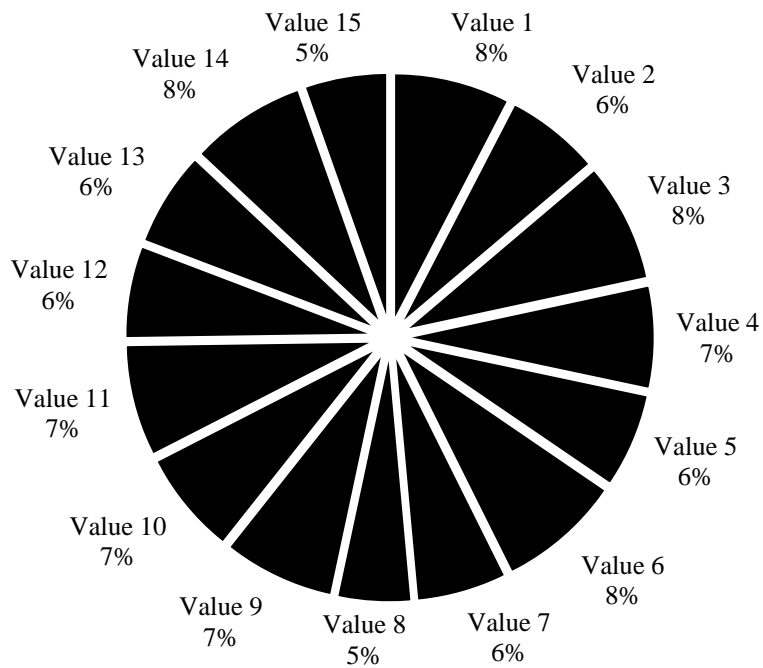


Figure 3. Distribution of stated values

Descriptive Data: Financial Expenditures

Table 4. Youth ministry programmatic values reflected in financial expenditures

<i>Value</i>	<i>N</i>	<i>Mean</i>	<i>Stand. Dev.</i>	<i>Stand. Err.</i>	<i>Min.</i>	<i>Max.</i>
Value 1						
Value 2						
Value 3						
Value 4						
Value 5						
Value 6						
Value 7						
Value 8						
Value 9						
Value 10						
Value 11						
Value 12						
Value 13						
Value 14						
Value 15						

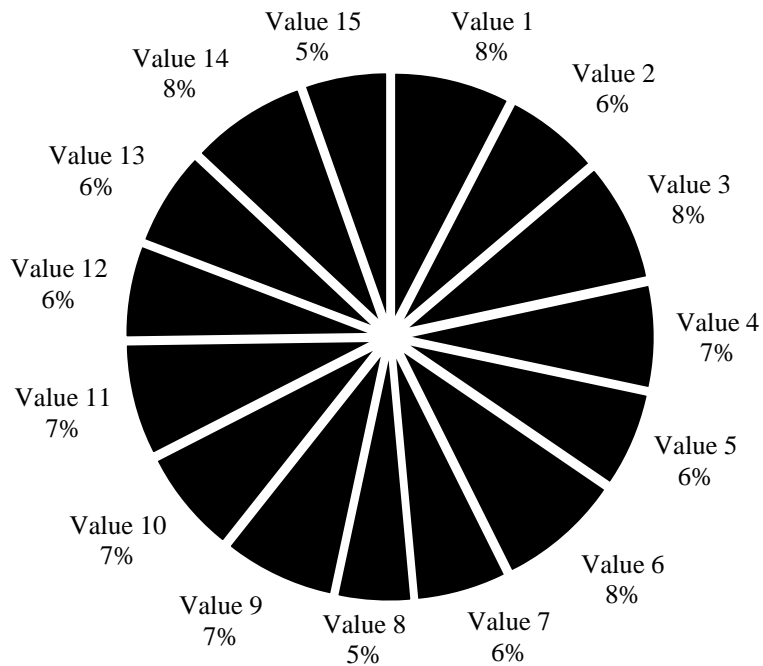


Figure 4. Distribution of financial expenditures

Figure 4 is a pie chart illustrating the distribution of youth pastor’s financial expenditures among the fifteen values provided through the Delphi study. This chart communicates the total number of youth ministries that expressed a value through a financial expenditure. Figure 5 describes the average percentage of financial expenditure given to each value.

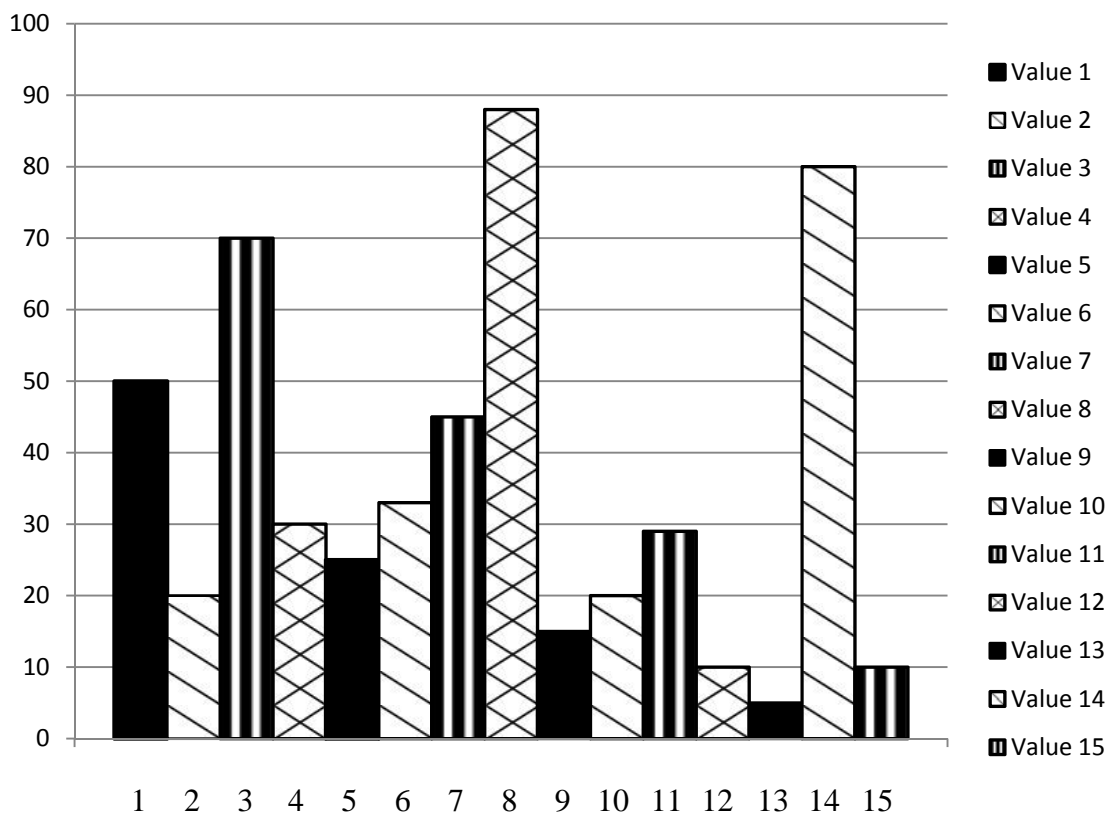


Figure 5. Average percentage of youth ministries’ total financial expenditures per value

Descriptive Data: Ministerial Activities

Table 5. Youth ministry programmatic values reflected in the youth pastor’s ministerial activities

<i>Value</i>	<i>N</i>	<i>Mean</i>	<i>Stand. Dev.</i>	<i>Stand. Err.</i>	<i>Min.</i>	<i>Max.</i>
Value 1						
Value 2						
Value 3						
Value 4						
Value 5						
Value 6						
Value 7						
Value 8						
Value 9						
Value 10						
Value 11						
Value 12						
Value 13						
Value 14						
Value 15						

