AN ANALYSIS OF S.B.C. YOUTH MINISTRY PROGRAMMATIC

VALUES INVESTIGATED THROUGH FINANCIAL

EXPENDITURES AND MINISTERIAL

ACTIVITIES

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A Dissertation

Presented to

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The Southern Baptist Theological Seminary

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In Partial Fulfillment

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Doctor of Philosophy

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by

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Daniel Ryan Broyles

Read and Approved by:

Timothy P. Jones (Chairperson)

Brian C. Richardson

Date _____ 12-11-09 _____

To my beautiful, loving, and godly wife, Amy,

you are my precious helpmate and greatest blessing.

To my self-sacrificing mother, Patsy, you are my role model.

To my supportive grandmother, Lena, you are my hero in the faith.

I thank each of you for being an instrument of God in my life.

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LIST OF ABBREVIATIONS

ICYM   International Center for Youth Ministry

MBO   Management by Objectives

PDYM   Purpose Driven Youth Ministry

SBC   Southern Baptist Convention

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PREFACE

Without question, the list of those whose investment and sacrifice equipped me to complete this task is more extensive than the parameters of this page. There are, however, a significant few that I would be remiss to neglect affirming. First, I offer the most sincere thanks and adoration to my wife, Amy, for unwavering support, sacrifice, and shared ownership of this endeavor. Second, I am blessed and thankful for the love and support from my mother and step-father, David and Patsy Nichols, as well as the prayers of my grandmother Lena "Maw" Edens. They are my role models and heroes in the faith.

I want to thank Dr. Dave Adams and Dr. Troy Temple for their unwavering support. I will always be grateful for their sacrificial investment to equip me for the work of God's calling.

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Again, to all those who have invested in me through this endeavor, thank you. It is my prayer that this work and my example might edify others as you have me.

Daniel Ryan Broyles

Frankfort, Kentucky

December 2009

CHAPTER 1

RESEARCH CONCERN

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

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

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

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

Introduction to the Research Problem

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

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

The Perceived State of Youth Ministry

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

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

Poor Retention Rates among Twenty-somethings

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

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

Reactions to the Current Research and Anecdotal Claims

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

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

quantifiable efficiency.

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

Quantifiable Efficiency

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

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

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

Programmatic Values of Youth Ministry

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

programmatic priorities of youth ministry. He writes,

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

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

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

Research Purpose

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

Delimitations of the Study

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

Research Questions

1. What relationship, if any, exists between the values expressed in SBC youth ministry mission statements and the values expressed in youth ministry financial expenditures?

2. What relationship, if any, exists between the values expressed in SBC youth ministry mission statements and the values expressed in the ministerial activities of the youth pastor?

3. What relationship, if any, exists between ministerial activities, financial expenditures, and selected demographic data?

Terminology

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

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

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

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

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

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

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

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

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

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

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

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

discipleship, and worship that attracts both students and adult leaders. Through the ministry a faith community is built that delights in serving God" (Senter 2001, 117). Synonyms: middle and high school ministry, junior high and high school ministry, youth group, and student ministry.

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

Research Assumptions

1. The researcher assumes the youth pastor participants will answer in an accurate manner.

2. The researcher assumes the participating youth pastors have the ability to articulate the mission statement for the youth ministry they serve.

3. The researcher assumes the participating youth pastors will categorize accurately the youth ministries' financial expenditures.

4. The researcher assumes the participating youth pastors will categorize accurately their ministerial activities.

5. The research assumes that the participating youth pastors' description concerning the youth ministry mission statement, local church financial expenditure, and ministerial activities reflect an accurate analysis of the programmatic values of the youth ministry.

Procedural Overview

The researcher used a questionnaire to gather information concerning the programmatic values of SBC youth ministries. The questionnaire identified foundational and popular youth ministry values through a Delphi study with recognized youth ministry professionals, the concentration of which was derived from youth ministry educators at

SBC Seminaries. The values they described functioned as the categorical framework in the questionnaire. The questionnaire was sent to all vocational SBC local church youth pastors represented in the International Center for Youth Ministries' database. Demographic information was collected along with the expressed values in the youth ministry mission statement, youth ministry financial expenditures, and ministerial activities of the youth pastor. The youth pastor was asked to express the values communicated in the youth ministry mission statement. The youth pastor was asked to identify the percentage of youth ministry financial expenditures in relation to the listed values. The questionnaire asked the youth pastor to breakdown 100% of the youth ministries' financial expenditures over the past year into the values derived from the Delphi study. Likewise, the ministerial activities of the youth pastor was measured accordingly, based on a one-hundred percent breakdown of the youth pastor's time spent in relation to the values derived from the Delphi study. The data collected from the online based questionnaire was categorized to describe the programmatic values of the youth ministry.

CHAPTER 2

PRECEDENT LITERATURE

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

Biblical Foundations

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

Ministry Evaluation

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

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day. Despite the temptation to be perceived more effective, Paul charged Timothy to

press on in suffering. An example that today's pastors face the same temptation is

provided by MacArthur.

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

The Bible does not communicate success as an end result that gives meaning

and fulfillment to one's efforts. Success is seeking the kingdom of God above all, loving

Him with one's whole being (Matt 6:33; 22:34-40). In Scripture, success is directly

connected with the process. It is the methodology, not the perceived effect or gained

result. Passages such as Matthew 7:13-14 describing the narrow road to eternal life, John

6:66-67 telling of the many disciples that left Jesus, and Luke 13:22-25 illustrating the

narrow door to God further communicate the weaknesses of measuring ministry success

primarily through efficiency. Meanwhile, Romans 8:28 declares, "And we know that for

those who love God all things work together for good, for those who are called according

to his purpose." Does this not mean that the believer must succeed? Yes, but again, it is

imperative to understand God's definition of success. Herman A. Hoyt, the late President

of Grace Theological Seminary expounds,

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

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

Youth Ministry Practice

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

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

spiritual development as well (Titus 2; Heb 5). These implied truths concern more than relaying factual knowledge from one generation to the next. Mentally learning faith-based information is only one aspect of spiritual development. It is inseparably bound with experiential learning in relation to spiritual development (Ratcliff 2002, 2). Furthermore, it implies a large learning environment, edified through the collective body (Eph 4).

History of Programmatic Values in Youth Ministry

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

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

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

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

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

Contemporary Models of Youth Ministry

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

models.

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

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

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

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

values. An additional overview is included in Chapter 5.

The Perceived State of Youth Ministry

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

Today's Youth Culture

Today's youth culture has brought about new obstacles in relation to youth ministry. Two major cultural problems are consistently found in the literature base.

Moral Therapeutic Deism

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

Christian Smith proclaims today's teenager has become "Moral Therapeutic Deist" (Smith 2005, 118-71). He draws his conclusion from five specific observations of

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

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

Teenagers who cannot articulate their faith illustrates a number of problems. First, as mentioned by Smith, it would seem obvious that the education efforts are at least partially ineffective. One fundamental evolutional tool of education is whether or not the student can repeat back what has been taught. Second, the church would seem to be doing a poor job of equipping the teenager with opportunities to dialogue about their faith (Smith 2005, 263). Teenagers have heard enough to believe, claim truth for themselves; however, since they have never had to dialogue about it on a regular basis they are

unfamiliar at speaking what they internally have accepted. Third, students are extremely limited in their ability to fulfill the great commission. Evangelism has been watered-down to event outreach and the Bible narrowed (Ross ed. 2005, 118). Unable to articulate their faith and talk through what they believe they are limited in witnessing and discipling.

Peer-Centered Culture

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

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

adult years relationally, mentally and morally unprepared for the challenges of adulthood" (DeVries 2004, 48).

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

The Practice of Youth Ministry

This section highlights the expressed criticisms of youth ministry methodology. It also communicates the awareness of youth ministry values as a missing gap in the literature base.

Retention Rates

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

The Barna Group Research

Recent studies have provided information that is used as evidence for youth ministry ineffectiveness. Despite previous involvement during teenage years, young adults in their twenties are leaving the church. The Barna Group published their study of "twenty-somethings" in 2006. In their findings they document 61% of young adults in

their twenties disengage from church after being active as teenagers. Only 20% remain active in church, while the remaining 19% were never churched. For the purpose of this study, the key question raised from The Barna Group's research is why. Why did 61% of young adults in their twenties disengage after being churched as a teenager?

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

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

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

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

It is noteworthy to call to attention Kinnaman's conclusions concerning youth ministry.

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

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

LifeWay Research

Shortly after The Barna Group's research was presented LifeWay Research (2007, www.lifeway.com) presented a similar study communicating the same disengagement. Their study found 70% of young adults between the ages of 22 and 30 stopped attending church after being a regular church attendee for at least one year between the ages of 18 and 22. They also found the percent of teenagers who participate in church begins to significantly decline at age seventeen. Sixty-six percent of 14 year-

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

LifeWay's research provides needed information to answer why young adults are disengaging from church; yet, what does this communicate about youth ministry? Ed Stetzer, Director of Lifeway Research concludes, "Too many youth groups are holding tanks with pizza. People are looking for a faith that can change them and to be a part of changing world" (Grossman 2007, www.usatoday.com). Stetzer's assumption that youth ministries do not present life changing faith, although possible, is not absolute. No empirical data is presented by LifeWay to support his claim. First, the research findings are clouded by the admitted natural transitions of young adulthood to present causal evidence linking disengagement back to youth ministry. Second, similar to The Barna Group's research, LifeWay did not conduct a descriptive analysis of youth ministry's programmatic values. They provided no information directly describing the programmatic methodology of youth ministry. Third, if youth ministry is linked to the disengagement among young adults, such findings communicate poor quantifiable efficiency. Measuring the work of the church by quantifiable efficiency is not the appropriate means. Rejection, anger and offense are known and biblically supported responses to the gospel message (John 15:20-21). Duffy Robbins calls this the law of spiritual commitment, simply stating, "The more asked of students in terms of

commitment, the fewer students will respond" (Robbins 2004, 508-09).

Wes Black's Research

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

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

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

Contributions and Limitations

The findings of The Barna Group, LifeWay Research, and Wes Black offer contributions to youth ministry and the church. Additionally, others have proposed similar conclusions. Josh McDowell estimates over 69% leave traditional church once

they graduate high school (McDowell 2006, 13). David Wheaton proclaims "As many as 50% of Christian students say they have lost their faith after four years of college" (Wheaton 2005, 14). Ron Luce, cofounder of Teen Mania and author of *Battle Cry for a Generation*, writes, "88% of kids raised in Christian homes do not continue to follow the Lord after they graduate from high school" (Luce 2005, 21). Collectively they clearly communicate the difficulty of ministering to young adults and their tendency to disengage from the church. They offer insightful explanations for the disengagement of young adults while raising many critical questions for youth ministry and the church.

However, the ultimate success of local church ministry cannot be measured through quantifiable efficiency markers, especially when these markers are not empirically linked to the programmatic methodology of the ministry. In order to determine the ultimate success of youth ministry an evaluation of the programmatic values is required. Despite the absence of this key component, an overview of the current literature shows many authors have used these studies as a marker for determining youth ministry successfulness and evidence to proclaim youth ministry in a state of crisis.

Crisis: An Anecdotal Conclusion

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

Merton Strommen, Karen Jones, and Dave Rahn's research presented in *Youth Ministry that Transforms* is subtitled "a comprehensive analysis of the hopes, frustrations, and effectiveness of today's youth workers" (Strommen 2001). The publisher reiterates the authors' contribution stating, "these three deliver thorough analysis and sound interpretation regarding the state of youth ministry at the dawn of the

21st century" (Strommen 2001). Their analysis however is incomplete in the area of youth ministry's stated and programmatic values. First, the work is dependent on efficiency as the method of evaluation. Youth ministry is described based on quantifiable efficiency. Aware of the limitation Strommen emphasizes "evaluating priority outcomes by answering the question: What is youth ministry achieving today? It does so by examining the evaluations of achievement given by youth ministers to outcomes they deem important" (Strommen 2001, 155). Second, the work utilizes perceived practices and priorities, not empirically defined programmatic values. It presents "three commanding priorities, ones that the youth ministers in the study consider to be the most important aspects of their ministry" (Strommen 2001, 119). The communicated priorities stated by the youth pastors do not describe the programmatic activities of their youth ministries.

Reactions to the Perceived Crisis

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

"Traditional" Youth Ministry

The traditional youth ministry approach is one of the most referenced youth ministry approaches, yet the most difficult to define. When criticized the core values are predominately recognized as program or event driven. "The focus of traditional youth

ministry programming, on the other hand, is entertainment, usually in the form of one speaker and a large audience–a model that attracts youth with a heavy fare of fun activities. It is an approach adopted by youth ministers when they noted the success of Young Life and similar parachurch youth organizations in attracting large numbers of young people. Yet now the weaknesses of this approach are being recognized by many of today's current youth ministry writers and practitioners" (Strommen 2001, 67). However, youth ministry literature does not propose a traditional model or any other that advocates the types of values for which it is criticized.

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

Each of the other approaches listed in this study critique the traditional model for its tendency to be or become program or event driven. They also spotlight key methodological practices that are perceivably under emphasized. These practices are often the key emphasis of the opposing approach. Although, no defined traditional youth ministry exists, Fields and Robbins serve as popular ambassadors for a model that resembles the traditional and accepted youth ministry. In *The Purpose Driven Youth*

Ministry and *Your First Two Years in Youth Ministry* Doug Fields communicates the
critical significance of the family unit (Fields 2002, 103; 1998, 251) and creating
intentional relational connections (Fields 2002, 81; 1998, 137). Robbins also elaborates
on the importance of these methodological values in *This Way to Youth Ministry*.
Consequently, in relation to family ministry, the traditional model is more critiqued for
its perceived methodological implementation than stated values despite the fact that no
solid research describes the programmatic values of local church youth ministries.
Traditional youth ministries are deemed ineffective and unsuccessful without a
description of their actions or a categorizing definition of traditional. A number of the
advocates of these critiques and developing approaches are self-perceived to have once
exercised the traditional approach. Their personal sense of failure, mixed with cultural
changes and quantifiable efficiency research led them to conclude traditional youth
ministry does not effectively work.

Communicating each of these reasons Steve Wright charges, "It is time for us
to be honest about our struggles and frantic lifestyles. It is time to admit that the current
student ministry model is not aligned with a biblical framework. It is time to be honest
about what today's research is telling us. It is time to rethink student ministry" (Wright
2007, 13). Due to the different cultural climate of adolescents, Chap Clark writes, "It
takes little for a mid-adolescent to feel as though the program matters more than he or she
does. This creates a crisis in youth ministry: Once students begin to see youth ministry in
the same light as other institutions that have abandoned them, it becomes something to
experience on in inauthentic layers if at all" (Clark 2004, 186). Leonard Sweet simply
argues, "Traditional youth ministry will not work any longer" (Sweet 2001, 165). Such
claims are educated, thought-out, and experienced, yet must be acknowledged as critiques
based on perceived programmatic values and a loose understanding of traditional youth
ministry rather than the stated and known programmatic values of a clearly defined
model of youth ministry.

Family Ministry

Author of *Family-Based Youth Ministry*, Mark DeVries, claimed youth ministry was in a state of crisis in 2004 (DeVries 2004, 21). In a 2001 article entitled *Focusing Youth Ministry through Family* he explained, "For the past decade or so, I have maintained the somewhat controversial position that youth ministry today is in crisis. When I speak of the crisis in youth ministry, I am not suggesting that traditional youth ministry models have failed to get students and their leaders to attend meetings. I readily admit that we have become quite proficient at that process" (DeVries 2001, 142). DeVries argued youth programming, even when successful at drawing in students, was not effectively producing spiritually mature adults. "The crisis is we are not leading teenagers to mature Christian adulthood," he concluded (DeVries 2004, 26). As evidence for his claim, Devries briefly documented George Barna's conclusion in *Marketing the Church* (Barna 1988, 22), which communicated no growth in adult church participation despite improved and heavily participated youth ministry programs. These findings, accompanied by personal experience led DeVries to propose *Family-Based Youth Ministry*.

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

Baucham, whose stance is more extreme than Wright's calls youth ministry an unbiblical ministry of the local church. Baucham argues the calamity facing youth

ministry is an internal philosophical error instead of a programmatic emphasis. He writes,

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

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

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

Wright, who shares the desire to emphasize more effective partnership with parents, challenges Baucham and others who make this claim, devoting almost thirty pages in his book to offer biblical evidence to refute their claim that youth ministry is unbiblical. The second point communicates Baucham's biblical view that parents are called to be the disciplers of teenagers, not the church. Baucham's third reason is built on

quantifiable efficiency research and does not have the support of any description of the programmatic values of youth ministries. This means that without statistical knowledge of what local church youth ministries are actually doing, Baucham deems them to be unsuccessful. Despite the fact that Baucham, DeVries, and Wright offer three distinct models for youth ministry each describe a perceived traditional model exercised by the majority of youth ministries that does not programmatically value the family unit.

Emergent Youth Ministry

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

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

Mission Statement, Values, and Youth Ministry

As previously described, the majority of today's current youth ministry paradigms and models share a similar organizational theory. Therefore, it is pertinent to this research to understand dynamics and key principles surrounding this theory. In the late 1960's organizational theory was experiencing a season of great transitioning.

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

The Influence of Management by Objectives

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

that is what it takes to make the company great" (Collins 2001, 30).

Influence in a Changing Social Climate

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

Influence on Ministry

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

(Tarrant 1976, 79). The church, unlike a business, is not judged on the bottom-line. The work of the church is measured through obedience, not a produced product.

The Modern Mission Statement

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

Concise and Expansive

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

Youth Ministry Mission Statements

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

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

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

Mission Statements Should Be Biblical

By understanding what a mission statement is not and its distinction from

vision, a clear definition can be reached. A mission statement should be defined as "A succinct statement that articulates what the organization does (its programs) and why it does it (the purpose for providing those programs" (Allison 2005, 24). As it applies to youth ministry, the mission statement can be defined in four key principles. First, it must foremost be biblical. A ministry of the church, youth ministry shares the God given mission to the church. Charges such as the great commission recorded in Matthew 28:19-20, Mark 16:15, Luke 24:46-48, John 20:21, and Acts 1:8 are the shared mission of youth ministry. God given directives such as evangelism and disciple making should be present in a youth ministry's mission statement. The youth ministry has methodological freedom within vision, objectives, and even values, but is bound to obediently fulfilling the biblical mission. It cannot be compromised.

Mission Statements Should Be Precise

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

> (1) A purpose statement should be simple. It should be captured in a sentence so
> that it is easy for students, parents, and volunteers to memorize. (2) A purpose
> statement should be meaningful. A purpose statement may be worded in a clever

way, but if it doesn't clearly communicate the proper meaning, it is useless. (3) A purpose statement should be action oriented. Use words that communicate ongoing action. Our youth ministry did this by using verbs like reach, connect, grow, discover, and honor. These verbs communicate activity that will lead us into the future. (4) A purpose statement should be compelling. Since one sentence can create a perception that will help volunteers determine whether your ministry is worth their time, you need a statement that will create energy like a neon sign on your ministry door. (Fields 1998, 64)

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

Mission Statements Should Communicate

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

expresses a commitment to being as well as doing something. . . . Leaders should seek
to clarify in terms of the mission why they have adopted a certain process for decision
making, devised a particular structure for change, or taken a specific course of action"
(Banks and Ledbetter 2004, 99-100).

Mission Statements Should Be Owned

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

Core Values

A mission statement can have great importance to a youth ministry. It is, in
simplest terms, a tool for communicating the youth ministry core values. The
relationship between mission statement and core values is a vital aspect of this research.
It will be further described in a following section; however, in order to define core values

it is beneficial to communicate the order of operations at this point. The mission

statement is not the first step in the process of strategic planning. The first step is

establishing and defining the ministry's core values. Once the values are established,

only then can an accurate mission statement be produced. "Just as a navigator cannot

guide a ship from port to port without a compass, so strategic leaders cannot guide their

ministry ships toward their desired destination without a ministry compass. This

compass addresses such concepts as the church's identity (core values), direction

(mission and vision), and means to accomplish its direction (strategy and

implementation)" (Malphurs 2005, 26-27). Hence, the order of operations for strategic

ministry planning follows the following steps: step 1, core values; step 2, mission; step 3,

vision; step 4, calculated implementation. The ministry's core values define the mission

statement, which focuses vision, which leads to action. The genesis of the strategic

process is therefore found in the ministry's core values. They drive the ministry. Rick

Warren's "premise in *The Purpose Driven Church* is that all churches are driven by either

a verbal or nonverbal emphasis" (Fields 1998, 45). Warren writes, "Every church is

driven by something. There is a guiding force, a controlling assumption, a directing

conviction behind everything that happens. It may be unspoken. It may be unknown to

many" (Warren 1995, 77).

Youth Ministry Core Values Should Be Biblical

"Every institution, even the church, has a core document. It serves as a

foundational statement for establishing their mission, vision, purpose, and core values.

These values guide the institution through the changes of time and culture. For the

ministry leader, the Bible is the institution's core document" (Anthony and Estep, eds.

2005, 41). A conservative evangelical SBC local church and, consequently, the youth

ministry have their most core values already established in Scripture. Therefore, this

researcher presumes the Bible provides God's instructions for his church that encompass

direction, programmatic models, and principles for living, which are authored not through

human intellect, but through the Holy Spirit.

> These things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual (1 Cor 2:10-13)

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

Core Values Define Character

Values are the principles deemed foundational to the ministry's calling. They define the ministry's character, what it stands for, and what it strategically prioritizes. Character is the most sought after trait in a leader (Kouzes and Posner 2002, 27). "It is the foundation for all leadership" (Kouzes and Posner 1987, 27). Zenger and Folkman describe character as the center post holding up the entire tent of leadership (Zenger and Folkman 2002, 53-55). Referring to the personal values of leaders Kouzes and Posner proclaim, "Values influence every aspect of our lives: our moral judgments, our responses to others, our commitments to personal and organizational goals. Values set the parameters for decisions we make every day. Options that run counter to our value system are seldom acted upon; and if they are it's done with a sense of compliance rather than commitment. Values constitute our personal bottom-line" (Kouzes and Posner 2002, 48). In the context of the local church youth ministry, the same applies. "Just as personal values speak to what is most important in our lives, so a congregation's values speak to what is most important in the church's life" (Malphurs 2005, 96). Values influence every youth ministry program, service, sermon, choice of curriculum, dollar spent, time invested as well as the mission statement. The influence is present and active

regardless whether or not the values are known or unknown, stated or unspoken. The youth ministry conscience of their values will travel forward in a linear path with consistency. The youth ministry unaware of their values is likely to be erratic, shifting purpose from program to program. They are not established and anchored, thus more likely to change due to circumstantial influences. Nevertheless, even if unknown, the direction of the youth ministry is still steered by values. The youth ministry unaware of their values is constantly in a state of reaction, determining what is valuable in the moment. Thus, the reaction of the youth ministry unaware of their values is heavily influence by circumstances. On the other hand, the youth ministry knowledgeable of their values uses them as a guide to lead through varying circumstances, often capitalizing on them for the benefit of their mission.

Malphurs' Definition of Core Values

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

Second, youth ministries are about people. Teenagers are searching for fellowship, connection, and opportunities to use their gifts and talents for a greater cause than themselves. Parents are seeking assistance, direction, affirmation, and a safe environment and structure to facilitate valuable experiences for their child. Many adults are burdened to serve God through discipling and mentoring teenagers. Each of these is equipped through the youth ministry. The values of a youth ministry will affect how teenagers, parents, staff, and volunteers perceive and interact with the ministry. Third, the youth ministry's core values communicate the main priorities and purpose behind their actions. Services, events, and all ministerial activities are the result of wisely determining the best course of implementation of a core value. The youth pastor should not determine to do an activity before first determining to implement a core value. The activity is sought out after the value has defined the objective.

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

Fifth, values when understood and communicated shape the youth ministry, changing the behavior of everyone involved. Students begin to grasp their responsibility in the upcoming evangelistic event. Parents recognize the youth ministry as a ministry designed to promote spiritual growth, not an activity center. When the values are known

and regularly reinforced into the minds of the church, the attitude and perception is shaped and conformed. Sixth, once everyone is unified and understands the values, the need for someone to direct each decision dissipates, meanwhile, collaboration and collective ownership emerges. People grow more excited and added ministry gets done. "To truly catalyze the greatest amount of energy, to strike a resilient chord in the hearts of its people, to seize the day, each church must penetrate to a deep level. It must touch people at the level that gives meaning to their lives, the values level" (Malphurs 2004, 99).

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

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

The ninth and final importance listed by Malphurs is the most significant to this research. Values determine the mission statement and objectives of the youth ministry. The values are the heart of the ministry. All other functions of the ministry are dependent on its beat.

Therefore, the mission statement, vision, and ministerial activities are direct reflections of the values of the youth ministry. They speak of the core values of the youth ministry even if the youth ministry does not recognize or publish them.

Core Values Drive the Ministry's Actions

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

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

Core Values Lead to Varying Models

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

He communicates the charge of the great commission and is compelled to launch teenagers into their world as missionaries. Thus, he argues for a missional model. Senter expresses a strategic model of youth ministry. Valuing the continuation and growth of the local church Senter argues the youth ministry should act as a church plant, launching next generation's church within the walls of the present.

