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A DESCRIPTIVE ANALYSIS OF YOUTH MINISTRY
PROGRAMS IN SELECTED ACADEMIC
INSTITUTIONS

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Tavis Roth McNair
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APPROVAL SHEET

**A DESCRIPTIVE ANALYSIS OF YOUTH MINISTRY
PROGRAMS IN SELECTED ACADEMIC
INSTITUTIONS**

Tavis Roth McNair

Read and Approved by:



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Michael S. Wilder

Date May 15, 2009

To Tiffany,
my best friend and the love of my life.

And to
our sons, Ian and Nathaniel,
you are the most important youth work
that I will ever do.

TABLE OF CONTENTS

| | Page |
|---|------|
| LIST OF ABBREVIATIONS | vii |
| LIST OF TABLES | viii |
| LIST OF FIGURES | xiv |
| PREFACE | xv |
| Chapter | |
| 1. RESEARCH CONCERN | 1 |
| Introduction to the Research Problem | 1 |
| Research Purpose | 9 |
| Research Questions | 10 |
| Delimitations of the Study | 10 |
| Terminology | 12 |
| Research Assumptions | 15 |
| Procedural Overview | 16 |
| 2. PRECEDENT LITERATURE | 19 |
| Introduction to the Literature Review | 19 |
| Theological Perspective on Youth Ministry | 19 |
| History of Christian Higher Education | 30 |
| History and Professionalization of Youth Ministry | 38 |

| Chapter | Page |
|---|------------|
| History of Program Evaluation | 52 |
| Program Evaluation Theories | 60 |
| Models of Program Evaluation | 69 |
| Profile of the Current Study | 83 |
| 3. METHODOLOGICAL DESIGN..... | 85 |
| Research Question Synopsis | 85 |
| Research Design Overview | 86 |
| Population | 87 |
| Sample | 87 |
| Delimitations of the Sample | 88 |
| Limitations of Generalization | 89 |
| Research Method Instrumentation | 89 |
| Research Procedures | 92 |
| 4. ANALYSIS OF FINDINGS..... | 98 |
| Compilation Protocol | 99 |
| Findings and Displays by Research Question..... | 100 |
| Evaluation of the Research Design | 177 |
| 5. CONCLUSIONS | 180 |
| Research Purpose..... | 180 |
| Research Questions | 181 |
| Research Implications | 181 |
| Research Applications | 190 |

| Chapter | Page |
|--|------|
| Research Limitations | 191 |
| Further Research | 192 |
| Appendix | |
| 1. TELEPHONE INTERVIEW QUESTIONNAIRES | 195 |
| 2. YOUTH MINISTRY CLASS SUBJECTS AND NUMBERS | 200 |
| 3. CORRESPONDENCE WITH YOUTH MINISTRY PROFESSORS AND YOUTH MINISTRY GRADUATES | 202 |
| 4. THANK YOU LETTER TO YOUTH MINISTRY PROFESSORS AND YOUTH MINISTRY GRADUATES | 205 |
| 5. YOUTH MINISTRY PROFESSOR TRANSCRIPTIONS | 208 |
| 6. YOUTH MINISTRY GRADUATE TRANSCRIPTIONS | 251 |
| REFERENCE LIST | 277 |

LIST OF ABBREVIATIONS

| | |
|-------|---|
| ABHE | Association for Biblical Higher Education |
| ATS | Association of Theological Schools |
| AYME | Association of Youth Ministry Educators |
| BYPU | Baptist Young People's Union |
| CCCU | The Council for Christian Colleges and Universities |
| CIPP | Context, Input, Process, Product Evaluation Model |
| ESEA | Elementary and Secondary Education Act of 1965 |
| FIC | Family Integrated Church |
| GED | General Equivalency Diploma |
| GPA | Grade Point Average |
| NAE | National Association of Evangelicals |
| NAPCE | North American Professors of Christian Education |
| SAT | Scholastic Assessment Test |
| SFM | Strategic Family Ministry |
| YMCA | Young Men's Christian Association |
| YWCA | Young Women's Christian Association |

LIST OF TABLES

| Table | Page |
|--|------|
| 1. Age range of youth ministry professor participants | 101 |
| 2. Gender of youth ministry professor participants | 101 |
| 3. Number of years the youth ministry professor participant has been involved in youth ministry | 102 |
| 4. Number of years the youth ministry professor participant has been teaching youth ministry | 102 |
| 5. Number of years the youth ministry professor participant has been teaching youth ministry at their current academic institution | 102 |
| 6. Age range of youth ministry graduate participants | 103 |
| 7. Gender of youth ministry graduate participants | 103 |
| 8. Number of years the youth ministry graduate has been involved in youth ministry | 103 |
| 9. Number of years the youth ministry graduate has served at their current church | 103 |
| 10. Type of student youth ministry program is trying to attract | 104 |
| 11. Minimal expectations of a student entering youth ministry program | 105 |
| 12. Credentials for youth ministry professors | 106 |
| 13. Comparison of type of student youth ministry program is trying to attract to type of student graduates reported being when entering the program (AI 1) .. | 108 |
| 14. Comparison of credentials for youth ministry professors to the credentials youth ministry graduates indicated were important (AI 1) | 108 |

| Table | Page |
|--|------|
| 15. Comparison of type of student youth ministry program is trying to attract to type of student graduates reported being when entering the program (AI 2) . . | 109 |
| 16. Comparison of credentials for youth ministry professors to the credentials youth ministry graduates indicated were important (AI 2) | 110 |
| 17. Comparison of type of student youth ministry program is trying to attract to type of student graduates reported being when entering the program (AI 3) . . | 111 |
| 18. Comparison of credentials for youth ministry professors to the credentials youth ministry graduates indicated were important (AI 3) | 111 |
| 19. Comparison of type of student youth ministry program is trying to attract to type of student graduates reported being when entering the program (AI 4) . . | 112 |
| 20. Comparison of credentials for youth ministry professors to the credentials youth ministry graduates indicated were important (AI 4) | 113 |
| 21. Comparison of type of student youth ministry program is trying to attract to type of student graduates reported being when entering the program (AI 5) . . | 114 |
| 22. Comparison of credentials for youth ministry professors to the credentials youth ministry graduates indicated were important (AI 5) | 115 |
| 23. Comparison of type of student youth ministry program is trying to attract to type of student graduates reported being when entering the program (AI 6) . . | 115 |
| 24. Comparison of credentials for youth ministry professors to the credentials youth ministry graduates indicated were important (AI 6) | 116 |
| 25. Number of hours of academic program | 118 |
| 26. Number of hours and classes of youth ministry program | 118 |
| 27. Examination of youth ministry class subjects | 119 |
| 28. Required textbooks for youth ministry classes | 120 |
| 29. Youth ministry class objectives (AI 1) | 124 |
| 30. Youth ministry class objectives (AI 2) | 125 |
| 31. Youth ministry class objectives (AI 3) | 127 |

| Table | Page |
|---|------|
| 32. Youth ministry class objectives (AI 4) | 128 |
| 33. Youth ministry class objectives (AI 5) | 130 |
| 34. Youth ministry class objectives (AI 6) | 131 |
| 35. Description of foundational youth ministry class | 133 |
| 36. Sequence of youth ministry classes within the youth ministry program | 134 |
| 37. Components of the youth ministry program | 135 |
| 38. Importance of classroom experience and practical ministry experience | 136 |
| 39. Comparison of the description of the foundational youth ministry class from the course catalog and syllabi to the youth ministry graduates (AI 1) | 138 |
| 40. Comparison of sequence of youth ministry classes within the youth ministry program according to course catalog and syllabi to youth ministry graduates (AI 1) | 139 |
| 41. Comparison of the components of the youth ministry program according to the course catalog and syllabi to the youth ministry graduates (AI 1) | 139 |
| 42. Comparison of the importance of classroom and practical ministry experience according to course catalog and syllabi to the youth ministry graduates (AI 1) | 140 |
| 43. Comparison of the description of the foundational youth ministry class from the course catalog and syllabi to the youth ministry graduates (AI 2) | 141 |
| 44. Comparison of sequence of youth ministry classes within the youth ministry program according to course catalog and syllabi to youth ministry graduates (AI 2) | 142 |
| 45. Comparison of the components of the youth ministry program according to the course catalog and syllabi to the youth ministry graduates (AI 2) | 143 |
| 46. Comparison of the importance of classroom and practical ministry experience according to course catalog and syllabi to the youth ministry graduates (AI 2) | 144 |
| 47. Comparison of the description of the foundational youth ministry class from the course catalog and syllabi to the youth ministry graduates (AI 3) | 145 |

| Table | Page |
|---|------|
| 48. Comparison of sequence of youth ministry classes within the youth ministry program according to course catalog and syllabi to youth ministry graduates (AI 3) | 145 |
| 49. Comparison of the components of the youth ministry program according to the course catalog and syllabi to the youth ministry graduates (AI 3) | 146 |
| 50. Comparison of the importance of classroom and practical ministry experience according to course catalog and syllabi to the youth ministry graduates (AI 3) | 147 |
| 51. Comparison of the description of the foundational youth ministry class from the course catalog and syllabi to the youth ministry graduates (AI 4) | 148 |
| 52. Comparison of sequence of youth ministry classes within the youth ministry program according to course catalog and syllabi to youth ministry graduates (AI 4) | 149 |
| 53. Comparison of the components of the youth ministry program according to the course catalog and syllabi to the youth ministry graduates (AI 4) | 149 |
| 54. Comparison of the importance of classroom and practical ministry experience according to course catalog and syllabi to the youth ministry graduates (AI 4) | 150 |
| 55. Comparison of the description of the foundational youth ministry class from the course catalog and syllabi to the youth ministry graduates (AI 5) | 151 |
| 56. Comparison of sequence of youth ministry classes within the youth ministry program according to course catalog and syllabi to youth ministry graduates (AI 5) | 152 |
| 57. Comparison of the components of the youth ministry program according to the course catalog and syllabi to the youth ministry graduates (AI 5) | 153 |
| 58. Comparison of the importance of classroom and practical ministry experience according to course catalog and syllabi to the youth ministry graduates (AI 5) | 154 |
| 59. Comparison of the description of the foundational youth ministry class from the course catalog and syllabi to the youth ministry graduates (AI 6) | 155 |

| Table | Page |
|---|------|
| 60. Comparison of sequence of youth ministry classes within the youth ministry program according to course catalog and syllabi to youth ministry graduates (AI 6) | 155 |
| 61. Comparison of the components of the youth ministry program according to the course catalog and syllabi to the youth ministry graduates (AI 6) | 156 |
| 62. Comparison of the importance of classroom and practical ministry experience according to course catalog and syllabi to the youth ministry graduates (AI 6) | 157 |
| 63. The overarching youth ministry program objectives | 158 |
| 64. The specific youth ministry program objectives | 159 |
| 65. Size of church for which graduates will be equipped | 160 |
| 66. Comparison of the overarching youth ministry program objectives according to the course catalog and syllabi to the youth ministry graduates (AI 1) | 162 |
| 67. Comparison of the specific youth ministry program objectives to the course catalog and syllabi to the youth ministry graduates (AI 1) | 163 |
| 68. Comparison of the size of church for which the graduates will be equipped according to course catalog and syllabi to the youth ministry graduates (AI 1) | 163 |
| 69. Comparison of the overarching youth ministry program objectives according to the course catalog and syllabi to the youth ministry graduates (AI 2) | 164 |
| 70. Comparison of the specific youth ministry program objectives to the course catalog and syllabi to the youth ministry graduates (AI 2) | 165 |
| 71. Comparison of the size of church for which the graduates will be equipped according to course catalog and syllabi to the youth ministry graduates (AI 2) | 166 |
| 72. Comparison of the overarching youth ministry program objectives according to the course catalog and syllabi to the youth ministry graduates (AI 3) | 167 |
| 73. Comparison of the specific youth ministry program objectives to the course catalog and syllabi to the youth ministry graduates (AI 3) | 168 |

| Table | Page |
|--|------|
| 74. Comparison of the size of church for which the graduates will be equipped according to course catalog and syllabi to the youth ministry graduates (AI 3) | 169 |
| 75. Comparison of the overarching youth ministry program objectives according to the course catalog and syllabi to the youth ministry graduates (AI 4) | 170 |
| 76. Comparison of the specific youth ministry program objectives to the course catalog and syllabi to the youth ministry graduates (AI 4) | 171 |
| 77. Comparison of the size of church for which the graduates will be equipped according to course catalog and syllabi to the youth ministry graduates (AI 4) | 172 |
| 78. Comparison of the overarching youth ministry program objectives according to the course catalog and syllabi to the youth ministry graduates (AI 5) | 173 |
| 79. Comparison of the specific youth ministry program objectives to the course catalog and syllabi to the youth ministry graduates (AI 5) | 174 |
| 80. Comparison of the size of church for which the graduates will be equipped according to course catalog and syllabi to the youth ministry graduates (AI 5) | 175 |
| 81. Comparison of the overarching youth ministry program objectives according to the course catalog and syllabi to the youth ministry graduates (AI 6) | 176 |
| 82. Comparison of the specific youth ministry program objectives to the course catalog and syllabi to the youth ministry graduates (AI 6) | 177 |
| 83. Comparison of the size of church for which the graduates will be equipped according to course catalog and syllabi to the youth ministry graduates (AI 6) | 178 |

LIST OF FIGURES

| Figure | Page |
|--|------|
| 1. Stake's model of program evaluation | 73 |
| 2. Processing of descriptive data | 75 |
| 3. Judging the merit of a program | 76 |

PREFACE

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Tavis R. McNair

Louisville, Kentucky

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CHAPTER 1

RESEARCH CONCERN

This study is an examination of youth ministry programs in selected academic institutions. This study is designed to describe the similarities and differences among the youth ministry programs of the selected academic institutions, paying special attention to the intended and actual antecedents, transactions, and outcomes of the youth ministry programs involved in this study.

Introduction to the Research Problem

Youth ministry as a profession is a relatively new invention. The term “adolescence” did not become well known in the world’s vernacular until psychologist Granville Stanley Hall published his landmark work *Adolescence* in 1904. Although Hall did not invent the American teenager, he was instrumental in paving the way for the acceptance of a newly recognized life stage, the adolescent years. In 1915, the first full-time paid youth worker was hired, not by a local church but by a denominational organization. However, the local church soon followed and the first local church to hire a full-time paid youth pastor did so in 1920 (Strommen 2001, 29-32). It was not until 1949, almost thirty years later, that Southwestern Baptist Theological Seminary hired a full-time faculty member to focus on the training of youth ministers, making it the first faculty position of its kind (Taylor 1982, 14).

World Population Trends

According to Paul Borthwick, a substantial percentage of the world's population is under the age of 25. Borthwick, in an article for Fuller Seminary's *Theology, News, and Notes*, shares the following statistics:

1. In the year 2000, over half of our world is reported to be under age twenty-five.
2. Currently, about one-third of the world (1.8 billion people) is under the age of fifteen, with eighty-five percent of these in the Two-Thirds World (in Africa, Asia, and Latin America).
3. In some countries of the Two-Thirds World, over fifty percent of the population is under age fifteen. (Borthwick 2000, 2)

More recent statistics support Borthwick's and show that the world continues to be heavily populated with young people. In 2006, the United Nations, which defines *youth* as people between the ages of 15 and 24, reported the following statistics regarding *youth*:

1. Approximately one billion *youth* live in the world today.
2. This means that approximately one person in five is considered to be a *youth*.
3. Eighteen percent of the world's population is between the ages of 15-24 years old.
4. In addition, nearly twenty percent of the world's population is between the ages of 5-14 years old. (www.un.org 2006, [qanda.htm#2](#))

It is evident from these statistics that the world population is dominated by young people and as a result, there is a growing trend towards the emergence of youth cultures all over the world. Commenting on this very issue fifteen years ago, Mark Senter stated that churches in other countries would have to become more aware of their need to assist young people and their families (Senter 1992, 175).

Possible Strategies to Reach Young People

Because the world is dominated by youth and because God commands Christians to spread the Gospel to everyone (Matthew 28:18-20), it is becoming imperative that strategies are developed to reach the young people. One such strategy could be the training of indigenous youth workers to reach their own youth cultures. Jimmy Scroggins' dissertation is an example of this strategy as he addresses the issue of how Southern Baptists can train indigenous youth workers through its mission agency, the International Mission Board.

Another strategy to reach the youth is the formal training of youth ministers here in the United States. This strategy is one that has grown in popularity over the last few decades. In the early 1990s, there were over 50 undergraduate programs that had either a youth ministry major or a youth ministry concentration as part of their course curriculum (Adams 1993, 69). In 2004, The Council for Christian Colleges and Universities (CCCU) had 75 members identify themselves having a specified program (major, minor, certificate, or emphasis) in youth ministry at the undergraduate level (Jack and McRay 2005, 57). The academic portion of the Youth Specialties website lists over one hundred and thirty undergraduate or graduate level programs that offer some form of youth ministry training (www.youthspecialties.com 2005, blank.html).

Furthermore, according to Dave Livermore of Sonlife Ministries, 99% of the world's trained youth workers are trained in the United States (Borthwick 2, 2000). It is evident that the formal training of youth ministers, although a relatively new discipline in the academic community, is becoming more relevant as the need is becoming more apparent.

Current Research

A recent study was conducted by a research team comprised of individuals from Talbot School of Theology, Southwestern Baptist Theological Seminary, Southern Baptist Theological Seminary, and Canadian Theological Seminary. Phase 1 was completed in October of 2006. The purpose of this unpublished report was “to undertake a review of the nature and scope of educational ministry preparation programs at the Bible College, Christian Liberal Arts College/University, and Seminary levels in evangelical educational institutions in the United States and Canada” (Lawson et al. 2006, 2). The study was attempting to better understand what was being offered in educational ministry programs, how they may have been changing over the years, any trends impacting these programs, and directions anticipated for the future.

The study discovered much about Christian Education programs in general, but what is of particular interest to this discussion is what the study found out regarding youth ministry programs. The researchers were divided up into three teams with the first team charged with the task of examining Bible colleges. A second team studied Christian liberal arts schools, and a third examined seminaries and graduate schools.

Hal Pettegrew, Shane Parker, and Bryan Nelson from The Southern Baptist Theological Seminary examined 85 Bible colleges across the United States. They examined the Associate of Arts degree, the Bachelor of Arts degree, and the Bachelor of Science degree from each of the Bible colleges. They discovered that the Youth program major accounted for 10% of the total programs offered in the Bachelor of Arts and that the Youth program major accounted for thirteen percent of the total programs offered in the Bachelor of Science degree programs (Lawson et al. 2006, 11). In the Bible colleges

that offered a general Bachelor degree, Youth Ministry programs comprised 10% of the total degree programs being offered (Lawson et al. 2006, 12).

When the researchers combined the number of degree programs with the specializations (combination of terms “minor,” “emphasis,” “focus,” and “specialization”) being offered, they discovered that Youth had the most designations with 42 (Lawson et al. 2006, 14). Finally, the researchers found that the Youth Ministry elective courses comprised nearly 16% (15.7) of all elective courses offered by the Bible colleges (Lawson et al. 2006, 18).

Kevin Lawson and Gary Choong from Talbot School of Theology examined 80 Christian liberal arts schools. They discovered that of all the majors offered, the group classified Youth had the most program offerings at 41 (Lawson et al. 2006, 22-23). The researchers also found that with regards to specializations and classification, the group classified Youth had the most program offerings at 34 (Lawson et al. 2006, 24). They also noted that three quarters of the undergraduate programs and two-thirds of the graduate programs focus on Youth (Lawson et al. 2006, 25-27). Also, of the course electives offered at the undergraduate and graduate levels, over 17% (17.2) and over 19% (19.5) deal with Youth Ministry, respectively (Lawson et al. 2006, 33-34).

Wesley Black and Doug Bischoff of The Southwestern Theological Seminary studied 50 seminaries and divinity schools. Seven programs were specifically referred to as Youth Ministry programs and there were 23 Youth specializations (Lawson et al. 2006, 38). Youth Ministry was the second most popular core course and it was the most popular elective offered by these schools (Lawson et al. 2006, 44).

The researchers made several interesting observations about youth ministry

programs after conducting their research. First, they concluded that youth ministry programs are growing. “Both the program names and specializations appear to indicate that Youth Ministry is a primary field in which degrees, majors and specializations are consistently offered and emphasized” (Lawson et al. 2006, 20). Second, “There is a definite emphasis on Youth Ministry as a concentration, specialization, or emphasis” (Lawson et al. 2006, 46). Finally, the researchers noted that “while Youth Ministry is popular as a concentration, it is not listed heavily in the purpose statements” (Lawson et al. 2006, 46).

Evaluation of Youth Ministry Training

The fact that Bible colleges, Christian liberal arts schools, and seminaries are taking the formal training of youth ministers seriously seems justified. Jesus commands us to pray for laborers to go into the fields (Luke 10:2). In Ephesians 4:11-13, Paul states that the saints are to be equipped for the work of the ministry. As churches continue to hire youth ministers, it is necessary to recruit and train youth ministers so that they can be equipped to serve the church.

According to Messer, as early as 1924, assessments were being made as to the effectiveness of ministers trained in Protestant seminaries. In 1938, numerous reports were broadcasted dealing with the effectiveness of ministers on an educational level (Messer 1995, 33-34). With the relative newness of the youth minister being recognized as a legitimate pastoral role, comes some difficulty. There are still pockets in the evangelical educational world that do not view youth ministry as a legitimate profession. The reality of the situation is that although “the youth ministry professorate in North America seems ‘very healthy,’ and student enrollment is increasing the academic field of

youth ministry continues to suffer from a lack of a definition and the people and resources to take youth ministry to the next level” (Jack and McRay 2005, 54).

Current Research

Evaluating youth ministry programs is not an issue that has been thoroughly researched. In fact, according to Dan Lambert, youth ministry as a whole is not a discipline that has had very much empirical research at all. Lambert states:

Research and Christian youth ministry are ideas not typically mentioned in the same sentence. In the decades since becoming a recognized clerical profession, youth ministry has struggled to gain legitimate respectability. One of the main difficulties is that the recognized experts in youth ministry, the authors, speakers, and college professors, largely espouse positions and maxims that are experiential in nature with very little empirical research to support their claims. (Lambert 2001, 1)

Other researchers also support this claim. Jack and McRay state, “Few empirical research studies have been done to gather information from those teaching youth ministry in colleges and universities” (Jack and McRay 2005, 53).

Although there does not appear to be much empirical research regarding youth ministry, there is some that can be found. Mark Cannister did a study in which he surveyed youth ministry faculty at colleges and seminaries in North America to identify “general characteristics of this population, academic and ministry backgrounds, involvement in scholarships, professional career issues, institutional relationships, and perceived scope of the field of youth ministries” (Cannister 2003, 65). His purpose was to create a profile of youth ministry professors in North America and to examine the profile to “encourage further dialogue among colleagues and proactive strategic planning for the future of the discipline as it develops and matures” (Senter 2003, 65).

Dan Lambert did a three-tiered Delphi study where he asked 191 experts to participate. The guiding question was “What aspects of youth ministry could benefit

most from systematic research?” (Lambert 2001, 3). Lambert discovered that one area of interest that received “strong support” was research on how colleges could better educate students interested in going into full-time youth ministry (Lambert 2001, 10).

A final study that is of note, which was previously discussed, is the study that a team of researchers conducted on Bible colleges, Christian liberal arts colleges/ universities, and seminaries and graduate schools. At the end of their study, after noting the amount of youth ministry programs that were being offered by the academic institutions, the researchers asked two questions pertinent to this proposed study. First, they asked, “What is driving the strong emphasis in Youth Ministry?” and second, “What is the relationship between Youth Ministry that is offered as a component in Christian Education in seminary and the Youth Ministry offerings in universities, colleges, and Bible schools?” (Lawson et al. 2006, 47).

Current Study

In a challenge to youth ministry professionals, Mark Lamport warned that those in the field of youth ministry have let other academic disciplines do their research for them. He claimed, “Youth ministry professors have been lulled into underachievement” and wondered if the youth ministry professorate was “reading too narrowly, attempting too little, researching too seldom, and teaching from memory too often” (Lamport 2000, 78). Lamport urged the youth ministry professionals to fill this gap in the research.

This researcher acknowledges that this study is a first step in filling in the gap in the research base. In fact, the researcher believes that the current study is one building block in what he hopes to be many to come. The need for this research is evident as

youth ministry educators attempt to train future youth ministers in the best possible way. The current research did not find all of the solutions, but it did, hopefully, lay the foundation for future researchers to examine youth ministry programs further.

According to Jack and McRay, there continues to be a great need for the training of youth ministers who are both theologically grounded as well as capable of putting into practice what they learn. In other words, there is a need for theologically grounded practitioners of youth ministry. The major educational concern is how a Bible college, Christian liberal arts school, or seminary can equip their students interested in youth ministry to become theologically grounded practitioners of youth ministry. Are there certain classes that each future youth minister should complete? If so, what classes are considered essential? Are there a particular number of youth ministry classes that must be taken in order to equip fully trained youth ministers? Should a future youth minister have practical or experiential learning as part of the process? What are some of the similarities and differences between particular youth ministry programs in selected Bible colleges, Christian liberal arts schools, and seminaries? These are all questions that must be asked as Christian educators move forward in the development and training of youth ministers.

Research Purpose

The rise in popularity over the last few decades in youth ministry training at the educational level brings with it the responsibility to equip the saints in the best possible way. In light of this, the current study analyzed and described the youth ministry programs of selected Bible colleges, Christian liberal arts schools, and seminaries in order to understand the intended antecedents, transactions, and outcomes of

their youth ministry programs for their students and to compare it with the actual antecedents, transactions, and outcomes of their efforts. The intention was for this study to lay the groundwork for further studies, which will ultimately lead to a better understanding of how an academic institution can effectively train theologically grounded practitioners of youth ministry.

Research Questions

The following six research questions were utilized in this study:

1. What similarities and differences, if any, exist between the intended antecedents of the youth ministry programs of the selected academic institutions in this study?
2. What similarities and differences, if any, exist between the intended antecedents and the actual antecedents of the youth ministry programs of the selected academic institutions in this study?
3. What similarities and differences, if any, exist between the intended transactions of the individual classes composing the youth ministry programs of the selected academic institutions in this study as indicated by the catalogs and course syllabi?
4. What similarities and differences, if any, exist between the intended transactions and the actual transactions of the individual classes composing the youth ministry programs of the selected academic institutions in this study as indicated by the catalogs/course syllabi and graduates?
5. What similarities and differences, if any, exist between the intended outcomes of the youth ministry programs of the selected academic institutions in this study as indicated by the catalogs and course syllabi?
6. What similarities and differences, if any, exist between the intended outcomes and the actual outcomes of the youth ministry programs of the selected academic institutions in this study as indicated by the catalogs/course syllabi and graduates?

Delimitations of the Study

There were four primary delimitations of this study. The first delimitation of this study was that only selected academic institutions were examined: Bible colleges, Christian liberal arts schools, or seminaries that are considered evangelical in nature.

These academic institutions also met particular criteria regarding their youth ministry programs as outlined in chapter three.

The second delimitation of this study was that only youth ministry programs within the specified academic institutions were analyzed. The study included all courses that are required for students to take that are participating in the youth ministry program, but particular attention was made towards the specific youth ministry courses that are offered. Any course that was offered by the school that did not specifically pertain to the youth ministry program was not examined.

The third delimitation of this study was that only the professors who play a vital role in the academic institution's youth ministry program were questioned. These professors were the ones doing the actual teaching of youth ministry courses and some of them were responsible for the formation of the program.

The final delimitation of this study was that only graduates of the selected academic institutions were included. This study was further delimited to the youth ministry graduates of each institution that were perceived to best represent the academic institution as expressed by the youth ministry professors of each institution.

These four delimitations bring with them subsequent limitations to the generalization of the findings. Because of the nature of this study, the results will only generalize to the specific youth ministry programs of the selected academic institutions, their professors, and their graduates comprising the current study. However, the findings of this research may be helpful to the youth ministry programs of other similar academic institutions, their professors, and their graduates as to the ones in the current study.

Terminology

Adolescence. “The period of development in which the individual crosses the dividing line between childhood and adulthood. Begins with puberty and involves accepting one’s full-grown body, acquiring adult ways of thinking, attaining emotional and economic independence, developing more mature ways of relating to peers of both sexes, and constructing an identity” (Berk 2001, 350). Adolescence is typically broken down into early, middle, and late adolescence (Rice and Dolgin 2002, 1).

Adolescent, student, or youth. These terms will be used interchangeably to denote a person in the life-stage adolescence. In the United States, it refers to anyone between the ages “nine or ten and extends through the mid-20s or sometimes later” (Dean 2001, 22). It is widely accepted that this is a person who is in the stage of life from the time of the onset of puberty until the individual becomes a “responsible individual in the adult world” (Richards 1985, 17).

Antecedents. They are “any conditions existing prior to teaching and learning which may relate to outcomes” (Stake 1967, 527). Examples of these could include the “status of a student prior to his lesson, e.g. his aptitude, previous experience, interest, and willingness” (Stake 1967, 527). *Intended antecedents* are what the institution or professors would expect whereas *observed or actual antecedents* are what actually happened.

Bible college. According to the Association for Biblical Higher Education (ABHE) a Bible college, also referred to as an institution of biblical higher education, is “an institution of higher education in which the Bible is central and the development of Christian life and ministry is essential. These institutions exist to prepare men and

women to serve God through lay or vocational ministry. They have in common a three-fold emphasis which could be summarized by the words content, character, competence” (www.abhe.gospelcom.net 2006, [faqs.htm#2](#)).

Christian liberal arts school. According to the Council for Christian Colleges and Universities (CCCU), a Christian liberal arts school must offer comprehensive undergraduate curricula rooted in the arts and sciences. It must also have an approved institutional mission statement or purpose statement that is Christ-centered and rooted in the historic Christian faith. It must also possess curricular and extra-curricular programs that reflect the integration of scholarship, biblical faith, and service (www.cccu.org 2006, [about.asp](#)).

Evangelical or Evangelical Christian. According to the National Association of Evangelicals (NAE), an evangelical must believe the following statement of faith:

1. Believe the Bible to be the inspired, the only infallible, authoritative Word of God;
2. Believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit;
3. Believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory;
4. Believe that for the salvation of lost and sinful people, regeneration by the Holy Spirit is absolutely essential;
5. Believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life;
6. Believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation;
7. Believe in the spiritual unity of believers in our Lord Jesus Christ. (www.nae.net 2005, [nae.statement_of_faith.html](#))

Graduate school. It is an academic institution, offering degrees at the masters and doctoral levels that is similar in nature to the Christian liberal arts school. It prepares students for the secular and religious workforce by providing an evangelical perspective on specialized academic training.

Ministerial effectiveness. This term refers to the positive degree to which vocational leaders are able to minister in given settings, with specific resources and certain limitations (Hunt, Hinkle, and Malony 1990, 13). This study is interested specifically in the ministerial effectiveness of youth ministers.

Outcomes. This term refers to “the consequence of educating—immediate and long-range, cognitive and conative, personal and community-wide” (Stake 1967, 527).

Intended outcomes are “effects which are desired, those which are hoped for, those which are anticipated, and even those which are feared” (Stake 1967, 529). *Observed or actual outcomes* are the consequences of educating that can be observed.

Seminary. It is an evangelical academic institution that “devotes itself to the professional preparation of college graduates for various types of church-related ministry” (Holmes 1975, 8). According to the Association of Theological Schools (ATS), seminaries are “graduate schools of theology that educate persons for the practice of ministry, for a range of church-related professions, and for teaching and research in the theological disciplines” (www.ats.edu 2006, [overview.asp.html](http://www.ats.edu/overview.asp.html)).

Theologically grounded practitioners. This term refers to youth ministers who have the skill set and the ability to take their theological training and apply it to their ministry so that their praxis is both theological and practical or useful.

Transactions. This term refers to “the countless encounters of students with

teacher, student with student, author with reader, parent with counselor—the succession of engagements which comprise the process of education. Examples are the presentation of a film, a class discussion, the working of a homework problem, an explanation of the margin of a term paper, and the administration of a test” (Stake 1967, 527). *Intended transactions* are “the planned-for environmental conditions, the planned-for demonstrations, the planned-for coverage of certain subject matter, etc., as well as the planned-for student behavior” (Stake 1967, 528). *Observed or actual transactions* are the actual environmental conditions, demonstrations, and coverage of subject matter etc.

Youth minister. A youth minister or a youth ministry professional is dedicated to “the purposive, determined and persistent quest by both natural and supernatural means to expose, transmit or otherwise share with adolescents God’s message of good news which is central to the Christian faith. Its ultimate end is to cultivate a life transformation of youth by the power of the Holy Spirit that they might be conformed to the revealed will of God as expressed in scripture” (Lamport 1996, 62).

Youth ministry. It is the church in its pastoral concern, reaching out to the needs of the young people, fostering their faith in Jesus Christ and their relationship with God the Father, and drawing them into responsible participation in the life, mission, and ministry of the church (www.youthpastor.com 2006). It can also be referred to as student ministry.

Research Assumptions

There were a number of assumptions made regarding this study. The following is a list of the assumptions that are foundational to this study:

1. The researcher will assume that youth ministry as a profession is a worthwhile endeavor and that the betterment of the training of youth ministers is a necessary step in which schools of Christian higher education must engage.
2. The researcher will assume that the professors and graduates questioned will answer in an honest manner.
3. The researcher will assume that the professors can accurately describe what the intended antecedents, intended transactions, and intended outcomes of their youth ministry program are.
4. The researcher will assume that the graduates can accurately describe the actual transactions experienced in the youth ministry program and accurately perceive the actual outcomes as a result of being in the youth ministry program.
5. The researcher will assume that Robert Stake's program evaluation model is an accurate and helpful model for evaluating academic programs, including youth ministry programs.
6. The researcher will assume that the catalogs received from the academic institutions are an accurate reflection of the actual youth ministry program being implemented.
7. The researcher will assume that no major paradigm shift has occurred in the youth ministry program in the last ten years.

Procedural Overview

The researcher utilized a variety of research methodologies in order to answer the research questions. The first step that the researcher took was to select certain Bible colleges, Christian liberal arts schools, and seminaries to be included in this study. In order to accomplish this, two steps were taken. First, the researcher narrowed the focus of possible academic institutions by establishing criteria that each potential school must meet. The criteria are outlined in detail in chapter 3. Once this was done, the second step that the researcher took was to utilize a purposive sampling using the schools that met the aforementioned criteria. This allowed the researcher to narrow the scope of the current study.

The second step that the researcher took was to create two questionnaires that

were utilized in the implementation of this study. The first questionnaire was for the professors of youth ministry and the second questionnaire was for the graduates of the youth ministry programs. This was done by enlisting an expert panel to aid the researcher in the development of the questionnaires.

The third step that the researcher took was to interview the youth ministry professors at each identified academic institution utilizing a telephone interview or a face-to-face interview. The professors interviewed were currently teaching the youth ministry courses and some of them helped establish the youth ministry program. The questionnaire consisted of both demographic questions and open response questions. The researcher utilized the open response questions to gain a better understanding of the youth ministry programs.

The fourth step that the researcher took was to obtain a list of graduates that could be interviewed. The list of graduates was received by asking each professor interviewed to submit five to ten graduates from their youth ministry program since the year 2000. This ensured that each academic institution had the opportunity to give the researcher the students it deemed most accurately represent the type of youth ministers the institution is attempting to produce, thus making the sampling fair and more accurate.

The fifth step that the researcher took was to interview five of the graduates that were given to him by the professors. The researcher conducted the interviews over the telephone by utilizing the questionnaire that was developed with the aid of the expert panel. This questionnaire consisted of both demographic questions and open response questions in order to address the research questions listed above.

The sixth step that the researcher took was to obtain the catalogs and youth

ministry course syllabi from each academic institution and to examine them in order to create categories by which to analyze the youth ministry graduate interviews.

The final step that the researcher took was to compile the results of the research and send it to each participant that aided in the current study.

CHAPTER 2

PRECEDENT LITERATURE

The following chapter is a review of literature that is relevant to the current study. It will provide the foundation for the study and assist in the analysis of the findings.

Theological Perspective on Youth Ministry

The following discussion is intended to provide a theological foundation for youth ministry by examining the relationship between youth ministry and ecclesiology, as well as the relationship between youth ministry and the regulative principle.

Youth Ministry and Ecclesiology

From a theological perspective, it would make sense that youth ministry is discussed in relationship to ecclesiology. Grenz, Guretzki, and Nordling state that ecclesiology is:

The area of theological study concerned with understanding the church (derived from the Greek word *ekklesia*, “church”). Ecclesiology seeks to set forth the nature and function of the church. It also investigates issues such as the mission, ministry and structure of the church, as well as its role in the overall plan of God. (Grenz, Guretzki, and Nordling 1999, 42)

Youth ministry is an extension of the church into the lives of teenagers; therefore it is appropriate to examine how the church’s ecclesiological views impact its views of youth ministry.

Formation of Youth Ministry

It is important at this point to note how youth ministry began. Youth ministry did not begin with theologians of the past discussing ecclesiology and then realizing that the church needed to have a youth ministry program. If this were the case, then youth ministries would have been part of the church for much longer than they actually have been.

Youth ministry is in existence today because it addresses a cultural reality; teenagers exist and comprise a separate and unique subculture of the human population. This argument will be traced in detail later in this chapter, but suffice it to say that youth ministry developed as a result of the Industrial Revolution and the compulsory public high school. These two events created a unique youth culture, which caused the church to formulate a plan to reach them (see the discussion on the history and professionalization of youth ministry presented later in this chapter for a more detailed explanation).

Youth Ministry as a Missiological and Educational Endeavor

The church has long concerned itself with missions, with education or disciple making as an element of its strategy. Millard Erickson states:

The church has been charged to carry out Christ's ministry in the world. To accomplish this, certain functions must be met. A balance of these functions is essential to the spiritual health and well-being of the body. The gospel is at the very heart of the ministry of the church and is implicit in all of the functions of the church. (Erickson 1998, 1060)

Missions cannot truly exist without the educational component that Jesus spoke of in Matthew. "To make disciples" is a command to educate followers of Christ. Edmund Clowney notes, "The Lord who calls his church to worship and to nurture also sends it

through the centuries and across the continents to witness for him” (Clowney 1995, 155). Donald Bloesch, commenting on how traditional theology has viewed the church, states that it “envisions the church’s mission as the proclamation of the good news of redemption through the cross and resurrection of Christ” (Bloesch 2002, 32). Clowney concurs with Bloesch’s assessment by stating that the church has always concerned itself with going out and sharing Christ with unbelievers (Clowney 1995, 159-62).

Taking the “good news” to unbelievers is exactly what the parachurch movement did with regards to the newly formed youth culture. The parachurch movement and ultimately the local church youth ministry movement, was birthed as an attempt to reach a new culture, along with its unique people group, with the message of Jesus Christ (this argument is further developed later in this chapter under the discussion of the history and professionalization of youth ministry).

Youth ministry then, can be seen as the church’s attempt to integrate its missiology with its ecclesiology. This is not the only example of the church attempting to integrate its missiology with its ecclesiology. Craig Van Gelder notes that to “some extent, every historical ecclesiology has functioned as a missiological ecclesiology, even if it has not defined itself as such” (Gelder 2000, 37). Van Gelder goes on to say that the church’s ecclesiology has always been influenced by the historical context in which it finds itself as the church attempts to address problems within its historical setting. The church does not exist in a vacuum, free from the influences of the historical context in which it resides (Van Gelder 2000, 38-42).

Youth Ministry in Relation to Ecclesiology

Because the idea of youth ministry was not developed from an ecclesiological or theological argument, the church is now attempting to retrofit youth ministry back into a biblical ecclesiology. Books have been written to try and give credibility to youth ministry from a theological perspective, but many of these books have failed to do so. Instead of giving a theological and biblical rationale for youth ministry, they tend to assume that youth ministry is legitimate and then show how to build and maintain a theological and biblical youth ministry. *Starting Right: Thinking theologically about youth ministry* by Dean, Clark, and Rahn is an example of such a book.

Some have questioned the validity of doing youth ministry as it is done today and have attempted to find new ways to incorporate youth into the church. Some authors champion a more “family friendly” approach to doing youth ministry. Charles Sell’s book, *Family Ministry* and Chap Clark’s book, *The Youth Worker’s Handbook to Family Ministry* are examples. Still others question the validity of doing youth ministry all together. They call for the elimination of youth ministry and the establishment of a “family-integrated” approach to ministry where members of the church are not age-segregated. Proponents of this view are typically associated with Vision Forum (see www.visionforum.org for further information regarding this approach to ministry).

The assumption that a church’s ecclesiology affects its view of youth ministry is a faulty assumption. In fact, it appears as if a church’s ecclesiological view has limited, if any, impact on its view of youth ministry. This can be seen in two ways. First, it is evident that Presbyterians, Lutherans, Catholics, Episcopalians, Baptists, and Methodists, to name a few, have distinct views of ecclesiology that at times vary

drastically with one another (Erickson 1998, 1079-92). However, they all have youth ministries associated with them. Presbyterians have youth ministries (Lueker, Poellot, and Jackson 2000, *youngpeoplesorganizations.christian*), Lutherans have youth ministries (Sholund 1968, 63), Catholics have youth ministries (Broderick 1987, 612), Episcopalians (Lueker, Poellot, and Jackson 2000, *youngpeoplesorganizations.christian*) have youth ministries, Baptists have youth ministries (Hoglund 1968, 298), and Methodists have youth ministries (Sholund 1968, 62). If youth ministry were tied directly to a church's ecclesiology, one would not expect to find youth ministries in all of the aforementioned churches.

Second, books have been written between these religions that deal with differing ecclesiological views. The interesting note is that although these books deal with ecclesiological issues, they do not ever mention anything about youth ministry. Books such as *Challenging Catholics* by Longenecker and Martin, *Evangelicism and the Orthodox Church*, and *Letters Between a Catholic and an Evangelical* by Waiss and McCarthy are but a few examples. This is an argument from silence, but coupled with the previous argument, it is a valid argument to state that a church's view of ecclesiology has limited impact, if any, on its view of youth ministry.

Therefore, youth ministry is both a missiological endeavor and a pragmatic reaction to a cultural reality. The pragmatic nature of youth ministry can be seen in that parents go to church where youth ministries exist and that youth ministries have a significant impact on how a family chooses which church to attend and whether or not the family decides to stay at the church (Rainer 2001, 21, 72).

It has been argued that although it makes sense, one's understanding of

ecclesiology does not regulate one's theological position regarding youth ministry. The next section addresses the regulative principle and is followed by a discussion of how the regulative principle is applied to youth ministry.

The Regulative Principle

The regulative principle teaches that “the only things we should do in public worship are those that find clear example or direct prescription in the New Testament, lest we drift from what is central or impose on our congregations things that their consciences might not be able to support” (Carson 2002, 54). Note the following:

In large measure, the regulative principle of worship came about centuries ago as a reaction to the perceived idolatry of Roman Catholicism. In essence, this principle states that only those elements that are commanded or depicted in the Bible are acceptable in worship. Some refer to this as an exclusive view or practice of worship because it excludes anything that is not directly instructed or at least shown in the pages of Scripture (Kraeuter 2007, training-resources.org/regulative_worship.html)

Historical Context

The origins of the regulative principle can be traced back to the writings of John Calvin, specifically *The Necessity of Reforming the Church*. However, it was not until the seventeenth century with the Westminster Confession that “the regulative principle was given in its classical and definitive statement” (McMahon 2007, McMahonRegulativePrinciples.htm). The regulative principle is stated in the Westminster Confession in paragraph one of chapter twenty-one:

The light of nature showeth that there is a God, who hath lordship and sovereignty over all, is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and with all the soul, and with all the might. But the acceptable way of worshiping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshiped according to the imaginations and devices of men, or the suggestions of

Satan, under any visible representation, or any other way not prescribed in the Holy Scripture. (www.apuritansmind.com 2007, McMahonRegulativePrinciple.htm)

The Presbyterian Puritans who wrote the Westminster Confession included this section to combat the “idol worshiping” they believed to be occurring in other religions and to resist the temptations facing them to conform to the state church (Ferguson and Wright 1988, 156). As time passed, the regulative principle has been “understood and administered in both a stronger and a more attenuated way, with widely differing results” (Carson 2002, 54). Three views of this principle will be examined in the next section.

Views of the Regulative Principle

The first view of the regulative principle is the traditional view. This view is held by men such as David Gordon and Matthew McMahon and is typically associated with Presbyterian and Reformed churches (Frame 1996, 38). They believe the regulative principle to be that, “True worship is only commanded by God; false worship is anything not commanded” and they hold fast to this because “this was the Puritan’s view of worship” (McMahon 2007, McMahonRegulativePrinciple.htm). The traditional view distinguishes the regulative principle as it relates to official worship and unofficial worship (Murray 1992, 179-80). In other words, the traditional view holds that there is a regulative principle for life in general and one for matters of faith and worship.

McMahon, in his article *The Regulative Principle of the Church*, argues that the church today must adhere to the four biblical arguments the Puritans made regarding the regulative principle as seen in the Westminster Confession. First, it is the prerogative of God alone to determine the terms on which sinners may approach Him in worship. Second, the introduction of extra biblical practices into worship inevitably tends to nullify and undermine God’s appointed worship. Third, if sinful men were to add any

unappointed elements into worship, they would, by this action, be calling into question the wisdom of Jesus Christ and the complete sufficiency of the Scriptures alone. Finally, the Bible explicitly condemns all worship that is not commanded by God (McMahon 2007, McMahonRegulativePrinciple.htm).

David Gordon offers nine lines of argument in favor of the traditional view of the regulative principle. His arguments include that worship for the Christian should be an expression of God's heart back to God, that it is impossible to worship God by human invention, that it is impossible to worship God by human ingenuity, and that it is impossible to worship God in an atmosphere that has not been structured and ordered by God and His word (Gordon 2007, Regulative_Principle.html).

The second view of the regulative principle is typically held by Roman Catholics, Episcopalians, and Lutherans. This view of the regulative principle states that people can "do anything except what Scripture forbids" (Frame 1996, 38). This is a very loose interpretation of the regulative principle and has even led some in this camp to determine that it is "unbiblical, and that it should be abandoned altogether" (Pratt 2007, TH.Pratt.Reg.Princ.pdf).

The third view of the regulative principle is a more moderate view and is held by men such as John Frame and Richard Pratt, Jr. In this view, the regulative principle is interpreted to say that "we must have positive biblical support for all that we do in worship" (Pratt 2007, TH.Pratt.Reg.Princ.pdf). John Frame, arguing against the traditional view, concludes that the biblical passages used to support the view do not "prove that 'whatever is not prescribed is forbidden.' It does show that God takes violations of his rules for worship very seriously" (Frame 2006, PT.joh_frame.html).

Frame disagrees with the traditional view's dichotomy of the regulative principle between areas of official worship and areas of unofficial worship. He states, "But when you think about it, the regulative principle is not limited to worship services. It is God's regulative principle for all areas of human life" and then goes on to say "Scripture functions the same way in the area of worship services that it functions in any other area of human life" (Frame 2005, *RegulativePrinciple.pdf*). Frame summarizes the moderate view of the regulative principle this way:

The regulative principle in Scripture is not primarily a doctrine about church power and officially sanctioned worship services. It is a doctrine about worship, about all forms of worship. It governs all worship, whether formal or informal, individual or corporate, public or private, family or church, broad or narrow. Limiting the doctrine to officially sanctioned worship robs it of its biblical force. (Frame 1996, 44-45)

Finally, the moderate view of the regulative principle guards, not only the authority of God and the sufficiency of His word, but the freedom of the Christian as well. It should not be seen as a form of bondage, rather a source of freedom as the Christian worships the Creator.

The Regulative Principle Applied to Youth Ministry

Frame makes the following statement with regards to the regulative principle:

Someone may object that there are many specific things we do in ordinary life that God has not commanded: getting up in the morning, brushing our teeth, having breakfast, unlocking the front door, etc. But we have seen that in worship services as well we rightly perform actions that Scripture does not specifically command. Hence the categories of circumstances, expression, and forms. So, the two realms are in fact parallel. In both spheres, God tells us in general what he wants us to do. We try to decide, through sanctified wisdom, how to carry out those commands. In both spheres there are divine commands and human applications, elements and non-elements if you will. (Frame 2006, *PT.joh_frame.dcl.4.3.26.html*)

This can be applied to youth ministry in that the Bible clearly teaches that Christians are to go and "make disciples" of "all nations" (Matthew 28:18-20). The question is, "how is

one to accomplish this task?” This is where one’s view of the regulative principle is critical. A traditional view would not allow room for the formation of a youth ministry to aid in this endeavor because youth ministry is not specifically prescribed in the Bible, whereas a moderate view would. Two examples, one from each view, will assist in this discussion.

First, proponents of the Family Integrated Church (FIC) approach to ministry, specifically those identified with Vision Forum Ministries, hold to a traditional view of the regulative principle and do not believe that youth ministry or any other age-graded ministry is a valid form of ministry and must be done away with entirely. This can be seen in their tenets of biblical patriarchy. One statement that provides insight into their position is “since the educational mandate belongs to the parents and they are commanded personally to walk beside and train their children, they ought not to transfer responsibility for the educational process to others” (www.visionforumministries.org 2006, patriarchy.aspx). They go on to state:

The age-integrated communities of family and church are the God-ordained institutions for training and socialization and as such provide the preferred pattern for social life and educational endeavors. The modern preference for grouping children exclusively with their age mates for educational and social purposes is contrary to scriptural wisdom and example. (www.visionforumministries.org 2006, patriarchy.aspx)

The preceding quotes make it clear that the FIC views any attempt to segregate the family as unbiblical and unwise and it should not be done, especially not in the church.