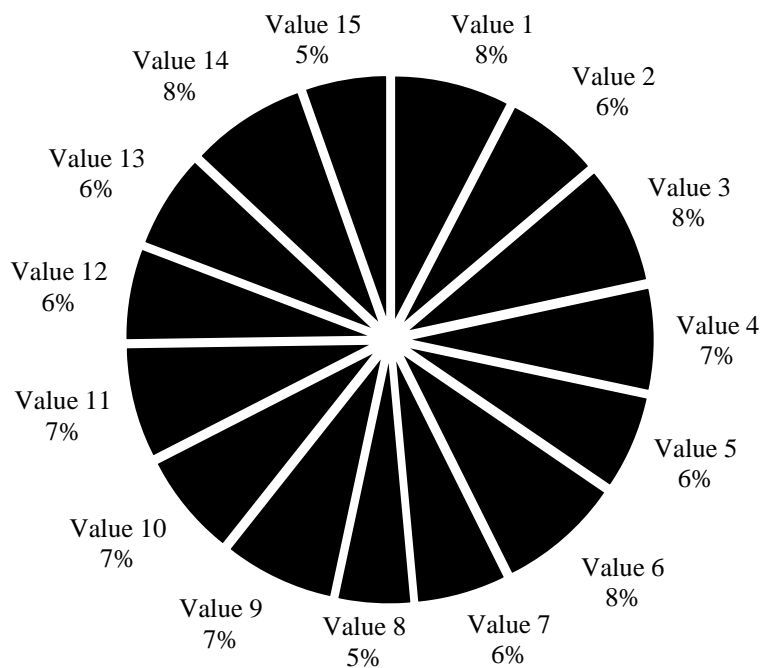


Figure 6. Distribution of the youth pastor’s ministerial activities

Figure 6 is a pie chart illustrating the distribution of youth pastor’s time spent in ministerial activities among the fifteen values provided through the Delphi study. This chart communicates the total number of youth pastors that expressed a value through time in ministerial action. Figure 7 describes the average percentage of time in ministerial action given to each value.

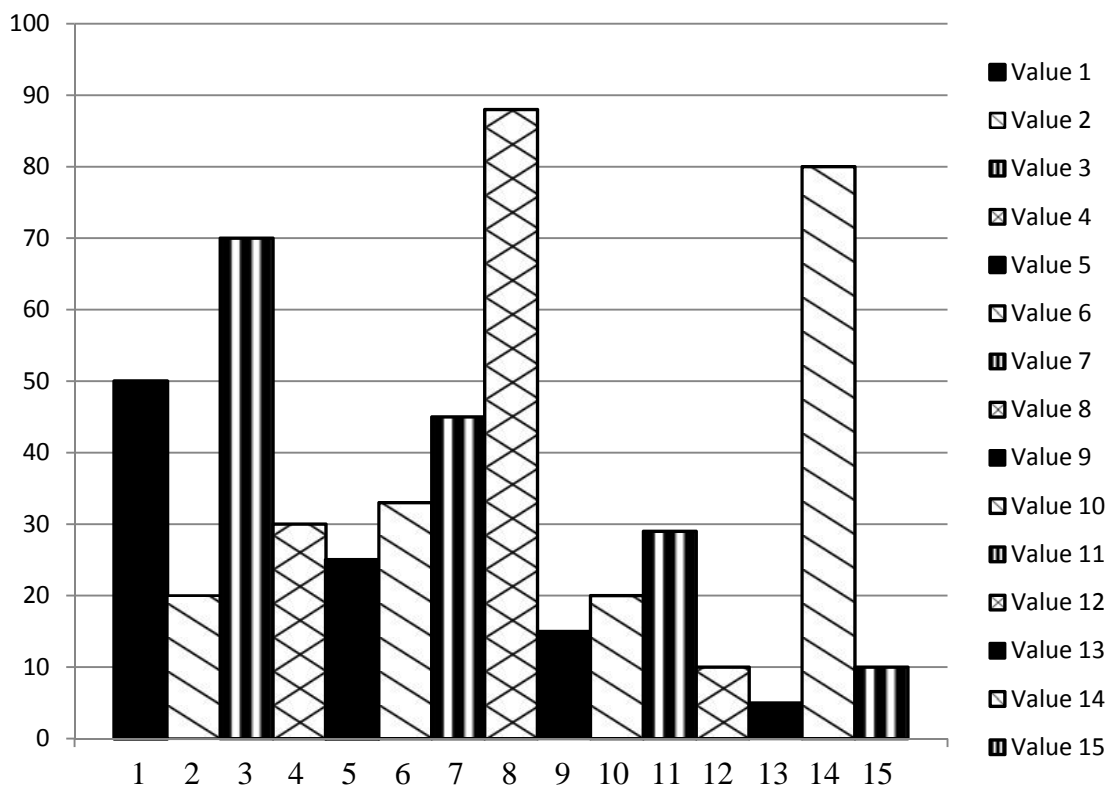


Figure 7. Average percentage of youth pastors’ total ministerial activities per value

**Research Question 1: Relationship between the Values Stated
in the Mission Statement and Expressed through
Financial Expenditures**

This section will describe the relationship between the values stated in youth ministry mission statements and those expressed through financial expenditures using one-way analysis of variance (ANOVA).

Table 6. One-way analysis of variance of values stated
and expressed through financial expenditures

<i>Factor</i>		<i>Sum of Squares</i>	<i>df</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig.</i>
<i>Value 1</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>Value 2</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>Value 3</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>Value 4</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>Value 5</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>Value 6</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>Value 7</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>Value 8</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>Value 9</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			

Value 10	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
Value 11	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
Value 12	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
Value 13	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
Value 14	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
Value 15	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			

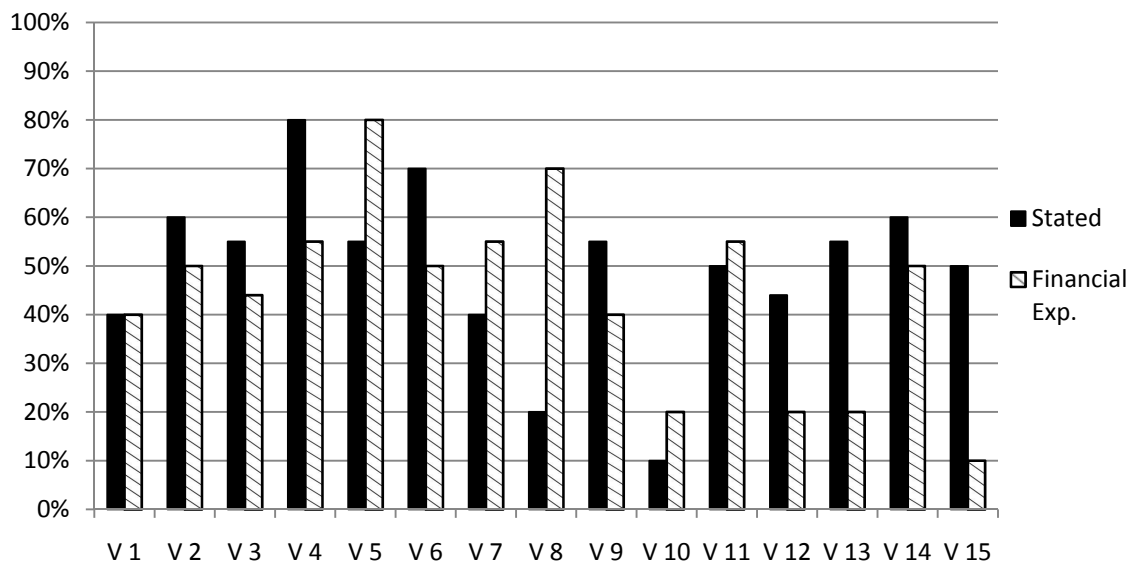


Figure 8. Comparison of the stated values and financial expenditures

Figure 8 compares the percentage of youth ministries that state a given value in their mission statement with the percentage of financial expenditures designated to the

corresponding value. Figure 9 spotlights a significant difference in Value 1.