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

Core Values Lead to Programmatic Values

The values of a youth ministry facilitate every aspect of its existence. It exercises the doctrinal foundation into programmatic methodology. The percentage of youth ministries with published values reflected in mission statements was unknown. This research showed the vast majority of surveyed youth ministries expressed a published mission statement reflecting their core values. Had this not been true, it would not have been an issue for the one who seeks to investigate youth ministry programmatic values. If the youth ministry has a published mission statement or set of core values it does not mean they are the driving, programmatic values. It is possible for a youth ministry to have one set of stated values and another set of programmatic values. Dave

Rahn writes, "An organization's values can be understood as that which is considered important by those within the ministry. Sometimes these values are openly identified, as in the case when a group chooses to promote their core values through training and other forms of public declaration. In other settings values may not be openly championed, but are nonetheless woven throughout the observable behaviors of the ministry" (Rahn 2001, 300). The stated values are the values spoken or published. They are usually found in the youth ministry's mission statement. The programmatic values are the core values that are actively driving the youth ministry. These are the telling values on which youth ministry should be evaluated.

Programmatic Values

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

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

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

A Communicator of Values

It has already been communicated that the organization's values inspire the

organization's actions. Hence, an examination of the organization's actions will convey the organization's values. In relation to youth ministry, the overarching program will express the driving values. One cannot evaluate one event or service, critique one sermon, or review one lesson from the curriculum and be certain to grasp the ministry's core values. An analysis of a year worth of services, events, sermons, and curriculum conversely brings into focus the driving values. In *Programming with Purpose* Troy Murphy concludes, "We should be able to look at any program event and explain why we do it in light of our vision, mission, and strategy" (Murphy 1997, 46). Regardless whether it can be explained or whether it parallels with the mission statement, the program expresses the core values.

DeJong's Ladder of Issues

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

Financial Expenditures as a Communicator

In 1979 Bernard Bass and his associates documented their fascinating investigation of international managers (Bass et al. 1979). They surveyed 5,122 managers in 12 countries. The managers were administered *Exercise Objectives*, an instrument created and published by Bass in 1975. Among other objectives, the survey presented each manager with five identical budgeting decisions. They had to choose between financial expenditures on problems surrounding safety, strike settlement, building up workers' and managers' morale, product quality enhancement, and environmental cleanup of a stream that the company was polluting. Bass and his associates found 71% of Latin American managers chose to allocate funds to clean up the environmental pollution in the stream. On the other hand, only 46% of Japanese managers chose to allocate funds for the environmental pollution caused by their company. This is significant not because one is right and the other is wrong, but rather it shows a relationship between social and cultural values and financial allocation. The findings described by Bass and his associates tell what is commonly understood. A person, non-profit organization, or business spends their money on what they value. The same principle holds true in youth ministry.

Financially Prioritizing Values

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

Youth ministries, in their context, face equally tough decisions. Youth pastors and youth ministry leaders are forced to identify the greatest need and strategically

allocate the youth ministry funds accordingly. Ken Gangel depicts this difficult and

unpleasant process in his pitfalls to avoid in ministry planning. He lists the number one

pitfall as "Failure to make the tough decision" (Gangel 1997, 303). Gangel elaborates,

"The planning process requires decisions which demand vision and breadth of thinking.

Sometimes these decisions carry with them painful budgetary cuts. Failure to make

tough decisions will bog down the planning process" (Gangel 1997, 303). In *Youth*

Ministry Management Tools Ginny Olson, Diane Elliot, and Mike Work set aside a how-

to section for managing the "basic finances of youth ministry" (Olson et al. 2001, 95-

118). In this section they charge the youth pastor or youth ministry leaders to ask

themselves "What does the youth ministry value?" before choosing to allocate designated

funds (Olson et al. 2001, 109). They further explain,

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

Financially Communicating Values

In *Advanced Strategic Planning* Aubrey Malphurs provides interviewing

pastors instruction for determining a church's values (Malphurs 2005, 26-27). He first

charges the interviewing pastor to request the core values statement, mission statement,

or any other document stating the church's values. Second, Malphurs advises the pastor

request a copy of the church budget. He argues a careful examination of the allocation of

general funds will communicate the true driving values, perhaps different from that

which is stated. For example, if a church proclaims to be a missions-minded church in

their mission statement but does not allocate any funds for mission work, the

interviewing pastor could determine missions to be an aspirational value. The church

may earnestly desire with conviction to be mission-minded, but the fact is, it is not a

driving value; otherwise, missions would be reflected in the church's budget.

Restated in the context of youth ministry, the financial expenditures of the youth ministry spotlight the programmatic values, that is to say the driving values of the youth ministry. A mission statement provides insight into the programmatic values, but also mixes in aspirational values and possibly things not valued at all. The financial allocation of limited resources communicates the prioritized values deemed worthy of current funding. Consequently, an evaluation of the programmatic values of youth ministry should not be limited to an investigation of mission statements, and should include an examination of the driving values behind the financial expenditures of at least the past year.

Ministerial Activities as a Communicator of Values

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

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

Burns and Fields parallel the previous description of values. At some point, even if unaware, the youth minister is forced to prioritize his values for the student

ministry. He cannot do everything. There is simply not enough time. Therefore, the youth pastor begins to focus on doing the "right things" instead of more or all things. According to Burns and Fields, the right things are based on determined priorities; meaning, the right things are the values deemed most pressing, and worthy of the youth pastor's time.

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

Void in the Literature

The volume of those calling for reevaluation of youth ministry continues to rise. The benefits of a critique of youth ministry are apparent. Still, a descriptive analysis of the programmatic values of youth ministries has been lacking. Based on the qualitative research in previous sections, the researcher concluded the best approach to determine youth ministry values is to investigate what the youth ministry gives value to through their mission statement, financial expenditures, and youth pastor's ministerial activities. Once the programmatic values of youth ministries are understood, evaluations can be made based on Scriptural obedience and methodology as well as efficiency.

Profile of Current Study

Investigating the literature surrounding youth ministry led the researcher to three major observations, which inevitably fashioned the study. First, a substantial number of youth ministry authors of differing approaches proclaim youth ministry is in a state of crisis. Second, the chief evidence provided for this claim is rooted in efficiency based data that does not empirically correlate with youth ministry. Third, a literature gap exists in the specific area of youth ministry's programmatic values. No available empirical data clearly communicate the core values that drive today's youth ministries.

CHAPTER 3

METHODOLOGICAL DESIGN

This study provides an analysis of the programmatic values of SBC youth

ministries while answering three research questions. This chapter describes the methods

used.

Research Question Synopsis

The following three questions are addressed in this study. These questions

require a descriptive analysis of stated and programmatic values in SBC youth ministries,

which is also reflected in the methodological design and statistical analysis.

1. What relationship, if any, exists between the values expressed in SBC youth
    ministry mission statements and the values expressed in youth ministry financial
    expenditures?

2. What relationship, if any, exists between the values expressed in SBC youth
    ministry mission statements and the values expressed in the ministerial activities of
    the youth pastor?

3. What relationship, if any, exists between ministerial activities, financial
    expenditures, and selected demographic data?

Design Overview

The research was completed in three stages. First, the researcher purposively

assembled a panel of youth ministry experts for a Delphi study. The panel produced 15

programmatic values of youth ministry (10 deemed foundational to youth ministry and 5

identified as most popularly practiced (see Appendix 1)). The expert panel included

youth ministry educators, particularly from SBC seminaries represented the expert panel.

Their expertise in the theory and practice of youth ministry, along with their knowledge

of the literature base served as the qualifier. Second, the values comprised from the

Delphi panel were inserted into the questionnaire (see Appendix 2). Responding SBC youth pastors completed the questionnaire online. The questionnaire retrieved minor demographic and youth ministry experience information; as well as, the expressed values in the youth ministry mission statement, youth ministry financial expenditures, and youth pastor's ministerial activities. Third, the researcher analyzed the findings and presents the data in chapter four. Chapter five records the researcher's conclusions.

Population

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

Samples and Delimitations

The researcher requested participation from all SBC vocational youth pastors represented in the International Center for Youth Ministries' database with known email addresses. On August 18, 2009, the researcher sent an email inviting all 1,226 SBC vocational youth pastors on the ICYM's database to complete the online questionnaire. The ICYM's national database represents a comprehensive sample, continually updated and expanded by the office of the ICYM; thus, it provided up-to-date, highly accurate information. Collection of working email addresses is one of the chief priorities of the ICYM's data gathering. Access to these working emails for SBC youth pastors was a key factor to the 35% participation rate of response. At 95% confidence level 487 youth pastors participated resulting in a minimum 4.29 confidence interval. Six participants' responses were electronically lost due to a hosting error.

Limitations of Generalization

The proposed research may not necessarily generalize to youth pastors who are not in full-time service. The proposed research may not necessarily generalize to youth

pastors outside of the SBC. The proposed research also may not necessarily generalize to youth pastors outside the United States of America.

Instrumentation

The researcher first purposively assembled and surveyed an expert Delphi panel to establish the programmatic values to be measured. Once these were established they were used as the closed form responses on the online questionnaire. The questionnaire was used by the researcher to gather data from vocational SBC youth pastors. Each participant was contacted by email and encouraged to visit the questionpro.com website hosting the questionnaire. At the questionpro.com website the participant logged in using the password included in their email invitation and completed the closed form questionnaire.

The Delphi Study

A panel of youth ministry experts was identified by experience, education, and current position. It was the aim of the researcher to enlist youth ministry educators from SBC seminaries as well as other recognized youth ministry experts who have demonstrated knowledge of the broader field of youth ministry. The researcher recruited the expert Delphi panel using email and phone inquiries if necessary. The initial contact explained the researcher's desire to study the programmatic values of SBC youth ministries and communicated the need to compile a list of values which are deemed foundational and assumed to be popularly exercised in youth ministry (see Appendix 3). After having briefly communicated the purpose of the study, the recipient was asked to contribute in a Delphi study with other youth ministry experts to identify these values.

Those who agreed to participate were asked to complete an open form questionnaire based on their experience and expertise (see Appendix 4). The participant identified the 10 most foundational values and the 5 most popularly exercised values of local church youth ministry. Overlap was possible and did occur within the two

categories, but a distinction was made between what the programmatic values should be: foundational values, and what they are presumed to be: popularly exercised values. The open form questionnaire was hosted on www.questionpro.com. Participants were provided an access password and linked to the site in the initial email.

The researcher compiled the Delphi panel's completed forms into one document communicating the sum of all responses (see Appendix 1). The responses were not filed or communicated in reflection of the participant's identity. Hence, the participant was only identified through an anonymous identification number, not according to his responses. Once all responses were collected, the researcher categorically aligned the responses making note of paralleling terminology and the number of corresponding responses. Once calculated, the results were organized into a rank order survey hosted on www.questionpro.com. Percentage of occurrence for each value was listed. The values were also numerically aligned according to frequency of response. Using this data, the participating Delphi panel was emailed and directed to the closed form survey to approve and make any changes to the rank order of the foundational and popular values (see Appendix 5).

The Delphi panel was emailed and given a link to the questionnaire. The panel fully agreed to the presented terminology and no objection was given. Therefore, each participant numerically ordered the 10 most foundational values and the 10 most popularly exercised values of local church youth ministry in light of the responses collected from the initial open form questionnaire. Once the participant ordered the values he submit his responses to the researcher concluding his role in the Delphi panel. The researcher compiled the sum of the responses into one document in order to determine the top foundational and top popular values to be used in the youth pastor questionnaire. The corresponding responses, not exceeding 10 foundational and 5 popular values determined the closed from responses for the survey instrument to be completed by the participating SBC youth pastors.

The Closed Form Survey

The closed form survey first required the participants to provide demographic information. Second, using the values supplied by the Delphi panel the survey gathered the participants' stated youth ministry values. Third, the survey gathered the financial expenditures of the youth ministries and participants' ministerial activities related to the closed form responses. The online survey tool www.questionpro.com hosted the closed form survey.

The demographic portion of the survey retrieved the participants church location, church attendance, age, tenure, youth ministry experience, and formal youth ministry education. Then, the participant was required to identify and select the values represented in their stated youth ministry mission statement. The remaining two questions of the survey led the participant to use a constant sum survey to illustrate the breakdown of the youth ministry's financial expenditures and youth pastor ministerial activities in relation to the provided values. This was accomplished by the participant identifying and recording the percentage of financial expenditures in relation to each of the listed values. Likewise, the participant also identified and recorded the percentage of youth pastor's time spent in ministerial activities in relation to each of the listed values.

Procedures

The research was comprised of three procedural stages. The first process was the utilization of a panel of youth ministry experts to produce the programmatic values of youth ministry deemed foundational as well as those assumed popularly practiced (see description above). This process shaped the second process, a closed form survey of SBC youth pastors. Vocational youth pastors in the SBC responded to the supplied questionnaire (see Appendix 2) designed to determine the programmatic values of youth ministries. The third and final process was a statistical analysis of the data.

Accumulation of the Closed Form Responses

The researcher purposively assembled a list of 15 youth ministry experts

comprised mainly of youth ministry educators at SBC seminaries for the purpose of developing the closed form responses. Those invited to participate were purposively chosen as youth ministry experts based on their involvement in formal youth ministry education. Thus, they demonstrate a knowledgeable understanding of youth ministry theory and practice, as well as the literature base. Of the 15 invited, 7 participated in the anonymous Delphi group. The expert panel or Delphi group did not meet physically. Each was emailed a letter introducing the study and inviting them to participate (see Appendix 3). The email invitation linked them to an online survey tool at questionpro.com (see Appendix 4). The introductory page further explained the study, specifically defined foundational and popular values, and formally requested their participation. Once the youth ministry expert agreed to participate he was asked to express the values deemed most foundational and popular in the practice of local church youth ministry. The participant was instructed to list between 1 and 10 foundational values and between 1 and 5 popular values while keeping his answers as concise as possible, not to exceed one sentence. The same value could be submitted by the Delphi panel member as foundational and popular if he deemed the value to be a true representative of both categories. An open-ended text survey tool provided by questionpro.com was used by the Delphi panel member to submit his responses. The first email invitation (see Appendix 3) was sent to all 15 targeted youth ministry experts June 30, 2009. Five agreed to participate and promptly responded. A second email was sent to the unresponsive one week later, on July 7, 2009. Two more agreed to participate and submitted their responses. On July 14, 2009 the researcher closed the invitation and finalized the Delphi panel with 7 participating youth ministry experts having submitted their responses to phase 1.

The researcher compiled and categorized the responses then resubmitted them to the Delphi panel for approval and ranking. The newly categorized list, "Delphi Panel– Youth Ministry Values: Form 2" (see Appendix 5), was posted online using

questionpro.com. The participants were asked to supply a numerical rank order to the values in each category. Once the form was completed he submitted it back to the researcher. The researcher used the numerical ordering to calculate the top 10 foundational values and top 5 popular values used as the closed form responses in the questionnaire. July 30, 2009 the researcher emailed the Delphi panel to thank them for their participation and concluded phase 2.

Survey Administration

The data gathered in the Delphi study, the subsequent instrument was used to measure the programmatic values of SBC youth ministries. Each SBC youth pastor with a known email in the ICYM's vocational database was contacted through email. An introductory explanation was provided and the youth pastors were encouraged to follow a link supplied by www.questionpro.com, which hosted the questionnaire (see Appendix 2). The internet based questionnaire was intentionally designed to be time sensitive. The average participant spent seven minutes completing the questionnaire. The desire of the researcher was to require no more than 10 minutes of the participants time in order to increase involvement. Consequently, the participant was only required to answer 10 total questions presented in three sections. Section 1 asked the participant to submit their church location, church attendance, age, tenure, youth ministry experience, and formal youth ministry education. Only a categorical understanding of this data was needed for this research, thus each question was a closed form responses. Church location were categorized to South, North East, Mid-West, or West; as well as, rural, suburbs, or urban. The participant's church attendance was categorically measured as follows: 0-399, 400-699, 700-999, 1,000-1,999, 2,000-plus. The ranges were modified from LifeWay's ranges used in the Southern Baptist Convention's "Annual Church Profile". Ranges were modified to account for vocational youth pastors. The participant's age was measured 0-19, 20-29, 30-39, 40-49, or 50 plus. Both the participant's tenure at his current church of employment and youth ministry experience was measured in years 0-2, 3-4, 5-9, 10-15,

or 16 plus. The last question of this section requested the participant submit his formal youth ministry education with the following parameters: graduate degree in youth ministry, graduate degree in religion but not youth ministry, undergraduate degree in youth ministry, undergraduate degree in religion but not youth ministry, or none. These 7 questions comprised the demographic portion of the questionnaire.

The second section required the youth pastor to express the stated values of the youth ministry. Using the youth ministry's published mission statement the youth pastor selected all corresponding values derived from the Delphi study or "no stated mission statement". The third section required the participant to utilize a different procedure to reflect a total percentage. The two questions in this section utilized a constant sum survey to reflect 100% of the measure of programmatic value. Participants submitted their responses by entering the percentage corresponding to each value, while the online survey necessitated the participants' answers equal 100%. The values derived from the Delphi study were listed in alphabetical order. "Other," which was listed last, was also provided as an option. In this format the participant determined the percentage of financial expenditures that went to each listed value. Youth ministry financial expenditure was defined on the questionnaire as the spending of designated or general fund dollars toward the specific aim of the youth ministry. The final question utilized the same procedure to reflect the participant's youth ministerial activities corresponding to the listed values. The ministerial activities of the youth pastor were defined on the questionnaire as including but are not limited to the youth pastor's job description as it pertains to youth ministry. Ministerial activities also include all the intentional efforts of the youth pastor in pursuit of fulfilling his perceived duty as youth pastor. Within these terms, ministerial activities was be measured in time spent, therefore determining the percentage of ministerial time spent in each listed value.

Analyzing the Survey Data

After the data was received from participants it was compiled and statistically analyzed. Based on the statistical information, a descriptive presentation is provided. Specific attention was given to the relationship between the demographic data and the stated and programmatic values expressed in questions 8 through 10. Specific attention was given to the data determining the stated values retrieved from question eight in relationship to the data determining the programmatic values derived from financial expenditures and ministerial activities in questions 9 and 10. Hence, through the description of the data the researcher offers a descriptive analysis of the expressed programmatic values of SBC youth ministry and the relationship between the stated values. This, in addition to a comprehensive descriptive analysis is presented in chapter 4.

CHAPTER 4

ANALYSIS OF FINDINGS

The research findings are analyzed with respect to the purpose of the study,
which is to provide a descriptive analysis of the programmatic values of youth ministry.
Additionally, the researcher will highlight the relationship between stated and
programmatic values. This chapter describes the compilation of data, communicates a
statistical analysis of the findings, plus critically evaluates the research design.

Compilation Protocols

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

Compilation of the Delphi Panel

Youth ministry professionals were purposefully selected based on their
expertise in the theory and practice of youth ministry. The researcher sought to employ
the services of youth ministry educators at SBC seminaries and SBC aligned schools.
Youth ministry educators were presumed to have a thorough understanding of youth
ministry and be well read in the literature base. Hence, collectively assembled in a

Delphi study youth ministry educators were thought to provide the most beneficial list of foundational and popular values reflective of SBC youth ministries. Again, youth ministry educators at SBC seminaries, aligning schools with undergraduate or graduate programs in youth ministry, and members of the Association of Youth Ministry Educators were purposefully targeted. Fifteen youth ministry experts were emailed invitations to participate. Seven of the youth ministry experts agreed to participate in the Delphi panel.

Compilation of the Delphi Panel's Data

Each targeted youth ministry expert was emailed a letter explaining the study, specifically defining values and requesting their participation (see Appendix 3). A survey titled "Delphi Panel–Youth Ministry Values: Form 1" (see Appendix 4) was hosted online at www.questionpro.com and linked in the email. It requested the participant express the values deemed foundational and popular in the practice of local church youth ministry. The participant was instructed to list between one and ten foundational values and between one and five popular values. The same value can and was occasionally represented in both the foundational and popular category. Participants were also instructed to be precise using as few words as possible. They were instructed to complete the open-ended online survey and submit it.

The researcher compiled and categorized the responses. The newly categorized list, "Delphi Panel–Youth Ministry Values: Form 2" (see Appendix 5), expressed foundational and popular values were presented in a second online survey tool. The Delphi group was be emailed a link to the second survey. The participants were asked to give numerical rank order to the values in each category. Five of the seven Delphi panel members responded. Once the form was completed the participant was instructed to submit the results to be analyzed by the researcher. The researcher then used the numerical rank ordering to calculate the values to be used as the closed form responses in the questionnaire. The top 10 foundational values and 5 popular values were

used in the survey. These values were the values with the lowest numerical average

collectively assigned by the Delphi panel since the number one signified the most

foundation or most popular. All data gathered from the Delphi panel is presented in

Appendix 1. Table 1 displays the final foundational values and Table 2 displays the final

popular values.

Table 1. Final foundational values

Rank Order	Foundational Value
2.4	Embracing the Supremacy of Christ
6.5	Specific Ministry for Teenage Demographic
7.4	Family Edification and Support
7.6	Discipleship / Spiritual Growth
7.8	Ministry and Service
8.2	Evangelism
8.4	Local Church Assimilation
8.4	Worship
8.5	Culturally Relevant Methods of Ministry
8.8	Christian Fellowship / Community
9.5	Professionally and Pastorally Led Ministries
9.6	Adult Training and Investment
9.8	School / Campus Ministry
10.75	Bible Study
10.8	Missions (Domestic and Global)
12.6	Student Leadership Development
14	Holistic Development of the Person
15.25	Spiritual Discipline Training and Practice
17.75	Social Justice for Teenage Demographic

Table 2. Final popular values

Rank Order	Popular Value
4.25	Small Group Meetings
4.5	Moral Living
5	Peer to Peer Relationships
5	Worship
5.5	Activities and Events
6.25	Numerical Participation
7.25	Family Ministry
7.25	Evangelism
8.25	Local Church Assimilation
8.25	Culture Integration
9.5	Local Church Appeasement
11.25	Community Service
11.67	Christian Exclusion
11.75	Technological Media Integration
13.33	Christian Schooling

Compilation of the Survey Data

Email was used to request the participation of all 1,226 SBC vocational youth pastors represented in the ICYM's database. Thirty-nine percent (N=481) participated, of which, 86% (N=412) completed the entire survey. The initial email provided a brief explanation and a link to an online web survey. The online web service was hosted by www.questionpro.com. It was chosen because it has a simplistic layout for constant sum surveys that was specifically beneficial to this research. The survey tool demanded the participant's answers add up to 100% and showed a live sum during completion. The online survey service also collect all raw data and provide basic statistical analysis. Due to the descriptive nature of the research, the descriptive statistics will be a significant piece of this chapter. In addition, the researcher also utilized a combination of analysis of variance (ANOVA), sample t-tests, and post-hoc tests on the exported raw data. T-tests

were run to analyze the mission statement data against the financial expenditures of the youth ministry and ministerial activities of the youth pastor. The relationship between the programmatic data and the demographic data were measured through an analysis of variance (ANOVA) and post-hoc tests. The data are displayed in illustrative graphs and statistical tables in this chapter.

Demographic Data

The survey retrieved demographic and ministerial information. The participant was asked to submit church location, church attendance, age, tenure at their current church, tenure in vocational youth ministry, and formal youth ministry education. The demographic data are presented with descriptive statistics. A further examination of the demographic data against the stated and programmatic values is presented in a proceeding section relating to the third research question.

Demographic Data per Category

Tables 3 through 9 present the demographic data retrieved from the participating youth pastors. Each category reflects responses from all 487 participants. Six responses are missing due to an error with the hosting server, www.questionpro.com. The missing represent 1.2% (N=487). This section describes the frequency, mean, standard deviation, and variance of each demographic category. In addition to the descriptive data illustrative graphs are used to present the findings.

The vast majority of the 487 participants in the study, 79.3% percent were from churches in southern states. Despite the large number of southern churches, a known representative of the SBC, the remaining responses are dispersed, representing each of the remaining geographical regions. Mid-western churches were the second most represented geographical region at 14.6%; 3.1% represented churches in the eastern states; 1.0% of them were from western states; and .8% of them were from churches in northern states, the least represented demographic.

Table 3. Demographic findings concerning church location

Church location			Valid N	Percentage
		South	386	79.3%
		North	4	.8%
		East	15	3.1%
		Mid-West	71	14.6%
		West	5	1.0%
Mean	1.56			
Standard Deviation	1.15	Total	481	98.8%
Variance	1.32	Missing	6	1.2%

Analysis of attendance among the churches represented suggested a balanced sample of SBC churches. Precisely 37.2% of the youth pastors were employed at churches with an average attendance of 0-399 in the past six months; 25.7% pastors reported their church attendance as 400-699; 11.7% responded 700-999; 1000-1999 consisted of 13.8%; meanwhile, 2000 or more consisted of 10.5% of the youth pastors. No fewer than 50 youth pastors represented each attendance category.

Table 4. Demographic findings concerning church attendance

Church attendance			Valid N	Percentage
		0-399	181	37.2%
		400-699	125	25.7%
		700-999	57	11.7%
		1,000-1,999	67	13.8%
		2,000 +	51	10.5%
Mean	2.34			
Standard Deviation	1.38	Total	481	98.8%
Variance	1.90	Missing	6	1.2%

The majority of the youth pastors categorized their church as suburban, 59.3%. Rural churches accounted for 24.8% of total participants. Meanwhile, urban churches accounted for 14.7% of total participants.

Table 5. Demographic findings concerning the surrounding community

Community			Valid N	Percentage
		Rural	121	24.8%
		Suburban	289	59.3%
		Urban	71	14.7%
Mean	1.90			
Standard Deviation	0.62	Total	481	98.8%
Variance	0.39	Missing	6	1.2%

The average age of the participating youth pastors was between 30-39. Forty-seven percent of the participating youth pastors were in their 30's. No youth pastor was younger than 20. However, youth pastors in their 20's accounted for 28.7% of the participants second only to thirty-something youth pastors. Mid-life youth pastors were not scarce, 115, 24.0% were forty years of age or older; 40-49 accounted for 18.5%; 50-59 accounted for 5.1%.