A second example of how one’s theological position on the regulative principle impacts one’s view on youth ministry can be found in an unpublished document written by Dave Adams, youth ministry professor at Boyce College, and Jimmy Scroggins, then Dean of Boyce College, in which they state their Strategic Family Ministry (SFM) model,

which they intend to incorporate into the youth ministry program at Boyce College. Adams and Scroggins hold a loose or moderate view of the regulative principle and this can be seen in their model of ministry. Their model is “biblically and theologically grounded, missions oriented, local church structured, pastor led, and family focused” (Adams and Scroggins 2006, 1).

Adams and Scroggins go on to describe that by biblically and theologically grounded they mean that God has ordained the institutions of the church and the family, that Scripture has articulated the cultural and evangelical mandates, and that the goal of the SFM model is to present a model that affirms the God-ordained institutions and pursues the divinely issued mandates (Adams and Scroggins 2006, 1).

The SFM model is missions oriented in that local churches are commissioned by God to reach all people, in all family contexts, in every nation, with the Gospel of Jesus. Churches must empower and encourage individuals to reach and disciple their own families, while at the same time recognizing that the evangelistic responsibility extends beyond the doors of Christian homes. Adams and Scroggins argue that various approaches have been used effectively to reach people in multiple family contexts including children’s ministries, youth ministries, young adult ministries, recovery groups, women’s ministries, etc (Adams and Scroggins 2006, 1).

The SFM model affirms the autonomy of the local church and that within biblical parameters there is a freedom for local churches to organize themselves in a variety of ways but the SFM model disagrees with those who have declared age-graded ministries unbiblical. The SFM model supports the idea that the church should be led by biblically qualified pastors and that the church has the right, from the Scriptures, to

appoint various ministry areas, including age-graded ministries. Finally, the SFM model is family focused and promotes the idea that God's design for a family is one man, married to one woman, for life, with whatever children the Lord blesses (Adams and Scroggins 2006, 1-2).

Conclusions

Youth ministry at its core is a theological discussion involving one's view of the regulative principle. Ultimately, whether or not someone views youth ministry as legitimate is dependent upon that person's theological position of the regulative principle. If one holds to a traditional view of the regulative principle, then youth ministry will not be viewed as legitimate. However, if one holds a looser or moderate view of the regulative principle, then youth ministry may be viewed as legitimate.

History of Christian Higher Education

Before examining the history and professionalization of youth ministry, it is important to trace the history of Christian higher education. According to Arthur Holmes, "Until recently, the history of higher education in the West was, in fact, the story of a Christian academic tradition that played a major role in both intellectual history and the history of the church" (Holmes 2001, 1-2). This history will provide the context for the development and professionalization of youth ministry that will be examined further in the next section.

There are multiple ways in which one could trace the history of Christian higher education. Arthur Holmes has done some excellent work in this field as he has identified nine basic stages of progress regarding Christian higher education in his work, *Building the Christian Academy*. Wayne Widder, John L. Elias, Robert Pazmino, Warren

Benson, and Michael Anthony have all written about the history of Christian higher education. This study will seek to utilize each of these authors' ideas to form a concise history of Christian higher education.

There are four basic eras of Christian higher education that must be traced: Early Christianity, The Middle Ages, The Reformation, and The Nineteenth and Twentieth Centuries.

Early Christianity

After the New Testament period ended, education in the church centered on preserving the teachings of Jesus Christ and the apostles and transmitting that information to others. Wayne Widder notes, "Because of opposition to Christianity, the church leadership became concerned that what was taught was actually the truth presented by Christ and the apostles" (Widder 1991, 44-45). The early church stressed the importance of establishing the New Testament canon, church discipline, and the creeds. Robert Pazmino states the importance of these three elements when he says they "served to maintain continuity without distortion as the faith addressed a Hellenistic-Roman world marked by cultural and religious pluralism" (Pazmino 1997, 136).

The home continued to be the primary place for teaching in the early church. The goal was to teach biblical truths and their application to life. However, as time passed, two movements led the way for teaching and training in God's Word. As these two movements established themselves, parents felt less and less responsibility to teach their children the faith (Widder 1991, 45). The two movements that had an impact on Christian higher education in the early church were the Alexandrian School and the ideas of Augustine.

The Alexandrian School

Teaching and instruction in the early church started out with parents and priests teaching children and students by using catechumen classes. This idea of using catechisms to teach students truth became so effective that catechetical schools were formed. With the rise of these new schools, came the need for highly educated apologists in order to “interpret the faith in the Hellenistic ways of thinking and to defend it against cultured attackers” (Pazmino 1997, 137). According to Holmes:

Christianity’s engagement in higher education began in third century Alexandria, where the extended studies that Clement and Origen introduced in the catechetical school provide a paradigm for Christian thinking about higher education, and particularly about the unity of truth wherever it is found, in secular or distinctively Christian learning. (Holmes 2001, 8)

Alexandrian Christianity utilized not only its own academic emphases but also the broader pattern emphasized by Hellenic education. This approach affected Jewish and Christian scholars because Alexandrian scholarship emphasized an empirical approach both to science and to the study of language and literature. Moral objectives became the primary focus in this educational system. Devout Christians would go to secular schools to learn the arts and to become cultured. Christian education at this time was still focused on teaching the catechisms (Holmes 2001, 8-16). Ultimately, “In the Alexandrian school moral and spiritual formation and the usefulness of liberal learning joined the unity of truth in an all-encompassing doxology to the God of creation” (Holmes 2001, 21).

Augustine

Along with the establishment of the Alexandrian school, came the teachings and ideas of Augustine, who was “one of the leading Western church fathers, Augustine

was viewed as the most learned, noble, and acclaimed leaders of the early church” (Anthony and Benson 2003, 117). Augustine laid the foundations for Christian education and his ideas would be felt for centuries to come. Augustine’s ideas can be broken down into three main truths that he claimed. First, he argued that knowledge of unchanging truth is possible. Second, he argued that true happiness lies in possessing the good rather than in endlessly pursuing it. In other words, happiness comes from finding God, His Truth, and the wisdom that He gives. Third, Augustine argued that the order of creation is the basis for all human knowledge (Holmes 2001, 22-25).

For Augustine, liberal arts led to the wisdom of God, which was the goal of education. Augustine believed that to help a student achieve this, an open forum format was best where students could converse with one another and with the teacher. Because of this, Augustine established an open forum Christian community in Hippo, which became “a precursor of medieval monastery schools” (Holmes 2001, 26). Augustine’s impact on Christian education “has been immense throughout all periods of Christian history. His input on educational theory has been felt throughout the medieval and modern periods” (Elias 2002, 44).

The Middle Ages

The role of Christian education changed after Constantine and the establishment of Christianity. The church no longer required intensive preparation for those joining its numbers and church leaders had to find new ways to nurture large numbers of people and lead them to a deeper understanding of the faith (Pazmino 1997, 138). Pazmino states:

During this time the family declined in its relative importance in educating for the faith. Celibacy or the single life emerged as a viable option and manifested a

redefinition of the Christian faith. Those intensely committed to spiritual formation in some cases could opt for life in monasteries and convents which sought to foster community and a sense of order through common discipline, manual labor, and spiritual exercises. (Pazmino 1997, 139)

The decline in the importance that families placed on Christian education in the home coupled with the rise of interest among young men to enter the ministry led to the establishment of two primary educational platforms. The first was the establishment of the monastery and the second was the formation of the cathedral school.

The Monastery

“The first distinctively Christian school was the monastic school in the fifth century. Until this time Christians had continued to attend the classical schools” (Elias 2002, 44). The purpose of the monastic school was to prepare “monks for the contemplative life . . . and to focus on moral and spiritual formation” (Holmes 2001, 36). It was a way for Christians to escape the secular schools and find comfort amongst fellow believers as they studied the Bible together. Elias gives an excellent summary of Christian education during this time:

Until this time Christians had continued to attend the classical schools. Yet voices critical of the study of classical education began to be raised again in the fifth century. Within the monasteries there emerged a Christian culture that for a time avoided classical or profane learning and established a separate Christian culture centered on the Bible

In reality the monasteries were schools, centers of ascetic living and learning. (Elias 2002, 44)

The Cathedral School

With monasteries training monks for the contemplative life, the cathedral school was established to help train church leaders. Pazmino notes:

From approximately A.D. 500 to 1000 monastic schools were centers of intellectual activity, but as large cities grew, collegiate church schools or cathedral schools

emerged. Their curricula stressed the liberal arts and humanities, in addition to theology; the focus was not upon personal piety. In the twelfth century, universities grew out of the cathedral school movement; they sought to produce both a professional and scholastic mind. (Pazmino 1997, 140)

The cathedral schools generally prepared people with some prior education in the liberal arts for further studies in theology or law, and for the active life of pastors and leaders in church or civil society. Their focus appropriately became “letters” and “manners.”

“Letters” were the liberal arts and “manners” the virtues expected of church and civil leaders. The idea was that letters produce eloquence and that manners produce practical wisdom (Holmes 2001, 36-37).

The Reformation

The time leading up to the Reformation was a time of great change for Christian higher education. Scholasticism emerged as the primary model for education. “Realizing that the survival of the church depended on an educated clergy, the cathedral and monastic schools that developed during the early Middle Ages grew into more rigorous academic institutions. Curriculum was broadened, and intellectually trained faculty were secured” (Anthony and Benson 2003, 147).

Scholasticism was as much about helping the believer become a more advanced critical thinker as it was about teaching the curriculum of the seven liberal arts which had been established. The goal was to develop a mature believer who employed the mind to come to a reasonable and rational faith. Charles Eavey notes that “educationally, the purpose of Scholasticism was to develop the ability to organize beliefs into a logical system and the power to set forth and defend such systems against all arguments brought in opposition to them” (Eavey 1964, 109).

The Renaissance followed Scholasticism, which did not directly promote Christian education, but it helped set the stage for the Reformation. Widder summarizes the impact the Renaissance had on the Reformation:

The goal of the Renaissance was a rebirth of culture. It was the rediscovery of the Greek and Roman classics, literature and art. The idea of going back to the originals carried over to scholars, who began studying the original Hebrew and Greek Scriptures. The goal of education in the Reformation was to teach the Scriptures, learn the catechism, and apply the principles of the Word. (Widder 1991, 50)

The establishment of Scholasticism coupled with the Renaissance, gave rise to the Reformation. The Reformers were seen as educators in their movements. They used the universities to disseminate their teachings. They valued the education of children and youth. The curriculum that they used was the catechism – a series of questions and answers about the faith. The Bible was the main source of study (Widder 1991, 50). The authority of the Bible was emphasized with a return to the sources of the Christian faith. “The aim of Christian education was to train all Christians to be priests of the living God. This was to be realized in part through translating the Bible into the vernacular” (Pazmino 1997, 144).

Martin Luther believed that the Bible should be the most important reading material for every person and that all libraries should have copies of it, both in the original languages as well as in the common languages of the day. He concluded that no work is more worthy than to reform the universities because that is where the young people with whom the future of Christianity lies are educated. John Calvin had similar aspirations and hopes to reform the universities. In an address given in Geneva, Calvin spoke about church polity, which included the need for a college to prepare young people for the ministry and for civil government (Holmes 2001, 63-64).

Because an educated nation was desired and domestic training insufficient, state-supported schools arose. These were established by those in political power, often in cooperation with the church. Although the idea of a compulsory universal education was not fully realized by the Reformers, they did lay the groundwork for what would occur in the nineteenth and twentieth centuries.

The Nineteenth and Twentieth Centuries

Christian higher education in America was a result of political, economic, social, and religious change that occurred in the nineteenth and twentieth centuries. The second great awakening had a tremendous impact on Christian higher education. Holmes makes mention that “American higher education was the child of religion, and the history both of church denominations and of the westward expansion can be traced through the history of America’s colleges and universities” (Holmes 1987, 9). Anthony and Benson agree that religious revival played a key role in higher education when they state, “Coming out of this second national revival was the birth of the Bible college movement, which, in turn, sparked the beginning of Christian higher education as we know it today” (Anthony and Benson 2003, 316).

John Elias further supports this claim in the following statement:

The religious revival in the early nineteenth century had a profound effect on the development of higher education in the United States. The revival spawned many academies, colleges, and seminaries for the education of Christians and the training of their ministers. The colleges that were established often became the centers of religious revival where direct efforts were made to evangelize students, something that was not permitted in the common schools. (Elias 2002, 184)

Evangelicism played a critical role in the formation of not only Bible colleges, but secular universities as well. Many institutions were formed as a result of Evangelical influences (Holmes 1987, 9-10). However, with the close of the nineteenth century and

the beginning of the twentieth century, Protestant ties to universities became considerably weakened. “When a college reached for university status and began to serve a broader public than one particular denomination, and when its support from sources other than the denomination increased, it was difficult for it to maintain ties with its denominational tradition” (Elias 2002, 188).

Conclusions from a History of Christian Higher Education

It is clear from an examination of the history of Christian higher education that the discipline has come a long way from the days of the early church fathers. There is, and has always been, a need to train ministers of the Gospel of Jesus Christ. The great men of faith who have drastically influenced Christian higher education saw this need to equip ministers and established a way to do so in an academic environment. This academic environment houses the context for the development and professionalization of youth ministry in the academic world.

History and Professionalization of Youth Ministry

There have been numerous books written about the history of adolescents. Joseph F. Kett, in his book *Rites of Passage*, identifies three eras of development of the American teenager. Michael Mitterauer wrote, *A History of Youth* in which he examines the contexts of the social history of youth. Grace Palladino offers yet another history of young people in her book, *Teenagers. The Rise and Fall of the American Teenager* written by Thomas Hine is one of the most influential books on the history of teenagers to date.

Although there are numerous works dealing with the history of young people and even youth societies (see *The Emergence of Youth Societies* by David Gottlieb, Jon

Reeves, and Warren D. TenHouten), there is little dealing with the history of youth ministry. In fact, there have apparently only been two attempts at writing a comprehensive history of youth ministry. The first attempt, *The History of the Young People's Movement*, was written by Frank Erb in 1917. Although this is an excellent work, it obviously does not take into account the changes in youth ministry brought about in the twentieth century. The second attempt was Mark Senter's *The Coming Revolution in Youth Ministry*, which was published in 1992. In his book, Senter traces the history of youth ministry and identifies "cycles" of cultural changes that have occurred over the last two hundred years and demonstrates the subsequent adjustments made by youth workers.

Outside of these two books, one can only find articles briefly describing the history of youth ministry, several books with short chapters on this subject, and despairingly few dissertations covering parts of this topic.

In order to trace the history and professionalization of youth ministry, Mark Senter's work, the more recent of the two works dealing with this subject, will be utilized and his pattern of the three cycles of youth ministry will be adopted. This history will also incorporate Jimmy Scroggins' template and descriptive titles of Mark Senter's three eras of youth ministry history to aid in this discussion. The three eras will be referred to as the era of Sunday school and the YMCA's (1825-1875), the era of Christian Endeavor and the Denominational Youth Agencies (1881-1925), and the era of the parachurch revolution and professional youth work (1935-1987) (Scroggins 2003, 3).

Youth Ministry before 1785

Before discussing the three eras of youth ministry, one must gain a perspective on how the church viewed its young people prior to the late eighteenth century. Prior to

the late eighteenth century, the church had not signaled out youth as people who could perform special areas of service. In fact, the age group known today as “youth” would have been treated just like adults during this time. Mark Terry makes the following observation:

The church paid scant attention to young people throughout most of church history. The church did not make special efforts to evangelize young people. Instead, the church evangelized young people in the same contexts as adults. Concerned pastors spoke with the youth of their communities just as they did the older flocks. At the camp meetings fiery evangelists preached the gospel to young and old alike. (Terry 1994, 173)

Although there was not a distinct emphasis put upon youth throughout church history, there are a couple of examples of individuals who saw “youth” as an important segment of the church. In 1524, Martin Luther stood before the civil magistrates of all the cities of Germany and said:

I pray all of you for the sake of God and of youth, not to think slightly of educational problems. For it is a serious and great matter, at the heart of Christ and all mankind, that we help and advise the young people. (Trabert 1923, 227-28)

Another mention of an individual who put an emphasis on young people comes from the American Puritan pastor Cotton Mather. Mather was a pastor in the early eighteenth century who saw the impurity, infidelity, and intemperance running rapid in society and decided to do something about it. Mather organized societies to sustain the faith of young people. These societies met weekly for prayer, Bible study, and singing. Mather also published pamphlets to promote these societies (Strommen 2001, 27).

Although there are scattered references to youth prior to the late eighteenth century, it is clear that the church did not place a high priority on youth or youth ministry.

*The Sunday School Movement and the Young
Men's Christian Association (1825-1875)*

**Robert Raikes and the Origins of the
American Sunday School Movement**

The first Sunday school is generally attributed to Robert Raikes who established it in 1780 in Gloucester, England. His primary purpose was to help the poor, underprivileged, and delinquent children in England learn to read and write so as to help “curb their vice and moral degeneration” (Cannister 2001, 79). Raikes’ idea influenced the heart of William Elliot, who opened the first American Sunday school in Virginia in 1785 (Sholund 1968, 61).

Sunday School Expanded to Reach Youth

Organized youth ministries as they are known today were practically unknown in the days of the early colonists, but the young people were still taught Christian doctrine through the catechetical method. Although originally designed for children, Sunday schools in England eventually began to incorporate young women. Eventually, this idea spread to America where young women as well as young men were incorporated into the Sunday school system in the early 1800’s (Sholund 1968, 60-61). According to Senter, the advent of the Sunday school played a key role in the formation of youth ministry in the United States (Senter 1992, 85).

Jimmy Scroggins notes the importance of the Sunday school to youth ministry:

By the mid-1800’s, Sunday school was more a feature of the local church and denominational life than a centralized, cross-denominational movement. Although it ceased to be effective in its formal structure, the Sunday school movement was the first organized, large-scale attempt to focus ministry specifically on children and youth. This movement set the stage for the continued growth and development of youth ministry as a discipline and priority for the church. (Scroggins 2003, 12)

The Impact of the Industrial Revolution

Sunday schools had originally been created to attend to the poor, rural, uneducated, and unemployed young people of society. With the onset of the Industrial Revolution, America began to change the way it viewed its young people. Prior to the Industrial Revolution, there was no category of “adolescence” because young people adopted adult responsibility at an early age, usually by the onset of puberty. However, during the mid-nineteenth century, young people were moving from the farms to the cities to find work. This led to a new subculture of young people who were working but not yet taking on full-adult responsibilities. With this came new economic and social changes that essentially created a new stage of life—adolescence.

Gottlieb, Reeves, and TenHouten make the observation that “there is a general agreement among many students of adolescent behavior that the emergence of distinct youth cultures is related to the emergence of industrialization” (Gottlieb 1966, ix). Dean Borgman makes a similar claim as he shows how the Industrial Revolution relates to the emergence of adolescence as a recognized period in life:

This new importance of youth can be traced to the Industrial Revolution in a general way. During that period it was recognized that children and youth are something more than creatures waiting to be adults. They were beginning to be seen as people with new significance, freedom, resources, and needs. Such a perspective represents the beginning of modern youth ministry. (Borgman 1987, 62)

George Williams and the YMCA

In the mid-nineteenth century, as the Industrial Revolution exploded, many youths were moving into the cities. Many of these young people were uneducated and quickly became seduced by the temptations of the big city. George Williams, only twenty years old, began meeting with a group of eleven of his coworkers for Christian

fellowship, prayer, and accountability. In 1844, these men, under the leadership of George Williams, established the Young Men's Christian Association (YMCA). The purpose of the YMCA was "to help Christian young people retain their Christian commitments after they had moved into the urban jungles where jobs were available" (Senter 1992, 90). By 1851, the YMCA had opened its first chapter in America in the city of Boston (Pendry and Hartshorne 1935, 279).

The YMCA's membership was limited only to evangelical church members, although the activities were open both to members and nonmembers, who were called "associates" (Pendry and Hartshorne 1935, 278). The YMCA was evangelistic in nature and Jimmy Scroggins notes the significance this evangelistic ministry aimed specifically at young people:

George Williams recognized the impact that the urbanizing effect of the industrial revolution was having on the world of young people. His identification of the unique needs of urban young people, and his success in meeting those needs prepared the way for the development of similar programs on college campuses and local churches. (Scroggins 2003, 16)

Christian Endeavor and the Rise of Denominational Youth Work (1881-1925)

The mid-nineteenth century was a fertile time for ideas about youth ministries. The YMCAs and YWCAs were in full swing and the Sunday school had become a staple in most churches. Although some of the youth movements had come and gone, they had established a precedent for future youth-specific organizations (Sholund 1968, 61-62).

Theodore Cuyler

Theodore Cuyler was a Presbyterian pastor in Brooklyn who was the first man to introduce the YMCA model into the local church. Cuyler focused on youth and young

adults and in 1860 held a prayer meeting that was modeled after the YMCA with forty such young people. Thus, Theodore Cuyler essentially started the first local church youth ministry in Brooklyn's Lafayette Avenue Presbyterian Church (Strommen 2001, 28). According to Sholund, Cuyler's adaptation of the YMCA model into the local church had significant impact on churches in his day as well as churches today. Commenting on this, Sholund states that many of Cuyler's ideas still "prevail today in most young people's meetings in Protestant churches across the nation" (Sholund 1968, 62).

Francis Clark

Francis E. Clark, pastor of the Williston Congregational Church, Portland, Maine, visited Theodore Cuyler's church in Brooklyn. Clark was so impressed with Cuyler's model that he was inspired to formalize the principles of the model and launch the Young People's Society of Christian Endeavor in 1881 (Sholund 1968, 62). Clark's Christian Endeavor Societies soon sprang up all over the United States. They were established in churches, prisons, schools, police stations, and even on mission fields (Strommen 2001, 29). The Christian Endeavor quickly became sophisticated in its approach to youth ministry and soon began holding youth worker training seminars, publishing age-graded curriculum, and holding massive conferences (Sholund 1968, 62).

Denominational Youth Work

The beginnings of denominational youth work can be traced back directly to the Christian Endeavor Movement. The formalized principles that were developed by Clark set the standard for all future local church youth ministries and parachurch organizations. Some denominations never utilized the Christian Endeavor, but copied its principles and began their own. Two such organizations were the Methodists who

established the Epworth League and the Lutherans who established the Luther League (Strommen 2001, 29).

The Southern Baptists were another denomination that never affiliated with Christian Endeavor. Instead, they organized and sponsored their own youth groups, riding on the wave of popularity created by Christian Endeavor. In 1884, they formed the Baptist Young People's Union (BYPU), which officially signified the Southern Baptists' entry into the world of youth ministry (Strommen 2001, 29).

Invention of the Youth Culture

It is clear that the major youth movements in American history did not occur in a cultural vacuum. Other factors happening at the same time played a key role in the establishment of such movements. Before moving on to the third cycle of youth ministry as presented by Senter, it is important to establish the two main reasons why the American youth culture and subsequently the American teenager emerged. These two primary factors were the acceptance of "adolescence" as a legitimate stage of life and the creation of the public high school (Cannister 2001, 81-82).

"Adolescence" Becomes a Recognized Life Stage

Cannister calls the concept of "adolescence" that appeared in the last quarter of the nineteenth century a "sociological phenomenon" without which, there would be no need for youth ministries (Cannister 2001, 81-82). Psychologist Granville Stanley Hall aided in the acceptance of adolescence as a legitimate life stage when he published his landmark work, *Adolescence* in 1905. This work established Hall as the father of adolescence. Adams, commenting on the significance of Hall's ideas for the

development and furtherance of youth ministry, states that youth ministry was “birthed as a legitimate discipline when adolescence became acknowledged as a ‘people group’ with publication by G. Stanley Hall in 1905” (Adams 1993, 35). Hall’s ideas about adolescence were eventually accepted as American public educators recognized the uniqueness of the age group and established the American public high school to address their unique needs.

The Creation of the Public High School

The creation of the youth culture was furthered with the creation of the compulsory, universal, public high school. In fact, with the rise of the public high school, came the inevitability that there would be a distinct youth culture as long as there was a mandatory public high school. Although many educators, youth professionals, and psychologists believed in the distinct people group of adolescence, it was not until the creation of the public high school that this idea was universally accepted. For the first time in history, young men and young women were ordered to delay their assent into adulthood. Cannister notes:

In 1875 the United States Supreme Court allowed tax money to be spent on high school education. This assured that nearly all young people would extend their adolescence from puberty through high school graduation. By 1918 every state in the union had established compulsory attendance laws requiring students to attend high school through at least 16 years of age, thus delaying teenagers’ entrance into the workforce. (Cannister 2001, 82)

Hine supports Cannister’s statement and suggests that the creation of the mandatory public high school played a critical role in the development of the American youth culture. Hine states that, “High school is the threshold through which every young American must pass” (Hine 1999, 139). Hine also observes that “without high school,

there are no teenagers” (Hine 1999, 139). In other words, it was the rise of the publicly funded, universal high school that created the American teenager.

The acceptance of adolescence as a distinct and unique group of people separate from the child and the adult along with the creation of the American high school in the twentieth century produced the American youth culture. The emergence of a distinct youth culture meant that adults wishing to engage with this culture must cross cultural barriers to do so. This paved the way for the rise of the parachurch movement just as the Industrial Revolution paved the way for youth organizations such as the YMCA. The establishment of the parachurch organizations in the mid-twentieth century marks the beginning of Senter’s third cycle of youth ministry.

The Parachurch Revolution (1935-1987)

The Turbulent Years

Youth ministry continued to grow in the twentieth century. Sholund notes that, “At the opening of the twentieth century, organized youth groups in local churches were the rule rather than the exception” (Sholund 1968, 63). The impact of Cuyler, Clark, and other denominational leaders was evident (Sholund 1968, 63). Sholund goes on to note that although there were significant advancements made in youth society meetings and local church youth ministries during this time, youth ministries became ineffective at reaching young people (Sholund 1968, 64).

Youth Ministry Paralyzed

The rise of theological liberalism eventually took its grasp on mainline denominations, which trickled down into the youth ministries. Nurture and social action became the focus for many youth ministries. Sholund states that in many churches,

“evangelism was dissipated in trying to make young people Christian by giving them ‘refreshing experiences’ rather than leading them to spiritual regeneration through the Holy Spirit” (Sholund 1968, 65). The impact of theological liberalism among the conservative and fundamentalist churches was shattering. They were devastated by the cultural fallout of the Scopes trial and were ill-prepared to respond to the rapidly changing youth culture and its ever-changing music, literature, jargon, and entertainment. With the local churches and local church youth ministries in a state of paralysis, parachurch revolutionaries came on the scene and essentially bypassed the local church and took youth ministry straight to the young people by holding events and rallies in schools and other neutral (non-church) sites (Senter 1992, 103-05).

Parachurch Innovators

The Great Depression and World War II solidified the identity of adolescence as a new sociological phenomenon in America. However, with the rapidly changing nature of the newly established youth culture, came the inability of the local church youth ministries to reach it effectively. With over six million students enrolled in the public high school system, there was a new mission field that the local church was not reaching. It was the parachurch revolutionaries that stepped into this void to evangelize the youth (Cannister 2001, 86-90).

The men and women who pioneered the parachurch revolution used every tool at their disposal to reach the emerging youth culture. They used everything from modern music, to fun and games, to modern media outlets, to on-campus clubs and bypassed the local church in their pursuit to reach the young people with the Gospel of Jesus Christ.

Local Church Copies Parachurch Methods

Whatever one thinks about the parachurch movement, it cannot be denied that the current local church youth ministries are forever indebted to the movement. Senter, commenting on this very topic says the following:

Between 1935 and 1987 agencies such as Young Life (1941), Youth for Christ/Campus Life (1945), and Fellowship of Christian Athletes (1954) established strategies which were soon copied by local churches in a fashion similar to the manner in which denominations cloned Christian Endeavor activities during the previous wave of youth ministry. (Senter 1997, 108)

Senter goes on to say that “Parachurch agencies even shaped the training of youth workers for the church” (Senter 1997, 109). According to Senter, *Group Magazine* and Sonlife Ministries led the way in youth worker training. Local church youth ministries cannot escape the fact that the parachurch organizations left an unmistakable mark on them.

Professionalization of Youth Ministry

The emergence of the youth culture coupled with the success of the parachurch movement resulted in thousands of people committing to do youth ministry as a profession in the mid-twenty-first century. By the 1970s, Young Life as well as Youth for Christ each employed over a thousand staff members, and other parachurch organizations such as Word of Life and Fellowship of Christian Athletes employed thousands more (Senter 1992, 141).

As in the past, the local church copied the pattern set before them by the parachurch movement and began hiring local church youth ministers, camp pastors, and people to run publishing houses (Senter 1992, 141).

Local Church Youth Ministers

The first full-time paid youth worker was not hired by a local church, but by a denominational organization in 1915. Other denominations soon followed and by 1920 several denominations had hired full-time paid leaders to work specifically with young people (Strommen 2001, 29-30). As in the past, it took the local church some time to follow suit, but in 1937 the Third Baptist Church of St. Louis (a Southern Baptist church) hired the first full-time paid local church youth minister (Strommen 2001, 32).

Professional leaders on the denominational level preceded the advent of youth ministers serving congregations. However, “the position of ‘youth pastor’ was becoming established as an important member of the pastoral staff in evangelical churches” (Strommen 2001, 32).

Marketing, Money, and Formal Education

The creation of *Group Magazine* and *Youth Specialties* spearheaded the catalyst for the professionalization of youth ministry. They were able to take the concepts that were created, tested, and proven successful by the parachurch organizations and mass produce them to get them in the hands of local church youth ministers all over the country (Senter 1992, 147-50). Another key catalyst for the professionalization of youth ministry was the financial support given to local church youth ministers by their congregations. The youth workers in the parachurch organizations typically had to spend one third of their time raising funds to sustain their ministries. In contrast, the local church youth ministers were completely supported by their churches and could therefore spend all of their time and energy on the young people to whom they were ministering (Senter 1992, 142).

Another key component to the professionalization of youth ministry was the rise of formal training opportunities. Not only were local churches hiring full-time youth ministers, now these youth ministers were able to get adequate training in their discipline. According to Combs, the Southern Baptists led the way as they were teaching courses on youth and children at the seminary level as early as 1904 (Combs 1978, 86). According to Taylor, in 1949 Southwestern Baptist Theological Seminary hired the first professor of youth education (Taylor 1982, 14). The popularity of youth programs or tracts at the college and seminary levels continued to steadily increase over the years. According to Adams, by the early 1990s over fifty undergraduate schools had either a youth ministry major or a youth ministry concentration as part of their course offerings (Adams 1993, 69). Youth Specialties lists over 130 accredited undergraduate and graduate institutions that offer majors or minors in youth ministry (Youth Specialties 2005).

A final catalyst for the professionalization of youth ministry is the formation of academic conferences and organizations to unite youth educators. In 1994, the Youth Ministry Educators Forum was founded as the first professional meeting for academic youth ministry. A year later in 1995, the International Conference on Youth Ministry was held to network youth ministry education globally (Cannister 2001, 85). Other such organizations have been formed in hopes of gathering Christian youth educators together so that they can make more of an impact on the world of youth ministry.

The third cycle of youth ministry ended, according to Senter, in the wake of the numerous scandals surrounding high profile Christians in the late 1980s and early 1990s. Senter believes that these events left young people with a negative view of Christianity.

Although no model of youth ministry history is perfect, Senter's three-cycle approach coupled with Scroggins' descriptive titles provides a helpful history for the purposes of this dissertation.

Conclusions from Youth Ministry History

It is clear from examining youth ministry history that youth ministry has come a long way in establishing itself as a profession. Although youth ministry can be traced back just two hundred years, it is evident that it is fast solidifying itself as a real and justified profession. With this in mind, it is critical that youth ministry educators continue to develop new and improved ways to educate and train future youth ministers.

History of Program Evaluation

Now that the theological basis for student ministry, the history of Christian higher education, and the history and professionalization of youth ministry has been laid, it is time to focus on program evaluation. The first major area of program evaluation that must be examined is its history. This will provide the necessary context for the remainder of this chapter.

Similar to the history of youth ministry, there has been little written about the history of program evaluation. P. H. DuBois did write a *History of Psychological Testing*, which is closely associated with program evaluation, but is not the same thing. In fact, as one examines the literature base, it appears as if there are no books dealing specifically with tracing the historical roots of program evaluation. This may be due to a couple of factors. First, program evaluation as a discipline is a fairly new invention. Second, the history of program evaluation is still unfolding, so a complete book about its history may not prove itself helpful at this time. However, although there are no books

devoted to the history of program evaluation in their entirety, there are several books that have sections devoted to this subject.

As the history of program evaluation is studied, three major eras seem to repeat themselves time and again in the literature base. The first era of program evaluation is Pre- 1900. The second era of program evaluation is 1900 to 1955. The third and final era of program evaluation is 1955 to present day.

Pre- 1900

Evaluation is not a new concept. When used in its broad definition, it can be argued that evaluation has always been around and that everyone, in his own way, is an evaluator. When Hannibal decided to march elephants across the Pyrenees, he did so because he had “determined their worth to him not only as beasts of burden but also as instruments of war calculated to terrorize the Romans—that is, he ‘evaluated’ the elephants’ worth for his purposes” (Worthen and Sanders 1973, 2).

According to Worthen and Sanders, “The history of formal evaluation is much longer than is generally recognized. The concept of evaluating individuals and programs was evident as early as 2000 B.C. when Chinese officials were conducting civil service examinations” (Worthen and Sanders 1973, 2). Shadish, Cook, and Leviton also trace the history of formal evaluation back as far as 2000 B.C. (Shadish, Cook, and Leviton 1991, 21).

Education has long been a target for evaluation. Greek teachers, such as Socrates, used verbally distributed evaluations as part of the learning process (Worthen and Sanders 1973, 2). In America, the field of educational evaluation has been dominated by achievement testing. This started in 1897 with Joseph Rue’s comparative

study of spelling performance by 33,000 students. This study laid the groundwork for further developments in program evaluation and helped propel it into a recognized discipline (Patton 1997, 10).

1900- 1955

Although its historical roots can be traced back for centuries, “widespread systematic evaluation research is a relatively modern twentieth century development” (Rossi, Lipsey, and Freeman 2004, 8). Prior to World War I, the most significant efforts were directed at assessing literacy and occupational training programs and public health initiatives to reduce mortality and morbidity from infectious disease. This trend began to change in 1911 with the written ideas of Frederick Taylor. Taylor was part of a larger movement led by a powerful alliance of business and professional elites whose goal was to reform American education by taking the power away from the politicians and placing it where it belonged, in the control of the educators. Nigel Norris makes the following observation:

The publication of *The Principles of Scientific Management* by Frederick Taylor in 1911, marked the influence of the ideas of systematization, standardization and scientific method on industry and provided a methodology for the administration of education along progressive lines. For example, in 1911 the US Office of Education began the movement towards more uniformity and specificity in school budgeting and accounting, and by 1915, 30 or so large school systems had completed or were working on surveys of all phases of educational life. (Norris 1990, 16)

Another significant shift in the focus of program evaluation was happening at the same time that Frederick Taylor was making his contributions. Robert Thorndike, called the father of the educational testing movement, was instrumental in “convincing educators of the value of measuring human change” (Worthen and Sanders 1973, 2).

This measurement technology for determining human abilities flourished during the first few decades of the twentieth century.

A natural outgrowth of Thorndike's ideas was the development of standardized achievement tests for use in large-scale testing programs. There was also a push for teacher-made achievement tests, which eventually formed the basis for most school grading systems. Another impact that Thorndike's ideas made was the formation of techniques of personality and interest testing. The military and industry began to use these new tools to evaluate applicants or recruits as part of personnel selection and classification (Worthen and Sanders 1973, 3).

Until 1930, evaluation was virtually synonymous with measurement and testing, a very scientific process. Two events occurred to change the focus of program evaluation in the 1930's. The first event was the Eight-Year Study (1932-1940) conducted by Tyler and Smith. This was a pilot program to test the effectiveness of progressive education. Worthen and Sanders make the following observation about the Eight-Year Study:

The Eight-Year Study made use of a wide variety of tests, scales, inventories, questionnaires, check lists, pupil logs, and other measures in each of thirty high schools to gather information about the achievement of curricular objectives. Tyler's evaluation approach had a great influence on the planning of evaluation studies. (Worthen and Sanders 1973, 3)

Key changes occurred with the release of the Eight-Year Study. First, Tyler and his associates used the term "evaluation" as opposed to "measurement" or "test." This was a significant shift from the previous thirty years. Second, the study developed a theory of evaluation that was simple, yet effective. According to the study, program evaluation was as simple as determining whether the stated objectives were being met. Finally,

“Tyler’s work shifted evaluation away from a focus on individual abilities and qualities towards a focus on curriculum design” (Norris 1990, 18).

The second event that helped change the focus of program evaluation was the accreditation movement. Although it began in the late 1800s, it was during the 1930s that it really gained a strong foothold in educational practice. “With the establishment of formal accrediting agencies for schools and colleges came the institutionalization of at least a quasi-evaluation process in American education” (Worthen and Sanders 1973, 3).

1955- Present Day

By the end of the 1950s, program evaluation was commonplace (Rossi, Lipsey, and Freeman 2004, 9). Although program evaluation was commonplace, there were still only a small number of paid evaluators and program evaluation was making little impact on educational practice. In fact, “Information about educational outcomes was scarce, and schoolmen were hard pressed to defend their practices against critics’ attacks on the efficacy of the schools” (Worthen and Sanders 1973, 4-5).

It is in this context that two great landmarks in the growth of program evaluation occurred. The first occurred on October 4, 1957 with the launch of the Russian satellite, Sputnik, which initiated the concept of the technological lag.

According to Norris:

The geopolitical implications of Sputnik committed the federal government to a programme of research and development to achieve the centrally defined goals of national security. To this end the National Science Foundation and the US Office of Education funded curriculum projects in physics, mathematics, chemistry, biology, English and social studies. This massive increase in federal support for curriculum improvement was accompanied by a growing interest in evaluation. (Norris 1990, 19)

The second and perhaps more important landmark for the growth of program evaluation occurred with the formation of the Elementary and Secondary Education Act of 1965 (ESEA). The ESEA contributed greatly to more comprehensive approaches to evaluation. This was because it was the first piece of social legislation to mandate project reporting. Congress was beginning to spend enormous amounts of money on social programs. The hope of ESEA was that the government would not only know what the money they allocated was going for, but also determine if the programs the money was being spent to establish were effective. In other words, congress needed to establish a sense of accountability to the recipients of the federal funds. Patton, commenting on this, states:

The massive influx of federal money aimed at desegregation, innovation, compensatory education, greater equality of opportunity, teacher training, and higher student achievement was accompanied by calls for evaluation data to assess the effects on the nation's children. (Patton 1997, 10)

The Evaluation Boom

The launch of Sputnik coupled with the formation of the ESEA led to what Worthen and Sanders call "the evaluation boom" (Worthen and Sanders 1973, 5). The demand for qualified evaluators rose rapidly, so rapidly that there quickly became two obvious dilemmas for the field of program evaluation. First, there was a lack of trained personnel to handle the demands for feedback regarding the newly created social programs (Shadish, Cook, and Leviton 1991, 24). The second dilemma that occurred was a lack of adequate program evaluation guidelines for the evaluators to use. The evaluators did not have enough direction on how to conduct a good evaluation. This was the result of a lack of theoretical work in the field of program evaluation along with an

insufficient knowledge about what a good evaluation should include (Worthen and Sanders 1973, 6).

Professionalization of Program Evaluation

The launch of Sputnik along with the establishment of the ESEA gave rise to the professionalization of program evaluation. The government demanding accountability for the money they were pouring into social programs became “the key impetus to the establishment of professional evaluation” (Shadish, Cook, and Leviton 1991, 25). An increase in the demand for trained evaluators coupled with a lack of professional evaluators created a vacuum. This vacuum was quickly filled when colleges and universities expanded their graduate education. During this time, annual production of M.A. and M.S. degrees increased along with the number of doctorates. Employment in academia also rose during this time period (Shadish, Cook, and Leviton 1991, 2-25).

Coinciding with the rise in academia was the amount of written resources dealing with program evaluation. During the 1960s, the number of articles and books about evaluation research grew dramatically. In the early 1970s, evaluation research emerged as a distinct specialty field in the social sciences. The first journal in evaluation, *Evaluation Review*, was established in 1976 by Sage Publications. Other journals followed in rapid succession. There were special sessions on evaluation studies at meetings of academic and practitioner groups. Professional associations specifically for evaluation researchers were founded (Rossi, Lipsey, and Freeman 2004, 9). The Evaluation Research Society was formed for the academically oriented professionals and the Evaluation Network was formed for those who were practitioner-oriented. In 1984, these two groups merged to form the American Evaluation Association (Patton 1997, 12).

Finally, “The field developed standards for practice that imply minimal levels of competence for evaluators” (Shadish, Cook, and Leviton 1991, 29). All of these events led to the professionalization of program evaluation.

Current State

Program evaluation declined in the 1970s and 1980s, but there is no doubt that today program evaluation is a legitimate business (Norris 1990, 22). It has credibility and is regarded as a true profession and choosing to become a program evaluator is an acceptable alternative to academic employment (Shadish, Cook, and Leviton 1991, 24-28). Program evaluation began as a way to guide funding decisions and differentiate the wheat from the chaff in federal programs. However, as evaluations were implemented the role changed to helping improve programs as they were carried out (Patton 1997, 12).

In its early years, program evaluation was shaped mainly by the interests of social researchers. Today, the consumers of evaluation research shape the field significantly as program evaluation is sustained primarily through the funding of policymakers, program planners, and administrators (Rossi, Lipsey, and Freeman 2004, 9). Rossi, Lipsey, and Freeman summarize the current state of program evaluation well with the following quote:

Regardless of political trends, two points seem clear about the current environment for evaluation. First, restraints on resources will continue to require funders to choose the social problem areas on which to concentrate resources and the programs that should be given priority. Second, intensive scrutiny of existing programs will continue because of the pressure to curtail or dismantle those that do not demonstrate that they are effective and efficient. (Rossi, Lipsey, and Freeman 2004, 15)

Conclusions from History of Program Evaluation

It is evident from examining the history of program evaluation that there has

long been an emphasis on making sure that a program is accomplishing what it has set out to do. This not only ensures that an institution is being a good steward of money and resources allocated to it, it also ensures that the people involved in the program are getting what they are told they will receive. A good evaluation should take place not only in areas of governmental concern, but also in academic institutions.

Program Evaluation Theories

Now that the history of program evaluation has been established, it is important to examine the theories that accompany the discipline. Establishing a theoretical base for program evaluation is paramount because “without its unique theories, program evaluation would be just a set of loosely conglomerated researchers with principal allegiances to diverse disciplines, seeking to apply social science methods to studying social programs” (Shadish, Cook, and Leviton 1991, 31). But program evaluation is much more than that; it is more than applied methodology. In the last several decades, program evaluators have slowly built a theoretical base of knowledge that differentiates program evaluation from other specialties while solidifying its standing among them.

This base of knowledge has been derived from the empirical data gathered by practicing evaluators. In other words, experience is the major means by which theorists ground their writings. This gives future evaluators a foothold on how better to conduct evaluations of their own. A good evaluator will have knowledge of program evaluation theories so that he will better know how to conduct specific evaluations because no two evaluations are identical.

According to Shadish, Cook, and Leviton, the fundamental purpose of program evaluation theory is “to specify feasible practices that evaluators can use to construct knowledge of the value of social programs that can be used to ameliorate the social problems to which programs are relevant” (Shadish, Cook, and Leviton 1991, 36). This description has five components to it: practice, knowledge, value, use, and social programming. It implies that a good theory will include a knowledge base corresponding to each component.

There is a wide array of writers and writings dealing with program evaluation, but as Michael Scriven notes, very little has been done to try and summarize this vast literature base. However, Scriven goes on to state that although little work has been done to fill this gap in the literature base, “the most detailed and acute analysis of evaluation theories is in *Foundations of Program Evaluation: Theories of Practice* by Shadish, Cook, and Leviton” (Scriven 1991, 156).

Shadish, Cook, and Leviton took the literature base of program evaluation over a twenty-five year span and identified seven writers or theorists whose work embodied the overwhelming views of most program evaluators during that time span. They selected their theorists based upon the amount of writing each did, the length of time they have been in the profession, and that they reflect diverse viewpoints. Because program evaluation is such a dynamic field, it is impossible to include all the new work that continues to be created. However, as Shadish, Cook, and Leviton point out, “new theorists do not always provide new answers to fundamental problems in the field” (Shadish, Cook, and Leviton 1991, 65).

Once the theorists were determined, three stages of program evaluation theory emerged. Stage-1 theories are concerned about concepts and methods for valuing and knowledge construction. Stage-2 theories emerged as theorists felt that stage-1 theories were insufficient. This stage was more realistic about how social science concepts and findings were used in policy. Finally, stage-3 theories developed as theorists attempted to integrate the alternatives into a coherent approach to evaluation. In other words, they were focused on integrating the best of stage-1 and stage-2 theories into a new, workable and useful theory (Shadish, Cook, and Leviton 1991, 65-66).

Each of the following stages will be explained using the same framework based on five criteria. These criteria are theory of social programming; theory of use; theory of knowledge construction; theory of valuing; and evaluation practice.

Stage-1 Theories

The main goal of stage-1 theories is to bring truth to social problem solving. It emphasizes social problem solving and scientific rigor. It pays particular attention to valid causal knowledge about effects of social programs. The two theorists that represent this stage are Michael Scriven and Donald Campbell. Both men stress “rigorous epistemological and methodological standards for evaluation logic and practice” (Shadish, Cook, and Leviton 1991, 69).

In regards to social programming, stage-1 theorists searched for solutions to social problems that could be implemented immediately. They attempted to find and evaluate novel interventions and manipulable solutions to social problems. They treated social problems as “needs” and attempted to evaluate them in similar ways as they would evaluate any other program. Scriven states, “Evaluation is itself a methodological

activity which is essentially similar whether we are trying to evaluate coffee machines or teaching machines, plans for a house or plans for a curriculum” (Scriven 1972, 123).

The theory of use component for stage-1 theorists was driven by two critical characteristics. First, feedback about program effectiveness would be used by policymakers and managers to improve the quality and expand the influence of effective programs and to make radical changes in ineffective ones. Second, evaluators would have to do little for such use to occur. Donald Campbell summarized this position well when he was asked why evaluations are not used more often, he replied:

Well I think I’ll pass on that question. I don’t see the store of red hot findings that are being neglected and I really don’t think the state of our art, either in the academic recommendations for research design or in the actually implemented designs, is all that advanced. Myself, I think we should continue to get as good findings as we can. But at the moment I’m not panicked by the failure to utilize them. (Salasin 1973, 9-10)

The theory of knowledge that stage-1 theorists ascribe to is that of sophisticated realists. They give a great priority to truth and believe that a reality external to the knower exists. These theorists believe that it is possible to construct valid knowledge about reality, but that bias may play a large factor. Because of this, they introduce controls and other measures in an attempt to alleviate bias (see *Probative logic* by Michael Scriven and *Quasi-experimentation: Design and analysis issues for field settings* by Cook and Campbell for a full treatment of this subject).

The value of a program, according to stage-1 theorists, is that it solves important social problems. The evaluator’s task, at least in part, is to help render that value judgment. Therefore, the purpose of evaluation of a program is to construct value statements. In other words, stage-1 theorists do not believe that a proper evaluation can be “value-free” and believe that value statements are matters of fact, not opinion. Their

theory of valuing is very similar to other philosophers, most notably Rescher (Rescher 1969, 65-72).

Finally, the evaluation practice of stage-1 theorists is to assess program effectiveness at solving social problems. For this reason, they advise the evaluator to maintain a safe distance from those he is evaluating so that his bias will be limited in the final value statements that he makes. This will ultimately lead to greater integrity in the evaluation process (Shadish, Cook, and Leviton 1991, 71).

Stage-2 Theories

Many expectations of early evaluators were destroyed when the realities of social programs came to light. This was due largely to the fact that information that was judged poor by the evaluators was deemed perfectly acceptable by policymakers and managers. Many social programs were more resistant to change than the evaluators thought and as time passed, stage-1 theories were perceived to have “failed to produce useful knowledge for improving programs” (Shadish, Cook, and Leviton 1991, 171).

It was in this context that a second stage in evaluation theory emerged in the 1970s. New theorists began to propagate new ways to do program evaluation, paying special attention to remedy the shortcomings of their predecessors. The primary focus for stage-two theorists, such as Carol Weiss, Joseph Wholey, and Robert Stake, was on how information is used in the design and modification of programs. In other words, stage-2 theories focused primarily on use: how to obtain it and to whom it would be most useful.

As stage-2 theorists emerged, they noticed that not many policymakers and managers who ran social programs were willing to change their entire program based on the results of one evaluator conducting an evaluation. Therefore, the theory of social

programs as espoused by stage-2 theorists was more about implementing small, incremental changes than it was about a vast program overhaul. Another major difference between the two stages was that stage-2 theorists saw the need to identify an appropriate change agent to initiate and carry out the necessary changes. The job of the evaluator was to help the change agent have a better understanding of the program and let him decide what changes were necessary (Weiss 1972, 327-38).

The theory of use is what many stage-2 theorists heavily emphasized. They believed that the success of an evaluation was whether or not the results were useful to those who were in charge of the programs. This led them to the belief that a wider array of kinds of use should be considered. Evaluators should not use the same methods over and over again; rather they should determine use based on each situation. Second, stage-2 theorists emphasized that more explicit attention should be paid to identifying the intended users of evaluation. Once this was done, the evaluator could work alongside these users to develop more helpful instrumentation (Bellavita, Wholey, and Abramson 1986, 286-92).