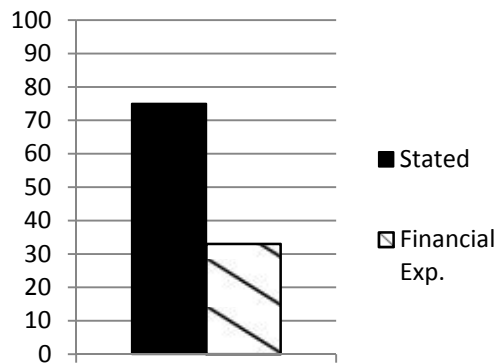


Figure 9. Value 1 in the mission statements and financial expenditures

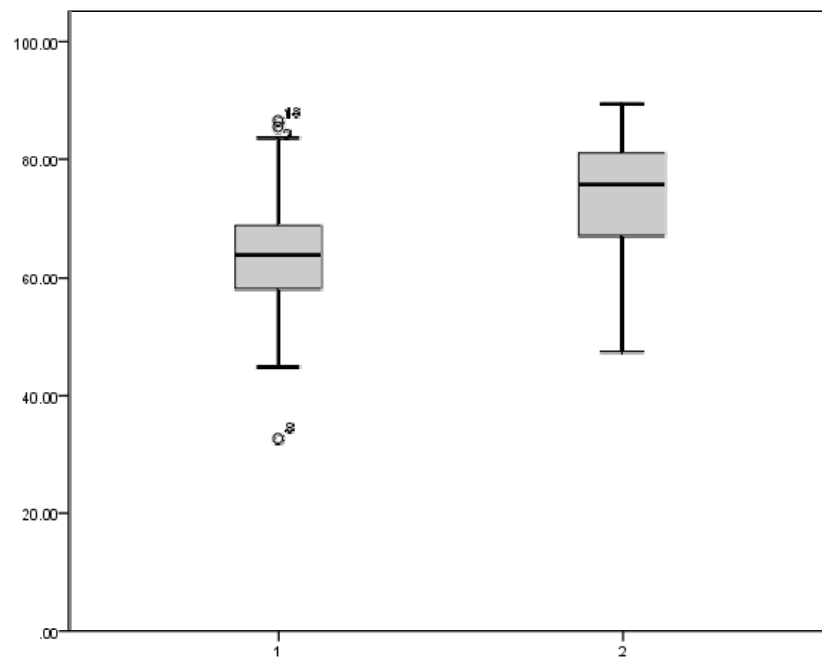


Figure 10. Distribution of Value 1 found in the mission statement and financial expenditures of youth ministries

**Research Question 2: Relationship between the Values Stated
in the Mission Statement and Expressed through
Ministerial Activities of the Youth Pastor**

This section will describe the relationship between the values stated in youth ministry mission statements and those expressed through the youth pastor's ministerial activities using one-way analysis of variance (ANOVA).

Table 7. One-way analysis of variance of values stated and expressed through the ministerial activities of youth pastors

<i>Factor</i>		<i>Sum of Squares</i>	<i>df</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig.</i>
<i>Value 1</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>Value 2</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>Value 3</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>Value 4</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>Value 5</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>Value 6</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>Value 7</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>Value 8</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>Value 9</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			

Value 10	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
Value 11	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
Value 12	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
Value 13	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
Value 14	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
Value 15	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			

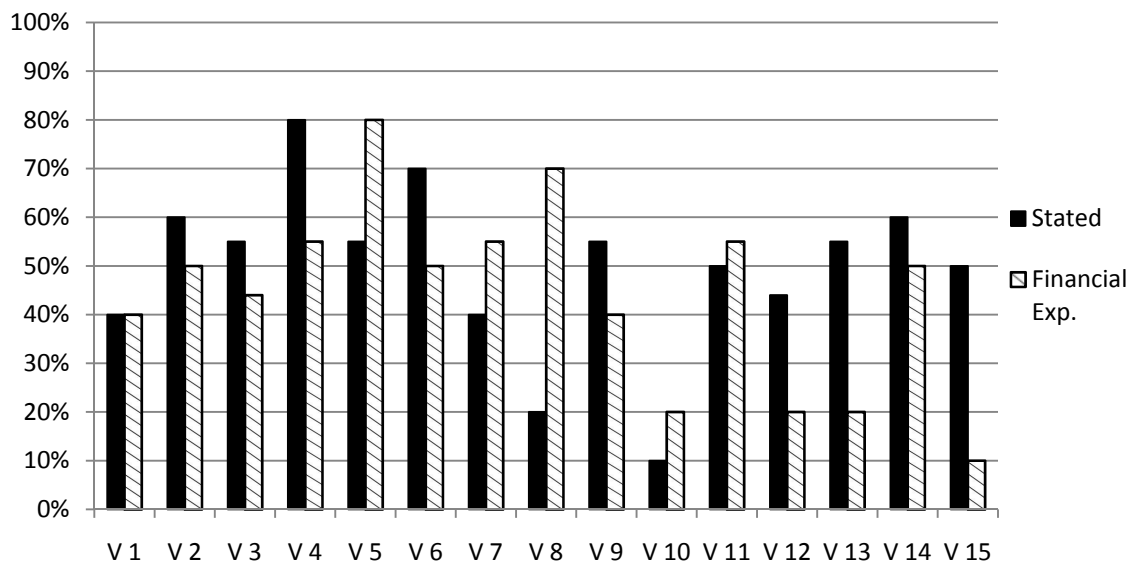


Figure 11. Comparison of the stated values and ministerial activities of youth pastors

Figure 11 compares the percentage of youth ministries that state a given value in their mission statement with the percentage of ministerial activities designated to the

corresponding value. Figure 12 spotlights a significant difference in Value 1.

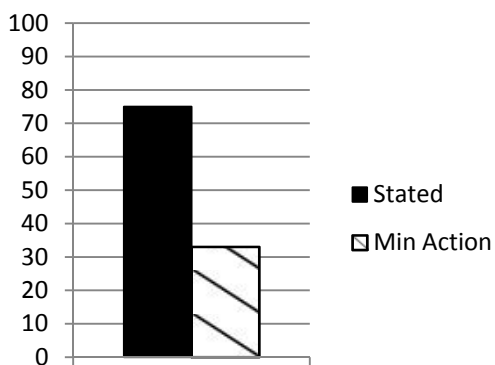


Figure 12. Value 1 in the mission statements and ministerial action of youth pastors

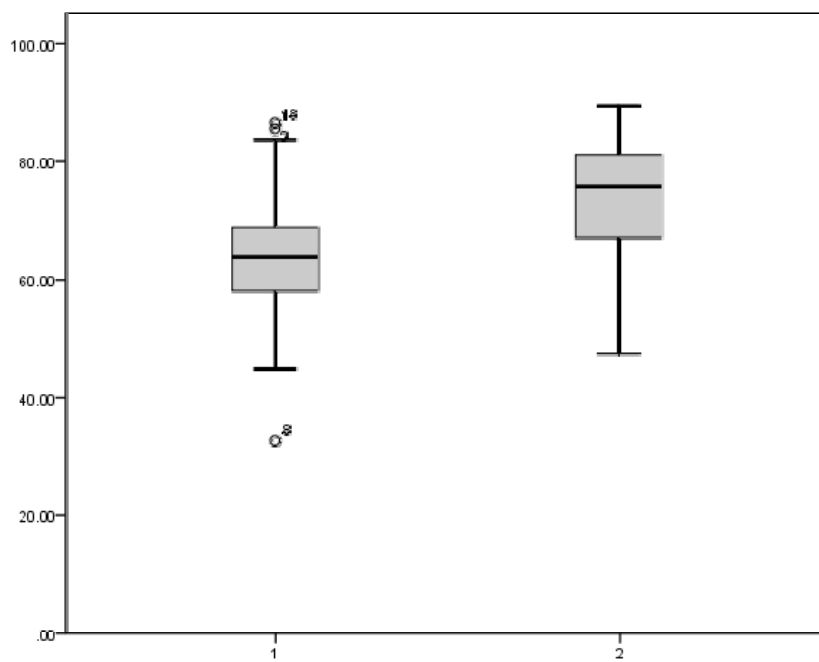


Figure 13. Distribution of Value 1 found in the mission statement and ministerial activities of youth pastors

Research Question 3: Relationships Involving the Demographic Data

This section will describe the relationships between the demographic characteristics and the stated and programmatic values. The relationship between the demographic characteristics and stated values in youth ministry mission statements will be measured through a Pearson Chi-square test. The relationship between the demographic characteristics and programmatic values expressed through financial expenditures and ministerial activities of the youth pastor will be measure through an analysis of variance.