Table 6. Demographic findings concerning youth pastor's age

Youth pastors' age			Valid N	Percentage
		0-19	0	0.0%
		20-29	140	28.7%
		30-39	226	46.4%
		40-49	90	18.5%
		50 +	25	5.1%
Mean	3.00			
Standard Deviation	0.83	Total	481	98.8%
Variance	0.69	Missing	6	1.2%

Youth pastor tenure at their current church of employment was proportionally balanced before drastically dropping off after the ninth years. Precisely 27.9% percent of the youth pastors had 0-2 years of tenure at their current church of employment. Eighteen more youth pastors, 31.6% had 3-4 years of tenure, representing the most selected response. Slightly fewer, 25.9% percent of them had 5-9 years of tenure; 9.0% percent of them had 10-15 years of tenure; lastly, 4.3% percent of them had over 16 years of tenure at their current church of employment. Sixty-five youth pastors had 10 or more years of vocational service at their current church of employment.

Table 7. Demographic findings concerning youth pastor's tenure
in the current church of employment

Tenure in church of employment			Valid N	Percentage
		0-2	136	27.9%
		3-4	154	31.6%
		5-9	126	25.9%
		10-15	44	9.0%
		16 +	21	4.3%
Mean	2.29			
Standard Deviation	1.10	Total	481	98.8%
Variance	1.22	Missing	6	1.2%

Among the 487 participating SBC youth pastors, 5.5% had 0-2 years of tenure in vocational youth ministry employment; 12.7 percent had 3-4 years of experience. Sixty percent of the youth pastors expressed 5-15 years of experience, approximately half 149 responded 5-9 years and 146 responded 10-15 years. The remaining 19.9% percent had over 16 years of tenure in youth ministry.

Table 8. Demographic findings concerning youth pastor's
tenure in vocational youth ministry

Tenure in vocational youth ministry			Valid N	Percentage
		0-2	27	5.5%
		3-4	62	12.7%
		5-9	149	30.6%
		10-15	146	30.0%
		16 +	97	19.9%
Mean	3.47			
Standard Deviation	1.12	Total	481	98.8%
Variance	1.25	Missing	6	1.2%

The last category of demographic data gathered communicates the youth
pastors' formal training in youth ministry. Twenty-nine percent of the responding youth
pastors acknowledged either a graduate or undergraduate degree in youth ministry. There
were more youth pastors who expressed graduate degrees in youth ministry than
undergraduate. Accordingly, those with a graduate degree in youth ministry represented
19.3% and those with a undergraduate degree in youth ministry represented 9.9% of all
participating youth pastors. Forty-five percent of the participating youth pastors
expressed a formal degree in religion, but not youth ministry. The majority of the 487
participating youth pastors had a graduate degree in religion, but not youth ministry,
34.7%; 10.5% had an undergraduate degree in religion, but not youth ministry. The
remaining 24.4% did not express any formal training.

Findings and Displays

The researcher has organized the finding and displays according to the stated
research questions. The research questions for this study were designed to provide a
descriptive analysis of SBC youth ministry programmatic values. The descriptive data
are presented first, followed by that which is relevant to each research question.
Appropriate illustrative graphs and statistical tables are organized following the stated
research question. Brief explanatory writings supplement the data for the purpose of

fully delineating the findings. All conclusions are reserved for chapter five.

Table 9. Demographic findings concerning the
youth pastor's formal training

Formal youth ministry training:			Valid N	Percentage
	Graduate degree in YM		94	19.3%
	Graduate degree in religion, but not YM		169	34.7%
	Undergraduate degree in YM		48	9.9%
	Undergraduate degree in religion, but not YM		51	10.5%
	None		119	24.4%
Mean	2.86	Total	481	98.8%
Standard Deviation	1.49			
Variance	2.21	Missing	6	1.2%

Descriptive Data: Mission Statements

This section puts forth the findings corresponding to the youth ministries' stated values. Of the youth pastors surveyed, 414 proclaimed their youth ministry had a mission statement expressing at least one of the values provided. Restated, 85% of the youth ministries represented in the survey had a mission statement that communicates youth ministry values. No singular value was represented in all SBC youth ministry mission statements. However, three values were represented in more than 74% of the 414 youth ministries with a stated mission statement. Discipleship / spiritual growth was the most stated value; 90% (N=371) of the youth ministries communicate it through their mission statement. Approximately 11% less (N=327) youth ministries state evangelism as a value in their mission statement. Ministry and service was the third most stated value. Among youth ministries with stated mission statements, 74% (N=306) specifically

communicated ministry and service as a value. In addition to these three, only two other values were stated in more than half of the youth ministry mission statements. Worship was communicated as a stated value by 63% (N=261) of the youth ministries. Christian fellowship was expressed as a stated value by 58% (N=242) of the youth ministries. All five of these values (discipleship, evangelism, ministry, worship, and fellowship), commonly communicated with Purpose Driven Youth Ministry were stated in 145 of the 414 youth ministry mission statements. One hundred additional youth ministries stated four of the five.

Family edification and support was communicated as an intentional stated value by 100 of the 414 youth ministry mission statements. Approximately the same number of youth ministry mission statements, 99 of the 414 intentionally stated peer to peer relationship as a value. Family edification and support was the third most foundational value derived from the Delphi panel. On the other hand, peer to peer relationships was the third most popular value derived from the Delphi panel. It was the most stated popular value in youth ministry mission statements. In relation to the Delphi panel's rank order it is also worth noting that the least supported values in youth ministry mission statements were those deemed most popularly practiced by the Delphi panel: numerical participation (7) and activity and events (46). The least stated foundational value was specific ministry for the teenage demographic. Despite being the second most foundational value derived from the Delphi panel, only 63 youth ministries stated it in the mission statements.

Table 10 communicates the values reflected in the youth ministries' mission statements. In addition, it describes the number of participants who expressed the listed value in their youth ministry's mission statement. It provides the percentage of each value by measuring the percentage of participants who expressed each value. Further, it gives the cumulative, or sum of values percentage of each value expressed in the context of the collective values expressed.

Table 10. Youth ministry stated values reflected
in the mission statement

Value	F	F %	Sum of Values %
Activity and Events	46	9.4%	2.0%
Christian Fellowship / Community	242	49.7%	10.6%
Culturally Relevant Methods of Ministry	66	13.6%	2.9%
Discipleship / Spiritual Growth	371	76.2%	16.2%
Embracing the Supremacy of Christ	102	20.9%	4.5%
Evangelism	327	67.1%	14.3%
Family Edification and Support	100	20.5%	4.4%
Local Church Assimilation	80	16.4%	3.5%
Ministry and Service	306	62.8%	13.4%
Moral Living	69	14.2%	3.0%
Numerical Participation	7	1.4%	0.3%
Peer to Peer Relationships	99	20.3%	4.3%
Small Group Meetings	80	16.4%	3.5%
Specific Min. for Teenage Demographic	63	12.9%	2.7%
Worship	261	53.6%	11.4%
No Stated Mission Statement	73	15.0%	3.2%

Descriptive Data: Financial Expenditures

This section provides descriptive data that communicates the percentage of the

youth ministries' financial expenditures spent on the values derived from the Delphi

panel. Of the SBC youth ministries surveyed 25% of their financial expenditures went

toward the value of activities and events despite the fact that only 2% of the youth

ministry mission statements expressed activities and events as a stated value. The

financial expenditures on activities and events were approximately 7% more than the

second most represented value and 13% more than the third. After activities and events

the next five youth ministries' values supported by financial expenditures were the same

five most expressed in SBC youth ministry mission statements.

Table 11. Youth ministry values reflected in the financial
expenditures of the youth ministry

Value	F	Min.	Max.	Mean	Std. Deviation
Act.	10808	0	90	25.02	19.346
Fel.	3254	0	40	7.56	7.370
Cult.	1071	0	50	2.50	5.019
Disc.	7879	0	75	18.41	12.847
Supr.	590	0	30	1.38	4.446
Evg.	4763	0	65	11.13	10.090
Fam.	1133	0	65	2.65	5.052
Loc.	320	0	20	.75	2.216
Min..	5310	0	50	12.27	9.993
Mor.	375	0	20	.88	2.386
Num.	305	0	15	.71	2.205
Peer	742	0	29	1.73	3.537
Grp.	2265	0	50	5.27	6.761
Spec.	698	0	100	1.63	6.376
Wor.	2748	0	45	6.40	6.650

Discipleship / spiritual growth represented 18.3% of the youth ministries' financial

expenditures; ministry and service 12.3%; evangelism 11.1%; Christian fellowship /

community 7.6%; and worship 6.4%.

Three values did not receive 1% of youth ministries' financial expenditures.

Numerical participation was the least represented value among youth ministries' financial

expenditures. Southern Baptist Convention youth pastors expressed that .07% of the

youth ministries' financial expenditures over the past year was spent in order to increase

numerical participation. It is worth noting that numerical participation was selected as a

popular value by the Delphi panel. Moral living was also selected as a popular value, and

likewise accounted for .9% of youth ministries' financial expenditures. Consequently,

two of the three least supported values by financial expenditures were perceived popular values. Local church assimilation reflected .7% of the financial expenditures.

Note the separation from the seven values reflecting more than 5% of the youth ministries financial expenditures. Small group meetings is the seventh value represented at 5.3%. The separation between the eighth value represented is approximately half of the percentage expressed in small group meetings. This is the largest percentage gap between any two consecutive values expressed in the youth ministries' financial expenditures.

Descriptive Data: Ministerial Activities

This section provides descriptive data that communicates the percentage of the youth pastors' ministerial activities spent on the values derived from the Delphi panel. The top six values reflected in ministerial activities was the same as those reflected in financial expenditures. Activities and events was the value most represented by the youth pastors' ministerial activities. The SBC youth pastors' surveyed communicated activities and events as the value which they spent 19.8% of their time exercising. Almost equaling the frequency of activities and events, discipleship / spiritual growth reflected 19.8% of the youth pastors' ministerial activities. Discipleship was the most expressed value in the youth ministries' mission statements and second in financial expenditures and ministerial activities. In addition to the 19.8% representation of discipleship / spiritual growth in youth ministries' ministerial activities, ministry and service represent 10.6%; evangelism 10.4%; worship 7.7%; and Christian fellowship / community 7.6%. Small groups accounted for 7.2% of the ministerial activities of the youth pastors. Table 12 describes the youth pastors' ministerial activities emphasis of these values.

Numerical participation was again the value least reflected. Numerical participation was .7% of the ministerial activities of the youth pastor, approximately the same percentage as reflected by the youth ministries financial expenditures. Moral living accounted for 1.2% of the youth pastors' ministerial activities. Moral living and

numerical participation were values deemed popular by the Delphi panel.

Table 12 shows the separation of the same seven values as expressed through financial expenditures. Similarly, small group meetings is the seventh value represented at 7.2%. The separation between the eighth value represented is approximately half of the percentage expressed in small group meetings. This is the largest percentage gap between any two consecutive values expressed through the ministerial activities of the youth pastor.

Table 12. Youth ministry values reflected in the ministerial activities of the youth pastor

Value	F	Min.	Max.	Mean	Std. Deviation
Act.	10808	0	85	19.84	15.446
Fel.	3254	0	40	7.59	7.743
Cult.	1071	0	35	2.14	4.098
Disc.	7879	0	80	19.55	13.710
Supr.	590	0	100	2.25	6.916
Evg.	4763	0	60	10.40	9.483
Fam.	1133	0	50	3.25	5.089
Loc.	320	0	20	1.42	2.881
Min..	5310	0	50	10.56	8.613
Mor.	375	0	20	1.17	2.619
Num.	305	0	20	.74	2.452
Peer	742	0	50	2.79	5.799
Grp.	2265	0	75	7.19	8.222
Spec.	698	0	100	1.70	7.229
Wor.	2748	0	45	6.40	6.650
No	739				

Research Question 1

The first research question led the researcher to examine the relationship between the values stated in the youth ministries' mission statements and those programmatically expressed through the youth ministries' financial expenditures. The relationship was analyzed through a sample t-test utilizing the youth ministries' financial expenditures as the dependent variables. Whether or not the value was stated in the youth ministries' mission statements was the independent variable. The results are presented in Table 13.

The results showed a statistically significant difference in financial expenditures on values of Christian fellowship between stated mission and non stated mission (t =3.51, p=0.001). Similarly, when the church stated evangelism in their mission statements, the financial expenditure on the value was greater than when the church did not state evangelism in one of their mission statements (t = 6.39, p=.000). The results also showed there was significant difference in financial expenditures on the value of all others when expressed in the mission statements from those not stated with the exception of activities and events, discipleship / spiritual growth, specific ministry for teenage demographic, and numerical participation.

Of the seven values most represented in the youth ministries' financial expenditures five showed a paralleling relationship with the youth ministries' mission statements. Christian fellowship / community, evangelism, ministry and service, worship, and small group meetings all showed a statistical paralleling relationship between the emphasis of value expressed in percentage of financial expenditures and representation in the mission statement. Figure 1 illustrates the frequency of the values expressed in the youth ministries' mission statements and financial expenditures.

Table 13. T-test evaluating financial expenditures
relationship with mission statements

Value expressed in mission statement	N	Mean	t	Sig.
Activity and Events	40	27.30	.788	.434
Null	388	24.78		
Christian Fellowship / Community	219	8.76	3.51	.00
Null	209	6.29		
Culturally Relevant Methods of Ministry	60	5.97	5.99	.00
Null	368	1.94		
Discipleship / Spiritual Growth	332	18.66	.73	.45
Null	96	17.53		
Embracing the Supremacy of Christ	88	3.65	5.56	.00
Null	340	0.79		
Evangelism	294	13.1	6.39	.00
Null	134	6.81		
Family Edification and Support	87	6.15	4.94	.00
Null	341	1.75		
Local Church Assimilation	76	1.97	3.83	.00
Null	352	0.48		
Ministry and Service	276	12.97	1.93	.05
Null	152	10.99		
Moral Living	61	2.34	3.92	.00
Null	367	0.63		
Numerical Participation	6	3	1.42	.22
Null	422	0.68		
Peer to Peer Relationships	91	3.4	4.34	.00
Null	337	1.28		
Small Group Meetings	68	7.16	2.95	.00
Null	360	491		
Specific Min. for Teen Demographic	59	4.49	1.89	.06
Null	369	1.17		
Worship	192	4.80	7.32	.00
Null	236	10.15		
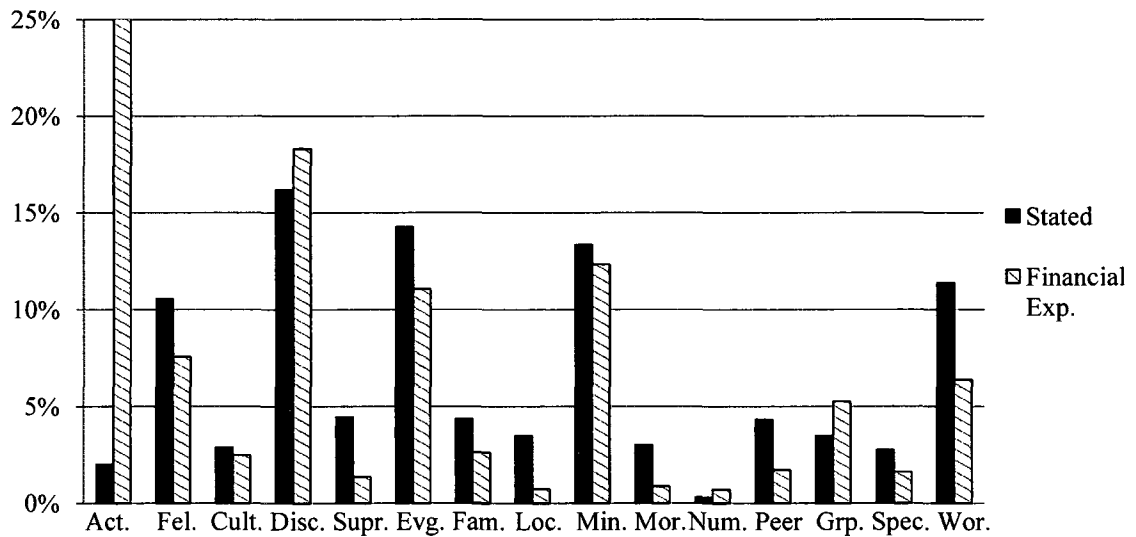
Figure 1. Comparison of the stated values against
financial expenditures

Research Question 2

The second research question led the researcher to examine the relationship

between the values stated in the youth ministries' mission statements and those

programmatically expressed through the youth pastors' ministerial activities. The

relationship was analyzed through a sample t-test utilizing the youth pastors' ministerial

activities as the dependent variables. Whether or not the value was stated in the youth

ministries' mission statements was the independent variable. The results are presented in

Table 14.

The results showed a statistically significant difference in values of ministerial

activities of youth pastors on values of Christian fellowship between stated mission and

non stated mission (t =3.64, p=0.001). Likewise, when the church stated evangelism as

one of their mission statements, the % time spent in ministerial activities on the value was

greater than when the church did not state evangelism as one of their mission statements

(t = 6.119, p=.000).

Table 14. T-test evaluating ministerial activities relationship
with mission statements

Value expressed in mission statement	N	Mean	t	Sig.
Activity and Events	36	22.00	0.82	0.42
Null	376	19.63		
Christian Fellowship / Community	209	8.94	3.64	.00
Null	203	6.21		
Culturally Relevant Methods of Ministry	58	4.76	3.58	.00
Null	354	1.71		
Discipleship / Spiritual Growth	322	20.11	1.48	0.14
Null	90	17.54		
Embracing the Supremacy of Christ	85	4.46	3.5	.00
Null	327	1.68		
Evangelism	281	12.13	6.119	.00
Null	131	6.69		
Family Edification and Support	83	6.65	4.98	.00
Null	329	2.40		
Local Church Assimilation	71	3.17	3.97	.00
Null	341	1.05		
Ministry and Service	266	11.17	1.98	.05
Null	146	9.45		
Moral Living	57	2.88	3.41	.00
Null	355	0.90		
Numerical Participation	4	1.25	0.41	0.71
Null	408	0.74		
Peer to Peer Relationships	88	5.13	3.2	.00
Null	324	2.16		
Small Group Meetings	64	9.16	.233	.02
Null	348	6.83		
Specific Min. for Teen Demographic	58	3.43	1.11	.27
Null	354	1.42		
Worship	226	10.15	7.54	.00
Null	186	4.80		

The results also showed there was significant difference in values of ministerial

activities on the value of other mission statements between youth ministries with the

value expressed in the mission statement and youth ministries who did not express the

value in the mission statement except activities and events, discipleship / spiritual growth,

specific ministry for teenage demographic, and numerical participation. Figure 2

illustrates the frequency of the values expressed in the youth ministries' mission

statements and the youth pastors' ministerial activities.
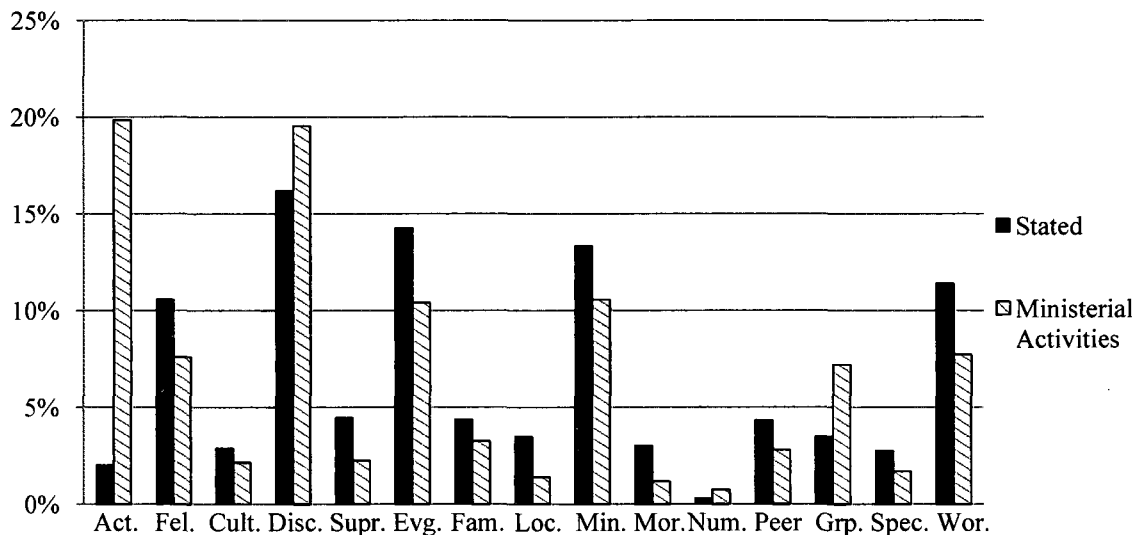
Figure 2. Comparison of the stated values and
ministerial activities of youth pastors

Activities and events was expressed as a value in the youth ministries' mission

statement by 2.0% of the participants, however 25.1% of the financial expenditures of the

youth ministry was spent on this value. The most represented value in mission

statements (16.2%), discipleship / spiritual growth accounted for 18.3% of the youth

ministries financial expenditures. A simple bar graph illustrates the discrepancy among

the implementation of these values. In the proceeding section, Figures 3-9 illustrates the

frequency of these values expressed in the context of mission statement, financial

expenditures, as well as ministerial activities.

The researcher's conclusions on this data can be found in Chapter 5; however, one observation should be noted here. Approximately 40% of the youth pastors' time spent doing ministerial activities is allotted to two values, activities and events and discipleship / spiritual growth. Similar values to discipleship / spiritual growth did not share the programmatic emphasis. Family edification and support represented 3.3% of the youth pastors' time; likewise, local church assimilation represented 1.4% and moral living 1.2%. The singular exception appears to be small group meetings, which was the seventh most exercised value according to the youth pastors' ministerial activities.

Examination of financial expenditures and ministerial activities against the mission statement

Figures 3-9 offer illustrative bar graphs designed to communicate the percentage of frequencies among a specific value expressed in the youth ministries mission statement and expressed in the programmatic methodology of financial expenditures and ministerial activities. The first four values represent values that were among the seven most exercised in both financial expenditures and ministerial activities, meanwhile were shown to have a paralleling statistical emphasis as a stated value expresses in the mission statement.
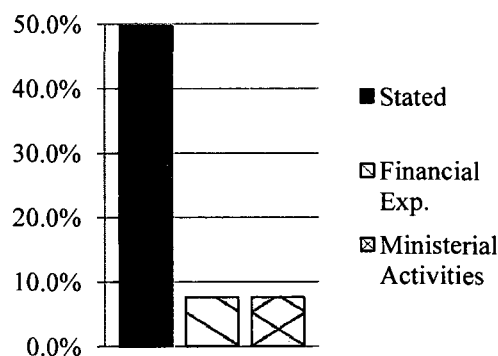
Figure 3. Christian fellowship
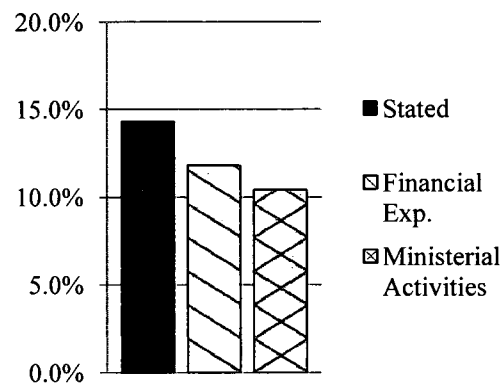
Figure 4. Evangelism
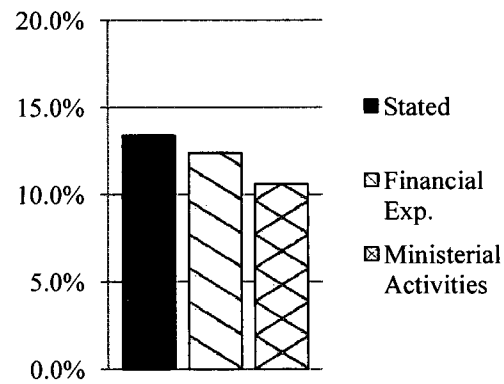
Figure 5. Ministry and service
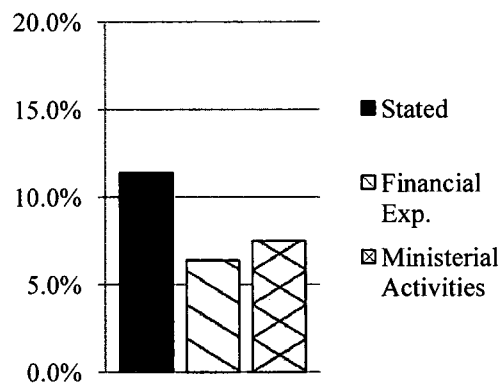
Figure 6. Worship
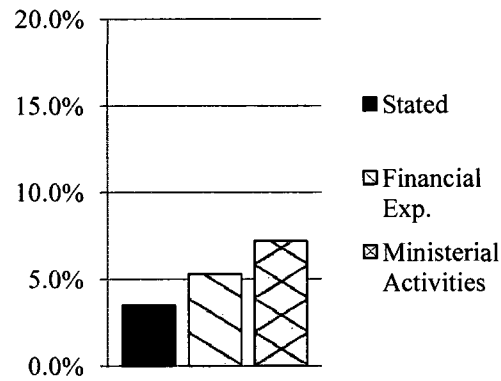
Figure 7. Small group meetings

On the other hand, results also showed a significant difference in financial expenditures and ministerial activities on activities and events, discipleship / spiritual growth, and numerical participation against those communicated in the youth ministries' mission statements. The following bar graphs provide a glance at the discrepancy among the mission statements and the two most exercised programmatic implementation of these values. Figures 8 and 9 illustrate the frequency of the values expressed in the context of mission statement, financial expenditures, as well as ministerial activities.
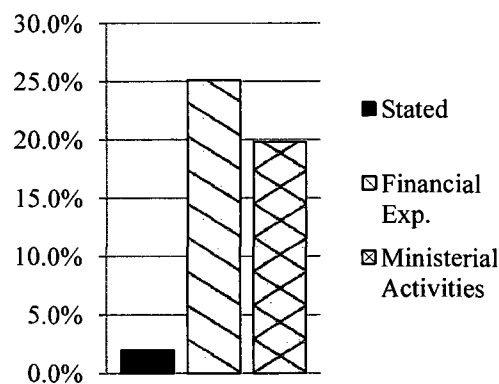
Figure 8. Activity and events
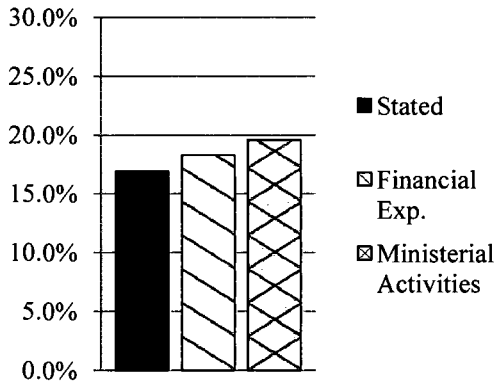
Figure 9. Discipleship

Research Question 3

In order to address the third research question a series of ANOVA tests were ran on the raw data retrieved from the youth pastor questionnaire. Each value was measured for a statistical significance at a level of .05. The first section analyzes the statistical significance between the percentages of financial expenditures of the youth ministry against the demographic data retrieved. The second section analyzes the statistical significance between the percentages of the youth pastors' ministerial activities per value against the demographic data retrieved. These first two sections utilized ANOVA testing to show a statistical relationship among the larger demographic category. A post-hoc test was then ran on the relevant values found significant in order to measure the significance within the specific demographic. The third and final section presents the results from the post-hoc tests. Church location, church community, church attendance, youth pastor's age, youth pastor's years of service at his current church, and youth pastor's tenure in youth ministry were all significant in at least one relationship. The only demographic that had no significant relationship with either the youth ministries' financial expenditures or the youth pastor's ministerial activities was the youth pastor's formal training.