Unlike stage-1 theorists, stage-2 theorists were more concerned about knowledge that was useful than about knowledge that was truthful. They emphasized that the best knowledge must be both true and useful. However, many stage-2 theorists did not place a high priority on truthfulness of knowledge because they were more concerned about its use. Stage-2 theories became very pragmatic as they settled for less certainty about truth. This led them away from adopting a specific methodology for evaluation and allowed more freedom for the evaluator to use any methods necessary to find knowledge that was useful. Robert Stake wanted stakeholders to have more say

about what counts as knowledge. He states, “Whatever truths, whatever solutions there are, exist in the minds of people who are running the program, those participating in the program, those patrons of the program” (Stake 1975, 36).

When it comes to the theory of valuing, stage-2 theorists advocate criteria of merit. This criteria comes from the values and goals that the individual stakeholders share. Therefore, each evaluation will have a different set of criteria of merit based upon the stakeholders’ values and goals for the company or program. Finally, the recommended practices of stage-2 theorists broadened and diversified those of their stage-1 counterparts. Pragmatism drove this reality for stage-2 theorists as they attempted to find the new practices and experiments that would be useful to their given situation. The following quote by Stake summarizes this position well: “The value of an arts-in-education program will be different for different people, for different purposes” (Stake 1975, 25).

Stage-3 Theories

Although stage-2 theorists added valuable work to the field of program evaluation, they had one major flaw: they did not take into account the work done by their predecessors. This created a void in their theories and did not make them as effective as they could have been. A new set of theorists entered the field in the 1980s with the goal of trying to integrate the past. These stage-3 theorists, specifically Lee Cronbach and Peter Rossi, attempted to synthesize the work from the two preceding stages of program theory. Stage-3 theorists are integrators. “They attend not just to descriptive knowledge about use and social programming, but also to requirements for

valid knowledge about which the stage-1 theorists were so concerned” (Shadish, Cook, and Leviton 1991, 315).

The theory of social programming, according to stage-3 theories, states that social programs are politically affected and change gradually, improving existing programs offers the best chance for short-term change, and radical change requires a long-term perspective. Stage-3 theorists argue that evaluations are primarily used to justify and improve future programs, not the program being evaluated. Lee Cronbach states, “Established programs are comparatively immune to serious evaluation, save as proposed modifications lead to a new study of prototypes” (Cronbach 1982, 3).

The theory of use proposed by stage-3 theories is very similar to that of stage-2 theories. The evaluator identifies potential users, discovers issues of most concern to them, maintains frequent contact during the evaluation process, focuses on things stakeholders can control, and then develops the instrumentation that can be used in a timely manner. Stage-3 theories espouse the belief that the evaluation must be useful to all parties involved. Cronbach, commenting on evaluating evaluations, states, “Scientific quality is not the principal standard; an evaluation should aim to be comprehensible, correct and complete, and credible to partisans on all sides” (Cronbach et al. 1980, 11).

When it comes to theory of knowledge construction, stage-3 theorists recognize that no single paradigm for knowledge construction has sufficient empirical or theoretical support to dominate the field. Stage-3 theories are dominated by methodological pluralism. They understand that “evaluation is characterized by multiple epistemologies, multiple methods, and multiple priorities for the kinds of knowledge that are important” (Shadish, Cook, and Leviton 1991, 318).

Stage-3 theorists take a middle ground approach to the theory of valuing. Stage-one theorists rendered judgments about how good a program was. Stage-2 theorists denounced this idea because evaluators' values are bound to intrude and introduce bias. Stage-3 theorists settled in the middle of these two positions. According to Cronbach:

Some writers, notably Scriven (1967), call upon the evaluator to value the program, that is, to tell the public whether the program is good enough. Our position is more in line with that of an international group of evaluators who met in England in 1972 (MacDonald and Parlett, 1973): "It is the reader's task (in digesting the report) to 'evaluate' in the literal sense of the concept, and the evaluator's task to provide the reader with the information which he may wish to take into account in forming his judgment." (Cronbach et al. 1980, 154)

Finally, when it comes to theory of practice, stage-3 theorists try to integrate the practice of other theorists and produce contingencies under which certain practices ought to be used. This allows the evaluator the freedom to change methods in different situations while at the same time giving the evaluator some guidelines to help in the process. "In contrast to basic research, evaluation is undertaken to solve practical problems. Its practitioners must be conversant with methods from several disciplines and able to apply them to many types of problems" (Rossi, Lipsey, and Freeman 2004, 419).

Conclusions from Program Evaluation Theories

Shadish, Cook, and Leviton give an excellent summation of the three stages of program evaluation theories:

1. Evaluation started with theories that emphasized a search for truth about effective solutions to social problems.
2. It next generated many alternatives predicated on detailed knowledge of how organizations in the public sector operate, aimed at producing politically and socially useful results.

3. It then produced theories that tried to integrate the alternatives generated in the first two stages. (Shadish, Cook, and Leviton 1991, 67)

This theoretical base is critical in laying the groundwork for an understanding of models of program evaluation.

Models of Program Evaluation

In this section, the writer will examine models of program evaluation. There are numerous models of program evaluation that could be identified and explained. Rossi, Lipsey, and Freeman identify several program evaluation models, which include: needs assessment; assessment of program process; impact assessment; and efficiency assessment (Rossi, Lipsey, and Freeman 2004, 52-61). The *Encyclopedia of Educational Evaluation* offers several other models of program evaluation including: scientific inquiry and evaluation; formative evaluation; summative evaluation; medical model of evaluation; goal-free evaluation; discrepancy evaluation; adversary model of evaluation; and transactional evaluation (Anderson, Ball, Murphy, and Associates 1975, xiii).

Worthen and Sanders indicate that with so many different models of program evaluation available, it is difficult to narrow them down into a helpful list that can be examined. With this problem in mind, Worthen and Sanders created a viable solution. They took many of the major models of program evaluation, along with the people who developed them, and broke them down into three distinct categories based upon their similarities and differences with one another. The three distinct categories that were formed are: judgmental strategies; decision-management strategies; and decision-objective strategies (Worthen and Sanders 1973, ix-x). Ultimately, what Worthen and Sanders developed was a workable way in which to examine models of program evaluation.

Judgmental Strategies

There are three primary models identified with the category of judgmental strategies. These models are proposed by Lee Cronbach, Michael Scriven, and Robert Stake. The identifying factor in each man's work is that in the end, the evaluator must make a judgment on what he is evaluating in order for it to be considered a true evaluation. Each man's model will be looked at briefly, highlighting the major parts of each model.

Lee J. Cronbach

Lee Cronbach set forth the initial ideas for what later became known as the judgmental model of program evaluation. Although Cronbach did not specifically espouse his own model of program evaluation, his ideas about program evaluation played a key role in shaping the thinking of Michael Scriven and Robert Stake (Worthen and Sanders 1973, 42). His writings did this in four primary ways. First, Cronbach stated that evaluation is closely tied to decision making, specifically rational decision making. Second, there are several different roles evaluation can play in education. These roles include the improvement of courses, the making of decisions about individuals, and the making of judgments about administrative operations (Cronbach 1973, 43-50).

The third way in which Cronbach's writings influenced Scriven and Stake was that he believed that pupil performance should not be the only criterion for course or program evaluation. There are many other factors that must be considered in program evaluation in addition to pupil performance. Finally, just as there are multiple factors to consider in program evaluation, so too are there many measurements and instruments an evaluator has available to use (Cronbach 1973, 50-58).

Michael Scriven

Scriven offers several ideas in his model that are extremely practical and readily useful for the evaluator. First, Scriven differentiates between the roles and goals of program evaluation. He states that while program evaluation may have many roles, there is only one functional goal, “the estimation of merit, worth, value” (Scriven 1967, 42). In other words, according to Scriven, the evaluation process is not complete until the evaluator has rendered a judgment. Second, Scriven emphasizes the distinction between formative and summative evaluation. Formative evaluation is evaluation used to improve a program while it is still fluid by providing feedback to the developer, whereas summative evaluation is evaluation of a completed product, aimed at the potential consumer (Scriven 1967, 42-43). Finally, Scriven makes an important argument that even though a program’s objectives might be met, it is not a successful program unless those objectives are worthwhile (Scriven 1967, 49-53).

Robert Stake

Robert Stake utilized both Cronbach’s and Scriven’s works and elaborated on their efforts to formalize evaluation into a systematic procedure. Stake’s main contributions were to differentiate between formal (objective) and informal (subjective) evaluation (Stake 1967, 523-24), create a matrix by which an evaluator can list the information necessary to rationally judge a program, and promote the idea that judgments must be made only after carefully thinking through and describing the procedures by which the evaluator reached his conclusions. “Stake’s concern was that evaluation should not only contribute to short-term judgements about programme effectiveness, but that it should also improve understanding of the process of innovation” (Norris 1990, 46).

A closer examination of Robert Stake's model may prove helpful at this point. Robert Stake has written numerous articles and essays about program evaluation, but this will focus on his earliest article found in *The Teachers College Record* (also reprinted in Worthen and Sanders book, *Educational Evaluation: Theory and Practice*), titled, *The Countenance of Educational Evaluation*. It is in this article, that Stake formalizes his ideas concerning program evaluation, which have not changed significantly since the time this article was first published in 1967 (see *Standards-based and Responsive Evaluation* by Robert Stake to confirm that no significant paradigm shift has taken place in Stake's thoughts concerning program evaluation).

Stake created a matrix by which he believes program evaluation should be performed as seen in Figure 1. Within the larger matrix, there are three smaller matrices that must be identified and described. These three smaller matrices are the rationale matrix, the description matrix, and the judgment matrix (Stake 1973, 113). Before examining each of these three matrices, three key terms must be explained. The first term that must be explained is *antecedent*. According to Stake, an antecedent is "any condition existing prior to teaching and learning which may relate to outcomes" (Stake 1973, 112). Stake also labels antecedents as "background conditions and inputs" (Stake 2004, 109). In other words, antecedents are what a learner or teacher brings to the learning experience.

The second term that is important in understanding Stake's program evaluation matrix is *transaction*. According to Stake, "Transactions are the countless encounters of students with teacher, student with student, author with reader, parent with counselor-the succession of engagements which comprise the process of education" (Stake 1973, 112).

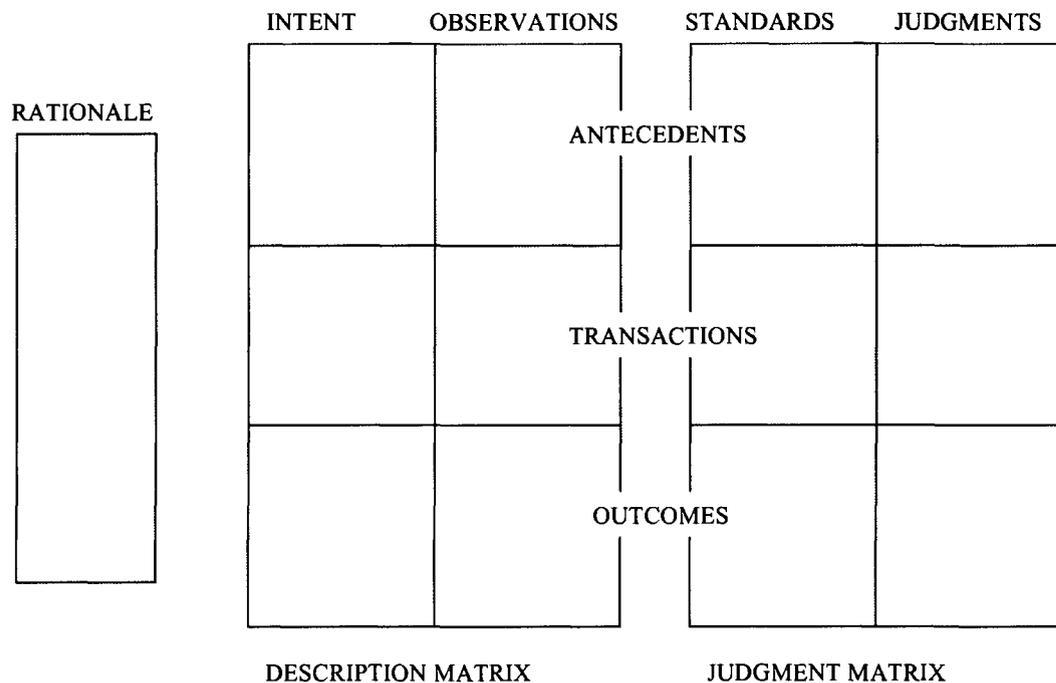


Figure 1. Stake's model of program evaluation

Transactions are the program activities, operations, functions, and processes (Stake 2004, 109-10). The third and final term that must be explained is *outcome*. Outcomes are "the consequences of education-immediate and long-range, cognitive and conative, personal and community-wide" (Stake 1973, 113). Outcomes are the final product of the program.

Rationale Matrix

The rationale matrix is the first and the simplest of the three matrices. According to Stake, an evaluation is not complete until the program's rationale has been stated. Stake believes that "every program has its rationale, though often it is only implicit. The rationale indicates the philosophic background and basic purposes of the

program” (Stake 1973, 116). The rationale helps guide the evaluator through the evaluation process. It helps provide the basis for evaluating intents. The evaluation process starts with the evaluator writing down the rationale of the program in the rationale matrix (Stake 1973, 116-17).

Description Matrix

The description matrix is the second of Stake’s matrices. It includes the intents and observations (sometimes called *actual*) of the antecedents, transactions, and outcomes of a particular program. According to Stake, the intents are synonymous with “goals,” and “objectives.” For Stake, intents include “the planned-for environmental conditions, the planned-for demonstrations, the planned-for coverage of certain subject matter, etc., as well as the planned-for student behavior” (Stake 1973, 114). Included in this matrix are the effects which are desired, those which are hoped for, those which are anticipated, and even those that might be feared. In the end, the result of collecting the intents is a “priority listing of all that may happen” (Stake 1973, 115). The observations or “actual” column incorporates what antecedents, transactions, and outcomes came to pass in reality. In other words, this column is concerned with what actually happened (Stake 1973, 116-17).

Stake developed a systematic method for processing the description matrix as seen in Figure 2. In order to compare the intended and observed antecedents, transactions, and outcomes, Stake uses what he calls *congruence*. According to Stake, “The data for a curriculum are *congruent* if what was intended actually happens” (Stake 1973, 117). Congruence does not indicate that outcomes are reliable or valid, but that what was intended to happen actually did occur.

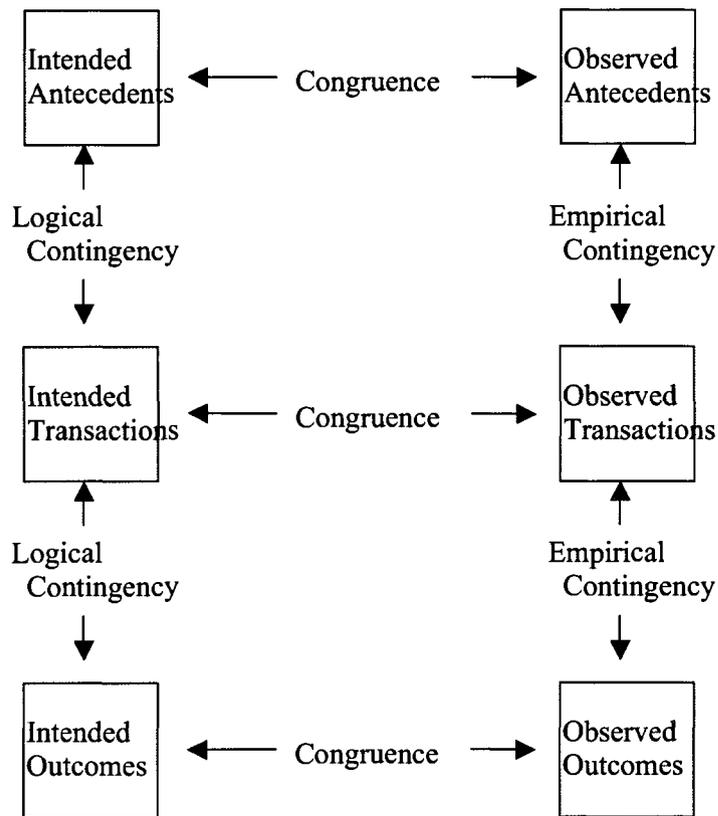


Figure 2. Processing of descriptive data

In order to describe the relationship between the intended antecedents, transactions, and outcomes, Stake uses “logical contingency.” In order to describe the relationship between the observed antecedents, transactions, and outcomes, Stake uses “empirical contingency.” Logical contingency relies on previous experience where empirical contingency relies on raw data (Stake 1973, 118-19).

Judgment Matrix

The third and final of the matrices that comprise Stake’s program evaluation

matrix is the judgment matrix (see Figure 3).

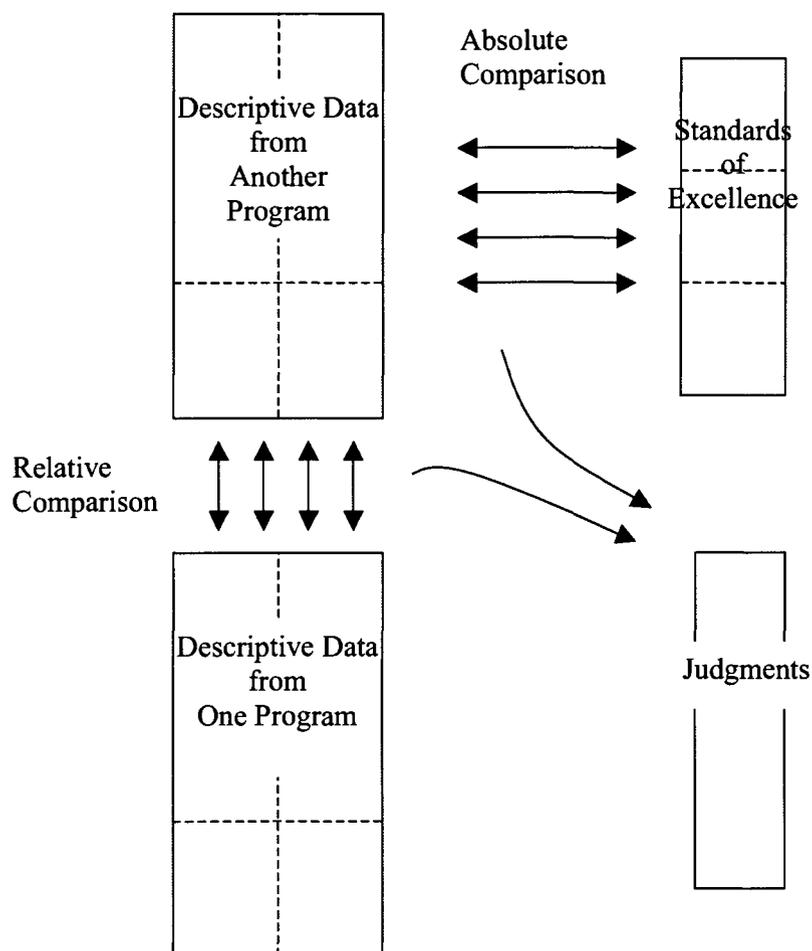


Figure 3. Judging the merit of a program

It includes the standards and judgments of the antecedents, transactions, and outcomes.

According to Stake, there are two comparisons that can be made before an evaluator can make a judgment on an overall program. The first comparison is the *relative comparison*.

This type of comparison is when you take the descriptive data of one program being

evaluated and compare it to the descriptive data of a similar program. Once this is done, an evaluator can make a judgment. The second comparison that can be made is the *absolute comparison*. This type of comparison takes the descriptive data of one program and compares it to the standards of excellence.

Once these comparisons have been made, an evaluator can make a judgment about the overall program. The difficulty with both of these comparisons is that it is difficult to find a similar program to be used for comparison and there are very few programs that have a consistent standard of excellence (Stake 1973, 119-25).

Decision-Management Strategies

The two main program evaluators associated with the decision-management strategies model are Daniel Stufflebeam and Marvin Alkin. This model of program evaluation incorporates the judgmental component of Cronbach, Scriven, and Stake, but the primary emphasis is placed on program description, specifically in regards to data collection and storage for use by the decision-makers.

Daniel Stufflebeam

Daniel Stufflebeam's approach to program evaluation is known as the CIPP (Context, Input, Process, Product) evaluation model. It is helpful in that it is cyclical in nature. As the evaluator uncovers flaws in a program, they can be fixed and then reevaluated in light of the corrections that were made. This makes the CIPP model very dynamic and means the evaluator must have a complete understanding of the program he is evaluating. Stufflebeam also asserts that evaluation studies are closely related to management procedures and decision-making. Also, Stufflebeam contends that evaluation does not occur in a vacuum, but that it is influenced by many factors. Finally,

the CIPP model consists of focusing the evaluation, collection of information, organization of information, analysis of information, reporting of information, and administration of the evaluation (Stufflebeam 1973a, 128-42).

Marvin Alkin

The second main contributor to the decision-management model of program evaluation is Marvin Alkin. Alkin's model is very similar to Stufflebeam's CIPP model, with a few distinctions. Alkin's model identifies five areas of evaluation that must be conducted by an evaluator. The first area of evaluation is systems assessment, which is "a means of determining the range and specificity of educational objectives appropriate for a particular situation" (Alkin 1973, 151). It is a statement of how the program currently exists in comparison to the desired outcomes of the system. The second area of evaluation is program planning. It is concerned with "providing information which will enable the decision-maker to make planning decisions" (Alkin 1973, 152).

The third and fourth areas of Alkin's evaluation model are a subset to what Stufflebeam terms process evaluation. Program implementation determines "the extent to which the implemented program meets the description formulated in the program planning decision" and program improvement seeks to modify the program (Alkin 1973, 153). The final area of evaluation is program certification, which is when evaluators give information to the decision-makers to enable them to make "judgments about the worth of the program and its potential generalizability to other related situations" (Alkin 1973, 151).

Decision-Objective Strategies

The decision-objective strategies model of program evaluation is based largely on the work of Ralph Tyler. According to Tyler, the major steps in program evaluation are as follows:

1. to establish broad goals or objectives;
2. to classify objectives;
3. to define objectives in behavioral terms;
4. to find situations in which achievement of objectives can be shown;
5. to develop or select measurement techniques;
6. to collect student performance data; and
7. to compare data with behaviorally stated objectives. (Tyler 1942, 492-501)

These seven steps in program evaluation lay the groundwork for the decision-objective models of program evaluation. If the objectives are achieved, one type of decision will be made. On the other hand, if the objectives are not achieved, or achieved to a limited extent, a different decision will be made. Tyler's idea was that evaluation was a recurring process, which led to modifications of the objectives and of the program itself (Worthen and Sanders 1973, 156).

Robert Hammond and Malcolm Provus

The two main contributors to the decision-objective model are Robert Hammond and Malcolm Provus. Both evaluators took Tyler's ideas and made their own contributions to this model of evaluation. Hammond's main contribution was that he suggested that local personnel be trained to perform future evaluations of the program. This would ensure that a program would be constantly updated and kept relevant with the changing culture (Hammond 1973, 157-68).

Provus saw evaluation as "a continuous information-management process which serves program-improvement as well as program-assessment purposes" (Provus

1973, 207). In other words, the main goal of program evaluation was to determine whether to improve, maintain, or terminate the program being evaluated. In order to do this, the evaluator must define program standards, look for a discrepancy, and use the discrepancy information as feedback to the program developers (Worthen and Sanders 1973, 207-08).

Outcomes-Based Evaluation

Outcomes-based evaluation is an evaluation model that is “focused on results” (Scriven 1991, 255). It concerns itself with the outcomes of the program being evaluated, rather than the process the program utilizes to achieve the desired outcomes. According to Rossi, Lipsey, and Freeman, outcomes-based evaluation is imperative because “assessing a program’s effects on the clients it serves and the social conditions it aims to improve is the most critical evaluation task because it deals with the ‘bottom line’” (Rossi, Lipsey, and Freeman 2004, 204).

Historical Context

Outcomes-based evaluation developed as a result of two historical events that took place in the twentieth century. The first historical event that aided in the initiation of the outcomes-based model of evaluation was the launch of Sputnik. Since Sputnik, massive financial support has been given to projects concerned with the development of new courses in science and mathematics. Those who were involved in implementing these new courses were asking for an evaluation of the effectiveness of these courses in comparison with other courses in the same fields. Most of the tests on the field were not suited to evaluate in this way, so new methods had to be developed to fill this gap (Tyler 1969, 1).

The second historical event that aided in the development of the outcomes-based model of evaluation was Title 1 of the Elementary and Secondary Education Act of 1965. This act authorized nearly one billion dollars to be allotted to schools for special programs for “disadvantaged” children with the requirement that each local district receive funds to evaluate the effectiveness of their educational efforts. Centers were developed all over the country to assist the schools in the evaluation process. This helped further develop the outcomes-based model of program evaluation (Anderson et al. 1975, 140-45).

Description of the Model

The United Way, one of the largest non-profit organizations in the United States, published a book in 1996 on the topic of outcomes-based evaluation titled, *Measuring Program Outcomes: A Practical Approach*. In this book, a basic model of outcomes-based evaluation was described so that other organizations could implement outcomes-based evaluation.

In their model, United Way promotes four parts to the evaluation process. First, one must start with inputs. These are the resources dedicated to or consumed by the program (money and time are examples) and also any constraints on the program (laws, regulations, etc.). The second part of the model is the activities. These are what the program does with the inputs to fulfill its mission such as provide job training or counsel pregnant women. The third part of the model is the outputs. These are the direct products of program activities and include number of classes taught or number of participants served. The final part of the model is the outcomes. These are the benefits for the participants during and after the program activities. Outcomes include new

knowledge gained, increased skills, changed attitudes or values, modified behavior, and improved conditions (www.unitedway.org 2006, model.cfm).

Steps in Performing Outcomes-Based Evaluation

Outcomes-based evaluation can be conducted by utilizing seven steps. The first step is to identify the major outcomes that the evaluator wants to examine or verify for the program. The second step is to choose the outcomes to be examined and prioritize them. The third step is to specify observable measures or indicators for each outcome. The fourth step is to specify the target goal of clients. The fifth step is to identify what information is needed to show these indicators. The sixth step is to determine how to realistically gather the data and information required. Finally, the findings must be analyzed and reported (McNamara 2006a, fnl_eval.htm).

Conclusions from Models of Program Evaluation

Nigel Norris makes the following observations about models of program evaluation:

Most models of evaluation provide a sequential framework of steps and principles for solving problems and guiding action. They are heuristic devices for planning and organizing evaluation and abstract formulations for the analysis of evaluation. They are also theories of significance indicating what is important to attend to in the evaluation of innovation and how an innovation should be construed for the purposes of inquiry. (Norris 1990, 112)

This section has described three primary models of program evaluation. Each of these models offers its own unique aspect to evaluating a program. Although each model could be used for the purposes of this research, one has been selected and will be detailed in the next section.

Profile of the Current Study

In light of the current research, it can be seen clearly that youth ministry as a profession has developed into a legitimate academic discipline over the last few decades. This leads this researcher to ask the question, “What are academic institutions teaching future youth ministers and what are future youth ministers learning through their academic experience?”

This question will be answered by examining youth ministry programs of selected academic institutions and by performing a program evaluation on them. It is to this end that this researcher decided to employ Robert Stake’s program evaluation model as described in his article, *The Countenance of Educational Evaluation* (Stake 1967, 523-40).

There is evidence that Stake’s model for program evaluation is helpful and that it is seen as a legitimate model for program evaluation in the academic community. The American Evaluation Association devoted an entire publication of their journal, *New Directions for Evaluation*, on the success and benefits of Robert Stake’s model of program evaluation (Greene and Abma 2001). At a professional conference, Amy Spiegel, Roger Brunning, and Lisa Giddings utilized Stake’s model in order to evaluate the conference (Spiegel, Brunning, and Giddings 1999, 57-67).

In another article, Tineke Abma shows how Robert Stake’s model has been used to contribute to health promotion (Abma 2005, 279-89). Stake’s model has also been used to evaluate medical professionals (Curran et al. 2003, 256-66), assess the impact of HIV/AIDS on education (Chilisa 2003, 421UBFINALPULA.pdf), evaluate a preschool’s effectiveness (Chafel 1981, 307-17), and assess a doctoral program at the

University of Wollongong in South Wales, Australia (Anderson 2002, 1-17). Stake's model was also used by Gary Bredfeldt in his dissertation where he analyzed the antecedents of incoming Bible college students (Bredfeldt 1991).

It is clear that Robert Stake's model of program evaluation is highly regarded in the educational community as well as in other professions. It is a model that has been proven trustworthy and has been utilized by many people and organizations to aid in the evaluation process. It is for these reasons that this researcher feels confident in utilizing Stake's model of program evaluation.

CHAPTER 3

METHODOLOGICAL DESIGN

A review of the precedent literature has shown the formation and the progression of the youth culture over the last few centuries. It has also traced the professionalization of youth ministry as it relates both to the local church and to the academic community. A brief history of Christian higher education as well as a brief history of program evaluation was outlined. Along with this history, key concepts in the field of program evaluation were also examined including: key theories of program evaluation; instrumental people in the shaping of program evaluation; and models of program evaluation.

The methodological design for this study was established primarily with a questionnaire that was designed and developed by the researcher with the aid of an expert panel, which consisted of three youth ministry professionals who were also engaged in the academic world at the time of this study. This instrument sought to describe a select group of academic institutions' youth ministry programs by analyzing the intended and actual antecedents, transactions, and outcomes of said youth ministry programs. In doing so, six basic research questions were utilized.

Research Question Synopsis

The following six research questions were utilized in the current study:

1. What similarities and differences, if any, exist between the intended antecedents of the youth ministry programs of the selected academic institutions in this study?

2. What similarities and differences, if any, exist between the intended antecedents and the actual antecedents of the youth ministry programs of the selected academic institutions in this study?
3. What similarities and differences, if any, exist between the intended transactions of the individual classes composing the youth ministry programs of the selected academic institutions in this study as indicated by the catalogs and course syllabi?
4. What similarities and differences, if any, exist between the intended transactions and the actual transactions of the individual classes composing the youth ministry programs of the selected academic institutions in this study as indicated by the catalogs/course syllabi and graduates?
5. What similarities and differences, if any, exist between the intended outcomes of the youth ministry programs of the selected academic institutions in this study as indicated by the catalogs and course syllabi?
6. What similarities and differences, if any, exist between the intended outcomes and the actual outcomes of the youth ministry programs of the selected academic institutions in this study as indicated by the catalogs/course syllabi and graduates?

Research Design Overview

A qualitative-descriptive research design was used in order to gain a better understanding of how to train theologically grounded practitioners of youth ministry. Academic institutions which were included in this study were selected based on a set of criteria established by the researcher and outlined in detail later in this chapter.

The next step the researcher took was to create two questionnaires that were utilized in the implementation of this study (see Appendix 1). This was done by enlisting an expert panel to aid the researcher in the development of the questionnaires. These questionnaires consisted of demographic questions and open response questions.

Professors of youth ministry of each academic institution were interviewed by telephone or in person utilizing the first questionnaire. The researcher then conducted an additional telephone interview using the second questionnaire to gain information from a

selected group of graduates from each academic institution. The interviews were recorded, transcribed, analyzed, and described. The researcher then obtained the academic catalogs from each institution as well as the youth ministry course syllabi and analyzed them in order to create categories. These categories were then compared to the data from the graduate interviews. Finally, the youth ministry professor interviews were used to comment and add further insight into the research findings of the current study.

Population

The population of this study consisted of evangelical academic institutions in the eastern United States that have a youth ministry major as part of their academic program. Eastern United States is defined in the current study as any evangelical academic institution that is located east of the Mississippi River.

Sample

The evangelical academic institutions that were included in this study had to meet the following criteria:

1. It must be considered a Bible college, Christian liberal arts school, or seminary.
2. It must have representation in the North American Professors of Christian Education (NAPCE).
3. It must have representation in the Association of Youth Ministry Educators (AYME).
4. It must have no less than 10 youth ministry majors currently enrolled in the youth ministry program.
5. It must have had no significant paradigm shift during the time of the current study.

Once these criteria were met, a purposive sampling was performed on the remaining sample size to finalize the list of academic institutions that was included in the current

study. The researcher proposed the use of the following academic institutions in the current study:

1. Boyce College (Bible college).
2. Moody Bible Institute (Bible college).
3. Huntington University (Christian liberal arts school).
4. Trinity International University (Christian liberal arts school).
5. New Orleans Baptist Theological Seminary (seminary).
6. The Southern Baptist Theological Seminary (seminary).

Of these six academic institutions, two are Bible colleges, two are Christian liberal arts schools, and two are seminaries. Also, of these academic institutions, three are Southern Baptists, two are Evangelical Free, and one is United Brethren.

The sample also included the youth ministry professors of the selected academic institutions as well as the graduates who graduated between the years 2000 to 2006.

Delimitations of the Sample

There were four primary delimitations of this study. The first delimitation of this study is that only selected academic institutions were examined. The selected academic institutions were all Bible colleges, Christian liberal arts schools, or seminaries that were considered evangelical in nature. These academic institutions also met particular criteria regarding their youth ministry programs, outlined earlier in this chapter.

The second delimitation of this study was that only youth ministry programs within the specified academic institutions were analyzed. The study included the courses required for students to take that are participating in the youth ministry program, with

particular attention towards the specific youth ministry courses that were offered. Any course that was offered by the school that did not specifically pertain to the youth ministry program was not examined.

The third delimitation of this study was that only the professors who played a vital role in the academic institution's youth ministry program were questioned. These professors were the ones who actually taught the youth ministry courses and some of them were also the ones responsible for the formation of the youth ministry program.

The final delimitation of this study was that only graduates of the selected academic institutions were included. This study was further delimited to the youth ministry graduates of each institution that were perceived to best represent the academic institution as expressed by the youth ministry professors of each institution.

Limitations of Generalization

The above four delimitations brought with them subsequent limitations to the generalization of the findings. Because of the nature of the current research, this study only generalizes to the specific youth ministry programs of the selected academic institutions, their professors, and their graduates comprising the current study. However, it seems likely that the findings of this research may be helpful to the youth ministry programs of other similar academic institutions, their professors, and their graduates as to the ones in the current study.

Research Method Instrumentation

Upon completion of the review of the precedent literature, the researcher selected Robert Stake's model of program evaluation as the basis for developing the research method instrumentation. The model of program evaluation, as espoused by

Robert Stake, outlines the basic premise of the current study and was instrumental in shaping how this researcher evaluated the youth ministry programs at the selected academic institutions.

The primary form of instrumentation that was utilized in this study was two questionnaires, which were implemented through the use of telephone and face-to-face interviews to the professors of youth ministry at the academic institutions as well as to the youth ministry graduates of those institutions. These questionnaires consisted of demographic questions and open response questions. This enabled the researcher to probe deeper into issues that were raised throughout the course of the interview process. These questionnaires were developed by the researcher in collaboration with an expert panel. The initial questionnaires were designed by the researcher with the use of Robert Stake's model of program evaluation.

Expert Panel Review

Upon approval of the prospectus, this researcher finalized the two questionnaires for the interview by utilizing an expert panel. According to Leedy and Ormrod, the use of an expert panel "to scrutinize an instrument to ascertain its validity for measuring the characteristics in question" is a permissible method to address the issue of content validity (Leedy and Ormrod 2001, 99). The initial questionnaires developed by the researcher were sent to the expert panel for them to evaluate for content, clarity, and ease of use in order to create the final draft of the questionnaires. Once the final drafts were completed, the researcher sought and was provided final approval from his supervisor.

The criteria for the expert panel was as follows:

1. Must be a member of the AYME or of NAPCE.
2. Must have written youth ministry articles or books that have been published.
3. Must have been in youth ministry no fewer than ten years.

Based upon these criteria, the researcher proposed to use the following individuals to comprise the expert panel. Member 1 was an Associate Professor of Ministry and Missions at Huntington University. This member had over fifteen years of experience working with local church youth pastors and was on the advisory board of *Youth Workers Journal*. Member 2 was a Professor of Leadership and Church Ministry at The Southern Baptist Theological Seminary. Member 2 served as the president of NAPCE and currently serves on the Board of the Youth Ministry Educator's Foundation.

Member 3 served as the chair of the Educational Ministries Department and was a professor of educational ministries at Trinity Evangelical Divinity School. Member 3 also served as a church consultant and has written extensively, particularly in the area of youth ministry. The panel's expertise and years of practical ministry experience helped the researcher develop appropriate and helpful questionnaires.

Interview Protocol

Two sets of telephone and face-to-face interviews were performed. The first set of interviews involved the youth ministry professors at the selected academic institutions and utilized the youth ministry professor questionnaire (see Appendix 1). The second set of interviews involved the youth ministry graduates of the selected academic institutions and utilized the youth ministry graduate questionnaire (see Appendix 1).

These interviews were recorded and transcribed for further analysis, which gave the researcher greater freedom to engage the respondents in the interview process. The researcher had at his discretion the freedom to ask follow-up questions as necessary.

Research Procedures

With the performance of the aforementioned descriptive research method, the researcher attempted to identify the similarities and differences of the intended and actual antecedents, transactions, and outcomes of selected academic institutions' youth ministry programs. In order to assess this, the researcher utilized a variety of research methodologies.

Selection of the Academic Institutions

The first step that the researcher took was to select certain Bible colleges, Christian liberal arts schools, and seminaries to be included in the current study. In order to accomplish this, two steps were taken. First, the researcher narrowed the focus of possible academic institutions by establishing criteria that each potential school had to meet. These criteria were outlined in detail earlier in this chapter. Once the criteria were established, the second step that the researcher took was to utilize a purposive sampling using the schools that met the aforementioned criteria. This step allowed the researcher to narrow the scope of the current study.

The second step that the researcher took was to create two questionnaires that were utilized in the implementation of this study. The questionnaires were developed by enlisting the help of an expert panel to aid the researcher in the development of the questionnaires. The researcher developed two initial questionnaires (or rough drafts) that were sent to the expert panel to evaluate. A final draft of the questionnaires was then

developed based upon the evaluation performed by the expert panel and was approved by the researcher's supervisor.

The third step that the researcher took was to gain permission from each of the selected academic institutions to use the academic institution as well as their youth ministry professors and graduates for the purposes of this study. Permission was ascertained by contacting the schools by telephone and gaining verbal permission to use the academic institution as well as the youth ministry faculty and graduates. The researcher also ascertained from the academic institutions which youth ministry professors were best to involve in the current study.

Youth Ministry Professors

Upon receiving permission from the academic institutions to use their school in the current study, the researcher gained permission from the youth ministry professors to involve them in the current study and to set up an appointment for the interview. This first step was accomplished through the use of a telephone call as well as an e-mail (see Appendix 3).

Next, the researcher e-mailed a copy of the questionnaire to the youth ministry professors who were involved in this study no less than one week prior to the telephone interview (see Appendix 3). Sending the e-mail in advance allowed each professor the time to think through and formulate answers to the questions before the telephone interview. It also allowed for well thought out responses to the questions that were asked.

Once the interviews were set up, the researcher interviewed the youth ministry professors at each selected academic institution utilizing a telephone or face-to-face

interview process. The researcher asked for and received verbal permission to record the interview.

Youth Ministry Graduates

Upon completion of the youth ministry professor interviews, the researcher obtained a suggested list of graduates to be interviewed. The list of graduates were received by asking each professor interviewed to submit 5 to 10 graduates from their youth ministry program between the years 2000 to 2006. This ensured that each academic institution had the opportunity to give the researcher the students they deemed to most accurately represent the type of ministers their institution is attempting to produce.

The next step that the researcher took was to interview 5 of the graduates that were given to him by the professors from each academic institution. The researcher called and e-mailed the graduates asking for permission to use them in the current study (see Appendix 3). The researcher contacted every graduate and interacted with the graduates that responded first from each academic institution. Once the interviews were scheduled, the researcher sent the graduates an e-mail containing the questionnaire (see Appendix 3) and set up an appointment to conduct the telephone or face-to-face interview. Again, the researcher conducted the interviews by utilizing the youth ministry graduate questionnaire. The researcher asked for and received verbal permission to record the interview.

Analyzing the Data

In analyzing the data, the researcher followed several procedures to ensure that the data was accurately recorded and interpreted. First, the researcher had the interviews

transcribed. The researcher then analyzed the catalogs and youth ministry course syllabi received from each academic institution to establish categories for the intended antecedents, transactions, and outcomes.

The researcher began with the raw data and identified the body of material that was going to be used. The researcher utilized the academic institutions' catalogs, paying particular attention to the youth ministry programs, along with the youth ministry course syllabi.

Next, the researcher began to define characteristics and categories in precise terms, which was accomplished by beginning the organization process where each academic institution was separated out from each other. The catalogs and youth ministry course syllabi from each academic institution were separated out, labeled, and filed. Next, one academic institution was selected and the researcher focused his attention on it. The catalog along with the youth ministry course syllabi was read to get an overall sense of the data. The researcher took notes during this process and began to identify potential categories. The researcher repeated this process several times until clear categories began to emerge from the data.

This process was repeated for each academic institution. Once the researcher had developed the potential categories, he then began to develop exact categories that would be used. Where academic institutions identified the same factors, the researcher kept the vocabulary the same, where they differed, the researcher used vocabulary native to that academic institution (see Table 10).

While establishing the categories, the researcher utilized both the academic catalogs as well as the youth ministry course syllabi. The researcher always began with

the catalogs and youth ministry course syllabi from the academic institutions and based the categories on what was written in these documents. When the researcher came to a place where the catalog and youth ministry course syllabi were unclear, the youth ministry professor interview was then sought to gain insight. The catalog and youth ministry course syllabi were then used to get further data. For example, most catalogs did not identify the “foundational class or classes of the youth ministry program.” When this occurred, the researcher examined the youth ministry professor interview to identify the foundational youth ministry course and then went back to the catalog and youth ministry course syllabi to get the description of the course. This process is consistent with the researcher’s research assumptions.

Next, the researcher synthesized the data and developed tables to illustrate the findings. The researcher then examined the youth ministry graduate interviews from each academic institution looking for the categories that were developed for the specific academic institutions. When a youth ministry graduate indicated something that was not identified in one of the pre-established categories, a note was made and the answer included in the comparison tables.

Once the data was synthesized and tables were developed, the researcher examined the youth ministry professor interviews and utilized the information obtained in order to comment and add further insight into the existing data. The professor interviews acted as a commentary on the data that was discovered in the catalogs, youth ministry course syllabi, and youth ministry graduate interviews.

The final step that the researcher took was to compile the results of the research and send it to each youth ministry professor and youth ministry graduate that

aided in the study along with a thank you letter expressing the researcher's appreciation for the respondent's help (See Appendix 4).

Ethical Authorization

Following the approval of the prospectus, authorization for conducting research on human subjects was requested and received from the Research Ethics Committee of The Southern Baptist Theological Seminary. The following materials were included in the request: application, research abstract, proposed instrumentation, vita and the necessary risk assessment materials.

Once the researcher received authorization, the research process was started. The analysis of the findings is presented in chapter 4 of this dissertation. The research implications and the research applications are presented in chapter 5 of this dissertation.

CHAPTER 4

ANALYSIS OF FINDINGS

The current study was directed at describing the youth ministry programs at selected Bible colleges, Christian liberal arts schools, and seminaries. The description of the youth ministry programs was obtained and stated utilizing a program evaluation model developed by Robert Stake as outlined in chapter 2. The study paid particular attention to the intended and actual antecedents, transactions, and outcomes of each youth ministry program. In order to complete the current study, two questionnaires were designed with the help of an expert panel. The expert panel aided the researcher in the development of the appropriate questionnaires by examining the initial questionnaires developed by the researcher and offering suggestions to improve them. Once the final drafts of the questionnaires were completed, phone and face-to-face interviews were utilized. These interviews allowed the researcher the opportunity to gain a better understanding of selected questions throughout the interview process. It also enabled the researcher to have a fuller and more complete understanding of the youth ministry programs that were studied.

The participants for this study consisted of two primary groups. The first group of participants was composed of the youth ministry professors at the selected academic institutions. These professors were all currently teaching some of the youth ministry courses offered by their academic institution and some of them also played a key role in the development of the youth ministry program at their academic institution. The

second set of participants consisted of graduates from the youth ministry programs at the selected academic institutions.

The names of the participants for the current study were obtained in several ways. First, the names of the professors were obtained by asking the selected academic institutions which professors should be asked to participate in the current study. Second, the names of the graduates were obtained by asking the professors of youth ministry at the selected academic institutions to give the researcher 5 to 10 graduates from the years between 2000 to 2006. This process allowed the professors the opportunity to hand select and give the researcher those students who were deemed to best represent the youth ministry program.

Compilation Protocol

Once the questionnaires were completed (through a face-to-face or phone interview process), they were processed and the data recorded and analyzed. Due to the qualitative nature of the current research design, the statistical analysis of the data was performed using Microsoft Excel. Questions 1 through 9 of the youth ministry professor interviews and questions 1 through 7 of the youth ministry graduate interviews were entered into a spreadsheet for further analysis. This program was sufficient because the data was discrete or categorical and was descriptive in nature.

The remainder of the data was based upon the catalogs of the academic institutions as well as the youth ministry course syllabi that was obtained and was therefore analyzed differently. The researcher analyzed and categorized the catalogs and youth ministry syllabi of the academic institutions as described and outlined in chapter 3. Once the categories were established, the researcher analyzed the answers given by the

youth ministry professors from questions 10 through 19 of the youth ministry professor interviews looking for any additional insight into the data. This additional insight was used as a method to comment further about the tables established from the catalogs and youth ministry course syllabi.

Next, questions 9 through 20 of the youth ministry graduate interviews were summarized and analyzed for their data after they had been recorded and transcribed. The researcher examined this data for similarities and differences from the categories produced from the catalogs of the academic institutions and the youth ministry course syllabi. This process enabled the researcher to have a clear picture of the intended verses actual antecedents, transactions, and outcomes of the academic institutions studied. The process also afforded the researcher the ability to gain applicable insights regarding the appropriate research questions.

Findings and Displays by Research Question

Each of the current research questions seeks to describe the youth ministry programs at selected evangelical academic institutions. The first two questions seek to describe the similarities and differences between the intended and actual antecedents of the participants in the youth ministry programs. The third and fourth questions seek to describe the similarities and differences between the intended and actual transactions of the youth ministry programs. Finally, the fifth and sixth questions seek to describe the similarities and differences between the intended and actual outcomes of said youth ministry programs.

The researcher used the research questions as a method to organize his display of the findings for this study. The research question has been stated and the appropriate

summary tables have been created to communicate the findings. Explanatory comments are given in order to fully delineate the findings of the current study.

Demographics of the Participants

The research questions are preceded by a summary of the demographics of the participants in Tables 1-9. The youth ministry professor participant demographics listed below consist of age range, gender, number of years involved in youth ministry, number of years involved in teaching youth ministry, and number of years involved in teaching youth ministry at their current academic institution.

Table 1. Age range of youth ministry professor participants

| | | Frequency | Percent |
|-------|----------|-----------|---------|
| Valid | 25-34 | 1 | 16.7 |
| | 35-44 | 2 | 33.3 |
| | 45-54 | 2 | 33.3 |
| | 55-Older | 1 | 16.7 |
| | Total | 6 | 100.0 |

Table 2. Gender of youth ministry professor participants

| | | Frequency | Percent |
|-------|--------|-----------|---------|
| Valid | Male | 4 | 66.7 |
| | Female | 2 | 33.3 |
| | Total | 6 | 100.0 |

Table 3. Number of years the youth ministry professor participant has been involved in youth ministry

| | | Frequency | Percent |
|-------|--------------|-----------|---------|
| Valid | 16-20 | 2 | 33.3 |
| | 21-30 | 2 | 33.3 |
| | More than 30 | 2 | 33.3 |
| | Total | 6 | 99.9 |

Table 4. Number of years the youth professor participant has been teaching youth ministry

| | | Frequency | Percent |
|-------|--------------|-----------|---------|
| Valid | 6-10 | 2 | 33.3 |
| | 11-15 | 2 | 33.3 |
| | 16-20 | 1 | 16.7 |
| | More than 30 | 1 | 16.7 |
| | Total | 6 | 100.0 |

Table 5. Number of years the youth professor participant has been teaching youth ministry at their current academic institution

| | | Frequency | Percent |
|-------|-------|-----------|---------|
| Valid | 0-5 | 2 | 33.3 |
| | 6-10 | 1 | 16.7 |
| | 11-15 | 2 | 33.3 |
| | 16-20 | 1 | 16.7 |
| | Total | 6 | 100.0 |

The youth ministry graduate participant demographics listed below consist of age range, gender, number of years involved in youth ministry, and number of years of service at their current church.

Table 6. Age range of youth ministry graduate participants

| | | Frequency | Percent |
|-------|-------|-----------|---------|
| Valid | 20-24 | 9 | 30.0 |
| | 25-34 | 20 | 66.7 |
| | 35-44 | 1 | 3.3 |
| | Total | 30 | 100.0 |

Table 7. Gender of youth ministry graduate participants

| | | Frequency | Percent |
|-------|--------|-----------|---------|
| Valid | Male | 25 | 83.3 |
| | Female | 5 | 16.7 |
| | Total | 30 | 100.0 |

Table 8. Number of years the youth ministry graduate has been involved in youth ministry

| | | Frequency | Percent |
|-------|-------|-----------|---------|
| Valid | 0-5 | 7 | 23.3 |
| | 6-10 | 21 | 70.0 |
| | 11-15 | 1 | 3.3 |
| | 16-20 | 1 | 3.3 |
| | Total | 30 | 99.9 |

Table 9. Number of years youth ministry graduate has served at their current local church

| | | Frequency | Percent |
|-------|-------------|-----------|---------|
| Valid | Less than 1 | 6 | 20.0 |
| | 1-2 | 18 | 60.0 |
| | 3-4 | 5 | 16.7 |
| | 5-6 | 1 | 3.3 |
| | Total | 30 | 100.0 |

Findings Related to Research Question 1

Research question 1 pertained to the intended antecedents of the youth ministry programs at the selected academic institutions as described by the school catalogs and was stated as: What similarities and differences, if any, exist between the intended antecedents of the youth ministry programs of the selected academic institutions in this study?

