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TRAINING YOUTH WORKERS FOR VOCATIONAL YOUTH MINISTRY:
FOUNDATIONS FOR UNDERGRADUATE YOUTH MINISTRY
DEGREE PROGRAMS

A DISSERTATION SUBMITTED TO
THE FACULTY OF THE FACULTY OF THE
SCHOOL OF THEOLOGY
FULLER THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY

BRIAN KEITH HENDERER
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Training Youth Workers for Vocational Youth Ministry: Foundations for Undergraduate Youth Ministry Degree Programs

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Doctorate of Ministry

School of Theology, Fuller Theological Seminary

2008

The goal of this research project was to examine youth ministry education programs as to what is considered essential to training vocational youth ministry students in undergraduate degree programs. Questions regarding a youth ministry student's preparedness for ministry and graduate studies have arisen. The purpose of the thesis is to propose an integrated interdisciplinary youth ministry education program for undergraduate institutions.

A random survey resulted in 140 Christian Bible colleges and Liberal Arts Universities programs being examined. These institutions had 141 youth ministry education programs as one institution had two distinct programs. The youth ministry major course requirements and class descriptions were evaluated based on the institution's catalog description of the essential coursework required for the major. These were listed under the major description.

Secondly, a literature review was conducted. This review examines Dean Hoge's study on denominational influences on youth ministry. Andrew Jack and Barrett McRay's and Mark Cannister's surveys results of youth ministry professors are examined. Then content was reviewed by examining textbooks available for youth ministry education in the respective interdisciplinary fields.

Based on the surveys and additional research, the study makes an argument for an interdisciplinary approach to youth ministry education. It argues that a theology of community is an essential theological foundation. It argues that developmental studies

should be integrated into the youth ministry education program, especially as it relates to understanding adolescent spirituality. Finally, a broad understanding of the systems that affect adolescents is essential, including ecology of human development, urban and social justice issues and skill sets are essential in youth ministry education.

Finally, the study concludes with a suggestion for an integrated youth ministry education program. It proposes a theological, developmental and environmentally integrated series of courses. The appendix includes a series of suggested courses as an example.

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To Dasha

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First, I must start off by praising my Lord and Savior, Jesus Christ. Without His breaking into my life years ago and bringing me along this path, this work would never have been undertaken.

To Dasha, you are my love, my wife, and my constant “encourager.” You inspired me to keep going and to write “just one more page.” You have shown me compassion so many times and are an example of Christ’s love to me and those you encounter. Dad and Mom- You had to work hard to provide for us. Thank you. You instilled in me the value of getting and pursuing an education. Bruce, Christy, Rebecca and Ethan- Thank you for just being family, praying and providing a place to get away to.

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Special thanks to Dr. Edgar Hyatt for the enormous technical assistance in writing this dissertation. And finally, to Dr. Chap Clark, whose commitment to the Lord, his family, adolescents and academic excellence has been an inspiration. You challenge me to think and dream and vision. Thank you for this experience.

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INTRODUCTION

Reason for the Research

Youth ministry as a field of study is young in the history of academia. The expectations and training of those entering full-time vocational youth ministry from an undergraduate bachelor's degree program is highly varied and diverse. Youth ministry has a simple yet challenging mandate: To guide adolescents from childhood to adulthood in Christ. Training leaders and pastors in youth ministry is a challenge because of the multi-disciplinary nature of the field. Youth ministry degree programs training called individuals for work with adolescents are faced with the challenge of laying forth theological and philosophical foundations, understanding psychosocial developmental realities and shifting socio-ecological contexts. Vocational youth workers need training to be able to develop a praxiological ministry that effectively engages adolescents in the pursuit of Christ is a critical objective as well.

This introduction to the research project will do several things. First, the introduction provides the reader with an overview of the flow and process of this paper. Second, the reader will find the major sections of the paper delineated and briefly described in the introduction. Keeping this in mind will assist the reader to gain a foundational understanding for reading the dissertation.

The intent of this research project is to assist the youth ministry educational community in moving toward a less fragmented and unified approach to training youth workers, while still honoring the unique contributions of various theological traditions and giftedness of instructors. The purpose of this dissertation is to propose a theological, developmental and environmental foundation for undergraduate bachelor's degree programs in youth ministry.

Overview of the Thesis

The first two chapters of this thesis will focus on examining the current state of youth ministry education in North America. Chapter one undertakes a review of undergraduate youth ministry degree programs. The review encompasses a survey of a representative sample of Bible Colleges and Liberal Arts Christian Colleges and Universities online catalogs. The survey presents a general overview of the state of bachelor's degree programs, which were self described as programs that prepared students for youth ministry.

Chapter two is a review of the literature that examines key components critical to understanding current undergraduate youth ministry education. The first is a review of three surveys. The first survey explores denominational influence on youth ministry in a comparative study of six denominations. The other two explore the views of undergraduate youth ministry educators. An examination of curricular emphases as described by the educators is included. This chapter then proceeds to review the general trends in textbook literature available for use in youth ministry programs.

The third chapter will establish key objectives for the foundations of a youth ministry degree program. This section begins by exploring the theological issues that are critical for a youth worker to understand as they begin their service with youth. Each church tradition brings with it a unique perspective on commonly held theological foundations. It is not possible in this research to explore each of the diverse views that are represented within the body of Christ and Christian Higher education. Nevertheless, theologically informed praxiological foundations can be explored that should be common to all who are working with youth.

The specific constructs of theology within youth ministry start with a theological understanding of the local community of believers as the family of God. The importance of the community of believers in the lives of youth is explored as a foundation to youth ministry. A graduate entering youth ministry will understand the importance of the body of Christ as the context for youth ministry. Youth ministry is not a separate entity within the Christian Community, but is an opportunity for the development of adolescents through interaction with other members of the Christian body towards a mature Christian life.

The foundations of the Christian community as a family are to be explored within the context of the church. The nature of the brokenness and change within families in western culture challenges those entering youth ministry. Emerging youth workers, who themselves may not have an example of family to draw from, need to be challenged in course work to explore this foundation in the classroom and ministry setting.

The heart of youth work is the desire to see lives changed. The context of the family of God provides this framework. Each individual must for themselves act upon the call of God for salvation and maturity.

The context of the individual youth within the broader Christian community context must be explored. Specialized ministries may appear functionally as a one-eared Mickey Mouse. Youth ministries are attached to the church, but function as a separate entity with little connection to the church itself.¹ The key here is to see ministry to youth in the broader context of the church. A curriculum must examine this issue.

Discipleship and Evangelism are noted theological foundations for ministry and are especially significant for youth ministry. A student in a youth ministry program needs to develop an understanding of this topic that will guide both their thinking and action in their outreach to students. Integral to this understanding is the example set forth in the life of Paul, both as one being disciplined and as the discipler. This section will explore these themes in the context existing within the broader context of the church.

The context of the Christian Community provides a framework for a key objective of a youth ministry program. This objective is the development of the youth minister's personal spiritual formation. The person of the youth minister is looked up to as a model of a person who knows and follows Christ. The novice youth minister does not need to be perfect nor be living a flawless life. Foundationally, the youth worker needs to develop the personal praxis of a consistent and engaged relationship with the Lord.

Before exploring some specific constructs the process of thinking theologically about youth ministry and not just knowing theology is explored in the context of youth

¹ Stuart Cummings-Bond, "The One-Eared Mickey Mouse," *Youthworker Journal*, no. 6 (1989): 76.

ministry. The process of exploring and understanding the nature of youth ministry from a theological perspective is undertaken.

Adolescents do not live in a vacuum. Youth ministry, in many ways, can operate as an extension program without connection to the church or lives of the students. A key objective of a youth ministry program is to understand and critically examine it as a vital and integrated, and integrative, ministry of the body of Christ. Students entering ministry from a Bachelor's Degree program need to have a rudimentary grasp of the nature of practical theology.

The fourth chapter examines the key objectives of the developmental processes as it relates to adolescents. It is important that youth ministers understand how God has made the students that are entrusted to the ministry they oversee. Adolescents face a time of rapid biological and psychosocial change. Youth workers need to have a fundamental understanding of the biological issues at work in both boys and girls. These biological realities and needs must be a consideration as ministry to and with adolescents is programmed. These changes combined with the sociological phenomenon of a lengthening of the adolescent time frame present an emerging situation not seen just one hundred years ago in the development of teenagers.

The Biological changes that initiate and occur in adolescents are well documented. The exploration in this paper is to engage current research in adolescent physical development with an emphasis toward and connection with the training of youth ministers. Students will understand and demonstrate how biological considerations affect the praxis of ministry in the adolescent context.

The biological processes of physically becoming an adult, including the capability of reproduction, onset of secondary sexual characteristic and physical maturation, are starting at an earlier age in comparison to a century ago. The time of social acceptance as an adult in society is occurring later. The social context for entering adulthood is lengthening. Those entering vocational youth ministry need to be aware of these contexts and consider how this affects ministry to youth. A key objective for a youth ministry program is to explore the stages of early, middle and late adolescence in light of youth ministry education.

A central objective to a degree program and a critical component of youth ministry is the adolescents' movement toward maturity in Christ. This section will address the broader question of Christian spiritual formation of adolescents. Exploration of the current context of how adolescents are moving toward spiritual maturity and how this affects youth ministry is a critical component.

The fifth chapter will examine objectives related to the ecological foundations of youth ministry. A youth ministry degree program needs to incorporate the examination of adolescence as a part of a broader system of relationships that affect their lives. As a youth minister enters into ministry, the minister must be aware of the dynamics involved in connecting with the youth and leading them to Christ. This element explores systems involved in western culture and the youth workers need to understand and engage students in a God-centered, ecological approach.

The philosophies of the day, whether they be Christian or otherwise, have an influence on the lives of not only our youth, but also the youth worker and the church. A

key objective of a youth ministry degree program is to examine these philosophies in the light of the context of the students being served.

The western society, and especially North America, is a society that has shifted over the last one hundred years from mainly agrarian, rural communities to urban society. A youth worker needs to be aware of the issues involved in urban life and its influence, even if their ministry is in a rural community. The shift from agrarian to urban society accounts for some of the urban migration. Immigration can also be an influencing factor.

Immigration as a primary means of population stabilization and growth, ethnicity and ethnic identity is an important consideration. Ethnic identity issues and the related cultural influences that students bring will affect how the student understands and perceives the Lord in their lives. The manner in which youth workers connect with students has an impact on their understanding. A general perspective on ethnicity should be explored. It is important to explore these issues, not just for the urban youth ministry, but also for youth ministries in suburban and rural settings. This section will focus on African American, Southeast Asian American and Hispanic (Mexican) American cultures as a backdrop for urban understanding.

Social Justice in youth ministry is an issue that programs overlook and yet many adolescents face in their settings. Social Justice is concerned with the “works” of the Christian faith as it is applied to the marginalized, outcast, etc. Issues of justice are not necessarily in consideration of the legal system, but the treatment of adolescents in their setting. While the social justice context has been mainly in the context of race relations and racial reconciliation, it is an issue that makes us aware of the need of reconciliation between not only ethnic groups, but the generations as well.

This chapter concludes by considering the objective of acquiring particular skills needed for youth ministry. The integration of developing practical, or practiced, skills is explored. The context of praxiological reflection is presented and includes the objective of developing an organizational skill set.

Chapter six sets forth a proposal for an integrative curriculum design. This section will explore and propose course design and flow. The curriculum design will set forth a proposed model for the integration of the foundational issues in a Bachelor's Degree youth ministry program. This section focuses specifically on the units directly affecting the youth ministry major. It is understood that there will be other components to a broader Bachelor's degree program including general education, biblical, and theological foundations. A youth ministry major is necessarily dependant on an education that has a broader scope that serves as a general foundation upon which the youth ministry major emphasis is built.

CHAPTER 1

SURVEY OF EXISTING COLLEGE AND UNIVERSITY YOUTH MINISTRY CURRICULUM AS DEMONSTRATED THROUGH INSTITUTIONAL ONLINE CATALOGS

The overall purpose of this chapter is to present a global understanding of the state of youth ministry Bachelor's degree programs that prepare students for vocational youth ministry. The focus of this chapter is to present a survey of select Bible Colleges and Christian liberal arts colleges and universities which offer youth ministry programs. This survey examines fields of study within youth ministry programs as defined by institutional online catalogs. The emphasis is primarily on programs within the United States. Several Canadian institutions appear as a part of the research.

The research question is how are current Youth Ministry degree programs at Bible and Liberal Arts Christian Colleges and Universities that offer Bachelor's degrees addressing the issue of training students for vocational youth ministry as demonstrated in their institutional online catalog?

Introduction

The purpose of examining the existing curriculum is to ascertain a broad perspective of the focus and methodology of Christian Bible Colleges and Christian Liberal Arts colleges and universities. The perspective is obtained through a survey of online Bible College and Christian College and Universities catalogs from 141 accredited

degree programs in 140 accredited institutions. These institutions were selected because they advertise programs in youth ministry. This examination explores a composite view of the courses considered important to the training of vocational youth ministers is examined.¹

Method of Selection of Sample: Search Method

The search for institutions that offer course work, emphases, minors, or degrees in youth ministry was approached in several ways. The guidelines for selection were as follows. Institutions must hold to a basic orthodoxy that Christ is the son of God, came in the flesh, and was born, died, and resurrected. This allows for the variety of doctrinal stands within Christendom, but also does not consider institutions which the body of Christendom would historically not consider Christian institutions.

Second, the institutions must have national or regional accreditation through agencies recognized by the United States Department of Education or the Canadian Department of Education. The purpose of this requirement for being included in the survey is that accredited institutions must meet basic guidelines to receive accreditation. The assumption is that common academic standards with regard to workload, performance, resources per student capita, etc., are being met. Institutions that are unaccredited or accredited by agencies not recognized by the Department of Education may have solid education programs in youth ministry, but the resource standard for comparison would not be in place.

¹ Prairie Bible Institute has a traditional and internship based degree program. Both are included in this survey.

Third, a search was done primarily via the Internet. The search was conducted at several levels. First, industry leading college search providers were used to access colleges and universities with youth ministry programs. These providers are ChristianCollegeMentor.com, Petersons.com, and Hobsons.com. This search method makes several assumptions for selecting colleges and universities.

First, collegiate prospects desiring to enter youth ministry are at least technologically savvy.² These students will search in a manner that will render a range of choices for consideration.³ This method also reflects an attempt to access information in the manner a prospective student would. Second, colleges and universities that are online indicate a connectedness with the rapidly changing society. Institutions of note were included that did not have youth ministry programs, but may be selected by prospective students because of name recognition.

A variety of additional search engines were used in the search. These agencies are coalitions or organizations that, as a part of their function, provide information about and access to colleges, their programs and degrees. These agencies represent an attempt to centralize institutional data for prospective students. These search engines are Coalition of Christian Colleges and Universities (CCCU), Association of Biblical Higher Education (ABHE, formerly AABC, an accrediting agency of Bible Colleges), Collegeboard.com (provider of SAT, ACT, AP, CLEP examinations), National

² GDA Integrated Services, "Fun Facts to Know and Tell," in *2006 CIC Presidents Conference* (GDA Integrated Services, 2006).

³ Kathy Dawley and Baird Johnson, "Analyzing Students College Choices in a Time of Change," in *National Association for College Admissions Counseling 59th National Conference* (Long Beach, California: Maguire and Associates, 2003). This research by Maguire and Associates was done in cooperation with Fastweb.com, an internet provider which focuses on not only college search options but financial aid and scholarship searches. This study showed a disproportionate number of Caucasian females involved in online searches for colleges. This study did offer a financial incentive for participation.

Association of Christian College Admissions Personnel (NACCAP, Naccap.org), and Historically Black Colleges and Universities (HBCUconnect.com).

Fourth, college and university programs represented by authors from Youth Specialties academic books line were included. Youth Specialties authors' institutions were researched because of the historical influence of this organization on youth ministry in North America, through the National Youth Workers Convention, their regional training events, and publications of its speakers. Of special focus were the authors and contributors included in the textbook, *Starting Right: Thinking Theologically about Youth Ministry*.⁴

Finally, only institutions that offer Bachelor's degrees are included. There are institutions that offer youth ministry emphasis below the Bachelor's degree, including institutions offering this degree below Bachelor's. Keeping the Bachelor's degree as a standard assists this research through a fairly uniform expectation of academic units required for completion of the Bachelor's degree. Institutions were included that offered courses or emphases on youth ministry as a part of the Bachelor's degree program, but did not have an official Bachelor's degree in youth ministry.

The United States Department of Education indicates that there are a total of 6900 accredited institutions operating in the United States.⁵ This category includes 1602 institutions considered four year private non-profit organizations as defined by

⁴ Kendra Creasy Dean, Chapman Clark, and Dave Rahn, eds., *Starting Right: Thinking Theologically About Youth Ministry* (Grand Rapids: Zondervan, 2001), 6-9.

⁵ United States Department of Education, *Postsecondary Educational Institutions and Programs Accredited by Accrediting Agencies and State Approval Agencies Recognized by the U.S. Secretary of Education*. United States Department of Education. 2005. <http://www.ope.ed.gov/accreditation/>. (accessed July 14 2005).