The values were provided by the Delphi panel and demographic information obtained in the first seven questions of the youth pastor survey. Tables 15-21 are used to

present the data in connection with financial expenditures. Tables 22-28 are used to present the data in connection with ministerial activities. Values are communicated using abbreviations. See Appendix 6 for the abbreviations of the values.

Financial Expenditures among the Demographic Data

The results in Table 15 indicate that the financial expenditures spent toward culturally relevant methods of ministry reached the statistical significance level .05 with p-value of .032 among locations of church. Restated, there is a statistical relationship between the SBC youth ministries' annual financial expenditures on culturally relevant methods of ministry among the categorized church locations. No other value produced a significant difference in relation to church location.

Table 15. The relationship between financial
expenditure among church location

Factor		Sum of Squares	df	Mean Square	F	Sig.
Act.	Between	137.446	2	68.723	.183	.833
	Within	159676.405	425	375.709		
	Total	159813.850	427			
Fel.	Between	47.397	2	23.699	.435	.647
	Within	23148.257	425	54.466		
	Total	23195.654	427			
Cult.	Between	214.787	2	107.394	4.330	.014
	Within	10540.210	425	24.800		
	Total	10754.998	427			
Disc.	Between	22.692	2	11.346	.068	.934
	Within	70454.754	425	165.776		
	Total	70477.446	427			

Table 15–Continued. The relationship between financial
expenditure among church location

	Between	9.378	2	4.689	.236	.790
Supr.	Within	8429.304	425	19.834		
	Total	8438.682	427			
	Between	401.952	2	200.976	1.983	.139
Evg.	Within	43071.980	425	101.346		
	Total	43473.932	427			
	Between	34.099	2	17.049	.667	.514
Fam.	Within	10863.628	425	25.561		
	Total	10897.727	427			
	Between	6.856	2	3.428	.697	.499
Loc.	Within	2089.892	425	4.917		
	Total	2096.748	427			
	Between	368.194	2	184.097	1.851	.158
Min.	Within	42269.441	425	99.458		
	Total	42637.636	427			
	Between	3.066	2	1.533	.268	.765
Mor.	Within	2427.371	425	5.711		
	Total	2430.437	427			
	Between	1.199	2	.600	.123	.884
Num.	Within	2074.452	425	4.881		
	Total	2075.652	427			
	Between	3.536	2	1.768	.141	.869
Peer	Within	5338.100	425	12.560		
	Total	5341.636	427			
	Between	82.311	2	41.155	.900	.407
Grp.	Within	19435.790	425	45.731		
	Total	19518.100	427			
	Between	28.663	2	14.331	.351	.704
Spec.	Within	17333.010	425	40.784		
	Total	17361.673	427			
	Between	18.076	2	9.038	.204	.816
Wor.	Within	18862.400	425	44.382		
	Total	18880.477	427			

The results in Table 16 indicate that the financial expenditures spent toward activities and events, culturally relevant methods of ministry, and discipleship /spiritual growth reached the statistical significance level .05 within church attendance. Consequently, there is a statistical difference in relation to SBC youth ministries' annual financial expenditures on activities and events, culturally relevant methods of ministry, and discipleship and spiritual growth among church attendance as categorized.

Table 16. The relationship between the financial
expenditures and church attendance

Factor		Sum of Squares	df	Mean Square	F	Sig.
Act.	Between	3958.577	4	989.644	2.686	.031
	Within	155855.273	423	368.452		
	Total	159813.850	427			
Fel.	Between	321.154	4	80.289	1.485	.206
	Within	22874.500	423	54.077		
	Total	23195.654	427			
Cult.	Between	298.604	4	74.651	3.020	.018
	Within	10456.394	423	24.720		
	Total	10754.998	427			
Disc.	Between	2051.745	4	512.936	3.171	.014
	Within	68425.701	423	161.763		
	Total	70477.446	427			
Supr.	Between	59.542	4	14.885	.751	.557
	Within	8379.141	423	19.809		
	Total	8438.682	427			
Evg.	Between	1015.267	4	253.817	2.529	.040
	Within	42458.665	423	100.375		
	Total	43473.932	427			
Fam.	Between	109.093	4	27.273	1.069	.371
	Within	10788.634	423	25.505		
	Total	10897.727	427			
Loc.	Between	24.356	4	6.089	1.243	.292
	Within	2072.392	423	4.899		
	Total	2096.748	427			

Table 16–Continued. The relationship between the financial
expenditures and church attendance

Factor		Sum of Squares	df	Mean Square	F	Sig.
Min.	Between	475.397	4	118.849	1.192	.313
	Within	42162.239	423	99.674		
	Total	42637.636	427			
Mor.	Between	13.239	4	3.310	.579	.678
	Within	2417.198	423	5.714		
	Total	2430.437	427			
Num.	Between	24.006	4	6.002	1.237	.294
	Within	2051.645	423	4.850		
	Total	2075.652	427			
Peer	Between	46.780	4	11.695	.934	.444
	Within	5294.856	423	12.517		
	Total	5341.636	427			
Grp.	Between	171.928	4	42.982	.940	.441
	Within	19346.172	423	45.736		
	Total	19518.100	427			
Spec.	Between	38.966	4	9.742	.238	.917
	Within	17322.707	423	40.952		
	Total	17361.673	427			
Wor.	Between	366.610	4	91.653	2.094	.081
	Within	18513.866	423	43.768		
	Total	18880.477	427			

The results in Table 17 indicate that the financial expenditures of the youth ministries in worship reached the statistical significance level .05 with a p-value of .002 among churches in different surrounding communities. A statistical difference appears in relation to SBC youth ministries' annual financial expenditures on the value of worship among churches of the categorized communities. No difference among the other values was significant.

Table 17. The relationship between the financial
expenditures and surrounding community of the church

Factor		Sum of Squares	df	Mean Square	F	Sig.
Act.	Between	585.156	4	146.289	0.389	0.817
	Within	159228.7	423	376.427		
	Total	159813.85	427			
Fel.	Between	115.429	4	28.857	0.529	0.715
	Within	23080.225	423	54.563		
	Total	23195.654	427			
Cult.	Between	64.698	4	16.174	0.64	0.634
	Within	10690.3	423	25.273		
	Total	10754.998	427			
Disc.	Between	980.839	4	245.21	1.493	0.204
	Within	69496.607	423	164.295		
	Total	70477.446	427			
Supr.	Between	32.119	4	8.03	0.404	0.806
	Within	8406.563	423	19.874		
	Total	8438.682	427			
Evg.	Between	246.697	4	61.674	0.604	0.66
	Within	43227.235	423	102.192		
	Total	43473.932	427			
Fam.	Between	82.609	4	20.652	0.808	0.521
	Within	10815.117	423	25.568		
	Total	10897.727	427			
Loc.	Between	44.933	4	11.233	2.316	0.057
	Within	2051.815	423	4.851		
	Total	2096.748	427			
Min.	Between	185.489	4	46.372	0.462	0.764
	Within	42452.147	423	100.36		
	Total	42637.636	427			
Mor.	Between	8.951	4	2.238	0.391	0.815
	Within	2421.486	423	5.725		
	Total	2430.437	427			
Num.	Between	4.804	4	1.201	0.245	0.912
	Within	2070.848	423	4.896		
	Total	2075.652	427			
Peer	Between	46.341	4	11.585	0.925	0.449
	Within	5295.295	423	12.518		
	Total	5341.636	427			

Table 17–Continued. The relationship between the financial
expenditures and surrounding community of the church

Factor		Sum of Squares	df	Mean Square	F	Sig.
Grp.	Between	132.031	4	33.008	0.72	0.578
	Within	19386.07	423	45.83		
	Total	19518.1	427			
Spec.	Between	58.012	4	14.503	0.355	0.841
	Within	17303.661	423	40.907		
	Total	17361.673	427			
Wor.	Between	717.677	4	179.419	4.179	0.002
	Within	18162.8	423	42.938		
	Total	18880.477	427			

The results in Table 18 indicate that the difference of the financial

expenditures of youth ministries in four values reached the statistical significance level

.05 among youth pastors of different ages. A statistical difference appears in relation to

SBC youth ministries' annual financial expenditures on activity and events, Christian

fellowship / community, discipleship / spiritual growth, and ministry and service among

the categorized youth pastors' ages. Consequently, the age of the youth pastor was one

of the more dividing demographics. No difference among the other values was

significant.

Table 18. The relationship between the financial
expenditures and age of the youth pastors

Factor		Sum of Squares	df	Mean Square	F	Sig.
Act.	Between	7238.224	3	2412.741	6.705	0
	Within	152575.63	424	359.848		
	Total	159813.85	427			
Fel.	Between	466.313	3	155.438	2.9	0.035
	Within	22729.341	424	53.607		
	Total	23195.654	427			

Table 18–Continued. The relationship between the financial
expenditures and age of the youth pastors

Factor		Sum of Squares	df	Mean Square	F	Sig.
Cult.	Between	60.765	3	20.255	0.803	0.493
	Within	10694.233	424	25.222		
	Total	10754.998	427			
Disc.	Between	3257.375	3	1085.792	6.849	0
	Within	67220.071	424	158.538		
	Total	70477.446	427			
Supr.	Between	31.547	3	10.516	0.53	0.662
	Within	8407.135	424	19.828		
	Total	8438.682	427			
Evg.	Between	77.634	3	25.878	0.253	0.859
	Within	43396.298	424	102.35		
	Total	43473.932	427			
Fam.	Between	36.32	3	12.107	0.473	0.702
	Within	10861.406	424	25.617		
	Total	10897.727	427			
Loc.	Between	6.653	3	2.218	0.45	0.718
	Within	2090.095	424	4.929		
	Total	2096.748	427			
Min.	Between	1141.015	3	380.338	3.886	0.009
	Within	41496.62	424	97.869		
	Total	42637.636	427			
Mor.	Between	27.244	3	9.081	1.602	0.188
	Within	2403.193	424	5.668		
	Total	2430.437	427			
Num.	Between	17.923	3	5.974	1.231	0.298
	Within	2057.729	424	4.853		
	Total	2075.652	427			
Peer	Between	19.952	3	6.651	0.53	0.662
	Within	5321.683	424	12.551		
	Total	5341.636	427			
Grp.	Between	272.577	3	90.859	2.002	0.113
	Within	19245.523	424	45.39		
	Total	19518.1	427			
Spec.	Between	67.725	3	22.575	0.553	0.646
	Within	17293.948	424	40.788		
	Total	17361.673	427			

Table 18–Continued. The relationship between the financial
expenditures and age of the youth pastors

Factor		Sum of Squares	df	Mean Square	F	Sig.
Wor.	Between	276.408	3	92.136	2.1	0.1
	Within	18604.068	424	43.878		
	Total	18880.477	427			

The results in Table 19 indicate that the financial expenditures of youth

ministries on activity and events, discipleship / spiritual growth, and moral living reached

the statistical significance level .05 among differing youth pastor tenures at their current

church of employment. Consequently, a statistical difference appears in relation to SBC

youth ministries' annual financial expenditures on these three identified values. No

difference among the other values was significant.

Table 19. The relationship between the financial expenditures and
the youth pastors' tenure at church of employment

Factor		Sum of Squares	df	Mean Square	F	Sig.
Act.	Between	4615.746	4	1153.936	3.145	0.014
	Within	155198.11	423	366.899		
	Total	159813.85	427			
Fel.	Between	19.235	4	4.809	0.088	0.986
	Within	23176.42	423	54.791		
	Total	23195.654	427			
Cult.	Between	167.487	4	41.872	1.673	0.155
	Within	10587.511	423	25.03		
	Total	10754.998	427			
Disc.	Between	2517.276	4	629.319	3.917	0.004
	Within	67960.17	423	160.662		
	Total	70477.446	427			
Supr.	Between	38.14	4	9.535	0.48	0.75
	Within	8400.543	423	19.859		
	Total	8438.682	427			

Table 19–Continued. The relationship between the financial expenditures
and the youth pastors' tenure at church of employment

Factor		Sum of Squares	df	Mean Square	F	Sig.
Evg.	Between	566.839	4	141.71	1.397	0.234
	Within	42907.093	423	101.435		
	Total	43473.932	427			
Fam.	Between	130.192	4	32.548	1.279	0.278
	Within	10767.535	423	25.455		
	Total	10897.727	427			
Loc.	Between	16.098	4	4.025	0.818	0.514
	Within	2080.649	423	4.919		
	Total	2096.748	427			
Min.	Between	835.61	4	208.902	2.114	0.078
	Within	41802.026	423	98.823		
	Total	42637.636	427			
Mor.	Between	96.773	4	24.193	4.385	0.002
	Within	2333.664	423	5.517		
	Total	2430.437	427			
Num.	Between	16.966	4	4.241	0.871	0.481
	Within	2058.686	423	4.867		
	Total	2075.652	427			
Peer	Between	35.505	4	8.876	0.708	0.587
	Within	5306.131	423	12.544		
	Total	5341.636	427			
Grp.	Between	172.282	4	43.071	0.942	0.44
	Within	19345.818	423	45.735		
	Total	19518.1	427			
Spec.	Between	49.978	4	12.494	0.305	0.874
	Within	17311.695	423	40.926		
	Total	17361.673	427			
Wor.	Between	171.879	4	42.97	0.972	0.423
	Within	18708.598	423	44.228		
	Total	18880.477	427			

The youth pastors' tenure in vocational youth ministry was a significant difference among 33% of the listed values through financial expenditures against the mission statement. The results in Table 20 indicate that the difference of financial

expenditures against the stated values in five values reached the statistical significance
level .05 among youth pastors of differing vocational tenures. A statistical difference
appears in relation to SBC youth ministries' annual financial expenditures against the
stated values among activity and events, Christian fellowship / community, evangelism,
and ministry and service, and small group meetings youth pastors of differing vocational
tenures. No difference among the other values was significant.

Table 20. The relationship between the financial expenditures
and the youth pastors' tenure in vocational youth ministry

Factor		Sum of Squares	df	Mean Square	F	Sig.
Act.	Between	10534.05	4	2633.513	7.462	0
	Within	149279.8	423	352.907		
	Total	159813.85	427			
Fel.	Between	668.196	4	167.049	3.137	0.015
	Within	22527.459	423	53.256		
	Total	23195.654	427			
Cult.	Between	120.994	4	30.248	1.203	0.309
	Within	10634.004	423	25.139		
	Total	10754.998	427			
Disc.	Between	891.409	4	222.852	1.355	0.249
	Within	69586.037	423	164.506		
	Total	70477.446	427			
Supr.	Between	45.065	4	11.266	0.568	0.686
	Within	8393.617	423	19.843		
	Total	8438.682	427			
Evg.	Between	977.066	4	244.267	2.431	0.047
	Within	42496.866	423	100.465		
	Total	43473.932	427			
Fam.	Between	26.404	4	6.601	0.257	0.905
	Within	10871.323	423	25.701		
	Total	10897.727	427			
Loc.	Between	37.639	4	9.41	1.933	0.104
	Within	2059.109	423	4.868		
	Total	2096.748	427			

Table 20–Continued. The relationship between the financial expenditures
and the youth pastors' tenure in vocational youth ministry

Factor		Sum of Squares	df	Mean Square	F	Sig.
Min.	Between	1379.468	4	344.867	3.536	0.007
	Within	41258.168	423	97.537		
	Total	42637.636	427			
Mor.	Between	24.668	4	6.167	1.084	0.364
	Within	2405.769	423	5.687		
	Total	2430.437	427			
Num.	Between	28.557	4	7.139	1.475	0.209
	Within	2047.095	423	4.839		
	Total	2075.652	427			
Peer	Between	17.987	4	4.497	0.357	0.839
	Within	5323.649	423	12.585		
	Total	5341.636	427			
Grp.	Between	531.449	4	132.862	2.96	0.02
	Within	18986.652	423	44.886		
	Total	19518.1	427			
Spec.	Between	82.49	4	20.623	0.505	0.732
	Within	17279.183	423	40.849		
	Total	17361.673	427			
Wor.	Between	547.663	4	136.916	3.159	0.014
	Within	18332.814	423	43.34		
	Total	18880.477	427			

The youth pastors' formal training showed no statistical significance to the
youth ministries financial expenditures. It was the only demographic that did not have a
significant relationship among at least one of the listed values through financial
expenditures. The results in Table 21 indicate that the values expressed through financial
expenditures did not reach the statistical significance level ($p < .05$) among formal youth
pastor training.

Table 21. The relationship between the financial expenditures
and the youth pastors' formal training

Factor		Sum of Squares	df	Mean Square	F	Sig.
Act.	*Between*	261.08	4	65.27	0.173	0.952
	Within	159552.77	423	377.193		
	Total	159813.85	427			
Fel.	*Between*	228.528	4	57.132	1.052	0.38
	Within	22967.126	423	54.296		
	Total	23195.654	427			
Cult.	*Between*	178.175	4	44.544	1.781	0.132
	Within	10576.823	423	25.004		
	Total	10754.998	427			
Disc.	*Between*	226.505	4	56.626	0.341	0.85
	Within	70250.942	423	166.078		
	Total	70477.446	427			
Supr.	*Between*	83.595	4	20.899	1.058	0.377
	Within	8355.087	423	19.752		
	Total	8438.682	427			
Evg.	*Between*	175.738	4	43.935	0.429	0.788
	Within	43298.194	423	102.36		
	Total	43473.932	427			
Fam.	*Between*	15.497	4	3.874	0.151	0.963
	Within	10882.229	423	25.726		
	Total	10897.727	427			
Loc.	*Between*	7.543	4	1.886	0.382	0.822
	Within	2089.204	423	4.939		
	Total	2096.748	427			
Min.	*Between*	208.718	4	52.18	0.52	0.721
	Within	42428.917	423	100.305		
	Total	42637.636	427			
Mor.	*Between*	17.252	4	4.313	0.756	0.554
	Within	2413.185	423	5.705		
	Total	2430.437	427			
Num.	*Between*	23.227	4	5.807	1.197	0.312
	Within	2052.425	423	4.852		
	Total	2075.652	427			
Peer	*Between*	47.024	4	11.756	0.939	0.441
	Within	5294.611	423	12.517		
	Total	5341.636	427			

Table 21–Conitnued. The relationship between the financial
expenditures and the youth pastors' formal training

Factor		Sum of Squares	df	Mean Square	F	Sig.
Grp.	Between	177.454	4	44.363	0.97	0.424
	Within	19340.647	423	45.723		
	Total	19518.1	427			
Spec.	Between	71.894	4	17.973	0.44	0.78
	Within	17289.779	423	40.874		
	Total	17361.673	427			
Wor.	Between	165.085	4	41.271	0.933	0.445
	Within	18715.392	423	44.244		
	Total	18880.477	427			

Ministerial Activities among the Demographic Data

The results in this section indicate the significant relationships between
ministerial activities of the youth pastor per listed value among the demographic data
collected in the first seven questions of the youth pastor survey. Table 22 shows that
among church locations no value reached the statistical significance level .05 in relation
to the percentage of ministerial activities of the youth pastor.

Table 22. The relationship between ministerial activities
and church location

Factor		Sum of Squares	df	Mean Square	F	Sig.
Act.	Between	232.646	2	116.323	0.486	0.615
	Within	97824.781	409	239.18		
	Total	98057.427	411			
Fel.	Between	7.646	2	3.823	0.063	0.939
	Within	24635.662	409	60.234		
	Total	24643.308	411			
Cult.	Between	88.353	2	44.177	2.652	0.072
	Within	6812.198	409	16.656		
	Total	6900.551	411			

Table 22–Continued. The relationship between ministerial
activities and church location

Factor		Sum of Squares	df	Mean Square	F	Sig.
Disc.	*Between*	261.16	2	130.58	0.694	0.5
	Within	76996.869	409	188.256		
	Total	77258.029	411			
Supr.	*Between*	72.825	2	36.412	0.76	0.468
	Within	19582.923	409	47.88		
	Total	19655.748	411			
Evg.	*Between*	324.916	2	162.458	1.814	0.164
	Within	36632.201	409	89.565		
	Total	36957.117	411			
Fam.	*Between*	38.102	2	19.051	0.735	0.48
	Within	10605.646	409	25.931		
	Total	10643.748	411			
Loc.	*Between*	15.013	2	7.507	0.904	0.406
	Within	3397.014	409	8.306		
	Total	3412.027	411			
Min.	*Between*	16.712	2	8.356	0.112	0.894
	Within	30472.771	409	74.506		
	Total	30489.483	411			
Mor.	*Between*	16.249	2	8.125	1.185	0.307
	Within	2803.857	409	6.855		
	Total	2820.107	411			
Num.	*Between*	0.45	2	0.225	0.037	0.963
	Within	2470.761	409	6.041		
	Total	2471.211	411			
Peer	*Between*	0.139	2	0.069	0.002	0.998
	Within	13821.325	409	33.793		
	Total	13821.464	411			
Grp.	*Between*	542.444	2	271.222	4.072	0.018
	Within	27240.022	409	66.602		
	Total	27782.466	411			
Spec.	*Between*	115.38	2	57.69	1.105	0.332
	Within	21360.494	409	52.226		
	Total	21475.874	411			
Wor.	*Between*	7.394	2	3.697	0.06	0.942
	Within	25094.769	409	61.356		
	Total	25102.163	411			

The results in Table 23 indicate that the ministerial activities in culturally relevant methods of ministry reached the statistical significance level .05 among churches of differing categorized attendance. No other values showed a statistical significant difference.

Table 23. The relationship between ministerial activities
and church attendance

Factor		Sum of Squares	df	Mean Square	F	Sig.
Act.	Between	1355.171	4	338.793	1.426	0.225
	Within	96702.257	407	237.598		
	Total	98057.427	411			
Fel.	Between	388.429	4	97.107	1.629	0.166
	Within	24254.879	407	59.594		
	Total	24643.308	411			
Cult.	Between	323.99	4	80.997	5.013	0.001
	Within	6576.561	407	16.159		
	Total	6900.551	411			
Disc.	Between	1145.185	4	286.296	1.531	0.192
	Within	76112.844	407	187.009		
	Total	77258.029	411			
Supr.	Between	482.123	4	120.531	2.559	0.038
	Within	19173.625	407	47.11		
	Total	19655.748	411			
Evg.	Between	705.134	4	176.283	1.979	0.097
	Within	36251.983	407	89.071		
	Total	36957.117	411			
Fam.	Between	197.452	4	49.363	1.923	0.106
	Within	10446.296	407	25.667		
	Total	10643.748	411			
Loc.	Between	20.687	4	5.172	0.621	0.648
	Within	3391.34	407	8.333		
	Total	3412.027	411			
Min.	Between	558.394	4	139.599	1.898	0.11
	Within	29931.089	407	73.541		
	Total	30489.483	411			

Table 23–Continued. The relationship between ministerial
activities and church attendance

Factor		Sum of Squares	df	Mean Square	F	Sig.
Mor.	Between	22.747	4	5.687	0.827	0.508
	Within	2797.36	407	6.873		
	Total	2820.107	411			
Num.	Between	18.469	4	4.617	0.766	0.548
	Within	2452.743	407	6.026		
	Total	2471.211	411			
Peer	Between	114.65	4	28.662	0.851	0.493
	Within	13706.814	407	33.678		
	Total	13821.464	411			
Grp.	Between	245.158	4	61.29	0.906	0.46
	Within	27537.308	407	67.659		
	Total	27782.466	411			
Spec.	Between	204.897	4	51.224	0.98	0.418
	Within	21270.976	407	52.263		
	Total	21475.874	411			
Wor.	Between	409.326	4	102.332	1.687	0.152
	Within	24692.836	407	60.67		
	Total	25102.163	411			

The results in Table 24 indicate that the ministerial activities in culturally relevant methods of ministry reached the statistical significance level .05 among churches of categorized communities. No other values showed a statistical significant difference among differing church communities.