In response to what type of student the academic institutions were trying to attract to the youth ministry program, 4 out of 6 (66.7%) noted that the school was looking for students, both male and female, single and married, who had expressed a call to ministry before entering their program (see Table 10). Youth ministry professor respondent 1 stated that in order to gain acceptance to his youth ministry program, the students had to “indicate that they have a sense that God is calling them to some type of vocational ministry.”

Table 10. Type of student youth ministry program is trying to attract

| Category | AI 1 | AI 2 | AI 3 | AI 4 | AI 5 | AI 6 |
|----------------------------|------|------|------|------|------|------|
| Male | x | x | x | x | x | x |
| Female | x | x | x | x | x | x |
| Married | x | x | x | x | x | x |
| Single | x | x | x | x | x | x |
| Express a call to ministry | x | x | x | x | | |

In response to what the minimal expectations are of an incoming student, 4 out of 6 (66.7%) of the academic institutions indicated that a very important minimal expectation of their students was that they had a high school diploma or equivalency (see Table 11). Other important minimal expectations, all totaling 50% of the responses, were

that the students receive a recommendation from their church, obtain a minimum GPA from their previous academic institution, and complete college prep courses. The other 9 responses given varied and included: express a call to ministry—66.7%; be a member of a church—33.3%; be a Christian—33.3%; have an undergraduate degree—33.3%; and obtain a minimum SAT or ACT score—16.7%.

Table 11. Minimal expectations of a student entering youth ministry program

| Category | AI 1 | AI 2 | AI 3 | AI 4 | AI 5 | AI 6 |
|---|------|------|------|------|------|------|
| Must have a high school diploma or equivalency | x | x | | | x | x |
| Must express a call to ministry | x | x | x | x | | |
| Must receive recommendation from church | | x | | x | x | |
| Must have obtained minimum GPA from previous academic institution | | | | x | x | x |
| Must have taken college prep courses | | | | x | x | x |
| Must be a Christian | x | | | x | | |
| Must be a member of a church | x | x | | | | |
| Must have an undergraduate degree | | | x | x | | |
| Must receive a minimum ACT or SAT score | | | | | x | |

Youth ministry professor respondent 3 stated: “Minimal expectations would be a call to ministry. That is really about it.” Youth ministry professor respondent 4 said: “A bachelor degree in some type of ministry field would be a preference but not a necessity Ideally, we would really want them to have around two years of exposure in working in local church youth ministry to give them a foundation.”

In response to what type of credentials the youth ministry professors needed, the academic institutions overwhelmingly agreed that it was critical that the professors teaching the youth ministry classes in their programs were both academically qualified

and had a number of years of successful ministry experience as a practitioner. Among the academic institutions studied, 100% indicated that having a tenured, successful ministry experience as a practitioner was one of the credentials to be a professor in their youth ministry program. The other credential just as important to the academic institutions, as indicated by a 100% response, was that the professors teaching youth ministry classes possess one academic degree beyond the degree program in which the professor teaches (see Table 12).

Table 12. Credentials for youth ministry professors

| Category | AI 1 | AI 2 | AI 3 | AI 4 | AI 5 | AI 6 |
|--|------|------|------|------|------|------|
| Professor must possess at least one academic degree beyond the degree program in which the professor is teaching | x | x | x | x | x | x |
| Professor must be an experienced practitioner of youth ministry | x | x | x | x | x | x |

Acknowledging the importance of a tenured, successful ministry from the youth ministry professors, youth ministry professor respondent 1 stated: “One thing that is really important to us here is that they be a practitioner with a good amount of experience under their belt. I was a youth pastor for 17 years and my colleague was probably a youth pastor for about the same amount of time before we started teaching here.” Youth ministry professor respondent 2 acknowledged the importance of a proven track record for his youth ministry professors when he stated, “They have to be a tenured successful youth minister.” Youth ministry professor respondent 3 stated: “One of the criteria that they (youth ministry professors) are recruited with is their local

church ministry experience.”

Findings Related to Research Question 2

Research question 2 pertained to the intended verses the actual antecedents of the youth ministry programs at the selected academic institutions as described by the catalogs and the youth ministry graduates and was stated as: What similarities and differences, if any, exist between the intended antecedents and the actual antecedents of the youth ministry programs of the selected academic institutions in this study? The researcher assigned youth ministry graduate questions 9 and 11 to research question 2.

Responses from Academic Institution 1

When comparing what the academic catalog indicated that the academic institution was looking for in a potential student to what type of students the youth ministry graduates reported being, 5 different characteristics emerged (see Table 13). The top 3 responses included: male—100%; express a call to ministry—100%; and single—83.3%.

The catalog stated that the academic institution made sure that their youth ministry professors had both experience as a practitioner of youth ministry as well as one academic degree beyond the degree program in which they were teaching. The youth ministry graduates indicated that both of these credentials were also important to them, although they stated that experience was more important than academic credentials (see Table 14).

Table 13. Comparison of type of student youth ministry program is trying to attract to type of student graduates reported being when entering the program (AI 1)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|----------------------------|----------------------------------|-------------------------------|----------------------|------------------|
| Male | 1 | 5 | 30.0 | 100.0 |
| Express a call to ministry | 1 | 5 | 30.0 | 100.0 |
| Single | 1 | 4 | 25.0 | 83.3 |
| Married | 1 | 1 | 10.0 | 33.3 |
| Female | 1 | 0 | 5.0 | 16.7 |
| Total Responses | | 20 | | |
| Total Cases | | 6 | | |

Table 14. Comparison of credentials for youth ministry professors to the credentials youth ministry graduates indicated were important (AI 1)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Professor must be an experienced practitioner of youth ministry | 1 | 4 | 62.5 | 83.3 |
| Professor must possess at least one academic degree beyond the degree program in which the professor is teaching | 1 | 2 | 37.5 | 50.0 |
| Total Responses | | 8 | | |
| Total Cases | | 6 | | |

Youth ministry graduate respondent 2 stated that he was concerned that his professor was “somebody who had a good amount of successful experience at it (youth ministry).” When asked about the importance of the youth ministry professor having practical experience, youth ministry graduate respondent 3 said that “I started to really appreciate it.”

Responses from Academic Institution 2

When comparing what the academic catalog indicated that the academic institution was looking for in a potential student to what type of students the youth ministry graduates reported being, 5 different characteristics emerged (see Table 15). The top 3 responses included: male—100%; express a call to ministry—100%; and single—66.7%.

Table 15. Comparison of type of student youth ministry program is trying to attract to type of student graduates reported being when entering the program (AI 2)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|----------------------------|----------------------------------|-------------------------------|----------------------|------------------|
| Male | 1 | 5 | 30.0 | 100.0 |
| Express a call to ministry | 1 | 5 | 30.0 | 100.0 |
| Single | 1 | 3 | 20.0 | 66.7 |
| Married | 1 | 2 | 15.0 | 50.0 |
| Female | 1 | 0 | 5.0 | 16.7 |
| Total Responses | | 20 | | |
| Total Cases | | 6 | | |

Academic institution 2 indicated that they were hiring youth ministry professors who had both been practitioners of youth ministry previously as well as being academically qualified to teach in their institution. The youth ministry graduates overwhelmingly agreed that both of these credentials were important (see Table 16). Youth ministry graduate respondent 8 said that he wanted his youth ministry professors to have “the educational credentials” and went on to say that “the best training you can get is on the job training so I wanted to be around those that are actually doing it.” Youth ministry graduate respondent 9 said that it was important that the professor “had

experience and had done well in a local church....” He went on to say that there “was certainly an expectation that they had degrees in formal academic training.”

Table 16. Comparison of credentials for youth ministry professors to the credentials youth ministry graduates indicated were important (AI 2)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Professor must be an experienced practitioner of youth ministry | 1 | 5 | 50.0 | 100.0 |
| Professor must possess at least one academic degree beyond the degree program in which the professor is teaching | 1 | 5 | 50.0 | 100.0 |
| Total Responses | | 12 | | |
| Total Cases | | 6 | | |

Responses from Academic Institution 3

Five different responses emerged after comparing the catalog of academic institution 3 to youth ministry graduate question 9 (see Table 17). Of the responses given, 100% agreed that having a call to ministry was critical to the type of student the academic institution was attempting to attract to its program. Other answers included: male—66.7%; married—66.7%; single—50%; and female—50%.

The youth ministry graduates indicated that it was important to have professors with both academic credentials and practical experience in youth ministry (see Table 18).

Youth ministry graduate respondent 11 said the following:

I felt like they needed an elevated knowledge beyond a master’s degree because that would be what I was gaining. I was looking for youth ministry professors who had

Table 17. Comparison of type of student youth ministry program is trying to attract to type of student graduates reported being when entering the program (AI 3)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|----------------------------|----------------------------------|-------------------------------|----------------------|------------------|
| Express a call to ministry | 1 | 5 | 30.0 | 100.0 |
| Male | 1 | 3 | 20.0 | 66.7 |
| Married | 1 | 3 | 20.0 | 66.7 |
| Single | 1 | 2 | 15.0 | 50.0 |
| Female | 1 | 2 | 15.0 | 50.0 |
| Total Responses | | 20 | | |
| Total Cases | | 6 | | |

Table 18. Comparison of credentials for youth ministry professors to the credentials youth ministry graduates indicated were important (AI 3)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Professor must be an experienced practitioner of youth ministry | 1 | 5 | 54.4 | 100.0 |
| Professor must possess at least one academic degree beyond the degree program in which the professor is teaching | 1 | 4 | 45.5 | 83.3 |
| Total Responses | | 11 | | |
| Total Cases | | 6 | | |

attained degrees further than what I had so I felt like I was learning something. I was looking for youth ministry professors that had actually had served in churches and were either currently serving in youth ministry as a volunteer or had served recently as a paid staff member. I felt like it was important to learn from professors recently involved in youth ministry and who were teaching youth ministers how to be youth ministers.

Youth ministry professor respondent 3 summarizes well the value placed on both

academic and ministry experience credentials when he stated that youth ministry professors at his academic institution needed “a terminal degree in the field of study.” He went on to say that “because the institution has a little bit of a pragmatic focus in its core ideology, there is a sense no matter where you are teaching in whatever discipline, that there is a necessity to have significant previous full-time experience.”

Responses from Academic Institution 4

After comparing the catalog of academic institution 4 to youth ministry graduate interview question 9, 5 categories emerged (see Table 19). Of the 5 categories, the top 3 responses were: express a call to ministry—100%; male—100%; and single—66.7%.

Table 19. Comparison of type of student youth ministry program is trying to attract to type of student graduates reported being when entering the program (AI 4)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|----------------------------|----------------------------------|-------------------------------|----------------------|------------------|
| Express a call to ministry | 1 | 5 | 30.0 | 100.0 |
| Male | 1 | 5 | 30.0 | 100.0 |
| Single | 1 | 3 | 20.0 | 66.7 |
| Married | 1 | 2 | 15.0 | 50.0 |
| Female | 1 | 0 | 5.0 | 16.7 |
| Total Responses | | 20 | | |
| Total Cases | | 6 | | |

The catalog agreed with all of the youth ministry graduates that were interviewed in expressing that it was important that the youth ministry professors were qualified both academically as well as having had sufficient practical ministry experience

(see Table 20). Youth ministry graduate respondent 19 expressed this about the youth ministry professors:

I felt they needed to have tenure and experience within a local church. I felt they needed to also be knowledgeable and skilled in the specific classes that they were teaching and to be experts in the field in the classes that they were teaching.

Table 20. Comparison of credentials for youth ministry professors to the credentials youth ministry graduates indicated were important (AI 4)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Professor must be an experienced practitioner of youth ministry | 1 | 5 | 50.0 | 100.0 |
| Professor must possess at least one academic degree beyond the degree program in which the professor is teaching | 1 | 5 | 50.0 | 100.0 |
| Total Responses | | 12 | | |
| Total Cases | | 6 | | |

Youth ministry professor respondent 4 supports the view of the youth ministry graduate quoted above when he stated that to “be able to teach they (youth ministry professors) need their academic backing but for credentials here they are going to need significant local church youth ministry experience, anywhere from 5-10 years at least of proven and effective local church youth ministry.”

Responses from Academic Institution 5

Four different responses emerged after comparing the catalog of academic

institution 5 to youth ministry graduate question 9 (see Table 21). The responses included: single—100%; male—66.7%; female—50%; and married—16.7%.

Table 21. Comparison of type of student youth ministry program is trying to attract to type of student graduates reported being when entering the program (AI 5)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|-----------------|----------------------------------|-------------------------------|----------------------|------------------|
| Single | 1 | 5 | 42.9 | 100.0 |
| Male | 1 | 3 | 28.6 | 66.7 |
| Female | 1 | 2 | 21.4 | 50.0 |
| Married | 1 | 0 | 7.1 | 16.7 |
| Total Responses | | 14 | | |
| Total Cases | | 6 | | |

After comparing the academic catalog to youth ministry graduate question 11, 2 categories were formed (see Table 22). Of these 2 categories, 100% of the respondents agreed that the youth ministry professor needed to have had local church ministry experience. However, only 3 out of 6 (50%) agreed that it was important that the youth ministry professors had academic qualifications.

Youth ministry graduate respondent 21 stated: “I definitely felt like they (youth ministry professors) needed to have been there. They needed to have been in ministry and had a good track record. They could not lead where they had not been.”

Youth ministry graduate respondent 23 clearly only cared about the youth ministry professors having practical ministry experience as demonstrated with the following quote:

I was not really concerned with anything except for the fact that I wanted to be taught by people that had life experiences and doing what I wanted to do. That

Table 22. Comparison of credentials for youth ministry professors to the credentials youth ministry graduates indicated were important (AI 5)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Professor must be an experienced practitioner of youth ministry | 1 | 5 | 66.7 | 100.0 |
| Professor must possess at least one academic degree beyond the degree program in which the professor is teaching | 1 | 2 | 33.3 | 50.0 |
| Total Responses | | 9 | | |
| Total Cases | | 6 | | |

was my main concern and that was all that I was looking for, a good amount of experience to draw from.

Responses from Academic Institution 6

After comparing the catalog of academic institution 6 to youth ministry graduate interview question 9, 4 categories emerged (see Table 23). Of the 4 categories, the top 2 responses were: single—100%; and male—83.3%.

Table 23. Comparison of type of student youth ministry program is trying to attract to type of student graduates reported being when entering the program (AI 6)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|-----------------|----------------------------------|-------------------------------|----------------------|------------------|
| Single | 1 | 5 | 42.9 | 100.0 |
| Male | 1 | 4 | 35.7 | 83.3 |
| Female | 1 | 1 | 14.3 | 33.3 |
| Married | 1 | 0 | 7.1 | 16.7 |
| Total Responses | | 14 | | |
| Total Cases | | 6 | | |

After comparing the catalog of academic institution 6 to youth ministry graduate question 11, 2 categories were formed (see Table 24). Of these two categories, 100% of the respondents agreed that the youth ministry professor needed to have had local church ministry experience. However, as with academic institution 5, only 3 out of 6 (50%) agreed that it was important that the youth ministry professors had academic qualifications.

Table 24. Comparison of credentials for youth ministry professors to the credentials youth ministry graduates indicated were important (AI 6)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Professor must be an experienced practitioner of youth ministry | 1 | 5 | 66.7 | 100.0 |
| Professor must possess at least one academic degree beyond the degree program in which the professor is teaching | 1 | 2 | 33.3 | 50.0 |
| Total Responses | | 9 | | |
| Total Cases | | 6 | | |

Youth ministry graduate respondent 26 explains why he believed that it was critical that the youth ministry professor had experience when he stated:

It was not that he (the youth ministry professor) knew the material well and he was teaching it, but that he experienced doing youth ministry and that he brought that into the classroom. So for a guy going in to learn, you are learning from somebody who not only knows a lot about it but he has done it as well. He has done bad stuff and good stuff but he has experience coming to the table.

Youth ministry graduate respondent 28 had a similar response when she said

that it was “more important to me that they had the experience and that they were well respected.” Youth ministry graduate respondent 29 summarizes what many of the graduates from academic institution 6 expressed with the following quote:

First and foremost I felt like they (the youth ministry professors) needed to have been in some type of youth ministry, that they were just not people that had read a couple of books about it and showed up to teach youth ministry, but that they had actually done it, that they had been in the trenches.

Findings Related to Research Question 3

Research question 3 pertained to the intended transactions of the youth ministry programs at the selected academic institutions as described by the academic catalogs and youth ministry course syllabi and was stated as: What similarities and differences, if any, exist between the intended transactions of the individual classes composing the youth ministry programs of the selected academic institutions in this study as indicated by the catalogs and course syllabi?

Before examining the information regarding the specific youth ministry courses, it will be helpful first, to look at some information regarding the overall youth ministry programs in the selected academic institutions.

After examining the total amount of hours in the academic programs, the Bible colleges and Christian liberal arts schools were all within 3 hours of each other while the two seminaries required almost the same amount of hours for their degree programs (see Table 25). It is also noteworthy to mention that all six academic programs required their students to have actual ministry experience as part of the program before they graduated.

A closer look at the youth ministry portion of the academic program reveals that the students involved in the youth ministry program must take at a minimum 4

Table 25. Number of hours of academic program

| Category | AI 1 | AI 2 | AI 3 | AI 4 | AI 5 | AI 6 |
|---|------|------|------|------|------|------|
| Total hours of academic program | 129 | 129 | 98 | 90 | 126 | 128 |
| Number of hours to receive a youth ministry degree | 27 | 33 | 14 | 12 | 27 | 62 |
| Number of hours of field education required in the academic program | 6 | 9 | 4 | 4 | 4 | 12 |

youth ministry classes, which totals 12 hours, in order to receive a youth ministry degree (see Table 26).

Table 26. Number of hours and classes of youth ministry program

| Category | AI 1 | AI 2 | AI 3 | AI 4 | AI 5 | AI 6 |
|--|------|------|------|------|------|------|
| Number of hours of youth ministry classes required | 21 | 33 | 12 | 12 | 13 | 19 |
| Number of youth ministry classes required | 7 | 11 | 5 | 4 | 5 | 7 |
| Number of youth ministry classes offered | 14 | 13 | 10 | 9 | 9 | 9 |

While examining the class subjects, not the course titles, a total of 23 subjects emerged within the youth ministry programs at the selected academic institutions (see Table 27). The most common class subjects were: Youth Ministry—100%; Youth Culture/Trends—83.3%; Youth Discipleship/Leadership—83.3%; Adolescent Psychology—66.7%; Communicating to Adolescents—66.7%; and Ministering to Adolescents—66.7%.

A list of required textbooks for the youth ministry classes was compiled (see Table 28). A total of 81 books were utilized in the youth ministry classes with four being the most times any one book was required. Three books were required for

Table 27. Examination of youth ministry class subjects

| Class Subject | AI 1 | AI 2 | AI 3 | AI 4 | AI 5 | AI 6 |
|--|------|------|------|------|------|------|
| Adolescent Psychology | x | | x | x | x | |
| Advanced Youth Ministry | | | x | x | | |
| Camps and Retreats | x | x | | | x | |
| Campus Ministry | x | x | | x | | |
| Communicating to Adolescents | x | x | x | | x | |
| Curriculum Development | x | x | | | | x |
| Developing a Family Ministry | x | | | x | | x |
| Directed Research | | x | | | x | x |
| Marriage/Youth and Family | x | x | | | | |
| Ministering to Adolescents (Counseling) | x | x | | x | | x |
| Programming and Youth Ministry | x | x | | | x | |
| Recreational Leadership | x | | | x | | |
| Urban Youth Ministry | x | | | | | |
| Work and roles of Minister of Youth | | x | x | | | |
| Youth and Missions | | x | | | | |
| Youth Culture/Trends | | x | x | x | x | x |
| Youth Discipleship/Leadership | x | x | x | | x | x |
| Youth Education | | | x | | | x |
| Youth Evangelism | | | | x | | |
| Youth Ministry | x | x | x | x | x | x |
| Youth Ministry Institute | | | x | | | |
| Youth Ministry Senior Seminar | x | | | | x | x |
| Youth Ministry Theory and Practice | | | x | | | |

4 different classes. These books were *Purpose Driven Youth Ministry* by Doug Fields; *Understanding Today's Youth Culture* by Walt Mueller; and *Youth Ministry Management Tools* by Ginny Olson, Diane Elliot, and Mike Work. The most any other books were used was 3 times, and this occurred with 4 books.

Table 28. Required textbooks for youth ministry classes

| Required Textbook | AI 1 | AI 2 | AI 3 | AI 4 | AI 5 | AI 6 |
|---|------|------|------|------|------|------|
| A Matrix of Meaning: Finding God in Pop Culture - Craig Detweiler and Barry Taylor | | | | 16 | | |
| Adolescence - J.W. Santrock | | | | | 1 | |
| Adolescence: Continuity, Change, and Diversity - Nancy Cobb | | | 1 | | | |
| Adolescence and Emerging Adulthood: A Cultural Approach – Jeffrey Arnett | | | | | | 16 |
| All Grown Up and No Place to Go - David Elkind | | | | | 16 | |
| Anthropological Insights for Missionaries - Paul Hiebert | | 15 | | | | |
| Back to Basics - Billy Beacham | | | 17 | | | |
| Basic Student Discipleship: Student and Leader - Seth Buckley, Randy Fields, Tan Flippin, Kristi Gaddis, and Kevin Hall | | | 17 | | | |
| Basic Student Ministry in the Kingdom Focused Church - Dwayne Ulmer | | | 23 | | | |
| Becoming a Contagious Christian: Student Edition Leader's Guide | | 4 | | | | |
| Community that is Christian: A Handbook on Small Groups - Julie Gorman | | | | | 17 | 17 |
| Counseling Troubled Teens and their Families - Andrew Weaver, John Preston, and Leigh Jerome | | 10 | | | | |
| Counseling Youth: A Comprehensive Guide for Equipping Youth Workers, Pastors, Teachers and Parents - Josh McDowell | | 10 | | | | |
| Design for Teaching and Training - LeRoy Ford | | 6 | | | | 6 |
| Emerging Hope: A Strategy for Reaching Postmodern Generations - Jimmy Long | | | | | | 16 |
| Ethical Dilemmas in Church Leadership - Michael Milco | 10 | | | | | |
| Family Based Youth Ministry - Mark DeVries | | | 21 | 7 | | |
| Family Ministry - Charles Sell | | 9 | | | | |
| Family to Family - Lee and Pipes | | | | 7 | | |
| Four Views of Youth Ministry and the Church - Mark Senter, Wesley Black, Chap Clark, and Malan Nel | | | | 16 | | |

Table 28—Continued. Required textbooks for youth ministry classes

| Required Textbook | AI 1 | AI 2 | AI 3 | AI 4 | AI 5 | AI 6 |
|---|------|------|------|------|------|------|
| Fresh Wind, Fresh Fire - Jim Cymbala | 22 | | | | | |
| God at the Mall: Youth Ministry that Meets Kids where They're At - Pete Ward | | | | 16 | | |
| Great Talk Outlines for Youth Ministry - Mark Oestreicher | | | 5 | | | |
| Growing True Disciples - George Barna | | 17 | | | | |
| Hear My Story - Dean Borgman | 10 | | | | | |
| Helping the Struggling Adolescent - Les Parrott III | 10 | | | 10 | | |
| How to Have Real Conversation with Your Teen - Ron Habermas and David Olshine | | | | 7 | | |
| How to Speak to Youth...and Keep them Awake at the Same Time - Ken Davis | 5 | 5 | 5 | | | |
| In the Name of Jesus: Reflections on Christian Leadership - Henri JM. Nouwen | | | | | | 18 |
| Invading Secular Space - Robinson and Smith | | | | | | 22 |
| Leadership Handbook of Management and Administration - James Berkley | | 14 | | | | |
| Leadership: Theory and Practice - Peter Northouse | | | | | | 18 |
| Leading a Small Group: The Ultimate Road Trip - Rick Hove | | | | | 17 | |
| Lifestyle Discipleship - Jim Peterson | 17 | | | | | |
| Lost Art of Discipleship - Leroy Eims | | 17 | | | | |
| Marriage and the Family - Stephen Grunlan | | 9 | | | | |
| Men and Women in the Church - Sarah Summer | 22 | | | | | |
| More Ready than You Realize - Brian McLaren | | | | | 5 | |
| Nurture that is Christian: Developmental Perspectives on Christian Education - James Wilhoitt and John Detton | | | | 1 | | |
| Parenting Adolescents - Kevin Huggins | | | | | 5 | |
| Penetrating the Campus - Barry St. Clair | | 4 | | | | |
| Perspectives on Church Government - Chad Brand and R. Stanton Norman | | | | 20 | | |
| Postmodern Youth Ministry - Tony Jones | | | | 16 | | |
| Programming with Purpose - Troy Murphy | | 11 | | | | |

Table 28—Continued. Required textbooks for youth ministry classes

| Required Textbook | AI 1 | AI 2 | AI 3 | AI 4 | AI 5 | AI 6 |
|--|------|------|------|----------|------|------|
| Purpose Driven Youth Ministry - Doug Fields | 20 | 20 | | 20 | | 20 |
| Reaching a Generation for Christ: A Comprehensive Guide to Youth Ministry - Richard Dunn and Mark Senter | | 20 | | 20 16 | | |
| Reaching Generation Next: Effective Evangelism in Today's Culture - Lewis Drummond | | | 17 | | | |
| Recreation and Sports Ministry Impacting Postmodern Culture - John Garner | | | | 12 | | |
| Renovation of the Heart: Putting on the Character of Christ - Dallas Willard | | | | | | 17 |
| Shaping the Spiritual Life of Students - Rick Dunn | 17 | | | 1 | 17 | |
| Sonlife Foundations Manual - Dave Garda | 20 | | | | | |
| Sonlife's Personal Profile and Team Building Manual - Dann Spader | 17 | | | | | |
| Spiritual Leadership - Oswald Sanders | | 14 | | | | |
| Spiritual Mentoring: A Guide for Giving and Seeking Direction - Keith R. Anderson and Randy D. Reese | | | | | | 17 |
| Starting Right: Thinking Theologically about Youth Ministry - Kenda Creasy Dean, Chap Clark, and Dave Rahn | 22 | | | | | |
| Strategy 2000: Churches Making Disciples for the Next Millennium - Aubrey Malphurs | | | | | | 6 |
| Studying Congregations: A New Handbook - Nancy Ammerman | | | | | 11 | |
| Teaching that Makes a Difference - Dan Lambert | | 6 | 23 | | | |
| Teaching to Change Lives - Howard Hendricks | | 6 | | | | |
| Teaching Youth: Leaders, Lessons, and Lifestyles - Allen Jackson and Richard Barnes | | | 18 | | | |
| The Adolescent: Development, Relationships, and Culture - Philip Rice and Kim Dolgin | | | | 1 | | |
| The Bridger Generation - Thom Rainer | | 16 | | | | |
| The Comprehensive Guide to Youth Ministry Counseling - Kelly Trujillo | | | | | 5 | |

Table 28—Continued. Required textbooks for youth ministry classes

| Required Textbook | AI 1 | AI 2 | AI 3 | AI 4 | AI 5 | AI 6 |
|--|------|------|---------------|------|------|------|
| The Core - Mike Yaconelli | 20 | | | | | |
| The Dirt on Learning - Thom and Joani Schultz | 5 | | | | | |
| The Emerging Church - Dan Kimball | | | | 16 | | |
| The Master Plan of Evangelism - Robert Coleman | | | 17 | | | |
| The Ministry of Nurture - Duffy Robbins | | 17 | | | 16 | |
| The Present Future: Six Tough Questions for the Church - Reggie McNeal | | | | | | 18 |
| The 7 Checkpoints - Andy Stanley and Stuart Hall | 17 | | | | | |
| The World at Your Door - Tom Phillips and Bob Norsworthy | | 15 | | | | |
| The Youth Builder: Today's Resource for Relational Youth Ministry - Jim Burns and Mike Devries | 20 | | 14 20 | | | |
| The Youth Worker's Guide to Creative Bible Study - Karen Dockery | | | 18 | | | |
| This Way to Youth Ministry - Duffy Robbins and Len Kageler | | | 2, 21 | | | 20 |
| Understanding the 21st Century Teenager - Allen Jackson and Dwayne Ulmer | | | 23 | | | |
| Understanding Today's Youth Culture - Walt Mueller | | 16 | 16 | 10 | | 16 |
| Your First Two Years in Youth Ministry - Doug Fields | | | | | | 20 |
| Youth Ministry from the Ground Up - Ken Dibble | | | 21 | | | |
| Youth Ministry from the Inside Out - Mike Higgs | | | | | 20 | |
| Youth Ministry Management Tools - Ginny Olson, Diane Elliot, and Mike Work | | | 2 14 20 | 10 | | |
| Youth Ministry Nuts and Bolts - Duffy Robbins | | 11 | | | | |

Note: Number under each academic institution represents for which class the textbook is required. See Appendix 2 for a complete listing of classes and representative numbers.

Another area of study pertinent to this research is that of the youth ministry class objectives for each academic institution. Each class subject along with its subsequent objectives is described (see Tables 29-34).

Table 29. Youth ministry class objectives (AI 1)

| Class Subject | Objectives |
|------------------------------|---|
| Adolescent Psychology | Understanding of social/cultural factors that established the adolescent's subculture; understanding of the physical, cognitive, social, and faith-related dimension of adolescents' development; understanding of the role of the family, peer group, schools, and culture in shaping adolescent development |
| Camps and Retreats | Understanding of history and purpose of camping; development of philosophy of camping; programming ideas and practical experience is emphasized |
| Campus Ministry | Information not available |
| Communicating to Adolescents | Understanding of the unique learning needs of adolescents and how to communicate biblical truth with those needs in mind |
| Curriculum Development | Understanding of how to develop curriculum for use in schools, churches, or church-related ministry; introduced to curricular philosophy, the development of curricular objectives, and principles of curriculum design |
| Developing a Family Ministry | Understanding of God's design for the marriage and family unit; understanding the functions of the church in ministering to families and its relational implications |
| Marriage/Youth and Family | Understanding of nature, needs, and structures of the family system; understanding of biblical basis and functions of the family; understanding of marriage, family roles, and how to train children |
| Ministering to Adolescents | Thorough knowledge of the adolescent and his world; understanding of how to effectively counsel an adolescent through sound biblical theory |

Table 29—Continued. Youth ministry class objectives (AI 1)

| Class Subject | Objectives |
|--------------------------------|--|
| Programming and Youth Ministry | Understanding of foundational principles of the management process and their application to the church; development of skills necessary to plan, organize, and implement ministry programs |
| Recreational Leadership | Understanding of issues related to building and effective scriptural, educational, and personal philosophy of recreation |
| Urban Youth Ministry | Information not available |
| Youth Discipleship/Leadership | Develop personal philosophy of youth ministry; understand contemporary youth problems; understand ways to train adult leadership to work effectively with teens; learn how to apply for a position in youth ministry |
| Youth Ministry | Working knowledge of youth ministry philosophies, strategies, and programming models; understanding of theological principles that undergird youth ministry development and strategy |
| Youth Ministry Seminar | Integration of entire youth ministry program in development of a functional philosophy of youth ministry |

Table 30. Youth ministry class objectives (AI 2)

| Class Subject | Objectives |
|------------------------------|--|
| Camps and Retreats | Understanding of importance of camps to the overall ministry to adolescents; understanding of how to promote, plan, program, staff, and evaluate camps; ability to select the appropriate camp site for the needs of your students |
| Campus Ministry | Understanding of how to start a campus ministry from scratch; how to evangelize students, work with school officials, and understanding of the legal issues involved |
| Communicating to Adolescents | Understanding of the overall communication techniques to effectively reach the adolescent including platform techniques, sermon construction, teaching strategies, lesson preparation, and general speaking qualifications |

Table 30—Continued. Youth ministry class objectives (AI 2)

| Class Subject | Objectives |
|-------------------------------------|--|
| Curriculum Development | Understanding of how to develop a complete curriculum for the entire student ministry; understanding of contemporary learning theories and how it impacts the development of curriculum |
| Directed Research | To enable the more advanced youth ministry student to gain a deeper understanding of a more specified adolescent discipline with personalized research |
| Marriage/Youth and Family | Understanding the adolescent in context with the family dynamic; understanding of the traditional and non-traditional home and how it impacts the totality of the church; development of strategies and resources to aid parents |
| Ministering to Adolescents | Understanding of the typical conflicts that the contemporary student confronts; understanding of conflict resolution in relationships and how to aid in the process; understanding of the development of self-identity and the problems faced by the American adolescent |
| Programming and Youth Ministry | Understanding of how to administrate and manage a student ministry including outreach and teaching strategies for youth and their families; how to develop and overall program for the student ministry; ability to establish and implement a budget |
| Work and Roles of Minister of Youth | Understanding the importance of a call to ministry, personal growth, and commitment to ministry; gain the ability to write a professional resume, prepare for a job interview, and articulate ministry strategies, values, and philosophy; understanding of importance of job descriptions, staff development and relationships, goal setting, and time and financial management |
| Youth and Missions | Understanding of the philosophy, principles, and pragmatics of international youth missions; how to implement international mission trips within a student ministry, how to train students to go on mission trips, importance of training national youth workers |

Table 30—Continued. Youth ministry class objectives (AI 2)

| Class Subject | Objectives |
|-------------------------------|--|
| Youth Culture/Trends | Understanding of global youth culture and how to assess it from a biblical standpoint; understanding of cross-cultural ministry to the adolescent and how to reach them in their own culture |
| Youth Discipleship/Leadership | Understanding of principles and methods of spiritual maturing in the context of the social, physical, and cultural youth development; establishment of biblical and theological foundations for discipleship; exposure to models and other paradigms for small group ministry to adolescents |
| Youth Ministry | Understanding of the history of adolescents and student ministry; understanding of the various components that compose a student ministry; a survey of methodology will also be examined |

Table 31. Youth ministry class objectives (AI 3)

| Class Subject | Objectives |
|-------------------------------------|---|
| Adolescent Psychology | Understanding of the basic characteristics of adolescents including the physical, emotional, social, intellectual, religious, and moral |
| Advanced Youth Ministry | Understanding of professional aspects of youth ministry as a vocation; exploration of personal issues in youth ministry which accompany experienced youth ministers as well as tenured youth ministers |
| Communicating to Adolescents | Understanding of how to communicate effectively to adolescents; understanding of how to utilize various forms of teaching to impact the lives of teenagers |
| Work and Roles of Minister of Youth | Development of a sound philosophy of youth ministry; understanding of how to program in the local church; understanding of the various roles of the minister of youth including the family member, staff member, and community leader |

Table 31—Continued. Youth ministry class objectives (AI 3)

| Class Subject | Objectives |
|------------------------------------|--|
| Youth Culture/Trends | Understanding of the personal and social problems that adolescents face in the youth culture of America; understanding of the impact of youth culture on adolescents specifically school, media, friendships, family, community, and church; understanding of the current trends and the ministry implications of those trends |
| Youth Discipleship/Leadership | Development of an in-depth discipleship and evangelism program for youth; understanding of the basic disciplines of the Christian life including a personal testimony, prayer life development, fellowship with other believers, Scripture memory, and personal witnessing |
| Youth Education | Understanding of the education concepts, materials, and programs which can be viable in a local church youth ministry; understanding of the importance of youth leaders in a student ministry |
| Youth Ministry | Development of a philosophy of youth ministry; understanding of how to program youth ministry along with the every day responsibilities of the minister of youth |
| Youth Ministry Institute | Understanding of how to improve competency in at least one area of youth ministry leadership; ability to formulate an overall ministry strategy for youth ministry in the local church; ability to develop creative approaches to communication; understanding of various models of youth ministry |
| Youth Ministry Theory and Practice | Understanding of the theoretical and practical knowledge of the processes involved with the Christian education of youth; understanding of basic youth ministry along with principles of adolescent development |

Table 32. Youth ministry class objectives (AI 4)

| Class Subject | Objectives |
|-----------------------|---|
| Adolescent Psychology | Understanding of the development of adolescents and its impact on programming a student ministry, including curriculum choice |

Table 32—Continued. Youth ministry class objectives (AI 4)

| | |
|------------------------------|---|
| Advanced Youth Ministry | Understanding the issues of long-term calling to vocational youth ministry; understanding of the stages and seasons of youth ministry |
| Campus Ministry | Understanding of how to develop, implement, and evaluate a campus ministry strategy to reach the adolescent culture where they are |
| Developing a Family Ministry | Ability to develop and implement biblical strategies for ministry to families; understanding of the stages of family development, various forms of family structure, and how to minister to parents; obtain and appreciation for working with parents |
| Ministering to Adolescents | Understanding of contemporary youth issues, attitude, and power; understanding of common problems in ministering to adolescents; understanding of how to relate to youth within a biblical worldview |
| Recreational Leadership | Understanding of how recreational and student ministries are related; understanding of how to organize, program, and implement a recreation ministry to assist the student ministry |
| Youth Culture/Trends | Understanding of the cultural trends impacting the adolescent population and how the church needs to respond; ability to critique current youth ministry models from a biblical and theological perspective; ability to identify trends in the current youth culture and how to impact that culture with biblical truth |
| Youth Evangelism | Understanding of the development and implementation of strategies for youth evangelism; understanding of current youth ministry evangelism efforts and programs |
| Youth Ministry | Understanding of how to develop a biblically based, purpose driven church ministry for contemporary youth; understanding of the personal integrity, professional qualities, skills, ministry problems, and expectations of the minister of youth |

Table 33. Youth ministry class objectives (AI 5)

| Class Subject | Objectives |
|--------------------------------|---|
| Adolescent Psychology | Understanding of human development from puberty to early adulthood, including physical, cognitive, and personality development; understanding of characteristics and needs of adolescents and the role of the youth minister in the process |
| Camps and Retreats | Understanding of the theory, techniques, and skills related to camp programming and philosophy |
| Communicating to Adolescents | Understanding of how to communicate effectively with youth and to build significant relationships with them; understanding of the nature of relational ministry and how to empower students toward positive life change |
| Directed Research | A deeper understanding of a topic in ministry of the student's choosing |
| Programming and Youth Ministry | Understanding of biblical principles for the development of ministry methods; ability to design and develop effective ministries; ability to evaluate and assess ministry methodologies |
| Youth Culture/Trends | Understanding of the theological, developmental, and cultural foundations of youth ministry; biblical understanding of the youth culture and developmental needs of adolescents; establishment of personal theory for ministering to adolescents in their context |
| Youth Discipleship/Leadership | Understanding of how to facilitate spiritual growth in ministry; understanding of the various contexts of discipleship with special attention to small groups |
| Youth Ministry | Understanding of the purposes, challenges, and scope of youth ministry with its various programs and agencies; motivation to reach students with the Gospel |
| Youth Ministry Senior Seminar | Understanding of how to succeed when entering a position of ministry; development of personal philosophy of ministry, resume, and holistic approach to discipleship |

Table 34. Youth ministry class objectives (AI 6)

| Class Subject | Objectives |
|-------------------------------|--|
| Curriculum Development | Understanding of historical and contemporary thought about curriculum theory and design in the field of educational ministries; understanding of the importance of developing a ministry strategy; understanding of the development and implementation of effective strategies for developing disciples; understanding of how to evaluate published curriculum |
| Developing a Family Ministry | Understanding of the purposes, principles, and programs essential for effective and comprehensive family ministry; understanding of marriage and family needs; understanding of various intergenerational ministry models |
| Directed Research | Deeper understanding of a specified problem related to youth ministry or adolescents |
| Ministering to Adolescents | Information not available |
| Youth Culture/Trends | Understanding of the social and cultural forces shaping the experience of adolescents in today's society; understanding of how to evaluate individual elements of youth culture; ability to analyze cultural systems shaping young people; ability to develop effective strategies for cultural engagement |
| Youth Discipleship/Leadership | Understanding of the biblical term "disciple" and the traits of a disciple of Jesus; understanding of basic principles of spiritual mentoring and spiritual growth; understanding of principles for disciple making |
| Youth Education | Ability to articulate a personal definition of leadership; understanding of key principles of major leadership theories with application to church ministry; understanding of models of leadership found in the New Testament; ability to apply leadership models within the organizations of the church |

Table 34—Continued. Youth ministry class objectives (AI 6)

| Class Subject | Objectives |
|-------------------------------|---|
| Youth Ministry | Understanding of the historical foundations of contemporary practices of youth ministry; develop personal biblical and theological philosophy of youth ministry; understanding of stages and characteristics of adolescent development; understanding of curriculum plan for youth ministry; ability to analyze and evaluate youth ministry events in light of stated purposes; understanding of recruiting and training volunteers; understanding of the role of parent ministry |
| Youth Ministry Senior Seminar | Ability to articulate a philosophy of youth ministry; ability to create paperwork necessary for future employment; understanding of total implementation of the youth ministry program into real-life practice |

When exploring the description of the foundational youth ministry class, 11 general areas of study emerged for what was considered to be included in the foundational youth ministry courses (see Table 35). These 11 general areas of study included classes that present a biblical, theological, and philosophical foundation for youth ministry—100%; present an introduction and overview of youth ministry—66.7%; present models of youth ministry—66.7%; present critical competencies of the youth minister—50%; and present principles of adolescent development and how to minister to the family—50%.

Youth ministry professor respondent 3 said of his foundational youth ministry course: “It lays out our philosophy of ministry and also helps equip students with some handles for understanding why we do what we do in each aspect of ministry to give it a purpose and focus.” Youth ministry professor respondent 5 stated that the

Table 35. Description of foundational youth ministry class

| Category | AI 1 | AI 2 | AI 3 | AI 4 | AI 5 | AI 6 |
|--|------|------|------|------|------|------|
| Present biblical, theological, and philosophical foundation for youth ministry | x | x | x | x | x | x |
| Present an introduction and overview of youth ministry | x | x | x | x | | |
| Present models of youth ministry | x | x | x | x | | |
| Present critical competencies of the youth minister | | x | x | x | | |
| Present principles of adolescent development and how to minister to the family | | | x | x | x | |
| Present an approach to leading and discipling adolescents | x | | | | | |
| Present strategies and methods for leadership training | x | | | | | |
| Present a method for applying for a youth ministry position | x | | | | | |
| Present the current trends in youth culture and how to engage it | | | | | x | |
| Present an opportunity to develop a personal theory of ministering to adolescents | | | | | x | |
| Present a biblical and theological understanding of the church and what it means to be a Christian | | | | | | x |

Note: The youth ministry professors identified the foundational youth ministry classes of their academic programs because the information was not available through the academic catalogs or the course syllabi. Once the foundational classes were identified, the academic catalogs and course syllabi were used to get the description of the classes.

foundational youth ministry course for her program consisted of “looking at the paradigms of youth ministry they grew up with and what present and future models of youth ministry might be as well as what stage of like youth are really in, when we are doing ministry to them.”

With regard to the sequence of youth ministry classes within the youth ministry program, most academic institutions indicated that the students involved had a specific sequence of classes to follow (see Table 36).

Table 36. Sequence of youth ministry classes within the youth ministry program

| Category | AI 1 | AI 2 | AI 3 | AI 4 | AI 5 | AI 6 |
|---|------|------|------|------|------|------|
| No specific sequence of courses | | | x | | | |
| Sequence of classes is provided and recommended | x | | | x | | x |
| Sequence of classes is provided and mandatory | | x | | | x | |
| Only 1 youth ministry course has a prerequisite | | | x | x | | |
| Most youth ministry courses have prerequisites | x | | | | x | x |
| All youth ministry courses have prerequisites | | x | | | | |

In regard to the sequence of classes comprising the youth ministry programs, the following categories were identified: sequence of classes is provided and recommended—50%; sequence of classes is provided and mandatory—33.3%; and no specific sequence of classes—16.7%.

When explaining why his youth ministry program does not have a specific sequence of classes for students to follow, youth ministry professor respondent 3 stated that “it is by design.” He went on to say:

We feel like that in the couple of courses that are required for our students to take, that we build a common foundation that is basically common to most all youth ministers in most all places. . . . So based on those foundational couple of courses we really value the idea the student can chose to take a particular course that might meet a particular need for them, or address a particular area of lack of knowledge or lack of expertise. We really try to let the students be able to tailor the program to their needs.

Compilation of the components of the youth ministry programs enumerated a list of 8 responses (see Table 37). All of the academic institutions indicated that the classroom experience, both general studies as well as youth ministry specific studies, were critical to the development of future youth ministers.

Table 37. Components of the youth ministry program

| Category | AI 1 | AI 2 | AI 3 | AI 4 | AI 5 | AI 6 |
|---|------|------|------|------|------|------|
| Classroom learning – core studies including general, Bible and theology, and ministry | x | x | x | x | x | x |
| Classroom learning – specific youth ministry courses | x | x | x | x | x | x |
| Supervised local church internship | x | | x | | | x |
| Student is assigned an academic advisor | x | | | x | | x |
| Supervised local church involvement | x | | | | x | |
| Supervised local church youth ministry involvement | | x | | x | | |
| Supervised youth ministry internship | | x | | | | |
| Continuing education and professional development (workshop or conference) | | | | x | | |

Of the academic institutions surveyed, 66.7% indicated that supervised local church involvement was also a key component in the process of developing future youth ministers, although 33.3% stated that the local church involvement needed to be in the area of youth ministry and 33.3% indicated that local church youth ministry involvement was not necessary as long as the students were doing some form of ministry in the local church.

Other responses included students assigned an academic advisor—50%; supervised local church internship—50%; supervised youth ministry internship—16.7%;

and continuing education and professional development in the form of a workshop or conference—16.7%.

In response to the importance of classroom experience and practical ministry experience, there was a complete consensus among the academic institutions when it comes to head knowledge verses experience as expressed in the youth ministry programs, both the classroom experience and practical ministry experience are vital. The key, as expressed by the academic institutions, is balance (see Table 38).

Table 38. Importance of classroom experience and practical ministry experience

| Category | AI 1 | AI 2 | AI 3 | AI 4 | AI 5 | AI 6 |
|--|------|------|------|------|------|------|
| Classroom learning is important | x | x | x | x | x | x |
| Practical ministry experience is important | x | x | x | x | x | x |

Youth ministry professor respondent 3, when asked whether head knowledge or experience is more important, stated that “it is not an either or proposition.” Youth ministry professor respondent 6 stated that they “stress both and we always do that, even in the classroom.” The catalog for academic institution 2 states that their graduates “are not only educated for ministry, they are already experienced in ministry.” Youth ministry professor respondent 1 summarized the sentiments of all of the academic institutions and their youth ministry programs when he stated:

Other than our student teachers, the youth ministry major probably has the most extensive internship program here in terms of length and requirements. We see that as being huge having the experience. We have a number of students who will do volunteer internships a summer early. . . . We are always encouraging them to get as much experience as they can. I guess we really try to see it as best as we can as a balance. We also realize this is an academic institution and we are trying to give them the knowledge that they are going to need out in the field.

Findings Related to Research Question 4

Research question 4 pertained to the intended verses the actual transactions of the youth ministry programs at the selected academic institutions as described by the academic catalogs and youth ministry course syllabi and the youth ministry graduates and was stated as: What similarities and differences, if any, exist between the intended transactions and the actual transactions of the individual classes composing the youth ministry programs of the selected academic institutions in this study as indicated by the catalogs/course syllabi and graduates? The researcher assigned youth ministry graduate interview questions 12, 13, 14, and 15 to research question 4.

Responses from Academic Institution 1

When comparing what the school catalog and youth ministry syllabi indicated were the areas of study comprising the foundational youth ministry classes in the youth ministry program to what the youth ministry graduates said about the same question, 7 areas of study emerged (see Table 39).

The top 4 responses as indicated by both the academic catalogs and youth ministry course syllabi and the youth ministry graduates included present an approach to leading and discipling adolescents—83.3%; present an introduction and overview of youth ministry—66.7%; present a biblical, theological, and philosophical foundation for youth ministry—66.7%; and present strategies and methods for leadership training—66.7%.

The school catalog and youth ministry course syllabi indicated that the youth ministry program had a specific sequence of classes that was provided and that the students were encouraged to follow. It was also indicated that this process was

Table 39. Comparison of the description of the foundational youth ministry class from the course catalog and syllabi to the youth ministry graduates (AI 1)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|---|----------------------------------|-------------------------------|----------------------|------------------|
| Present an approach to leading and discipling adolescents | 1 | 4 | 21.7 | 83.3 |
| Present an introduction and overview of youth ministry | 1 | 3 | 17.4 | 66.7 |
| Present biblical, theological, and philosophical foundation for youth ministry | 1 | 3 | 17.4 | 66.7 |
| Present strategies and methods for leadership training | 1 | 3 | 17.4 | 66.7 |
| Present models of youth ministry | 1 | 2 | 13.0 | 50.0 |
| Present a method for applying for a youth ministry position | 1 | 1 | 8.7 | 33.3 |
| Present method for teaching Scripture biblically and effectively to adolescents | 0 | 1 | 4.3 | 16.7 |
| Total Responses | | 23 | | |
| Total Cases | | 6 | | |

established by making most of the youth ministry classes have prerequisites in order to take the course (see Table 40).

When asked about whether or not there was a specific process being implemented by the youth ministry professors and the youth ministry program to help the students become effective youth ministers, there was complete agreement amongst both the youth ministry graduates and the youth ministry professor that there was a definite process in place (see Table 41).