Department of Education guidelines.⁶ The private institutions are both religious and non-religious institutions. The Council for Christian Colleges and Universities considers nine hundred of these institutions to be “religiously affiliated”.⁷ The Digest of Educational Statistics, 2005, indicates that there are 889 religiously affiliated degree granting institutions of higher education in the United States.⁸ A total of 844 of these institutions, representing forty nine defined Christian affiliations and denominations and three broader inclusive categories, fit the first criteria in this method of selection section.

A variety of denominations are represented within the pool of 844 institutions. The Roman Catholic Church is represented in 242 (or twenty nine percent) of the institutions. This is followed by United Methodist, ninety eight (twelve percent), Baptist, seventy (eight percent), Presbyterian U.S.A. and United Presbyterian, sixty two (seven percent). The Evangelical Lutheran church has thirty five institutions (four percent) and the Southern Baptist church has twenty (two percent). These institutions represent 527 of the 844 Christian colleges and universities (sixty two percent) in the United States.

Ten denominations and Christian affiliations each have at least ten institutions of higher education totaling 149 of the remaining 254 affiliated institutions. Thirty three Christian churches or denominations have less than ten institutions. These represent 105

⁶ United States Department of Education, *There are 1602 Institutions*. Office of Postsecondary Education. 2005. <http://www.ope.ed.gov/accreditation/InstList.asp>. (accessed July 14 2005).

⁷ Council for Christian Colleges and Universities, *About Us Members*. Council for Christian Colleges and Universities. 2005. <http://www.cccu.org/about/members.asp?q=3>. (accessed July 15 2005).

⁸ United States Department of Education. *Table 178: Fall enrollment and number of degree-granting institutions, by control and affiliation of institution: Selected years, 1980 through 2003*: in The Digest of Education Statistics, 2005. The National Center for Education Statistics, Washington: DC. 2005. http://nces.ed.gov/programs/digest/d05/tables/dt05_178.asp. (accessed July 30, 2008) Note: the reader will need to use this URL: <http://nces.ed.gov/programs/digest/> then select year 2005 from a drop down table. The information in this section is adapted from the above Table. The reader will find a table on the next page that has a detailed breakdown of the information in this section.

of the Christian colleges and universities in the United States. The final category of institutions are reported as non-denominational, interdenominational or Protestant-other.

Table 1: Breakdown of Sponsoring Church Affiliations in the United States

Total Number of Christian Colleges and Universities representing Fifty two denominational and Christian Affiliation categories.	844	(100%)
Total Institutions of the Six Largest Christian Affiliations	527	(62%)
Roman Catholic	242	(28.6%)
United Methodist	98	(11.6%)
Baptist	70	(8.2%)
Presbyterian USA/United Presbyterian	62	(7.3%)
Evangelical Lutheran	35	(4.1%)
Southern Baptist	20	(2.4%)
Total Remaining Institutions	317	(37.5%)
Total Institutions of the Remaining Forty Three Christian Affiliations (excluding Non-Denominational, Interdenominational and other Protestant)	254	(30%)
Denominations and Affiliations with Ten or More Institutions		
Christian Churches/Churches of Christ	19	(2.2%)
Churches of Christ	19	(2.2%)
American Baptist	18	(2.1%)
Disciples of Christ	17	(2.0%)
United Church of Christ	17	(2.0%)
Assemblies of God	14	(1.6%)
Lutheran Church-Missouri Synod	13	(1.5%)
Brethren in Christ Church	12	(1.4%)
Church of the Nazarene	10	(1.2%)
Protestant Episcopal	10	(1.2%)
Total of remaining institutions of Denominations Or Christian affiliations with less than ten institutions	105	(12.4%)
Total of Non-Denominational, Interdenominational and other protestant classified institutions	63	(7.5%)

Source: Data Adapted from United States Department of Education, *Fall enrollment and number of degree-granting institutions, by control and affiliation of institution: Selected*

years, 1980 through 2003. In *The Digest of Education Statistics, 2005*. Washington: DC: The National Center for Education Statistics. 2005. Table 178.

http://nces.ed.gov/programs/digest/d05/tables/dt05_178.asp. (accessed July 30, 2008)

Note: Data may not add up to 100% due to rounding. The complete listing of affiliations is found on Tables 2, 3, and 4 in Appendix B.

This category represents sixty three institutions in the United States. This represents the pool of possible institutions to be included within the data set for this survey. It suggests a very wide a varied approach to Christian Higher Education.

This survey resulted in a selection of one hundred and forty colleges and universities.⁹ One hundred thirty six institutions in the United States (sixteen percent of the 844 Christian colleges and universities) and four Canadian institutions are included. One institution is a historically black Christian College. The results are as a representative sample for general comparison, not of individual programs specifically, but as a sample of what institutions are generally doing in training youth workers for vocational youth ministry. A complete search of Canadian institutions was not done. Canadian institutions that appeared as a part of the search pattern were included.

This study does not evaluate institutions from every conceivable denomination or Christian group. It does attempt to connect to a broad set of denominational and theological backgrounds in North America. The diverse representation of backgrounds represents a variety of approaches to youth ministry education.

Denominational and theological influences impact youth ministry education programs. For example, Catholic youth ministry education programs may focus on skills development and praxiology. This is done in the context of understanding faith in the

⁹ See Catalog section of Bibliography for complete list of institutions. See Appendix D for detailed course data from institutions whose programs were included in this survey.

light of scripture, tradition and church order as it is passed down through Roman Catholic Church. The emphasis being on what it means to be Roman Catholic.¹⁰

United Methodists may focus on the Wesleyan Quadrilateral of Scripture, Tradition, Reason and Experience¹¹ as the foundation to view youth ministry. Evangelical Lutherans may emphasize baptism, the study of the Bible, emphasis on the ancient creeds and participation in the Lord's Supper as key foundations to their praxis.¹² Evangelical focused institutions may emphasize the conversion experience, which is the substitution atonement of Christ, as central to youth ministry. Anabaptists may focus on the incarnational and communal aspects of life in Christ as foundations for youth ministry.¹³

These brief denominational and ecclesial descriptors are introduced here to assist the reader in understanding variety of backgrounds of institutions of Christian Higher education in the United States. It is not meant to be an exhaustive examination of denominational influence. The descriptors are meant to give the reader a sense of the denominational and theological variety with the sample.

Thirty five denominational or Christian affiliation identifications are made. One classification encompasses institutions that self identify as non-denominational or interdenominational and one classification is made for other Protestant institutions. The

¹⁰ Benedictine College. *Theology*. Atchison, KS. Benedictine College. 2007. <http://www.benedictine.edu/benedictine.aspx?pgID=1322>. (accessed on August 28, 2008)

¹¹ Elaine A. Robinson, "Our Formative Foursome: The Wesleyan Quadrilateral and Postmodern Discipleship." *Covenant Discipleship Quarterly*, 18 (Spring 2003): 1-3,10.

¹² Evangelical Lutheran Church in America, "Who We Are." (faq) Chicago. 2008. <http://www.ecla.org/Who-We-Are.aspx>. (accessed on September 12, 2008)

¹³ Gareth Brandt, "A Radical Christology for Radical Youth Ministry." *Directions*, Volume 31 (Spring 2002): 30-31.

reader will find the list of denominations represented as well as the list of institutions included in the search in the appendix.

The reader will also notice that the search produced a disproportionate number of institutions that self classified in the non-denominational, interdenominational, or other protestant representations category in comparison to the national distribution amongst denominations. The reader will notice prominent schools in this list with familiar theological underpinnings. These and other institutions in this category may continue to associate with theological trends that have historical connections to the institution. The historical theological foundation may continue to influence the program even as the institution attempts to broaden its ability to connect across denominations.

Every denominational or theological influence is not described here. The attempt is to gain a broader view of youth ministry degrees in North America. This is done while acknowledging that individual denominational influences do affect program development. This connects with collegiate prospects who are either loyal to their denomination or select their college experience based on a referral or reputation of the school. The attempt here is to acknowledge that there are many reasons degree programs are developed and why a student may select a particular institution.¹⁴

Christian institutions exist generally to provide an education which reflects the unique elements that the school's particular denomination or tradition brings to the educational endeavor. Non-denominational or non-specific Christian institutions self designate in order to appeal to a broader scope of students. These institutions academically acknowledge a wider variety of beliefs on the "lesser issues" of doctrine.

¹⁴ See Appendix B, Table 4 for list of denominational affiliations represented in this survey.

The two broad general categories for schools of Christian Higher Education are Bible Colleges and Christian Liberal Arts institutions (both colleges and universities). Each institution of Christian Higher Education is unique. Each institution is founded with a vision, dream, goal and objectives to develop its students. It is important to understand the general direction that Bible colleges and Christian Liberal Arts institutions take toward training youth ministers.

The Association for Biblical Higher Education, formerly known as the Accrediting Association for Bible Colleges, indicates that Bible colleges and Christian liberal arts colleges and universities are similar in several aspects. First, they encourage the Lordship of Christ in every aspect of a person's life. Second, they teach students to have a Christian worldview and to cultivate Christian Values. Third, these institutions have faculty who are committed to Christ both in Word and in example.

These institutions differ in that the general education and theological requirements will be different. Bible schools on the average require thirty or more units of their program in theology and Bible related education. Christian Liberal Arts colleges and universities may only require six to twelve units in bible and theology related coursework. Biblical higher education institutions' degrees tend to be focused around ministry vocations, where Christian liberal arts institutions focus on marketplace vocational training. The Christian Liberal Arts colleges and universities may require double majors of students in their Bible or Ministry degree programs in some instances.

The importance of this distinction may have an affect on a particular institution's educational focus and how it structures its youth ministry degree program.¹⁵

The academic institutions in this study have programs that were found by searching the keyword "youth ministry." The institutional catalogs in this survey cover a wide range of options as youth ministry majors, minors, certificate, and emphasis programs. These programs demonstrate a wide variety of foci as to what foundations are considered important for those entering youth ministry to be equipped. The degree title "youth ministry" does not fully convey the essence of any particular program.

It should be no surprise that different colleges and universities emphasize different courses with regard to ministry training. The assumption is that different theological and philosophical traditions develop their programs based on that particular understanding of scripture and how it is to be worked out in society. A second assumption is that each department determines its own direction with regard to vocational youth worker training.

Colleges and universities that do not list a degree program in youth ministry are not included in the survey results. Institutions are included if there is a broader degree, for example Christian Ministry, that includes the option of youth ministry. There are a number of noteworthy universities for which no youth ministry program is identified.

It must be noted, that some of the institutions listed in the bibliography that are a part of the search criteria do not have youth ministry degrees or offerings. These institutions appeared in the key word searches for youth ministry. The colleges and

¹⁵ Association for Biblical Higher Education, *In What Ways Are Bible College/Institutions Similar to/Different from Christian Liberal Arts Colleges/Universities?(Faq)* Association for Biblical Higher Education. Nd. <http://abhe.gospecom.net/faqs.htm#2>. (accessed July 18 2005).

universities, while included as a part of the search, are not reflected in this field of study and program survey, as they do not contribute to the understanding of which courses are taught under the rubric of youth ministry. It would be worth exploring why colleges and universities would list a youth emphasis but choose not to focus on or offer a youth ministry program, but that is beyond the scope of this research.

Another set of colleges and universities within the sample had no degree or minor offering, but did offer courses in youth ministry. The course work at these schools was limited. These programs included some basic skills training for running a youth program. The particular courses were usually electives within a degree program.

A third category of colleges and universities offered only emphasis, minor or certificates in Youth Ministry as a part of a different Bachelor's degree, for example Theology. Colleges and universities in this category offered more coursework. These institutions offered emphases to students who had an interest in youth ministry but their primary major is in Bible or Theology or within another major field. Institutions offering a certificate in youth ministry are included in this category.

A majority of the colleges and universities included offered majors in youth ministry. The range of titles for these degree options includes, but is not limited to, Youth Ministry, Children and Youth Ministry, Christian Education, and Youth and Family ministry. Bachelor's degrees that require a double or dual major between youth ministry and another degree outside of the field of bible or ministry are included.

Colleges and universities have broadened their delivery system to include online and distance learning programs as an increasing number of students are opting for non-traditional education programs. This survey's search parameters did not yield results that

include youth ministry degree programs delivered in a non-traditional method. Nor does the survey focus on Non-Traditional educational opportunities such as Online or Distance Learning programs. One program is included within the survey that offers a youth ministry degree in a non-traditional mode.¹⁶ This program was listed next to the traditional program in the institutional catalog. It is a primarily offsite program, but does not appear to be a distance learning program. The rise of non-traditional, non-campus based degree programs at the undergraduate level provide an opportunity for further research to examine the viability and effectiveness of non-traditional, non-campus based youth ministry degrees. Two important questions to examine are how do they compare to campus-based programs and is there consistency within the discipline?

Findings: Fields of Study within the Youth Ministry Designation

This is a composite view of youth ministry curriculum that is currently being used in Christian Bible Colleges and Liberal Arts universities in North America. The survey revealed a wide variety of courses considered important within youth ministry courses, emphases, minors or majors. This section summarizes general areas of study found through the variety of programs reviewed. If a program indicates electives, no attempt was made to assume which classes a student might choose. Electives within programs are not figured into the fields of study.¹⁷ This research presumes that courses listed reflect the foundational intention of the institution in its youth ministry focus. These findings are

¹⁶ Prairie Bible Institute offers their Youth Ministry degree through the traditional campus based program and through an internship based program.

¹⁷ Some institutions, such as Fresno Pacific University, offer youth ministry courses within a broader designated degree title. In these cases, youth ministry courses are listed as electives but are counted in this survey.

also based on the institution's catalog description of coursework required for major or emphasis in youth ministry. A complete list of course fields is included in the appendix.¹⁸ Only course fields that are represented in at least thirty percent¹⁹ of the college catalogs are described in this section. Of the course fields, only the first two courses described in these findings were found to occur in at least fifty percent of the institutions surveyed. The rest of the courses were found to occur in less than fifty percent of the institutions surveyed.

Descriptive Summaries of the Top Ten Fields in this Survey

This section will summarize the top ten fields in this survey. Each type of course is described as a composite of the courses found in each category. These summaries are intended to give the reader a broad perspective of the current state of youth ministry education.

Field Experience courses appear the most often in this survey. These are courses that are defined as courses whose content is based on actual ministry experience in the church or community. Seventy eight percent of surveyed colleges offer or require a field experience component. The courses in this category have various catalog descriptions such as field experience, internship and practicum.

Courses in counseling skills, and some theory, are second. These courses primarily are focused at adolescent issues but some colleges offered broader contexts

¹⁸ See Appendices C and D, Tables two through five, for a list and examination of course fields found in this survey.

¹⁹ All percentages have been rounded. .49 and below are rounded down and .50 and above are rounded up in the body of the text. Fractional percentages to the second decimal are found in the appendix and are used for ranking purposes only.

such as counseling with parents and family. This category includes the range of counseling philosophies including Biblical counseling courses and Psychology based courses. Fifty percent of institutions in this survey offer counseling courses.

Courses primarily aimed at adolescent ministries are the third ranked area of study. Introduction to youth ministry courses and Youth Ministry titled courses are classes designed to give students an overview of youth ministry. This search found the descriptions of these courses varied. These are courses that deal with the foundations, theology, philosophy, theory, programming, methodology, developmental issues, cultural issues, etc., of youth ministry. These courses explore the realm of youth ministry in a broad and comprehensive format. Courses in this section do include courses specifically designated as Introduction to youth ministry type courses. Courses simply titled “Youth Ministry” are included in the Introduction to Youth Ministry count because their description fits as an introduction course or covers a broad range of youth ministry topics in one course. Forty eight percent of the institutions in this survey have courses in this designation.

Ranked fourth, programs in this category give students administration, organization, and multiple staff training. Included in this course category are programs that offer either training specifically directed to a youth ministry setting or have a broader context of general church leadership and organization. These courses are described as skills necessary for the understanding of and preparation for working in a church organizational setting. This section does not include class descriptions that focus on developing the personal character or personal aspects of being a leader. These are

systems courses. Forty five percent of the programs in this survey indicated these courses as a requirement.

The fifth ranked area is Youth Ministry Methods courses. These courses encompass a wide variety of differently titled courses that have as their focus the specific issues of methodology and programming for adolescent ministries. These courses are not included in the Introduction to Youth Ministry or Youth Ministry section above.

Similarly, Introduction to Youth Ministry courses that have skills and programming components are not included. Courses in this category have various titles, but have a common theme of skills and programming emphasis for youth ministry. Courses that focused on one or a few particular skills or methodologies are not included. One course offering, Theory and Practice of Youth Ministry, was included in this heading due to its emphasis on implementation and skills set development. Forty one percent of surveyed institutions included a skills and programming based course.

Christian Education is the sixth ranked field in this study. Courses in Christian Education included in this area are related to developing a Bible education program in youth ministry and in the church. Considerations include age appropriate development, children, youth and adults. Forty percent of the colleges in this survey have courses specifically directed in the area of Christian Education.

The study of Biblical Literature is the seventh ranked area. It is assumed that those completing an undergraduate degree program designed to prepare them to enter into youth ministry will have at least some training in Biblical Literature content. It assumes that general theological training, for example Biblical Theology or Systematic Theology type courses are also included. The amount and variety varies significantly by type of

college or university and program. Forty percent of the programs in this survey listed Bible Literature and Theology courses as requirements within the youth ministry major. No attempt is made to differentiate between institutions that have varying amounts of required units in this area.