Table 8. Relationship between stated values in youth ministry mission statements and demographic characteristics

		<i>Value</i>	<i>df</i>	<i>Asymp. Sig. (2-sided)</i>	<i>Contingency Coefficient</i>
Church location	Pearson Chi-square	14.087	4	.452	.235
Church attendance	Pearson Chi-square	17.258	10	.765	.194
Community	Pearson Chi-square	8.54	12	.243	---
Youth pastor age	Pearson Chi-square	14.087	4	.452	.235
Tenure in church	Pearson Chi-square	17.258	10	.765	.194
Tenure in Y.M.	Pearson Chi-square	8.54	12	.243	---
Y.M. training	Pearson Chi-square	17.258	10	.765	.194

Table 9. Relationship between financial expenditures and church location

<i>Factor</i>		<i>Sum of Squares</i>	<i>df</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig.</i>
<i>South</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>East</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>North</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>Mid-West</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>West</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			

Table 10. Relationship between ministerial activities and church location

<i>Factor</i>		<i>Sum of Squares</i>	<i>df</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig.</i>
<i>South</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>East</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>North</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>Mid-West</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			
<i>West</i>	<i>Between groups</i>	997.58	1	997.58	6.763	.013
	<i>Within groups</i>	5605.62	38	147.52		
	<i>Total</i>	6603.20	39			

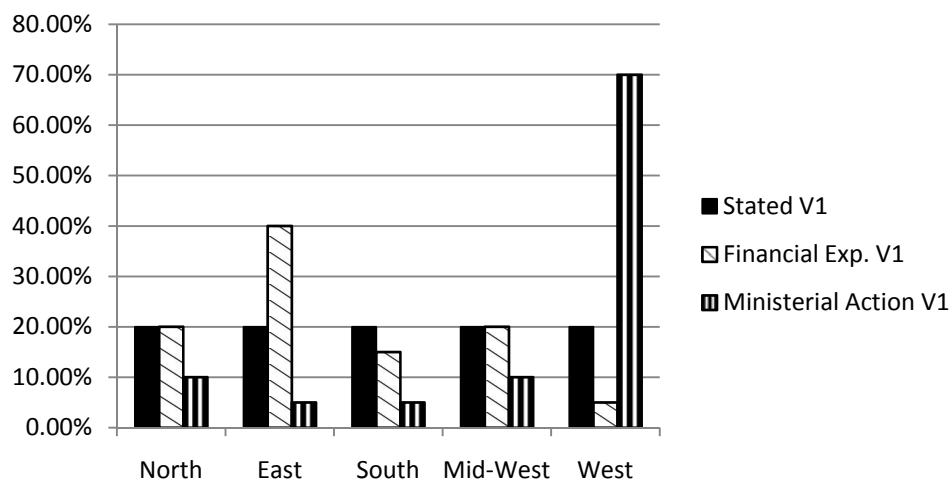


Figure 14. Relationship between demographic characteristics, stated V1, and programmatic V1

Evaluation of Research Design

This section will assess the strengths and weaknesses of the research design.

Strengths of the Research Design

First, the descriptive nature of the study will provide an empirical understanding of the values driving youth ministry. Second, the Delphi panel will be a major strength. The knowledge of youth ministry literature and the expertise in youth ministry practice and theory collectively represented among the panel deems the contributed values an important finding. Third, the use of email and the online survey service will be a great strength. Most youth pastors are bombarded with mail, meanwhile technology savvy. Email and the online survey instrument will allow for more participation. The online survey service will also provide a simple to use format that is time efficient and will ensure a constant sum for all percentage related question. The service will provide real-time summary graphs and data, and a tool for exporting raw data for the analysis phase.

Weaknesses of the Research Design

The major weaknesses this researcher foresees is the youth pastor may become

overwhelmed by the number of values. Another possible weakness could arise if many of the targeted youth ministry experts refuse to participate in the Delphi panel.

CHAPTER 5

CONCLUSIONS

Once the data has been analyzed and communicated, the researcher will offer relevant conclusions and observations. The proposed research will describe the programmatic values of youth ministry as well as their relationship to the stated values in the context of relevant demographic and ministerial information. The primary purpose of the research is descriptive. Hence, this chapter will seek to further clarify and describe the programmatic values expressed while suggesting meaning and application.

Research Purpose

The purpose of the proposed research will be to examine the programmatic values of SBC youth ministries through an analysis of local church youth ministry mission statements, financial expenditures, and ministerial activities of the youth pastor.

Research Questions

1. What relationship, if any, exists between the values expressed in SBC youth ministry mission statements and the values expressed in youth ministry financial expenditures?
2. What relationship, if any, exists between the values expressed in SBC youth ministry mission statements and the values expressed in the ministerial activities of the youth pastor?
3. What relationship, if any, exists between ministerial activities, financial expenditures, and selected demographic data?

Research Implications

The researcher will provide implications for youth ministry theory and practice. Special attention will be given to the evaluation of youth ministry based on the discovered programmatic values. According to the data, the researcher will identify what

youth ministry models most accurately reflect today's youth ministry. The researcher will offer implications for the literature base. Lastly, the researcher will offer implications for local church youth ministries. These implications will be organized in relation to the descriptive data and research questions.

Descriptive Data: Mission Statements

This section will present the implications of the discovered stated values of youth ministry expressed through the mission statement.

Descriptive Data: Financial Expenditures

This section will present the implications of the discovered programmatic values of youth ministry expressed through financial expenditures of general fund dollars allotted to youth ministry.

Descriptive Data: Ministerial Activities

This section will present the implications of the discovered programmatic values of youth ministry expressed through the youth pastor's ministerial activities.

Research Question 1

This section will present the implications of the discovered relationship between youth ministries' stated values and programmatic values expressed through financial expenditures of general fund dollars allotted to youth ministry.

Research Question 2

This section will present the implications of the discovered relationship between youth ministries' stated values and programmatic values expressed through the youth pastor's ministerial activities.

Research Question 3

This section will present the implications of the discovered relationship

between demographic characteristics and the stated and programmatic values.

Research Applications

In this section the researcher will offer methods of application in light of the research findings. The primary arenas for application will be the scholarly community of youth ministry educators and the leaders of local church youth ministry.

Research Limitations

The purpose of this study is to present a descriptive analysis of the programmatic values of youth ministry.

Further Research

As previously mentioned, it is the hope of this researcher to launch further studies from this work. In this section, the researcher will offer ideas for additional studies as a result of the observations made while conducting the proposed research.

APPENDIX 1

CONTEMPORARY MODELS OF YOUTH MINISTRY

During the past twenty-five years youth ministry paradigms and models have multiplied. This appendix is included to supply further understanding of the current state of youth ministry. The listed paradigms and models express youth ministry methodologies. Understanding the specific proclamations of these paradigms and models is crucial to evaluating youth ministry.