Five answers emerged as to what the process looked like. These answers included classroom learning with specific youth ministry courses—100%;

Table 40. Comparison of sequence of youth ministry classes within the youth ministry program according to course catalog and syllabi to youth ministry graduates (AI 1)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|---|----------------------------------|-------------------------------|----------------------|------------------|
| Sequence of courses is provided and recommended | 1 | 5 | 50.0 | 100.0 |
| Most youth ministry courses have prerequisites | 1 | 5 | 50.0 | 100.0 |
| Total Responses | | 12 | | |
| Total Cases | | 6 | | |

Table 41. Comparison of the components of the youth ministry program according to the course catalog and syllabi to the youth ministry graduates (AI 1)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|---|----------------------------------|-------------------------------|----------------------|------------------|
| Classroom learning – specific youth ministry courses | 1 | 5 | 31.6 | 100.0 |
| Classroom learning – core studies including general, Bible and theology, and ministry | 1 | 4 | 26.3 | 83.3 |
| Supervised local church involvement | 1 | 2 | 15.8 | 50.0 |
| Supervised local church internship | 1 | 2 | 15.8 | 50.0 |
| Student is assigned an academic advisor | 1 | 1 | 10.5 | 33.3 |
| Total Responses | | 19 | | |
| Total Cases | | 6 | | |

classroom learning with core studies—83.3%; and supervised local church involvement—50%. Youth ministry graduate respondent 1 made mention of the process to help him become a well-balanced youth minister when he said that “I definitely feel

like it was a well thought out process.” Youth ministry graduate respondent 4 stated that “every class had many things that were done intentionally so that by the time we graduated we were ready to go and we were prepared....”

A complete consensus was discovered among the respondents when comparing what the youth ministry professor and school catalog indicated about head knowledge verses practical ministry experience and what the youth ministry graduates said about the same topic. All respondents indicated that both head knowledge and practical ministry experience were vital in developing an effective youth minister (see Table 42).

Table 42. Comparison of the importance of classroom and practical ministry experience according to course catalog and syllabi to the youth ministry graduates (AI 1)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Classroom learning is important | 1 | 5 | 33.3 | 100.0 |
| Practical ministry experience is important | 1 | 5 | 33.3 | 100.0 |
| Total Responses | | 18 | | |
| Total Cases | | 6 | | |

Youth ministry graduate respondent 4 felt that his academic institution did “a really good job at giving you the head knowledge, the tools that you need, but they also along with that give you the experience.” Youth ministry graduate respondent 5 also noted the importance of both the classroom and practical ministry experience when he said that “one of the strengths in the program is that they have the classroom experience and everybody also has to go out into the field and do some kind of ministry.”

Responses from Academic Institution 2

When comparing what the school catalog and youth ministry course syllabi indicated were the areas of study comprising the foundational youth ministry classes in the youth ministry program to what the youth ministry graduates said about the same question, 4 areas of study emerged. These areas included present a biblical, theological, and philosophical foundation for youth ministry—100%; present an introduction and overview of youth ministry—66.7%; present models of youth ministry—66.7%; and present critical competencies of the youth minister—50% (see Table 43).

Table 43. Comparison of the description of the foundational youth ministry class from the course catalog and syllabi to the youth ministry graduates (AI 2)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Present a biblical, theological, and philosophical foundation for youth ministry | 1 | 5 | 35.3 | 100.0 |
| Present an introduction and overview of youth ministry | 1 | 3 | 23.5 | 66.7 |
| Present models of youth ministry | 1 | 3 | 23.5 | 66.7 |
| Present critical competencies of the youth minister | 1 | 2 | 17.6 | 50.0 |
| Total Responses | | 17 | | |
| Total Cases | | 6 | | |

The school catalog and youth ministry course syllabi indicated that the youth ministry program had a specific sequence of classes that was provided and that the students were mandated to follow. It was also indicated that this process was established

by making all of the youth ministry classes have prerequisites in order to take the course (see Table 44).

Table 44. Comparison of sequence of youth ministry classes within the youth ministry program according to course catalog and syllabi to youth ministry graduates (AI 2)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Sequence of classes is provided and is mandatory | 1 | 5 | 54.5 | 100.0 |
| All youth ministry courses have prerequisites | 1 | 4 | 45.5 | 83.3 |
| Total Responses | | 11 | | |
| Total Cases | | 6 | | |

When asked about whether there was a specific process being implemented by the youth ministry professors and the youth ministry program to help the students become effective youth ministers, there was complete agreement amongst both the youth ministry graduates and the youth ministry course syllabi and school catalog that there was a definite process in place (see Table 45).

When asked about whether he thought that there was a specific process being implemented, youth ministry graduate respondent 7 said, "I believe there was."

Youth ministry graduate respondent 9 made the following comment about the process that was being implemented:

I think they were very intentional in the way they train students first in the methodologies and the underlying theologies and philosophies of student ministry and then moved as you progressed through the system into the different methods and the way that you could implement those philosophies.

A complete consensus was discovered among the respondents when comparing

Table 45. Comparison of the components of the youth ministry program according to the course catalog and syllabi to the youth ministry graduates (AI 2)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|---|----------------------------------|-------------------------------|----------------------|------------------|
| Classroom learning – specific youth ministry courses | 1 | 5 | 31.6 | 100.0 |
| Classroom learning – core studies including general, Bible and theology, and ministry | 1 | 4 | 26.3 | 83.3 |
| Supervised local church youth ministry involvement | 1 | 4 | 26.3 | 83.3 |
| Supervised youth ministry internship | 1 | 2 | 15.8 | 50.0 |
| Total Responses | | 19 | | |
| Total Cases | | 6 | | |

what the youth ministry course syllabi and school catalog indicated about head knowledge verses practical ministry experience and what the youth ministry graduates said about the same topic. All respondents indicated that both head knowledge and practical ministry experience were vital in developing an effective youth minister (see Table 46).

Commenting on the importance of head knowledge and experience, youth ministry graduate respondent 9 stated that “they both inform one another.” He went on to say that “you cannot do ministry well and be effective without increasing and growing in your knowledge.” Youth ministry graduate respondent ten compared the classroom learning and practical ministry experience to that of a pilot attempting to fly a plane without both the book knowledge and the experience of flying the plane itself. He went on to note that it is important to keep them in balance because “you get to see the

Table 46. Comparison of the importance of classroom and practical ministry experience according to course catalog and syllabi to the youth ministry graduates (AI 2)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Classroom learning is important | 1 | 5 | 33.3 | 100.0 |
| Practical ministry experience is important | 1 | 5 | 33.3 | 100.0 |
| Total Responses | | 18 | | |
| Total Cases | | 6 | | |

things you are studying (in the classroom) put into practice.”

Responses from Academic Institution 3

When comparing what the school catalog and youth ministry course syllabi indicated were the areas of study comprising the foundational youth ministry classes in the youth ministry program to what the youth ministry graduates said about the same question, six areas of study emerged. The top 2 areas included present principles of adolescent development and how to minister to the family—83.3%; and present critical competencies of the youth minister—66.7%; (see Table 47).

The school catalog and youth ministry course syllabi indicated that the youth ministry program did not have a specific sequence of classes that the students were required or even recommended to follow. It was also indicated that this process was on purpose and that only one of the youth ministry classes had a prerequisite (see Table 48). Youth ministry professor respondent 3 stated that not having a sequence of classes was “by design.” He went on to say that the school tries “to let the students be able to tailor the program to their needs.”

Table 47. Comparison of the description of the foundational youth ministry class from the course catalog and syllabi to the youth ministry graduates (AI 3)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Present principles of adolescent development and how to minister to the family | 1 | 4 | 25.0 | 83.3 |
| Present critical competencies of the youth minister | 1 | 3 | 20.0 | 66.7 |
| Present the current trends in youth culture and how to monitor, interact, and engage it in a biblical manner | 0 | 3 | 15.0 | 50.0 |
| Present biblical, theological, and philosophical foundation for youth ministry | 1 | 2 | 15.0 | 50.0 |
| Present models of youth ministry | 1 | 2 | 15.0 | 50.0 |
| Present an introduction and overview of youth ministry | 1 | 1 | 10.0 | 33.3 |
| Total Responses | | 20 | | |
| | | Total Cases | 6 | |

Table 48. Comparison of sequence of youth ministry classes within the youth ministry program according to course catalog and syllabi to youth ministry graduates (AI 3)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|---|----------------------------------|-------------------------------|----------------------|------------------|
| No specific sequence of courses that must be followed – this is intentional | 1 | 5 | 54.5 | 100.0 |
| Only 1 youth ministry course has a prerequisite | 1 | 4 | 45.5 | 83.3 |
| Total Responses | | 11 | | |
| | | Total Cases | 6 | |

When asked about whether or not there was a specific process being implemented by the youth ministry professors and the youth ministry program to help the students become effective youth ministers, there was complete agreement amongst both the youth ministry graduates and the youth ministry course syllabi and school catalog that there was a definite process in place (see Table 49).

Table 49. Comparison of the components of the youth ministry program according to the course catalog and syllabi to the youth ministry graduates (AI 3)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|---|----------------------------------|-------------------------------|----------------------|------------------|
| Classroom learning – specific youth ministry | 1 | 3 | 40.0 | 66.7 |
| Classroom learning – core studies including general, Bible and theology, and ministry | 1 | 2 | 30.0 | 50.0 |
| Supervised local church involvement | 1 | 1 | 20.0 | 33.3 |
| Interaction with youth ministry professor outside of the classroom | 0 | 1 | 10.0 | 16.7 |
| Total Responses | | 10 | | |
| Total Cases | | 6 | | |

When asked if he thought that there was a specific process in place, youth ministry graduate respondent thirteen said, “Yes, I definitely did.” Youth ministry graduate respondent 15 said that he “always knew that there was (a specific process).” He went on to say that he “knew that there was definitely that process that really felt to me that I was becoming a better minister.”

A complete consensus was discovered among the respondents when comparing what the youth ministry course syllabi and school catalog indicated about head knowledge verses practical ministry experience and what the youth ministry graduates said about the same topic. All respondents indicated that both head knowledge and practical ministry experience were vital in developing an effective youth minister (see Table 50).

Table 50. Comparison of the importance of classroom and practical ministry experience according to course catalog and syllabi to the youth ministry graduates (AI 3)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Classroom learning is important | 1 | 5 | 33.3 | 100.0 |
| Practical ministry experience is important | 1 | 5 | 33.3 | 100.0 |
| Total Responses | | 18 | | |
| Total Cases | | 6 | | |

Responses from Academic Institution 4

When comparing what the school catalog and youth ministry course syllabi indicated were the areas of study comprising the foundational youth ministry classes in the youth ministry program to what the youth ministry graduates said about the same question, 5 areas of study emerged. Among the responses were: present principles of adolescent development and how to minister to the family—83.3%; present a biblical, theological, and philosophical foundation for youth ministry; present the critical

competencies of the youth minister—66.7%; and present models of youth ministry—66.7% (see Table 51).

Table 51. Comparison of the description of the foundational youth ministry class from the course catalog and syllabi to the youth ministry graduates (AI 4)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Present principles of adolescent development and how to minister to the family | 1 | 4 | 25.0 | 83.3 |
| Present biblical, theological, and philosophical foundation for youth ministry | 1 | 4 | 25.0 | 83.3 |
| Present the critical competencies of the youth minister | 1 | 3 | 20.0 | 66.7 |
| Present models of youth ministry | 1 | 3 | 20.0 | 66.7 |
| Present an introduction and overview of youth ministry | 1 | 1 | 10.0 | 33.3 |
| Total Responses | | 20 | | |
| Total Cases | | 6 | | |

The school catalog and youth ministry course syllabi indicated that the youth ministry program had a specific sequence of classes that was provided and that the students were encouraged to follow. It was also indicated that only 1 of the youth ministry classes had a prerequisite in order to take the course (see Table 52).

When asked about whether or not there was a specific process being implemented by the youth ministry professors and the youth ministry program to help the students become effective youth ministers, there was complete agreement amongst both

Table 52. Comparison of sequence of youth ministry classes within the youth ministry program according to course catalog and syllabi to youth ministry graduates (AI 4)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|---|----------------------------------|-------------------------------|----------------------|------------------|
| Sequence of courses is provided and recommended | 1 | 5 | 54.5 | 100.0 |
| Only 1 youth ministry course has a prerequisite | 1 | 4 | 45.5 | 83.3 |
| Total Responses | | 11 | | |
| Total Cases | | 6 | | |

the youth ministry graduates and the youth ministry course syllabi and catalog that there was a definite process in place (see Table 53).

Table 53. Comparison of the components of the youth ministry program according to the course catalog and syllabi to the youth ministry graduates (AI 4)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|---|----------------------------------|-------------------------------|----------------------|------------------|
| Classroom learning – core studies including general, Bible and theology, and ministry | 1 | 3 | 30.8 | 66.7 |
| Classroom learning – specific youth ministry courses | 1 | 3 | 30.8 | 66.7 |
| Supervised local church youth ministry involvement | 1 | 2 | 23.1 | 50.0 |
| Continuing education and professional development in the form of a Christian education workshop or conference | 1 | 0 | 7.7 | 16.7 |
| Student is assigned an academic advisor | 1 | 0 | 7.7 | 16.7 |
| Total Responses | | 13 | | |
| Total Cases | | 6 | | |

The top 2 answers as to what this process looked like included classroom learning with core studies—66.7%; and classroom learning with specific youth ministry courses—66.7%. Youth ministry graduate respondent 20 said the following about the specific process being implemented by the youth ministry program:

I definitely think there was a process, again starting with a foundational class moving forward. I liked how the school encouraged us and in fact required us to get involved in a local church and apply the things that we were learning; again coming from the experience of the professor that had been in youth ministry before.

A complete consensus was discovered among the respondents when comparing what the youth ministry course syllabi and school catalog indicated about head knowledge verses practical ministry experience and what the youth ministry graduates said about the same topic. All respondents indicated that both head knowledge and practical ministry experience were vital in developing an effective youth minister (see Table 54).

Table 54. Comparison of the importance of classroom and practical ministry experience according to course catalog and syllabi to the youth ministry graduates (AI 4)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Classroom learning is important | 1 | 5 | 33.3 | 100.0 |
| Practical ministry experience is important | 1 | 5 | 33.3 | 100.0 |
| Total Responses | | 18 | | |
| Total Cases | | 6 | | |

Responses from Academic Institution 5

When comparing what the school catalog and youth ministry course syllabi indicated were the areas of study comprising the foundational youth ministry classes in the youth ministry program to what the youth ministry graduates said about the same question, 5 areas of study emerged. Among the responses were present principles of adolescent development and how to minister to the family—66.7%; present the methods on how to teach Scripture biblically and effectively to adolescents—50%; and present the current trends in youth culture and how to engage it—50% (see Table 45).

Table 55. Comparison of the description of the foundational youth ministry class from the course catalog and syllabi to the youth ministry graduates (AI 5)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|---|----------------------------------|-------------------------------|----------------------|------------------|
| Present principles of adolescent development and how to minister to the family | 1 | 3 | 28.6 | 66.7 |
| Present the methods on how to teach Scripture biblically and effectively to adolescents | 0 | 3 | 21.4 | 50.0 |
| Present the current trends in youth culture and how to engage it | 1 | 2 | 21.4 | 50.0 |
| Present biblical, theological, and philosophical foundation for youth ministry | 1 | 1 | 14.3 | 33.3 |
| Present an opportunity to develop a personal theory of ministering to adolescents | 1 | 1 | 14.3 | 33.3 |
| Total Responses | | 14 | | |
| Total Cases | | 6 | | |

The school catalog and youth ministry course syllabi indicated that the youth ministry program had a specific sequence of classes that was provided and that the students were mandated to follow. It was also indicated that this sequence of classes was structured so that most of the youth ministry classes have prerequisites in order to take the course (see Table 56).

Table 56. Comparison of sequence of youth ministry classes within the youth ministry program according to course catalog and syllabi to youth ministry graduates (AI 5)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|---|----------------------------------|-------------------------------|----------------------|------------------|
| Most courses have prerequisites | 1 | 5 | 60.0 | 100.0 |
| Sequence of courses is provided and mandatory | 1 | 3 | 40.0 | 66.7 |
| Total Responses | | 10 | | |
| Total Cases | | 6 | | |

When asked about whether or not there was a specific process being implemented by the youth ministry professors and the youth ministry program to help the students become effective youth ministers, there was complete agreement amongst both the youth ministry graduates and the youth ministry course syllabi and school catalog that there was a definite process in place (see Table 57).

A total of 3 responses were given as to what the specific process of developing effective youth ministers looked like. The responses included classroom learning with core studies—100%; classroom learning with youth ministry specific courses—100%; and supervised local church involvement—66.7%. Youth ministry

Table 57. Comparison of the components of the youth ministry program according to the course catalog and syllabi to the youth ministry graduates (AI 5)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|---|----------------------------------|-------------------------------|----------------------|------------------|
| Classroom learning – core studies including general, Bible and theology, and ministry | 1 | 5 | 37.5 | 100.0 |
| Classroom learning – specific youth ministry courses | 1 | 5 | 37.5 | 100.0 |
| Supervised local church involvement | 1 | 3 | 25.0 | 66.7 |
| Total Responses | | 16 | | |
| Total Cases | | 6 | | |

graduate respondent 24 said that the “professors did a great job of modeling a lot of the things that they talked about. I think they did a great job of setting values of what the department had and incorporating them into our classes.”

A complete consensus was discovered among the respondents when comparing what the youth ministry course syllabi and school catalog indicated about head knowledge verses practical ministry experience and what the youth ministry graduates said about the same topic. All respondents indicated that both head knowledge and practical ministry experience were vital in developing an effective youth minister (see Table 58).

Responses from Academic Institution 6

When comparing what the school catalog and youth ministry course syllabi indicated were the areas of study comprising the foundational youth ministry classes in the youth ministry program to what the youth ministry graduates said about the same

Table 58. Comparison of the importance of classroom and practical ministry experience according to course catalog and syllabi to the youth ministry graduates (AI 5)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Classroom learning is important | 1 | 5 | 33.3 | 100.0 |
| Practical ministry experience is important | 1 | 5 | 33.3 | 100.0 |
| Total Responses | | 18 | | |
| Total Cases | | 6 | | |

question, 3 areas of study emerged. These responses included present a biblical, theological, and philosophical foundation for youth ministry—100%; present a biblical and theological understanding of the church and what it means to be a Christian—100%; and present methods on how to teach Scripture biblically and effectively to adolescents—16.7% (see Table 59).

The school catalog and youth ministry course syllabi indicated that the youth ministry program had a specific sequence of classes that was provided and that the students were encouraged to follow. It was also indicated that this process was established by making most of the youth ministry classes have prerequisites in order to take the course (see Table 60).

When asked about whether or not there was a specific process being implemented by the youth ministry professors and the youth ministry program to help the students become effective youth ministers, there was complete agreement amongst both the youth ministry graduates and the youth ministry course syllabi and school catalog that there was a definite process in place (see Table 61).

Table 59. Comparison of the description of the foundational youth ministry class from the course catalog and syllabi to the youth ministry graduates (AI 6)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Present biblical, theological, and philosophical foundation for youth ministry | 1 | 5 | 46.2 | 100.0 |
| Present a biblical and theological understanding of the church and what it means to be a Christian | 1 | 5 | 46.2 | 100.0 |
| Present the methods on how to teach Scripture biblically and effectively to adolescents | 0 | 1 | 7.7 | 16.7 |
| Total Responses | | 13 | | |
| Total Cases | | 6 | | |

Table 60. Comparison of sequence of youth ministry classes within the youth ministry program according to course catalog and syllabi to youth ministry graduates (AI 6)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|---|----------------------------------|-------------------------------|----------------------|------------------|
| Sequence of courses is provided and recommended | 1 | 5 | 50.0 | 100.0 |
| Most courses have prerequisites | 1 | 5 | 50.0 | 100.0 |
| Total Responses | | 12 | | |
| Total Cases | | 6 | | |

Youth ministry graduate respondent 28 said that “there was a specific process where we were building up to our senior year.” Youth ministry respondent 29 noted that his youth ministry professors “each had different

Table 61. Comparison of the components of the youth ministry program according to the course catalog and syllabi to the youth ministry graduates (AI 6)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|---|----------------------------------|-------------------------------|----------------------|------------------|
| Classroom learning – specific youth ministry courses | 1 | 5 | 33.3 | 100.0 |
| Classroom learning – core studies including general, Bible and theology, and ministry | 1 | 4 | 27.8 | 83.3 |
| Supervised ministry internship | 1 | 4 | 27.8 | 83.3 |
| Student is assigned an academic advisor | 1 | 1 | 11.1 | 33.3 |
| Total Responses | | 18 | | |
| Total Cases | | 6 | | |

strengths.” Youth ministry graduate respondent 30 noted that “there was a specific process that they took us through, just really understanding who we are to our understanding of ministry.”

A complete consensus was discovered among the respondents when comparing what the youth ministry course syllabi and school catalog indicated about head knowledge verses practical ministry experience and what the youth ministry graduates said about the same topic. All respondents indicated that both head knowledge and practical ministry experience were vital in developing an effective youth minister (see Table 62).

Commenting on the importance of balancing head knowledge with practical ministry experience, youth ministry graduate respondent 26 said that he felt that there “was definitely an importance placed on head knowledge” but that his professors

Table 62. Comparison of the importance of classroom and practical ministry experience according to course catalog and syllabi to the youth ministry graduates (AI 6)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Classroom learning is important | 1 | 5 | 33.3 | 100.0 |
| Practical ministry experience is important | 1 | 5 | 33.3 | 100.0 |
| Total Responses | | 18 | | |
| Total Cases | | 6 | | |

were constantly saying that “if this does not work out in the real world then it does not matter.” He went on to note that his professors emphasized that “if you cannot take what you are learning here (in the classroom) and apply it in ministry, then it is not worthwhile.”

Findings Related to Research Question 5

Research question 5 pertained to the intended outcomes of the youth ministry programs at the selected academic institutions as described by the school catalogs and the youth ministry course syllabi and was stated as: What similarities and differences, if any, exist between the intended outcomes of the youth ministry programs of the selected academic institutions in this study as indicated by the catalogs and course syllabi?

After examining the overarching youth ministry program objectives, 6 primary responses were indicated that describe what a successful academic experience for youth ministry graduates would look like (see Table 63).

Every academic institution indicated that a successful academic experience for their graduates would be that the students are prepared for full-time ministry working

Table 63. The overarching youth ministry program objectives

| Category | AI 1 | AI 2 | AI 3 | AI 4 | AI 5 | AI 6 |
|--|------|------|------|------|------|------|
| Students are prepared for full-time ministry working with adolescents | x | x | x | x | x | x |
| Students are equipped to fulfill the Great Commission and Great Commandment through the youth ministry | | | x | | | |
| Students are equipped theologically and theoretically in areas of personal maturity, relational competence, and ministry skill | | | | | x | |
| Students are assured and confident in their calling from God | | | | | x | |
| Students are equipped to lead others in growing faithfulness to God | | | | | | x |

with adolescents. Other responses included students are equipped to fulfill the Great Commission and Great Commandment through the youth ministry—16.7%; students are assured and confident in their calling from God—16.7%; and students are equipped to lead others in growing faithfulness to God—16.7%.

Youth ministry professor respondent 3 stated: “I want them to come out of here believing some things and having a value set that believes some things about the role of the family, Scripture, and the lives of kids.” Youth ministry professor respondent 4 stated that he wanted his students to “come away with some type of plan and strategy as well as be on their way to becoming an expert in their area so they can be a resource in their community and to their local church.”

Upon analyzing the specific youth ministry program objectives, a total of 11 different categories of knowledge and ability emerged (see Table 64).

The top 4 responses included possess leadership skills necessary for

Table 64. The specific youth ministry program objectives

| Category | AI 1 | AI 2 | AI 3 | AI 4 | AI 5 | AI 6 |
|--|------|------|------|------|------|------|
| Possess leadership skills necessary for ministry | x | x | x | x | x | |
| Able to develop an attitude and strategy for lifelong learning | | x | | | x | x |
| Able to understand the developmental issues facing adolescents and have the ability to help them and their families navigate through adolescence | x | | x | x | | |
| Able to teach Scripture biblically and effectively to adolescents | x | x | | | | x |
| Able to articulate and defend a biblical and developmentally appropriate philosophy of youth ministry | x | | | | | x |
| Able to function and contribute to a local church staff | | x | | x | | |
| Able to understand how to program for effective adolescent ministry | x | x | | | | |
| Able to contribute to youth ministry and missions within the denomination | | | | x | | |
| Able to articulate and act upon a commitment to the local and global church | | | | | x | |
| Able to develop and be aware of a Christian worldview as it relates to life and ministry | | | | | x | |
| Able to understand the importance of a commitment to the authority of Scripture | | | | | | x |

ministry—83.3%; able to understand the developmental issues facing adolescents and have the ability to navigate them and their families through adolescence—50%; able to teach Scripture biblically and effectively to adolescents—50%; and able to develop an attitude and strategy for lifelong learning—50%.

Youth ministry professor respondent 5 stated that to her a perfect graduate would be someone who is able to “lead small groups effectively, understand how to

mentor and disciple other students, recruit, train, and develop volunteers...how to be a life-long learner.” Youth ministry professor respondent 1 described his perfect graduate the following way:

All our students here are technically double majors and so my youth ministry majors are also Bible majors and they are getting a good amount of Bible and theology and enough of them to be considered a major in the Bible field. I want our students to be leaving with a good foundational learning of the Word of God, a good ability of knowing how to study the Word of God for themselves and the ability to teach the Word of God to students with a good understanding of adolescent development.

All academic institutions indicated that they were attempting to develop youth ministers who could serve in any size church (see Table 65). Responses included smaller church (0-300)—100%; medium-sized church (301-1000)—100%; and larger church (over 1000)—100%.

Table 65. Size of church for which graduates will be equipped

| Category | AI 1 | AI 2 | AI 3 | AI 4 | AI 5 | AI 6 |
|--------------------------------|------|------|------|------|------|------|
| Smaller church (0-300) | x | x | x | x | x | x |
| Medium-sized church (301-1000) | x | x | x | x | x | x |
| Larger church (over 1000) | x | x | x | x | x | x |

Youth ministry professor respondent 2 stated: “I think our graduates can serve in any kind of church, whether it is planting a church, a small church where you are bi-vocational or a full time county seed church.” He went on to say that “since our mission of our organization, our institution, is to train leaders for the local church, I am mandated by the institution to adequately prepare folks for those styles and types of churches.”

Findings Related to Research Question 6

Research question 6 pertained to the intended verses the actual outcomes of the

youth ministry programs at the selected academic institutions as described by the youth ministry course syllabi and school catalogs and the youth ministry graduates and was stated as: What similarities and differences, if any, exist between the intended outcomes and the actual outcomes of the youth ministry programs of the selected academic institutions in this study as indicated by the catalogs/course syllabi and graduates? The researcher assigned youth ministry graduate interview questions 17, 18, 19, and 20 to research question 6.

Responses from Academic Institution 1

In response to youth ministry graduate interview question 17, all of the respondents indicated that they had what they considered to be a successful academic experience. Table 66 presents the responses that were given by the graduates as to why they said their experience was successful as compared to what the school catalog and youth ministry course syllabi indicated.

Youth ministry graduate respondent 1 said that his academic experience was a success because “it gave me a greater appreciation of who God was in my life first of all and how he works.” Youth ministry graduate respondent 2 stated that he was “foundationally prepared to begin as a youth minister.” Youth ministry graduate respondent 4 said of his experience that “I felt like I was ready to go.”

A comparison of the specific youth ministry program objectives according to the course catalog and syllabi to the youth ministry graduates enumerated a list of 5 abilities that the students should possess after going through the youth ministry program

Table 66. Comparison of the overarching youth ministry program objectives according to the course catalog and syllabi to the youth ministry graduates (AI 1)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|---|----------------------------------|-------------------------------|----------------------|------------------|
| Students are prepared for full-time ministry working with adolescents | 1 | 5 | 85.7 | 100.0 |
| Students possess a greater appreciation for and commitment to God | 0 | 1 | 14.3 | 16.7 |
| Total Responses | | 7 | | |
| Total Cases | | 6 | | |

(see Table 67). The responses included able to teach Scripture biblically and effectively to adolescents—100%; possess leadership skills necessary for ministry—100%; and able to articulate and defend a biblical and developmentally appropriate philosophy of youth ministry—83.3%.

When comparing what size church youth ministry graduates would be qualified to be the youth minister in, the youth ministry course syllabi and catalog and the youth ministry graduates overwhelmingly agreed that graduates would be qualified to be the youth minister of any sized church (see Table 68).

Youth ministry graduate respondent 1 stated that he felt that he was “definitely qualified to go anywhere.” Youth ministry graduate respondent 3 agreed with the previous respondent when he said that “I really felt like I could have gone to any church.” He went on to say that “the first church I went to was over 1000” but that now “I am working at a smaller church and am excited about seeing some ground up ministry happen.” Youth ministry graduate respondent 4 said it this way: “I felt like

Table 67. Comparison of the specific youth ministry program objectives according to the course catalog and syllabi to the youth ministry graduates (AI 1)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Able to teach Scripture biblically and effectively to adolescents | 1 | 5 | 26.1 | 100.0 |
| Possess leadership skills necessary for ministry | 1 | 5 | 26.1 | 100.0 |
| Able to articulate and defend a biblical and developmentally appropriate philosophy of youth ministry | 1 | 4 | 21.7 | 83.3 |
| Able to understand the developmental issues facing adolescents and have the ability to help them and their families navigate through adolescence | 1 | 3 | 17.4 | 66.7 |
| Able to understand how to program for effective adolescent ministry | 1 | 1 | 8.7 | 33.3 |
| Total Responses | | 23 | | |
| Total Cases | | 6 | | |

Table 68. Comparison of the size of church for which graduates will be equipped according to course catalog and syllabi to the youth ministry graduates (AI 1)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--------------------------------|----------------------------------|-------------------------------|----------------------|------------------|
| Small sized church (0-300) | 1 | 5 | 33.3 | 100.0 |
| Medium sized church (301-1000) | 1 | 5 | 33.3 | 100.0 |
| Large sized church (over 1000) | 1 | 5 | 33.3 | 100.0 |
| Total Responses | | 18 | | |
| Total Cases | | 6 | | |

I had the tools to adapt to any size church and any size student ministry and even any maturity level.”

Responses from Academic Institution 2

In response to youth ministry graduate interview question 17, all of the respondents indicated that they had what they considered to be a successful academic experience. Table 69 presents the responses that were given by the graduates as to why they said their experience was successful as compared to what the school catalog and youth ministry course syllabi indicated.

Table 69. Comparison of the overarching youth ministry program objectives according to the course catalog and syllabi to the youth ministry graduates (AI 2)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|---|----------------------------------|-------------------------------|----------------------|------------------|
| Students are prepared for full-time ministry working with adolescents | 1 | 5 | 100.0 | 100.0 |
| Total Responses | | 6 | | |
| Total Cases | | 6 | | |

Youth ministry graduate respondent 6 said that he believed that his academic experience was a success because he was “able to come out (of the youth ministry program) and be a full-time youth pastor.” Youth ministry graduate respondent 8 felt that he had a successful experience because he was able to “learn, grow, and apply” what he learned. Youth ministry graduate respondent 9 spoke highly of his time spent in the youth ministry program and said that he had a “successful experience because I felt even

coming out of the undergraduate program like there were ministry positions out there that I felt equipped for.”

When what the youth ministry syllabi and school catalog indicated the academic institution wanted their students to know and be able to as a result of being in the youth ministry program was compared to what the youth ministry graduates said that they knew and were able to do as a result of being in the youth ministry program, a total of 5 categories emerged (see Table 70).

Table 70. Comparison of the specific youth ministry program objectives according to the course catalog and syllabi to the youth ministry graduates (AI 2)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|---|----------------------------------|-------------------------------|----------------------|------------------|
| Able to understand how to program for effective adolescent ministry | 1 | 4 | 26.3 | 83.3 |
| Possess leadership skills necessary for ministry | 1 | 4 | 26.3 | 83.3 |
| Able to function and contribute to a local church staff | 1 | 3 | 21.1 | 66.7 |
| Able to teach Scripture biblically and effectively to adolescents | 1 | 2 | 15.8 | 50.0 |
| Able to develop an attitude and strategy for lifelong learning | 1 | 1 | 10.5 | 33.3 |
| Total Responses | | 19 | | |
| Total Cases | | 6 | | |

The top 3 responses included able to understand how to program for effective adolescent ministry—83.3%; possess leadership skills necessary for ministry—83.3%;

and able to function and contribute to a local church staff—66.7%. Youth ministry graduate respondent 7 stated that he learned “what a philosophy looks like for youth ministry and how to implement a strategy and how to design programs around it.”

When comparing what size church youth ministry graduates would be qualified to be the youth minister in, the youth ministry syllabi and catalog and the youth ministry graduates overwhelmingly agreed that graduates would be qualified to be the youth minister of any sized church (see Table 71).

Table 71. Comparison of the size of church for which graduates will be equipped according to course catalog and syllabi to the youth ministry graduates (AI 2)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--------------------------------|----------------------------------|-------------------------------|----------------------|------------------|
| Small sized church (0-300) | 1 | 5 | 33.3 | 100.0 |
| Medium sized church (301-1000) | 1 | 5 | 33.3 | 100.0 |
| Large sized church (over 1000) | 1 | 5 | 33.3 | 100.0 |
| Total Responses | | 18 | | |
| Total Cases | | 6 | | |

Youth ministry graduate respondent 8 said it this way: “I really felt that I was fully qualified to go to any ministry position that God would bring me too.” Youth ministry graduate respondent 9 commented that the partnership between his academic institution and the local church is what made him feel prepared: “I feel like because (academic institution) partnered with the local church I was able to have the credentials that I needed.”

Responses from Academic Institution 3

In response to youth ministry graduate interview question 17, all of the respondents indicated that they had what they considered to be a successful academic experience. Table 72 presents the responses that were given by the graduates as to why they said their experience was successful as compared to what the school catalog and youth ministry professor indicated.

Table 72. Comparison of the overarching youth ministry program objectives according to the course catalog and syllabi to the youth ministry graduates (AI 3)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Students are prepared for full-time ministry working with adolescents | 1 | 5 | 60.0 | 100.0 |
| Students possess a thorough understanding of the Bible | 0 | 2 | 20.0 | 33.3 |
| Students possess the ability to network with other youth ministers | 0 | 1 | 10.0 | 16.7 |
| Students are equipped to fulfill the Great Commission and Great Commandment through the youth ministry | 1 | 0 | 10.0 | 16.7 |
| Total Responses | | 10 | | |
| Total Cases | | 6 | | |

Youth ministry graduate respondent 11 said that he considered his academic experience “extremely successful.” Youth ministry graduate respondent 13 said that he “really learned a lot about just planning a youth ministry program and what that looks

like.” Commenting on how his academic experience prepared him for ministry, youth ministry graduate respondent 15 said “I believe that God had me there for a purpose.”

When what the youth ministry course syllabi and school catalog indicated that the academic institution wanted their students to know and be able to as a result of being in the youth ministry program was compared to what the youth ministry graduates said that they knew and were able to do as a result of being in the youth ministry program, a total of 2 categories emerged (see Table 73).

Table 73. Comparison of the specific youth ministry program objectives according to the course catalog and syllabi to the youth ministry graduates (AI 3)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Possess leadership skills necessary for ministry | 1 | 5 | 66.7 | 100.0 |
| Able to understand the developmental issues facing adolescents and have the ability to help them and their families navigate through adolescence | 1 | 2 | 33.3 | 50.0 |
| Total Responses | | 9 | | |
| Total Cases | | 6 | | |

These categories included possess leadership skills necessary for ministry—100%; and able to understand the developmental issues facing adolescents and have the ability to help them and their families navigate through adolescence—50%. Youth ministry respondent 11 said that he learned how to “just be a youth minister.” He went on to say that through the youth ministry program he “learned the fundamentals of how to

be a youth minister and how to carry out a weekly event, mission trip, or summer camp.”

When comparing what size church youth ministry graduates would be qualified to be the youth minister in, the youth ministry course syllabi and catalog and the youth ministry graduates overwhelmingly agreed that graduates would be qualified to be the youth minister of any sized church (see Table 74).

Table 74. Comparison of the size of church for which graduates will be equipped according to course catalog and syllabi to the youth ministry graduates (AI 3)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--------------------------------|----------------------------------|-------------------------------|----------------------|------------------|
| Small sized church (0-300) | 1 | 5 | 33.3 | 100.0 |
| Medium sized church (301-1000) | 1 | 5 | 33.3 | 100.0 |
| Large sized church (over 1000) | 1 | 5 | 33.3 | 100.0 |
| Total Responses | | 18 | | |
| Total Cases | | 6 | | |

Youth ministry graduate respondent 11 said that he felt qualified to go to “any church that called me.” Youth ministry graduate respondent 12 said that he felt that his time in the youth ministry program gave him “all the tools I needed.” Youth ministry graduate respondent 14 also felt that the youth ministry program prepared her well for ministry. She said that “God has used the training to equip me for wherever he is going to call me, whether that is a church of 3 members or 3000.”

Responses from Academic Institution 4

In response to youth ministry graduate interview question 17, all of the

respondents indicated that they had what they considered to be a successful academic experience. Table 75 presents the responses that were given by the graduates as to why they said their experience was successful as compared to what the school catalog and youth ministry course syllabi indicated.

Table 75. Comparison of the overarching youth ministry program objectives according to the course catalog and syllabi to the youth ministry graduates (AI 4)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|---|----------------------------------|-------------------------------|----------------------|------------------|
| Students are prepared for full-time ministry working with adolescents | 1 | 5 | 85.7 | 100.0 |
| Interaction with youth ministry professor outside of the classroom | 0 | 1 | 14.3 | 16.7 |
| Total Responses | | 7 | | |
| Total Cases | | 6 | | |

Youth ministry graduate respondent 16 said of his time in the youth ministry program: “It gave me some really great resources that otherwise I would not have.” Youth ministry graduate respondent 19 said that “after it was all said and done, I felt better equipped as a result of my education.” Youth ministry graduate respondent 20 felt that his academic experience was also successful: “It definitely helped, definitely prepared me for the ministry both academically and practically.”

When what the youth ministry course syllabi and school catalog indicated that the academic institution wanted their students to know and be able to as a result of being in the youth ministry program was compared to what the youth ministry graduates said

that they knew and were able to do as a result of being in the youth ministry program, a total of 4 categories emerged (see Table 76).

Table 76. Comparison of the specific youth ministry program objectives according to the course catalog and syllabi to the youth ministry graduates (AI 4)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Possess leadership skills necessary for ministry | 1 | 4 | 38.5 | 83.3 |
| Able to understand the developmental issues facing adolescents and have the ability to help them and their families navigate through adolescence | 1 | 3 | 30.8 | 66.7 |
| Able to function and contribute to a local church staff | 1 | 1 | 15.4 | 33.3 |
| Able to contribute to youth ministry and missions within the denomination | 1 | 1 | 15.4 | 33.3 |
| Total Responses | | 13 | | |
| Total Cases | | 6 | | |

The 4 responses included possess leadership skills necessary for ministry—83.3%; able to understand the developmental issues facing adolescents and have the ability to help them and their families navigate through adolescence—66.7%; able to function and contribute to a local church staff—33.3%; and able to contribute to youth ministry and missions within the denomination—33.3%. Youth ministry respondent 20 said that he learned “the core competencies that a youth minister should have, things that I had never thought about but that I heard from professors that were experienced.”

When comparing what size church youth ministry graduates would be qualified to be the youth minister in, the youth ministry course syllabi and catalog and the youth ministry graduates overwhelmingly agreed that graduates would be qualified to be the youth minister of smaller to medium-sized churches, but 1 graduate did not feel comfortable or prepared to serve in a larger church (see Table 77).

Table 77. Comparison of the size of church for which graduates will be equipped according to course catalog and syllabi to the youth ministry graduates (AI 4)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--------------------------------|----------------------------------|-------------------------------|----------------------|------------------|
| Small sized church (0-300) | 1 | 5 | 35.3 | 100.0 |
| Medium sized church (301-1000) | 1 | 5 | 35.3 | 100.0 |
| Large sized church (over 1000) | 1 | 4 | 29.4 | 83.3 |
| Total Responses | | 17 | | |
| Total Cases | | 6 | | |

Responses from Academic Institution 5

In response to youth ministry graduate interview question 17, all of the respondents indicated that they had what they considered to be a successful academic experience. Table 78 presents the responses that were given by the graduates as to why they said their experience was successful as compared to what the school catalog and youth ministry course syllabi indicated.

When asked about whether or not he considered his academic experience a success, youth ministry graduate respondent 21 said: "Yes. I definitely would consider it

Table 78. Comparison of the overarching youth ministry program objectives according to the course catalog and syllabi to the youth ministry graduates (AI 5)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Students are prepared for full-time ministry working with adolescents | 1 | 5 | 50.0 | 100.0 |
| Students are equipped theologically and theoretically in areas of personal maturity, relational competence, and ministry skill | 1 | 3 | 33.3 | 66.7 |
| Students are assured and confident in their calling from God | 1 | 1 | 16.7 | 33.3 |
| Total Responses | | 12 | | |
| Total Cases | | 6 | | |

successful.” Youth ministry graduate respondent 24 said that he is constantly going back to what he was taught and remembering the “lessons that we learned.” He went on to say that he now realizes the “depth of knowledge and wisdom that our professors had because I see it in my ministry all the time and I find myself doing what I was taught and finding it to work.”

When what the youth ministry course syllabi and school catalog indicated that the academic institution wanted their students to know and be able to as a result of being in the youth ministry program was compared to what the youth ministry graduates said that they knew and were able to do as a result of being in the youth ministry program, a list of four abilities was compiled (see Table 79). The responses included possess leadership skills necessary for ministry—100%; able to develop and be aware of a

Christian worldview as it relates to life and ministry—50%; able to articulate and act upon a commitment to the local and global church—33.3%; and able to develop an attitude and strategy for lifelong learning—33.3%. Youth ministry graduate respondent 21 said that he “felt very equipped coming into the ministry....”

Table 79. Comparison of the specific youth ministry program objectives according to the course catalog and syllabi to the youth ministry graduates (AI 5)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--|----------------------------------|-------------------------------|----------------------|------------------|
| Possess leadership skills necessary for ministry | 1 | 5 | 46.2 | 100.0 |
| Able to develop and be aware of a Christian worldview as it relates to life and ministry | 1 | 2 | 23.1 | 50.0 |
| Able to articulate and act upon a commitment to the local and global church | 1 | 1 | 15.4 | 33.3 |
| Able to develop an attitude and strategy for lifelong learning | 1 | 1 | 15.4 | 33.3 |
| Total Responses | | 13 | | |
| Total Cases | | 6 | | |

When comparing what size church youth ministry graduates would be qualified to be the youth minister in, the youth ministry professor and the youth ministry graduates overwhelmingly agreed that graduates would be qualified to be the youth minister of smaller to medium-sized churches, but 1 graduate did not feel comfortable or prepared to serve in a larger church (see Table 80).

Youth ministry graduate respondent 23 said that she felt “prepared for pretty

Table 80. Comparison of the size of church for which graduates will be equipped according to course catalog and syllabi to the youth ministry graduates (AI 5)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--------------------------------|----------------------------------|-------------------------------|----------------------|------------------|
| Small sized church (0-300) | 1 | 5 | 35.3 | 100.0 |
| Medium sized church (301-1000) | 1 | 5 | 35.3 | 100.0 |
| Large sized church (over 1000) | 1 | 4 | 29.4 | 83.3 |
| Total Responses | | 17 | | |
| Total Cases | | 6 | | |

much anything that we felt like we were called to do.” She went on to say that after serving in a smaller church, she took a position in a larger church and felt “completely qualified to do it with the knowledge and training (that she received at her academic institution).”

Responses from Academic Institution 6

In response to youth ministry graduate interview question 17, all of the respondents indicated that they had what they considered to be a successful academic experience. Table 81 presents the responses that were given by the graduates as to why they said their experience was successful as compared to what the school catalog and youth ministry professor indicated.

Youth ministry graduate respondent 26 said this about his time at school: “Even just graduating I felt like I had graduated with a degree that was not just like a degree to just get a job. But I felt like I was walking out with knowledge and experience that was beneficial to me as I pursued the next step.” Youth ministry graduate respondent

Table 81. Comparison of the overarching youth ministry program objectives according to the course catalog and syllabi to the youth ministry graduates (AI 6)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|---|----------------------------------|-------------------------------|----------------------|------------------|
| Students are prepared for full-time ministry working with adolescents | 1 | 5 | 75.0 | 100.0 |
| Students are equipped to lead others in growing faithfulness to God | 1 | 0 | 12.5 | 16.7 |
| Students are still in contact with their youth ministry professors | 0 | 1 | 12.5 | 16.7 |
| Total Responses | | 8 | | |
| Total Cases | | 6 | | |

29 said of his time spent in the youth ministry program: “It helped prepare me.” He went on to say that “it made me a better youth minister.”

When what the youth ministry course syllabi and school catalog indicated that the academic institution wanted their students to know and be able to as a result of being in the youth ministry program was compared to what the youth ministry graduates said that they knew and were able to do as a result of being in the youth ministry program, a total of 4 categories emerged (see Table 82).

Youth ministry graduate respondent 30 said that one of the critical things that he learned how to do as a result of being in the youth ministry program at his school was “lesson preparation and writing my own curriculum.” Youth ministry graduate respondent 26 said that his time in the youth ministry program gave him the opportunity to “develop theories into reality.” Youth ministry graduate respondent 29 said that one of the most critical things that he learned was the “ability to be teachable.”

Table 82. Comparison of the specific youth ministry program objectives according to the course catalog and syllabi to the youth ministry graduates (AI 6)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|---|----------------------------------|-------------------------------|----------------------|------------------|
| Able to articulate and defend a biblical and developmentally appropriate philosophy of youth ministry | 1 | 3 | 25.0 | 66.7 |
| Able to understand the importance of a commitment to the authority of Scripture | 1 | 3 | 25.0 | 66.7 |
| Able to teach Scripture biblically and effectively to adolescents | 1 | 3 | 25.0 | 66.7 |
| Able to develop an attitude and strategy for lifelong learning | 1 | 3 | 25.0 | 66.7 |
| Total Responses | | 16 | | |
| Total Cases | | 6 | | |

When comparing what size church youth ministry graduates would be qualified to be the youth minister in, the youth ministry course syllabi and catalog and the youth ministry graduates overwhelmingly agreed that graduates would be qualified to be the youth minister of smaller to medium-sized churches, but 2 of the graduates did not feel comfortable or prepared to serve in a larger church (see Table 83).

Evaluation of the Research Design

The purpose of this study has been to describe the youth ministry programs at selected academic institutions to obtain a better understanding of the intended and actual antecedents, transactions, and outcomes. This has been accomplished by analyzing the

Table 83. Comparison of the size of church for which graduates will be equipped according to course catalog and syllabi to the youth ministry graduates (AI 6)

| Category | Course Catalog and Syllabi Count | Youth Ministry Graduate Count | Percent of Responses | Percent of Cases |
|--------------------------------|----------------------------------|-------------------------------|----------------------|------------------|
| Small sized church (0-300) | 1 | 5 | 37.5 | 100.0 |
| Medium sized church (301-1000) | 1 | 5 | 37.5 | 100.0 |
| Large sized church (over 1000) | 1 | 3 | 25.0 | 66.7 |
| Total Responses | | 16 | | |
| Total Cases | | 6 | | |

academic catalogs and youth ministry course syllabi of the schools that were represented in this study along with the responses of both youth ministry professors who teach in the youth ministry programs, some of which were instrumental in the formation of the youth ministry program at their academic institution, and youth ministry graduates who were the products of the youth ministry programs by using phone and face-to-face interviews. The sample was drawn from those academic institutions who met specified criteria as outlined in chapter 3 with a specific emphasis placed on the fact that the graduates had to have completed their academic program between the years of 2000 to 2006. The following evaluation of the research design will address the strengths and weaknesses of this study, making recommendations for replication.

The sample size was adequate for the academic institutions, however, it would have been more preferable to have had additional academic institutions representing the different kinds of schools studied. Utilizing more than two academic institutions representing the various kinds of schools (Bible college, seminary, Christian liberal arts

school) would have given the researcher the ability to compare and draw conclusions based on the categories of academic institutions, which could have proven beneficial. It would also have been beneficial had the research included graduate schools in the study.

The sample size was also adequate for the youth ministry graduates, however, it would have been more preferable to have had more graduates from each academic institution represented in the study. This could have been accomplished by utilizing an internet-based questionnaire and then following it up with the use of a phone interview to gain further insight.

CHAPTER 5

CONCLUSIONS

In this concluding chapter, the extent to which the findings of the current research may be utilized to develop further the training of theologically grounded practitioners of youth ministry is discussed. Included in this discussion are the findings of the six research questions, as well as the possible significance of this information for the academic institutions responsible for the training of youth ministers as well as for the churches who hire them to serve. Finally, perceived avenues for further research, related to the present study, are examined and summarized.

Research Purpose

The rise in popularity in youth ministry training at the educational level over the last few decades brings with it the responsibility to equip the saints in the best possible way. Therefore, the purpose of this qualitative-descriptive study is to analyze and describe the youth ministry programs of selected Bible colleges, Christian liberal arts schools, and seminaries in order to understand the intended antecedents, transactions, and outcomes of their youth ministry programs for their students and to compare it with the actual antecedents, transactions, and outcomes of their efforts. The hope is that this study begins to lay the groundwork for further studies that will ultimately lead to a better understanding of how to train effective theologically grounded practitioners of youth ministry.