The reader should not assume that institutions that do not list this category of coursework in the youth ministry degree description do not require these classes nor that they consider them as not being important. Institutions may classify this as a part of a primary major or in the general Bachelors Degree requirements. This statistic indicates that institutions including this field of study in their description of the youth ministry degree program are indicating to the student that Bible Theology and Biblical Literature courses are integral to the youth ministry portion of the major.

The eight ranked area of study includes the adolescent development and psychology courses. This category does not include courses in Child Development, Developmental Psychology or Lifespan Development or the Adolescent Development and Family courses. Thirty seven percent of institutions include these classes as a major requirement. It should be noted that the colleges or universities not requiring Adolescent Development in their youth ministry program, might have this as a course offering. The student might choose to take it as one of their program electives, whether as a suggested elective or general elective.

The ninth area includes courses in discipleship, evangelism, or both. Discipleship courses are those courses that focus on the training of and personal spiritual development of an individual after making a formal commitment to Christ. Evangelism courses are those courses that either develop an individual's personal skills and abilities to evangelize

and/or develop a program of evangelism within the ministry. Thirty five percent of institutions in the survey indicated these courses within their youth ministry major description.

Teaching Methods is the tenth ranked area in this study. This category is separate from the other Christian Education category and methodology courses. The specific focus of these courses is on theory, methodology, philosophy and skills involved in teaching in a church education setting. These courses may or may not be specifically focused on youth or adolescent ministries, but may include the broader work of teaching within the church. Thirty percent of the institutions indicated this requirement of training in this area for youth workers.

Additional Significant Findings

Homiletics coursework is included here if it is designated by the college in the youth ministry degree requirements of the Bachelor's degree. Schools may have it as a part of either their Bible or Ministry components, but it must have been designated in the youth ministry concentration to be included here. The same applies to hermeneutics coursework. Twenty seven percent of institutions survey indicated that these courses were an essential part of youth ministry training.

Fifteen percent of the colleges surveyed, 21 of 141, offered both Christian Education and introduction to youth ministry or youth ministry titled courses within the degree program. This is significant in showing that two primary approaches generally either focus in the area of Christian Education as youth ministry or youth ministry as a philosophically different component of the mission of the church.

Summary of Findings

The goal of this survey was to ascertain the general state of youth ministry preparation in United States and some Canadian Bible and Christian Colleges and Universities. Its purpose is to show the state of the discipline as a whole as demonstrated by examining college and university catalogs. Strictly based on the examination of these select catalogs, the following findings can be made.

First, while every college or university did not indicate field experience as a requirement of their youth ministry segment, a majority of the programs surveyed demonstrated that practical experience is a necessary component for anyone called into youth ministry. This result was expected. Field experience in its various forms provides students with the opportunity to explore God's call and their readiness for serving in this ministry under the supervision of both academic and onsite leadership.

This result does not take into account programs in which a field experience component may exist as an option in the broader bachelor's degree program, but was not listed under the requirements for the youth ministry component of the degree. The percentage of academic programs requiring field experience may be higher. The focus of this component could not be ascertained if the field experience component was listed elsewhere. A youth ministry program may have listed field experience in their catalog but not as a requirement. Several possibilities exist in this regard. First, it may be an elective option.²⁰ A student may choose a different experiential component. Another option that

²⁰ Nebraska Christian College, *Catalog 2005-2007*. (Nebraska Christian College, 2005, accessed 29 July 2005); available from http://www.nechristian.edu/programs_of_study/. For example, on page 89 of the catalog, a field experience component is listed. But in the degree requirements section, it is not listed. The opportunity is clearly given through elective options but not designated as specifically a youth ministry internship of field experience component.

exists in some programs is a non-credit or limited credit option for a volunteer or Christian Service. This would be an option that does not show up in the degree program, but that a student could tailor to their interest in youth ministry.

It is unclear from catalogs only the effect the field experience component has on the program. Is it only a skills development practice component? Or does this truly give students an opportunity to integrate theology, psychosocial development, and culture into a praxiological ministry? Field experience, or service learning, is common to many degree fields. Is it possible that it is being relied upon too heavily? Has the institution clearly delineated the goals and purpose of this course?²¹ Is this even possible at the undergraduate level? These would be questions for further examination.

Second, counseling theory and skills training are significant fields of study for half of the programs surveyed. It makes sense to equip vocational youth workers with a basic understanding of counseling principles and skills for work with adolescents. A few of the programs indicated broader instruction in working with families on a primary level but this field only exists as a requirement in half of the programs surveyed. A question to be researched is how other institutions address this skill, if at all. If this field is not addressed, then is the student expected to learn in the field experience component by trial and error, or is it a concern at all?

Third, in context, an examination of appendix C demonstrates that elements of theology/philosophy, adolescent development and cultural awareness, and skills for ministry are represented. The primary focus of the broader scope of youth ministry programs appears to be practical skills training. In this context of what is represented

²¹ Dan W Butin, "Of What Use Is It? Multiple Conceptualizations of Service Learning within Education.," *Teachers College Record* 105, no. 9 (2003): 1675.

through college catalogs in this study a clear consensus does not exist between institutions on the fields and philosophies that form the foundations for youth ministry degree programs within the United States and Canada. General trends are indicated by the top ten courses in the survey. Other than the first two fields of study listed, none of the other fields attained the mark of fifty percent of degree programs surveyed.

Fourth, with regard to the number of units programs have to offer, there was a broad range. The mean was 35.12 semester units. A decimal fraction occurs because one program was on the quarter system and their units were converted to semester equivalency for the purpose of this measurement. The median number was thirty-three semester units and the mode was thirty semester units. Appendix D reflects the number of units that the institution defines as part of the youth ministry program varies widely. The wide variance may be attributed to the descriptive variables and to the manner in which each institutional catalog describes the youth ministry program. A wide variance in the number of units was expected, as the research intent was to ascertain in a broad fashion the sense of consistency of youth ministry programs. The mode and mean semester unit measurements suggest that the tendency for programs is to offer the number of units that is traditionally associated with a bachelor's degree program emphasis.

Youth ministry programs appear to educate students on component parts of the ministry as described in institutional catalogs. The component parts being taught vary significantly depending on the amount of emphasis the institution places on youth minister training within its program. Significantly, an emphasis on praxiology, as demonstrated through Practical theology or integrative coursework in the classroom, in

youth ministry appears limited.²² Depending on the specific design of individual coursework syllabi and the design of the field experience component, some of this is expected to occur more often than is reflected in catalog descriptions.

The intent of the survey was to ascertain what generally is considered foundational for undergraduate students in bachelor's degree programs who are entering youth ministry. The range of courses included demonstrates that the percentage of programs offering particular fields of study and the variation in number of units, catalog representation presents an inconsistent picture of what is necessary for entering youth ministry as a vocation.

To more fully reveal the broader intent of youth ministry programs, a survey of a sample of department chairpersons would be helpful. To address this question, in Chapter two, the literature review will briefly examine Andrew Jack and Barrett McRay's study. It will also review Mark Cannister's research of youth ministry educators.

Additional questions are raised which are outside the scope of this study and research. How do the theological presuppositions of the academic institution and faculty shape the focus of the youth ministry degree program? The variety of denominational backgrounds within this study is an attempt to account for this question. An older comparative study by Dean Hoge and team is examined in the literature review as to the impact of denominational goals on religious education and youth ministry.

²² There were individual institutions which had a praxiological methodology reflected in their degree description. Those institutions were Azusa Pacific University, Colorado Christian University, and Columbia Bible College (Canada). All three of these schools demonstrate theological, psychosocial and cultural consideration as well as selected skills development in their published descriptions of the degree requirements.

Within this question, a further examination of approaches would be helpful. How does having a Christian Education focus or a Youth Ministry focus affect what programs identify as important and foundational for training vocational youth ministers? How do the critical definitions of being a Bible College or Liberal Arts Christian College or University affect the way institutions design their youth ministry programs? It was clear in the definitions of the different types of institutions given above that there are some significant philosophical differences between these institutions.

An examination of select materials used in youth ministry training and a survey of select youth ministry programs has presented two major insights. First, textbook selection will be important as the field of youth ministry training continues to develop. Some of the more recent introductory textbooks on youth ministry are attempting to paint a broad picture of youth ministry and connect with the theological, psychosocial, and environmental issues in one text. This is very helpful for the introductory student to understand the nature of service in youth ministry. Obviously, each individual area needs to have a selection of good texts to draw from for coursework and research purposes.

Second, the select survey represented a couple of issues within youth ministry training. First, youth workers can find value in almost every field of study listed in Appendices B and C. It represents the breadth of skills and knowledge often expected of a youth worker. Second, the survey shows that a consensus is still forming as to what constitutes foundational issues, and especially as it relates to the student developing rudimentary practical theology ability as it relates to youth ministry. It will be important for instructors of youth ministry to continue to examine these essentials in light of adolescent culture and the rapidly changing society that we live in. Students in youth

ministry need to begin to develop in their early years a praxiological ability so they may be ready to meet the needs of the adolescents they work with.

Education for those who wish to enter vocational youth ministry is improving. The field has grown and developed into a solid academic field. It is important that the dialogue continue as to what are the important foundations that every education program of youth ministry needs to offer and be committed to as those who are called to minister to adolescents seek training to effectively serve and minister to God's adolescents.

CHAPTER 2

LITERATURE REVIEW

Comparison of Denominational Influences on Youth Ministry

This research did not find a study that compared denominational emphasis amongst the various institutions of Christian higher education as it applies to youth ministry education. Textbooks on youth ministry include portions related to the theology and practice of youth ministry. These sections do not address denominational influences except that a writer's denominational or theological background could influence such a section of the text book.

This research found one older study that addresses the issue of denominational influence on youth ministry. This particular study does not address youth ministry education at the collegiate level, but addresses the influence of denominational focus on the implementation of goals for religious education in a youth ministry setting.

A comparative study was completed in 1982. This study focused on outcomes of religious education and youth ministry in six denominations. This study reflects the various theological, ecclesial, and pedagogical influences upon youth ministry in the local church.¹ Dean Hoge and team's study demonstrates the impact of denominational differences on direct youth ministry and by implication on youth ministry education.

¹ Dean R. Hoge, Esther Heffernan, Eugene F. Hemrick, Hart M. Nelson, James P. O'Connor, Paul J. Philibert, and Andrew D. Thompson, "Desired Outcomes of Religious Education and Youth Ministry in Six Denominations." *Review of Religious Research* 23 (March 1982): 230.

Hoge and team's study examined parish and church based educators and parents on their goals for youth ministry. This group included college and seminary trained educators, lay leaders without formal education, and parents of adolescents.² Hoge and team focus on the parish or church based educator and parent. Hoge and team's research did not differentiate between youth ministry and Sunday school. Hoge and team indicate that the priority was to examine the ministry to youth in light of the total program. The research focused on the broader programs of a parish or church.³ The importance of this piece is its description of results that demonstrate the differences between denominational foci.

Hoge and team compared the following denominations: Southern Baptist, Church of God (Anderson, Indiana), United Methodist, Presbyterian, Episcopalian, and Roman Catholic. The research results compared the denominations in nine different goals that emerged as essential. The nine areas compared are Conversion, Personal Religious Life, Moral Maturity, Sacraments, Loyalty to Denomination, Fellowship, Universalizing faith, Reflective Understanding of Faith, and Social Justice.⁴

The biggest difference noted in this study was on the goal of personal conversion, described as being "born again." Southern Baptists and Church of God indicated this was a very important goal of youth ministry. The other four denominations indicated that of the nine areas, conversion was the least important goal.⁵

² Hoge, 239-242. See Figure 1 key and description of sample group on page 242.

³ Ibid., 230-231.

⁴ Ibid., 237-238. Note: Hoge identified a tenth area, Charismatic Experience. Hoge's research indicated that the results of this research did not indicate this area as an important goal.

The Southern Baptists and Church of God hold Conversion, Personal Religious Life, and Moral Maturity as the top three priorities of the nine. The Presbyterian's and United Methodist valued Moral Maturity, Fellowship, and Personal Religious life as their top three priorities. The Episcopal Church identified Moral Maturity, the Sacraments and fellowship as their top three priorities. The Roman Catholic Church identified Moral Maturity, the Sacraments and Loyalty as their top three priorities for youth ministry.⁶ Further research is necessary to assess the impact of denominational and historical tradition on youth ministry education programs and the resulting differences within the programs.

Expectations of Professors of Youth Ministry

Andrew Jack and Barrett McRay's research in the area of youth ministry education explored the issue of what students graduating from a youth ministry degree program should have learned from the perspective of the professors of youth ministry programs. Two key questions are presented in Jack and McRay's research on youth ministry education. The first question examined what the professors judged to be a well trained youth ministry graduate from their program. This question focused on the areas of knowledge, character qualities, and ministry skills. The knowledge component involves several aspects of the degree program including biblical knowledge and knowledge of youth ministry.

⁵ Ibid., 238. A question was raised regarding the way the questions were phrased and whether it might affect the results. Hoge indicates that in reviewing the research, this result was correct.

⁶ Hoge, 242.

The second question examined how an institution's program was designed to meet these outcomes. This question explored curricular and non-curricular design of the program, as well as the professors' thoughts about training experiences (both curricular and non-curricular) that could be added to enhance their program.

Jack and McRay's survey found,

...that "ideal" youth ministry education (according to these schools) would involve a broad knowledge base with special emphasis in Bible and Theology, both in class and out of class learning experiences designed to offer that knowledge and the skills to utilize that knowledge to the student and an emphasis on the development of specific character qualities necessary for the work of youth ministry. The heads of these programs also expressed a desire to work more closely with local churches in training youth ministers.⁷

The broad knowledge base referred to involves categories of not only Bible and Theology, but also psychosocial development, counseling, challenges of postmodernism, history and models of youth ministry, understanding the unique needs of each student and adapts curricular and pedagogical methods to each and the process of spiritual formation.⁸

The character development issues include integrity, honesty, responsibility, a sense of calling and a love for God that results in obedience and spiritual vitality, to identify a few listed in Jack and McRay's research. Some of the ministry skills identified are, "...biblical interpretation, teaching and communication skills, administration, relational skills (e.g. counseling skills, conflict resolution, and basic interpersonal

⁷ Andrew S. Jack and Barrett W. McRay, "Tassle Flipping: A Portrait of the Well-Educated Youth Ministry Graduate." *Journal of Youth Ministry* 4 (Fall 2005): 61-65, 66.

⁸ Jack and McRay, 59.

relatedness), cultural awareness and sensitivity, leadership and vision casting, and abilities in evangelism and discipleship.”⁹

Jack and McRay additionally postulate in their analysis that a well-trained youth minister should additionally be trained in critical thinking, theology and faith, life, and learning integration, urban and global youth ministry, and ethnography of youth culture. Jack and McRay express a special concern that the language of professors in their study portrayed youth ministers as managers, coaches, etc., instead of tenders of the adolescent soul, the language of pastoral care and the lack of pastoral care courses in the programs.¹⁰

Mark Cannister surveyed one hundred and twenty youth ministry educators. Cannister’s survey evaluated both the professors of youth ministry and the curricular components. His findings demonstrate several key elements contributing to the challenge of defining common expectations for youth ministry education. Cannister found that professors of youth ministry held doctorates in at least ten different academic fields, which he indicates contributes to the interdisciplinary nature that is emerging in the field.¹¹

Cannister found that most educators include junior and senior high school students in the classification for youth ministry. Educators in the survey also indicated that a longer age range may be covered by youth ministry. Sixty one percent indicated the study of college students should be included, twenty five percent indicated that the study

⁹ Ibid., 61-62.

¹⁰ Jack and McRay, 66-70.

¹¹ Mark W. Cannister, The State of the Professoriate: “An Empirical Study of Youth Ministry Professors in North America,” *Journal of Youth Ministry* 2007, no. May 15 (Spring 2003): 67.

of fifth and sixth grade students should be included in the definition and study of youth ministry and six percent indicated post college should be included.¹²

Additionally, respondents indicated that youth ministry was housed in six different departments.¹³ These surveys represent some of the reasons why the field of youth ministry wrestles with what youth ministry is. They help frame the various expectations found regarding youth ministry education.

Textbook Review

The attempt here is not to derive a comprehensive examination of youth ministry textbooks nor attempt to examine the multiple nuances of theology and philosophy of youth ministry represented by various churches and denominations in reference to youth ministry. This review is concerned with presenting the general trends in textbooks that are available for use by youth ministry higher education programs at the present time. Because of the nature of the field, it is not possible to represent all textbook selections that any particular instructor or department offering a bachelor's degree program in youth ministry may use to help formulate a youth ministry program. Rather, this review is an examination of the general areas that textbooks cover.

Theology and Philosophy of Youth Ministry

A historical approach to the theology and philosophy of youth ministry is that of Biblical Education of youth. This approach takes the view that for a person to mature in

¹² Ibid., 75.

¹³ Ibid., 72.

their faith, they must have knowledge of scripture. The key to this foundation is the thought that, “a child should grow up a Christian.”¹⁴ This places the focus of adolescents growing in Christ in the local ecclesiastical setting.¹⁵ Adolescents are taught the foundational truths, biblical and topical, with the Bible as central and guided by members of the church. Adolescents are challenged to then go “into the world” as those who intentionally seek to be change agents in the world by introducing friends to Christ.¹⁶ The educational base forms the foundation for this youth ministry context.