The Pyramid / Funnel of Programming

In June of 1987 Duffy Robbins first published his pyramid of commitment in *Programming to Build Disciples* (Robbins 1987, 26-29). Building on the work of Dennis Miller, Robbins declared a funnel of five levels of programming. Later Robbins added a sixth level and changed the primary illustration to a pyramid.

1. Pool of Humanity – This level of the pyramid represents the teenage population in general, the teenagers within a given geographical area. . . . This is the field in which the seed is to be planted. It is out of concern for these students that a wise youth worker must begin the programming task with careful exegesis of local youth culture, an assessment of the local pool of humanity.
2. Come Level – . . . those students who never shows up for prayer breakfast or Sunday School and always seems to have unavoidable conflicts that prevent his helping out with fundraisers and work projects. . . . He does not have any real commitment to Christ, but he does have a strong commitment to having a good time.
3. Grow Level – Students at the grow level are students within the program environment who are willing to submit themselves to, or at least tolerate, spiritual growth.
4. Disciple Level – When a student in the youth group begins to take the initiative for his or her spiritual growth, this student has matured to what might be described as a disciple level commitment. . . . Programmatically, the role of the youth worker at this stage is to provide instruction and tools for students to pursue their spiritual development.
5. Develop Level – As students begin to advance in spiritual growth, they will in time move into the next level of commitment. Teens at the develop level are students willing to take the initiative not only for their own spiritual growth, but for the spiritual growth of others as well.

6. Multiplier Level – . . . students begin to catch a vision for going back into their own middle and high schools to start the process over, reproducing it in the lives of their friends or classmates. When students are moved to this level of commitment, the ministry has been multiplied in much the same way that Paul multiplied his ministry by pouring himself into Timothy and other early church leaders. (Robbins 2004, 500-09)

Robbins communicates the programmatic purpose of the youth ministry to equip teenagers up the pyramid, from the foundation: pool of humanity, to the pinnacle: multiplier. He still references the funnel as a conceptual tool for visualizing how youth ministries facilitate wide entry points for teenagers before strategically funneling them down through the program. “To think more practically about how these levels of commitment play out in a youth ministry program, it may be helpful to invert the pyramid, to conceptualize it as more of a funnel. . . . For a youth program to be well balanced, able to accomplish the purpose for which it was designed, there must be some type of formal or informal programming that will meet the needs of students at each of these various levels of commitment” (Robbins 2004, 504).

Three Implications of the Pyramid

Three programming implications were communicated by Robbins to accompany the model. First, but a later addition to Robbin’s 1987 work, “the no target – low aim principle” (Robbins 2004, 506). If the program is not strategically targeting the teenager’s complete spiritual need, the program will likely be erratic. The second implication given is “the law of spiritual commitment”; and third, “the importance of the unspiritual (Robbins 1987, 31). The law of spiritual commitment states “as commitment increases, attendance decreases” (Robbins 1987, 31). Much like the Gospel’s record the disciples of Jesus grew sparse as the commitment level increased, Robbins argues teenage participation and commitment will decrease as the level of expectations for spiritual growth are increased.

Why is this such an important programming concept? Because if programming is solely evaluated on the basis of attendance, as is so commonly the case, there will almost always be a tendency to cultivate the shallow. It is axiomatic: if a ministry aims for big, it will almost never grow deep, because deep does not draw a crowd – at least, not initially. (Robbins 2004, 509)

The importance of the unspiritual acknowledges that in the healthy youth ministry program neutral or unspiritual activities and events will be used to accomplish spiritual objectives. Amusement park trips, basketball, and messy games are an important aspect of the youth ministry program. Robbins concludes, "...we cannot get them to grow if we cannot get them to come" (Robbins 1987, 32).

***Robbins' Pyramid Communicates Balance
and Intentionality***

Duffy Robbin's funnel/pyramid of commitment serves as the first articulated balanced youth ministry model communicated to a national audience. Robbin's strategically balanced program model is still formally taught and practiced. Furthermore, hints of his impact can be seen in almost all of today's models. Chap Clark says of Robbins, "Perhaps the greatest youth ministry influencer of the 1980's and 90's is Duffy Robbins of Eastern College. . . . He has most influenced the future development of healthy, creative, and workable youth ministry in offering a way of thinking about youth ministry's task (especially from the perspective of the local church). Robbins' notion of the funnel allows a youth ministry team to . . . pick and choose the best of historical and current models in a comprehensive and holistic way" (Clark 2001, 112-13).

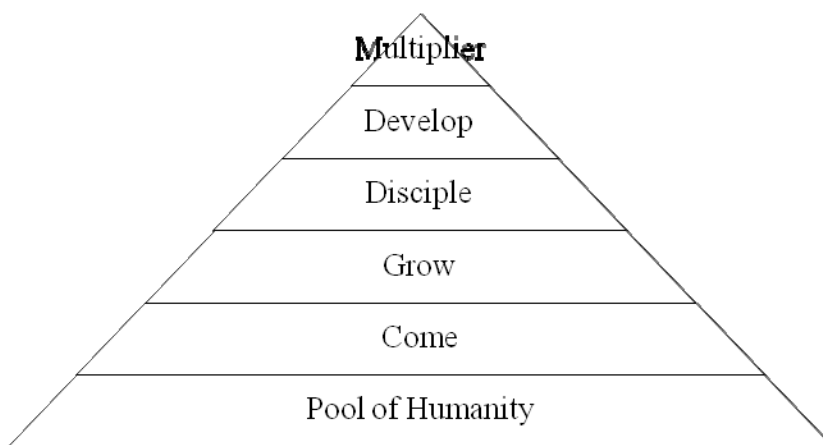


Figure 15. Robbins' Pyramid of Commitment (2004, 502)

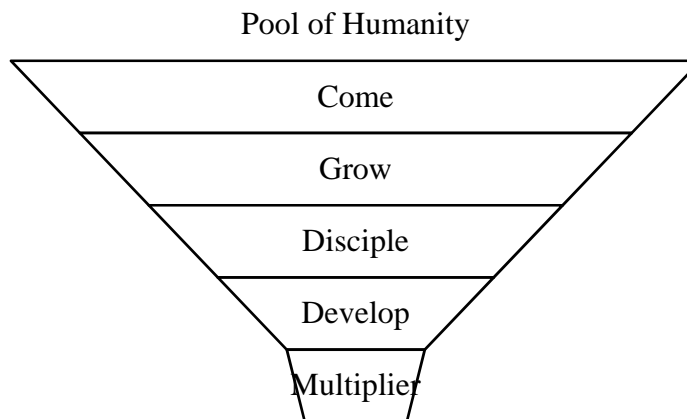


Figure 16. Robbins' Funnel of Programming (2004. 508)

Purpose Driven Programming

The pyramid and funnel have and continue to serve as a launching pad for several of the youth ministry programmatic models. “Youth ministers most frequently take programs from a variety of possibilities and form them into a ministry package” (Senter 1997, 189). The pyramid and funnel equipped those in youth ministry with the conceptual tools to create, adapt, and add to the larger program while ensuring strategic balance of values. In this way, Robbins’ work should be better seen as a frame for youth ministry programming, not a declaration of the right or best program. Slightly more descriptive of a specific model is Doug Fields’ *Purpose Driven Youth Ministry*. Applying Rick Warren’s *The Purpose Driven Church* to youth ministry, Fields’ work is one of the most recognized youth ministry models and resources ever published. Robbins notes Fields’ adaptation of the principles of the pyramid, “There are numerous variations of this way of conceptualizing a youth ministry program. Probably the most prominent is the configuration designed by Doug Fields in his book *Purpose Driven Youth Ministry*. In Fields’ design he makes the same distinctions between various levels of commitment and demonstrates the same clear intention of moving students to deeper places of involvement and spiritual maturity” (Robbins 2004, 505).

The purposes behind the purpose driven philosophy are hardly original.