Table 24. The relationship between ministerial activities
and surrounding community of the church

Factor		Sum of Squares	df	Mean Square	F	Sig.
Act.	Between	559.746	4	139.937	0.584	0.674
	Within	97497.681	407	239.552		
	Total	98057.427	411			

Table 24–Continued. The relationship between ministerial
activities and surrounding community of the church

Factor		Sum of Squares	df	Mean Square	F	Sig.
Fel.	Between	170.052	4	42.513	0.707	0.587
	Within	24473.257	407	60.131		
	Total	24643.308	411			
Cult.	Between	226.839	4	56.71	3.458	0.009
	Within	6673.712	407	16.397		
	Total	6900.551	411			
Disc.	Between	1483.084	4	370.771	1.991	0.095
	Within	75774.945	407	186.179		
	Total	77258.029	411			
Supr.	Between	148.699	4	37.175	0.776	0.542
	Within	19507.049	407	47.929		
	Total	19655.748	411			
Evg.	Between	217.278	4	54.319	0.602	0.662
	Within	36739.839	407	90.27		
	Total	36957.117	411			
Fam.	Between	94.214	4	23.554	0.909	0.459
	Within	10549.533	407	25.92		
	Total	10643.748	411			
Loc.	Between	23.711	4	5.928	0.712	0.584
	Within	3388.316	407	8.325		
	Total	3412.027	411			
Min.	Between	91.154	4	22.789	0.305	0.875
	Within	30398.329	407	74.689		
	Total	30489.483	411			
Mor.	Between	11.128	4	2.782	0.403	0.806
	Within	2808.978	407	6.902		
	Total	2820.107	411			
Num.	Between	43.602	4	10.9	1.828	0.123
	Within	2427.609	407	5.965		
	Total	2471.211	411			
Peer	Between	277.406	4	69.352	2.084	0.082
	Within	13544.057	407	33.278		
	Total	13821.464	411			
Grp.	Between	39.897	4	9.974	0.146	0.965
	Within	27742.569	407	68.164		
	Total	27782.466	411			

Table 24–Continued. The relationship between ministerial
activities and surrounding community of the church

Factor		Sum of Squares	df	Mean Square	F	Sig.
Spec.	Between	48.209	4	12.052	0.229	0.922
	Within	21427.665	407	52.648		
	Total	21475.874	411			
Wor.	Between	488.629	4	122.157	2.02	0.091
	Within	24613.534	407	60.476		
	Total	25102.163	411			

The results in Table 25 indicate that the ministerial activities in two values

reached the statistical significance level .05 among the categorized age groups of the

youth pastors. Activity and events and ministry and service were the two values found to

have significant differences as expressed through the youth pastors' ministerial activities

among the demographic of the youth pastors' ages. No other values showed a statistical

significant difference among differing youth pastors' ages.

Table 25. The relationship ministerial activities
and age of the youth pastors

Factor		Sum of Squares	df	Mean Square	F	Sig.
Act.	Between	3184.642	3	1061.547	4.565	0.004
	Within	94872.786	408	232.531		
	Total	98057.427	411			
Fel.	Between	188.821	3	62.94	1.05	0.37
	Within	24454.487	408	59.937		
	Total	24643.308	411			
Cult.	Between	31.066	3	10.355	0.615	0.606
	Within	6869.485	408	16.837		
	Total	6900.551	411			
Disc.	Between	1308.386	3	436.129	2.343	0.073
	Within	75949.643	408	186.151		
	Total	77258.029	411			

Table 25–Continued. The relationship between ministerial
activities and age of the youth pastors

Factor		Sum of Squares	df	Mean Square	F	Sig.
Supr.	Between	37.178	3	12.393	0.258	0.856
	Within	19618.57	408	48.085		
	Total	19655.748	411			
Evg.	Between	279.92	3	93.307	1.038	0.376
	Within	36677.197	408	89.895		
	Total	36957.117	411			
Fam.	Between	10.613	3	3.538	0.136	0.939
	Within	10633.134	408	26.062		
	Total	10643.748	411			
Loc.	Between	12.911	3	4.304	0.517	0.671
	Within	3399.116	408	8.331		
	Total	3412.027	411			
Min.	Between	771.624	3	257.208	3.531	0.015
	Within	29717.859	408	72.838		
	Total	30489.483	411			
Mor.	Between	3.995	3	1.332	0.193	0.901
	Within	2816.112	408	6.902		
	Total	2820.107	411			
Num.	Between	14.299	3	4.766	0.792	0.499
	Within	2456.912	408	6.022		
	Total	2471.211	411			
Peer	Between	79.216	3	26.405	0.784	0.503
	Within	13742.248	408	33.682		
	Total	13821.464	411			
Grp.	Between	421.841	3	140.614	2.097	0.1
	Within	27360.625	408	67.06		
	Total	27782.466	411			
Spec.	Between	348.358	3	116.119	2.242	0.083
	Within	21127.516	408	51.783		
	Total	21475.874	411			
Wor.	Between	20.875	3	6.958	0.113	0.952
	Within	25081.287	408	61.474		
	Total	25102.163	411			

The results in Table 26 indicate that the ministerial activities in activity and events, culturally relevant methods of ministry, and moral living reached the statistical significance level .05 among youth pastors' tenures. No other values showed a statistical significant difference among differing youth pastors' tenures.

Table 26. The relationship between ministerial activities and
the youth pastors' tenure at church of employment

Factor		Sum of Squares	Df	Mean Square	F	Sig.
Act.	Between	2376.587	4	594.147	2.527	.040
	Within	95680.841	407	235.088		
	Total	98057.427	411			
Fel.	Between	126.295	4	31.574	.524	.718
	Within	24517.013	407	60.238		
	Total	24643.308	411			
Cult.	Between	201.274	4	50.319	3.057	.017
	Within	6699.277	407	16.460		
	Total	6900.551	411			
Disc.	Between	1486.614	4	371.653	1.996	.094
	Within	75771.415	407	186.171		
	Total	77258.029	411			
Supr.	Between	55.792	4	13.948	.290	.885
	Within	19599.955	407	48.157		
	Total	19655.748	411			
Evg.	Between	558.141	4	139.535	1.560	.184
	Within	36398.975	407	89.432		
	Total	36957.117	411			
Fam.	Between	109.943	4	27.486	1.062	.375
	Within	10533.805	407	25.882		
	Total	10643.748	411			
Loc.	Between	36.786	4	9.196	1.109	.352
	Within	3375.241	407	8.293		
	Total	3412.027	411			
Min.	Between	667.720	4	166.930	2.278	.060
	Within	29821.763	407	73.272		
	Total	30489.483	411			

Table 26–Continued. The relationship between ministerial activities and
the youth pastors' tenure at church of employment

Factor		Sum of Squares	Df	Mean Square	F	Sig.
Mor.	Between	93.970	4	23.493	3.507	.008
	Within	2726.136	407	6.698		
	Total	2820.107	411			
Num.	Between	5.143	4	1.286	.212	.932
	Within	2466.068	407	6.059		
	Total	2471.211	411			
Peer	Between	17.258	4	4.315	.127	.973
	Within	13804.205	407	33.917		
	Total	13821.464	411			
Grp.	Between	78.658	4	19.665	.289	.885
	Within	27703.808	407	68.068		
	Total	27782.466	411			
Spec.	Between	281.976	4	70.494	1.354	.249
	Within	21193.898	407	52.073		
	Total	21475.874	411			
Wor.	Between	110.741	4	27.685	.451	.772
	Within	24991.422	407	61.404		
	Total	25102.163	411			

The results in Table 27 indicate that the ministerial activities in activity and
events and ministry / service reached the statistical significance level .05 among youth
pastors with differing categorized tenures in vocational youth ministry. No other values
showed a statistical significant difference among differing the demographic of youth
pastor tenure.

Table 27. The relationship between ministerial activities and
the youth pastors' tenure in vocational youth ministry

Factor		Sum of Squares	Df	Mean Square	F	Sig.
Act.	Between	6337.983	4	1584.496	7.031	0
	Within	91719.444	407	225.355		
	Total	98057.427	411			
Fel.	Between	395.736	4	98.934	1.661	0.158
	Within	24247.572	407	59.576		
	Total	24643.308	411			
Cult.	Between	8.835	4	2.209	0.13	0.971
	Within	6891.716	407	16.933		
	Total	6900.551	411			
Disc.	Between	439.306	4	109.827	0.582	0.676
	Within	76818.723	407	188.744		
	Total	77258.029	411			
Supr.	Between	117.094	4	29.274	0.61	0.656
	Within	19538.653	407	48.007		
	Total	19655.748	411			
Evg.	Between	779.939	4	194.985	2.194	0.069
	Within	36177.178	407	88.887		
	Total	36957.117	411			
Fam.	Between	124.081	4	31.02	1.2	0.31
	Within	10519.666	407	25.847		
	Total	10643.748	411			
Loc.	Between	57.298	4	14.324	1.738	0.141
	Within	3354.729	407	8.243		
	Total	3412.027	411			
Min.	Between	846.374	4	211.594	2.905	0.022
	Within	29643.109	407	72.833		
	Total	30489.483	411			
Mor.	Between	16.393	4	4.098	0.595	0.667
	Within	2803.714	407	6.889		
	Total	2820.107	411			
Num.	Between	41.667	4	10.417	1.745	0.139
	Within	2429.544	407	5.969		
	Total	2471.211	411			
Peer	Between	82.087	4	20.522	0.608	0.657
	Within	13739.377	407	33.758		
	Total	13821.464	411			

Table 27–Continued. The relationship between ministerial activities
and the youth pastors' tenure in vocational youth ministry

Factor		Sum of Squares	Df	Mean Square	F	Sig.
Grp.	Between	531.807	4	132.952	1.986	0.096
	Within	27250.659	407	66.955		
	Total	27782.466	411			
Spec.	Between	76.105	4	19.026	0.362	0.836
	Within	21399.769	407	52.579		
	Total	21475.874	411			
Wor.	Between	490.038	4	122.509	2.026	0.09
	Within	24612.125	407	60.472		
	Total	25102.163	411			

The youth pastors' formal training showed no statistical significance to the percentage of values expressed through the youth pastors' ministerial activities. It was the only demographic that did not have a significant relationship among at least one of the listed values through the youth pastors' ministerial activities. The results in Table 28 indicate that the difference of the percentage of values expressed through the youth pastors' ministerial activities found no statistical significance among formal youth pastor training.

Table 28. The relationship between ministerial activities
and the youth pastors' formal training

Factor		Sum of Squares	df	Mean Square	F	Sig.
Act.	Between	879.456	4	219.864	0.921	0.452
	Within	97177.971	407	238.767		
	Total	98057.427	411			
Fel.	Between	265.613	4	66.403	1.109	0.352
	Within	24377.695	407	59.896		
	Total	24643.308	411			

Table 28 –Continued. The relationship between ministerial
activities and the youth pastors' formal training

Factor		Sum of Squares	df	Mean Square	F	Sig.
Cult.	Between	138.559	4	34.64	2.085	0.082
	Within	6761.992	407	16.614		
	Total	6900.551	411			
Disc.	Between	45.587	4	11.397	0.06	0.993
	Within	77212.442	407	189.711		
	Total	77258.029	411			
Supr.	Between	56.056	4	14.014	0.291	0.884
	Within	19599.691	407	48.156		
	Total	19655.748	411			
Evg.	Between	179.765	4	44.941	0.497	0.738
	Within	36777.352	407	90.362		
	Total	36957.117	411			
Fam.	Between	45.67	4	11.418	0.438	0.781
	Within	10598.077	407	26.04		
	Total	10643.748	411			
Loc.	Between	89.758	4	22.44	2.749	0.028
	Within	3322.269	407	8.163		
	Total	3412.027	411			
Min.	Between	336.57	4	84.142	1.136	0.339
	Within	30152.913	407	74.086		
	Total	30489.483	411			
Mor.	Between	8.775	4	2.194	0.318	0.866
	Within	2811.332	407	6.907		
	Total	2820.107	411			
Num.	Between	11.055	4	2.764	0.457	0.767
	Within	2460.156	407	6.045		
	Total	2471.211	411			
Peer	Between	113.756	4	28.439	0.844	0.498
	Within	13707.708	407	33.68		
	Total	13821.464	411			
Grp.	Between	137.466	4	34.366	0.506	0.731
	Within	27645	407	67.924		
	Total	27782.466	411			
Spec.	Between	386.17	4	96.542	1.863	0.116
	Within	21089.704	407	51.817		
	Total	21475.874	411			

Table 28 –Continued. The relationship between ministerial
activities and the youth pastors' formal training

Factor		Sum of Squares	df	Mean Square	F	Sig.
Wor.	Between	423.223	4	105.806	1.745	0.139
	Within	24678.94	407	60.636		
	Total	25102.163	411			

Post-hoc Tests among Demographic Data

This section provides a post-hoc test on the statistically significant relationships presented through the ANOVA tests presented in response to the third research question. This test was conducted in order to communicate the specific demographic categories of significance. Tables 29-37 present the post hoc tests corresponding to financial expenditures, while Tables 38-43 correspond to the ministerial activities of the youth pastor. The youth ministries' financial expenditures and youth pastors' ministerial activities were statistically influenced the most by the youth pastors' ages and tenures. The only demographic that did not show a statistical relationship with at least one value was the youth pastor's formal training. A detailed description of the results concerning specific demographic relationships with the programmatic values is provided in Chapter 5. The statistically significant relationships are marked by the asterisk. If the mean difference is a positive number then listed value was more represented in the category; and likewise, if it is a negative number the listed value was less represented.

Table 29. Financial expenditures among church attendance
in activity and events

(I)Average church attendance	(J)Average church attendance	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
0-399	400-699	6.726*	2.369	.038	.24	13.22
	700-999	-.290	3.057	1.000	-8.67	8.09
	1000-1999	3.849	2.864	.664	-4.00	11.70
	2000+	-1.023	3.354	.998	-10.21	8.16
400-699	0-399	-6.726*	2.369	.038	-13.22	-.24
	700-999	-7.016	3.230	.192	-15.87	1.83
	1000-1999	-2.877	3.048	.880	-11.23	5.47
	2000+	-7.750	3.512	.179	-17.37	1.87
700-999	0-399	.290	3.057	1.000	-8.09	8.67
	400-699	7.016	3.230	.192	-1.83	15.87
	1000-1999	4.139	3.609	.781	-5.75	14.03
	2000+	-.734	4.009	1.000	-11.72	10.25
1000-1999	0-399	-3.849	2.864	.664	-11.70	4.00
	400-699	2.877	3.048	.880	-5.47	11.23
	700-999	-4.139	3.609	.781	-14.03	5.75
	2000+	-4.873	3.864	.715	-15.46	5.71
2000+	0-399	1.023	3.354	.998	-8.16	10.21
	400-699	7.750	3.512	.179	-1.87	17.37
	700-999	.734	4.009	1.000	-10.25	11.72
	1000-1999	4.873	3.864	.715	-5.71	15.46

Table 30. Financial expenditures among church attendance
in discipleship / spiritual growth

(I)Average church attendance	(J)Average church attendance	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
0-399	400-699	-.780	1.569	.988	-5.08	3.52
	700-999	2.081	2.026	.843	-3.47	7.63
	1000-1999	4.845	1.898	.081	-.35	10.04
	2000+	4.766	2.222	.203	-1.32	10.85
400-699	0-399	.780	1.569	.988	-3.52	5.08
	700-999	2.862	2.140	.668	-3.00	8.73
	1000-1999	5.626*	2.020	.044	.09	11.16
	2000+	5.546	2.327	.122	-.83	11.92
700-999	0-399	-2.081	2.026	.843	-7.63	3.47
	400-699	-2.862	2.140	.668	-8.73	3.00
	1000-1999	2.764	2.392	.776	-3.79	9.32
	2000+	2.685	2.656	.850	-4.59	9.96
1000-1999	0-399	-4.845	1.898	.081	-10.04	.35
	400-699	-5.626*	2.020	.044	-11.16	-.09
	700-999	-2.764	2.392	.776	-9.32	3.79
	2000+	-.079	2.560	1.000	-7.09	6.93
2000+	0-399	-4.766	2.222	.203	-10.85	1.32
	400-699	-5.546	2.327	.122	-11.92	.83
	700-999	-2.685	2.656	.850	-9.96	4.59
	1000-1999	.079	2.560	1.000	-6.93	7.09

Table 31. Financial expenditures among church
location in worship

(I)Location	(J)Location	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Rural	Suburban	.478	.775	.811	-1.34	2.30
	Urban	.195	1.066	.982	-2.31	2.70
Suburban	Rural	-.478	.775	.811	-2.30	1.34
	Urban	-.283	.935	.951	-2.48	1.92
Urban	Rural	-.195	1.066	.982	-2.70	2.31
	Suburban	.283	.935	.951	-1.92	2.48

Table 32. Financial expenditures among youth pastors'
age in activity and events

(I)Average youth pastors' age	(J)Average youth pastors' age	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
20-29	30-39	2.720	2.152	.586	-2.83	8.27
	40-49	10.205*	2.718	.001	3.19	17.22
	50+	13.169*	4.381	.015	1.87	24.47
30-39	20-29	-2.720	2.152	.586	-8.27	2.83
	40-49	7.484*	2.521	.017	.98	13.99
	50+	10.448	4.261	.069	-.54	21.44
40-49	20-29	-10.205*	2.718	.001	-17.22	-3.19
	30-39	-7.484*	2.521	.017	-13.99	-.98
	50+	2.964	4.573	.916	-8.83	14.76
50+	20-29	-13.169*	4.381	.015	-24.47	-1.87
	30-39	-10.448	4.261	.069	-21.44	.54
	40-49	-2.964	4.573	.916	-14.76	8.83

Table 33. Financial expenditures among youth pastors'
age in Christian fellowship / community

(I)Youth pastors' age	(J)Youth pastors' age	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
20-29	30-39	2.136	1.429	.441	-1.55	5.82
	40-49	-3.578	1.804	.196	-8.23	1.08
	50+	-7.790*	2.908	.038	-15.29	-.29
30-39	20-29	-2.136	1.429	.441	-5.82	1.55
	40-49	-5.714*	1.673	.004	-10.03	-1.40
	50+	-9.926*	2.828	.003	-17.22	-2.63
40-49	20-29	3.578	1.804	.196	-1.08	8.23
	30-39	5.714*	1.673	.004	1.40	10.03
	50+	-4.212	3.035	.508	-12.04	3.62
50+	20-29	7.790*	2.908	.038	.29	15.29
	30-39	9.926*	2.828	.003	2.63	17.22
	40-49	4.212	3.035	.508	-3.62	12.04

Table 34. Financial expenditures among youth pastors'
age in ministry and service

(I)Youth pastors' age	(J)Youth pastors' age	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
20-29	30-39	-.610	1.122	.948	-3.51	2.29
	40-49	-4.025*	1.418	.024	-7.68	-.37
	50+	-4.636	2.285	.179	-10.53	1.26
30-39	20-29	.610	1.122	.948	-2.29	3.51
	40-49	-3.415*	1.315	.048	-6.81	-.02
	50+	-4.026	2.222	.269	-9.76	1.71
40-49	20-29	4.025*	1.418	.024	.37	7.68
	30-39	3.415*	1.315	.048	.02	6.81
	50+	-.611	2.385	.994	-6.76	5.54
50+	20-29	4.636	2.285	.179	-1.26	10.53
	30-39	4.026	2.222	.269	-1.71	9.76
	40-49	.611	2.385	.994	-5.54	6.76

Table 35. Financial expenditures among the youth pastors' tenure
in vocational youth ministry in activity and events

(I)YP tenure in vocational youth ministry	(J) YP tenure in vocational youth ministry	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
0-2	3-4	3.658	4.691	.936	-9.19	16.51
	5-9	7.254	4.235	.427	-4.35	18.86
	10-15	11.266	4.238	.062	-.34	22.88
	16+	17.782*	4.439	.001	5.62	29.94
3-4	0-2	-3.658	4.691	.936	-16.51	9.19
	5-9	3.597	3.042	.762	-4.74	11.93
	10-15	7.608	3.045	.093	-.73	15.95
	16+	14.124*	3.319	.000	5.03	23.22
5-9	0-2	-7.254	4.235	.427	-18.86	4.35
	3-4	-3.597	3.042	.762	-11.93	4.74
	10-15	4.012	2.282	.400	-2.24	10.26
	16+	10.528*	2.637	.001	3.30	17.75
10-15	0-2	-11.266	4.238	.062	-22.88	.34
	3-4	-7.608	3.045	.093	-15.95	.73
	5-9	-4.012	2.282	.400	-10.26	2.24
	16+	6.516	2.640	.100	-.72	13.75
16+	0-2	-17.782*	4.439	.001	-29.94	-5.62
	3-4	-14.124*	3.319	.000	-23.22	-5.03
	5-9	-10.528*	2.637	.001	-17.75	-3.30
	10-15	-6.516	2.640	.100	-13.75	.72

Table 36. Financial expenditures among the youth pastors' tenure
in vocational youth ministry in Christian fellowship / community

(I)YP tenure in vocational youth ministry	(J) YP tenure in vocational youth ministry	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
0-2	3-4	-1.547	1.822	.915	-6.54	3.44
	5-9	-4.574*	1.645	.045	-9.08	-.07
	10-15	-3.963	1.646	.115	-8.47	.55
	16+	-3.494	1.724	.255	-8.22	1.23
3-4	0-2	1.547	1.822	.915	-3.44	6.54
	5-9	-3.026	1.182	.080	-6.26	.21
	10-15	-2.416	1.183	.248	-5.66	.82
	16+	-1.947	1.289	.557	-5.48	1.59
5-9	0-2	4.574*	1.645	.045	.07	9.08
	3-4	3.026	1.182	.080	-.21	6.26
	10-15	.611	.887	.959	-1.82	3.04
	16+	1.080	1.024	.830	-1.73	3.89
10-15	0-2	3.963	1.646	.115	-.55	8.47
	3-4	2.416	1.183	.248	-.82	5.66
	5-9	-.611	.887	.959	-3.04	1.82
	16+	.469	1.026	.991	-2.34	3.28
16+	0-2	3.494	1.724	.255	-1.23	8.22
	3-4	1.947	1.289	.557	-1.59	5.48
	5-9	-1.080	1.024	.830	-3.89	1.73
	10-15	-.469	1.026	.991	-3.28	2.34

Table 37. Financial expenditures among the youth pastors' tenure
in vocational youth ministry in ministry and service

(I)YP tenure in vocational youth ministry	(J) YP tenure in vocational youth ministry	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
0-2	3-4	-.578	2.466	.999	-7.33	6.18
	5-9	1.037	2.227	.990	-5.06	7.14
	10-15	-.833	2.228	.996	-6.94	5.27
	16+	-4.139	2.333	.390	-10.53	2.25
3-4	0-2	.578	2.466	.999	-6.18	7.33
	5-9	1.615	1.599	.851	-2.77	6.00
	10-15	-.255	1.601	1.000	-4.64	4.13
	16+	-3.561	1.745	.248	-8.34	1.22
5-9	0-2	-1.037	2.227	.990	-7.14	5.06
	3-4	-1.615	1.599	.851	-6.00	2.77
	10-15	-1.870	1.200	.525	-5.16	1.42
	16+	-5.176*	1.386	.002	-8.97	-1.38
10-15	0-2	.833	2.228	.996	-5.27	6.94
	3-4	.255	1.601	1.000	-4.13	4.64
	5-9	1.870	1.200	.525	-1.42	5.16
	16+	-3.306	1.388	.122	-7.11	.50
16+	0-2	4.139	2.333	.390	-2.25	10.53
	3-4	3.561	1.745	.248	-1.22	8.34
	5-9	5.176*	1.386	.002	1.38	8.97
	10-15	3.306	1.388	.122	-.50	7.11

Table 38. Ministerial activities among youth pastors'
age in activity and events

(I) Youth pastors' age	(J) Youth pastors' age	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
20-29	30-39	-.516	1.761	.991	-5.06	4.03
	40-49	5.910*	2.234	.042	.15	11.67
	50+	7.148	3.530	.180	-1.96	16.25
30-39	20-29	.516	1.761	.991	-4.03	5.06
	40-49	6.426*	2.076	.011	1.07	11.78
	50+	7.664	3.432	.116	-1.19	16.52
40-49	20-29	-5.910*	2.234	.042	-11.67	-.15
	30-39	-6.426*	2.076	.011	-11.78	-1.07
	50+	1.238	3.697	.987	-8.30	10.78
50+	20-29	-7.148	3.530	.180	-16.25	1.96
	30-39	-7.664	3.432	.116	-16.52	1.19
	40-49	-1.238	3.697	.987	-10.78	8.30