Research Questions

The following six research questions were utilized in the current study:

1. What similarities and differences, if any, exist between the intended antecedents of the youth ministry programs of the selected academic institutions in this study?
2. What similarities and differences, if any, exist between the intended antecedents and the actual antecedents of the youth ministry programs of the selected academic institutions in this study?
3. What similarities and differences, if any, exist between the intended transactions of the individual classes composing the youth ministry programs of the selected academic institutions in this study as indicated by the catalogs and course syllabi?
4. What similarities and differences, if any, exist between the intended transactions and the actual transactions of the individual classes composing the youth ministry programs of the selected academic institutions in this study as indicated by the catalogs/course syllabi and graduates?
5. What similarities and differences, if any, exist between the intended outcomes of the youth ministry programs of the selected academic institutions in this study as indicated by the catalogs and course syllabi?
6. What similarities and differences, if any, exist between the intended outcomes and the actual outcomes of the youth ministry programs of the selected academic institutions in this study as indicated by the catalogs/course syllabi and graduates?

Research Implications

The primary purpose of this current study was to describe the youth ministry programs at selected Bible colleges, Christian liberal arts schools, and seminaries. This was accomplished through the use of six research questions. Research questions 1 and 2 dealt with the intended and actual antecedents of the youth ministry programs. Research questions 3 and 4 sought to describe the intended and actual transactions transpiring in the youth ministry programs. Finally, research questions 5 and 6 examined the intended and actual outcomes produced by the respective youth ministry programs.

Due to the descriptive nature of this study, the researcher was concerned with

describing what selected academic institutions were doing to produce what they considered to be effective theologically grounded practitioners of youth ministry. Therefore, this current study has produced three significant implications of youth ministry as they pertain to the six research questions.

Perception of Youth Ministry as Legitimate Form of Local Church Ministry

One could argue that youth ministry has been a part of the local church since the church's inception in the New Testament because there have always been young people. However, it is clear from tracing the history of youth ministry that youth ministry as it is known today is a relatively new concept that was berthed from two main sources: the Industrial Revolution and the creation of the compulsory public high school (see chapter 2 for a more detailed discussion).

In other words, youth ministry is in existence today because of a cultural reality; teenagers exist and comprise a separate and unique subculture of the human population. Due to this reality, questions have been raised as to the theological and biblical legitimacy of youth ministry as a viable ministry of the local church. Those who hold to a more traditional view of the regulative principle would not allow youth ministry to exist in the local church because it cannot be found in the Bible. On the other hand, those who hold to a more moderate view of the regulative principle would allow for youth ministry to be utilized in the local church because youth ministry helps accomplish one of the primary purposes of the church to "go and make disciples of all nations" (Matthew 28:18-20) even though it is not specifically found in Scripture.

The current research demonstrates that there are academic institutions in

existence which believe that youth ministry is a legitimate form of local church ministry. In fact, 4 out of 6 of the academic institutions studied have as a requirement that their students have a call to ministry (see Table 10), with one stating that a specific call to youth ministry is necessary to gain entrance into its youth ministry program. Youth ministry professor respondent 4 said that one of the key expectations of their youth ministry students is that “they have a call to youth ministry” and that their call is actually what “drives them here (to the academic institution).”

This current research also suggests that there are churches that believe in youth ministry as a valid form of ministry. This can be seen by the fact that of the academic institutions studied, 50% have as an entrance requirement that the students have a recommendation letter from their church (see Table 11). This entrance requirement demonstrates that churches are sending their students who are called into ministry, specifically youth ministry, to be trained at an academic institution so that they can be prepared and equipped to work with young people. It is also evident that there are churches that believe in youth ministry because if there were not, then the youth ministry programs at the academic institutions would be forced to shut down due to the fact that graduates could not find jobs. However, this current study interviewed 30 youth ministry graduates and all of them held a position in the local church where they worked specifically with students (see Table 8 and Table 9).

The current research also suggests that a church may indeed be better off to hire, as their youth minister, one who has been formally trained in the field of youth ministry over one who has been trained, in a general way, to be a minister. With adolescence being a unique subculture with its own language, social structure, and

various other nuances, someone who is formally trained and has an expertise in working with adolescents could prove to be invaluable to a local church's strategy for reaching young people.

Youth Ministry as an Academic Endeavor

Youth ministry as a valid academic endeavor is still evolving. There has been a rise in formal training opportunities at the academic level. In fact, in 1990, there were about 50 academic institutions that offered either a youth ministry major or a youth ministry concentration as part of their academic program (Adams 1993, 69). In 2005, Youth Specialties identified over 130 accredited undergraduate and graduate institutions that offer majors or minors in youth ministry (Youth Specialties 2005).

A more recent study was conducted in 2006. This unpublished report's purpose was "to undertake a review of the nature and scope of educational ministry preparation programs at the Bible College, Christian Liberal Arts College/University, and Seminary levels in evangelical educational institutions in the United States and Canada" (Lawson et al. 2006, 2). The study was attempting to better understand what was being offered in educational ministry programs, how they may have been changing over the years, any trends impacting these programs, and directions anticipated for the future. The study made several observations about youth ministry programs that are of interest to this current study. First, they concluded that youth ministry programs are growing. "Both the program names and specializations appear to indicate that Youth Ministry is a primary field in which degrees, majors and specializations are consistently offered and emphasized" (Lawson et al. 2006, 20). Second, "There is a definite emphasis on Youth Ministry as a concentration, specialization, or emphasis" (Lawson et al. 2006, 46).

This current study supports the findings of the above mentioned reports and takes them a step further. Not only do youth ministry programs exist, but they demonstrate a level of sophistication that cannot be questioned. The youth ministry programs have a particular set of classes that students must take. Each youth ministry program also has at least one class that is considered foundational that the rest of the program is built upon. These courses present: an introduction and overview of youth ministry; a biblical, theological, and philosophical foundation for youth ministry; models of youth ministry; critical competencies of the youth minister; and principles of adolescent development and how to minister to the family (see Table 35 for a complete list).

The youth ministry programs, with the exception of academic institution 3, also have a sequence of classes that if not required, is certainly recommended (see Table 36). Youth ministry professor respondent 2 said of his school's sequence of classes:

We actually provide for the student a suggested sequence of courses for the whole course load depending on what program they are in. This would include the New Testament and what have you, and all of the courses. But the specific youth ministry courses are laid out in such a way that there are prerequisites so you cannot take some courses ahead of the others because they are building on one another. It is truly a scope and sequence approach.

The students going through the youth ministry programs are also very aware that there is a sequence of classes to which they must adhere (see Tables 40, 44, 52, 56, and 60).

The youth ministry programs also have an established curriculum for each class that coincides with the overall objectives and goals of the youth ministry program. They have a specific process for developing students to become successful youth ministers, which for all of the academic institutions studied, incorporated classroom learning along with practical ministry experience (see Table 37). Each academic

institution demonstrated to its students the specific process being implemented to help them become well-balanced youth ministers as seen by the fact that all of the youth ministry graduate respondents indicated that they felt that there was a specific process in place (see Tables 41, 45, 49, 53, 57, and 61).

In other words, the academic institutions do not just say that they have a youth ministry class or two, but they actually have fully developed youth ministry programs that are aimed at producing theologically grounded practitioners of youth ministry.

Youth Ministry as a Profession

Youth ministry as a profession has advanced in two different arenas over the years. The first arena deals with the local church ministry. The second arena deals with the academic or formal training of youth ministry. This current study has implications for both of these arenas.

The first full-time paid youth minister was hired in 1937 (Strommen 2001, 32). Since then, the professional nature of the local church youth minister has evolved. Youth ministry professor 2 said, “We have evolved in the discipline of youth ministry... There are enough projects and works being done that youth ministry is in some way becoming more sophisticated.” He went on to say that youth ministers are “getting older, they are being paid well, and there is a greater demand (for them).”

This current research supports the idea that the local church youth minister is a true professional and expert in the field of youth ministry, in part, because of the success of the classes and processes that comprise the youth ministry programs in the academic institutions.

Every academic institution involved in the current study indicated that a

successful academic experience for their graduates (overarching program objective) would be that the students are prepared for full-time ministry working with adolescents (see Table 63). Youth ministry professor respondent 4 stated that he wanted his students to “come away with some type of plan and strategy as well as be on their way to becoming an expert in their area so they can be a resource in their community and to their local church.”

When the youth ministry graduate respondents were asked if they believed that they had a successful academic experience, all of them said yes and indicated that it was because they felt prepared for full-time ministry working with adolescents (see Tables 66, 69, 72, 75, 78, and 81). Youth ministry graduate respondent 2 stated that he was “foundationally prepared to begin as a youth minister.” Youth ministry graduate respondent 6 said that he believed that his academic experience was a success because he was “able to come out (of the youth ministry program) and be a full-time youth pastor.” Youth ministry graduate respondent nineteen said that “after it was all said and done, I felt better equipped as a result of my education.”

Youth ministry graduates felt qualified and prepared to be a full-time youth minister because they received a set of fundamental abilities to help them be successful while in the youth ministry programs at the academic institutions. These expressed abilities included possess leadership skills necessary for ministry; able to understand the developmental issues facing adolescents and have the ability to navigate them and their families through adolescence; able to teach Scripture biblically and effectively to adolescents; and able to develop an attitude and strategy for lifelong learning (see Tables 64, 67, 70, 73, 76, 79, and 82). Youth ministry professor respondent 1 said the

following about the abilities he desired to produce in his graduates:

All our students here are technically double majors and so my youth ministry majors are also Bible majors and they are getting a good amount of Bible and theology and enough of them to be considered a major in the Bible field. I want our students to be leaving with a good foundational learning of the Word of God, a good ability of knowing how to study the Word of God for themselves and the ability to teach the Word of God to students with a good understanding of adolescent development.

Youth ministry graduate respondent 7 stated that he learned “what a philosophy looks like for youth ministry and how to implement a strategy and how to design programs around it.” Youth ministry graduate respondent 11 said that he “learned the fundamentals of how to be a youth minister and how to carry out a weekly event, mission trip, or summer camp.” Youth ministry graduate respondent 20 said of his time in the youth ministry program that he learned “the core competencies that a youth minister should have, things that I had never thought about but that I heard from professors that were experienced.”

The amount of professionalism and expertise in adolescent ministry possessed by the youth ministry graduates is indicated by the fact that the majority of the graduates felt qualified and competent to go to any size church upon graduation (see Tables 68, 71, 74, 77, 80, and 83). Youth ministry professor respondent 2 stated: “I think our graduates can serve in any kind of church, whether it is planting a church, a small church where you are bi-vocational, or a full-time county seed church.” Youth ministry graduate respondent 4 said that he “felt like I had the tools to adapt to any size church and any size student ministry and even any maturity level.” Youth ministry graduate respondent 8 said that he felt “fully qualified to go to any ministry position that God would bring me to.” Youth ministry graduate respondent 14 summarized the majority of the graduates when she said that “God has used the training to equip me for wherever he is going to call

me, whether that is a church of 3 members or 3000.”

In short, because the academic institutions are delivering on their promises to train youth ministers (as expressed by the youth ministry graduate respondents), local churches of all sizes are looking for, and finding, youth ministers who are theologically grounded and capable of implementing a youth ministry program that is both practical and theological.

As it pertains to the academic or formal training of youth ministers, the first professor of youth ministry education was hired in 1949 (Taylor 1982, 14). The hiring of professor for youth ministry training appears to be in line with Scripture. Jesus commands us to pray for laborers to go into the fields (Luke 10:2). In Ephesians 4:11-13, Paul states that the saints are to be equipped for the work of the ministry. There has also been the establishment of numerous youth ministry professor associations along with conferences.

This current study supports the idea that youth ministry, as an educational profession is a viable option for those who want to enter the field of education. All of the professors included in this current study were part of NAPCE and/or the AYME (see chapter 3). The academic institutions involved in this current study all had at least 2 youth ministry professors engaged in the training of local church youth ministers. They also had a fully developed youth ministry program, some of which were developed by the professors involved in the current research. Each academic institution also had numerous students currently involved in the youth ministry program as well as graduates who had completed the program.

Research Applications

This study provides the research basis for several applications as it pertains to academic institutions as well as the local church. The following section provides several key insights for academic institutions and local churches who have a concern for reaching students with the Gospel of Jesus Christ.

Academic institutions are constantly evaluating how best to use the resources that they have to be most effective. One of the things that each academic institution must seek to answer is, “What degree programs are important enough for us to offer our students?” Based upon this current research, it appears as if a youth ministry program would be a reasonable endeavor for academic institutions to pursue. This research suggests that if an academic institution were to develop a youth ministry program, there would be professors to teach it and students to participate in it. From a biblical point of view, having a youth ministry program would be another way an academic institution could aid the church in attempting to fulfill the Great Commission. From a monetary point of view, having a youth ministry program could increase the amount of students enrolled in the academic institution, thus creating more money and resources, thus enabling the academic institution to do more to fulfill its vision and mission.

A second application of this current research is that the model for youth ministry program evaluation could be implemented by the academic institution itself. This evaluation would allow the school to better understand what is being taught and if what is being taught is actually having an impact on the students graduating from the youth ministry program. This current study could also be slightly adjusted so that it could be used to evaluate all ministry programs offered by the academic institution to

ensure that the best possible programs are being advertised to potential students.

A third application that comes from this current study is that academic institutions wishing to develop a youth ministry program could utilize the findings of this current study to create their own youth ministry program. The academic institutions could pick and choose what they deem the best aspects of each of the youth ministry programs represented and create their own program. This process would enable them to have the best possible youth ministry program without having to go through all of the growing pains to get the program in working order. In other words, they could learn from others' mistakes and not have to try and reinvent something that someone else has already created.

A fourth application that can be drawn from this current study involves the local church. The current study suggests that there are well-qualified youth ministers who have both the theological training as well as the practical experience to be a successful youth minister. It seems like a bad steward of church resources to hire an unqualified person to be the youth minister when there are those who have the training necessary to make an impact on the youth culture with the Gospel.

Research Limitations

While the current study sought to trace the similarities and differences, if any, that exist between the intended and actual antecedents, transactions, and outcomes, it was beyond the purview of this study to state whether or not the evaluated youth ministry programs were effective. The current study was meant only to describe the youth ministry majors, not to state their effectiveness in training local church youth ministers. Furthermore, it was not the intent of the current study to state which youth ministry major

was superior to the other ones. This study did not rank-order the evaluated youth ministry programs, it only described what each academic institution was saying they were doing and compare that with what actually transpired according to their graduates.

The limitations to the generalization of the findings must also be considered. Because of the nature of the current research, this study may only generalize to the specific youth ministry programs of the selected academic institutions, their professors, and their graduates comprising the current study. However, the findings of this research can be helpful to the youth ministry programs of other similar academic institutions, their professors, and their graduates as to the ones in the current study.

Further Research

The aforementioned limitations of generalization bring with them ideas for further research. First, the current study was limited to youth ministry majors in evangelical academic institutions in the United States. With much of the world continuing to get younger, coupled with the professionalization of youth ministry as an academic discipline, one could take the current study and use it to evaluate similar academic institutions in other parts of the world. This would allow other countries to benefit from the examination of their own youth ministry majors and could further the spread of the message of Jesus Christ.

A second possible area of further research would be to expand the number of evangelical academic institutions studied. It would be a good endeavor to study all evangelical academic institutions that have a youth ministry major and do a complete evaluation of their programs. This would give further statistical support for others who are attempting to establish a youth ministry major at their academic institution.

A third avenue for further research would be to use the descriptive analysis of the current study in order to expand the purview of the study to include the effectiveness of each youth ministry program. The current study seeks only to describe the selected youth ministry programs; it would be helpful to create a way to evaluate the effectiveness of these programs. This evaluation method would further aid in the establishment of future youth ministry programs as well as in the reshaping of current ones.

A fourth area of further research would be to examine how the intended and actual transactions are taking place in the classroom. In other words, it would be a worthwhile study to try and answer the question, "How are youth ministry courses being taught?" An examination of the curriculum methodology could bring to light some valuable insights into the overall academic program and how to improve it. It would also be helpful to know how academic institutions are updating their curriculum so that they do not become an ivory tower of knowledge that was useful for previous generations but not for future generations.

Conclusion

The current research is one attempt to respond to Lambert's study conducted in 2001 in which youth ministry professionals indicated that they wanted more research on how academic institutions could better educate students interested in going into full-time youth ministry (Lambert 2001, 10). This current study has described the youth ministry programs at selected academic institutions. It has revealed that youth ministry as a profession is continuing to develop as academic institutions continue to create and further develop youth ministry programs. Ultimately, this current study has demonstrated that

students, professors, and academic institutions are taking seriously the responsibility to train and to become theologically grounded practitioners of youth ministry.

APPENDIX 1

TELEPHONE INTERVIEW QUESTIONNAIRES

Telephone Interview Questionnaires

This appendix contains the youth ministry professor participant telephone interview questions as well as the youth ministry graduate participant telephone interview questions.

**QUESTIONNAIRE FOR PROFESSORS
OF YOUTH MINISTRY**

Preliminary Questions

1. What age group are you in?
 - a. 20-24
 - b. 25-34
 - c. 35-44
 - d. 45-54
 - e. 55-Older
2. What is your gender?
 - a. Male
 - b. Female
3. What is the size of your community?
 - a. 100,000+
 - b. 10,000 – 100,000
 - c. Less than 10,000
4. What is your marital status?
 - a. Never Married
 - b. Married
 - c. Separated/Divorced
 - d. Widowed
5. What is your race?
 - a. Caucasian
 - b. Black
 - c. Hispanic
 - d. Other
6. How many years have you been involved in youth ministry?
 - a. 0-5
 - b. 6-10
 - c. 11-15
 - d. 16-20
 - e. 21-30
 - f. More than 30
7. How long have you been a professor of youth ministry?
 - a. 0-5
 - b. 6-10
 - c. 11-15
 - d. 16-20
 - e. 21-30
 - f. More than 30

8. How many years have you served at your current academic institution?
 - a. 0-5
 - b. 6-10
 - c. 11-15
 - d. 16-20
 - e. 21-30
 - f. More than 30
9. How many youth ministry professors are employed by your academic institution?
 - a. 0-1
 - b. 2-3
 - c. 4-5
 - d. More than 5

Antecedent Questions

10. Describe the type of student that you are trying to attract to your program.
 - a. Age
 - b. Gender
 - c. Marital Status
 - d. Ministry Experience
 - e. U.S. Citizen or Foreign Student
11. What are your minimal expectations of a student entering your program?
 - a. How important are these expectations and why are they important?
12. What credentials, if any, do your professors need in order to teach the youth ministry classes?

Transaction Questions

13. What one class do you consider foundational for your youth ministry students? Do you teach it? Why?
14. Does your program have a specific sequence of classes that students must adhere to? If so, what is it? If not, have you considered it?
15. What is the process of developing students to become the youth ministers that you want and expect them to become?
16. Describe the importance of head knowledge versus experience. Do you stress one more than the other? What does this look like in your youth ministry program?

Outcome Questions

17. What would you consider a successful academic experience for your graduates?
18. What do you want your graduates to know and be able to do as a result of being in your program (i.e. What does the perfect graduate look like?)
 - a. What kind of knowledge does he/she have?
 - b. What kind of experience does he/she have?
 - c. What abilities does he/she have?
19. What type of church would hire your graduates?

**QUESTIONNAIRE FOR GRADUATES
OF YOUTH MINISTRY PROGRAMS**

Preliminary Questions

1. What age group are you in?
 - a. 20-24
 - b. 25-34
 - c. 35-44
 - d. 45-54
 - e. 55-Older
2. What is your gender?
 - a. Male
 - b. Female
3. What is the size of your community?
 - a. 100,000+
 - b. 10,000 – 100,000
 - c. Less than 10,000
4. What is your marital status?
 - a. Never Married
 - b. Married
 - c. Separated/Divorced
 - d. Widowed
5. What is your race?
 - a. Caucasian
 - b. Black
 - c. Hispanic
 - d. Other
6. How many years have you been involved in youth ministry?
 - a. 0-5
 - b. 6-10
 - c. 11-15
 - d. 16-20
 - e. 21-30
 - f. More than 30
7. How many years have you served at your current church?
 - a. Less than 1
 - b. 1-2
 - c. 3-4
 - d. 5-6
 - e. 7 or more
8. What are your current responsibilities?

Antecedent Questions

9. Describe the type of student that you were when entering the youth ministry program.
 - a. Age
 - b. Gender
 - c. Marital Status
 - d. Ministry Experience
 - e. U.S. Citizen or Foreign Student
10. What were your minimal expectations entering your program?
 - a. How important were these expectations and why were they important?
11. What credentials, if any, did you believe your professors needed in order to teach the youth ministry classes?

Transaction Questions

12. What one class did you consider foundational to your youth ministry program? Why?
13. Did you have to take your classes in a specific order as outlined by your professors or the catalog? If so, do you think it added value to your learning experience? How? If not, do you think that it would have been beneficial?
14. Did you feel that there was a specific process that was being implemented to help you become a well-balanced youth minister? If so, what was it?
15. Describe the importance of head knowledge versus experience. Did you find that the professors stressed one more than the other? What did this look like in your youth ministry program?
16. How many different professors taught youth ministry courses at your school? How many different professors did you have in class? Did this add anything to your academic learning experience?

Outcome Questions

17. Did you consider your academic experience successful? Why?
18. What were some of the critical things that you learned and were able to do as a result of being in the youth ministry program?
19. What type of church did you feel qualified to go to upon graduation?
20. Describe what you would have learned if your educational experience had been perfect.
 - a. What kind of knowledge does he have?
 - b. What kind of experience does he have?
 - c. What abilities does he have?

APPENDIX 2

YOUTH MINISTRY CLASS SUBJECTS WITH ASSIGNED NUMBER

Youth Ministry Class Subjects with Assigned Number

This appendix contains the youth ministry class subjects along with an assigned number for each for easy recognition on tables included in chapter 4.

Youth Ministry Class Subjects with Assigned Number

| Class Subject | Number Assigned |
|--|-----------------|
| Adolescent Psychology | 1 |
| Advanced Youth Ministry | 2 |
| Camps and Retreats | 3 |
| Campus Ministry | 4 |
| Communicating to Adolescents | 5 |
| Curriculum Development | 6 |
| Developing a Family Ministry | 7 |
| Directed Research | 8 |
| Marriage/Youth and Family | 9 |
| Ministering to Adolescents (Counseling) | 10 |
| Programing and Youth Ministry | 11 |
| Recreational Leadership | 12 |
| Urban Youth Ministry | 13 |
| Work and roles of Minister of Youth | 14 |
| Youth and Missions | 15 |
| Youth Culture/Trends | 16 |
| Youth Discipleship/Leadership | 17 |
| Youth Education | 18 |
| Youth Evangelism | 19 |
| Youth Ministry | 20 |
| Youth Ministry Institute | 21 |
| Youth Ministry Senior Seminar | 22 |
| Youth Ministry Theory and Practice | 23 |

APPENDIX 3

CORRESPONDENCE WITH YOUTH MINISTRY PROFESSORS AND YOUTH MINISTRY GRADUATES

This appendix contains the electronic mail correspondence that was initially sent to both the youth ministry professors as well as the youth ministry graduates.

Dear (*Youth Ministry Professor*),

Hello. My name is Tavis McNair and I am a local church youth pastor who is working on my dissertation. My research involves analyzing youth ministry programs at selected academic institutions and I would like to use (*Academic Institution*) in my study.

I would like to conduct an interview with you (it would take about 30-45 minutes) to gain a better understanding of the youth ministry program at (*Academic Institution*). I would also ask that you provide me with a list of about 10 graduates that you believe represent the type of student that (*Academic Institution*) is attempting to produce. These graduates would need to have graduated between the years 2000 to 2006.

I realize that you are very busy, but I believe that this research can improve the youth ministry education in our Christian schools.

If you could, please reply to this e-mail letting me know if you will be able to help me or you can call me at (*Researcher's Phone Number*). Thank you for your time and I look forward to connecting with you.

Sincerely,

Tavis McNair

Dear (*Youth Ministry Graduate*),

Hello. My name is Tavis McNair and I am a local church youth pastor and I am working on my dissertation. My research involves analyzing youth ministry programs at selected schools. I interviewed (*Youth Ministry Professor Name*) from (*Academic Institution*) and he/she gave me your name as one of his/her top graduates from the past five years. He/she told me that you represented the type of student that (*Academic Institution*) was trying to produce and recommended that I contact you to get your insight into the youth ministry program at (*Academic Institution*).

I would greatly appreciate the opportunity to ask you a few questions about your experience at (*Academic Institution*). I realize that you are busy, but I feel that this research can help improve the youth ministry education in our Christian schools.

If you could, please reply to this e-mail letting me know if you will be able to help me or you can call me at (*Researcher's Phone Number*). Thank you for your time and I look forward to connecting with you.

Sincerely,

Tavis McNair

APPENDIX 4

THANK YOU LETTER TO THE YOUTH MINISTRY PROFESSORS AND YOUTH MINISTRY GRADUATES

This appendix contains the thank you letter that was sent to both the youth ministry professors as well as the youth ministry graduates. Included in this letter was also the abstract from the dissertation.

Dear (*Youth Ministry Professor*),

I want to sincerely thank you for allowing me the opportunity to conduct this research effort with you and your former students. I truly believe this effort to understand the various youth ministry programs will aide in the continued development and professionalism of youth ministry programs around the country as well as the development of youth ministers who are ministering to hurting students and families every week.

My research will be finished in the coming months, and the results published by May 2009. I have enclosed a copy of the research conclusions in the form of a research abstract for your review and as a way to say thank-you for your graciousness and cooperation. Please feel free to contact me with any further questions or suggestions.

Thanks once again for your participation in my research.

Sincerely,

Tavis McNair

Dear (*Youth Ministry Graduate*),

I want to sincerely thank you for allowing me the opportunity to conduct this research effort with you. I truly believe this effort to understand the various youth ministry programs will aide in the continued development and professionalism of youth ministry programs around the country as well as the development of youth ministers who are ministering to hurting students and families every week.

My research will be finished in the coming months, and the results published by May 2009. I have enclosed a copy of the research conclusions in the form of a research abstract for your review and as a way to say thank-you for your graciousness and cooperation. Please feel free to contact me with any further questions or suggestions.

Thanks once again for your participation in my research.

Sincerely,

Tavis McNair

APPENDIX 5

YOUTH MINISTRY PROFESSOR TRANSCRIPTIONS

This appendix contains the transcriptions from the interviews conducted with the youth ministry professors at the selected academic institutions.

Youth Ministry Professor 1

This is Tavis McNair on August 28th. This is an interview with Dr. Bob MacRae from Moody Bible Institute. Dr. MacRae do I have your permission to record this conversation and use it for my research. "Yes."

What age group are you in?

"45-54."

What is your gender?

"Male."

What is the size of your community?

"100,000 plus."

What is your marital status?

"Married."

What is your race?

"White."

How many years have you been involved in youth ministry?

"More than 30."

How long have you been a professor in youth ministry?

"I have been a professor #C 11-20. I saw on your 7-8, if I can tell you this that it looks like there is a misprint because #C is 11-20 and #D is 16-20. You may have meant 11-15 on #C."

How many years have you served at your current academic institution?

"It would be the 11-15 category."

How many youth ministry professors are employed by Moody Bible College?

"Technically youth ministry professors were in the 2-3 range but in the educational ministries department, our youth ministry majors are exposed to a number of other profs where they are taking youth ministry courses but they are not really considered youth ministry professors. A lot of our adolescents psych classes are being taught more from

the vantage point of people who have a counseling background as opposed to a youth counselor background. Technically youth ministry professors would be 2-3.”

If you could describe the type of student that you are trying to attract to your program as far as, what age, gender, marital status, ministry background and U.S. or foreign.

“Probably about 40% of our students come right out of high school. It is not necessarily a group that we target. It is the demographics of what we presently have. Right now in our youth ministry major we have about 25-30% female. I would love to see that number continue to grow. Probably about 7-8 years ago it was 10-15%. We have seen a little bit of change there. We have married and singles but I would say the predominate group would be singles. We have about 85-90% single. Ministry experience is really varied. We have students who have served as youth pastors with no training and realize they need training to students coming right out of high school. We have international students in our program. The vast majority are U.S. citizens. We are really trying to encourage a lot of our students to give serious thought to serving overseas with their youth ministry education. We have brought in a professor who did international youth ministry to help promote that thought. We take trips every other year and we are going to be switching to every year, where we are taking students to do international youth ministry and try to get their appetites wet for that. What is unique about Moody is in order for a student to be accepted here, they need to indicate that they have a sense that God is calling them to some type of vocational ministry. When students are at least coming in the gate that is something that they have indicated on their application, that they sense God is calling them into some type of vocational ministry.”

As far as, your minimal expectations of a student, calling of God’s ministry, at least they have said that. Are there any other minimal expectations that you have on the student or that your institution puts on the students coming into the program?

“Our school does indicate that a student needs to be a member of an evangelical church and also they need to have been a Christ follower or believer for a minimal of one year.”

Are there any other things that you or your youth ministry program looks for specifically? Or as long as they meet those three basic things, they are basically free to enter your program.

“The students come in and indicate which major they want to be part of. We are still out of things at that point. We have been having this process where in the sophomore year the students being in our program, well probably for about the last 6 or 7 years, we have had a system where they come in as youth ministry majors, they are technically youth ministry major candidates and then they are officially accepted into the program during their sophomore year. But there has been some talk that we are going to move away from that, just because it has come very different to do it well. We had this as a chance for us to pull a student aside and say I am not really sure this is the best place for you. I will be honest I have done that three times and all three times it has not gone well. They seem to have a different assessment of their gifts and leading than I have had.”

What credentials if any do your professors need in order to teach the youth ministry classes?

“They need to have a minimum of a master’s degree and one thing that is really important to us here is that they be a practitioner with a good amount of experience under their belt. I was a youth pastor for 17 years and my colleague was probably a youth pastor for about the same amount of time before we started teaching here. We have brought in some patch up people with not quite as much experience but who were active in the field presently. It is real important that our people teaching, and even the other people in our department, we have all done what we teach. We do not just have people who have read it in books.”

What one class do you consider foundational for your youth ministry students? And do you teach it and why would you teach that?

“I do teach the class that would probably be considered the foundational course for the youth ministry major. It is a class that is called youth ministry. It is for sophomore youth ministry majors and they take it in the fall of their sophomore year. I presently teach that and it is not so much a philosophical thing that I need to be the one who teaches it but when we expanded and got a new youth ministry professor a couple of year ago we just talked about how would be the best way to divide up the classes. We have quite a few core youth ministry classes but another key one is class that students take in their junior year called youth discipleship and leadership. What we decided to do was for me to take the youth ministry sections and for Tim to take youth discipleship and leadership sections. Therefore basically force all our students to have both of us in classes so that we did not get the MacRae groupies and Downey groupies and the students coming through here and never being exposed to the other professors. So that is how we divided it up.”

Does your program have a specific sequence of classes that students must adhere to or is it more of a suggested way in which to go through the program?

“They must adhere to it with some exceptions. Transfer students throw a huge challenge to us in terms of, we have this nice prescribed order of classes that students are going to take which works wonderfully until a student transfers in with 36 hours of credit from somewhere and their schedule is all out of whack. It is not just this is what we recommend but we are also flexible enough to try to work with the student. If they were to follow the schedule we would be here taking 6 hours some semesters. We try to work with students but we do have a sequence of courses.”

Where is that found? Is that something that is online that your students have access to or is that something they are handed the first day of orientation?

“It is online on our black board delivery system where the students can get their curriculum checklist. It has the eight semesters and the classes they should be taking.

When they register they register for classes online. Each class that is listed shows any prerequisite that is required for that particular class as well as in our catalog all the prerequisites are individual classes are listed.”

What would be the process of developing your student to become the youth ministers to become?

“All of our students are assigned an academic advisor and we do a lot more things than academic advising but we try to keep an eye on where the students are. Here at Moody all of our students in all of our majors are required to have what we call practical Christian ministries assignment. That is where they need to go out into a church or some type of ministry and be involved on weekly basis and they do that throughout their four years here at Moody. We have recently put a change in that will take effect next fall that will require all of our youth ministry majors to have that assignment be some kind of youth ministry during their junior and senior year. A lot of students have done that voluntarily. We want to make sure that we do not have students leaving here as youth majors with less than an ideal amount of youth ministry experience. So we are making it mandatory that their last two years be in some kind of youth ministry. Then our students do a 9-week summer internship that takes place between their junior and senior years. We have students do that overseas and here in the states. We ask that the student do their internship in the type of ministry that they are sensing God is calling them to do on a full time basis. If a student senses that they are heading toward a youth pastor we want them in a church. If they are sensing that God is calling them to camping ministry we want them in a camp. If they feel God is leading them overseas we want them doing their internship overseas. The student is expected to find the internship. We do not assign them but we do have resources to help them get connected and get them lined up but it ultimately comes down to the student’s responsibility. After the internship takes place a student turns in a thorough notebook of their experiences and they have keep up with their facility supervisor during the internship. The facility supervisor read through that and then we have a one-hour exit interview where we debrief the summer. There is obviously a ton more that goes into a 4-year program but that is some of the basics of the process.”

When they serve in a local church during their 4 years with you, is it basically any church in the area that they can get plugged into? Or do you have a certain set of churches that you have agreed with the youth pastors that we are going to have some college students coming over, could you look after them and provide a good experience for them or is it mainly up to the student?

“It is mainly up to the student and so it is probably not as tight as maybe I would like it to be. But at the same time they have someone in those churches that they are accountable too who fills out a form at the end of every semester. It is just a brief evaluation, in terms of how well they did and how responsible they were. If there is someone who is really slacking off it would probably come to the attention of someone. We have a PCM (practical Christian ministry) office that does a lot the assignments of all these different

things and it would probably come to their attention. I do not know to be quite honest if it would find its way to me if that were happening.”

Describe the importance of head knowledge versus experience. Do you find yourself stressing one more than the other and then what does that look like in your youth ministry program?

“The internship that the students do, the 9-week full time internship in that summer, does count as six hours of credit towards their academic program. Other than our student teachers, the youth ministry major probably has the most extensive internship program here in terms of length and requirements. We see that as being huge having the experience. We have a number of students who will do volunteer internships a summer early or what have you. We are always encouraging them to get as much experience as they can. I guess we really try to see it as best as we can as a balance. We also realize this is an academic institution and we are trying to give them the knowledge that they are going to need out in the field.”

For you PCM's is there a class or a way in which they interact with a professor sometime during the semester like “Hey this is how my local church experience is going”. Do you just incorporate that as part of your youth ministry classes?

“It would be much more on the informal. At this point, there is no real accountability to the academic advisor connecting with the PCM. I always start my classes off with a time of prayer. So often times I will have students raise their hand and say “Hey we have a outreach retreat this weekend and can you pray for us”. I know some of the different things that are going on and the next Monday I can ask them how did the retreat go and that type of thing. Sometimes before we start prayer time I will just say, does anyone have any great ministry stories to share, anything great happen over the weekend that they want to share as a encouragement to the rest of us. It is much more informal than formalized.”

What would you consider a successful academic experience for your graduates?

“If students left here realizing they had to be lifetime learners and knew that they did not know anything there was to know and had some good practical experience in youth ministry where they really sensed that this is where God wants them. Almost every year in my youth ministry intro class I talk about all the reasons why not to go into youth ministry. And almost every year I have students come up to me at the end of the semester and say you know I have enjoyed the class but God has used this to show me I am not suppose to head into youth ministry and my response is great. If you are not supposed to be there it is good to know it now. We have all these different outcomes and all these different things that we have come up with, in terms of our desire, what our students would know and where they would be in terms of their relationship with God when they leave here.”

What do you want your graduates to know and be able to do as a result of being in your program? What would the perfect graduate be?

“One of the things I really enjoy about teaching in a Bible college setting is all of our students here are technically double majors and so my youth ministry majors are also Bible majors and they are getting a good amount of Bible and theology and enough of them to be considered a major in the Bible field. I want our students to be leaving with a good foundational learning of the Word of God, a good ability of knowing how to study the Word of God for themselves and the ability to teach the word of God to students with a good understanding of adolescent development. One of the things our students learn the first week of classes in our youth ministry classes is the purpose of youth ministries to make disciples. It is not about building a crowd but it is about multiplying ourselves and making disciples. Also helping our students understand that they need to be individuals that are solid in their walk with Christ. Not that they are going to be perfect but they need to be solid because they cannot lead students where they have not been themselves. If I have students leaving the program understanding that and knowing Gods word, loving Gods word and loving students I am a pretty happy camper.”

What type of church would hire your graduate?

“I would say that we have students that go into church youth pastor positions go into two different kinds of places. The majority would go into the first place and that is probably a church of 200-275 people where they are going in as the second staff person to be the youth pastor. It may be the first time that they have had a youth pastor. Most often they are following somebody who has been there before. We have a lot of students going to Bible churches, community churches, or Baptist churches that would probably be where a lot of our students head to as opposed to any particular denomination. We do have students that go to evangelical Free Church but not a lot. Some will head toward some main line denominations. We also have that second group of students who will maybe go to a much larger church but they are going in as the second youth person. They may be going to a church of 1000 or so but they are going in as the junior high youth pastor working under a senior high pastor or they are going in as the senior high person working under the director of student ministries where they are not like “the buck stops here person”. We have more going into that first type of situation than the second.”

I appreciate your time and your willingness to come on and share that with me.

Youth Ministry Professor 2

This is Tavis McNair interview with Dr. David Adams at Boyce College. Dr. Adams do I have your permission to record this conversation and use it for my research.

“Yes you do and this is July 3, 2007.”

What age group are you in?

“55 and older.”

What is your gender?

“Male.”

What is the size of your community?

“100,000 plus.”

What is your marital status?

“Married.”

What is your race?

“White.”

How many years have you been involved in youth ministry?

“More than 30.”

How long have you been a professor in youth ministry?

“More than 30.”

How many years have you served at your current academic institution?

“8 years.”

How many youth ministry professors are employed by your academic institution?

“3.”

Describe the type of student that you are trying to attract to your youth ministry program, the age of the student, the gender, married or not married, the kind of ministry experience, are you attracting U.S. citizens, exchange students.

“I would say a diverse group. We would like it to probably represent our population. So if that is our design that is the person we are trying to attract, that is our aim.

Are you trying to get transfer students or fresh out of high school?

“If you want to ask what we have that is another question, but you are asking what our goal would be or what our objective would be. So basically since we have a passion to do something in local church youth ministry globally, 5% of the population depending on what stat you read in America, we would like to have a representation here. With the

43,000 Southern Baptist churches, our mission statement and our institution says we are here to serve Baptist churches, so obviously our demographics would be affected by that. We want to service our churches but we also want to service MAM and IMB. At the same time and simultaneously, be an change agent, where we serve the constituents we represent with our program, but we also because as Baptist, which I think of as distinct and with great commission our evangelical mission, we really are interested in what would meet the so called minorities. So with Hispanic and African Americans in America, we like to be where we are intentionally doing some things to reach out. If you would ask the question another way, what are we attracting that is another question. We are trying to move it toward being more national/international. Our goal overseas, and are partnering, we have undergraduate programs overseas that we are assisting in partnering. I would say rather than train Americans to go overseas, we are always interested in a percentage, or train a foreigner to come here. Our interest is planting centers in partnership with IMB structure overseas that would train nationals and there again, the philosophical and paradigm misses that whatever is represented demographically whether you are in, our case the Ukraine, which is a demographic representation and are social economical, ethic minority, what have you. I would say that is the over arching vision and mission and part of that is assessing what we actually have and where it shows our vulnerabilities, weaknesses, or deficiencies is to take intentional funds, programs and even staffing in to accomplish that.”

What would you consider your minimal expectations of a student entering your program, as far as education and life experiences and those types of things? What would be minimal expectations?

“Of course at Boyce we are credited by a regional accreditation so it meets all of those having your background you would know. We have open enrollment here even though we do take a standardized tests, but even the standardized tests do not carry with it a, we do not have a minimal threshold, so we have open enrollment here. We do require high school graduation or GED, home school certification, preferably even with their test scores. If the scores are extremely low they may be accepted conditionally. Through our application process as an institution as a Bible school we are interested in training those who display a calling to ministry or at least are open to a calling. So if you are looking at a 18 year old and maybe he is not settled yet, but at least he is open and receptive to that as confirmed by his local church and the governing body of the church that the student displays a specific divine calling or is at least open to the calling. So graduate, able to do the academic work and that is done somewhat through our testing, as far as the ACT scores.”

What credentials if any do your professors need in order to teach the youth ministry classes?

“Our minimal undergraduate is going to be with again, the accreditation standards and so they would say (they being the accreditation agency I am looking at SACS) they would have to have a terminal degree in their respect of fields in this case the youth area. Minimally with the appropriate formula, a degree beyond what they teach or a master’s

degree, so occasionally you will see professors with a master's degree. We even had and currently have of our 2-4 professors would have, up until last year a masters degree and beyond the bachelors from the accreditation standards. That would be academic credentials. The other side would be, I have been given authority by the institution that the people that we hire must learn the typical institutional standards here. As a normal protocol they have to sign off on our basic doctoral statement and what have you of our institution. So after they meet that initial application standard for me, they have to be a tenured successful youth minister."

The tenured, do you have an age?

"5 years or longer is what we are looking at and not just being a youth minister but being a successful youth minister and all of these do meet this threshold. All of these would have displayed in their ministry the capacity to practice and articulate the distinctives of what we are teaching here as it relates to youth ministry."

What one class do you consider foundational for all of your youth ministry students? If you had to pick one class out of your entire program.

"CE101."

Do you teach this course?

"Yes."

You are the soul teacher?

"That is right and I have control over any event. I do not teach, who does teach it?"

What is it about this class that makes it so foundational for your students?

"There is a concept of philosophical paradigm that is consist with the distinctives of our scope and sequence of curriculum, so it is foundational, it is a perquisite to everything else that we teach in our curriculum as it relates to youth ministry. So as going at the theological basis, it is going to have the credentials of leadership, it is going to have a practical programing model, it is going to talk about staff relationships, it is going to introduce the entire applied study areas. So every student is required at Boyce, this was not new attendant, this is not the case, this just happened two years ago where, was what formally called youth 201 now is required, youth 101 and it has been modified, so it is not a youth specific course, so all the pastoral missions, counseling, so every student is required. And our thoughts were at the administration level that we should teach students the idea of "How we do church" and that would carry with it. Even the explanation of the theology that we look at "What is the church and who are the officers of the church and how do you train layman, Ephesians 4 passage. Many of those things would be introduced in this course. It is a comprehensive introduction that then builds, it is a perquisite in the youth area that you cannot take any other courses but you could take a

course simultaneously which would be youth 101 but that is understood with professors permission.”

Does your program have a specific sequence of classes that students must adhere to?

“Yes and if you will go on our access on the web ICYM.com it will show you suggested sequence. By the way if you are looking for written documents for an appendix for this, are you interested when those things come up?”

Yes sure.

“We actually provide for the student a suggested sequence of courses and then the whole course from 129-136 hours depending on what program they are in. Which would include the New Testament and what have you, and all the courses, but the specific youth ministry courses are laid out in such a way that there are perquisites, so you cannot take some courses ahead of the others because they are building. It is truly a scope and sequence approach.”

What is does the process look like of developing students to become the youth ministers you want them to be?

“Without it sounding trite let me at least give you the broad mission statement that we have in our catalog, as part of the interview process that people would hire that are known to our students. It involves four components, recruiting, training, placing, and networking. This is where it is very key in the way in which we approach it. For example, your are as healthy of a program as the people you recruit. The 18 year old who comes and most of our students, 50 some percent are transfer students, so even those students who went to a local junior college come here with the idea that our goal would be is that they have had a youth minister that was trained by us or embraces the network that we are part of. So when the student comes here, and I would say if we can get 60-70% of our brand new students coming here from already ministry that model a Biblical successful ministry that student already comes predisposed to understanding a mentoring ship and training program that we are looking at. I would say our expectation would be the kind of student who is really called but also has had to some degree has had some experience as a young person himself and his parents were a part of a church that would be a modeling training church. That is were I say recruit, train, place and network, I almost begin with networking. When I was hired I brought with me a extensive network of some 3000 different connections that I already had in coming here and they became our immediate target group that we would ask those youth pastors in churches, send your students here if they are called into youth ministry. Then it began with recruiting and we are going to find students who are for our sake here, denominationally acclimated we would say Baptist or security would be our two distinguishing areas of doctrinal positions. Students may not be able to orally or in a written way defend their theological positions but they are very much compliant with and open to and probably had been trained in a conservative theological Baptist style of church. That takes care of a lot of the entry level so when you have a student who has already been nurtured, mentored in

an environment of successful youth ministry similar to the paradigm we teach here in a Baptist church that is conservative in its theology and function of practice and missions evangelical. That student at 18 years old certainly is going to be different than the main student that you would walk over to New York City and be a 18 year old and say come to our school. We have been talking about a cultural component that carries with a conservative evangelical that would be what we are looking at, so recruiting that kind of student, and training. The training is going to be an intentional we believe that a youth minister is indeed a called person of God ministry oriented for a lifetime calling. So similar to other professions medical, education we are seeing him to begin to acquire minimal competencies so that he would graduate in four years to be a rookie with minimum competencies like a math teacher would have certified as teacher. Minimal competencies leaving here of the cognitive, they have gone through all of the hours of 75 hours of Bible theology and apologetics and then the 36 hours of academic course work that would walk him through that. Then 500 clock hours of experiential learning where he matriculates through four distinct years, and even if he transfers in he has got to demonstrate a experiential learning where we take an academic course here and you can look in the catalog, I am referring to the 87's, so we go through four years of experiential deal where they are actually serving at an approved sight church. There again I would reference the standard of ICYM.com that list them 19 minimum competencies or qualifications of the approved site church. We believe surgeons train surgeons we would say this youth minister trainee is going to be trained by a competent qualified successful, one who can articulate our philosophy of ministry. The church becomes the laboratory for training ministers and youth ministers train these young apprentice youth ministers. It is such a gradual sequence of experiential learning that goes through and really is enforced on the academic side with these four, many times referenced as lab courses. The bulk of the hours are spent (90-95% of the hours) literally serving at one of these approved site churches and there is an accountability structure that they would meet here on site here at the campus at the college to reinforce accountability and debriefing. Then the next step is that we would like to see, and this year we will be in a site at youth ministry international, we for the first time this year will be making available students who matriculate through our program and procedures here, literally a certification in youth ministry. This just happened in Ukraine ironically were able to do it overseas before we did it here. This past May 2007 we graduated 5 Ukraine youth ministers and on graduation day they did two things, one they received a diploma and at the same time received a certification, which is a five-year renewable with a continuing ED component. Our goal would be is that when our students graduate here they are certifiable, the institution does not certify, just like the University of Louisville training and teaching institution. I would probably cite the James B. Cohen book "The education of American teenagers", I think it is a 63 publication by McGraw Hill where basically documents historically certification of teachers. We are headed that way here, we are strong on an outcome base measurement of how do we determine. Does this person not only can he pass the test and take a course understood, but can he actually qualify. Two things in this area for the outcome based a demonstration that he has the skills and is now ready to assume position as youth ministers. There is a course called youth ministry 403, professional orientation to youth ministry and there again that is available on the site, and syllable available upon request and of course description is on your catalog in web site.

That course is a three hour academic course that is concluded with an oral exam, where it is very intent three panels of professionals, at least two professors, one youth minister, individually interrogates or various similar to state board finals, state boards for a lawyer or cops, oral and written for a teacher. We want him to be able to not only matriculate through our school but part of being able to success and matriculate through school is he must successfully complete the experiential courses. There is 8 of those plus 1 internship and that academic internship is a 200 clock hour one shot where they serve 20 hours a week through the summer at a approved site church. What we want to see outcome is that when a student graduates from our institution he is not only majored, and this derives and I do not know what you are discovering at other schools who say they have a major, but they have a minimal of 30 hours of youth ministry specific courses, not general ministry courses. That is where some of the schools out there would say this is 30 hour major and they throw in, for example CE101, those technics to perquisite it is not a part of our 36-hour major. Why, because it is a Christian education in general but it is a perquisite. We would say the 30-hour major plus for us and the field education of 500 clock hours, make him eligible for certification. They still must be able to display orally and practically into recommendations very similar teacher ed where they have done student teaching and they successfully completed that area. We look at their "A" courses plus the internship which means 9 total courses of experience or learning plus the cognitive defense to say with the staff using external agency youth ministry international to make eligible to certify. Not all of our graduates are certified because it is something new that we are implementing this year but they are certifiable in that they have displayed when they graduate here if they pass. I am thinking of a student right now, if I name him you would know who he would be, he is a Nigerian student, who quite frankly has a high IQ. He needs to change majors because he is failing right now, and all you have to do is fail one of our courses, if you do not successfully pass youth 49, youth ministry internship, you will not pass our program here. We make the student aware of that because of our accreditation their freshman year in youth ministry 101 that these are the things you will need and we try as we move along, as we have done with the student I have in mind we have told him now for two straight years you really need to change majors. I cannot make him change majors but we can say is after we properly inform them you are going to struggle and you're not going to pass. I would say the strength of a program is not only who you pass but also who you fail. Most schools in my observation is if you matriculate cognitively through the curriculum without the experiential learning component they will graduate you. The real test of whether you succeed or fail out there, is whether you will be able to survive in your first church."

What is the importance of head knowledge verses ministry experience?