Before Warren or Fields published their works or began implementing the five purposes at Saddleback, the purposes were clearly proclaimed in Scripture. According to Fields, purpose driven is “a reflection of the purposes that were commanded by Jesus and manifested in the early church” (Fields 1998, 17). The five purposes interpreted and proclaimed as the biblical values foundational to church and youth ministry are: worship, evangelism, fellowship, discipleship, and ministry (Fields 1998, 47-50). These purposes are communicated by Fields as sufficient for the biblical demands of youth ministry. Every aspect of the program is to be shaped and sharpened on these five purposes. It should be noted, all conservative evangelicals agree that the biblical directives can be summarized in the five purposes. For example, Chuck Lawless advocates the addition of prayer. “Whereas most writers simply assume prayer within the other five purposes, I have elevated it to its own category. (Lawless 2002, 150). He further declares, “Prayer is as much a part of the calling of the early church as were worship, evangelism, discipleship, ministry, and fellowship” (Lawless 2002, 151) .

In modified application of the pyramid of commitment, every event, service, and youth ministry activity is a strategically planned action as a result of one of the five purposes. The goal is to lead the teenager to a relationship with Jesus, facilitate arenas of Christian fellowship, and disciple him to a level of spiritual maturity, from which the teenager discovers and implements their spiritual giftedness serving and ministering within the church and being light in their world. Therefore, one can easily notice the parallel between Fields’ aim and the pyramid. Warren and Fields use a different illustrative tool:

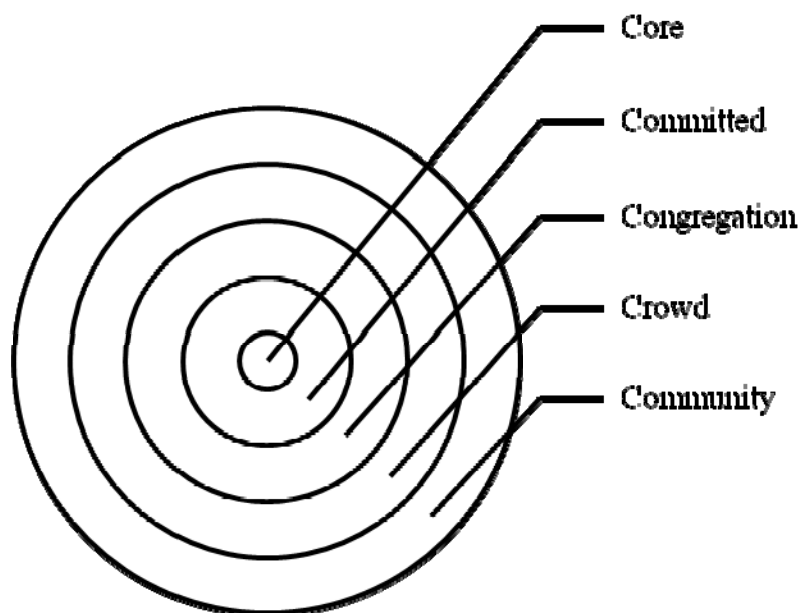


Figure 17. Warren's Circles of Commitment (1995, 130-34)

Fields' proclaims "The circles help communicate the goal of our youth ministry: to reach students from our community and move them to core commitments. . . . The clearer the picture you have of what each commitment level looks like, the easier it will be for you to relate to students at their respective levels" (Fields 1998, 87-91).

Robbins and Fields Popularize Strategic Model

Robbins' and Fields' contributions share a close connection, but none more important than their charge toward intentionality and balance. Both argue a healthy youth ministry cannot focus only on evangelism and ignore discipleship, or facilitate on service and not evangelize. There must be an intentional balance of the biblical values of youth ministry. The implementation is to be strategic, deliberate, and well thought through, keeping in mind the differing levels of commitment. Fields goes one step further than Robbins in defining the biblical purposes. However, both communicate great freedom for implementation, and provide few programmatic specifics. Their model is not

restrictive, and spotlights balance.

As the adoption of the Doug Fields' purpose driven youth ministry model grew, it became apparent youth ministry had embraced a popular model. This is clearly evident in book sells and recognition within youth ministry literature. Youth ministries began regenerating the five purposes, making it their own mission statement, and in some cases, copying and pasting directly from *The Purpose Driven Youth Ministry*. Consequently, the larger model of balance and intentional programming communicated through the pyramid conveys what is often recognized as the traditional or current model. This model has been and continues to be praised for its ability to attract teenagers with big, flashy events. However, criticisms such as the lack of depth, discipleship, family emphasis, and number of genuine conversions have taken aim at the model. It should be noted that both Fields and Robbins emphasize each of these issues as a core value or fundamental practice. The models they advocate do not exclude the family unit, discipleship, or the goal of producing spiritual mature adults. Therefore, a careful examination of the criticisms will show they are aimed against the practice, or lack thereof, not the principles of the model. This underlining argument silently communicates local church youth ministries are not properly practicing this or any model. Mark DeVries describes this lack of practice citing his experience with Youth Ministry Architects:

The more churches we have worked with, the more we have discovered patterns. By far the most startling is this: most American churches have, often without recognizing it, embraced a clear model for youth ministry, a model more popular than purpose-driven, family based or contemplative. Most churches have chosen to do youth ministry with a model best described as gambling. . . . Sustainable youth ministry comes not gambling but predictably from a strategic, sacrificial and annoyingly inconvenient investment of time and resources. (DeVries 2008, 10)

DeVries' observation should be well noted. Although a youth ministry might claim to utilize a strategic, intentional, and balanced model, specifically one such as purpose-driven, the truth of their program is discovered through their actions, most notably through their investment of time and resources. Later in this chapter this author

will further describe the role of time and resources, particularly financial resources, as a tool for investigating a youth ministry's programmatic values. The purpose of this section is to communicate the relationship between current youth ministry models and the perceived crisis in youth ministry.

Other Relevant Models of Youth Ministry

Today's youth ministry models are communicated in two ways. First, there are models that are authored as a descriptive tool. These models are theoretical. They describe what is thought to or can happen within the youth ministry program. Very few youth ministries use the terminology from these models, unless they have read the creating author's books or learned it through formal youth ministry education. Second, there are model's such as purpose-driven that are authored as a how-to for the practice of youth ministry. These models are programmatic. They do not aim to describe what is happening or possible, rather present a design for what should be practiced. The following will spotlight contemporary youth models in each category as they are relevant to this work.

Theoretical Descriptive Models

Wes Black's work in *An Introduction to Youth Ministry* in 1991 serves as a descriptive foundation for youth ministry models. He perceived six models of youth ministry (Black 1991, 23-28). First, the "Pied Piper" model describes a charismatic leader who creates followship. The youth ministry marches to the sound of his voice. It is the classic great leader theory. Second, Black communicates youth ministry via "guerilla" soldiers. The most popular, most talented students are equipped to infiltrate their schools and social groups. The third model is the "activity director." The primary function of this model is to draw, entertain, and keep teens interested in the youth ministry program. Fourth, Black describes the "big happy family" model. Black uses this terminology to illustrate the emphasis of uniting of the whole local church

congregation. Youth ministries practicing this model strategically incorporate the youth ministry into every aspect of the whole church. Black's titles the fifth model the "junior church." The aim of this approach is to create and equip a generational specific church under the umbrella of the whole church. The sixth and final model described by Black is the "equipper model." Black favors the model suggesting it engages teenagers, their families, and the youth ministry leaders into an Ephesians 4 approach.