Table 39. Ministerial activities among youth pastors'
age in ministry and service

(I)Youth pastors' age	(J)Youth pastors' age	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
20-29	30-39	-.804	.986	.847	-3.35	1.74
	40-49	-3.779*	1.250	.014	-7.00	-.55
	50+	-2.931	1.976	.448	-8.03	2.17
30-39	20-29	.804	.986	.847	-1.74	3.35
	40-49	-2.974	1.162	.053	-5.97	.02
	50+	-2.127	1.921	.685	-7.08	2.83
40-49	20-29	3.779*	1.250	.014	.55	7.00
	30-39	2.974	1.162	.053	-.02	5.97
	50+	.847	2.069	.977	-4.49	6.19
50+	20-29	2.931	1.976	.448	-2.17	8.03
	30-39	2.127	1.921	.685	-2.83	7.08
	40-49	-.847	2.069	.977	-6.19	4.49

Table 40. Ministerial activities among the youth pastors' tenure
at their current church in activity and events

(I)YP tenure at current church	(J) YP tenure at current church	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
0-2	3-4	2.162	1.965	.806	-3.22	7.55
	5-9	2.948	2.049	.603	-2.67	8.56
	10-15	7.112	2.934	.111	-.93	15.15
	16+	9.089	3.720	.106	-1.10	19.28
3-4	0-2	-2.162	1.965	.806	-7.55	3.22
	5-9	.786	1.975	.995	-4.62	6.20
	10-15	4.949	2.883	.425	-2.95	12.85
	16+	6.927	3.679	.328	-3.15	17.01
5-9	0-2	-2.948	2.049	.603	-8.56	2.67
	3-4	-.786	1.975	.995	-6.20	4.62
	10-15	4.164	2.941	.618	-3.89	12.22
	16+	6.141	3.725	.467	-4.06	16.35
10-15	0-2	-7.112	2.934	.111	-15.15	.93
	3-4	-4.949	2.883	.425	-12.85	2.95
	5-9	-4.164	2.941	.618	-12.22	3.89
	16+	1.978	4.276	.991	-9.74	13.69
16+	0-2	-9.089	3.720	.106	-19.28	1.10
	3-4	-6.927	3.679	.328	-17.01	3.15
	5-9	-6.141	3.725	.467	-16.35	4.06
	10-15	-1.978	4.276	.991	-13.69	9.74

Table 41. Ministerial activities among the youth pastors'
tenure at their current church in moral living

(I)YP tenure at current church	(J) YP tenure at current church	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
0-2	3-4	-.140	.332	.993	-1.05	.77
	5-9	.394	.346	.786	-.55	1.34
	10-15	-1.395*	.495	.041	-2.75	-.04
	16+	.483	.628	.939	-1.24	2.20
3-4	0-2	.140	.332	.993	-.77	1.05
	5-9	.534	.333	.497	-.38	1.45
	10-15	-1.255	.487	.076	-2.59	.08
	16+	.623	.621	.854	-1.08	2.32
5-9	0-2	-.394	.346	.786	-1.34	.55
	3-4	-.534	.333	.497	-1.45	.38
	10-15	-1.789*	.496	.003	-3.15	-.43
	16+	.089	.629	1.000	-1.63	1.81
10-15	0-2	1.395*	.495	.041	.04	2.75
	3-4	1.255	.487	.076	-.08	2.59
	5-9	1.789*	.496	.003	.43	3.15
	16+	1.878	.722	.072	-.10	3.86
16+	0-2	-.483	.628	.939	-2.20	1.24
	3-4	-.623	.621	.854	-2.32	1.08
	5-9	-.089	.629	1.000	-1.81	1.63
	10-15	-1.878	.722	.072	-3.86	.10

Table 42. Ministerial activities among the youth pastors' tenure
in vocational youth ministry in activity and events

(I)YP tenure in vocational youth ministry	(J) YP tenure in vocational youth ministry	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
0-2	3-4	7.863	3.771	.228	-2.47	18.19
	5-9	8.427	3.394	.096	-.87	17.73
	10-15	10.754*	3.396	.014	1.45	20.06
	16+	16.662*	3.567	.000	6.89	26.44
3-4	0-2	-7.863	3.771	.228	-18.19	2.47
	5-9	.565	2.478	.999	-6.22	7.35
	10-15	2.891	2.480	.771	-3.91	9.69
	16+	8.800*	2.710	.011	1.37	16.23
5-9	0-2	-8.427	3.394	.096	-17.73	.87
	3-4	-.565	2.478	.999	-7.35	6.22
	10-15	2.326	1.858	.721	-2.77	7.42
	16+	8.235*	2.156	.001	2.33	14.14
10-15	0-2	-10.754*	3.396	.014	-20.06	-1.45
	3-4	-2.891	2.480	.771	-9.69	3.91
	5-9	-2.326	1.858	.721	-7.42	2.77
	16+	5.908	2.159	.050	-.01	11.82
16+	0-2	-16.662*	3.567	.000	-26.44	-6.89
	3-4	-8.800*	2.710	.011	-16.23	-1.37
	5-9	-8.235*	2.156	.001	-14.14	-2.33
	10-15	-5.908	2.159	.050	-11.82	.01

Table 43. Ministerial activities among the youth pastors' tenure
in vocational youth ministry in ministry and service

(I)YP tenure in vocational youth ministry	(J) YP tenure in vocational youth ministry	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
0-2	3-4	-.911	2.144	.993	-6.78	4.96
	5-9	-.261	1.929	1.000	-5.55	5.03
	10-15	-.888	1.931	.991	-6.18	4.40
	16+	-4.176	2.028	.240	-9.73	1.38
3-4	0-2	.911	2.144	.993	-4.96	6.78
	5-9	.651	1.409	.991	-3.21	4.51
	10-15	.023	1.410	1.000	-3.84	3.89
	16+	-3.265	1.541	.214	-7.49	.96
5-9	0-2	.261	1.929	1.000	-5.03	5.55
	3-4	-.651	1.409	.991	-4.51	3.21
	10-15	-.627	1.057	.976	-3.52	2.27
	16+	-3.916*	1.226	.013	-7.27	-.56
10-15	0-2	.888	1.931	.991	-4.40	6.18
	3-4	-.023	1.410	1.000	-3.89	3.84
	5-9	.627	1.057	.976	-2.27	3.52
	16+	-3.288	1.227	.059	-6.65	.07
16+	0-2	4.176	2.028	.240	-1.38	9.73
	3-4	3.265	1.541	.214	-.96	7.49
	5-9	3.916*	1.226	.013	.56	7.27
	10-15	3.288	1.227	.059	-.07	6.65

Evaluation of Research Design

The purpose of this study has been to provide a descriptive analysis of the programmatic values of youth ministry, especially in relation to the stated values of youth ministry and demographic influences. This has been accomplished by analyzing youth pastor perceptions of the values that lead the youth ministries financial expenditures and the ministerial activities of the youth pastor among the selected demographics.

Strengths of the Research Design

First, the descriptive nature of the study provided an empirical understanding

of the values driving youth ministry. Second, the Delphi panel served as a major strength. The knowledge of the precedent literature and the expertise in youth ministry theory and practice collectively represented among the panel resulted in a broad overview of values that required thoughtful evaluation, yet was known terminology. Third, the use of email and the online survey service was a great strength. Using the ICYM database with working emails allowed the researcher to get participation from more than a third of the database. Most youth pastors are bombarded with mail, meanwhile technology savvy. Email and the online survey instrument hence allowed for more participation. The online survey service employed a simple to use format that is time efficient and ensured a constant sum for all percentage related question.

The fourth and final strength was the use of two sets of values. By utilizing the Delphi panel's foundational and popular values as one list, the youth pastor's driving motive or core value was seen. The youth pastor was forced to ask himself why. It was possible for a youth pastor to feel conflicted whether to choose activity and events, evangelism, numerical participation, or worship for a particular practice, but the survey sought to discover the driving value behind the practice. Utilizing the popular and foundational values the researcher was able to gain an understanding of the core values behind the youth ministry practice, thus the programmatic values.

Weaknesses of the Research Design

As expressed prior to the research, the major weakness was the youth pastor's ability to manage the seemingly overwhelming task of assigning the percentage of financial expenditures and ministerial values. The vast majority of youth pastors did this without issue, however some struggled. The researcher believes this was one of the reasons for the late dropouts. The first eight questions were completed by 481 participants. Only 412 participants finished the next two questions which asked them to assign the percentage of financial expenditures and ministerial activities. Another weakness perceived by the researcher was the lack of some desired values of youth

ministry. Measuring fifteen values was near too many. However, values regularly expressed in youth ministry literature and commonly practiced were not measured.

CHAPTER 5

CONCLUSIONS

Building on the analyzed data, this chapter provides relevant conclusions and

observations following a reiteration of the research purpose and research questions. The

research described the programmatic values of youth ministry measured by financial

expenditures and ministerial activities as well as their relationship to the stated values

expressed in mission statements in the context of relevant demographic and ministerial

information. The primary purpose of the research was to provide empirical data to

support a descriptive analysis of the values that drive SBC youth ministry practice.

Hence, this chapter is written to further clarify and describe the programmatic values

expressed while suggesting meaning and application.

Research Purpose

The purpose of the research was to examine the programmatic values of SBC

youth ministries through an analysis of local church youth ministry mission statements,

financial expenditures, and ministerial activities of the youth pastor.

Research Questions

1. What relationship, if any, exists between the values expressed in SBC youth ministry mission statements and the values expressed in youth ministry financial expenditures?

2. What relationship, if any, exists between the values expressed in SBC youth ministry mission statements and the values expressed in the ministerial activities of the youth pastor?

3. What relationship, if any, exists between ministerial activities, financial expenditures, and selected demographic data?

Research Conclusions

In this section the researcher presents perceived conclusions for youth ministry theory and practice based on the retrieved data. The values put forth by the Delphi panel are presented as well as the descriptive data retrieved concerning youth ministry mission statements, financial expenditures, and youth pastor ministerial activities. Special attention was given to the evaluation of youth ministry based on the discovered programmatic values. According to the data, the researcher identifies what youth ministry model most accurately reflects the stated and programmatic methodology expressed. The researcher also offers conclusions in light of youth ministry literature. Lastly, implications for local church youth ministries are provided. These implications are organized in relation to the descriptive data and research questions.

Compiling Foundational and Popular Values

The first task of the research was the assembly of the most foundational and popular values of youth ministry practice. A Delphi panel of youth ministry experts was purposefully assembled to compile these values. The specific targets for the panel were youth ministry educators at universities associated or theologically aligned with the SBC. The participants provided youth ministry expertise in theory and practice, with a scholarly knowledge of the literature base. Through two rounds of interaction the panel put forth the most foundational and popular values of youth ministry practice. Fifteen of the values, the top ten foundational values and the top five popular values were used in the youth pastor questionnaire. The panel's assembly of these foundational and popular values of youth ministry led the researcher to make two conclusions.

**Youth Ministry's
Programmatic Values**

First, there did not appear to be a consensus among the expressed values. Evidence for this conclusion could be seen after the first round of interaction. The Delphi panel was charged to provide up to ten foundational values and up to five popular values.

The participants' answers were open-ended, limited to one sentence, but encouraged to be as few words as possible. The Delphi panel's responses can be viewed in Appendix 1. After categorization of the values over 20 foundational values and 16 popular values were represented. Of these foundational values expressed in the open-ended responses only 3 were communicated by more than 57% of the panel; Christian fellowship / community, discipleship / spiritual growth, and local church assimilation. No popular value was mentioned by half of the participants. Three were represented in 43% of the open-ended responses; peer to peer relationships, activities and events, and local church appeasement.

Minimally, the various terminology used and lack of consensus among the open-ended responses communicates the lack of a unified presentation of SBC youth ministry programmatic values in context of both what the values are and what they should be. Further, it could imply that it is a deeper issue than terminology and communication disunity. It could be evidence that there is in fact a lack of consensus among youth ministry experts in the SBC concerning what the programmatic values of youth ministry should be and which are currently practiced. Further research is needed to definitively determine which is the most accurate. It is the researcher's conclusion based on the rank order responses in the second round of interaction that the lack of consensus is a testimony of disunity in the context of terms and method of youth ministry education among SBC youth ministry leaders.

Understanding Youth Ministry's
Popular Values

Second, similarly but magnified was the lack of consensus among the most popular values practiced. Furthermore, three of the values represented in the Delphi panel's final popular values used in the youth pastor questionnaire rarely were represented as stated values in youth ministry mission statements and programmatic values expressed in financial expenditures and ministerial activities of the youth pastor.

The panel did communicate activities and events as the fifth most popular value. Activities and events was the value most expressed in youth ministry financial expenditures and ministerial activities of the youth pastor. Worship was expressed as both a popular and foundational value. It was highly represented as both a stated and programmatic value. Small group meetings, deemed most popular value practiced by the Delphi panel was the ninth most proclaimed value in SBC youth ministry statements and sixth most expressed through financial expenditures and ministerial activities.

However, the other three popular values submitted by the Delphi panel's were rarely expressed in the youth ministries' mission statements, financial expenditures, and youth pastors' ministerial activities. Moral living was proclaimed the second most popular value of youth ministry, but was the third least represented programmatic value expressed financial expenditures and second least in ministerial activities of the youth pastor. Additionally, moral living was the eleventh most represented value in youth ministry mission statements of the fifteen values. Likewise, peer to peer relationships and numerical participation, the other two popular values were sparsely represented. Numerical participation, sometimes proclaimed a driving force in youth ministry literature and deemed the sixth most popular value in youth ministry practice by the Delphi panel was the value least represented in all three measured categories, mission statements, financial expenditures, and ministerial activities of the youth pastors. In light of these findings the researcher concludes there is not a firm understanding of the programmatic values driving youth ministry.

Descriptive Data: Mission Statements

The youth pastors were asked to select all of the values that were stated in their youth ministries' mission statement. Their responses communicate the stated values of the youth ministry. Four hundred and fourteen youth ministries surveyed affirmed having stated values expressed through a youth ministry mission statement. Consequently, 85% possessed a youth ministry mission statement. On the other hand, 73

youth ministries, 15% of all those who responded to the question did not have an established mission statement communicated the values that drive their programmatic methodology. In and of itself, it is useful information to know that 85% of youth ministries have a mission statement expressing their core values. An evaluation of the values represented in the 414 youth ministry mission states led the researcher to four conclusions.

**Purpose Driven Youth
Ministry's Impact**

One of the major findings that repeat throughout the analysis of the data is the influence of the values communicated through purpose driven youth ministry. In relation to the stated values reflected in the youth ministries' mission statements, purpose driven youth ministry appears to be a major influence. Purpose driven youth ministry, leaning on Rick Warren's *The Purpose Driven Church*, promotes five purposes: Worship, Ministry, Evangelism, Fellowship, and Discipleship. Each of these values were communicated by the Delphi Panel: Worship, Ministry and Service, Evangelism, Christian Fellowship / Community, and Discipleship / Spiritual Growth. These five values were in the top six in every category measured, mission statements, financial expenditures, and ministerial activities of the youth pastor. Furthermore, there was a vast separation between them and the other values represented in these categories. More explanation concerning the overarching representation of these values will be given in the conclusions relating to the research questions.

In the context of stated values, these five values were the five most represented. In order of representation, of the 414 youth ministry mission statements surveyed Discipleship / Spiritual Growth was expressed in 371, Evangelism in 327, Ministry and Service in 306, Worship in 261, and Christian Fellowship / Community in 242. All 5 values were present in 145 of 414 youth ministry mission statements, approximately 35%. One hundred additional youth ministries stated four of the five,

meaning more than half of the mission statements, 59% expressed four of the five purpose driven values as a stated value of their youth ministry. No other set of values showed a meaningful relationship in relation to mass representation.

Additional evidence for the influence of these five values in youth ministry mission statements is noticed in the separation between Christian fellowship, the fifth most represented value and the sixth most represented value, embracing the supremacy of Christ. The sixth through eighth most represented values in youth ministry mission statements, embracing the supremacy of Christ, family edification and peer to peer relationships were each expressed in approximately 24% of the youth ministry mission statements. Consequently, the separation between these values and Christian fellowship, the last mentioned purpose driven value, was 140 mission statements. Restated, the five purpose driven values were expressed in 34% (N=140) more mission statements than the other ten values. This was larger than any other separation found among the reflected values of youth ministry mission statements by 21%.

SBC Youth Ministries
Emphasize Discipleship

The shared emphasis of discipleship was a second observation of the researcher. Of the 414 youth ministry mission statements 90% (N=371) proclaimed discipleship / spiritual growth as a driving value of the ministry. This information provides empirical evidence to suggest that SBC youth ministries are first and foremost concerned with discipling adolescents and equipping their spiritual growth. Youth ministry literature has communicated evangelism as the most stated value in youth ministry, leaning heavily on mid-1900's youth ministry. The data gathered, affirms the emphasis of evangelism. It was the second most expressed value in youth ministry mission statements. Yet, it was found in 44, 11% less youth ministry mission statements than discipleship / spiritual growth. Therefore, the researcher concludes discipleship is the value most currently stated and recognized in SBC youth ministry.

Popular Values Unrepresented

Third, activities and events and numerical participation, both selected as popular values by the Delphi panel were the least represented values in SBC youth ministry mission statements. Activities and events was reflected in 46, 11% of the mission statements and numerical participation only 2% (N=7). Furthermore, of the 7 youth ministries that expressed numerical participation as a stated value, 6 also expressed activities and events, bringing down the total youth ministries who expressed these two values to only 11% (N=47) of the total youth ministry mission statements. Consequently, the researcher concludes that SBC youth ministries hold neither numerical participation or activities and events as a major value of youth ministry theory. Minimally, in the context of the stated values, SBC youth ministries and pastors do not affirm these values. Youth ministry practice suggests a different emphasis. This will be further spotlighted in the researcher's following conclusions concerning the stated research questions.

Family and Relationships Emphasized

Fourth, family and peer to peer relationships are expressed in approximately 24% SBC youth ministry mission statements. Additionally, the overarching purpose driven values must be taken into consideration. In *Purpose Driven Youth Ministry*, Doug Fields writes a whole chapter on teaming up with parents and identifies relationships as the first characteristic to a healthy youth program. However, these are not presented as one of the five stated values, rather a foundational and mandatory method of application of those values. Based on Field's emphasis of these things outside of the area of stated value the researcher concludes the 24% is the bare minimum of youth ministries that affirm family and relational connection since it is possible that many have categorized their mission statements in light of purpose driven terminology. Further research is needed to provide the number of youth ministries that articulate family and relational ministry as a core value beyond these 24%.

Descriptive Data: Financial Expenditures

In this section the researcher presents his conclusions on the discovered programmatic values of youth ministry expressed through the financial expenditures of the surveyed SBC youth ministries. The SBC youth pastors accounted for 100% of financial expenditure of the youth ministry over the past year as related to the provided core values derived from the Delphi panel. The responses provided a percentage of financial expenditures allotted to each youth ministry value. These responses were used by the researcher to provide a descriptive analysis of the programmatic values of youth ministry. The financial expenditures of the youth ministries surveyed led the researcher to make the following observations.

Activities and Events

As outlined earlier in chapter 2, youth ministry has long been criticized for being overly focused on activities and events. Although activities and events was not a stated value regularly reflected in the youth ministries' mission statements they represented 25% of the youth ministries' financial expenditures. The youth pastors' responses showed that 382 of the 430 who submitted a response, 89% expressed activities and events as a value behind at least some portion of the youth ministry's financial expenditures. Furthermore, 46% (N=199) of the youth ministries spent at least 25% of the youth ministry's annual financial expenditures toward the purpose of activities and events, 67 youth ministries spent half or more of the financial expenditures for the purpose of activities and events.

It is possible that some of the youth pastors surveyed did not trace the activities and events back to the foundational value that drove the youth ministry to the activities and events. Nevertheless, activities and events must be accepted as a major programmatic value of youth ministry as expressed through financial expenditures. Through this study, the participating youth pastor had the option to choose another value that led and undergirded any activity or event; thus, communicating activities and events

as a programmatic methodology, not a value. Youth pastors consequently affirmed activities and events as a programmatic value dominating the financial expenditures of the youth ministry.

**Purpose Driven Youth
Ministry's Impact**

The next five values most represented through the financial expenditures of the youth ministry were the purpose driven values. Similar to that communicated in the stated values represented in the mission statements, there is a noticeable separation between the purpose driven values and other represented values according to financial expenditures. Due to this the researcher concludes SBC youth ministries prioritize the purpose driven values in their financial expenditures. A percentage of the financial expenditures was represented in all five values of 291 youth ministries, 68% of all those surveyed. Additionally, on average, these five values represent 56% of SBC youth ministry financial expenditures.

Discipleship / Spiritual Growth

The financial expenditures of SBC youth ministries clearly emphasized discipleship / spiritual growth as a major programmatic value. Southern Baptist Convention youth ministries spent approximately 13% of their financial expenditures toward the purpose of discipleship / spiritual growth. Of the 414 youth ministries surveyed, 96% (N=397) expressed that a percentage of financial expenditures went toward discipleship / spiritual growth. It was the value most represented in SBC youth ministry financial expenditures and accounted for approximately 18% of the annual financial expenditures of the youth ministry. Paralleling the findings from the stated values, more youth ministries spent money toward the purpose of discipleship / spiritual growth than evangelism. Evangelism was the fourth most represented programmatic value expressed through financial expenditures. Evangelism accounted for some percentage of 339 youth ministries financial expenditures.

Ministry and Service

Ministry and service accounted for some percentage of 354 youth ministries financial expenditures, third most behind only activities and discipleship. Youth ministry mission trips and service projects are an obvious financial expense, but this research communicates a deeper emphasis. Ministry and service accounts for approximately 12% of the annual financial expenditures of the youth ministry. Fifty youth ministries, 12% spend 25% or more of their annual financial expenditures toward the purpose of ministry and service. As a result, the researcher concludes ministry and service is a programmatic value of SBC youth ministries evident through their annual financial expenditures.

Small Group Meetings

In the context of financial expenditures two values were expressed similarly to the purpose driven values. Small group meetings, a value that was deemed popular by the Delphi panel accounted for approximately 5% of the annual financial expenditures of the youth ministry. Of the 414 youth ministries, 59% (N=246) spent some percentage of their financial expenditures toward small group meetings. Deemed a popular value, small group meetings were expressed by the panel to be a value of practice, and not a foundational value of youth ministry. Nevertheless, the results show the majority of SBC youth ministries utilize small group meetings and financially support them. Small groups can therefore be at least considered a programmatic priority of SBC youth ministries. The findings can also be interpreted to show a parallel to the emphasis of discipleship and fellowship among youth ministries.

Numerical Participation

Numerical participation was advocated as a popular value by the Delphi panel. However, no value listed was less represented by the youth ministries financial expenditures. Fifty-seven youth pastors, 14% affirmed numerical participation as a driving value behind some percentage of the youth ministry's financial expenditures. The highest percentage of financial expenditures put toward numerical participation was

15%. Overall, SBC youth ministries utilized less than 1% of their financial expenditures for the purpose of numerical participation. Consequently, the researcher concludes numerical participation is not a programmatic value supported by the financial expenditures of SBC youth ministries.

Family Edification and Support

The last major observation concerning the descriptive findings surrounding SBC youth ministry financial expenditures is the affirmation of family edification and support. One hundred sixty-four youth ministries, 40% of all surveyed spent some percentage of their finances on family edification and support. Among the 40% the average youth ministry spent approximately 5% of their annual financial expenditures toward the purpose of family expenditures and support. The researcher concludes this is the minimal emphasis. As previous stated, the overlapping of the purpose driven values must be considered. Further research is needed to determine how much overlap if any exists.

Descriptive Data: Ministerial Activities

In order to gain further understanding of the programmatic values of SBC youth ministry the youth pastors surveyed were asked to give an account of the percentage of ministerial activities according to each of the provided values. This section presents the researcher's conclusions on the discovered programmatic values of youth ministry expressed through the submitted ministerial activities of the SBC youth pastors. The youth pastors accounted for 100% of their time spent exercising ministerial activities related to youth ministry over the past year. The responses provided a percentage of time allotted to the ministerial activities of the youth pastor. These responses were used by the researcher to provide a descriptive analysis of the programmatic values of youth ministry. Furthermore, the ministerial activities of the youth pastors surveyed led the researcher to the following conclusions.

Activities and Events

The margin was not as large, but similar to the data retrieved from the youth ministries' financial expenditures, activities and events was the most represented value among ministerial activities of the youth pastor. Of the 412 responding youth pastors 91% (N=375) communicated spending some percentage of time toward the purpose of activities and events. Collectively, the SBC youth pastors surveyed spent approximately 20% of their time doing ministerial activities for the purpose of activities and events. Approximately 32% (N=133) of the youth pastors communicated spending 25% or more of their time in ministerial activities for the purpose of activities and events, 9% of the youth pastors' spent half or more. Hence, the researcher concludes that activities and events is a programmatic value of SBC youth ministry as expressed through the ministerial activities of the youth pastor.

**Purpose Driven Youth
Ministry's Impact**

The data retrieved from the ministerial activities of the youth pastors was different from that retrieved from the mission statements and financial expenditures in that the values associated with *Purpose Driven Youth Ministry* were not represented consecutively. Nevertheless, five of the next six values most represented through the ministerial activities of the youth pastors were the values linked with *Purpose Driven Youth Ministry*. Discipleship / spiritual growth accounted for 20% of SBC youth pastors time in ministerial activities, ministry and service 11%, evangelism 10%, and Christian fellowship / community 8%. Worship was surpassed by small group meetings, but was still represented by 67% of the youth pastors (N=276) who responded. Worship accounted for 6% of the youth pastors' ministerial activities. Collectively these five values represent 55% of all SBC youth pastors ministerial activities. As a result, the researcher concludes that the values communicated through *Purpose Driven Youth Ministry* are a major component of SBC youth pastors' ministerial activities and therefore a programmatic value.