"The culture of academia is like a foreign country. You almost have to be an anthropologist, a sociologist, certainly a expert to relating the world to academia. Academia being those institutions that have definite distinct disciple, they are cross-cultural. You have an undergraduate program in Moscow and there is something consistent when it is westernized or more European. There is a distinct culture of academia out there. This distinct culture leans heavily on cognitive and it is the nature of the beast. The people who are tenured, the people who have terminal degrees, your pay, your incentives, are all related to the academic and the cognitive. I have no doubt

whatsoever that if you are in an accredited institution and with us one of six seminaries and our seminary is Boyce College, is that there is an internal protocol and procedures, bureaucracy, systems in place that absolutely regularly measures rewards and penalizes if you are not staying current cognitively. That has never been my fear. My great concern is the other side of this. That we would have professors that would be training people and ministers to never build a Sunday school class and does not know how to do a gospel presentation at an altar that quite frankly that are training people to do something that churches are not really requiring. The pressure for me is that the people that I hire including myself are, I am not saying for greater treatment as far as the institution is concerned but at least equal treatment. So we will tenure a person who has written "x" number of books are journal publications or certainly can debate or travel to oxford, but a veteran youth minister who meets the minimal threshold of academia deal, we do not incentivize him, we do not reward him, we do encourage him, there is a constant pressure in the academic world in America. That is why it is so unusual with our institution that Dr. Molher and the president has lead our board of trustees to establish international center of our youth ministry or this in Southern Baptist circles. This was due to part of Tom Rainer's book the *Bridger Generation*, the age of our president's cabinet, and the age of their children, the condition of the Southern Baptist convention is already losing a generation, I am quoting Rainer now, there was an alarm sent to our institution. I would say that we stepped outside the normative. I have many colleagues. I do not know what schools you are interviewing, that started where we are. I was part of that founding of the association of the youth ministry educators of Viola a number of years ago and there were 16 professors and youth minister current there in that founding organization. Virtually every one of them, were first and foremost successful practitioners in youth ministry, who got credentials, and are now teaching. What has happened though over the last number of years that group has now grown over 200 schools represented, most of them would be a blend of college and seminary? By the way Shane Parker dissertation project that he did for them would be a great copy. Some of the schools and that was not a comprehensive list by the way, my office and the center of youth ministry is continuing to develop a list of undergraduate programs. They discovered that there is a pressure. I am going to reverse the question to you. Do you sense there is a pressure to be in balance on the cognitive side and as pressured by the experiential learning side? And I say it is always the opposite. After speaking of this for 30 years even to this moment, colleagues that were with me at the founding of the youth ministry educators, another name now, of that association have been pressured by their institution to where they serve to integrate their discipline to be more cognitive. Much of what I do experiential learning is outside my contract. I am not rewarded for it, not encouraged to it, if I left here tomorrow I am not to certain it would possibly stay in place because of our current dean, but I am not sure that it would. I think that is a negative of training. When I go overseas, if I could go back to the future, If I could be Michael J. Fox and go by to 1940, with my experience of knowledge you would get a feel for what we are doing overseas right now. You got these right very responsive accredited institutions that we are working overseas who are looking at this and saying wow, so they do not have the bias of prejudice of training that we have here."

What would you consider a successful academic experience for your graduates, if you could put it in a nutshell?

“One of my graduates bringing a student here to visit our school is enrolling in the youth major. I know that most of his graduates at his local youth ministry are not going to be ministry majors. If he is a good youth minister the majority of his students in his youth program are very eclectic and diverse in various areas of discipline. But a percentage of those students that are in his youth group will feel a call of God in ministry. Those who are really called by God into ministry will be serving and called and they are going to be trained. It will be either a school like ours or our school itself. That would be the first measurable immediate thing I would pick up on and say he has got it. If I were to visit his church he would be training his layman. I would be able to see in his local church him putting in function and practice what he did in his mentor ship and apprenticeship here. He would be recruiting layman, training those layman, and placing those layman. And those layman would be able to train others, he would be able to see Ephesians 4:11-13. I would see a dynamic of outreach ministry where the bulk of the students are from public schools, not Christian school, of course ministering the private school, home schooling, Christian school students, but it would have a comprehensive junior high or middle school, high school and collegiate ministry, a large portion probably about a 1-7 ratio of layman to volunteer to the students. So you get the drift here. The success would be, how quickly do you see this. I think when a student leaves here and graduates goes to start in a youth ministry at a church, it is not really starting from scratch. First of all the kind of church that he is going to choose is already a church that is a fairly healthy church or potentially of being healthy. He does not have to wait 10-20 years for it to produce the results that I am saying. I would say as we have seen our graduates within the first few years they are bringing students back here because they have identified with a church that is already fit or servicing for this degree. We measure the 403 professional orientation standing in front of a panel, very similar to what lawyers face and educators, medical folks face, how do we know that we have really accomplished it. Is he going to be able to orally defend? He will not matriculate through his classes, he will have gotten high marks on his experiential learning, his 500 clock hours. He would have gotten a respectful GPA so they can pass our program do it well, respectful mind, 3.0 GPA and then those field education things.”

If you are describing your perfect graduate, if you could just take somebody and shape him and just put everything in him that would be the perfect graduate of Boyce College, what would he look like specifically in areas of what kind of knowledge would he have, the experience and then the abilities?

“ I would cite the Temple documents for me but the task force that I served on and what I tech in CE101 and why I am in 101, I identify one of the minimal competencies of a youth minister, 56 of them in four different categories. That was developed as a result of serving on a three-year task force, our advisory boards where we have externally youth pastors come in, our reading, our research, it is not a small task. How do you define a youth minister? These are bullet points that carry with them. They also serve as the core for our curriculum. What we start with is, who I am, youth ministry 101. What does a

youth minister look like? We look at character, his calling, knowledge, his cognitive deal, at what he should experience. I would reference that document, I believe that is on the web site and certainly available if you request. By the way, record off the record, that would be a lot of stuff you could cook on. Now it is a Temple sited, it is at least publication that you can draw up on. I think he does a pretty good job of summarizing those outcomes that they are looking for and they happen to be, what you ask is knowledge an experience we have four specific categories. We are the five categories.”

What type of church would hire your graduate?

“Let me give you the short answer and then I will explain it. I think it is very easy or eclectic. I think our graduates can serve in any kind of church, whether it is planning a church, a small church were you are bi-vocational, full time county seed church. I would also cite a document I present where Molher identifies five different types of Southern Baptist churches. By the way if you are interested in getting that I have that on power point, I you e-mail me I will send that. Since our mission of our organization, our institution is to train leaders for the local church I am mandated by the institution to adequately prepare folks for those styles and types of churches. I also would say our primary target is Southern Baptist. We have students who are non Southern Baptist who are here if they are Baptistic, theological conservative and probably a function of practice is their mission. They are evangelical in orientation they are going to fine here. One of the hits that we will take observing some folks who has criticized us is that we cater toward the mega church and I think it is characteristic of a neighborhood church leader who is somewhat intimidated by or does not understand, it is more of a cultural thing than it is even theoretical, is that they see a way in which a way a youth minister operates in a church of 1000 or larger. In contrast in a local association of churches where he shows up to the same meeting and you have a youth minister, who is in a church of 300 and a youth group of 35-40, in contrast to a youth minister who has a youth group of a 100 up to 1000, the way in which he does business the bureaucratic systems and procedures and protocols, the buildings and facilities. Many times it is a cultural thing. We intentionally have youth minister professors who come from divergent backgrounds. I myself served in four style churches, and I am more of a mega style type person. As is one of our other professors, but the other two are very much a smaller church style. I would say that the way in which we train, many of our guys will train in the mega church, which you would be aware of this, because you have guys serve under you, and then they go and serve in a smaller church. Why? Because we do not believe in training is, teach a person to want to program. You train a person in how to function from theory, a purpose of a program, a Biblical theory, the Biblical basis of a program and you teach them the theory of programing that then is adapted to any cultural, any size, any demographic. What happens is that we take on a approach here, and we say this is a way to do things, so they at least have an example. Rather than, I think a real mistake of training and educating folks is that we give them 20 different ways and we say pick one. There are some real challenges with taking a monolithic approach to instructurally say well here is the way to do Sunday school, here is the way you go into that program, here is the way you do summer program, here is where you do camp or missions. We say in our philosophical paradigm that there are five purposes for program implementation but in atomism

identify the culture used to culture or reach the culture. That is a summarization of Paul's admiration, become all things to all men. I am culturally neutral and so we would like to think when we get a student that comes from a small podium city in Georgia, quite frankly he is probably going to be serving in a church or culture similar to where he trained, mentored, and grew up. We would like to think that we are sensitive enough and there is enough variety in the approved site churches where they can serve, that we are preparing and training him to go back there."

Is there anything else about the Boyce youth major or training specifically that you would like to mention at this time that was not asked or a followup or anything from what we talked about?

"We have evolved in discipline of youth ministry. I will cite my dissertation or my project where I focused on the evolution of youth ministry as a discipline. Even since 93, basically I did most of that work in 89, 90, and 91, we have emerged as a unique, and I documented it about 15-20 years ago, that youth ministry, because there was an accusation we are not really a discipline. So what I did was answer an accusation by the dean of the school of religion at Liberty School University who challenged the validity of youth ministry actually being a discipline. My first step was how do you define a discipline and I defined it. Then I responded to we need meet all the criteria for what in the review of literature documents a discipline. To me I was a part of it, I did not cause it, and I was a participant in the discipline of local church youth ministry. We only know that adolescent children have been a discipline for, as we would say, a characteristic for the last 100-150 years. I think it goes back to the Garden of Eden with that first family. So as long as we have had families, we have had specialized instruction and training or whatever. But for the sake of this conversation the discipline continues to evolve and emerge, I would suspect in your project ten years from now or less someone will go over to the library or jump on the web pull up your material look at your reviews and data, outcomes and conclusions and hopefully it will contribute to the discipline. I would like to see the guys who are doing terminal work or research here or terminal degrees as it has already happened here. This has quantum leaped us forward. There are enough projects and works being done that youth ministry is in someway becoming more sophisticated, which means that is why a book written in 1963 that focuses on the training of American teachers. I think we are going to have scholars like Harvard presidents and we are already beginning to be able to see some of this. Take a look at the unique distinctives of a traditional youth minister, even cross denominational, even in the catholic I think you are going to see, and the Muslim world. Those individuals who display a unique calling for specializing in ministry to youth people and their families and I have also seen the age, it was 22 now it about 34 years of age. He qualified when he first got in did this have to do vocational that was part of the year minimum wage, now we are finding that in the Liberty, one of the largest evangelical schools that the number one paying position was a youth ministry graduate after four years of being there, even more than a public school teacher. They are getting older, they are being paid well, there is a greater demand, and there is a greater and greater demand. I am doing some current research on what I would call career cousins. Organizations that specialized in educating and training and mentoring minors, those under 18 years of age and those who are qualified to do so.

What is happening out there, of course the public school system, social services, we have invented the discipline of youth ministry or responding to it. I am ready to state whether it is valid it is just the way it is. What is happening is youth ministry is getting more sophisticated the ethics that is involved, the morality involved, the advent of abuse and pedophilia and what have you, parents are fearful. So say a parent that has a child that is entrusted to the local church or public school or even if they are home schooled or in a Christian school see the culture and has caused that parent to be anxious. The same parent that puts their child in the public school with the assumption of their safety and competency in qualification of the various teachings, instructors that work with minors, or their child gets in trouble with the law and they go to court and the judge puts them with a juvenile court structure, whether it is incarceration or some kind of probation. There are individuals that are competent and qualified in those areas. We have been a discipline, we being youth ministry, and those who are trained youth ministers, we have been dragged into a culture, we did not initiate it, we basically operate very defensively, and that is changing. I have lived to see it. In fact I am elated that I have lived to see the change. The fact that you are doing dissertation work and you are one of several I have talked with tells me that we are going to stop being defensive and become one of the people that when Larry King, the popular culture, or other individuals, Dr. Phil begins to inquire and looking to a expert witness in the legal area. One of the people they are going to have to look at is a PhD youth pastor who has displayed with his research and now with his fieldwork. Competencies that are reliable on mainstream culture and I think that is beginning to happen. I also think it is very competitive out there. We are kind of in a crisis, the purest to the theological right. I was on a radio talk show and a call from California called in and questioned the validity of youth ministry, they could not find it in the Bible, which was idiotic. Nonetheless, here is a person who grew up in church, went to a seminary, and questions its validity. What is happening is PhD competent qualified youth ministers of our brand and those that we are networking become a place in positions of authority that can control who is hired, environment of the training and the direction of it. I think a classic example is Boyce College. Boyce College steps right around academic protocols and hired a inexperienced person who only taught maybe a course a year at the higher level, and that happened to be at Boyce College and made him be my boss, I would have been 31 at the time, and bypassed all the associate deans, all the procedures, and why? He was a veteran PhD, competent leader, and a youth minister. That is going to become more and more, at least if I had anything to do with it. I think the president of every school should be if he is not already, because he matriculated through a program like ours, he or she at least has sensitivity, awareness, respect, and expertise of understanding the dynamic of ministering to youth and their families. I have always had a practice of focusing on family, and it has become popular and controversial in recent time. I would say the youth ministry is going to be more focusing on equipping adults. We are not just going to do a lock in or a youth activity, we are going to be more involved with affecting the leadership team of our churches. Pastors do not know how to prepare dads to disciple their sons. So rather than just pronouncing that, one of the jobs as a pastor in hiring a youth man, that youth man is going to bring a expertise not only to himself ministering to kids at a lock in but also their parents but also have the competency necessary to solicit and regard and respect from the executive pastoral staff, small church or large, so he can affect an influence, the training through the music

minister, senior pastor. Who by large are adult ministers and have significantly contributed to the disconnect in our culture of adults with our own children. The reason why the Southern Baptist churches have lost a generation, according to Rainer, is because we have been competent, though well intention, people who are senior pastors in key leadership who have no clue how to help to assist parents and grandparents how to disciple sons and daughters. The environment does not even limit itself to that. I think we are a part of a unique potential, hopefully a revolution that we are not typical, we being the youth minister professional but there is a comprehensive agreement. Some of what we do in CE101, every missionary should be, if you are the missionary of children you should be an expert at children youth ministry. If you are smart enough, you should be able how to create a staff of nationals in the local church you just planted there to do so. I would say the same thing would be with churches and pastors here.”

I appreciate your time and your willingness to come on and share that with me.

Youth Ministry Professor 3

This is Tavis McNair interview with Dr. Rick Morton from New Orleans Baptist Theological Seminary on August 30th. Dr. Morton do I have your permission to record this conversation and use it for my research. “Yes.”

What age group are you in?

“35-44.”

What is your gender?

“Male.”

What is the size of your community?

“100,000 plus.”

What is your marital status?

“Married.”

What is your race?

“White.”

How many years have you been involved in youth ministry?

“18 years.”

How long have you been a professor in youth ministry?

“6-10 year range.”

How many years have you served at your current academic institution?

“0-5.”

How many youth ministry professors are employed by your academic institution?

“We have two full time faculty members and then we employ various adjunct faculty. We fall into the 2-3 range.”

If you could describe the type of student that you are trying to attract to your program, like what age are they, male or female, marital status, what type of ministry experience would they have. Just describe what that might look like.

“That is almost an unanswerable question for us because we have several various focuses. Roughly 55% of our student body are nonresident on the New Orleans Campus many of those students are more nontraditional students. They are older and lots of them are already engaged in full time ministry. We have an aspect of our youth ministry program is designed for those students. But then we also have our more traditional on campus students, who tend to be a little younger and many of them tend to be a little bit less experienced. We do not necessarily have a recruiting target as far as age, gender. We are open to training both men and women. We see a lot of opportunities for women in youth ministry so that is not necessarily a distinction we would draw. I think primarily we attract U.S. citizens to our program. We do not have an on going international focus or work, although there are several places that we are invested in the Ukraine, Cuba and the Philippines at the moment. But those are not central to our academic program here.”

What would you consider minimal expectations or requirements of a student entering your program?

“Minimal expectations would be a call to ministry. That is really about it. We do not assume any sort of under graduate preparation, prior experience, we certainly make allowances for those things, but we are not assuming anything when a student comes in.”

What credentials if any do your professors need in order to teach the youth ministry classes?

“A terminal degree in the field of study. For us our youth ministry relies on our Christian education program here. Most preferably a PhD in Christian education.”

Do you have any expectation of your professors, as far as youth ministry experience or is that not as important as a terminal degree, or how do you distinguish that? What might that look like?

“I do not know that are necessarily any formal expectations. There are not a minimal number of years of experience. One of the things from an institutional perspective, the faculty is basically recruited in general for our entire school. One of the criteria that they are recruited with is their local church ministry experience. Because the institution has a little bit a pragmatic focus in its core ideology there is a sense no matter where you are teaching in whatever discipline, that there is a necessity to have significant previous full time ministry experience. But I do not know if there is a rule of thumb. There is no rule that says you have to serve 5 years or 10 years, it is a case-by-case judgment.”

What one class do you consider foundational for your youth ministry students, then who teaches that, and why does that particular person teach that?

“We actually have two courses that are in our catalog that youth ministry students have to take. One of them is called youth ministry in theory and practice. It is essentially the teaching ministry of the church as it relates to students. We focus on Bible study, evangelism, basic youth ministry programming, as it relates to education. The other one would be a class called the work and minister of youth, which is kind of a general survey overview of youth ministry. We have two general youth ministry courses. One is the work and minister of youth and the other is advanced youth ministry. The work and minister of youth is sort of the assumption made is that you are a brand new youth minister in a church creating a ministry. What do you have to know and be able to do to accomplish your first 3-4 years in ministry in that local church? Advanced youth ministry is assuming, that you have been in a place for 5 years and beyond and what are the issues and components of ministry that become relevant through time, tenor and experience.”

Between the professors that you have, do you rotate who teaches those or is there one person that takes those classes?

“We rotate the youth ministry and theory practice, both Allen Jackson and I both teach that class in various settings. The work of the minister of youth for the last 4 years now, I have taught that one exclusively and he teaches the advanced youth ministry course. We collaborated together for example, last year we taught the work and minister of youth and advanced youth ministry in what we call an over/under structure. So those classes meet together and worked together for an entire semester. So students came in and took a block class with us and they got content from both. I would introduce an issue, perhaps he would continue the issue, and we would work through it.”

Does your program have a specific sequence of classes that students must adhere to?

“No.”

Do you have suggested order of classes, any classes that require a prerequisite that would cause a student to have to take a class in order to take another, or basically here are the classes take them as you like?

“The only course in our catalog that carries a prerequisite is the advanced youth ministry course. The way it is phrased in the catalog is actually the advanced course requires either that they have taken the work of a minister of youth course or it requires instructor approval for them to be included in that class. There have been times where we have made exceptions and Allen and I will meet together and discuss a student and whether or not to admit them into the advanced youth ministry course. We have a student for instance who has come back to seminary after they have been doing youth ministry for 6-7 years full time somewhere. It may be that meeting the best needs of that student we may put them in the advanced youth ministry course feeling like they have very significant field experience and they have gotten most of what we would do in the introductory course.”

Is there any particular reason why you do not have a particular course schedule or is it that you have never had one?

“No. it is by design. We feel like that in the couple of courses that are required for our students to take, that we build a common foundation that is basically common to most all youth ministers in most all places. But beyond that with master courses and our various delivery systems we will teach about 32 credit hours a year in youth ministry, so that works out to about 16 different youth ministry classes either delivered in weekend format, January workshops, or in our traditional through the semester courses. We offer much more in youth ministry than the students are able to take in a program. So based on those foundational couple of courses we really value the idea the student can chose to take a particular course that might meet a particular need for them, or address a particular area of lack of knowledge, or lack of expertise. We really try to let the students be able to tailor the program to their needs.”

What is the process of helping a student to become the youth ministers that you all want them to become? What does that look like in their program of study?

“We have a competency-based approach to education, here as an institution and the youth ministry institute. As an institution we have identified six areas of competency and our entire curriculum is based upon addressing those six areas of competency. In youth ministry we have identified five competencies and so there is personal skills, people skills, administration, Biblical theological and pastoral ministry, and then leadership. So it is used throughout the curriculum in every course. We make an effort to no matter what the subject matter is, no matter what the facette of youth ministry is, we make an effort to address those five competences in the particular area that we deal with in each course. The basic student youth ministry strategy that comes out of the work that we did with lifeway on the basic student ministry and the kingdom of the church. We have taken that model infused with this idea of competencies and have built an essential model or diagram for those things that we believe are present in all healthy youth ministries. Then have sought to associate particular courses and pieces of the curriculum with elements of that diagram and strategy. There are some of those things that are more essential than others. In those things we try to address those in the two required courses but then allow

students to be able to move through and cherry pick based upon personal needs. For instance, a student comes in with a business degree. Maybe they do not need all follow the leadership studies that we can offer because they have been exposed to leadership in significant ways in other places. But maybe they really need a dose on how to mentor students or how to build adult leaders. We allow students to be able to pick and chose what would enhance their skill develop and build competency.”

Describe the importance of head knowledge versus experience. Do you find yourself stressing one more than the other and then what does that look like in your youth ministry program?

“It is not an either or proposition. It looks different in our various delivery systems. In our on campus courses one of the things that we understand is that we have many more students who have fewer years of experience that are here to do classes on campus. There is very much a bend in the on campus courses toward presenting the theory but also having to drive students out into practical experiences so that they begin to filter the theory through real live experiences. We have assignments in those classes were we get them out and they are with real live students and they are working on real life projects in real life student ministries. On the other hand, where I have a course where I have a weekend course where somewhere around 80-85% of the students there are extension center students who are engaged in full time ministry. I can be fairly well oriented toward theory and have a discussion about the application of theory because I have a bunch of people who are living and doing it every single week of their lives. It is a very different orientation because of the audience. One, they have a calling but they do not have the life experience and so we need to do somethings to help them have some field experience. On the other hand we have students that are coming back that have a huge amount of field experience but they are looking to enhance their knowledge and their content base in order to inform their practice. Just back and forth, I do not know if that make sense.”

Specifically with the on campus student and classes, you have assignments built into each class that makes them get involved. Outside of that do you have any kind of field ed classes or internship that they are required to do that counts or acts as academic credit?

“There are field ed requirements that are a part of the general degree and students are required to fulfill those field ed requirements as a part of there general degree program. But no, there are no additional requirements that are specific to the youth ministry program.”

So if you came in as a youth ministry major and part of your field ed for your entire program was to serve a local church would your students necessarily have to do it in youth ministry or could they get involved with children’s ministry and still meet that requirement?

“They could be involved in any area, still be involved in any area, and still meet that requirement.”

What would you consider a successful academic experience for your graduates?

“If they come away from here having encountered the important books, thoughts, ideas in youth ministry and move to a pretty high level of cognition, I think that is part of it. The students are able to do good evaluation that they have learned. They are able to do analyses. We are not just trying to pack them up with a set of programs that become a paint by the numbers project so that I know how to do youth ministry so I will go and do youth ministry in a church and it will look the same in every church that I go into or largely the same. But that they have been exposed to various concepts of doing youth ministry that they understand and have a background in psychology and development in that, they have a balance of understanding and interrupting culture. And all the youth minister has to do, so that they then are able to go into the context that God has placed them in to evaluate that circumstance and their skill and ability to do ministry so that they are able to craft a unique program and response to the culture context that they have moved into and the timeless task of the church and the word of God from a knowledge perspective. The second thing is that I want them to come out of here believing somethings and having a value set that believe somethings about the role of family, scripture, and the lives of kids. Then there are some stuff that they just need to know how to do. From a competency perspective because we have a competency based curriculum, one of the questions that we are always asking is that I want a student that knows how to do a budget and they know how to plan a fellowship for their students and they know how to take their kids on a mission trip or to do a camp or a lot of those essential skills in youth ministry. Many of those things are concentrated in to those required courses that we provide for students so that we know that they have at least been exposed to how to do and have had at least one live experience and how to do those things.”

Is there any thing else that you want your graduates to know and be able to do as a result of being in your program? What would the perfect graduate look like?

“Part of what they have to be, to be the perfect student is bigger than what we do in the youth ministry program from them. I want a student who is competent to be able to be the theological guardian for their youth ministry. That ultimately does not happen all in the youth ministry program, it happens because of their biblical studies professors, their theological professors, and their experiences in those areas. We realize and that we are working in collaboration with a much larger group of faculty and program. I want them to have the knowledge of history and where we have been in the church and in youth ministry because most of what we do and respond to culture are not really that new or clever. I want them to have a working knowledge of those successful programs or outlets for ministry that seem to work in most places. I want them to have knowledge of what some of the earmarks of success of ministry look like. I want them to have knowledge of the basic skills of administration that are requisite to be able to survive in ministry. I want them to value the role of adults in the lives of kids, both adults who are

kids parents and adults who just love teenagers and want to pour into them. I want them to value the investment of investing the word of God in the lives of kids to see real true transformation occur. A lot of that is related back to the skills. For every one of those things I want them to know and for most of those things I want them to love there is also a set of skills that go along with that. The interpersonal skills that are necessary to be able to survive in an adult world and to deal with parents not just students. That is probably a way over blown answer. There is a sense in regard to our objectives and in all three domains of learning our objectives are tied directly to what we believe are the things that we believe they need to survive and thrive in ministry.”

What type of church would hire your graduate? As far as the size of church, the type of church, and the denomination.

“That is where I am struggling with typical. To put it earthy, I do not know that we build certain horses for certain courses. You look at the long view history of the last 7-8 years of youth ministry training here and we got everybody from Chris Lovell or Phil McMicheal that are in Prestonwood and have thrived in mega church context. But I also could point you to guys that are in churches that have 25 teenagers of a church of 75 who were well prepared by this program as well. We are all over the map with the type of context. To me it is a question of church health. Our students thrive in places where they have supportive pastors and churches that are on missions that have intentionality behind what they do because that is how our guys and girls are trained to think. We cultivate the idea of having a captivating vision and mission that they pursue in their ministry and they do well in churches who have that same kind of mindset.”

I appreciate your time and your willingness to come on and share that with me.

Youth Ministry Professor 4

This is July 12, 2007 with an interview with Dr. Troy Temple of Southern Baptist Theological Seminary. Dr. Temple do I have your permission to record this conversation and use it for my research. “Yes.”

What age group are you in?

“35-44.”

What is your gender?

“Man.”

What is the size of your community?

“Right at 100,000.”

What is your marital status?

“Married.”

What is your race?

“Caucasian.”

How many years have you been involved in youth ministry?

“17.”

How long have you been a professor in youth ministry?

“8 years.”

How many years have you served at your current academic institution?

“5 years.”

How many youth ministry professors are employed by your academic institution?

“3 others and myself.”

If you could describe the type of student that you are trying to attract to your program if you have a picture of that?

“For a graduate studies program, the programs are designed and probably targeted more towards a married student, a little bit later in life, haven completed their undergraduate studies and looking for graduate preparation for ministry. As far as their gender, the course of study really does not have a gender specific focus. It is open to male or females. We do find that the majority of students that come to us are guys. We do find that it is helpful if they have served in some kind of internship. Several students will come to us with full time ministry experience, but it is not necessarily a prerequisite. It is very helpful if they have a minimum of part intern to part time youth ministry local church experience. As far as their nationality, this program really opens up to any body. The principles we teach are transferrable. Our specific program would probably be focused more on domestic youth ministers in the local church setting.”

What would you consider minimal expectations or requirements of a student entering your program?

“A bachelors’ degree in some type of ministry field would be a preference but not a necessity. A minimal expectation would be a completion of a bachelor degree. I would say during those times, ideally we would really want them to have around two years of exposure in working in local church youth ministry to give them a foundation. It really

insinuates what we do in the training program when it overlaps. We are not really as hard on those just because of the nature of our program meshing and incorporating field experience while you are here. So it is not as critical because you are going to get that kind of experience here. It is essential that you have basis for when you come into graduate studies that you know a little bit about what you are heading into. The undergraduate level you are exploring a lot of things and may not be sure where you are headed, just developmentally where students are, ranges are, predominately when they enter into graduate studies. There is a lot of questions about who they are as a person and where they are headed and where God has them going. At the graduate level it is where more of the key expectations is that they have a call to youth ministry that is what drives them here. Not necessarily their academic degree but their preparation of their calling. If they are married there needs to be a shared calling as partners. The spouse may not be called to full time youth ministry in that role.”

What credentials if any do your professors need in order to teach the youth ministry classes?

“Academically, according to the credit standards they are going to need minimal of 18 hours in the area of discipline that they are going to be teaching. For the most part they are going to need 18 hours of graduate studies at the masters or the core level in the field of youth ministry. There is some allowance for courses taken at the other Christian education of other classes to be able to count toward that as well. To really be able to teach they need their academic backing but for credentials here they are going to need significant local church youth ministry experience, anywhere from 5-10 years at least of proven and effective local church youth ministry.”

What one class do you consider foundational for your youth ministry students?

“Any of the Old or New Testament courses, but from a youth ministry perspective it would be the youth and family minister here at Southern. The course number is 401800. That one lays out our philosophy of ministry and also helps equip students with some handles for understanding why we do what we do in each aspect of ministry to give it a purpose and focus for every dynamic in youth ministry, as well as lay a foundation for a strategy by enlisting others to get on board with a vision for reaching and disciplining students to become more like Jesus Christ.”

Do you teach that course?

“I teach it about every other year.”

Does your program have a specific sequence of classes that students must adhere to or is it more of a suggested way in which to go through the program?

“The primary sequence is that they have to take that intro foundational course. We have set up prerequisites for the courses and is found by the nature of graduate studies. It is sometime prohibited in course enrollments but we still have stuck to the perquisite

requirements to help structure the learning process in youth ministry to build. We do have a sequence of classes that we hold to not as a mandate but more as a guide where that is followed. I would say it is a mandate with some exceptions. Because there is always are with transfer students and student senior who start mid year where you have to back up to get them through the program here. So we do have a sequence that we do recommend but there are exceptions.”

What is that sequence and where is that found? Is that something that is online that your students have access to or is that something they are handed the first day of orientation?

“Basically it is a self-guided thing. They know that they need to take the intro course that is a distinguished course here at Southern. Then basically the calendar and then catalog lay out what they need to take. So it is built into how the courses are offered.”

What would be the process of developing your student to become the youth ministers to become?

“There are two dynamics. One is going to be what they are being taught and what they are learning to do. The process is going to be incorporated in to a training program. When you develop a training program it helps them understand the content of their area of discipline. Then also how to implement and execute what they know and you have got to have evaluation tools and regular accountability for both of those outlets. Obviously in the classroom we talk about the content. We have the classroom that helps to do that but then there has to be experiential learning that gets incorporated into that. So with an evaluation to be able to see how a student does and it really creates a better accountability structure but I think you have the have both of those to have be very effective in training youth ministers.”

Describe the importance of head knowledge versus experience. Do you find yourself stressing one more than the other and then what does that look like in your youth ministry program?

“We do stress one more than the other, not because we feel one is more important than the other but because traditionally one is not really incorporated as effectively as it needs to be in traditional education. That would be the field experience. The experiential learning process has been done well in a lot of disciplines and fields, obviously in the fields of education, law, and medicine. We see those done very well and even in science. When we initially do training we do not always do a very good job, from my own experience, to see this incorporate real time education or education in internship or apprenticeship or sometime of overseer with the head knowledge and course content. We do probably do stress our students weekly in activity and participation of local church youth ministry probably a little bit more, but not to down play the classroom or head knowledge dynamic but more to just emphasize the field experience. In our youth ministry program what we have done is that we have incorporated our academic curriculum includes a Master of Divinity degree program and the Master of Arts. There

are 21 hours of classroom hours in it, which is more traditional course work. But it is almost as traditional as the professor giving it. In the MDiv we have 24 hours in the classroom youth ministry. In both of those programs we have 2 hours that is split into 4 half credit courses of field experience for each program. So our MA has 23 actual hours of youth ministry and MDiv 26 hours. What we do with that is that we intentionally have relationships with local churches and all our students are in youth ministry at the graduate level are required to be a part of the program to serve a minimum of 5 hours per week in one of those positions. That is administrated and over seen by a full time youth pastor at that particular church site. They are not put in those positions to necessarily. The intention is not for them to provide the volunteer base for that church but to come along side and be able to help that youth ministry but they need to be learning and be held accountable and be able to apply the things that they are learning in the classroom. A student cannot graduate with a degree in youth ministry a year without completing those field educations, those 4 half credit classes.”

What would you consider a successful academic experience for your graduates?

“I think it is a lot different than any other academic program. I think when you leave a academic program and you accomplish a degree you should have some tools and knowledge that give you a strategy for doing the work that you are called to do. Having a visual as well as a mental picture of what that is suppose to look like and have had some experience in that area of a controlled environment. For me as a student that is how I would answer that question just looking at myself. I follow I came out of this program and did not have a plan, did not have a idea of what I am suppose to do on day one and what am I suppose to do when certain situations come up in youth ministry. That would be the gauge for a successful academic experience. That is a obvious expectation of a reasonably grade point average through all that course work some achieving higher than others, but in the end the learning experience is different for everyone regardless of their GPA. They come away with some type of plan and strategy as well as on their way to becoming an expert in their area that can be a resource in their community and their local church where they would serve. That would be the essence of what would be the successful academic experience, because in the end the academic experience is there to help you learn. As we talked about with the previous question, the difference between head knowledge and experience there has got to be a balance there and they both are necessary. You need to see achievement in both of those areas to accomplish that.”

What do you want your graduates to know and be able to do as a result of being in your program? What would the perfect graduate be?

“From a knowledge base they need to understand a Biblical basis for why we do youth ministry. They need to be able to look through scripture and be able to apply biblical principles and know where those key passages are that help to drive what we do, so I would start there. If we start there with that foundation, which really goes back to our foundational course and our design for ministry having a biblical basis, I would say from that perspective going from there, a couple of areas that they need to be knowledgeable about. One in youth ministry is going to be adolescence and the environment that they

live in which would include school and family, predominately as well as their peer community. They need to be experts in those areas, how an adolescent develops, adolescent peer culture as far as look at the scope of the things they are experiencing and filter them. Be able to see them filtered by scripture and by their knowledge of scripture and they need to understand adolescent family environment as well and be an expert on being able to help an adolescent successfully navigate and develop in those environments. From a leadership perspective, they also need to have the knowledge of understanding how to administrate and lead people to do the work of the youth ministry, which would incorporate a couple of different things. One would be, how to in list and involve a team, whether they were paid staff or a volunteer staff. They also need to know how to work with and have the knowledge of the needs of the parents of adolescent have. Then they need to have some knowledge of what it takes to be an effective member of a team like a local church youth ministry team, being part of a total staff. They have a area of Bible knowledge, area of knowledge of the adolescent world, the ability and knowledge about leadership skills and what it takes effectively to lead people and parents and volunteers and also to be effective members of total church staff. From a knowledge base, those are the four areas that I would lump everything into. Our curriculum hits all four of those areas. As for as experience for the perfect graduate, they need to have two solid years in our graduate program depending on our degree program. If they are in the master of Divinity they are going youth to have at least three. They need two solid years and maybe even go a little bit past that of field experience in a local church youth ministry. I would say the perfect graduate has had the opportunity to lead and carry the responsibility of ministering to some adolescents in that local church at some point, whether it be in an actual position where some of them find their selves in that role where in smaller churches they are given the responsibility of leading middle school ministry or another ministry similar. I think to have the opportunity to lead could be in a component of a total youth ministry where they are leading. It could be the campus outreach strategies and volunteers that help minister and evangelize students on that campus and to equip students to do that. To do the discipleship program and giving oversight to small groups as far as training leaders and following up and creating a system to help disciple students. Experientially that would be that ideal and it could be just for a semester, but they need to have had that. They need to have two solid years of experience at that church. As far as abilities, there are a couple things that are critical when they leave. Ultimately we have prepared them to do here at Southern, for those who have no foundation in ministry training and in youth ministry training specifically; we are hoping to give them a strategy for the first 3-5 years of their full time ministry. It is really up to them to continue to pursue continuing education. It that the abilities that we want them to see develop is their ability to communicate from the professional/expert point, carry their self well, communicate information, communicate in a training session, but also to be able to teach and preach, and speak effectively to adolescents as a primary focus of communication as far as platform communication goes. That cannot happen in the classroom, that is where the whole head knowledge and experience comes in because with as many students we have anywhere from any given semester 30-50 students in our program so it is very difficult in a class that does communication adolescents to have every body speaking up to get the kind of experience they need. So we got to have that outlet at the local church and then being actively involved there, whether it is in a small

group setting or to have opportunities to speak once or twice a semester in a large group. The communication would be one with the ability to plan and organize would be another key that would be another critical area to see. The thing with this question is that there has to be some abilities that there has to be someone who can validate that they have done it and how well they have done it and I do not think a classroom can do that effectively. They need to be able to program and lay out a program or a project and be able to lead people to complete that and in listing others as well as delegating responsibilities and getting people to sign on to accomplish it. To plan effectively the complete year of youth ministry which I do not think that lies totally on the youth ministry responsibilities to implement but it casts a vision and to lead the development of that and to the chart for that. There are so many other abilities that would be ideal. To be able to have an ability of at least being able to identify potential crisis situations and know where to refer and be good at finding help for students and families whether it be a resource or another type of counselor or person to refer them too, maybe another staff member at the church.”

What type of church would hire your graduate?

“Our program is a lot like any other youth program. When you are that close to completing a training program there are very few will move into what we would call the mega church. The majority of our students will go into the middle to large size church position, depending on their previous experience and their age and maturity. Our program sets up for any of those opportunities and the reason that I say that is that our students have some opportunities while they are here to choose among the partnering churches with our program where they are going to serve. Some of that is a little bit dependant upon what is available and how many students are already serving at that particular site. But they have the opportunity to serve in a very small church. They can serve in a church environment that is under 200, more in that 500-600 range, and a church that is just over a 1000, and we have another church environment that would be a mega church, which would be over 2000. They could potentially set in to any of those roles. If I am a church out that probably looks for our students to be the main youth minister at their church is going to be in that midsize range when they leave here. They will probably go to that church that is in that 300-500 range for the most part. Depending on the experience that they have had here they will have the opportunity to step into large and mega church positions where they are in addition to a multiple youth staff set up where they are probably not the led youth minister but they would be on a team of youth ministers at a church and I think that is the most common position that they get when they leave here if they go into a mega church to where they are part of a team. It is common for maybe that size church anyway to have a team of at least to high school and middle school where one of them is the key point leader. Definitely there are churches that look to us are going to be form our denomination, Southern Baptist Churches. Quite a few of our graduates will find positions here in our state in Kentucky because of their connection with state convention of Baptist here in Kentucky and their automatic resource environment institution for leaders. I probably do more references for guys looking for business for churches in our state than anywhere else. Predominately we are looking at midsize church.”

Are there any other comments or anything you want to say about the youth ministry program here at Southern that we did not touch on that you think might be of value to this conversation?

“Yes I do. The youth ministry program here should not be reduced to just a program that started here. Because a lot of times that becomes a perception that we just created some classes. Over the last five years this program has been developed to what it is now here. It really has been a 25-30 year process of leaders involved with this program who have been involved in youth ministry training since the early 70’s. Our course work does not necessarily reflect that decade and it has changed with the culture and needs and what youth ministers are potentially going to face. It is important to know that developing the youth ministry program what has been done here has been developed in light of significant youth ministry achievements in the past as far as where God has had our leaders and what they have seen and experienced and been a part of in local church youth ministry as well as youth ministry training. It is extensive after looking at a lot of programs across the country. The extensive academic and field experience program that is involved with these two degree programs here are a reflection of two or three decades of youth ministry experience of our leaders. It is important to know that you cannot just add some classes. We have a very huge emphasis on the ministry experience and continued ministry activity of our professors, which is critical to a training program. Especially in practical ministry and practical theology, that those that are teaching it have done it and are still continuing to be involved although maybe not in a full time capacity and it maybe in a lay capacity but they need to be actively involved in leading in their local churches in the area they are serving. Or even have oversight over the area to where they are actively involved in overseeing another youth minister, which would be in my case.”

I appreciate your time and your willingness to come on and share that with me.

Youth Ministry Professor 5

This is Tavis McNair on September 27th. This is an interview with Jana Sundene from Trinity International University. Jana do I have your permission to record this conversation and use it for my dissertation. “Yes.”

Describe for me if you could the type of student that you are trying to attract to your program.

“We are trying to probably attracting student who are just out of high school. Ages are generally from 18-22 although we do get students that are a little older than that. Male and female, usually unmarried but it does not really matter. We are not targeting one or the other necessarily although we have a residential campus. Most of them are unmarried. Ministry experience, they do not have to have had any ministry experience but generally most of them have had a recent experience was with a youth group because

they are coming out of high school. So most of them have some experience there as a student leader or some type of leadership role. We do not have a U.S. citizen or a foreign thing we have both.”

What are the minimal expectations that a student entering your program academically and otherwise?

“Academically that is set by our admissions department and do not really even know what those standards are. I just trust them to bring us whatever kind of students are prepared to handle college. I know in general what they are looking for. They are looking for a student who can handle academic work at this level. Other expectations we ask that our students demonstrate an interest in a particular ministry, like are they interested potentially in youth ministry or children’s ministry, or pastoral ministry, but we are not going to really hold them to that. We just want to know how to direct them when they come in because we have a class specifically set up to help them decide what their ministry intention is or should they be going into ministry at all.”

Okay. So going back to academic credentials, there is some sort of SAT or ACT standard that they have to have.

“Yes.”

What credentials if any do your professors need in order to teach the youth ministry classes?

“They have to have at least a masters but preferably a doctoral degree. I would say probably a minimum of 8-10 years of experience in the field.”

Would that have to be in youth ministry specific or just Christian education specific or ministry or could it be missions?

“The weird thing about what we are doing over here is that we have a Christian ministry department that grew out of a youth ministry degree. So what we have now is a Christian ministry degree with six different emphases and one of the emphases is youth ministry. Those people who teach in the youth ministry emphases, which is myself and one other professor, we both need to have experience in youth ministry for the other emphases we have guy that is doing missions, and someone doing children’s and they all ministry experience in those areas as well.”

What one class would you consider foundational for your youth ministry students? And who teaches that and is there a reason why?

“Yes. Our most foundational class is called foundations of youth ministry. For that particular emphases they have a intern ministry class but the foundational class is the foundation to youth ministry class where they go over and have to look at the paradigms of youth ministry they grew up with and what present and future models of youth

ministry might be as well as what stage of life youth are really in, when we are doing ministry to them at this stage. I do not teach it. My colleague teaches it and it is more of a general theory type of course. What happens then is I teach some of the upper level courses and those courses are built on their understanding of ministry models, developmental stages, and ministry priorities for youth.”

Does your youth ministry program have a specific sequence of classes that students must adhere to?

“Yes and we do that by prerequisites. They have to have the intro to ministry course in order to get into foundations of youth ministry class. They have to have the foundations of youth ministry class in order to get into a ministry programming class, principles of relational youth ministry class. Then from there they also have to have a teaching the Bible class. In that teaching the Bible class as well as foundations of youth ministry are prerequisites for our discipleship class where they will actually lead a small group with freshman on campus, they are juniors at that point. Then those classes all run at the junior level and along with that is the IFE class and an advanced IFE class which has integrated field experience and those classes have to be taken before they can take a leadership class because they are going to consider their experiences in ministry in that class.”

Where would your students find that sequence?

“Part of it is prerequisites and part in our catalog. It says 100, 200, 300, and 400. We counsel them when they come in. You want to take your 100 classes first and then you will build on them with your 200 classes, then 300, and then 400. It is built that way.”

What is the general process of developing your student to become the youth ministers that you are trying to produce? What you want and expect them to become? What is the general process?

“Our mission statement is to empower and equip our students theologically and therapeutically in the areas of personal maturity, relational competence, and ministry skill in order to engage contemporary culture through Christ. It is the three areas in the middle, personal maturity, relational competence, and ministry skill that are what we are looking for outcome wise. We are going to start out by laying a lot of theory down for them and then start to have theory courses that challenge their personal maturity through especially our IFE courses, where they have to set personal goals and be accountable to them. We are going to challenge their character. There are going to be certain projects that go along that also deal either reflect upon their personal maturity or actually have projects that challenge their ability to handle certain things. Then they will reflect on those. We have both courses like the one I mentioned, principles of relational youth ministry and then the IFE where they are out in the field and then the discipleship class where they are actually leading courses with younger students, where we press into them in order to develop their relational competence. So can you relate and here are places that you have to relate and let's evaluate how you are relating. Then ministry skill is

developed through the upper level courses where there are particular skills like programming counseling, crisis counseling, discipleship, teaching, and recruit train and empower are all things that we teach in our upper level courses for skills. It is like theory and then pressing into them personally and relationally and then adding to that skill.”

Describe the importance of head knowledge versus experience. Do you see your program stressing one more than the other and then what does that look like in your youth ministry program?

“We see them as 50/50. So we do a lot of integrating those kinds of things together. One example is the IFE courses. There are four semesters of it. I do not remember how many credits they take in our department. I think they have 12 hours of IFE and they can do 12 hours of internship. I think there is something like 50 credits all together. Just those alone take up a big chunk of what we are expecting from them as far as going out, get experience and be supervised and reflect and integrate. We also have things built into our program where the discipleship students, they do not just learn about steps within my class they are just actually leading a portion of the freshman level course called character development. They are leading a small group with students that are at that level and then coming back into the class. They do that every Friday for 9 weeks in the middle of our spring semester. Almost a third of that course is experience and then they come back and integrate. In my leadership class for example, they have to do a leadership project and that project is something they dream up and then they have to recruit, train, and develop at least one or two other students to work along side them on implementing that project during the semester and then at the end they write a paper reflecting on that using course content. We do a lot of things in class and with our curriculum that have to do with pushing them out into experiences and then helping them come back and integrate and reflect.”

The internship that you have mentioned, could you explain a little bit more about that? Where can they serve that internship? Do you have churches that you are connected with that do that?

“The hourly requirement, they have to do 60 hours each semester or 120 hours in the first level. Then double that in the second level. 120 then 240 in the advanced level. We have some local churches here that are very good draws for us and some alumni that are doing youth ministry in the area, some mega church ministries that we direct people into. They come in each year and try to recruit of students but we do not have a set (like there are 10 choices for you) number. A student can come to me and say, “I really want to do a internship with this church. I have been going to this church for the last 2 years and I have been wanting to get more involved.” Or “I have been involved in this last year just on my own and I would like to use it for my integrated field experience”, and I would say great I have to have a contact with their supervisor and make sure that they are willing to meet our requirements, which they have to agree to meet with the student a certain number of times. They have to be willing to fill out two evaluation forms on the student and be willing to allow them to be involved at a certain level of experience while they are there.”

There is no particular training that a youth pastor necessarily goes through? It is more of a formal conversation that they go through to make sure that they are agreeing to these standards that you offer?

“Yes. What we do during the integrated field experience is we make contact with them, not just initially but a few times through the year. We do get feedback from them through their written through their evaluations. We do not have any training with them but we do is while the students in the IFE experience we do meet with them once a week and also debrief of what is going on with them and there is a little bit of skills training. We are usually reading a book with them throughout the semester while they are doing their experience. It is not a complete handoff to the supervisors. It is an 80% handoff.”

What would you consider a successful academic experience for your graduates?

“If they have successful integrated field experiences, obviously, that is important to us. What you want to see them grasping on to the concepts academically and being able to flush them out in practical experience and in assignments to the point that you feel like at the end of time that they are with you they feel not only a grasp of those concepts that are confident in their ability to use those concepts or skills. We hope that our students get a vision for networking and the importance of not just doing ministry in a vacuum, but interacting with fellow students and professionals, so that when they leave they are not just leaving to go off and be a long ranger, but they know there is a support system that they can develop. We want them to feel by the end of their time here that they can handle themselves as far as, being able to communicate in a way that is professional and academic.”

What do you want your graduates to know and be able to do as a result of being in your program? What would the perfect graduate be?

“They would have a really good knowledge of scripture and how scripture relates to ministry. They would know theoretically they would understand models to ministry, the developmental stage of students, the culture within in we are ministering. They would have experience and a grasp on how to teach the Bible, to develop a ministry program (a program in classes, not like how do you put together a activity) but how do you start from a vision and how do you take that vision and develop physical values and programs and key result areas and staff this program and resources, build a calendar, and a budget. A whole program as a way of programing. We would want them to be able to program as a result of a need based programing instead of a resource-based programing. We would want them to be able to lead small groups effectively, understand how to mentor and disciple other students, recruit, train and develop volunteers, how to do research and how to develop personal goal from reading how to be a life long learner. How to keep their selves managed and motivated through goal setting and accountability. There are just so many millions of things.”

What type of church would hire your graduate?

“As they graduate this is where most of our students seem to be going. As far as church size of church, they type of church, and the denomination. It is all over the board. We do have a large portion that do go into evangelical free churches just because that is our denomination here. So some of them have it as their background and we have a lot of ties to that denomination so they some asking if we have any people? Generally they are moving into smaller midsize churches at this point. Some of them are in spirit churches and some in different configurations all together. I have a student who is doing ministry overseas in Thailand right now, who is a youth ministry major. She is doing teaching and youth ministry over there. There is a big range but if I narrowed it down I would have to say a small to midsize church and generally evangelical denominations.”

With the students going into the smaller to midsize churches do you find that most of them are being youth pastors over seeing middle school, high school, college or do a lot of them go to a church where there might be a senior high pastor and they go in and they are the middle school pastor or is there a consistence on that?

“No if they are going into a midsize church sometimes they are going in as either a high school or junior high pastor. Generally they are going in a smaller church they are doing both and they are the youth pastor. It is probably an even mix of both, either they are a junior or senior high pastor, or they are a whole youth ministry pastor.”

I appreciate your time and your willingness to come on and share that with me.

Youth Ministry Professor 6

This is Tavis McNair interview with Dr. Karen Jones from Huntington University. Dr. Jones do I have your permission to record this conversation and use it for my research. “Yes.”

What age group are you in?

“B.”

What is your gender?

“Female.”

What is the size of your community?

“B.”

What is your marital status?

“Married.”

What is your race?

“White.”

How many years have you been involved in youth ministry?

“E.”

How long have you been a professor in youth ministry?

“C.”

How many years have you served at your current academic institution?

“This is my 11th year.”

How many youth ministry professors are employed at your college?

“There are five of us in the department. Two of us specialize in youth ministry but all of our students have all of us because we have a ministry core.”

Could describe the type of student that you are trying to attract to your program?