Relational ministry is a secondary focus within Christian educational philosophy. The relationships with adolescents exist to train the student in knowledge, understanding, and application of Biblical truths. The knowledge of the Bible is the primary concern. Long-term relational commitment is not a necessity, although it can often be a result. The strength in this foundation is that students know the Bible. The understanding is that God is revealed through the scripture. A drawback in this is that the Bible can be memorized, like any other book, without any real relationship or change in the student’s life.

Another area that is closely related to the Christian Education philosophy is that of Family Ministry as a foundation for youth ministry. Youth ministry in a family ministry context is defined as one in which the parents are empowered to minister and adolescents present are a critical part of the foundation for which the youth ministry is

¹⁴ Kenneth O. Gangel and Warren S. Benson, *Christian Education: Its History and Philosophy*. (Chicago: Moody, 1983), 218.

¹⁵ Dave Rahn, "Ministry to Youth," in *Introducing Christian Education*, ed. Michael Anthony (Grand Rapids: Baker Academic, 2001), 218.

¹⁶ *Ibid.*, 219.

operating.¹⁷ Critical to this vision is that adolescents and the youth ministry are not to be isolated from their families and the ecclesial community.¹⁸ Diane Garland of Baylor

University defines family ministry as

Any activity of a church or church representative that directly or indirectly (1) develops faith-families in the congregational community, (2) increases the Christ-likeness of the family relationships of Christians and/or (3) equips and supports Christians who use their families as a channel of ministry to others.¹⁹

These definitions describe that central to the theology of youth ministry is the family unit. Youth ministry in this context has a defining element. It is rooted in the Biblical passages that refer to the family unit as being central to the development of the faith life and spiritual walk of children.

Deuteronomy Chapter Six verses six through nine are often cited as a foundation for family ministry.²⁰ Arguments for this type of youth ministry are persuasive. First, the theological/biblical argument cited above is used. Secondly, cultural factors such as the breakdown of the family and the rise of single parent families are referenced to support the theological position and need of family ministry as the basis for youth ministry.²¹

Inclusive Congregational ministry as it relates to youth ministry has a different focus than family ministry. While elements between the two are clearly related, the focus

¹⁷ Mark Devries, *Family Based Youth Ministry: Reaching the Been There Done That Generation*. (Downers Grove, IL: Intervarsity Press, 1994), 65.

¹⁸ *Ibid.*, 66.

¹⁹ Diane R. Garland, *Family Ministry* (Downers Grove: Intervarsity Press, 1999), 374.

²⁰ Merton P. Strommen and Richard A. Hardel, *Passing on the Faith: A Radical New Model for Youth and Family Ministry* (Winona, Minnesota: Saint Mary's Press, 2000), 28. The authors quote the Deuteronomy passage.

²¹ *Ibid.*, 29.

here has a broader programmatic emphasis. Adolescents are viewed as important and active participants in the life of the broader church. The ministries (programs) of the church are both involving adolescents in service and have elements that are shaped and focused for the specific needs of the adolescent group. Youth ministry is considered a differentiated but not different part of the church's ministry.²²

A family ministry approach in youth ministry is very appealing. It provides for a shared responsibility, love, and mutual accountability throughout the family systems and the congregation. This concept practically struggles when faced with a situation where adults are in need of as much or more care than the adolescents and in situations where family units are not together. The hopes in this philosophy are rooted in the assumption, albeit a valid one, that people desire and are looking for wholeness in this context. But given the state of the family in modern society, is this focus applicable except in the small settings ($N < 100$)? An examination of ministries that apply this theological position would be helpful in determining its broader applicability to the current culture.

Incarnational ministry and relational ministry are referred to interchangeably within the missional model. The emphasis on relational or incarnational ministry as a theological foundation for youth ministry is founded in the example of Christ's incarnation. God, in Christ, became a person in order to be able to identify with His

²² Malan Nel, "The Inclusive Congregational Approach to Youth Ministry," in *Four Views of Youth Ministry and the Church*, ed. Mark H. Senter III (Grand Rapids: Zondervan, 2001), 8-9. Malan Nel defines differentiation in this way. He indicates that youth need all that adults need. But the difference is the mode in which the need is met. Age and developmental stage are to be taken into consideration when meeting youth needs. But Nel suggests that it should not be considered a "different" ministry of the church. Strommen and Hardel in "*Passing on the Faith: A Radical New Model For Youth and Family Ministry*" suggest that for healthy youth and family ministry to work, the church must engender close family relationships to God and close family to family relationships for youth to have the best chance of displaying the characteristics of a maturing person of Christ. (73)

children. As such, Christ is able to reveal who God is through His human life and ministry. Relational ministry reflects the Biblical mandate that people were created for relationship. They are created for relationship with God and fellowship with each other.²³ While other theological frameworks do acknowledge the need of the relationship within youth ministry, the missional approach places a strong emphasis on youth workers being where adolescents are. The main priority is the ministry of being present and active in the lives of adolescents.

The missional philosophy of youth ministry approaches adolescent ministry with the view that youth are a particular focus of the Great Commission. This missiological perspective encourages Christian adults to be cross-cultural missionaries. Adolescents are the people group being reached with the gospel of Christ.²⁴ Historically, organizations such as Youth for Christ, Young Life, Fellowship of Christian Athletes, etc., are examples of adults taking a missional approach to youth ministry. More recently, Purpose Driven Youth Ministry reflects this model of a church based youth ministry with a missional focus.²⁵

Program resources that train with this approach are founded on the theological concept of the “Go, Therefore...” aspect of the great commission. The materials produced by parachurch groups and youth ministry authors with a missional perspective

²³ Dave Veerman, "How Can Leaders Build a Relational Youth Ministry," in *Reaching a Generation for Christ*, ed. Richard R. Dunn and Mark H. Senter, III (Chicago: Moody Press, 1997), 219.

²⁴ Chapman Clark, "The Missional Approach to Youth Ministry," in *Four Views of Youth Ministry and the Church*, ed. Mark H. Senter III (Grand Rapids: Zondervan, 2001), 80.

²⁵ Doug Fields, *Purpose Driven Youth Ministry* (Grand Rapids: Zondervan, 1998), 46. Fields cites the Great Commandment and Great Commission as the key foundations for the purpose of youth - ministry. Fields is adapting material by Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message and Mission*. (Grand Rapids, Michigan: Zondervan, 1995). 103-106.

reflect this view of the outward and intentionally expansive focus of the Great commission.²⁶ The strength of this foundation is that adolescents perceive the genuineness of the relationship and are not seen as a “project.” Relationships are emphasized as being a place of openness. This is an opportunity for adolescent and adult to know one another and to develop a relationship. This provides openness for adults and adolescents to relate. A significant drawback is that the presentation of Christ and the message of salvation may be put off or not addressed or couched in a manner that makes it seem unimportant.

Referred to as Strategic Youth Ministry, the intent of this philosophical focus is to develop a youth group to become a new church or church plant. The youth pastor’s role is to develop within their student’s the vision, spiritual gifts, and talents. These are developed in order to begin a new church which will maintain continuity and community in Christ and culture.²⁷

The introductory youth ministry texts appear to explore the various possibilities within their pages that challenge the students to think and examine. The importance of developing a theologically informed philosophical position at the bachelor’s level should offer more than just a singular approach to understanding how to do youth ministry. A necessary understanding of each of these particular models with an eye toward integration with a specific context is important. These views tend to narrowly define a theology of youth ministry into a specific context, manner or theological position from

²⁶ Young Life, *Leadership 1&2*. (Colorado Springs, Colorado: Young Life, nd), 98-99. The pages in this section of the Young Life Leadership Training Manual provide an example of this philosophy at work in a letter from the founder of Young Life, Jim Rayburn.

²⁷ Mark H. Senter, III, "The Strategic Approach to Youth Ministry," in *Four Views of Youth Ministry and the Church*, ed. Mark H Senter, III (Grand Rapids: Zondervan, 2001), 117.

which to do youth ministry. Are there broader methods or is there an underlying central definition to assist in developing a theological foundation for youth ministry?

Theology of Adolescent Spiritual Formation

Spiritual formation in adolescence is critical to the heart of youth ministry.

Textbooks in youth ministry have a difficult time exploring adolescent spiritual formation. Attempts are made to identify spiritual growth and formation on the basis of adolescent development and identity formation from the fields of psychology and sociology. The use of these fields acknowledges that adolescent spirituality is a unique experience. More detail will be addressed regarding the psychosocial influences in the next section.

The struggle with this question is that, while attempts have been made to understand adolescent spiritual formation, it is not clearly defined nor agreed upon in textbooks. Adolescent Spiritual formation, developmental psychology and sociological factors are often integrated for a holistic understanding of this topic. Yet, in the struggle, what it means to be adolescent and know God is not clear.

Many texts link adolescent spiritual development to moral identity theories in the attempt to understand adolescent spirituality. These theories from a psychological perspective attempt to quantify and qualify for the reader observable thoughts, actions and behaviors that represent moral understanding of the individual. One theory that appears in youth texts and is an attempt at an integration of spiritual/moral development is James Fowler's *Stages of Faith*. Inspired by the developmental models of Piaget,

Kohlberg, Levinson, and Erickson, along with his own research experiment, Fowler proposes a six-stage model of faith development.²⁸

These models begin to give the youth worker tools for understanding adolescents. They reflect a struggle. These models reflect general tendencies in moral development that seem to appear in the humans that were a part of these developmental psychologists' general studies and may have been religious people but not all were Christians. Fowler indicates in the initial study that his research reflects his test group but it is not a longitudinal study.²⁹

These models are not distinctly Christian in their approach. They provide a general overview of how people develop a moral compass. A critical question is do the developmental models provide adequately for variation in individuals' pursuit of and understanding of God? Donald Joy responds to these models. He develops an integrated theory that acknowledges Kohlberg's Moral development theory, but attempts to provide for a holistic approach in the matter of moral development.

Joy's view suggests that moral development grows from an initial response to physical consequences, through respecting others and their laws and rules, to a principle based life entered where commitments are made with others voluntarily and faithfully sustained. The foundations of this "pilgrimage" must have its roots in theology in order to understand and have a comprehensive view of this process.³⁰ The struggle with moral

²⁸ James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (San Francisco: HarperCollins, 1981), 113. This page shows the comparison between Levinson, Erickson and Fowler's theories.

²⁹ Fowler, 323.

³⁰ Donald Joy, *Moral Development Foundations*. (New York: Abingdon, 1983), 23,33.

identity development is that people can be moral people without having a relationship with the living God. People can live at the level of obeying rules out of fear of reprisal and therefore be seen externally as moral. While morality and spirituality can be linked spirituality is necessarily connected to God and morality can be its outworking or the outworking of a legalistic structure.

The primary focus then becomes the external markers with which to assess an adolescent's spiritual growth. The various markers use different terminology, but generally offer the idea that an adolescent is moving and demonstrating progress in the direction of spiritual maturity.³¹ While this is primarily what youth workers have to go on, the danger in a focus that centers on stage management is the possibility that adolescent's are not truly growing in Christ but are pleasing their leader.

Youth ministry as an integrative discipline needs to continue to wrestle with this question. It is true that a person cannot truly know what is in another person's thoughts without divine intervention. Research needs to continue to seek and understand how adolescents know, perceive and mature in their relationship with Christ. A key component being that God can and does intersect adolescent's lives and that stage development as applied to adolescent Christian spirituality is a tool and not an ultimate definition.

³¹Charles M. Shelton, *Adolescent Spirituality: Pastoral Ministry for High School and College Youth*. (New York: Crossroad Publishing Company, 1983). Shelton stresses in this early work that as the adolescent grows spiritually, they become more outward. The concern is that developmentally, as adolescents are "trying on roles" is the youth worker seeing a true perspective of the adolescent's spirituality.

Youth Worker Christian Spiritual Formation

The personal spiritual formation of anyone in full-time ministry and especially those entering vocational youth ministry is considered to be central to the work of youth ministry. Central to spiritual formation in this context is the individual's personal growth and development in their relationship with the Lord. The youth minister's relationship with the Lord affects several areas. This relationship affects vitality in ministry. It is also out of the youth worker's relationship with Christ that the focus expands to the call and confirmation of the youth worker for youth ministry.

The area of youth worker spiritual formation may be one that has been and may be under recognized as an important part of training. Youth ministry authors are addressing the issue in a significant manner. While not addressed in every text, a common assumption is that at the core of the Christian worker is the call to be Christian.

This assumption is more than just being a Christian. It implies that they worker will also be a lover and follower of Jesus. That ministry begins from the "inside out."³² The youth worker faces many daunting challenges. The key thought that in some cases is assumed, but in others presented explicitly, is a person begins by focusing on "...being a person of God before doing the work of God."³³

Developing the inner life with Christ of a youth worker, or anyone for that matter, has different foci. Texts vary on the amount of print, if any, given to the inner life development of the youth worker. Youth ministry texts are at a disadvantage to fully

³² Duffy Robbins, *This Way to Youth Ministry: An Introduction to the Adventure* (Grand Rapids: Zondervan, 2004), 73.

³³ Fields, 36-37.

develop the praxis within a youth worker because of the nature of spirituality of people pursuing Christ.

Different approaches exist in developing the inner spiritual life of the youth worker. Many texts are available that broadly address this issue. They are a valuable addition to a youth workers spiritual development.

The area of spiritual disciplines gives the youth worker very practical tools to pursue the inner life with Christ. The focus of many of the texts on pursuing Christ falls into three main categories. One area of disciplines is exclusive to the person's internal pursuit of Christ. A second are those which demonstrate the person's faith through external demonstrations. The third area is those disciplines which are practiced in the company of the gathering of believers.³⁴

The disciplines provide tangible access into the presence and person of God. They are practices that allow the youth worker to enter the depths of Christ and mature as a person of God. The disciplines however are just a means by which the person knows God. The evidence is that of a changed or renewing life. A changed life is not one that is just managing sin. It is not just managing the outward effects or results of sin.³⁵ The changed life is reflecting the changed or renewed life.

The area of the Call of God is one that is addressed to varying degrees within texts designed for youth ministry training. The essence of this component of youth worker spiritual formation is that of following God into service. The presumption is that

³⁴ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth*, Third ed. (New York: HarperCollins, 1998), v.

³⁵ Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (New York: Harper Collins, 1998), 41.

as one is growing in their personal life with God, the roots of a call to service will emerge.

It emerges out of the stirrings and passions of the inner life with God and through the gifts the Lord has given to a person.³⁶ It is confirmed by God's timing and placement. It is also confirmed by the church as the congregation affirms the youth worker in their pursuit of God and this calling.³⁷

Youth Ministry as Practical Theology

The idea of practical theology as central to youth ministry is beginning to take shape and appear in textbooks. Practical Theology as it relates to youth ministry is the careful consideration of the theological, psychological, and sociological world of adolescence³⁸ and then the reflection on these matters with an eye to how it impacts the means and manner in which youth ministry is performed in a given context.

Practical theology is a broader concept than Biblical foundations for youth ministry. Practical Theology attempts to have outcomes that are not just reflected in academic study but in the outworking of theology in the ministry.³⁹ Practical theology, in the youth ministry context, incorporates the broader considerations of how the theological foundations, being informed by the developmental and sociological realities of adolescent

³⁶ Robbins, 80.

³⁷ Charles Hadden Spurgeon, *Letters to My Students*. (Grand Rapids: Michigan: Zondervan, 1954), 30.

³⁸ Robbins, 33.

³⁹ Ray Anderson, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis*. (Downers Grove, IL: Intervarsity Press, 2001).,

life and with reflection on how the Bible has modeled and how the body of Christ, have connected with its youth through the ages into the current contexts of ministry.

Developmental Foundations in Youth Ministry

Historically, the biological event in human development that delineates when youth ministry begins and whom it serves is not addressed in many youth ministry texts. The onset of puberty begins the transitional process from childhood to adulthood. It is the point at which a person reaches sexual maturity and can have children.⁴⁰

Also not addressed are the unique physical changes that occur during adolescence and their impact on ministry to this age group. It may be that since youth workers have passed through this time period themselves, there is a perceived common understanding of the biological events. Generally youth ministry texts do not tend to be written from a biological development view, as most authors do not have a health science background.

The assumption most texts make is that we understand that puberty begins adolescence and how the physical changes affect adolescents. Some more recent youth ministry texts address this matter directly. These texts tie it to the psychosocial perspectives on adolescent development. As youth ministry training has developed, the incorporation of adolescent developmental psychological theories and sociological constructs into curriculum have served to acknowledge the reality of and assist in the understanding of how adolescents mature into adults.

Historically, the variety of theories on cognitive and identity development have centered generally around a theory of stages. As a person matures biologically, they pass

⁴⁰ F. Phillip Rice, *Child and Adolescent Development* (Upper Saddle River, New Jersey: Prentice Hall, 1997), 376.

through stages of increasing cognitive ability. As the person of the adolescent moves through these stages, their development of identity and moral reasoning continues to grow.⁴¹ Theorists such as Erikson and Piaget have informed the debate on how people mature from a psychosocial perspective.