Discipleship / Spiritual Growth

The ministerial activities of the youth pastors clearly emphasized discipleship / spiritual growth as a major programmatic value. Southern Baptist Convention youth pastors spent approximately 20% of their time in ministerial activities devoted toward the purpose of discipleship / spiritual growth. The 20% allotted to discipleship / spiritual growth was approximately equally to activities and events, which averaged just .2% more. Of the 412 responding youth pastors 93% (N=383) expressed that some portion of their time in ministerial activities went toward discipleship / spiritual growth. Consequently, more youth pastors expressed discipleship / spiritual growth as a programmatic value through ministerial activities than any other value.

The percentages of time put forth upon the value of discipleship / spiritual growth is noteworthy. As it related to all 412 youth pastors who submitted their ministerial activities, approximately 50% spent a fifth or more of their time on discipleship / spiritual growth. The researcher therefore concludes that discipleship / spiritual growth is a programmatic value expressed through the ministerial activities of SBC youth pastors.

Paralleling the findings from the stated values, more youth ministries spent money toward the purpose of discipleship / spiritual growth than evangelism. Evangelism was the fourth most represented programmatic value expressed through financial expenditures. Still, evangelism accounted for some percentage of 339 youth ministries financial expenditures.

Ministry and Service

Ministry and service accounted for some portion of 332 youth pastors' time spent in ministerial activities, fourth most behind only activities, discipleship, and evangelism. Ministry and service accounts for approximately 11% of all time spent in ministerial activities by SBC youth pastors. Similar to data retrieved on youth ministry's financial expenditures, ministry and service was slightly more represented than

evangelism in terms of time spent in ministerial activities. SBC youth pastors acknowledged spending 10% of their time in ministerial activities for the purpose of evangelism. More youth pastors did however spend some portion of their ministerial activities on evangelism than ministry and service. Ten more youth pastors, 342 responded by giving some percentage value to evangelism. As a result, the researcher concludes that the value of ministry and service has paralleled that of evangelism in SBC youth ministry according to the ministerial activities of the youth pastor.

Small Group Meetings

Small group meetings was a noticeable programmatic value of SBC youth ministries according to the ministerial activities of the youth pastor. Among the 412 youth pastors who responded 64% (N=263) affirmed spending some portion of their time toward the purpose of small group meetings. Despite the fact that only 1 youth pastor spent more than 40% of their ministerial activities toward this value, 43% (N=177) communicated spending at least 10% of their time for the purpose of small group meetings. In average, the SBC youth pastor spent slightly over 7% of their ministerial activities of the last year dedicated to small group meetings.

Family Edification and Support

The last value communicated before a noticeable drop in representation was family edification and support. Among the 412 youth pastors, 47% (N=192) affirmed family edification and support as value driving some percentage of their ministerial activities. These 192 youth pastors spent on average approximately 7% of their time in ministerial activities toward the purpose of family edification and support. This causes the researcher to conclude that family edification and support is a recognized value by roughly half of the SBC youth pastors according to their ministerial activities. Further analysis of the overall level of emphasis will be covered in the following sections concerning the research questions.

Numerical Participation

The data retrieved from the ministerial activities of the youth pastors communicated numerical participation as the least represented value. Of the 58 youth pastors who acknowledge numerical participation as a driving value of some portion of their ministerial activities, only 14 youth pastors spent more than 10% of their ministerial activities toward numerical participation. Consequently, the average SBC youth pastor only spent .74% of their time devoted to numerical participation. Numerical participation was deemed a popular value by the Delphi panel and is regularly communicated as such in youth ministry literature as expressed in chapter 2.

Research Question 1

Building on the descriptive data, this section presents the implications of the discovered relationship between youth ministries' stated values and programmatic values expressed through mission statements and financial expenditures of general fund dollars allotted to youth ministry. Only four of the fifteen values did not show a significant relationship. In other words, the majority of the stated values expressed in the youth ministries' mission statements paralleled the programmatic values expressed through the youth ministries' financial expenditures. This section further elaborates on this relationship or lack thereof.

**Similarities Between the Stated
and Programmatic Values**

Again, eleven of the fifteen programmatic values expressed through financial expenditures showed a significant relationship to the stated values reflected in mission statement when tested using sample t-test. The top two values represented, activities and discipleship showed a statistical difference and thus will be discussed in the section highlighting the differences. The third through twelfth most represented programmatic values per financial expenditures all showed a statistical relationship with the stated values.

The values regularly associated with *Purpose Driven Youth Ministry* were the top five most represented stated values per youth ministry mission statements. Similarly, these values were the second through sixth most represented values according to the financial expenditures of the youth ministries. All were shown to have a statistical relationship between the financial expenditures and mission statements with the exception of discipleship / spiritual growth. Collectively these values represented 56% of SBC youth ministry financial expenditures and were stated as values in 66% of SBC youth ministries.

The four programmatic values found to have a significant relationship with the stated values, ministry and service, evangelism, Christian fellowship / community, and worship did appear in different order. Evangelism was the second most stated value, but the fourth most programmatic value according to financial expenditures; more financial expenditures went to ministry and service. Likewise, worship, the fourth most stated value was surpassed in financial expenditures by Christian fellowship / community. Despite this minor shift, these values were found to be represented in both the stated and programmatic values of the youth ministry as it related to the financial expenditures.

Differences Between the Stated and Programmatic Values

Statistical differences were found between the youth pastors' communication of discipleship / spiritual growth and activities and events in the relationship between financial expenditures and mission statements. Among programmatic values expressed through financial expenditures activities and events was the most represented value, followed by discipleship / spiritual growth. The most significant difference was found between the youth ministries financial expenditures on activities and events in light of the fact that it was the second to last represented stated value according to youth ministry mission statements. Activities and events was only represented in 2% of SBC youth ministries, but was the driving value behind 25% of SBC youth ministries' financial expenditures. This was the largest difference discovered between any stated and

programmatic value, financial or ministerial activity. Consequently, the researcher concludes there is a disconnect between SBC youth ministries stated and programmatic value in relation to financial expenditures when dealing with activities and events.

The second statistically significant difference surrounds discipleship / spiritual growth. Notwithstanding the statistical difference between the stated and programmatic value it should be noted that both clearly affirmed discipleship as a foundational value of youth ministry. Discipleship was stated in 371 (90%) of the youth ministry mission statements represented. Still yet, even more, 397 (92%) was reflected in the financial expenditures of the youth ministries represented. It is this distinct raise in emphasis in the financial expenditures of the youth ministries that resulted in a statistical difference. The researcher, based on all data, concludes that discipleship / spiritual growth is both a stated and programmatic value of SBC youth ministries.

The third and final statistically significant difference surrounds numerical participation. Only 7 youth pastors identified numerical participation as a value represented in their youth ministry mission statements. Approximately 8 times more, 57 youth pastors later expressed numerical participation as a value that influenced a portion of the youth ministries financial expenditures. However, numerical participation was still the least stated value in the youth ministries mission statements and the least represented programmatic value expressed in the financial expenditures of the youth ministries. For this reason, the researcher concludes that numerical participation is neither a stated nor a programmatic value of SBC youth ministries.

Final Summary

Measuring the financial expenditures of SBC youth ministries against the stated values reflected in their mission statements revealed that with noted exceptions youth ministries stated values parallel to their programmatic values. The five purpose driven values were clearly the most stated values. They likewise were the values that influenced the majority of the youth ministries' financial expenditures. On a lesser scale,

programmatic values such as family edification and support, small group meeting, and peer to peer relationships also showed a statistically significant relationship with the stated values. Moreover, these the programmatic values paralleled an evident emphasis expressed in the youth ministries stated values. The notable exception was activities and events, which showed an obvious statistical difference that may represent an apparent disconnect between that which was stated and programmatically valued.

Research Question 2

The relationship between the stated values from the mission statements of SBC youth ministries and the ministerial activities of SBC youth pastors were almost identical to that found between mission statements and financial expenditures. The same eleven values showed a statistically significant relationship, but this sample t-test evaluated the youth pastors' ministerial activates relationship with the stated values. Only four of the fifteen values did not show a significant relationship. In other words, the majority of the stated values expressed in the youth ministries' mission statements paralleled the programmatic values expressed through the youth pastors' financial expenditures. This section further elaborates on this relationship or lack thereof.

Similarities Between the Stated and Programmatic Values

Again, eleven of the fifteen programmatic values expressed through ministerial activities of the youth pastor showed a significant relationship to the stated values reflected in mission statement when tested using sample t-test. The top two values represented, activities and discipleship showed a statistical difference and thus will be discussed in the section highlighting the differences. The third through twelfth most represented programmatic values per ministerial activities of the youth pastor all showed a statistical relationship with the stated values.

The values regularly associated with *Purpose Driven Youth Ministry* were the top five most represented stated values per youth ministry mission statements. Similarly,

these values were the second through seventh most represented values according to the ministerial activities of the youth pastor with the exception of small group meetings, the sixth most represented. All were shown to have a statistical relationship between the ministerial activities of the youth pastor and mission statements with the exception of discipleship / spiritual growth. Collectively the *Purpose Driven Youth Ministry* values represented 55% of SBC youth pastors' ministerial activities and were stated as values in 66% of SBC youth ministries. This was only 1% less than the 56% representation according to financial expenditures.

The four programmatic values found to have a significant relationship with the stated values, ministry and service, evangelism, Christian fellowship / community, and worship did reorder slightly. Evangelism was the second most stated value, but the fourth most programmatic value according to ministerial activities of the youth pastor. More ministerial activities of the youth pastor went toward ministry and service. Likewise, worship, the fourth most stated value was surpassed in financial expenditures by Christian fellowship / community and small group meeting, a value not communicated within the purpose driven model. Despite this minor movement, these values were found to be represented in both the stated and programmatic values of the youth ministry as it related to the ministerial activities of the youth pastor.

Differences Between the Stated
and Programmatic Values

Statistical differences were found between the youth pastors' communication of discipleship / spiritual growth and activities and events in the relationship between ministerial activities of the youth pastor and youth ministry mission statements. Among programmatic values expressed through the ministerial activities of the youth pastor activities and events was the most represented value, followed by discipleship / spiritual growth. The most significant difference was found between the youth pastors' ministerial activities toward the purpose of activities and events in light of the fact that it

was the second to last represented stated value according to youth ministry mission statements. Activities and events was only represented in 2% of SBC youth ministries, but was the driving value behind 20% of SBC youth pastors' ministerial activities. This was the second largest difference discovered between any stated and programmatic value, financial or ministerial activity. The largest difference also occurred in activities and events, but through financial expenditures. Consequently, the researcher concludes there is a disconnect between SBC youth ministries stated and programmatic value in relation to the youth pastors' time spent in ministerial activities when dealing with activities and events.

The second statistically significant difference surrounded discipleship / spiritual growth. Notwithstanding the statistical difference between the stated and programmatic value it should be noted that both clearly affirmed discipleship as a foundational value of youth ministry. Discipleship was stated in 90% (N=371) of the youth ministry mission statements represented. Still yet, even more, 93% (N=383) was reflected in the ministerial activities of the youth pastors represented. It is this distinct raise in emphasis in the ministerial activities of the youth pastors that resulted in a statistical difference. Based on all data, the researcher concludes that discipleship / spiritual growth is both a stated and programmatic value of SBC youth ministries.

The third and final statistically significant difference surrounds numerical participation. Only 7 youth pastors identified numerical participation as a value represented in their youth ministry mission statement. Approximately 8 times more, 58 youth pastors later expressed numerical participation as a value that influenced a portion of the youth pastors' ministerial activities. However, numerical participation was still the least stated value in the youth ministries mission statements and the least represented programmatic value expressed in the ministerial activities of the youth pastors. For this reason, the researcher concludes that numerical participation is neither a stated nor a programmatic value of SBC youth ministries.

Final Summary

Measuring the ministerial activities of SBC youth pastors against the stated values reflected in the youth ministries' mission statements revealed that with noted exceptions youth ministries stated values parallel to their programmatic values. The five purpose driven values were clearly the most stated values; likewise, they were the values that influenced the majority of the youth pastors' ministerial activities. On a lesser scale, programmatic values such as small group meetings, family edification and support, and peer to peer relationships also showed a statistically significant relationship with the stated values. Moreover, these the programmatic values paralleled an evident emphasis expressed in the youth ministries stated values. The notable exception was activities and events, which showed an obvious statistical difference that must be recognized as a contradiction between that which was stated and programmatically valued.

Research Question 3

The demographic data retrieved communicated significant relationships among the youth ministries' financial expenditures and the youth pastor's ministerial activities. ANOVA and post-hoc tests in chapter 4 present the statistical analysis of the data. This section presents the conclusions of the discovered relationships between demographic characteristics and the stated and programmatic values.

Church Attendance

First, there were statistically significant relationships among the financial expenditures of the youth ministries and church attendance among activities and events, culturally relevant methods of ministry, and discipleship / spiritual growth. Activities and events was less represented among churches with attendance 400-699 and showed a statistical difference from the less attended churches. On the other hand, churches 400-699 spent more financial expenditures on discipleship than any other category. The two larger church categories spent the least amount of their financial expenditures on discipleship / spiritual growth.

Surrounding Community

Second, there was a statistically significant relationship among the financial expenditures of the youth ministries and church location in the community among worship. Worship was less represented in suburban community churches than rural or urban community churches. Worship was most prioritized in rural churches. However, the post-hoc tests showed that there was no statistical relationship among any of the specific categories.

Youth Pastors' Age

Third, there were statistically significant relationships among the financial expenditures of the youth ministries and the youth pastors' age among four values: activities and events, Christian fellowship / community, discipleship / spiritual growth, and ministry and service. The younger the youth pastor the more financial expenditures went toward activities and events. The 20-29 year old youth pastors spent statistically significant more financial expenditures on activities and events than did youth pastors between the ages of 40-49 and 50+. Following the trend, the older the youth pastor, 50+ spent the least amount of the youth ministries' financial expenditures on activities and events. Although, not as extreme, the youth pastors' ministerial activities communicated the same trend. Fifty year old youth pastors and older spent the least amount of time toward activities and events, followed closely by 40-49 year old youth pastors. Moreover, youth pastors 40-49 years of age spent statistically significant less time in ministerial activities than did 20-29 and 30-39 year old youth pastors. For this reason the researcher concludes that the age of the youth pastor is a major influence on activities and events as a programmatic value.

The youth pastors' age also showed a statistical significance between the financial expenditures in relation to Christian fellowship / community. The older the youth pastor the more the financial expenditures went toward Christian fellowship / community. Youth pastors of 50 years of age and older spent a statistically significant

amount more of their youth ministries' financial expenditures on Christian fellowship / community than did those 20-29 and 30-39. Additionally, youth pastors between the ages of 40-49 spent a statistically significant amount more of their youth ministries' financial expenditures on Christian fellowship / community than did those 30-39.

The youth pastors' age also had a statistical relationship between the financial expenditures and ministerial activities regarding ministry and service. The younger the youth pastor, the less financial expenditures and ministerial activities were allotted to ministry and service. Furthermore, the older the youth pastor the more financial expenditures and ministerial activities were allotted to ministry and service. Youth pastors between the ages of 40-49 spent a statistically significant amount more financial expenditures and ministerial activities than youth pastors between the ages of 20-29. They also spent a statistically significant amount more financial expenditures than youth pastors between the ages of 30-39.

The researcher concludes based upon the presented information that the youth pastor's age is a significant contributor to the programmatic values of SBC youth ministries. Furthermore, the programmatic values of the older youth pastor closer matched the stated values of the mission statements. Activities and events decreased in representation in programmatic values while ministry and service and Christian fellowship / community increased.

Youth Pastors' Tenure at their Current Church

The relationship between the financial expenditures and ministerial activities with the youth pastors' tenure at their current church were statistically significant among a number of values. The specific relationships are best presented through the youth pastors ministerial activities. Following the pattern set by the youth pastors' age, the longer the tenure of the youth pastor at their current church the less time they invested in ministerial activities toward activities and events. Another noticeable trend among the

youth pastors' tenure at their current church was the emphasis of moral living among youth pastors with current tenures between 10-15 years. There was significantly more time spent in ministerial activities devoted to moral living among youth pastors with current church tenure of 10-15 years than those in their first 2 years. Furthermore, youth pastors with tenures at their current churches between 10-15 years spent more time in ministerial activities for the purpose of moral living than any other category.

Youth Pastors' Tenure in
Youth Ministry

The longer the youth pastors' tenure in youth ministry the less activities and events was a programmatic value according to ministerial activities. The youth pastors with 16 or more years of youth ministry experience spent significantly less financial expenditure and time in ministerial activities for the purpose of activities and events than those with 0-2, 3-4, and 5-9 years of tenure. Similarly, youth pastors with 10-15 years of youth ministry tenure spent statistically significant less time in ministerial activities devoted to activities and events than did those with 0-2 years of tenure. Consequently, the more experienced the youth pastor the less likely he is to hold activities and events as a programmatic value, hence closer aligning with the stated values represented in SBC youth ministry mission statements.

Ministry and service was more represented as a programmatic value among youth pastors with longer youth ministry tenure. The greater the youth pastors tenure, the more they expressed ministry and service as a programmatic value in relation to both financial expenditures and ministerial activities. Youth pastors with 16+ years of tenure in youth ministry showed a statistically significant increase in financial expenditure of the youth ministries and ministerial activities of the youth pastors toward ministry and service over those with 5-9 years of experience.

Youth Pastors' Formal Training

The only demographic that did not show a statistical relationship among at

least one value was the youth pastors' formal training. The programmatic values communicated through the financial expenditures of the youth ministries and the ministerial activities of the youth pastors had no statistically significant relationship with the youth pastors' formal training.

Research Implications

The descriptive analysis as presented in Research Conclusions offers numerous implications, the majority of which are easily presumed and need no further explanation. However, four major conclusions are worthy of highlighting. In this section the researcher offers implications on four of the most relevant of those implications.

Purpose Driven Youth Ministry in the SBC

First, SBC youth ministries minimally communicate through the *Purpose Driven Youth Ministry* values. Furthermore, according to the SBC youth pastors these values are also the core values driving their youth ministries programmatic methodology. In order to communicate the impact of *Purpose Driven Youth Ministry* on SBC youth ministry it is necessary to first consider how it came to be foundational.

Foundation for Purpose
Driven Influence

In June of 1987 Duffy Robbins published his pyramid of commitment in *Programming to Build Disciples* (Robbins 1987, 26-29). Building on the work of Dennis Miller, Robbins declared a funnel of five levels of programming. Robbins communicates the programmatic purpose of the youth ministry to equip teenagers up the pyramid, from the foundation: pool of humanity, to the pinnacle: multiplier. He still references the funnel as a conceptual tool for visualizing how youth ministries facilitate wide entry points for teenagers before strategically funneling them down through the program. "To think more practically about how these levels of commitment play out in a youth ministry program, it may be helpful to invert the pyramid, to conceptualize it as more of a funnel. .

. . For a youth program to be well balanced, able to accomplish the purpose for which it was designed, there must be some type of formal or informal programming that will meet the needs of students at each of these various levels of commitment" (Robbins 2004, 504).

Three Implications of the Pyramid

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

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

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

Robbins' Pyramid Promotes Balance
and Intentionality

Duffy Robbin's funnel/pyramid of commitment advocates a balanced youth ministry model communicated to a national audience. Robbin's strategically balanced

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

Purpose Driven Programming

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

The purposes behind the purpose driven philosophy are hardly original. Before Warren or Fields published their works or began implementing the five purposes

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

In modified application of the pyramid of commitment, every event, service, and youth ministry activity is a strategically planned action as a result of one of the five purposes. The goal is to lead the teenager to a relationship with Jesus, facilitate arenas of Christian fellowship, and disciple him to a level of spiritual maturity, from which the teenager discovers and implements their spiritual giftedness serving and ministering within the church and being light in their world. Therefore, one can easily notice the parallel between Fields' aim and the pyramid despite the fact that Warren and Fields use a different illustrative tool. Fields' proclaims "The circles help communicate the goal of our youth ministry: to reach students from our community and move them to core commitments. . . . The clearer the picture you have of what each commitment level looks like, the easier it will be for you to relate to students at their respective levels" (Fields 1998, 87-91).

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

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

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

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

Implications for SBC Youth Ministries

Through this research it was made evident that SBC youth ministries' mission statements and programmatic actions promote the values communicated through Doug Fields' *Purpose Driven Youth Ministry*. Therefore, it should be minimally accepted that SBC youth pastors most commonly define youth ministry theory and practice in these terms. This survey did not measure the accuracy of SBC youth ministries' programmatic efficiency. In other words, it cannot be implied from this research that SBC youth ministries are successfully fulfilling these five values. It can however be stated that SBC youth pastors are strategically leading their youth ministries according to their understanding of these terms.

In light of this, youth ministry educators are reminded and charged to unify their terminology in relation to methodological application. If a breakdown exists in youth ministry, it would appear to be in the area of methodological application, not in a division of philosophical values that are accepted. In summary, there is a consensus among the majority of SBC youth pastors. The values most stated and programmatically pursued at five values, discipleship, ministry and service, evangelism, Christian fellowship, and worship. It is for this reason that researcher concludes no significant difference was found among the programmatic values and youth pastors formal training. If all the terms are the same, a deeper level of communication is needed.

SBC Youth Ministries Programmatically Value Activates and Events

Second, despite the fact that less than 1% of SBC youth ministry mission

statements communicate activities and events as a driving value of their youth ministry

program it was the most represented programmatic value per financial expenditures of the

youth ministry and ministerial activities of the youth pastor. Certainly, youth ministries

organize events and activities, but affirming it to be the value driving 20% plus of the

youth ministries' financial expenditures and the youth pastors' time doing ministerial

activities was shocking considering the lack of representation in youth ministry mission

statements. As a result, this was the one area that charges youth pastors and youth

ministry educators must ask themselves if it should be a stated value or drastically

reduced in the programmatic methodology.

Family Emphasized in SBC Youth Ministry

Third, in light of criticisms presented in chapter 2 that youth ministry

methodology works against the family unit, the stated and programmatic values showed

SBC youth ministries view family edification and support as foundational value of youth

and plays a major role in the ministries program. This is magnified when considered in

the context of *Purpose Driven Youth Ministry,* which categorizes family as an absolute

value in practical and philosophical partnership with the other five. As a result, building

on the findings, the researcher would argue youth pastors perceive themselves to edify

and support the family unit. If youth ministry is failing at edifying family it is not

because it does not see value in the family. According to this research SBC youth

ministries affirms the value of family and earnestly spends finances and ministerial

activities toward practical methodology strategically designed to edify and support it.

The dialogue among youth ministry leadership should therefore take into consideration

that the majority of SBC youth pastors share the value of family edification and support.

On the other hand, the percentage allocated to family edification and support is

noticeably less than other values such as activities and events, discipleship, and

evangelism.

Implications of Experience and Age

The fourth and final implication offered by the researcher surrounds the age and experience of the youth pastors. Southern Baptist Convention youth pastors who were older and more tenured in youth ministry led their youth ministry programs to be more aligned with SBC youth ministry stated values. This research showed that there are tenured, mature youth pastors who have learned how to better balance their programmatic methodology than their younger counterparts. These experienced youth pastors have valuable information for SBC youth ministry leadership that should be intentionally mined by the denomination.

Research Applications

The researcher offers three points of application based upon his research into the programmatic values of youth ministry. First, the results presented communicate as much about youth ministry terminology as programmatic values. It is possible that SBC youth pastors responded through the *Purpose Driven Youth Ministry* values due to familiarity. In some respects this is a limitation of the research, but it is also an indictment against youth ministry education. The difference of terms and overall values communicated through the first round of open-ended responses by the Delphi panel speaks to the lack of unified core values that trickle down from SBC youth ministry leadership. In the absence of this, SBC youth ministries have adopted purpose driven terminology. This disunity of terms appears to have led to broad conclusions concerning the youth ministry efficiency.

Second, SBC youth ministries acknowledge the value of family ministry and therefore should be viewed as philosophically receptive to programmatic strategies that edify and support the family unit. The researcher also affirms in light of this that SBC youth ministries view the current programmatic methodology as supporting the family

unit in areas such as discipleship / spiritual growth and Christian fellowship / community. Consequently, youth ministry could use this research to adjust the extreme communication with balance. SBC youth ministries value both families and relational connection.

The third and the researcher's greatest application for youth ministry is the overarching descriptive analysis provided. Through this research youth ministry literature and youth ministry educators have empirical evidence to offer a glimpse of the stated and programmatic values of SBC youth ministries. Before, researchers, professors, and youth ministry leaders were forced to use anecdotal conclusions from a limited sample. Now, this research can be used by those parties to aid in the adjustment of any commonly held misconceptions of youth ministry values.

Research Limitations

The purpose of this study is to present a descriptive analysis of the programmatic values of youth ministry. As such, it was beyond the scope of its intended purpose to identify the programmatic methods utilized or the efficiency with which the youth ministries fulfilled the values represented. Youth pastors were also forced to choose between overlapping values. Although the method was statistically necessary, it almost certainly led to overlap. For example, a youth ministry that has adopted the purpose driven philosophy may have not selected moral living as a programmatic value, but might view it as a foundational aspect of discipleship and Christian fellowship.