In *Reaching a Generation for Christ* Mark Senter communicates five models of youth ministry (Senter and Dunn 1997, 163-91). First, he describes the "Christian school" model. The Christian school environment is seen as a powerful tool for producing spiritually mature believers ready for adult life. Second, Senter highlights the "competition" model. Through involving leaders from different schools in a competitive environment a youth ministry can create energy and connection that serves as a draw. Further, through the competitive environment the aim is to move the teenagers into deeper discipleship. Third, the "discipleship" model emphasis spiritual disciplines such as prayer, fellowship, and Bible studies to produce spiritually mature teenagers capable of reproducing themselves. The fourth model listed by Senter is the "ministry" model. Those who practice this model facilitate mission trips, service projects, and other acts of Christian service for the purpose of engaging and leading teenagers in their faith. Fifth, the "safe" place model is the model listed by Senter. It is the practice of strategic investment in the lives of anti-social, abnormal, and troubled teenagers.

Senter is also a contributing author and general editor of *Four Views of Youth Ministry and the Church*, featuring four approaches to youth ministry (Senter et al. 2001). First, Malan Nel describes the "inclusive congregational" approach. Similar to Black's big happy family approach, the inclusive congregational model stress the unity of the whole church. Youth are not the church of tomorrow; they are the church of today. Consequently, they should be present and share in the programs and opportunities of the whole church. Second, Chap Clark presents the "missional" approach to youth ministry.

This model freely advocates the primary function of youth ministry is evangelism; thus, teenagers should be launched into their worlds as missionaries. Parallels also exist between this model and Black's guerilla model. Third, Black communicates the preparatory model. The preparatory model is the marriage between Black's previously communicated junior church and equipper model. He argues the specific period of the teenager's life is prime for training and should be specifically and intentionally targeted under the umbrella of the whole church. In addition, the church should be conscience of equipping and launching teenagers toward future church life and responsibilities. Last, Senter proposes a "strategic" approach focused on intentionally launching a church within the whole church. Youth ministries would be the birth place of the next generations church.

Theoretical Descriptive Models

Mark DeVries' 1994 book, *Family Based Youth Ministry* popularized the model bearing its name. DeVries declared popular youth ministry separates teenagers from vital and meaningful relationships with adults, most importantly those with their parents.

What I am calling "traditional youth ministry" has little to do with style or programming or personality. It has to do with the place of teenagers in the community of faith. During the last century, church and parachurch youth ministries alike have increasingly (and often unwittingly) held to a single strategy that has become the defining characteristic of this model: the isolation of teenagers from the adult world and particularly from their own parents. (DeVries 1994, 21)

Details of DeVries' criticism of the traditional model and peer-centered culture will be highlighted in the following section; however, it is imperative to note DeVries' perception of crisis within the traditional model is the driving factor to proclaim the family-driven model. He expressed a convictional and methodological declaration that youth ministry pulled teenagers away from their parents, their biblically ordained teachers and disciplers. In 1994 DeVries' model was a proclamation based heavily in theory, but in his 2004 revision he offers more specifics. In a section entitled "the how of

family-based youth ministry” DeVries explains:

This is not a chapter I could have written back in 1994, as much as I would have liked to. At that time, family-based youth ministry was a concept so new that no one, including me, seemed to be able to define what exactly it was we were talking about. But after almost a decade of experimentation and more failures than I care to recount, I now have a working definition, at least for my brand of family-based youth ministry. (DeVries 2004, 175-76).

In this section DeVries further explains the process of leading a youth ministry to be a family-based youth ministry. He articulates that the process is ongoing and cannot be accomplished quickly. The charge conveyed is extremely similar to that of Robbins. Not in the specifics of the family, but in being intentional. DeVries charges youth ministries to be strategic and passionately intentional about emphasizing the role of parents. The family-based youth ministry model is not strict. According to DeVries it may appear programmatically different in each applied youth ministry. The main factor is the convictional emphasis of the edifying and equipping the family unit.

When I talk about implementing a family-based youth ministry, it’s important to understand that I am talking less about establishing specific programs and more about creation an ongoing ethos in the ministry. . . . Family-based youth ministry is not, strictly speaking, a model but rather a foundation that every youth ministry needs to ensure its long-term impact. The specific model of youth ministry a church wants to adopt is almost irrelevant. . . . You need not choose against family-based youth ministry in favor of purpose-driven youth ministry. Instead, you would use Doug’s principles as the model for your youth ministry, but undergrid that model with the kind of family-based connections that will offer the structures for the long-term faith formation in your youth. (DeVries 2004, 176)

DeVries’ clear explanation conveys three imperative observations relevant to this research. First, his proclamation of family-based youth ministry is better defined as a core value of youth ministry. Second, his criticism of the traditional model is the lack of emphasis of this core value. Consequently, the third observation is DeVries’ criticism is not aimed at programmatic youth ministry or the results it produces, but the core values, which are the foundation and launching point of all programs. DeVries’ explanation is also true for other current models that were similarly established by advocating a core value is missing from popular youth ministry. These models stand to benefit from this research as it will provide deeper understanding of youth ministries

programmatic values.

An example of another youth ministry model that is a reaction against the perceived current values argues for experiential emphasis. Mike King proclaims, “youth ministry must move away from behavioral modification techniques and focus on creating environments for genuine spiritual transformation” (King 2006, 11). King is not alone in advocating an experiential model, others such as Kenda Dean, Richard Dunn, and Tony Jones proclaim facilitating experiential learning is a foundational charge of youth ministry. Such models and variations presume (in the absence of empirical data conveying youth ministry’s core values) the values they advocate are missing from popular youth ministry. These presumptions along with recent youth ministry efficiency data have fueled an increasing criticism against modern youth ministry.

Conclusion

Although this description is not exhaustive it communicates the importance of youth ministries’ programmatic values. Additional methodologies can be continually proposed and practiced, yet without an empirical understanding of the programmatic values youth ministries will not know where to begin. Likewise, critical evaluation of youth ministry paradigms and models without an empirical understanding of the programmatic values is anecdotal. This research will assist each of these needs surrounding youth ministries current paradigms and models.

APPENDIX 2
DELPHI PANEL

Those to be Requisitioned for the Expert Panel

The following youth ministry experts are directly linked to Southern Baptist Convention youth ministry. They have an understanding of youth ministry theory and practice, as well as a thorough knowledge of the literature. Upon approval by the researcher's chairman these youth ministry experts will be requisitioned to participate in the researcher's Delphi panel. The researcher will rely on no less than five participants.

Name Email	Title
Xxxxxx Xxxxxx xxxxxxxxxxxxxxxxxx	xxxxxxxxxxxxxxxxxx xxxxxxxxxxxxxxxxxx xxxxxxxxxxxxxxxxxx xxxxxxxxxxxxxxxxxx xxxxxxxxxxxxxxxxxx xxxxxxxxxxxxxxxxxx
Xxxxxx Xxxxxx xxxxxxxxxxxxxxxxxx	xxxxxxxxxxxxxxxxxx xxxxxxxxxxxxxxxxxx xxxxxxxxxxxxxxxxxx xxxxxxxxxxxxxxxxxx xxxxxxxxxxxxxxxxxx xxxxxxxxxxxxxxxxxx
Xxxxxx Xxxxxx xxxxxxxxxxxxxxxxxx	xxxxxxxxxxxxxxxxxx xxxxxxxxxxxxxxxxxx xxxxxxxxxxxxxxxxxx xxxxxxxxxxxxxxxxxx xxxxxxxxxxxxxxxxxx

APPENDIX 3
SURVEY INSTRUMENT

Demographic and Ministerial Information

1. What geographical region of the United States is your church located?
 - South
 - North
 - East
 - Mid-West
 - West

2. Over the past six months, what has the average attendance been at your church?
 - 0-399
 - 400-699
 - 700-999
 - 1000-1999
 - 2000 +

3. Which best describes your church's location in the community?
 - Rural
 - Suburban
 - Urban

4. What is your current age?
 - 0-19
 - 20-29
 - 30-39
 - 40-49
 - 50 +

5. What is your length of tenure at your current church of employment?
 - 0-2
 - 3-4
 - 5-9
 - 10-15
 - 16 +

6. What is your length of tenure in vocational youth ministry?
 - 0-2
 - 3-4
 - 5-9
 - 10-15
 - 16 +

7. Which best describes your formal youth ministry training?
- Graduate degree in youth ministry
 - Graduate degree in religion, but not y.m.
 - Undergraduate degree in youth ministry
 - Undergraduate degree in religion, but not y.m.