More recently social scientists have identified a new or extended stage of adolescents. Mid-adolescence is being used to describe a developmental stage that lasts from approximately fourteen to eighteen years of age. This extension of Erikson's developmental model is questioned between the disciplines of sociology and psychology. Erikson's revised work appears to describe movement of the psychosocial crisis of individual identity versus identity confusion to later adolescence, eighteen to twenty four years of age. He identifies early adolescence from ages twelve to eighteen years of age.⁴²

Some sociological and newer developmental psychology texts have recently begun to address the developmental factors of the lengthening of the adolescent period.⁴³ These texts also address the emerging uniqueness of this developmental period.⁴⁴ The causation of the extension of the developmental process has ecological roots and is described in the next section.

⁴¹ Erik Erikson, *Identity, Youth and Crisis*. (New York: Norton, 1968). Jean Piaget, *The Origins of Intelligence in Children*, 2nd ed. (New York: International Universities Press, 1952). For detailed information on the developmental processes, these two researchers provided some of the work in cognitive and identity development. For many years, they have served as the foundation for developmental understanding.

⁴² Erik Erikson, *The Life Cycle Completed: A Review*. (New York: Norton, 1982), 31.

⁴³ Laura Berk, *Infants, Children, and Adolescents*, 5th ed. (Boston: Allyn and Bacon, 2005), 517, 629-637.

⁴⁴ Shelton, 3. Shelton identifies "middle adolescence" in this work. It appears that he uses this term not to define a psychosocial stage, but to help the reader understand the adolescent period in three distinct components. He identifies behavioral "norms" of this period without addressing foundational causes as more current research is doing.

The field of youth ministry focuses specifically on the adolescent and in some cases emerging or early adulthood. What are the implications for the adolescent and the youth minister of the adolescent's childhood? Youth ministry texts are necessarily geared to the specific age group. Would the vocational youth minister benefit from a preliminary study of childhood development as a key to understanding the adolescent's current developmental stage? It would be valuable to continue research in this area as to the importance of the youth minister understanding the stages of development that occur prior to an individual entering adolescence.

Environmental Foundations in Youth Ministry

Commonly addressed in many youth ministry texts are the issues related to the relationship of the adolescent to their parents or caregivers. What are the roles of parents and caregivers in ministry? What is the role of the youth minister in the lives of the broader family unit? These questions are common and addressed in many formats. Some programs will address the issue in the context of youth and family ministry or family based youth ministry, specifically focusing on the role of the parent or caregiver as the spiritual leader and the environment that is provided. This occurs within the context of a church congregation where Christians minister family to family.⁴⁵

This appears to be where many texts stop in terms of the systems that affect the youth minister's ability to reach adolescents in terms of the interrelatedness of the broader socio-cultural influences that affect the family system. Some specific attempts

⁴⁵ Diane R. Garland, *Family Ministry: A Comprehensive Guide* (Downers Grove, Illinois: Intervarsity Press, 1999), 374.

are made to address specific issues of youth culture. For example, music and media are typical hot topics and points of controversy between adolescents and their parents or guardians.

The demonstration of how music and media affect a student's view are clearly examined and connected. This is placed in the context of broader socialization factors. That is to say, that it is not music or media alone that affect adolescent growth and maturity.⁴⁶

Often, issues like music and media are addressed in their own context. This is important for an understanding of the individual issue, but in context, how do the broader ecological systems that affect the adolescent development get addressed within the programmatic structure? Is it possible at the Bachelor's level for texts to explore the idea of development-in-context? That is, to explore not just how individual factors, both internal and external, affect adolescent development, but how the entire cultural system,⁴⁷ from government to the individual, influences their environment and assist the youth worker in understanding these broader societal implications.

Urbanization, Ethnicity and Social Justice

The twentieth century has seen a shift in demographics of the population. The population has moved from rural communities to urban centers. These urban centers have been a hub for increased interaction between various people groups.

⁴⁶ Walt Mueller, *Understanding Today's Youth Culture: Revised and Expanded*, 2nd Revised ed. (Wheaton, IL: Tyndale, 1999), 66-67.

⁴⁷ Urie Bronfenbrenner, *The Ecology of Human Development: Experiments by Nature and Design*. (Cambridge, MA: Harvard University Press, 1979), 26-28.

Persons of African American descent and Hispanic origin comprised approximately twenty one percent of the population of the United States in 1990.⁴⁸ This number increased to over twenty five percent of the population as of the 2000 United States census. This number approaches thirty percent, if persons of Asian descent are included.⁴⁹

Historically, very little is written with regard to preparing youth ministers to serve in a population that is growing ever more diverse and to be aware of the influences this has on adolescents. Course work designed to address this issue is limited.⁵⁰

African-American and Caucasian interactions have taken center stage through the latter part of the twentieth and early twenty-first centuries. How these cultures, and specifically people who identify themselves as Christians, relate to one another have been of primary focus. Churches pursuing urban ministries, ethnic diversity and social justice causes have been lifted up as examples.⁵¹ The twenty-first century provides the church in North America and particularly youth ministry the opportunity to reach an ever-diversifying community.

⁴⁸ United States Bureau of the Census, *1990 Census of Population and Housing*. United States Bureau of the Census. 2002. http://factfinder.census.gov/servlet/DTable?_bm=y&-geo_id=01000US&-ds_name=DEC_1990_STF1_&-lang=en&-redoLog=false&-mt_name=DEC_1990_STF1_P006&-mt_name=DEC_1990_STF1_P008&-format=&-CONTEXT=dt. (accessed May 25 2006).

⁴⁹ United States Bureau of the Census, *Census 2000: Table Dp-1. Profile of General Demographic Characteristics: 2000*. United States Bureau of the Census. 2004. <http://censtats.census.gov/data/US/01000.pdf>. 4. (accessed May 25 2006).

⁵⁰ See Appendix C for the number of schools offering specific study in urban or multicultural youth ministry.

⁵¹ Raleigh Washington and Glenn Kehrein, *Breaking Down Walls*. (Chicago: Moody Press, 1993), 12-14. This book is the story of Circle Urban Ministries at the Circle Church in Chicago. Its focus is on African-American and Caucasian relationships, reconciliation, and ministry in an African-American urban setting.

Key themes emerge that apply to youth ministry. The humanity of Christ in his Jewishness, diversity of culture, liberation and social justice for the empowerment of all peoples as reflected through a biblical perspective.⁵² These are themes that are seen throughout society, but that are particularly applicable to youth culture.

This has been evident in the limited number of youth ministry texts dealing with urban, ethnic, and justice issues.⁵³ A greater focus is needed with regard to the adolescent experience as it relates to living and ministering in a society which has a very diverse ethnic make up living in primarily urban settings.⁵⁴

Exploration of the Youth Culture

Publications and textbooks that treat the issues of culture and methodology in ministry abound. Cultural understanding and consideration, at least on the surface, provide vital information, not necessarily exclusively praxiological foundations, for the development and implementation of a youth ministry program.

⁵² Curtiss Paul DeYoung, *Coming Together: The Bible's Message in an Age of Diversity* (Valley Forge, PA: Judson Press, 1995), xvii-xxi.

⁵³ Glandion Carney, *Creative Urban Youth Ministry* (Cincinnati: Standard, 1990), 24. Carey represents some of the earlier authors (of which there are few) who addressed these issues as they relate to urban youth in a practical manner.

⁵⁴ United States Bureau of the Census, *Detailed Tables: Total Population, Urban and Rural, Ethnic Grouping: White, Black, Asian, and Hispanic Latino*. United States Bureau of the Census. 2003. http://factfinder.census.gov/servlet/DTTable?_bm=y&-geo_id=01000US®=DEC_2000_SF4_U_PCT001:001|003|005|031|400;DEC_2000_SF4_U_PCT002:001|003|005|031|400&-ds_name=DEC_2000_SF4_U&-lang=en&-redoLog=false&-mt_name=DEC_2000_SF4_U_PCT001&-mt_name=DEC_2000_SF4_U_PCT002&-format=&-CONTEXT=dt. (accessed May 24 2006). See Appendix E for summative data from the search. Note that this data indicates that approximately two hundred and twenty one million people live in urban areas. The 2000 census reported an approximate total population of two hundred and eighty one million residents of the United States.

Many texts are writing regarding youth culture. With all of the writing on youth culture, there are disagreements as to the state of adolescents today. Emerging and recent research into the lives of adolescents is presenting apparently conflicting views on the sociological nature of the adolescent stage.

A recent study concluded that adolescents, and specifically teenagers, were not that different from adults in their pursuits of God. It suggested that students were motivated, shared the spiritual values and mores of their parents, and generally had a positive outlook on life. This study suggests that it is adults who have misinterpreted adolescent religious convictions by not understanding them within their social environment. It is suggested that adolescents cannot clearly articulate their religious beliefs but even so, those who are highly religious are doing better than those who are not.⁵⁵

The idea that adolescents are “at risk” is challenged is challenged in broader contexts. The writing here takes it beyond just religious convictions. The examination is of broader societal trends in adolescents. The indication given is that adolescents are being labeled as having problems by researchers that have other agendas. The implication is that the suggestion of a modern youth crisis is a fabrication.⁵⁶

Conversely, other current research indicates that today's adolescent faces more challenges than previous generations and is not faring as well. The phenomenon of mid-adolescence, described above, indicates a cultural lengthening of adolescence and a delay

⁵⁵ Christian Smith and Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (New York: Oxford University Press, 2005), 259-264.

⁵⁶ Mike Males, *The Scapegoat Generation: America's War on Adolescents*. (Monroe, Maine: Common Courage Press, 1996), 29-30.

in entering adulthood. This research suggests that the ecological structures, which include the intimate family and external structures that traditionally have encompassed and nurtured youth as they have grown up are now abandoning them, especially during their mid-adolescent years.

The resulting effect is a generation of high school students who have at an intrapersonal level, detached from adults. Students live in a culture of isolation, experiencing an intense loneliness that is difficult for them to describe,⁵⁷ Adolescents respond to this loneliness by attaching to one another to form relational groups, called clusters. Clusters form their high school years and offer security and safety to the students while navigating their high school experience and the rapidly changing culture they live in.⁵⁸

It would benefit the discipline to pull these two positions and studies together to examine and debate what the results represent. Is it possible that these two studies are showing us multiple sides of a deeper reality that is affecting adolescents today? Could the first study and position represent a subset of students in the second study?

Emerging on to the scene and being addressed more prominently in textbooks is the question and description of the philosophy of postmodernism as it relates to the current adolescent youth culture. A clear definition of postmodernism is elusive. Webster's describes postmodernism as:

Being any of several movements (as in art, architecture, or literature)

⁵⁷ Chapman Clark, *Hurt* (Grand Rapids: Baker Books, 2004), 44-50.

⁵⁸ Clark, 69.

that are reactions against the philosophy and practices of modern movements and are typically marked by revival of traditional elements and techniques.⁵⁹

Generally, what is described is a series of characteristics that reflect the observable effect and affect of the adolescent experience. Postmodernism may be described in the light of opposites (beliefs, experiences, values, etc.) being held in a creative tension within the person and community but with a common experience of rejecting the thoughts and ways of modernistic absoluteness. Creative tension is reflected in holding doctrinal beliefs as extremely important and valuable while suggesting that they be put in a more marginal position as it relates to the greater communities of faith.⁶⁰ The picture being presented is one of a shift from an individualistic, rational, scientific worldview to one that reflects an experiential, pluralistic and spiritual focus.⁶¹

While postmodernism is portrayed as a primary underlying philosophy of how the youth culture is thinking, what has led to these conclusions? How does that affect the youth minister's understanding of the cultural and systemic philosophies that have helped shape the student's lives they are engaged with? Is postmodernism a movement, a response to previous cultural and modernistic thinking, or an explanation of phenomena that is occurring? A fundamental debate continues in this area that affects the manner in which the human condition is understood. Continued research in this area will be extremely valuable to youth workers as the society continues to shift.

⁵⁹ Merriam-Webster Online, *Merriam-Webster Online Dictionary*. (Merriam-Webster Incorporated, 2005, accessed 31 March 2006); available from <<http://www.m-w.com/dictionary/postmodernism>>. (accessed March 31 2006).

⁶⁰ Brian D. McLaren, *A Generous Orthodoxy* (Grand Rapids: Zondervan, 2004), 32.

⁶¹ Tony Jones, *Postmodern Youth Ministry* (Grand Rapids: Zondervan, 2001), 30-31.

Practical skills for youth ministry

The area of practical skills or “how to” do youth ministry involves the greatest amount of material available for youth workers. A quick search on Amazon.com revealed over 1200 books available in the category of youth ministry. The review for practical skills books is limited to ten percent. Based on the titles and brief descriptions of the first one hundred and twenty books listed, ninety of the books had a practical ministry skills or adolescent self-help focus, such as a personal devotional for teens.⁶²

The strength in this aspect of youth ministry can be a weakness at the same time. As is demonstrated in the previous section, which evaluates the current state of youth ministry education in the collegiate context, the focus on which methodologies, skills to teach is extremely varied. The strength of the variety and amount of material available is that youth workers willing to invest some time and resources can read and acquire helpful skills information. The danger is that youth workers can get into going with the latest thing to come along because it’s new, different, youth like it, and the local network of youth ministers is doing it.

Practical skills training for a vocational minister is an important aspect of the preparation for ministry. This is especially important in the arena of youth ministry. A youth minister who is not prepared for the rigors of ministry to a highly fluid and dynamic age group will face the possibility of a short tenure in youth work.

Is it reasonable to expect that a novice youth minister, who is just leaving late adolescence, to have mastered the areas needed for ministry? It is probably too much to

⁶² Amazon.com, *Keyword Search: Youth Ministry*. http://www.amazon.com/gp/search/ref=br_ss_hs/002-3643007-4248036?platform=gurupa&url=index%3Dstripbooks%3Arelevance-above&keywords=youth+ministry&Go.x=11&Go.y=15. (accessed April 10 2006).

ask. Fortunately, our Lord is gracious and has protected and guided us who have served in this arena. The Lord has given us the gifts we need at the time we needed them to meet the needs of students. At the same time, youth workers need to be trained in the skills that they will need through which the Lord can grow them and mature them as His ambassadors to youth.

The survey in the previous section demonstrates that a wide variety of skill fields are offered in youth ministry programs.⁶³ No one textbook or source adequately classifies the necessary practical skills a youth worker needs for ministry. There seem to be general areas that are covered in a variety of academic texts.

Leadership skills appear to be assumed in many introductory texts on youth ministry. More accurately, leadership is woven in to the underlying contexts of the topics being covered. Elements of leadership are vast and are covered more directly in texts that are addressed to the topic.

Personal Leadership is the personal passions and skills that the youth minister brings to the ministry. At the core is the youth minister's own personal habits and relationship with the Lord. Out of this flows the heart of ministry.

Visioning at a corporate level comes out of the centered context and into the life of the community that a youth minister is engaged. Personal Leadership incorporates this essential gift and skill of visioning. Many texts are available on vision for ministry. A helpful definition is, "...an organizational vision (is) a clear and challenging picture of

⁶³ See Appendix C for alphabetical listing of fields of study offered in various youth ministry programs.

the future of a ministry as you believe that it can and must be.”⁶⁴ The vision statement is compelling. A struggle that appears is that often times the mission statement of an organization is taught to be what a vision is.⁶⁵

Personnel development involves the discipling and training of other individuals with the necessary rudimentary philosophy and skills needed to partner with the youth minister in developing the youth ministry. This includes the personal spiritual development of the youth minister’s staff. The youth workers ability to develop individuals also includes skills development of these individuals. It specifically focuses on developing leaders to do the work of youth ministry.

Programming has two components skills. The first refers to the process of deciding and planning the events and activities that make up the essence of the youth ministry. The details of programming appear to be linked to the style and model of the youth ministry. What appears to be lacking is a general sense of the elements that go into formulating a solid program regardless of the model of youth ministry adopted.

The second aspect is the ability to implement and execute the event or activity planned. In this area as well, many resources exist that explain in detail how to put together an event, teach a Sunday school class, both generally and topically, how to run particular games and activities, etc. Youth ministry publishers have developed a plethora of tools that are available for the youth worker.⁶⁶

⁶⁴ Aubrey Malphurs, *Developing a Vision for Ministry in the 21st Century.*, 5th ed. (Grand Rapids, Michigan: Baker, 2003), 32.

⁶⁵ James Collins and Jerry Porras, "Organizational Vision and Visionary Organizations," *California Management Review Reprint Series* 34, no. 1 (1991): 31.

⁶⁶ For example, Youth Specialites “Ideas” Series is a compilation of resources that not only gives the youth minister ideas, but the specific directions to develop the game or event.

Communication in this context is the ability to clearly relate the programmatic structure and its details to those who participate and are impacted or affected by the youth ministry program. Differences appear in the way and manner this topic is addressed. Authors imply the essentiality of communication through the description of building various teams within the ministry, but leave it vague. Others do make significant inroads to describing and assisting the reader through a plan that allows teams to conceptualize and implement together a plan that fulfills the vision for the ministry.⁶⁷

Finance skills relates to the skill of setting up, implementing, and maintaining a budget related to the goals and programming of the youth ministry. Generally youth ministry texts appear to be cursory or silent on the matter, or focus around budgeting for an event, such as a camp or retreat.⁶⁸ It is probable that within an organizational leadership class, texts that specifically address financial issues are chosen.