This research measured programmatic values through the financial expenditures of the youth ministry and the ministerial activities of the youth pastor. Each category asked for the percentage put toward each value in the past year. The average response to the youth pastor questionnaire was under ten minutes. Therefore, it is fair to presume the youth pastor provided his best perception of these percentages. In order to gain an absolute percentage the youth pastor would need to log his time and the financial expenditures over the past year.

Further Research

One of the intended contributions of this researcher is to launch further studies from this work. In this section, the researcher offers ideas for additional studies as a result of the observations made while conducting the proposed research. First, it would be interesting and helpful for a researcher to conduct an extensive literature review of foundational youth ministry values paying close attention to the overlapping terminology. Likewise, a content analysis of youth ministry mission statements would add further understanding to the stated values of youth ministry. Second, the age and experience of the youth pastors showed to be a continual significant difference among the youth ministries' programmatic values. Further researcher could be conducted to learn why and how the age and tenure of the youth pastor influences the programmatic values

Finally, building on the programmatic values discovered in this study further research evaluating the specific methodological application is needed. This is the next major piece toward an empirical understanding of what youth ministry is doing and whether or not they are doing it efficiently. Youth ministry leadership is in need of empirical understanding on the frequency of youth ministry practices and in connection with the specific values they represent. These studies would fill a gap needed in empirical youth ministry understanding and allow for a healthier, more accurate critique of youth ministry.

APPENDIX 1

DELPHI PANEL

Targeting the Expert Panel

The youth ministry experts were directly linked to Southern Baptist Convention youth ministry. They have an understanding of youth ministry theory and practice, as well as a thorough knowledge of the literature. Fifteen youth ministry experts were purposefully targeted and approved by the researcher's chairman before being asked to participate in the researcher's Delphi panel. The researcher relied on no fewer than five participants.

Round 1: Open-ended Responses

The Delphi panel was asked to use their expertise in the theory and practice of youth ministry to identify the ten most foundational values. Foundational values are defined as the core principles that should drive all aspects of local church youth ministry. These values are absolute, commissioned in Scripture, and larger than a specific model. They are primarily essential for biblical local church youth ministry and communicate a biblical philosophy for youth ministry. Popular programmatic values are the principles that commonly drive all aspects of local church youth ministry. These values may be determined to be the same as the foundational values, however based on practice, not philosophy. Furthermore, based on practice, the popular values may not be published or articulated by the youth ministry. They are the values currently driving youth ministries' actions. The following are the opened-ended responses from the first round of correspondence with the Delphi panel.

Table A1. Anonymous participant 001

Foundational Values	
1.	Biblically based
2.	Culturally relevant
3.	Evangelistic
4.	Discipleship
5.	Relationship oriented
6.	Age group oriented
7.	Missions emphasis
8.	
9.	
10.	
Popular Values	
1.	Relationship building
2.	Technologically oriented
3.	Popular culture engagement
4.	Community involvement
5.	Sensory engagement in worship

Table A2. Anonymous participant 002

Foundational Values	
1.	Be Developmental in all applications of programming and ministry
2.	Treat 'youth' as a people group and target for evangelism (public school campuses, etc) (ages 11-25)
3.	Be 'Family Friendly' in all aspects of programming (i.e. cost, time, involvement)
4.	Give Youth maximum opportunity for involvement in ministry (age/maturity appropriate)
5.	Emphasize training for ministry skills and leadership
6.	Make Bible study and application a priority (hermeneutics, apologetics, life application)
7.	Make youth involvement in national and international missions a constant theme and opportunity
8.	Provide cross-generational opportunities (relationships and ministry) do not isolate from church body
9.	Develop ministries 'To..For..and With' Parents of Youth
10.	Make 'Balance' a key measure between pre-evangelism, evangelism, discipleship, Bible Study, training/leadership development

Table A2 Continued. Anonymous participant 002

Popular Values	
1.	Strong emphasis on Service/Justice oriented programs - leading to a de-emphasis on Evangelism
2.	Strong emphasis on 'Worship' and less emphasis on evangelism
3.	Emphasis on private Christian schooling (both institutional and home) and 'escapism' from public school involvement and outreach
4.	Overemphasis on 'felt need' studies and diminishing emphasis on doctrinal Bible studies and knowledge
5.	

Table A3. Anonymous participant 003

Foundational Values	
1.	Lead youth to commit their lives to Christ
2.	Lead youth to help fulfill the Great Committee
3.	Equip parents to raise their children in the nurture and teaching of the Lord
4.	Enlist and equip adults to be faithful leaders in youth ministry
5.	Enlist and motivate adults to be faithful role models for youth and their families
6.	Lead youth and adults to be engaged in global missions
7.	Lead youth and adults to be engaged in local, regional, and national missions
8.	Lead youth and their families to practice daily, personal Christian disciplines
9.	Lead youth and their families to worship together at home and in church
10.	Work through the ministries of the local church
Popular Values	
1.	Youth ministry is a part of the local church. Work together through ministries of the local body.
2.	Plan some activities, events, programs, and emphases that focus on specific age groups as well as the total youth group.
3.	Keep a healthy balance between ministry with youth and ministry with parents of youth.
4.	Enlist and motivate the total church to see youth ministry as part of the their work.
5.	Keep a balance in programming between discipleship, worship, evangelism, ministry, fellowship, and missions.

Table A4. Anonymous participant 004

Foundational Values	
1.	Equipping parents to be the primary, but not the only, influencer of a teen's life.
2.	Sense of the Presence and activity of the Living God.
3.	Emphasizing personal spiritual growth and discipleship. How to walk with God and mine His Word on their own.
4.	Promoting outreach and a sense of mission/serving others.
5.	Developing congregational priority (involving them in the church) and support for youth ministry (connecting the church body with the youth).
6.	Fostering significant relationships and a sense for community.
7.	Developing and equipping committed competent leadership.
8.	Custom designing/strategizing a youth ministry model for the community and church that God has placed them in.
9.	Personally walking with God themselves.
10.	Leading students to plan, carry out and evaluate the youth ministry
Popular Values	
1.	Relationships
2.	Cool activities
3.	Evangelism/baptisms
4.	Growing larger numerically
5.	Making pastor, parents, youth workers, and youth happy.

Table A5. Anonymous participant 005

Foundational Values	
1.	Worship
2.	Fellowship
3.	Bible study
4.	Discipleship
5.	Evangelism
6.	Social justice
7.	Personal discipline (spiritual and otherwise)
8.	Service to others
9.	Doctrinal integrity
10.	

Table A5 Continued. Anonymous participant 005

Popular Values	
1.	Fellowship/community
2.	Worship/celebration
3.	Bible study/Small group meeting
4.	Recreation/camps/retreats
5.	

Table A6. Anonymous participant 006

Foundational Values	
1.	Student ministry begins with a focus on the supremacy of Christ.
2.	Students are most likely to embrace the full supremacy of Christ when they have heart connections with significant adults in their lives who increasingly embrace the full supremacy of Christ.
3.	The highest priority in student ministry is leading parents and other adults who are significant to students to increasingly embrace the full supremacy of Christ.
4.	The second highest priority in student ministry is leading students and the significant adults in their lives to build heart connections with each other—and then live out the full supremacy of Christ together.
5.	The third highest priority in student ministry is designing programming that allows students to build heart connections with peers—and live out the full supremacy of Christ together.
6.	Parents awakened to the supremacy of Christ are to serve as the primary spiritual leaders to their own children.
7.	Student ministers and the other vocational ministers of the church are called to live out before teenagers their own awakening to the Son of God.
8.	Volunteers awakened to the supremacy of Christ are called to disciple and mentor teenagers in integrity relationships.
9.	Members of the congregation awakened to the supremacy of Christ are called to envelope teenagers in warm and caring relationships.
10.	Teenagers awakened to the supremacy of Christ are called to live in biblical community with their peers.
Popular Values	
1.	Attendance
2.	The presence of accolades and the absence of complaints
3.	Comparison with area churches
4.	Low incidence of drug/alcohol use, sex in all its expressions, and other at-risk behaviors
5.	An atmosphere made up of 'our kind of youth' to shield students from the world

Table A7. Anonymous participant 007

Foundational Values	
1.	Biblically Based
2.	Culturally relevant with emphasis on public school integration
3.	Evangelism & missions focused
4.	Local church structured laymen lead
5.	Pastor lead by tenured & credentialed associate youth minister w/degree in youth ministry
6.	Holistically family sensitive in developmental context of student, parent, & grandparent
7.	Purpose driven where the focus is on spiritual maturity
8.	Success oriented and outcome based
9.	Implementation of programs that are strategically balanced within relational context
10.	Environment of Transparency, authenticity and moral character
Popular Values	
1.	Expediency and pragmatism that is reactive rather than philosophically intentional
2.	Popular Ministry training institutions perpetuate incompetence in leadership and ministry
3.	The discipline is developmentally retarded but emerging slowly in effectiveness
4.	Successful youth ministry that are professionally lead are in a minority
5.	International and national youth ministry is failing to address the great commission

Round 2: Rank Order of Values

The Delphi panel's open-ended responses were organized into more precise and recognizable terminology. These terms were affirmed by the panel and used in round two.

Table A8. Foundational values from Round 1

%	Foundational Value
100%	Christian Fellowship / Community
71%	Discipleship / Spiritual Growth
71%	Local Church Assimilation
57%	Evangelism
57%	Adult Training and Investment
57%	Family Edification and Support
57%	Missions (Domestic and Global)
57%	Specific Ministry for Teenage Demographic
43%	Ministry and Service
43%	Worship
29%	Holistic Development of the Person
29%	Culturally Relevant Methods of Ministry
29%	Student Leadership Development
29%	Bible Study
29%	School / Campus Ministry
29%	Spiritual Discipline Training and Practice
29%	Embracing the Supremacy of Christ
14%	Professionally and Pastorally Led Ministries
14%	Social Justice for Teenage Demographic

Table A9. Popular values from Round 1

%	Popular Value
43%	Peer to Peer Relationships
43%	Activities and Events
43%	Local Church Appeasement
29%	Community Service
29%	Numerical Participation
29%	Worship
14%	Local Church Assimilation
14%	Technological Media Integration
14%	Culture Integration
14%	Christian Schooling
14%	Family Ministry
14%	Evangelism
14%	Small Group Meetings
14%	Moral Living
14%	Christian Exclusion

Final Youth Ministry Values

The Delphi panel's rank order supplied the values for the youth pastor questionnaire. The panel ranked the value deemed most with a "1" and counted up numerically thereafter. Therefore, the lower the rank order number the more foundational or popular the values was determined to be. Rank order numbers allotted to each value were added and then divided by the total number of responding panel members in order to calculate the average rank order number included in the subsequent tables.

Table A10. Final foundational values

Rank Order	Foundational Value
2.4	Embracing the Supremacy of Christ
6.5	Specific Ministry for Teenage Demographic
7.4	Family Edification and Support
7.6	Discipleship / Spiritual Growth
7.8	Ministry and Service
8.2	Evangelism
8.4	Local Church Assimilation
8.4	Worship
8.5	Culturally Relevant Methods of Ministry
8.8	Christian Fellowship / Community
9.5	Professionally and Pastorally Led Ministries
9.6	Adult Training and Investment
9.8	School / Campus Ministry
10.75	Bible Study
10.8	Missions (Domestic and Global)
12.6	Student Leadership Development
14	Holistic Development of the Person
15.25	Spiritual Discipline Training and Practice
17.75	Social Justice for Teenage Demographic

Table A11. Final popular values

Rank Order	Popular Value
4.25	Small Group Meetings
4.5	Moral Living
5	Peer to Peer Relationships
5	Worship
5.5	Activities and Events
6.25	Numerical Participation
7.25	Family Ministry
7.25	Evangelism
8.25	Local Church Assimilation
8.25	Culture Integration
9.5	Local Church Appeasement
11.25	Community Service
11.67	Christian Exclusion
11.75	Technological Media Integration
13.33	Christian Schooling

APPENDIX 2

SURVEY INSTRUMENT

Invitation Email

Hello,

My name is Daniel Broyles. I am a youth pastor, adjunct professor of youth ministry, and doctoral student doing research in the field of youth ministry. Youth ministry is a wonderful calling and passion God has placed in me. I know you probably feel the same. So let me first say, thank you for your faithfulness and sacrificial investment in youth ministry.

I am contacting Southern Baptist Convention youth pastors to request their participation in a national survey. The research is designed to provide a descriptive analysis of the programmatic values of SBC youth ministries.

I understand the value of your time; therefore, the survey is extremely time sensitive. There are only 10 questions (8 multiple choice selection and 2 100% constant sum allocation), which can be completed in 7 minutes.

Your participation can assist this and further research in youth ministry. To participate or gain more information please click on the link. (If you are not a SBC vocational youth pastor please disregard this email.)

Your password is: *****

<SURVEY_LINK>

Sincerely, thank you for your time and consideration,

Daniel

If you have any questions you can contact me at dbroyles@sbts.edu.

Introduction and Consent

Thank you for taking the time to consider participating in this research. The following survey will help provide a descriptive analysis of the programmatic values of youth ministry. The first seven questions are designed to provide a basic demographic understanding. The next three questions are designed to provide information related to stated and programmatic values of youth ministry.

The research in which you are about to participate is designed to provide a descriptive analysis of SBC youth ministry programmatic values. This research is being conducted by Daniel Broyles for purposes of dissertation research. In this research, you will identify youth ministry values as reflected in mission statements, financial expenditures, and ministerial activities. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time.

By your completion of this survey and checking the appropriate box below, you are giving informed consent for the use of your responses in this research. To proceed select "I Agree" and "Continue".

[ ] I Agree

Demographic and Ministerial Information

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

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

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

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

[ ] 50 +

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

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

7. Which best describes your formal youth ministry training?
   [ ] Graduate degree in youth ministry
   [ ] Graduate degree in religion, but not youth ministry
   [ ] Undergraduate degree in youth ministry
   [ ] Undergraduate degree in religion, but not youth ministry
   [ ] None

Stated Value Survey

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

   [ ] Activities and Events
   [ ] Christian Fellowship / Community
   [ ] Culturally Relevant Methods of Ministry
   [ ] Discipleship / Spiritual Growth
   [ ] Embracing the Supremacy of Christ
   [ ] Evangelism
   [ ] Family Edification and Support
   [ ] Local Church Assimilation
   [ ] Ministry and Service
   [ ] Moral Living
   [ ] Numerical Participation
   [ ] Peer to Peer Relationships
   [ ] Small Group Meetings
   [ ] Specific Ministry for Teenage Demographic
   [ ] Worship
   [ ] No Stated Mission Statement

Programmatic Value Survey: Financial Expenditures

9. What percentage of the financial expenditures of the church's general fund dollars designated to youth ministry (youth budget) went toward each listed value over the past year?
   Financial expenditures are the designated or general fund dollars used toward the specific aim of the youth ministry.
   Please assign a numerical percentage to each value. The sum of all cannot exceed 100%".

   [ ] Activities and Events
   [ ] Christian Fellowship / Community
   [ ] Culturally Relevant Methods of Ministry
   [ ] Discipleship / Spiritual Growth
   [ ] Embracing the Supremacy of Christ
   [ ] Evangelism
   [ ] Family Edification and Support
   [ ] Local Church Assimilation
   [ ] Ministry and Service
   [ ] Moral Living
   [ ] Numerical Participation
   [ ] Peer to Peer Relationships
   [ ] Small Group Meetings
   [ ] Specific Ministry for Teenage Demographic
   [ ] Worship
   [ ] Other

   Values must add up to 100.

Programmatic Value Survey: Ministerial Activities

10. What percentage of your youth ministerial activities (time spent doing youth ministry) went toward each listed value over the past year?
    The ministerial activities of the youth pastor include but are not limited to his job description as it pertains to youth ministry. Ministerial activities also include all the intentional efforts of the youth pastor in pursuit of fulfilling his perceived duty as youth pastor.
    Please assign a numerical percentage to each value. The sum of all cannot exceed 100%".

    [ ] Activities and Events
    [ ] Christian Fellowship / Community
    [ ] Culturally Relevant Methods of Ministry
    [ ] Discipleship / Spiritual Growth
    [ ] Embracing the Supremacy of Christ
    [ ] Evangelism
    [ ] Family Edification and Support
    [ ] Local Church Assimilation

[ ] Ministry and Service
[ ] Moral Living
[ ] Numerical Participation
[ ] Peer to Peer Relationships
[ ] Small Group Meetings
[ ] Specific Ministry for Teenage Demographic
[ ] Worship
[ ] Other

Values must add up to 100.

APPENDIX 3

DELPHI PANEL: INQUIRE EMAIL

Participants name,

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

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

Phase one requires listing 1 to 10 foundational values and 1 to 5 popular values of youth ministry. For further directions and to participate in phase one, simply follow the link to the open form survey tool.

Your password is: ****

<Survey_Link>

Again, your participation will be great appreciated.

Thank you for your time,

Daniel Broyles

Phone: (502) 395-0471   Email: dbroyles@sbts.edu

APPENDIX 4

DELPHI PANEL: YOUTH MINISTRY VALUES FORM 1

Introduction and Consent

Thank you for choosing to participate.

Through your anonymous participation in this Delphi panel, the researcher seeks to compile two lists of programmatic values: foundational and popular. Two phases are necessary to compile the list. Phase 1 requires the submission of open-ended values. Phase 2 requires the reassessment and prioritization of the values submitted by the collective panel.

This is Phase 1 of the Delphi panel inquiry. Phase 1 requests you to list 1 to 10 foundational values and 1 to 5 popular values of youth ministry. If you deem there to be more than 10 foundational or 5 popular values please prioritize accordingly based on programmatic application.

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

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

The research in which you are about to participate is designed to provide a descriptive analysis of SBC youth ministry programmatic values. This research is being conducted by Daniel Broyles for purposes of dissertation research. In this research, you will identify youth ministry values as reflected in mission statements, financial expenditures, and ministerial activities. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time.

By your completion of this survey and checking the appropriate box below, you are giving informed consent for the use of your responses in this research. To proceed select "I Agree" and "Continue".   [ ] I Agree

Delphi Panel Open-ended Text Survey

Question 1: Foundational Values

Leaning on your expertise in youth ministry theory and the surrounding literature base, list the foundational values of youth ministry.

List no less than one, no more than ten. Also, please keep your answer to as few words as possible, not exceeding one sentence.

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

1

2

3

4

5

6

7

8

9

10

Question 2: Popular Values

Leaning on your expertise in youth ministry practice and the surrounding literature base list the popular values of youth ministry.

List no less than one, no more than five. Also, please keep your answer to as few words as possible, not exceeding one sentence.

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

1
2
3
4
5

Thank You Page

You have completed Phase 1. Thank you.

Once the researcher receives the Delphi panel's submitted values, he will compile and organize them into one list. Repeated values will be combined reflecting the number of participants who declared each listed value. The panel will once again be emailed and linked to an online tool. During Phase 2, the panel participant will assign a numerical ranking to each foundational and popular value. After the numerical rankings have been assigned, the participant will submit the data to the researcher and conclude his or her part in the panel.

Again, thank you for your time.

Daniel Broyles

APPENDIX 5

DELPHI PANEL: YOUTH MINISTRY VALUES FORM 2

Email Invitation

Thank you for your Phase 1 participation in the anonymous Delphi Panel. Collectively the panel has put forth a list of foundational and popular youth ministry values. Phase 2, allows you to reassess and prioritize these values based on programmatic application.

In order to keep this email brief, further explanation and instructions will be provided at the host site. To proceed please follow the link below.

Your password is: *******

<SURVEY_LINK>

Thank you for your time and consideration.

This research is being conducted by Daniel Broyles. If you have any questions or need assistance please contact Daniel at dbroyles@sbts.edu.

Introduction and Consent

The second phase of the Delphi Panel is to select the most foundational and most practiced youth ministry values. Once selected these values will be used to survey Southern Baptist Convention youth ministry stated and programmatic values. As in Phase 1 your participation is anonymous and appreciated.

Answers from Phase 1 have been cross-examined and compiled into a concise list reflecting the values communicated by the panel. For the purpose of further research these values have been deliberately restrained to no more than five words commonly reflected in the literature base and directly communicated by the Phase 1 panel.

Answers that were not communicated as values were omitted. "Biblically Based" was listed by the panel but is omitted as it is defined as synonymous with foundational value. "Foundational values are defined as the core principles that should drive all aspects of local church youth ministry. These values are absolute, commissioned in Scripture, and larger than a specific model. They are primarily essential for biblical local church youth ministry and communicate a biblical philosophy for youth ministry."

Phase 2 requires the participant to rank order the foundational and popular values derived from Phase 1. The purpose of this method is not to suggest one value is more significant than another. Instead, it is to assemble a collective list, quantified according to programmatic investment and popularity. Further clarification will be provided at each question including the definitions foundational and popular values from Phase 1.

The research in which you are about to participate is designed to provide a descriptive analysis of SBC youth ministry programmatic values. This research is being conducted by Daniel Broyles for purposes of dissertation research. In this research, you will identify youth ministry values as reflected in mission statements, financial expenditures, and ministerial activities. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time.

By your completion of this survey and checking the appropriate box below, you are giving informed consent for the use of your responses in this research. To proceed select "I Agree" and "Continue".

[ ] I Agree

Delphi Panel Rank Order Survey

The below foundational values of youth ministry were derived from Phase 1 panel participants. They are listed to reflect the percentage of participants that affirmed the value as a foundational value of youth ministry. Please review this list, reassessing your original answers in light of the collective response of the panel. Once you have reviewed the list please utilize your expertise in the practice and theory of youth ministry to rank order (1-19) the foundational values based on programmatic application. If you deem a value listed not to be a foundational value simply leave it blank. No value can receive the same number. Please rank order the most foundational value with a "1", second with a "2", and so forth until all deemed foundational values have been recorded.

It is a foundational value of youth ministry to equip and facilitate opportunities for:

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

100% ... Christian Fellowship / Community

71% ... Discipleship / Spiritual Growth

71% ... Local Church Assimilation

57% ... Evangelism

57% ... Adult Training and Investment ⌐

57% ... Family Edification and Support ⌐

57% ... Missions (Domestic and Global) ⌐

57% ... Specific Ministry for Teenage Demographic ⌐

43% ... Ministry and Service ⌐

43% ... Worship ⌐

29% ... Holistic Development of the Person ⌐

29% ... Culturally Relevant Methods of Ministry ⌐

29% ... Student Leadership Development ⌐

29% ... Bible Study ⌐

29% ... School / Campus Ministry ⌐

29% ... Spiritual Discipline Training and Practice ⌐

29% ... Embracing the Supremacy of Christ ⌐

14% ... Professionally and Pastorally Led Ministries ⌐

14% ... Social Justice for Teenage Demographic ⌐

The below popular values of youth ministry were derived from Phase 1 panel participants. They are listed to reflect the percentage of participants that affirmed the value as a popular value of youth ministry. Please review this list, reassessing your original answers in light of the collective response of the panel. Once you have reviewed the list please utilize your expertise in the practice and theory of youth ministry to rank order the values based on programmatic popularity (1-15). If you deem a value listed to not be a popular value simply leave it blank. No value can receive the same number. Please rank order the most popular value with a "1", second with a "2", and so forth until all deemed popular values have been recorded.

It is a popular programmatic value of youth ministry to equip and facilitate opportunities for:

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

43% ... Peer to Peer Relationships ⌐

43% ... Activities and Events ⌐

43% ... Local Church Appeasement

29% ... Community Service

29% ... Numerical Participation

29% ... Worship

14% ... Local Church Assimilation

14% ... Technological Media Integration

14% ... Culture Integration

14% ... Christian Schooling

14% ... Family Ministry

14% ... Evangelism

14% ... Small Group Meetings

14% ... Moral Living

14% ... Christian Exclusion

Thank You Page

Your response has been recorded and you have completed Phase 2.

Thank you for your participation on this anonymous Delphi Panel and your greater work in the field of youth ministry. The collective responses of the panel will be used in a research instrument designed to provide a descriptive analysis of SBC youth ministry's programmatic values.

Again, thank you for your time and participation.

Sincerely,

Daniel Broyles

APPENDIX 6

LIST OF VALUES

Act. - Activity and Events

Fel. - Christian Fellowship / Community

Cult. - Culturally Relevant Methods of Ministry

Disc. - Discipleship / Spiritual Growth

Supr. - Embracing the Supremacy of Christ

Evg. - Evangelism

Fam. - Family Edification and Support

Loc. - Local Church Assimilation

Min. - Ministry and Service

Mor. - Moral Living

Num. - Numerical Participation

Peer - Peer to Peer Relationships

Grp. - Small Group Meetings

Spec. - Specific Min. for Teenage Demographic

Wor. - Worship

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ABSTRACT

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

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The Southern Baptist Theological Seminary, 2009
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The purpose of this study was to investigate the programmatic values of

Southern Baptist youth ministries, providing a descriptive analysis of youth ministries'

core values communicated through programmatic methodology. To accomplish this aim,

the researcher examined youth ministry mission statements, financial expenditures, and

ministerial activities of the youth pastor.

The mixed method research design consisted of two phases. Phase one utilized

a Delphi panel of youth ministry educators who have expertise in the theory and practice

of youth ministry, as well as knowledge of the literature. The panel compiled a list of

foundational values and a list of popular values. The second phase utilized these values

to survey SBC youth ministry mission statements, financial expenditures, and ministerial

activities of the youth pastor. Using the financial expenditures and ministerial activities

the researcher provided a descriptive analysis of the programmatic values. Additionally,

the programmatic values were examined in light of the stated values as well as the

supplied demographic and ministerial information.

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

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