Stated and Programmatic Values

8. Which of the listed values are stated in your youth ministry's mission statement?
Please mark all values stated. If your youth ministry does not have a stated mission statement, mark only "no stated mission statement".

- Value to be derived from Delphi study
- Value to be derived from Delphi study
- Value to be derived from Delphi study
- Value to be derived from Delphi study
- Value to be derived from Delphi study
- Value to be derived from Delphi study
- Value to be derived from Delphi study
- Value to be derived from Delphi study
- Value to be derived from Delphi study
- Value to be derived from Delphi study
- Value to be derived from Delphi study
- Value to be derived from Delphi study
- Value to be derived from Delphi study
- Value to be derived from Delphi study
- Value to be derived from Delphi study
- Unlisted
- No stated mission statement

9. What percentage of the financial expenditures of the church's general fund dollars designated to youth ministry (youth budget) went to each listed value over the past year?

Please assign a numerical percentage to each value. The sum of all cannot exceed 100%".

- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
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- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Unlisted

* The final number of values may not exceed the 15 listed here, but may be fewer.

10. What percentage of your youth ministerial actions (time spent doing youth ministry) went to each listed value over the past year?

Please assign a numerical percentage to each value. The sum of all cannot exceed 100%.

- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Value to be derived from Delphi study *
- Unlisted

* The final number of values may not exceed the 15 listed here, but may be fewer.

APPENDIX 4

DELPHI PANEL: INQUIRE EMAIL

Participants name,

Hello, my name is Daniel Broyles. I am investigating the programmatic values of Southern Baptist Convention youth ministries. I am assembling an anonymous Delphi panel of youth ministry educators who have expertise in the theory and practice of youth ministry, as well as a comprehensive knowledge of the literature base. The purpose of this Delphi panel is to assemble a list of the most fundamental and popular youth ministry values. These values, once assembled will be used by this researcher to survey SBC vocational youth pastors.

Your participation in the Delphi panel is requested and will be greatly appreciated. The two phase process is extremely time sensitive. Both phases are designed to take less than 5 minutes to complete.

Phase one requires listing 1 to 10 fundamental values and 1 to 5 popular values of youth ministry. For further directions and to participate in phase one, simply follow the link to the open form survey tool, "[Delphi Panel: Youth Ministry Values Form 1](#)".

Again, your participation will be great appreciated.

Thank you for your time,

Daniel Broyles

Phone: (502) 395-0471

Email: dbroyles@sbts.edu

APPENDIX 5

DELPHI PANEL: YOUTH MINISTRY VALUES FORM 1

Panel participant,

The researcher seeks to compile two lists of programmatic values: fundamental and popular.

Fundamental values are defined as the core principles that should drive all aspects of local church youth ministry. These values are absolute, biblically commissioned, and larger than a specific model. They are primarily essential for biblical local church youth ministry and communicate a biblical philosophy for youth ministry.

- I. Leaning on your expertise in youth ministry theory and the surrounding literature base, list the fundamental values of youth ministry. *List no less than one, no more than ten. Also, please keep your answer to as few words as possible, not exceeding one sentence.*

1. [_____]
2. [_____]
3. [_____]
4. [_____]
5. [_____]
6. [_____]
7. [_____]
8. [_____]
9. [_____]
10. [_____]

Popular programmatic values are the principles that commonly drive all aspects of local church youth ministry. These values may be determined to be the same as the fundamental values, however based on practice, not philosophy. Furthermore, based on practice, the popular values may not be published or articulated by the youth ministry. They are the values currently driving youth ministries' actions.

II. Leaning on your expertise in youth ministry practice and the surrounding literature base list the popular values of youth ministry. *List no less than one, no more than five. Also, please keep your answer to as few words as possible, not exceeding one sentence.*

1. [_____]
2. [_____]
3. [_____]
4. [_____]
5. [_____]

You have completed phase one, thank you.

Once the researcher receives the Delphi panel's submitted values, he will compile and organize them into one list. Repeated values will be combined reflecting the number of participants who declared each listed value. The panel will once again be linked to an online tool. However, during phase two, the panel will assign a numerical ranking to each fundamental and popular value. After the numerical rankings have been assigned, the participant will submit the data to the researcher and conclude his or her part in the panel.

Again, thank you for your time.

APPENDIX 6

DELPHI PANEL: YOUTH MINSITRY VALUES FORM 2

Panel participant,

Thank you for your participation in phase one. Phase two, allows you to reassess and prioritize based on the collective input of the panel. The list below reflects the values provided by the panel. The numbers in parentheses to the left of the values reflect the number of participants who declared the value.

It should be noted, it is not the purpose of this study to suggest one biblically commissioned principle above another. This method is being used to compile one comprehensive list of fundamental and popular youth ministry values to be used in an instrument to measure programmatic values.

Upon reviewing the panel's collective list of the fundamental values of youth ministry, please order them numerically based on programmatic influence. Restated, which listed values should have the highest influence on the youth ministry?

Order the following values 1 to 18*. The highest influence is "1".

Number of Participants	Fundamental Value of Youth Ministry	Programmatic Value
(20)	*****	
(20)	*****	
(20)	*****	
(20)	*****	
(18)	*****	
(18)	*****	
(16)	*****	
(16)	*****	
(16)	*****	
(16)	*****	
(16)	*****	
(16)	*****	
(16)	*****	
(16)	*****	
(16)	*****	
(16)	*****	
(16)	*****	
(16)	*****	
(16)	*****	
(16)	*****	

Upon reviewing the panel's collective list of the popular values of youth ministry, please

order them numerically based on perceived programmatic practice. Restated, which listed values currently have the highest influence on the youth ministry's programmatic actions?

Order the following values 1 to 18*. The highest influence is "1".

Number of Participants	Popular Value of Youth Ministry	Programmatic Value
(20)	*****	
(20)	*****	
(20)	*****	
(20)	*****	
(18)	*****	
(18)	*****	
(16)	*****	
(16)	*****	
(16)	*****	
(16)	*****	
(16)	*****	
(16)	*****	
(16)	*****	
(16)	*****	
(16)	*****	
(16)	*****	
(16)	*****	
(16)	*****	
(16)	*****	
(16)	*****	

You have completed phase two. Thank you very much for your participation and continued investment in youth ministry.

Again, thank you,

Daniel Broyles

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ABSTRACT

AN ANALYSIS OF S.B.C. YOUTH MINISTRY PROGRAMMATIC VALUES INVESTIGATED THROUGH FINANCIAL EXPENDITURES AND MINISTERIAL ACTIVITIES

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The purpose of this study was to investigate the programmatic values of Southern Baptist youth ministries, providing a descriptive analysis of youth ministries' core values communicated through programmatic methodology. To accomplish this aim, the researcher examined youth ministry mission statements, financial expenditures, and ministerial activities of the youth pastor.

The mixed method research design consisted of two phases. Phase one utilized a Delphi panel of youth ministry educators who have expertise in the theory and practice of youth ministry, as well as knowledge of the literature. The panel compiled a list of foundational values and a list of popular values. The second phase utilized these values to survey SBC youth ministry mission statements, financial expenditures, and ministerial activities of the youth pastor. Using the financial expenditures and ministerial activities the researcher provided a descriptive analysis of the programmatic values. Additionally, the programmatic values were examined in light of the stated values as well as the supplied demographic and ministerial information.

KEYWORDS: Youth Ministry, Programmatic Values, Programmatic Methodology, Mission Statement, Financial Expenditures, Ministerial Activities

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