It appears that training in this area for youth ministry comes in the form of applications that can be used within youth ministry.⁶⁹ The research from chapter one notes that no courses were identified that address the issue of finances in youth ministry. This may not need to be a course unto itself, but where in youth ministry texts or training is this addressed in sufficient enough manner to give the youth worker a solid sense of the

⁶⁷ Strommen, 284-306. Strommen and Hardel describe a plan that takes into consideration ecological systems and proposes a method by which a team can implement the vision for their church.

⁶⁸ Arlo Reichter, *The Group Retreat Book* (Loveland, CO: Group, 1983), 43-46. Note the date of this book's publication. In Group's second publication on the topic, Cindy Hanson, *More Group Retreats*. (Loveland, CO: Group, 1987). Budgeting for retreats is not addressed.

⁶⁹ Ginny Olson, Diane Elliot and Mike Work, *Youth Ministry Management Tools: Everything You Need to Successfully Manage and Administrate Your Youth Ministry*. (Grand Rapids: MI: Youth Specialties, 2001). Includes three chapters on developing a budget.

skill? Youth ministry educators need to consider this element for youth worker skill development.

Personal Life Management refers to the youth minister's ability to manage or balance their personal life and priorities with their vocational ministry life and priorities. An integrated sense of self in order to be able to set time aside for personal spirituality, family, friends, adults, recreation, etc., is important. These are foundational to balancing the professional relationships and engagements and are clearly laid out as an essential skill of the youth minister.⁷⁰

Developing the ability to work with and relate to the wide variety of pastors, adolescents, parents, congregants, and the people who make up the ministry and community that the youth minister lives in constitutes this skill. It may be that this is one of the most critical skills in ministry. The ability to relate to other people through a wide diversity of age, culture, position, etc., in a manner that is consistent with who the youth minister is and yet adaptable enough to relate is critical for anyone in ministry, especially a youth minister.

Pastoral and Theological Skills

Communication in this context refers to the delivery of the truth of scripture in a variety of settings. This includes everything from one-on-one discipleship to large group

⁷⁰ Dewey Bertolini, *Back to the Heart of Youth Work: Ignite a Passion for God and for Others.*, 2nd ed. (Colorado Springs: Victor, 1994). This book is an older example of this process. Tim Smith's, "Nurturing the Soul of the Youth Worker" is another example of youth ministry texts addressing this issue.

evangelistic or educational settings. A number of institutions consider homiletics a key component of this skill ability in youth ministry.⁷¹

Homiletics is traditionally designed as developing the ability to preach a sermon derived from study and research in the Biblical text. This is a valuable skill for anyone entering ministry and could be used well by someone entering youth ministry. But, doesn't speaking to adolescents in a youth setting involve a different style of speaking? The philosophy of ministry and the use of the Bible influence this style. Youth ministry texts may offer a particular style on the "how to" of speaking to youth.⁷² It may be a reasonable assumption that youth ministry authors defer to authors who write in the field of oral communication and rely on the English or Speech departments to develop the speaking ability of the student.

The importance of "correctly handling the word of God" (2 Tim 2:15) is a foundational supposition for all who are in ministry but especially so of those who work with adolescents. This not only applies for personal spiritual development, but to the study of God's word for its delivery to the people. The youth minister is uniquely situated for this task. Biblical interpretation's task is to be able to, "...use the Bible for its

⁷¹ See Appendix C: Field of Study Listing, Homiletics.

⁷² Ken Davis, *How to Speak to Youth and Keep Them Awake at the Same Time*. (Loveland, CO: Group, 1986). Davis relates a technique for giving a short talk.

intended purpose of Christian nurture.”⁷³ Texts dedicated to or including this topic are consistent on laying out the methodological form of exegetical interpretation.⁷⁴

Study of the Bible is foundational to the element of the ability to teach youth. The message of God is central and the one bringing the message must be committed to the Truth and delivering it truthfully. Many philosophical and practical models exist which may be used in training youth workers to teach.

Because this is a specific skill set for use in an educational setting, traditional or non-traditional, actual teaching on the subject appears in titles dealing directly with the topic of Christian Education. If students training for youth ministry are in programs that do not provide a classroom setting for the basic development of a teaching style, how do they learn to teach? Is it all placed in the field experience course? Is it development through course presentations?

These skills encompass the range of pastoral care skills. Can the youth minister relate to the adolescent, their family and related groups in times of need? This area of skill development and approach is an area of debate as to the manner by which the minister should counsel. The manners and methodology of counseling can be envisioned on a continuum. Two key positions describe the ends of this continuum.

On the one side, counseling skill development is encouraged exclusively from a nouthetic perspective. Nouthetic counseling addresses problems through a process of confrontation of the sin and issues that God wants changed, direct Biblical teaching

⁷³ Jim Wilhoit and Leland Ryken, *Effective Bible Teaching* (Grand Rapids, Michigan: Baker Book House, 1988), 124.

⁷⁴ Dean Borgman, *When Kumbaya Is Not Enough: A Practical Theology for Youth Ministry* (Peabody, Massachusetts: Hendrickson, 1997), 33-61. Borgman does an excellent job of delineating a solid exegetical approach to scripture and how it works.

regarding those issues and the ultimate removal of the personality or behavioral action that are hurting the individual.⁷⁵ On the other side are the medical models that see issues and problems not as sin, but the result of biological or psychological process malfunction. The counseling process attempts to assess the root cause, the why, and correct it.

Somewhere along the continuum is the process of the integration of psychology and theology. It is founded on the principles that all truth is God's truth. Theology is humanities way of understanding who God is and His revelation of Himself and of humans, and that psychology is concerned with the way people function, how to assess and influence that functioning, and provide a description on how humanity functions.⁷⁶

The type of counseling and the skills a youth minister will develop will hinge on the philosophy of counseling they undertake. At the undergraduate level, even the way basic skills in counseling are approached depends on its underlying philosophy. Do both methodological approaches produce healthy outcomes? In other words, if a young person gets better, or if a family is restored, does it matter the means by which that occurred? The question for the youth ministry community is can both philosophies exist in the broader context and still produce youth workers nationwide capable of a basic level of effective and competent counseling?

A student entering youth ministry as a vocation will need to develop many skills. The attempt in the practical skills section of this review was to assess some general areas

⁷⁵ Jay Adams, *Competent to Counsel: Introduction to Nouthetic Counseling* (Grand Rapids, MI: Zondervan, 1970). 44-50.

⁷⁶ John Carter and Bruce Narramore., *The Integration of Psychology and Theology* (Grand Rapids, MI: Zondervan, 1979). 49-50.

that appear to be particularly relevant in the texts. As is evident from the survey to follow, the number of areas of skills training provided for in educational programs is vast.

This review is meant to provide an overview and examination of the essential issues that are covered in selected texts that are used in youth ministry training at the present time. With the volume of material available, it is not possible in this research project to cover all possibilities in detail. The next section examines a survey of youth ministry educators identifying generally what instructors in the field regard as important for their students to learn as well as a survey of a select number of Bible and Christian Colleges and Universities' catalogs to evaluate what fields of study are considered essential in training vocational youth workers for ministry.

CHAPTER 3

BIBLICAL AND THEOLOGICAL FOUNDATIONS

Theology of Community

A key objective in a youth ministry degree program is an understanding of and establishing in the undergraduate student a foundational theology and philosophy of youth ministry. Undergraduate degree programs in this study demonstrate the following challenge. The engagement of the theological task within youth ministry programs while instructing students in the practical skills needed to enter youth ministry are often in tension.

This is not to say that theological reflection is not taking place within the broader undergraduate program. Individual instructors may engage this in their courses. It does not appear to be taking place in the major core classes. Theological training needs to be a part of an integrated youth ministry curriculum that includes practical training and the social sciences.¹ Theological training is at the center of youth ministry education. The examination of integrating theology in a praxiological context for training will be examined toward the close of this chapter.

Each institution reflects its specific theological tradition and the philosophical position of its instructors in youth ministry. What appears to be needed is a unifying

¹ Pamela Erwin, "Youth Ministry Education: Where Practice, Theology, and Social Science Intersect," *Journal of Youth Ministry* 4, no. 2 (2006): 11.

theological and Biblical focus that addresses the broad theological foundation of youth ministry while acknowledging the unique contributions of individual institutions and instructors. This section will establish that the first objective is to establish a theology of community as this foundational focus for youth ministry.

Initially, the one God exists as Father, Son and Holy Spirit. God's existence prior to creation lays a foundation for the communal context. God in the person of the Son creates the heavens and the earth. The creation is not in a context of the triune God lacking some important aspect of being.

Creation of the universe, and then ultimately humankind, is predicated on God's love within the Godhead. The self-giving and loving nature within the Godhead is foundational. It is essential for and leads to the creation and formation of the community of God.²

God's purpose in creating sets forth the foundational purpose for all of ministry, and specifically for youth ministry. The key focus of love and community is first experienced in and by the Godhead. The Godhead then brings this love and community to be shared with the people who are created by God.

Humans are created for community. God imparted into humans the ability to create community. Humans are biologically created and have heredity. Unlike the animal kingdom, humans are capable though of adaptability. This adaptability gives humans a unique existence in the created order. Because of this adaptability, humans are not bound

² Stanley Grenz, *Theology for the Community of God* (Grand Rapids: William B Eerdmans, 1994), 101.

by biology, but can transcend any world we create.³ Humans are not able to find ultimate fulfillment in the environment because of this transcendent ability. As such humans have an infinite dependency that sets as their goal something beyond this world.⁴ This need makes all humans, and in this case adolescents, aware of the need to connect with a source of life greater than themselves.

The source of life for humans is not found in the ability to transcend our world. Life is realized in the God who, being independent from the creation and acting on self-determined purpose creates people in the *imago Dei*.⁵ The image of God imparted upon humans is unique within all creation. The image of God permits people to be aware of and relate to the God of the universe in a manner that the rest of creation is not aware of or able to do.⁶

The capability of relating to and engaging with God is not an exclusively individualistic endeavor. Humans are created to relate with God in a communal context. This is demonstrated in the earliest Genesis account, where it is revealed that the animal life is not suitable for the nature of intimacy in the God/Human companionship.

The idyllic description is one of human male and female relating to one another. This relationship establishes a human community. The community's primary focus was to honor and relate to God.⁷

³ Ibid., 130-131.

⁴ Grentz, 132.

⁵ Elmer A Martens, *Gods Design: A Focus on Old Testament Theology* (Grand Rapids: Baker, 1994), 33.

⁶ Ibid., 171.

⁷ Ibid., 36.

The human community faces an impossible struggle in honoring and relating to God and each other. Sin is that which destroys the human ability to be and fulfill God's desires for us thereby creating division among the human community and with the cosmos as well.⁸ The assumption here is the Hebrew word *chatha* and the Greek word *harmatia*- "to miss the mark." Additionally, the words for sin carry with it many other implications in terms of the effects sin has on individual and community and the worship of and relationship to God.

Sin affects humans in several ways. Sin distorts the very core image of which humans are in God. Goodness is marred by sin; that which is called good by God and designed for goodness and sin is universal.

This leads then to affect negatively the community of God's people. The failure to live in the presence and goodness of God means that humans are not able to live up to the fullness of their purpose with God. Consequently, the divine image revealed through humans is marred. Thus sin then is not only a self destructive or divine image problem. Sin also destroys the community of God's people.⁹

Sin mars the divine image. The subsequent effect of breaking down the holy community takes humans down a path of separation from intimacy with God. This separation also affects the people (community) of God.

Attempts by humans to restore themselves to God end up in tragedy. Humans experience further destruction. God takes the steps to provide atonement and restoration.

⁸ Joel B Green and Mark D Baker, *Recovering the Scandal of the Cross* (Downers Grove: Intervarsity Press, 2000), 56.

⁹ Grenz, 184-186.

Forgiveness of sins is a social reality that is the means by which humans, "... (re)gain entry into that community."¹⁰ It is the atonement and restoration of people to the reflection of the imago Dei and back to a holy community. The forgiveness of sins is not an exclusively individualistic event. It is an event that affects the community

Biblical foundations for redemption from sin and restoration to God shape the background for which youth ministry finds its context. Foundations for the community of God's involvement with God's atonement and restorative work are seen in the Old and New Testaments. The unfolding Biblical narrative guides the body of believers to an understanding of the community's role in this process.

Many acts of God are recorded in the Old Testament. Three particular covenants give structure to the unfolding of God's holy history and design for community. The first is that of the Abrahamic Covenant.

Initially, the Abrahamic Covenant was the promise that Abraham (and Sarah) would be the father of a great nation. While centered in the concept of a faith centered ethnic group, this covenant provides a foundational promise from God. This promise foreshadows a people group of the Lord, which initially is Israel, but by faith is all who are in God's kingdom.¹¹

Secondly is the Covenant of Sinai. This covenant is founded on the Decalogue given to Moses. The Decalogue and subsequent instructions found in Exodus and Leviticus describe the people's process for redemption. It also describes the process for

¹⁰ Green and Baker, 73.

¹¹ Ralph W Klein, "Call, Covenant, and Community: The Story of Abraham and Sarah," *Currents in Theology and Mission* 15, no. 1 (1988): 126-127.

maturity. It describes maturity in the theological and sociological underpinnings of the Hebrew society. The importance of this covenant as foundational to the people of God is emphasized in Moses' first speech in Deuteronomy.

The Schema (Deut. 6:4-8) summarizes the community's focus to love God. Verses six to eight describe that children are to be taught God's love and the love of God in all aspects of life. The assumption is that the adults of the community have experienced God and are passing on the faith. The community of faith is taking an active role in showing the next generation the love of God. This love for God is not to be demonstrated in a legalistic obedience. The love for God comes from a deep understanding of response for what God has done. The community and the individual experience and understand this love. They respond to God accordingly.¹²

Thirdly, the Davidic Covenant revealed a direct promise from God to David and his descendants. This covenant directly promised Davidic lineage on Israel's throne, but had the broader implication of familial relationship, father-son, with the Davidic lineage¹³ and brought hope to those within the broader community through which tribe the redemption and restoration of the Hebrew community would come. This promise is made in the context of a communal understanding of the need for redemption and community in the light of previous covenants.

Christ brings to humanity the fulfillment and promise of communal restoration to God of and with humanity. Atonement imagery of the New Testament brings to light at

¹² Duane L Christensen, *Deuteronomy 1-11*, Word Biblical Commentary (Dallas: Word Books, 1991), 144-5.

¹³ Martens, 147.

least five views of this thought from the Palestinian and Greco-Roman public life. A commonly understood western view of atonement is that of justification in relation to resolution of a legal matter. Other views that are helpful include redemption, in light of commercial transactions, reconciliation, amongst individuals or groups, worship as sacrifice such as Paul's use of Passover Lamb imagery, and eschatological triumph, as in victory over evil.¹⁴ The covenants are fulfilled in Christ. The results of the Atonement are implemented. Jesus fulfills the expectations of the Old Testament and its people.

Christ's coming to earth also brings a powerful reality and key foundation important to the community and to youth ministry. Christ inaugurates the reign of God through his followers on earth. This reign of God, also known as the kingdom of God, can best be defined as "the dynamic rule or reign of God. . . . [which] points us not to the place of God, but to God's ruling activities."¹⁵

Personal redemption is "good news" and a beginning for God's reign in the believer's life. God's kingdom is not limited to an inward experience of the "heart." "... (The) very term kingdom implies a collective order above and beyond the experience of any one person."¹⁶

The reality of entering the kingdom experience and the reign of God puts the people of God in a tension. This tension is found in several of Christ's statements regarding the kingdom and reign of God. Christ indicates that his followers will put the kingdom of God first (Matt. 6:33). Christ gives additional instructions. His followers are

¹⁴ Green and Baker, 97.

¹⁵ Donald Kraybill, *The Upside Down Kingdom* (Scottsdale, PA: Herald Press, 1978), 19.

¹⁶ *Ibid.*, 20.

also instructed to give to the earthly government what is theirs and to God what is God's. (Matt. 22:21) The believer's allegiance becomes primarily to God, who is king.¹⁷

The community of God as exemplified through Christ's Church is the sign of God's reign in the world.¹⁸ The community demonstrates the love of God, love of each other and a redemptive peace. It demonstrates justice and service.

The community of God becomes a witness. It becomes a witness that is a quiet but important agent of change in the world.¹⁹ The church as the community of God then exists in a vital living tension between the love and allegiance to God and living out the reign of God in the social systems of humanity.

The importance and role of God's community is clearly presented throughout Pauline writings. An extensive review of Pauline theology is beyond the scope of this research. Several key Pauline texts are helpful in understanding the role of community in the New Testament Church. Ephesians, Corinthians and the Letters to Timothy and Titus serve as a backdrop and foundation for the communal understanding.

Pauline imagery portrays the New Testament church as being rooted and founded in Christ. The description of Christ being the head of the church (Eph 1:15-23) reflects the multiple layers of atonement.²⁰ The referral to redemption and the re-creation or transformation of humanity because of God's love (Eph 2:1-10) sets forth the roots of the

¹⁷ Myron S. Augsburger, *The Robe of God* (Scottsdale: PA: Herald Press, 2000), 88.

¹⁸ Augsburger, 79.

¹⁹ Wendell Loewen, "Thirsty for Reign: A Kingdom Theology for Youth Ministry. Part One," *Direction* 31, no. 1 (Spring 2002): 42.