“We are looking mainly for students right out of high school and who are going to college for the first time. We do have a few older students but that is nontender our focus. Also it would be 18-22, male and female, and we have a good mix of both of those. Mainly single, we do have some married students. Ideally as far as our program goes, we know that most of students do not have a lot of ministry experience. Many of them have worked in the summer or especially while they are a student here, have worked in the summer camps and they do internships and help out while they are here. A lot of them have worked in campus life before they came to Huntington, as a student leader, perhaps helped their youth minister. Most of them come in without experience so we realize that. Actually right now in our program all of our students are U.S. citizens.”

What would you consider minimal expectations or requirements of a student entering your program?

“We want them to be a Christian. We expect them to set some type of calling to vocational ministry.”

Does your institution have a standardized test like ACT, SAT that they have to have before moving on?

“I do not know what our cut off is right now. I do not know what our expectations. Most of our students are pretty sharp. We have very few that are in a program that are

accepted on a limited low basis. The school does except some students that fall below what they would want and then probation a student. I do not remember what our cut off is but I could find that out if you wanted.”

But there is some level of cutoff?

“Right. We have a level.”

What credentials if any do your professors need in order to teach the youth ministry classes?

“All of us have a doctorate and we expect a doctorate. Two of us have Ph.D.’s. In youth ministry classes we all have Ph.D.’s. Somebody has an Ed.D.”

What about ministry experience for your professors? Is there an expectation when you hire?

“There is not a requirement but there is an expectation. For instance, we would not consider anyone that did not have experience. I am the head of the department and so actually everyone that is teaching with me now has been hired since I have been the department head. It was a clearing out. I receive all the applications and I do not do anything unilaterally, obviously, and anything we decide on because the department has to go through the academic dean. When we look at resumes and see that there is not significant ministry experience and their background and their calling does not match up with who we are, we would not consider that person, it is important to us.”

So even though there is not a requirement and they probably would not be hired on without experience?

“There is not a standard requirement but in our department it would be. We just would not look at someone who did not have ministry experience. It is a value we have.”

What one class do you consider foundational for your youth ministry students if you had to pick one?

“I would probably be inclined to say our foundations course which we require all of our ministry majors. I do not teach that anymore, I have taught it in the past. It focuses on spiritual formation, calling ministry, and what it means to be a Christian person/minister. It is really borderline on a spiritual formation type of course. I just say that because I think they are all important. That is up front. Just to clarify again, I know many schools and my colleagues many of them it is totally separate. If you are youth ministry major you are going to be taking youth ministry courses, youth discipleship, youth evangelism. We do not approach it that way. We say disciple ministry, evangelism, teaching ministry all those courses they will be in with other youth ministry students as well. The students in my teaching class would be teaching for a youth audience but the only specialized courses that we have here for youth ministry majors are the basic youth ministry course

and American youth culture class. Part of our students' curriculum, is that they do a 14 hour full time internship and that totally in youth ministry. It is a little bit different."

Does your program have a specific sequence of classes that students must adhere to? Do you have a recommended one or how does that flush out through the program?

"Yes and no. They have to take the foundations course first then there are other courses that they take that we kind of recommend they take. Like the second part of freshman year and when they are a sophomore, but they are not absolute. Teaching and curriculum development we hold off until they are juniors. The summer before their senior year in the first semester it is absolute. That is when they do their full time internship away from campus. The last semester they are here they do take a senior seminar. The beginning and the end are absolute but in the middle the Bible, theology, theological issues and does life those types of courses they are not as sequential."

Do you have that posted somewhere or how does a student go about finding out those requirement recommendations?

"There are a couple of things. We meet with our students fairly regularly. We have a close advising relationship. Our intern university has a guide to typical programs, which give them a suggested way of going through the courses, but we are also the gatekeepers for that, because we serve as the academic advisor for all of our students. We have to approve what it is going to take. We make sure that they are taking things in the right order and they understand that order."

What is the process of developing students to become the youth ministers that you want and expect them to come?

"We have the course work and we think that is really important. We strategically assign the classes. We have entire set of departmental objectives and I know that goes into another question later. Our courses are designed with that in mind. We are real close as a department, as far as the student's lives and we spend a lot of time talking with them. But then we have this intentional internship where it is 6½ - 7 months full time with a mentor. It is not just going off somewhere and getting experience. It has to be along side someone that we believe in. They take the classroom knowledge. What they are taking in classroom is theory. They utilize that in practice. While they are on this internship as well, not only are they full time with this mentor, but also they are still doing things for us. They do a demographic graphic study of their community, keep a journal, read five different books and reflect upon those and write a reflection paper. We visit each student on their prime toward the end of that. We observe them, not just teaching and leading but we are also observing their relationships they develop and how they interact with the people there in the ministry. We interview and sit down face to face with their mentor and talk through all the new things. All the little ways that they have grown and changed in areas that are still rough spots. It is amazing, students are so transformed at the end of that prime experience you just see it. The things they talk about are so different as well.

They come back and talk about wishing that they could take courses over again, it is very intentional that way.”

Describe the importance of head knowledge versus experience, and kind of flush out that 7-month internship. How many actual hours of credit is that worth and how does that look in your program?

“We stress both and we always do that, even in the classroom. We have lots of sort of practice classes experience with our course work. We believe that it is really important that a student has knowledge of that and an understanding, that they lead wisely and they are grounded in theory. We do want to make sure that they understand that. That has to be something that is practical and they need to see how it connects with real life. That is a big reason why we have the classroom and then we have this major internship (it is a 14 hour credit hour internship), which is huge. I do not think anyone else has one as intensive as what we do. It is not an internship like many of them had in the summer. It is not “I am going to help someone out and set up chairs and observe and plan things”. We want them to have experiences ministering with parents, volunteers, leading and teaching the speaking, and anything they would do is more similar, perhaps like student teaching would be, than just be an assistant.”

Do you have a checklist of certain things that you want each student to do as they do this internship?

“No we do not. That is something that we have talked about throughout the years. At the seminary level, I teach at Golden Gate Seminary too, I do not know if you are aware of that. At the seminary level we have those things and I know a lot of under grads do too but we do not want to be so descriptive. They in their journaling and in the kind of things they have to do and talk to the mentor about, we let them experience everything they would experience as a youth minister a little bit. We do not have a checklist like attend staff meeting, do this and that. One of the reasons is, what we have experienced is we have a lot of great folks that are willing to mentor a student and they would be great mentors but they do not want to be burdened with a lot of paperwork. Sometimes these ministers are not as willing to take someone on and bring them into the fold, if it is like “Oh, we have to file reports and keep track of all these things.””

As they are doing their internship are they also in other classes? Are they taking their Bible classes or are they completely at that church, basically shadowing the youth pastor?

“They are completely immersed in the ministry, in fact we will not let them stay in Huntington where the college is, and we will not allow them to be in their hometown. They are all in the country and we have them overseas for too for other majors but we have actually had a couple of youth ministry students overseas as well. For instance, we have had three of them at one particular church over in Australia because we know the youth minister, and he is a great guy and he is a good mentor. In fact, that is a

requirement, you cannot work, and they cannot even take a part time job. They are to be a full time youth minister during that time.”

What would you consider a successful academic experience for your graduates?

“A student has to graduate from our department, I mean to be able to go on prime and do all those things they needed to have a decent GPA. We do not look for that. We do not see the most successful students with the one with the 4.0, but we do have some minimums, to where we encourage students along the way. We want them to be critical thinkers. Biblical knowledge and interpretation is really important and to be able to communicate.”

Describe for me the outcomes of what the students know, do, and feel, that kind of stuff.

“Actually I have a list in front of me. So I can go through these and if you want me to I can e-mail them to you. Under the knowing and understanding part, we want them to be committed to the authorities of the scripture and be able to teach that and defend that rationally. We want them to be able to articulate and defend the comprehensive philosophy of ministry, so that they understand the relationship between the principles and the people and what they are actually doing. We want them to have a knowledge and understanding of biblical foundations for ministry practices like discipleship, the church, servant leadership, teaching, and learning. That they do not just have the skill but understand the theoretical foundation and biblical implications. We expect them to demonstrate an understanding in major theological concepts based on the authority of scripture. We require a number of Bible course and biblical interpretation course and schematic theology courses. We want them to be able to articulate a ministry strategy and demonstrate a foundational knowledge of scripture. They make commitments that are related to that, some of them are. Like a commitment to the authority of scripture, a commitment to ministry practices which glorify God and build on the relationship, how to respect the dignity of every person, commitment to follow Christ and personal maturity and faithfulness and servant hood. I teach a curriculum course, and when I teach the skills we talk more like motor skills in that arena, but these are more like psycho-motor skills, cognitive skills. We want them to be able to lead and participate in cooperative learning teams, small groups, and Bible studies. To be able to design a curriculum appropriate to a particular audience for that purpose. We want them to be able to demonstrate creativity and facilitate learning. We want them to be realistic critically about theological issues in the ministry practice, use proper hermeneutical principles, scripture interpretation. We want them to be able to research, reflect, and write about the practice of ministry, to implement intentional relational ministry skills and be able to assess the effective practices in ministry.”

What type of church would hire your graduate?

“Most of our students go to an evangelical Christian church. We see value in denomination. There is such a wide variety. We have students go into all size churches.

Many of them come from smaller churches but they take positions in medium to larger size churches. Of course that is by standards in Indiana. The goal of this country. Many of our students are offered positions by their church where they did their prime. For instance, their youth minister at their crystal cathedral is one of our grads. He did his internship there and they hired him and eventually the youth minister was let go and he still is there as the key youth minister now. We have them in all size churches. One of our grads work for youth for Christ in their national office in Colorado Springs. So we do have students going into local church ministry leadership as well.”

I appreciate your time and your willingness to come on and share that with me.

APPENDIX 6

YOUTH MINISTRY GRADUATE TRANSCRIPTIONS

This appendix contains the transcriptions from the interviews conducted with the youth ministry graduates at the selected academic institutions. Due to space constraints, only a sampling of the interviews are included.

Youth Ministry Graduate - AI 1

This is May 2, 2008. This is Tavis McNair interviewing Jason from Moody Bible. Jason do I have your permission to record this conversation and use it for the purposes of my dissertation? “Yes.”

How old are you?

“24.”

What is your gender?

“Male.”

What is the size of your community?

“It is about 50,000.”

What is your marital status?

“I am single.”

What is your race?

“I am Caucasian.”

How many years have you been involved in youth ministry?

“I would say about six years.”

How long have you been serving at your current church?

“I actually am not at a church right now.”

Describe the type of student that you were when entering the youth ministry program.

“When I entered Moody I was straight out of high school so I was 18 years old. In terms of volunteering I had volunteered with the junior high ministry at my church as a leader and right before I went into Moody I did an internship with my church with the youth ministry program. I was really heavily involved with my high school youth group and that is probably it.”

Entering your program what were your minimal expectations as far as what you were going to receive from Moody?

“I got my expectations because we had some interns at my church and they were actually some students at Moody so my expectations were kind of just real vague because they had told me how good the program was and so that is how I got my expectations from. I was just expecting to meet professors that could really teach me a lot and learn a lot in the field of youth ministry. That is about all I had when I went into the program.”

What credentials if any did you believe that your professors needed in order to actually teach those youth ministry classes?

“I do not really know if I really expect anybody to have credentials. I would expect them to have, if they are teaching youth ministry, an extensive background in youth ministry, both education and experience. I do not think necessarily that someone has to have a doctorate in order to be the professor.”

What one class would you consider foundational to your youth ministry program?

“I would say the class that I have been able to use the most in my ministry, we had a class that was called adolescent issues in counseling, which just really taught us how to counsel teenagers through some issues that they would go through. I especially work with inner city kids and the things that they go through. I have been able to use the counseling techniques and some of the principles that I have learned from that class a lot.”

Did you have to take your classes in a specific order as outlined by your professors or the course catalog?

“No we did not have too.”

Do you think it would have added value if they would have given you a schedule and said these are the classes you need to take in this order or do you think it was fine the way it was?

“I think it worked out well the way that it was. We obviously had classes that we had to take in order to graduate but there was not any specific order but I think it worked out well. I guess there was some sort of process you had to take like basic youth ministry classes kind of a foundation and then as you went along it got more and more specific.”

The process was kind of built into the fact that you could not take certain classes.

“Right.”

Did you feel like there was a specific process that was being implemented to help you become a well-balanced youth minister?

“I definitely think there was. I do not necessarily think I felt like there was a process taking place but I felt like it was really well balanced. So I felt like we got a really well

balanced education and it really prepared us well for the field of youth ministry but I do not think I felt like a process when I was going through it.”

Could you describe for me the importance of head knowledge versus experience?

“I think that is really really important in that. One of the strengths that I think about in Moodys program is because they have the classroom experience and everybody has to do their PCM every week, where they go out into the field and do some kind of ministry. I do not think I would be as prepared as I was coming out of Moody had it not been for those experiences out in the city and working with teenagers. I think it is really important, especially a student getting ready to go into full time ministry to have both the classroom and the experience.”

As you sat in class did you find professors, specifically youth ministry professors, stressing one over the other? Did you feel like they kept in pretty well in balance even in the class?

“No I think it was really well balanced.”

You talk about the PCM kind of explain that a little bit more as far as, what did the experiential component look like, was it part of a grade of a class, was it its own class, was there a internship, what did the experiential part of your training look like?

“Well our freshman year we had to take PCM class which basically just prepared us for what our PCMs were and what was expected from us. Every year you get a new one or you can re-up your PCMs from the past, which is what I did. So you have to go out once a week and do your PCMs for several hours. Mine where I worked in a church with some inner city kids and I went out on the west side. For three years I worked at a Christian school doing a mentoring program there. So there was some specific things that your PCM had to target like, it had to be discipleship focused or youth focused or evangelism focused or along those lines. But it was not an internship it was just something we were expected to do every year and then we had to have an internship on top of that.”

Then from the PCM end did you get a grade for the PCM?

“It was just based on your attendance, like if you showed up every week and then you passed it. You did get evaluated at the end of every PCM by the person at the organization that was supervising you.”

As far as picking where you serve was that something that you could go anywhere as long as the supervisor would watch over you or were there certain churches, certain organizations that you had to go to? How did that work?

“Some organizations would contact the school and then just say they wanted Moody students to come to do their PCMs. Some students would just get placed into their ministries. I actually had heard about and met somebody that was doing something on

the west side and I really wanted to get involved with that. So you would just have to ask if you could get it approved and kind of present what you wanted to do and if they thought it was in line then they would approve it.”

Did you consider your academic experience successful?

“Yes I do.”

What made it successful?

“One thing like we have been talking about is that the kind of balance between the classroom experience and the outside practical ministry. I think actually some of the things that prepared me the most were being in an environment where I with an able to put to practice the things that I was learning in the class. I also feel like the classes I went through really prepared me well in terms of ministering to the young people, preparing the youth ministry like speaking to kids and how to be a better public speaker to them. All the important aspects of youth ministry, I really feel like I was prepared for.”

What were some of the critical things that you learned and were able to do as a result of being in the youth ministry program?

“Definitely a class where we learned how to be kind of a more effective communicator that one I learned a lot in. Like I said the constant classes that I took those prepared me really well for the kind of kids that I have been working with. We took a program management class that really kind of taught me how to be a better programmer and manager of a youth ministry.”

What type of church or place did you feel qualified to go to upon graduation, as far as size?

“Size wise I really felt like I could go anywhere. I feel like Moodys program is much more targeted toward a suburban white kind of church. So that is more of how I felt prepared, not so much for inner city ministry and urban youth. It is really focused on suburban stuff.”

Describe what you would have learned if your educational experience had been perfect.

“I really wish that Moody had a program that specifically focussed on urban youth ministry because that is what I am in. That is the field that I find myself in and like I was just saying, you are not really prepared to deal with urban issues so I really wish they had classes about urban issues or urban youth ministry, reaching out to inner city kids, so I wish that was part of the program.”

Youth Ministry Graduate - AI 2

This is Tavis McNair on October the 9th interviewing Phil Rice at Shively Baptist Church and a graduate of Boyce College. Phil do I have your permission to record this conversation and use it for the purposes of my dissertation. "Yes."

Phil how old are you?

"25 to 34."

What is your gender?

"Male."

What is the size of your community?

"100,000 plus."

What is your marital status?

"Married."

What is your race?

"Caucasian."

How many years have you been involved in youth ministry?

"Six to ten."

How many years have you served at your current church?

"Two years."

Could you just describe your current responsibilities there in the church?

"My job description is to over see the development of youth, grades 6-12 and disciplining them and growing them in a Christian walk, and providing programs to meet the needs of students grades 6-12. And working along side the choir and programing things for the choir. Working along side the children's ministry and connecting some children youth. Job descriptions of some that are self-explanatory. Just having a budget to put together. Running a communication back and forth through adults, to students and adults to myself even, as I direct the adults that are leading different Sunday school classes, small groups, and different things. I get to oversee all the Sunday school small group activities. Large events and things that are put on and keeping those things in order. In parent ministry more of my job description is just working with the students, but I do have the parents

that I communicate and connect with as I try to make this a team effort to help the parents disciple their students rather than me disciple their students and they just drop them off here. Of course, leadership reproduction and stuff that I have with different students and also with my leaders. I am reproducing them as well.”

Describe the type of student that you were when you entered the youth ministry program. As you entered Boyce College.

“I was 26 years old, male, married. I had about a year and a half, maybe two years of ministry experience. I moved up from Austin, TX serving just as a volunteer in the student ministry.”

What were your minimal expectations entering your program? What were you expecting from the program as you entered Boyce College?

“To have the amount of education that I need to graduate from there and be able to go lead a small group of students and be a student minister at a place with a 30-50 size group of 6-12 grade youth group.”

What credentials, if any did you believe that your professors needed in order to teach the youth ministry classes?

“Coming into the program I thought as long as these guys has some experience they could teach me. As I developed through the program and understanding that part of it is that these guys are teaching college level classes as they would at least be somewhere at having their doctorate or being able to be a professor and being able to teach at that level.”

What one class would you consider foundational to your youth ministry program and why?

“That would be the youth ministry 101, just some of the overviews is something that is foundational to understanding everything at Boyce College at youth track was some of the levels of programing. Going through some of those basic things as we talked through the philosophy of program and why we do what we do. It builds on all those different things. That was one was foundational and had to have courses so you understood why you were doing discipleship and why you were doing programing, evangelism and how they all go into the framework.”

Did you have to take your classes in a specific order as outlined by a catalog or professor?

“No I did not have too but there was a recommendation because of the amount of classes that were going to be offered and when those classes were going to be offered. So there was a recommendation so that we did not miss a cycle or did not have to wait a year after

we graduated to take a class because it was not offered at that time. There was a recommended specific order to go through.”

Since you did not have it required, do you think it would have been beneficial to have it required where you had to take these certain classes or do you think just having it recommended was good enough?

“For me, recommending was good enough so that I could build around that, which some of my other courses outside the youth ministry so that when I came into the discipleships and some of the evangelisms going into different courses there, I wanted to pretty much build myself in where I thought I needed to go. Having a structure and saying these are what you have to take for your core classes I would not see it as a bad thing.”

Did you feel, as you went through the program that there was a specific process that was being implemented to help you become a well-balanced youth minister?

“Yes helping me get into a church and get involved with a church was just a requirement outside any youth course that you had to serve three hours at an approved site church. That really helped me to be balanced as a youth minister, so that I could take what I learned in the courses and straight out apply it and did not have to wait until 2 years down the road and finally get into a youth program and get to start applying things that I learned. As far as, well balanced in the course content, I would say that it was fine where it was. Of course when we got through programs you did not feel like you wanted to put together all your own and all that fun stuff. It was very beneficial to be balanced in all the different areas. The one thing that I would that was lightly touched on and became a major thing for me in the youth ministry now, was just budgeting and putting those things together. That is something that cannot necessarily be taught in a classroom because you have to really working with some live numbers and at least start to deal with what happens when the budget does not reach what it is suppose to in your church or when you get extra money, what you do with those things. I did not think I had a lot of training or teaching on.”

Describe the importance of head knowledge verses experience.

“At the time before I was on as an intern at a church, there was a time that I felt like all I was doing was learning stuff, and I do not know how this is going to apply, if ever. It seemed like just head knowledge stuff. The more that I got to get involved in the nuts and bolts of a church and really being involved in some discipleship campus out reach missions. The head knowledge was almost not enough and we needed more, and part of that comes with experience. Having the opportunity to come in an approved site and be under a youth pastor to train, that was a good portion of the program.”

Did you find that the professors stressed one more than the other in class?

“When test time came along you felt like it. That was the only way to grade and that is tough. I guess I did not feel as much as others and I know others have talked back and

forth on it too that it was stressed as much to have the experience of knowledge to just know ABC. How do I know how to lay them out and put together. It is tough not to put the head knowledge in here and then be able to find it some day. That was one thing that was more of head knowledge when it comes to the test and lay out all the things.”

You spoke of internship and having to get plugged into a local church. When it comes to head knowledge verses experience, what did that look in your youth ministry program.

“The first year, year and a half I was just required from each youth ministry course that I was in, to attend a local church for three hours, ministering there and be overseen by a intern and a youth pastor at that site. After that I came on as a full-time intern at Shivley Baptist Church, and was in a paid position to do what I was already doing. I was the one training, helping and educating other students. Part of that for me, because I had already been involved in church, had some experience and been involved in church, older, married, and other things came in to play for me. I do not think that could have been for most other students.”

Part of the class, was that you were required to serve at a local church?

“Yes.”

How many different professors taught youth ministry classes?

“On the top of my head I would say three.”

How many of those three professors would you say you had?

“All three.”

Do you think that having all three different professors added anything to you academic learning experience?

“Definitely. The diversity in the way they had ran ministries, or what they had seen in life, all their different callings in life, and outside of that where they were called to minister within that student ministry.”

So you think not only different teaching styles were helpful in learning but also the actual different experience that they brought to the table as they told stories and gave illustrations was helpful?

“Yes. The different teaching styles were there.”

Do you consider you academic experience successful and then why?

“Absolutely. Very successful. I can see because it was my calling and I knew where I was going and doing, I was able to apply myself even harder in there. I was able to do the course content and do what I was required to because it was my calling and passion. On record and off record, I am not student. I have never got good grades, never really applied myself in high school, so for me to have come through the program with a just under a 3.5 grade point was amazing for myself. But because of the way the program is set up, I was able to come out and be a full-time youth pastor.”

What were some of the critical things that you learned and were able to use as a result of youth ministry program?

“One of the major things is the mission’s track and the different things that are taught in those courses. I think I am much further ahead than what I would have been if I had to just go on my own first mission trip and figure it out by myself. I understand why I am doing what I am doing as a youth ministry now. I am looking here at my board and I have level one, two, three, four, and five laid out in my philosophy of what they taught me there. That has developed so that students have the opportunity to hear the word of God and grow in that relationship. That really applies to my ministry. Those courses were able to give me some confidence as I came into the full-time ministry because I already had some of that education under my belt and all I needed to do was apply it.”

What type of church did you feel qualified to go to upon graduation?

“Where I felt comfortable going, even when I came into the program, I would walk out being in a church of 30-50 youth with a healthy adult shipboard around me. But coming out, taking easily taking 100 student ministries or larger would be what I would be equipped for. Taking a different side of things I would say sit up and come through a Baptist Church definitely. Some things happen outside of the youth ministry program, theology, and everything else that we build upon there.”

Describe what you would have learned if your educational experience had been perfect.

“Budgeting and just dealing with the figures. Some people come in with math and budgeting skills and I did not come in with much of that. I was a little tough to develop that. Having more opportunities to develop speaking and communication. Different ways of working on that. The courses that I took I had a few opportunities to do that. Some more practical, able to speak, doing those things and critiqued on it a bit more could have been a bit more help. A portion of what I talk about filling my responsibilities here are parent ministry. There is a tough one because you graduate with possibly having kids, and understanding parenting. There is not a whole lot you can teach about parent ministry without understanding parenting. Having a bit more in that direction for developing and trying to implement parent history.”

Phil thank you so much for helping me with this.

Youth Ministry Graduate - AI 3

This is June 2, 2008. This is Tavis McNair interviewing Dale Puckett a graduate of New Orleans Theological Seminary. Dale do I have your permission to record this conversation and use it for the purposes of my dissertation? "Yes."

How old are you?

"33."

What is your gender?

"Male."

What is the size of your community?

"It is about 50,000."

What is your marital status?

"Married."

What is your race?

"Caucasian."

How many years have you been involved in youth ministry?

"Full time I have been involved for 3 years and volunteer for 13 years."

How long have you been serving at your current church?

"Right at 3 years."

Could you describe your current responsibilities?

"Mainly it is just an overseeing of all of our student ministry 6th to 12th grade, Sunday school, Bible study, small groups, outreach, worship evangelism that kind of stuff."

Developing leaders, recruiting leaders that sort of thing?

"Absolutely, yes."

Describe for me the type of student you were when you entered the youth ministry program at New Orleans?

“I was 28 when I went in, kind of old to start my master’s degree, I was one of the older ones in half the class that came in and kind of stayed together. I was married and had two children and still have two children. At that point my experience was mainly just working kind of like a unpaid intern, doing intern things while our home church was without a youth pastor, teaching Sunday school, Vacation Bible school and those kind of things.”

What were your expectations entering your program?

“Really the biggest expectation I had was just that I would learn to do ministry well. That I would become more closer too the Lord and working and doing it specifically and having that time working through the scripture and that kind of thing and mainly to build a net work of friends who were also were in ministry that I could call on and those kind of things.”

What credentials if any did you believe your professors needed in order to teach the youth ministry classes?

“The biggest was that they had experience in the ministry. That they had experience in doing youth work. It is always difficult when you have a professor that is teaching something that does not have experience in it. So knowing that they have first hand experience in ministry was for me I did not necessarily look at there degrees or how many letters they had behind their name, it was mainly that they had done it before and they could give me insight on how to do it better.”

What one class did you consider foundational to the youth ministry program and why?

“It is hard to determine one class but probably Youth Culture or Adolescent psychology were two that really stand out for me and that really helped me understand where teenagers are and what they are going through and kind of the shape of what their culture is like.”

Did you have to take your classes in a specific order as outlined by your professors or the course catalog?

“There were some that we could take kind of whenever but there were classes that had perquisites prior. In order to take Advanced Youth Ministry you had to take an introduction to Youth Ministry class, but for the most part is was kind of take the classes when they were available to you. There were only a few that had a perquisite in front of it.”

Did you think just looking back, do you think it would have helped you at all had there been a more structured way in which to take the classes?

“I do believe that it worked out well. However I do think there would have been some good thought behind knowing what classes maybe to take in order. There were a few times that I were to take a class and if I would have taken that I took after that before it would have helped to kind of put some things into perspective a little bit better. It would have been nice to kind of say, here are the classes that you are going to need to take for seminary or for your degree that you are obtaining and this would be a great way to do it, these classes really benefit each other if you take one after the other after the other. The more and more I got to know Allen Jackson and Rick Morton they kind of began to guide me in that way. They would say make sure you take this class before this class and that kind of thing.”

As you went through the program did you feel there was a specific process that was being implemented to help you become a well-balanced youth minister?

“I always knew that there was. I always felt that there was. It was not on the forefront of my mind but it was not that cognitive thinking, Oh okay this is helping shape me, you know, but I knew there was, I knew that there was definitely that process that really felt to me that I was becoming a better minister and doing ministry better but like I said it was not always something that was on the forefront of my mind.”

Describe the importance of head knowledge versus experience and kind of describe what that looked like in the program there at New Orleans.

“Definitely as far as head knowledge versus experience it is kind of like the street smart versus the class smarts or the book smarts kind of thing. Even though you know how it should be done unless you experience it or put it into practice it does not always work that way. I know that there were things that I was able to do while I was serving in New Orleans that I was not able to implement here. The church that I am at right now just because it is two different cultures, two different type of students, and so I am able to use what I learned at seminary but definitely the experience is important because you have to know your audience, you have to know who your students are, you have to know if they are going to be willing to accept what you are going to throw at them or not. I do not know if that answers the question exactly but I think that the professors did stress both but they wanted you to get out of the classroom to experience and to do. I think that was something that was stressed to us.”

“It was more the encouragement part. For our particular program there was not an internship that was required. For other programs there were, like for student ministry it was not required. They did encourage getting involved in a local church and serving either along side of a current youth pastor or becoming one your self. For me I never felt called at that point while I was in seminary to seek out a full time position, so I interned at First New Orleans. They definitely gave. It was kind of a heart encouragement to make sure you got involved in some sort of ministry.”

As you look back did you consider your academic experience successful and why?

“Absolutely. Yes I believe that God had me there for a purpose. My academic experience even though that experience really helped me in ministry the experience of actually being involved in a ministry probably was even more if not the same, greater for me. I did well in seminary, I did well academically, but for me I remember the experiences outside of the classroom sometimes more than the experiences inside of the classroom. It is still nice to go back and recall things that I learned in classes or flip through a notebook of a class that I took or to call a professor that I had or to say “Hey” I need some assistance here. The academic experience was great but I think the outside of the classroom experience was probably a little bit greater.”

What were some of the critical things that you learned and were able to do as a result of being in the youth ministry program?

“Probably one of the things was disciplining students but also disciplining leaders. One of the things that was always taught of us was kind of work yourself out of a job and at first I was kind of like “wow” that is kind of harsh, I need a job to help support the family but kind of looking back and understanding what was taught it is always about developing leaders. Do not try to do it on your own and sometimes for me that is my biggest struggle. I probably take on a little bit too much, I probably do a little bit too much, rather than delegating and trying to bring leaders a little bit more along side to do those things. That is probably one of the most critical things that I learned was the discipleship developing aspect.”

What type of church did you feel qualified to go to upon graduation?

“Personally I believed that the program qualified any of us to go to any size church and there were guys who graduated who went from small churches to large churches and I think across the board the program itself developed us to do any of those. Personally though, I never felt comfortable enough to go to a mega church. The church that I am at right now we run about anywhere from about 80-100 in student ministry and I think that the program definitely prepared me for this size. So across the board I believe that the youth ministry program in itself is kind of where ever your confidences are, where ever you feel confident, where ever you feel most of being able to be used, it is kind of where you are at in yourself. I think that the program itself is designed for whatever size group you are going to work with.”

Describe what you would have learned if your educational experience had been perfect.

“Definitely for me there was one thing I would have loved to have had that I did not within the program would be more counseling for students and for parents. That was something that I do not think that I gained enough of. Like how to counsel, where to link. The one thing about New Orleans was it had its separate counseling program. I know that being a licensed counselor there are things you learn rather than being a student minister but I wish I would have had a little bit more of the counseling side of it. To be able to counsel parents that their students are going through a certain trial or

something in their life and even the same with students there have been things happen in the student ministry here at Faith where I am at that I have never experienced before and so with that having a little bit more counseling behind it would have helped me out tremendously.”

Youth Ministry Graduate - AI 4

This is June 10, 2008. This is Tavis McNair interviewing Casey Casamento a graduate of Southern Seminary. Casey do I have your permission to record this conversation and use it for the purposes of my dissertation? “Yes.”

How old are you?

“29.”

What is your gender?

“Male.”

What is the size of your community?

“500,000.”

What is your marital status?

“Married.”

What is your race?

“Caucasian.”

How many years have you been involved in youth ministry?

“Eight.”

How long have you been serving at your current church?

“Year and a half.”

Could you describe your current responsibilities?

“Yes I oversee middle school, high school, college ministries but work hands on with high school.”

As you look back at the time at Southern Seminary describe the type of student that you were when entering the youth ministry program.

“I was 23, just recently married for a couple months. I had three different internships underneath my belt, significant time in the local church on staff working at the internship level.”

What were your minimal expectations entering the program there at Southern?

“To receive a solid theological education while receiving relevant youth ministry education as well.”

What credentials if any did you think your professors needed in order to teach those youth ministry classes that you were taking?

“Masters of Divinity. I also definitely desired that they have significant ministry experience in youth ministry.”

What one class did you consider foundational to the entire youth ministry program and why would you think that about that particular class?

“I am going to refer back to youth development class, unfortunately I do not know the correct title though we definitely walked through the stages of development and in that class it contributed greatly to my education as a youth pastor especially as a full time youth pastor dealing with adolescents and dealing with parents that are constantly asking questions as to why their students are acting this way or are not able to understand this, it has really helped shape my understanding of the development of the adolescents of exactly where they are.”

Did you have to take your classes in a specific order as outlined by your professors or the course catalog?

“No I do not remember. I think unfortunately there might have been one class that required a prerequisite or something like that. I just remember selecting the classes as they came.”

Do you think it would have been helpful at all to have had a more structured way in which to go through the classes?

“I think it worked out fine but I think given a different selection of classes than what existed, I think the potential is there to offer a progression in studying youth ministry.”

As you went through the program did you feel like there was a specific process being implemented to kind of help you to become a well-balanced minister?

“I thought it was okay I did not think that it was great it definitely could have been worse. I thought it was okay, I thought it was standard honestly. I would have hoped for something that really would have blown me away or really captured me but nothing did, it was exactly what I expected but looking back now I think that it could have been more.”

Could you kind of describe the importance of head knowledge versus experience?

“I think it is critical for a youth ministry professor to have both. I think it is absolutely critical. A youth ministry professor with head knowledge and or a degree without experience in my opinion is honestly useless, it is not relevant and does not help. The person with experience only struggles because that is all that he or she has to offer and experience is great and I think they are limited. So the person that has studied and achieved in the academic world but also has significant hands on experience in youth ministry definitely provides the best professor.”

Does that translate also to you as a student as far as you wanting to have both educational experience as well as the practical ministry experience?

“Yes I think for me that is who I was. It was kind of in my DNA, it really was not an option it was just what I knew I needed to do, but I think that it is critical that every youth ministry student be involved in hands on ministry simultaneously with their education at seminary.”

What did that look like at your program as you went through? Was there certain classes that made you go to the local church, like supervised ministry experience classes, how did that kind of look like in your program?

“There were two supervised ministry classes and they honestly were worthless. It required you to do it but you know the minimum requirements were really low and still would allow the student to pass the class while not really receiving significant experience. So they had two supervised ministry experience classes, two SME's is what they called it.”

Did you consider your academic experience successful and then why would you say that?

“I do. I do render it successful and not just in youth ministry courses but the development of the basic Biblical theological knowledge to be able to go out and have the knowledge that is needed for youth pastors to go out and be successful in youth ministry in teaching truth and communicating truth to students and parents alike but the youth ministry courses allowed me to focus really on why I was there and what God had called me to do and so those classes helped but the most important thing honestly was my relationship with the key youth ministry professor at the time, Dr. Rick Morton and his mentoring role in my life.”

What were some of the critical things that you learned and were able to do as a result of being in the youth ministry program?

“Planning and thinking ahead. We had numerous projects that required us to look ahead, plan ahead, not just dream ahead but actually put things on paper and get things set up and so that really helped me to come out knowing in a full time position that I needed to think ahead, plan ahead, act ahead.”

What type of church did you feel qualified to go to upon graduation?

“I feel that it is in me to do.... I do not feel that it trained me to just go to a small church but I feel that it trained me to go to any size church but the necessary component in that is a mentoring supervisor for me, meaning someone that could still help me coach me through some difficulties. I felt qualified and prepared to kind of head anywhere but I still needed a little coaching. I will say once again I was involved with ministry, hands on ministry through out my entire experience and part of me feeling comfortable going to any size honestly reflected more on my experience in the local church and the lessons that I had learned and the mentoring that had taken place in my life up close to the education that I received at Southern Seminary.”

Describe what you would have learned if your educational experience had been perfect.

“One is counseling youth, not just understanding adolescent issues but actually learning techniques in counseling. Number two How to handle conflict, conflict that arises within staff and volunteers as well as conflict with the parents and I think that is it.”

Youth Ministry Graduate - AI 5

This is May 14, 2008. This is Tavis McNair interviewing Nick a graduate of Trinity. Nick do I have your permission to record this conversation and use it for the purposes of my dissertation? “Yes.”

How old are you?

“23.”

What is your gender?

“Male.”

What is the size of your community?

“100,000.”

What is your marital status?

“I have never been married.”

What is your race?

“Caucasian.”

How many years have you been involved in youth ministry?

“Zero to five.”

How long have you been serving at your current church?

“About a year and a half.”

Could you kind of describe your current responsibilities?

“My current responsibilities are primarily with the high school, students, and young adult students. So I oversee the programing of regular activities, weekly activities, leading special events, with leadership groups.”

Could you describe the type of student you were when you entered the youth ministry program?

“I was actually transferred from Colorado State University. So I was a little bit older transferring into the program, I think I was 19 going on 20. At that time my experience in ministry had just been as an intern over 2 summers with my church in Colorado Springs, so it was pretty minimal. I actually transferred trade because that though it was my time serving as an intern through a, I just felt called during that time to go to full time ministry and so that is why I transferred.”

What were some of your minimal expectations entering your program?

“Well I expected to gain a lot of Bible knowledge and then also some practical ministry stuff.”

What credentials if any did you believe your professors needed in order to teach those youth ministry classes?

“At the time I guess I had not really thought about it. I just assumed that if they were letting them teach at the school that they would be alright. However, I noticed for me personally I was much more willing to listen and learn from my professors that had more experience than the ones who just had education and specifically experience in youth ministry.”

What one class did you consider foundational to your youth ministry program and why?

“It is hard to narrow it down to one. Definitely my upper level courses were really key courses, the 300 400 levels and up. If I had to narrow it down, probably my Principles Relational Youth Ministry course, probably the one that was really foundational and a lot of what I do personally that has to do with I think to own personal philosophy that I have started to build is just one of the relational ministry and that was really key for understanding that.”

Did you have to take your classes in a specific order as outlined by your professors or the course catalog?

“There were some that we had to take in a particular order. I think for those particular classes it was probably a pretty good reason behind and probably pretty beneficial, so it was somewhat frustrating though to have to take a couple of the introductory stuff. I had to take introductory to ministry course. I was frustrated with that because at that point I knew I was going into ministry, I did not feel like I needed to take an intro class to it, to kind of test the waters there. It was something that I was pretty confident about but for the most part I would say the structure requiring certain prerequisites was pretty good.”

Did you feel there was a specific process that was being implemented to help you become a well-balanced youth minister as you went through the program?

“I did. I do not know if I experienced it as well as I could of because I was only there for two years so I was packing in a lot of classes in a short amount of time versus other students who may have been able to be in the program for 3-4 years depending on what their major was. There definitely was a process in really building foundational ministries stuff in the lower level courses and kind of expanding more and getting a little bit more in depth and specific in certain areas later on.”

Describe the importance of head knowledge versus experience.

“Personally I would argue for experience. I think experience far out weighs head knowledge but I say that because I think you can always learn. So I think you can always gain knowledge where as gaining experience is something that can be limited depending on what you are doing and where you are at. So for me personally I think experience is more important than head knowledge but however being open to head knowledge and it is very important.”

What did that look like in your program?

“There was obviously classroom time, which developed our head knowledge, but they also required a certain number of experienced hours. This was kind of on two fronts of the school as a whole required service learning credits and than also in addition to that if you were in the ministry program you had to take two semesters of inter graded field

experience which were the courses required to get you a certain number of actual hands on ministry hours involved in a local church or you could do a program over the summer and get your hours over the summer.”

Did you consider your academic experience successful and why?

“Overall yes. At times I want to say no just because of the amount of money that Trinity costs, and looking back and really examining it, I probably could have learned as much as I know now going through ministries, being involved in ministries, and having people around me to be able to teach me, train me and things like that but I guess ultimately the reason I would come back and say that it has been successful ultimately is just because I could not have guaranteed that else where, so getting into concentrated program and being able to learn in that setting ultimately was very beneficial.”

What were some of the critical things that you learned and were able to do as a result of being in the youth ministry program?

“I think one is understanding that ministry is relational. They talk about in and out from a Biblical perspective just looking at the life of biblical characters, specifically Jesus. Also, some knowledge that I gained in how to deal with parents and family members of the students that I eventually now have in the ministry is just beyond just your high school students how you can kind of impact the entire family is probably another big thing.”

What type of church did you feel qualified to go to upon graduation?

“I would say that I probably felt comfortable. I would have felt comfortable going into a church probably anywhere from 25 to up to about 600 member church. So probably an area of a youth group with somewhere around 60 students is probably what I would have felt comfortable with graduating.”

What you would have learned if your educational experience had been perfect?

“Maybe and I do not know if this one pertains directly to the youth ministry but probably if we would have spent more time on the church body and the members of the church staff and kind of learning more on how to work with head pastors and executive staff and different things like that, it probably could have been quite a bit more helpful knowing that stuff than just kind of being exposed to it.”

Youth Ministry Graduate - AI 6

This is May 1, 2008. This is Tavis McNair interviewing Jalonna Jones from Huntington University. Jalonna do I have your permission to record this conversation and use it for the purposes of my dissertation? “Yes you do.”

How old are you?

“I am currently 24.”

What is your gender?

“Female.”

What is the size of your community?

“The surrounding area just including Appleton, which is where I live is about 72,000 but in addition to everything it more than 100,000.”

What is your marital status?

“I have never been married.”

What is your race?

“Caucasian.”

How many years have you been involved in student ministry?

“I have been involved in student ministries for 2 years in the job.”

How long have you been serving at your current church?

“Two years.”

Could you kind of describe your current responsibilities that you have there at the church?

“I am the elementary coordinator, which I oversee 3rd through 6th grade age. Sixth grade was in the youth ministry and in the children’s ministry and so now we are transitioning them to only be in the children’s ministry and adapting curriculum to their age to make it unique, so I hope to write curriculum for our Sunday and mid-week program and then the volunteers and work with the kids in various aspects.”

If you could just describe the type of student you were when you entered the program there at Huntington.

“I had just graduated from Faith School and I was 18. I new I wanted to go to Huntington ever since I was a little girl. I had never been married and I was single at the time. I walked into Huntington as a pastor’s kid from many generations, my grandfather, uncle and my dad. I had a wonderful opportunity serving in various aspects ever since I was a little girl whether it be the nursery or the pre standing youth group or leading small

groups. I had also done 3 internships by that time so that was in various forms including youth ministry. I was able to do my internship there and I had lived in the U.S. my entire life but traveled to many different countries by my senior year, so walking into college I had that experience of being able to see the world from a different view point.”

What were your minimal expectations entering your program there at Huntington, what were you hoping to get out of your time there?

“I am a people person so I was really excited to build strong bonds with various people as far as the study program was concerned I was hoping to be disciple even deeper in the word so that I could then in turn teach it more confidently, so grasping the big picture of Gods word because we can take the ministry experience but if we do not know what we are teaching we are missing it. So I was praying to be discipled and then also given hands on practical tools such as working with curriculum and people. By that time family ministry and children’s ministry was newer concept so there were not many schools that had offered that so I wanted the big picture of ministry surrounding pastoral down to children but then also understanding more of deep family and children’s ministry.”

What credentials if any did you believe your professors needed in order to teach those youth, children, and family kind of classes?

“For me I never necessarily thought about whether they had their doctorate but it was more important to me that they had the experience and that they were well respected unless you know believers and unbelievers and also that they were currently practicing a lot of those things and they grounded themselves in Gods word like in the area that they were serving in. Also that they were very passionate and not just teaching a curriculum and information but they were passionate about what they were teaching us and believed in it themselves.”

As you look back on your time there, what one class would you consider foundational to the ministry program?

“I would say the Bible classes were very very critical. Once again you cannot have the ministry without the Bible, so that was critical as the big picture. My ministry class I would say was relationships in ministry and it was a pretty relaxed class and there were a lot of people in there but it was a grounded frame where we were able to watch and experience various pastors or youth pastor or children’s ministry directors who came in and explained more of their experience so we had an understanding of the big picture a little bit more so and we had to do different projects working together and that was very helpful.”

As you recall did you have to take your classes in a specific order as outlined by your professors or the course catalog?

“There were certain classes that you had to based on what year we were in and then there were quite a few classes that we could decide to take whatever year it was offered whether it be fall or spring.”

Did you feel that was helpful to kind of have a semi structure in sequence of classes or would you rather it have been fend for yourself, or take whatever classes you want whenever kind of thing?

“I think it is helpful to have some structure. At the time we might think that we do not enjoy it but looking back on it I was able to see how I was not necessary prepared to step into a certain class until I had built that foundation. First I think it is helpful to have the structure and shen you are going to scheduled classes it is helpful to the professors to give us details on how the big picture fits together and that it is a plan in action not just a class that you have to get credit for.”

Did you feel there was a specific process that was being implemented to help you become a well-balanced youth minister and if so what did that look like?

“I would say yes and no. There was a specific process where we were building up to our senior year where we were able to do hands on internship, which is called prime, and so it was a 7-month internship. So really up until that time we were working up to that and I would say that was very foundational and very helpful. For me it was difficult at the time because there weren’t many family and children ministry classes and so quite a few years I was with (this is a good and bad thing) the youth ministry and the missions people and so we were all in the same group for a lot of what we were doing and I think we could have dug in even deeper and perhaps at this time they got even further to establish more grounded specified classes.”

Describe the importance of head knowledge versus experience as you go through the training process at the school.

“I have found that many of the professors did a very good job at balancing us. Even in our curriculum development class we were challenged to sit there and work in addition to listening we would be given examples but then we would peak and have to develop our own curriculum and so that was a very helpful process. I would say a lot of the classes did that for Biblical classes we had more listening and that was also helpful because there is a lot to learn with in that. Like I said before we worked up to prime so we really had certain hands on experiences but you really could not completely understand and picture what it looked like until you stepped into your internship and what you learned that head knowledge became action.”

Did you consider your academic experience successful and then why or why not?

“Yes I would say, yes it was continued to be worked on through out the 4 years that I was there. There were things going at the time at the school and that impacted the big picture. I would system that overall the ministry professors were pretty much on the same page

and so we were working to accomplish the mingle and in the end I was thankful that I was able to work the hand on experience and then come back and review and be challenged how I can take that in to the real world.”

What were some of the critical things that you learned and were able to do as a result of being in the youth ministry program that you might not have otherwise known had you not been able to do?

“A lot of the critical things is working together in the big picture and between various ministries is some of that. It would have been nice to have a little more of in college because I do not think we necessarily understand the vastness of what that looks like until you walk in to the job and the vocation. Some of the critical things that I learned is curriculum and what that looks like to look for physical strong curriculum and in addition to that is writing it. In relationships in ministry we did a lot less learning hands on with that learning evangelism some tools to walk away and share the gospel with different ages, I would system that is a critical one. Then also and this is not in a ministry program but we were required to take it, it is the Biblical interpretation and we had to dig deep into scripture and pull it apart but in turn would help us to be better ministers in the end.”

What type of church did you feel qualified to go to upon graduation?

“For me I think one of the biggest things in my journey is that I have grown up in various churches as a pastor’s child and so that helped impacted how I look for churches. It would have been helpful if I had not had that I think it would have been helpful in college to maybe be challenged in what we are looking for in the end and what the big picture is going to be in the end and maybe some of the best ways to approach searching for those jobs so that we are confident in understanding our call to ministry but for me I would say medium to small church would have been at that point would be something that I was more confident I was in based on the knowledge that I had been given.”

Describe what you would have learned if your educational experience had been perfect.

“As far as knowledge I would say a deeper understanding of how our world is changing and some of the many ways of were we are at, at the current moment whether it be a full time, such as an emergent church or relativism and whatever that looks like and how to filter some of those things through Biblical world view. I would say a lot of our students and a lot of our ministers do not necessarily always look at the world through a Biblical world view because we are swayed pretty easily, so I would say maybe the foundation and the ever changing world would be critical. I think also just the vastness of how each ministry looks different and how we can better work together with what children see and look at their lives through 18 rather than the separate ministries but we are all one body. I would say that would be helpful. As far as experience I really enjoyed the hands on internship and for the schools that do not have that I think they are missing something because we can be given information but to just jump into the real world right away after graduation can be pretty scary for those who have not had any internship a nasal

discharge even if we have it is still intimidating so that is helpful. Also being challenged to walk into the ministry of where you are at, at the time in college and for ability for another thing just a confidence in knowing the call that we have and that is critical upon graduation. Then an open mind to being teachable and learning forever would be something else that is very critical in a minister.”

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ABSTRACT

A DESCRIPTIVE ANALYSIS OF YOUTH MINISTRY PROGRAMS IN SELECTED ACADEMIC INSTITUTIONS

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Youth ministry as an academic discipline is relatively new. Many academic institutions already have youth ministry programs, some more advanced than others, and others are considering establishing youth ministry programs to meet the growing need for training theologically grounded practitioners of youth ministry.

With this in mind, this dissertation has sought to describe a set of specified youth ministry programs at particular academic institutions across the United States of America. In order to accomplish this, a few things had to be done. First, a biblical and theological rationale for youth ministry and the youth minister were given. Second, a history of Christian higher education, youth ministry, and program evaluation were outlined. Third, program evaluation theories and program evaluation models were identified and explained. Finally, Robert Stake's program evaluation model was selected and used for the basis of the research for this study.

Each of the academic institutions used in this study met specified requirements which demonstrated that they took the training of future youth ministers seriously. A youth ministry professor from each identified academic institution was interviewed along

with a specified set of graduates from that academic institution's youth ministry program. The interview utilized a questionnaire that was developed with the aid of an expert panel of youth ministry educators aimed at helping the researcher describe the intended and actual antecedents, transactions, and outcomes of the specified youth ministry programs.

The research found that each of the youth ministry programs analyzed had significant time and resources invested in the training of youth ministers. Each academic institution also had a well-developed process of developing students to become theologically grounded practitioners of youth ministry. The research indicated that two main ingredients were necessary to accomplish this goal. First, students had to become well-rounded in the discipline of academia. In other words, students needed to have a theological and philosophical undergirding before they could implement actual methodology. Second, students had to have practical experience that enabled them to test their philosophy and methodology while at the same time being supervised by an expert in the field.

Keywords: Youth ministry, youth ministry training, youth ministry programs, program evaluation.

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