²⁰ Francis Foulkes, *Ephesians*, Tyndale New Testament Commentaries (Grand Rapids: Eerdmans, 1989), 20.

removal of the barriers between God and humans, Jews and Gentiles. The implication is a restoration of people not only to God but also to each other.²¹

The community of God's people of the post resurrection is characterized by a unity in Christ and the Holy Spirit because of Christ's fulfillment of covenants and call to the people. This community is marked by a humble yet determined interaction of its people in light of responding to the Lord's calling and direction.

The faithful of the first century community demonstrate these characteristics. The broader community was to submit to one another in love and respect for Christ. Families are to demonstrate love, honor and respect for one another and to show all in the community of faith respect (Eph. 5).

This community of the kingdom of God becomes more important and central in contemporary societies for which the family structure has destabilized. People from different backgrounds, upbringing, experiences, etc., who, brought together under the reign of God in Christ, become a community whose common experience is Christ.

This community comes together to forward the cause of Christ under the banner of God's love. This love is then extended through the people of God. This is a relational witness to those who have not responded to the Lord's call.

Youth Ministry has the unique opportunity to engage students in the path toward the restoration and into the presence of Jesus Christ and the community of God's people. While the adolescent experience is classified as neither childhood nor adulthood, the role of the ecclesial community in Christ is important in an adolescent's development. Youth

²¹ Foulkes, 20-21.

ministry in the context of community is to be developed within the framework of a Christ centered, communal environment.

Youth Ministry then is dual focused. Christian community affords adolescents a place where they can explore God's rule and reign in a nurturing and caring community that invites its youth to experience redemption and restoration to their Lord. Additionally, it affords not only the youth, but also the community an avenue by which to experience the risen Lord and extend God's influence into the world.

Theology of Community forms a foundation to shape Christian youth ministry education programs with denominational or historical traditions. Theology of community incorporates and challenges traditions. First, denominations and traditions are understood in light of theology of Community defined in this section. Programs in seen in the light of the broader Christian community to be in redeemed relationship with Christ and in relationship with each other. Second, the local Christian ecclesial community is to be a direct connection with youth, providing them opportunities to know Christ and mature in Him.

The different theological and philosophical views taught in youth ministry coursework can be understood as subsets of a theology of community for youth ministry. The Inclusive Congregational approach to youth ministry encourages an ecclesial environment that integrates adolescents into every aspect of the life of the church and promotes adolescents as integral to every aspect of God's work as a part of the faith community. The missional approach to youth ministry is encompassed in a theology of community. The outward focus and missional call for the community of God is reflected in the love of God for and in the community of faith. This love is then acted upon to bring

adolescents into the community through members of the community, in responding to God's call to reach out, invite students in based on the community's love.

The preparatory approach engages a specific ministry for the discipleship and education of the adolescents of the church that prepares them to become leaders in various roles within the church. Paul's charges to Timothy and Titus and other examples connect this to the educational components of a church.

The Strategic focuses on church planting. Under the theoretical design, the youth and their youth pastor are being disciplined to launch a new church. This replication process fits under the theology of community in that the church, ideally, has developed a community of believers who will be planted and reproduce themselves.²²

Discipleship and Evangelism

A critical objective that is held as a key element of youth ministry and therefore an essential element of a youth ministry education degree program is that of evangelism and discipleship of adolescents. The terms evangelism and discipleship are currently associated prominently with the North American evangelical movement. The broader theological concepts of youth being made aware of and engaging in a relationship with the Lord and growing to maturity are concepts that permeate Christendom.

Youth ministry degree programs stated a discipleship and evangelism requirement in only thirty four percent of the institutions in the above survey. Again, this does not necessarily indicate that the institution did not offer this course, that students could not

²²Mark H. Senter, III, ed., *Four Views of Youth Ministry and the Church* (Grand Rapids: Zondervan, 2001). This is a summary of the positions in this book. Application to the theology of community is this author's.

take the course, and that it wasn't required as part of the broader degree program, or those instructors did not cover the topic within youth ministry coursework. As a course specifically focused to adolescents and the maturing process of modern adolescence, only a little over a third of the programs had this requirement.

Jack and McRay identified that evangelism and discipleship training are one of the key components of a youth ministry education program in the view of instructors.²³ They describe it as part of a broader, general list. Descriptions of the courses describing evangelism and discipleship as well as Jack and McRay's study show it as a skill based course. As an objective of a degree program, evangelism and discipleship must be understood in the context of the broader community of the kingdom of God as well.

Disciple is a descriptive term that is used generously in the church and especially in youth ministry. Youth pastors and volunteers talk of making disciples of adolescents. The concept adolescent discipleship is present in youth ministry. The idea of discipling is found in various forms. These forms can be seen in youth ministry vision statements, event goals, even at local and national conferences.

The Greek word "Mathetes" and its derivatives are translated disciple in modern English Bibles. Mathetes and its forms literally mean, taught or trained ones.²⁴ Mathetes is almost exclusively used in the Gospels and the Book of Acts. These references relate to several groups.

²³ Jack and McRay: 61-62.

²⁴ Gerhard Kittle and Gerhard Fredrick, eds., *Theological Dictionary of the New Testament* (Grand Rapids: Eerdmans, 1967), 440.

The first group is that of the original Twelve disciples.²⁵ These are the men whom Jesus initially called to follow him and named specifically in the various gospel accounts. A number of other disciples, who are not named, followed Jesus and sat under His teaching. These included both men and women, young and old.²⁶

“Mathetes” is used in the Gospels as a description of those who actively followed Jesus. The Gospel writers also show that most of the time when the term is used, Jesus is calling the followers His or my (Christ’s) disciples. This creates a broad understanding of disciple. They are not only taught or trained individuals, they also must be in relatively close proximity to Jesus for an extended time.²⁷ John 6:66 gives us a sense of this from the negative perspective. “From this time many of his disciples turned back and no longer followed him.” Jesus had taught in this verse that to be his disciple, his followers must eat of his flesh and drink of his blood. Because of the hardness of this saying, many of the “Mathetes” no longer followed him.²⁸

Youth ministry encourages students make an initial decision to accept Jesus. Some of these students continue on in the faith after an encounter with our Lord Jesus Christ. Others will stay for a time and then leave when life gets difficult or the Lord begins to ask more of them.

Adolescents will make decisions to accept Christ as their Savior, Lord, or Lord and Savior. Some will continue on and live out their lives in dynamic relationship to our Lord Jesus. Some will stop all together.

²⁵ Ibid., 441.

²⁶ Kittle and Fredrick, 444.

²⁷ David Brown, *Discipleship and Imagination* (Oxford: Oxford University Press, 2000), 7.

²⁸ Kittle and Fredrick, eds., 441.

What does the Bible say about those who are true disciples who continue to maturity? There are many characteristics that Christians ascribe to as marks of maturity. Several critical characteristics that a true follower of Christ must have even prior to developing the behavioral mannerisms are clearly laid out as marks of the true Christian. The first of these is to be a follower of Christ.

The first and key characteristic is that a disciple is a follower. As is portrayed throughout the gospels, Jesus had many followers.²⁹ They came to him for many reasons.

The first disciples came because they were specifically called. Others came because they heard that Jesus did miracles and could help them. Another group came out of curiosity. They were following Jesus. Some followers turned away and some remained. What was the key difference?

The difference lies in the heart of the individual student believer. Jesus demonstrated this in the parable of the sower. This farmer went out to plant his crops. Having prepared the field, the farmer scattered the seed by hand. The seed fell on different types of soil. The seed was either snatched away or the plant died in three of the four types of soil. The seed sprouted and reproduced in the good soil.

This parable can be applied to discipleship in youth ministry. Students must have the good soil to grow to maturity in Christ. Adolescents met by a youth worker fall into the various categories of “soil.” Because of the issues that face youth in their cultures today, those working with “the farmer” need to do preliminary work.

²⁹ Kittle and Fredricks, 417.

They need to do the work with students of being the sower. It is the sower (*who*) sows the Word. It is the sower who prepares their hearts. The adolescent's hearts are being prepared for the opportunity for growth in Christ.³⁰

Jesus never turned anyone away who desired to be with Him from following. But as this parable indicates, many who initially respond to Jesus do so at a superficial level and their faith never takes root. In Mark 4:13-20, Jesus interprets the parable of the sower and indicates the three ways that affect a person so they do not grow in their relationship with Christ.

The first reason students don't grow because they are deceived by the evil one. This may take many different forms, but ultimately it is that they believe a deception that Christ is not real to them.³¹ They hear about Jesus, but do not turn to Him. The second group turns to Christ, but faces difficulties and may even be mocked or physically persecuted for their faith. They reason that the struggle is not worth the effort and turn away.³² The final group is distracted by the worries of living life and does not continue on with Christ. A student must have a spirit that is willing to follow Christ.

A second key characteristic of a disciple is that they are available.³³ This is positively observed in the lives of the original disciples. Initially, the disciples responded to Christ's invitation to follow Him. The original Twelve were willing to alter their lives

³⁰ Timothy J. Geddert, *Mark*, ed. Elmer A Martens and Willard M Swartley, Believers Bible Church Commentary (Scottsdale: PA: Herald Press, 2001), 94. Bracket and Italics inserted by this author.

³¹ Robert A Guelich, *Mark 1-8:26*, Word Biblical Commentary, 34A (Dallas: Word, 1989), 221.

³² Ibid.

³³ Robert H Gundry, *Mark: A Commentary on His Apologetic for the Cross* (Grand Rapids: Eerdmans, 1993), 67-68.

and lifestyles in order to seek after Jesus. Andrew, Simon Peter, James and John, the sons of Zebedee, all left the fishing business. Matthew left a lucrative tax collecting occupation. These disciples made themselves available to Jesus, to see him more fully.³⁴

After the Pentecost, the initial group of approximately three thousand disciples set an example of being available. Acts chapter two exemplifies this in that Luke indicates that these new believers, "...devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer" (Acts 2:42, NIV). The new believers took time to learn from the apostles and have fellowship. They took communion and prayed together.

The early believers had to, at the very least, arrange their lives to make possible the commitments described in Acts 2:42-47. These commitments were lived out daily with each other and they gave to each other sacrificially. These practices reinforced being available to the Lord and to other believers.³⁵

The core of being available is the way the believer uses time. The Acts passage above describes the elements involved in the discipleship process all took time. The apostles all initially committed approximately three years of their lives to following Christ. They dedicated their entire lifetime to Christ and the message of the Cross. It became a way of life.³⁶

The third key characteristic of a disciple is that they are willing to learn and participate.³⁷ Being a follower and being available are key components to an adolescent's

³⁴ Willard, 295.

³⁵ Willard, 296.

³⁶ Rodney Clap, *A Peculiar People: The Church as Culture in a Post-Christian Society* (Downers Grove: InterVarsity Press, 1996), 200.

willingness to be Christ's disciple. These characteristics lay a foundation for not only their willingness to learn but to apply what they are learning in Christ.

The willingness to learn incorporates a number of aspects. A general overview of the lives of the Old and New Testament believers makes this point. The faithful recorded in the Old and New Testament demonstrates this willingness. The people of faith learned about how to follow God and Christ through example.

Joshua was with Moses through the years before leading Israel into the Promised Land. The apostles watched and participated in Jesus' earthly ministry. Those who became believers in the early church watched and participated with the apostles in Jesus' ministry through the Holy Spirit.³⁸

Paul spent approximately fourteen years with his mentor. Timothy probably spent at least ten years with Paul. This aspect of learning was to watch, observe and participate with someone who would guide them into the faith.³⁹

The second aspect involves actually learning the knowledge and facts of the faith. The student must want to know God through both experience and factual learning. Paul in the letter to the Romans articulates the knowledge premise. "...Faith comes from hearing the message, and the message is heard through the word of Christ" (Rom. 10:17).

³⁷ Kittle and Fredrick, eds., 446.

³⁸ Sam K. Williams, *Galatians* (Nashville: Abingdon Press, 1997), 50.

³⁹ These are the approximate years for Paul, Timothy and Titus. The estimate for Paul is based on the time difference between the Damascus Road experience and his letter to the Galatians, especially internal evidence from Galatians chapters 1 and 2. Paul and Timothy's relationship is dated from the second missionary journey to the writing of first Timothy.

Adolescents who come to Christ, who want to follow Him, must hear, understand and live out Christ's teachings.⁴⁰ The first step in the process is following. An adolescent from any culture must follow Jesus in order to become a mature and reproducing disciple.

The Old Testament gives an initial example. The command is clearly laid out by God in Deuteronomy 6:4-9. The family, especially the parents, was to be the initiator of the invitation to follow God.

The older members of the household were to talk about the Lord all the time with their children. The older family members were to engage their children with the Word of God. The older family members were to demonstrate it through their lives. It was to permeate the family's way of life.⁴¹

Discipleship in this context was not just about an introduction or learning the Law of God. Because God formed a nation (ethnos) to be the people of God, the people of God were to have a different lifestyle. Jehovah spelled this out to the people through the Ten Commandments and the Levitical Laws.⁴² These were laid out to guide the people of God into maturity.

The family context then portrays an example of not only teaching the Law and knowing the Law, but also how to live for God through the commands. The older members of the household were to live out the Law. This is an example to the younger members.

⁴⁰ Willard, 299.

⁴¹ Duane L. Christensen, *Deuteronomy 1-11*, Word Biblical Commentary, vol. 6A. (Dallas: Word Books, 1991), 144.

⁴² Richard D. Nelson, *Deuteronomy* (Louisville: Westminster John Knox Press, 2002), 91.

The ceremonial rituals were to be followed not only because God commanded them, but they also served the function of being living lessons.⁴³ The mature members of the community would set the example by following God's commands. The younger members saw through not only the teaching, but by example as well what it meant to follow God and be one of God's chosen.

The New Testament records Jesus expansion of this fundamental principle of discipleship. Jesus did not negate the family context of discipleship. Jesus introduced the responsibility of discipleship to include not just biological family members, but those who would be considered the broader family of God.

One of the earliest sayings of Jesus that sets the foundation for this principle is found in Matthew 12: 46-50. Jesus is informed that his mother and brothers are outside of the synagogue. He is told that they want to speak with him. Jesus indicates that 'the family' is those who do the will of the Father.

Jesus is not eliminating relationships with biological family. Jesus acknowledges his mother Mary on at least two occasions during His ministry. Jesus also chastises the Pharisees for rules that prohibit taking care of parents because the money they would have used to do so was designated as a gift to God.

The foundation for discipleship is being laid here. True disciples are considered to be family regardless of biological or ethnic considerations. The family, of the Father, is those who are obedient to God.⁴⁴

⁴³ Ibid., 99.

⁴⁴ Ulrich Luz, *Matthew 8-20* (Minneapolis: Fortress Press, 2001), 225-6.

Jesus' first disciples fit the pattern of Deuteronomy above. The Twelve were from different walks of life in Palestine but were raised in Judaism with the expectation of looking for the coming Messiah. They also fit Christ's example in that they followed Jesus when He called each of them.

The Lord Jesus calls the adolescent person to follow Him at some point in this process. The student has the option at that point to become a disciple of Christ. How and when the Lord through the Holy Spirit calls a student is a great mystery.

A student's cognitive maturity reaches a place in early adolescence where they are able to understand a deeper commitment to Christ and are willing to make this decision. Students now must receive and engage in the discipleship process after responding to the Lord's call. Both in the Old and New Testaments, a key element in the discipleship process is that of the older more mature believer going to the younger believer to train the believer to follow Christ. The definition of the older believer is one who is both chronologically older and mature in Christ.⁴⁵

The Ephesus audience to whom Paul is writing in his letters to Timothy with this mandate is not typically what we think of old and young. Believers of the first century were considered young up into their 30's.⁴⁶ Leaders of the first church may have needed to be at least forty or even maybe even fifty years old.⁴⁷

Timothy was probably in his early thirties when Paul encourages him (and the Ephesian church) to "...not let them look down on you because you are young" (1 Tim.

⁴⁵ I. Howard Marshall, *The Pastoral Epistles* (Edinburgh, England: T & T Clark, 1999), 572.

⁴⁶ Marshall, 558.

⁴⁷ *Ibid.*, 559.

4:12). Timothy was a young man when he started the discipleship process with Paul. Timothy probably accepted Christ and was baptized in his early 20's.

The foundations for discipleship are for a person to believe in Christ as Lord and Savior. They commit to following Christ whatever the cost. Those who are mature in Christ lead those who are new in Christ in the way of maturity both through teaching and experience.

The goal of adolescent discipleship has several elements. This is seen in a Godly lifestyle and the ability to reproduce themselves in others.⁴⁸ The adolescent is to become a mature follower of Jesus Christ. The adolescent becomes one who is able through the Holy Spirit to live Christ's commands to love God, their neighbor, and make disciples.

A mature disciple of Jesus Christ is a person who is able to reproduce oneself in others by the power of the Holy Spirit. Mature disciples will disciple others to maturity in Christ. On an individual level, maturity in Christ can be measured by several different factors. Character traits and qualities, knowledge of the scripture, and actions are exemplified in the disciple's life.⁴⁹

Character traits and qualities refer to the person's being. Who are they when no one is looking? Who are they in Christ?

A student's relationship to God, their ability to love the Lord with all of their being, is the first and primary concern of discipleship. This is also the least measurable of

⁴⁸ Kenneth O. Gangel and James C. Willhoit, *The Christian Educators Handbook on Spiritual Formation* (Wheaton: Victor Books, 1994), 16.

⁴⁹ Gangel, 46.

the traits because it involves the student's personal thoughts and time with the Lord. A student's relationship to God can be at least inferred by character traits they exemplify.

Paul refers to these traits in Galatians. The fruit of the Spirit is Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control (Gal 5:22). As youth workers are looking to determine whether or not a student is maturing, these characteristics reflect God's work in a student's life through the Holy Spirit.

The second factor is that of knowledge. Maturity in Christ has two roots in knowledge. The first is personal knowledge of Christ.⁵⁰ This refers to the person's personal encounter with Jesus Christ. Initially, a saving knowledge of our Lord is foundational to knowing Christ. But this marks just the beginning. The personal knowledge of Christ must be active and growing. Like a friendship, it must seek to know the very mind and heart of Christ. The second root feeds the first. A mature disciple must know the word of God. This can be measured tangibly through both simple knowledge of the scripture and through proper use of the scripture in its contexts and application.

The third measure of a mature disciple of Christ is that of their actions demonstrated toward others. This is more than just a change of character but the actions displayed toward both followers of Christ and those who are not Christians. While tied closely together with the character traits listed above, this measure is the visible outward service to the church and the world on behalf of Christ. Ultimately, this service would lead to a student being able to disciple another person into Christ.

These three measurements are not an exclusive test of a student's maturity in Christ. They are a benchmark by which those who disciple can begin to evaluate a

⁵⁰ Willard, 278.

student's growth in Christ. It is apparent that a person can fake all of the above measures. Those who disciple will need to rely on the Holy Spirit, discernment, and experience as they guide students to Christ and into maturity.

Youth Worker Christian Spiritual Formation

Jack and McRay's study indicates that spiritual formation is a key objective that youth ministry candidates need to have upon completion of the program. The components of spiritual calling, obedience, and vital relationship with God are included. It also includes ethical thought, personal character and practice within ministry which are essentials.⁵¹ These elements serve as a framework for spiritual formation training.

This author's survey found that twenty-seven institutions, or just over nineteen percent of the sample, with a ranking of fourteenth, offered a course in either personal spiritual formation or a broader study of Christian spiritual formation.⁵² Twenty-three of the twenty seven institutions focus on the personal formation of the minister. These are the institutions that list the course as a part of the youth ministry focus requirements.

This is not to say that a spiritual formation class is not a part of the broader bachelor's degree programs. The survey shows that generally the discipline does not house either personal or general spiritual formation within the youth ministry discipline.⁵³

Spiritual formation in this context is viewed in terms of an orthopraxis that focuses on the individual responding in a loving relationship with Christ. The relationship

⁵¹ Jack and McRay, 61.

⁵² See Appendix C. Tables 5 and 6 for data summary.

⁵³ Ibid.

is considered in the context of loving others. It also considers service to those to whom the youth minister is serving.

This context demonstrates the loving relationship is marked by obedience to Christ. This obedience is not a legalistic rehearsal of what a “good” Christian should do, but is a loving demonstration of response to the work of Christ, through the Holy Spirit in the youth minister’s life.

It is primarily the Holy Spirit that is working in the life of the youth minister. The Spirit is the one who is calling, loving, shaping, and challenging, etc., the person of the youth minister. The Holy Spirit is the one the youth minister responds to.

Christian Spirituality for believers begins as communion with the triune God. They respond by following God and His leading. They interact with other believers⁵⁴ and work out their faith in the process of disciple making. The importance of Christ centered spiritual formation in youth ministry education is two fold. First, the life of the individual with Christ needs to remain necessarily vital. This includes the pursuit of Christ through an experiential and disciplined life.

Secondly, in the context of youth ministry’s existence within the community of believers and Christ’s church, the youth minister is a servant leader and example. The youth minister to be an effective witness and discipler within the community needs to demonstrate the life to be lived. Adults, adolescents, and the children of the community see the youth minister’s life with Christ. This is life that demonstrates the calling of God

⁵⁴ Tod E. Bolsinger, “The Transforming Communion: A Trinitarian Spiritual Theology” (PhD diss., Fuller Theological Seminary, 2000), 274.

and moral character desired by instructors of their students as described by Jack and McRay's research.⁵⁵

Theology of Youth Ministry in an Integrated Context

Youth ministry education is not just a construct of a particular discipline, theology, social science, and/or practical skills training. Youth ministry education is uniquely situated and moving toward an interdisciplinary praxiological discipline. This requires the educator, student, and/or practitioner to be engaged with multiple subjects simultaneously. It is more than just knowledge of various disciplines. Individuals in these fields must be able to engage these disciplines in the ministry context.

Youth ministers and anyone who will serve the church in a vocational ministry position need to think theologically about the various disciplines as it relates to youth ministry. This requires that those entering youth ministry have an understanding of the academic disciplines; the biblical/theological foundations, the cultural and developmental sciences, and the historical context of youth ministry. At the undergraduate level, engaging students in the process of theologically founded praxiological reflection by at a rudimentary level is important.

Practical theology for youth ministry forms the basis for educating students to think in terms of integration and praxis in youth ministry. The foundation of Practical theology is the essential element of being knowledgeable of the Biblical text and of theology. The person of God in Christ through his Holy Spirit is central to youth

⁵⁵ Jack and McRay, 61.

ministry. The Bible is the primary written text by which Christians obtain the knowledge of the triune God.

The survey makes a key observation. It indicates that fewer than forty percent of surveyed institutions required Bible literature coursework or bible based teaching element (in which students did a personal study of scripture to inform their teaching) in the youth ministry degree emphasis description.⁵⁶ Institutional emphasis on direct study of the Bible varies significantly between Bible Colleges and Liberal Arts Christian Colleges.⁵⁷ For example, a Liberal Arts Christian College Youth Ministry major may be asked to double major in a non-religious studies field, which would challenge the student in terms of having the time within their degree program to be able to develop academic foundations in the scripture.

This does not mean that institutions do not require biblical mastery in their youth ministry programs. It may be located in another aspect of the Bachelor's degree. It does indicate that youth ministry education needs to continue to strive to ensure the academic institution is providing sufficient academic training in the Bible for those entering youth ministry.

Additionally, a practical theology course tailored to youth ministry is limited at the undergraduate level. It appears that this has not been a field in undergraduate programs. Two institutions had a course entitled Practical Theology. Two other institutions had a similar course on theological integration.⁵⁸

⁵⁶ Appendix C, Table 4.

⁵⁷ Association for Biblical Higher Education, (accessed July 18 2005).

⁵⁸ Appendix C, Table 4.

The essence of integration or practical theology at this level involves several components. Being founded on scripture, how does faith in Christ find its expression in society? Specifically to adolescence, in what ways is the ministry connecting Christ to adolescents in a relevant manner in the cultural context that brings hope of reconciliation to God,⁵⁹ while remaining connected to the broader community of believers? It is a continual process of re-evaluation and reflection on culture, development and praxis in the light of and foundations of Scripture and community.⁶⁰

⁵⁹ Anderson, 74.

⁶⁰ Erwin, 9.

CHAPTER 4

DEVELOPMENTAL FOUNDATIONS FOR A YOUTH MINISTRY DEGREE PROGRAM

Biological and Psychosocial Understandings

Youth ministry education focuses on the developmental realities of adolescence as an essential objective for a youth ministry degree program. The importance given to the development issues and sequence of adolescence within youth ministry degree programs is demonstrated in a broad sense within this survey. Courses that specifically examine the issues and developmental realities of the adolescent experience are found in fifty-two of the 141 programs surveyed or thirty-seven percent.

Adolescent Development and Family are another category of courses. These courses explore adolescent development in the context of the family system and the mutual affects of development and the family system. Nine of the 141 programs, or six percent, offered this type of course.

A third area of coursework this survey classified as developmental psychology. The category primarily includes courses related to Lifespan development, exploring developmental issues in the context of a person's whole life. Thirteen of the 141 programs, or nine percent, offered this category of coursework.

The adolescent development course ranks seventh in the top ten field of study descriptive section above. Adolescent development, developmental psychology and life

span development courses when added in with the adolescent development courses amount to seventy-four of the 141 programs surveyed. This represents fifty-two percent of the surveyed programs require a course in the broader category of developmental psychology. These courses either cover exclusively or include coverage of adolescent development issues. The courses classified as Child Development are not included here as they may or may not cover the adolescent developmental period.

It is encouraging that just over half of the degree programs surveyed attempt to address the issue of adolescent development in a formal manner. Of concern is that half of the programs do not have a development course within the youth ministry major description that includes adolescence. This doesn't mean instructors do not cover some developmental aspects in the ministry context, but students are not receiving a course dedicated to instruction in this area.

Mark Cannister's survey of youth ministry educators adds another dimension to this issue of adolescence and youth ministry. Almost all of the instructors surveyed indicated that junior and senior high students fit in the definition of youth ministry. Twenty-five percent of the 120 instructors in his survey included fifth and sixth grade students in the youth ministry classification. Additionally, sixty-one percent indicated that college students should be included and six percent suggested that post-college students should be included.¹

The psychosocial age as a definition for youth ministry is under scrutiny. Instructors are reflecting what some current psychosocial and ethnographic research is suggesting. The length of time a person is in the adolescent experience has lengthened in

¹ Mark W. Cannister, "The State of the Professoriate: An Empirical Study of Youth Ministry Professors in North America," *Journal of Youth Ministry* 1, no. 2 May 15 (Spring 2003): 75.

the last one hundred years. This variance has implications for understanding the developmental processes within the students in a youth ministry.

Adolescence Development and Time Frame Defined

The essence of a community involves the individual. In this context, the Christian Community is made up of individuals who are in various stages of maturity in Christ. These individuals in their various stages of maturity interact with each other on many levels to engage in forming a community.

Youth ministry typically focuses on the adolescent individual. Essential to the training of vocational youth ministers is the understanding of the developmental processes at work in the life of the adolescent. The global view of adolescent development as well as the elements that go into development provides those working with youth a framework for which to engage the adolescent in their pursuit of Christ.

Several definitions assist youth ministry educators in setting the parameters for understanding adolescent development and the youth ministry context. The first provides a historical context for the emergence of an adolescent time period. The latter informs the academy with a contemporary definition.

An earlier definition is arrived at through a review of developmental psychology and literature related to adolescence. This review suggests that adolescence is a time of growth that begins with puberty and ends at the start of adulthood. The thought in this

review is that adolescence can be viewed as a transitional stage between childhood and adulthood.²

A modern and concise definition is offered in more current literature. John Santrock suggests that adolescence is a time period between childhood and adulthood. One of the struggles in defining adolescence is not its beginning but when exactly does adolescence end. Santrock suggests that, "...adolescence begins in biology and ends in culture."³

These two representative definitions of adolescence create an academically clear insight for the time period of adolescence. A transitional period beginning in biology, puberty, at the beginning and ending with cultural acceptance into adulthood is called adolescence. This is and has been historically the developmental group youth ministry focuses on. The diversity of views represented by Cannister's survey indicates that there is an additional struggle of making sense of a socio-cultural shift that is occurring.

The confusion arises as to the focus of youth ministry in the twenty first century. Youth ministry context in the last fifty years has focused around Erikson's developmental stages and addressed the issues of the adolescent beginning puberty and ending approximately at the age of eighteen. Eighteen is the age that most people end their secondary school experience⁴ and as such, youth ministries have historically ended their ministry with this time frame.

² Roxanne Marie Matter, "The Historical Emergence of Adolescence: Perspectives from Developmental Psychology and Adolescent Literature," *Adolescence* 19, no. 37 Spring (1984): 131-142.

³ John W. Santrock, *Adolescence*, 8th ed. (New York: McGraw Hill, 2001), 28-29.

⁴ Jeffery Jensen Arnett, *Adolescence and Emerging Adulthood: A Cultural Approach*, 2nd Edition ed. (Upper Saddle River, New Jersey: Pearson Prentice Hall, 2004), 16.

Developmental Psychology of the adolescent is concerned with the process of maturation of the adolescent into adulthood. Three primary areas of the process are typically examined in this area of study. The manner in which a person develops biologically, cognitively, and socio-emotionally, which includes moral and spiritual awareness and development, are the areas delineated by most developmental psychology textbooks. A brief review of these concepts as related to the adolescent experience is important to the understanding of this element of the curriculum.

Biological development is the exploration and study of the biological components of adolescence and its affect on the person becoming an adult. The exploration of the various aspects of biological development include hormonal changes and sexual maturation, body growth and motor development, brain development, and exploration of the individual differences in pubertal growth compared against the secular trend. Additional health related issues such as nutrition, eating disturbances, substance abuse, sexual activity and diseases and pregnancy are addressed in this component.⁵

Cognitive studies explore the changes in the person's ability to think and reason. After puberty, the person becoming an adolescent becomes capable of understanding in and engaging with the abstract. During Piaget's formal operations stage, adolescents develop hypothetic-deductive reasoning, the ability to start with a general theory and deduce from the theory specific hypotheses regarding the possible outcomes, and propositional thought, the ability to evaluate the logic of propositions without referring to real world outcomes. Variations in individual development are addressed including the

⁵ Berk, 515-547.

possibilities that some students may not reach the formal operations stage until later if at all.

Socio-emotional development focuses on the way the person develops internally and communally from the perspective of the individual. The critical foundation from a psychosocial perspective is that socio-emotional development is rooted in Erikson's theory. Erikson identifies the chief conflict of this developmental stage as the development of identity, based in a self definition consisting of self chosen values and goals verses identity confusion. Within this part of developmental studies, the issues of how the individual relates to the community around them are explored.

Issues of religious and moral development are located in the study of the socio-emotional component of developmental studies. These areas approach religious and moral development in a broader context, not specifically a Christian context. The theories of moral development generally begin with the individual being under an external authority which imposes morality. As a person matures, theoretically the person can obtain a level of morality that is internalized and self chosen principles that is valid and universal for all of humanity.

The developmental issues associated with adolescence are critical for a person working with and ministering to adolescence to understand. This area of study contributes to our general understanding of the adolescent experience. Vocational youth ministers need to understand the developmental process from an additional perspective.

A sociocultural shift has occurred in the maturity process of becoming an adult. Cannister's study indicates that professors of youth ministry propose a broad range of

chronological age for youth ministry to cover. This would include as young as fifth grade and extend through traditional college years and even into post college years.

Psychosocial and ethnographic research presents evidence of an extension of the adolescent experience. This extension is identified by terms such as emerging adulthood and delayed adolescence. The literature review indicates that psychology and sociology textbooks are identifying a delay of the post-high school student to enter adulthood. The term emerging adulthood classifies the experience as post adolescent but pre-adult. Identified in the age range of eighteen to the mid-twenties, this developmental period is defined as young people who are out of adolescence but not yet entered into the enduring responsibilities of adulthood.⁶

Ethnographic research into the high school experience suggests another implication for the developmental issues of adolescence. The mid-adolescent defined as a high school age student demonstrates the ability for abstract thought. According to this research, abstract and insightful discussions into a diverse range of issues could not be applied across the spectrum of the students' social realities.

Late adolescents could address issues in a manner that would engage the various levels and range of relationships in the students' lives.⁷ This research indicates there is a stage of development between early and late adolescence. It suggests that what the above theorists are identifying as emerging adulthood is instead late adolescence.

Theorists who describe emerging adulthood identify the time period as a time of exploration. Is it possible that the emerging adulthood experience is more accurately

⁶ Jeffrey Jensen Arnett, "Emerging Adulthood: A Theory of Development from the Late Teens through the Twenties," *American Psychologist* 55, no. 5 (May 2000): 469.

⁷ Clark, *Hurt*, 36-37.

described as an adolescent experience? Adolescence is a time of identity formation and exploration and is a marker that a person has not entered adulthood. Adulthood is not necessarily achieved when an imposed age boundary is crossed.

Adolescent Development studies are important to youth ministry education on several levels. First, courses in this area will educate those entering youth ministry on the unique developmental issues of this stage of life. This instructs the youth ministry student on the nature of the person they will work with and provides the biopsychosocial foundations for a youth ministry program.

Second, developmental understandings have implications for an adolescent's spiritual life. The manner in which an adolescent perceives and knows God is influenced by their stage in life development. The student is growing in their understanding and relationship with God, but it is not yet an adult or mature relationship.

Christian Spirituality as Stage Development in Adolescence

This survey found that of the institutions included, twenty-seven indicated offering a course in spiritual formation. The previous section regarding youth worker spiritual formation indicated that most of the courses dealt with the pastor or minister's spiritual disciplines and some programming components. Four of the institutions with courses identified as spiritual formation in this survey attempted to address the issue of Christian spirituality in the adolescent period.⁸ Additionally, thirteen institutions have a

⁸ Those institutions are: Asbury College, Gordon College, Multnomah Bible College, and Simpson University.

course designated as specific to Adolescent Spirituality.⁹ This indicates that approximately twelve percent of the institutions surveyed devoted at least one course to the question of how adolescents engage in Christian spirituality.

The pursuit and knowledge of God as a relationship with Jesus Christ is the key focus of youth ministry. Typically, instruction focuses on the valuable question of practices and experience in the pursuit of knowing God. The question in the current era is how do adolescents understand and relate to/ with God?

The question is what does it mean to be spiritual as a Christian? Specifically, what does it mean to be an adolescent and be spiritual as a Christian? For many who work with adolescents, the tendency is to reflect back on how God was viewed or experienced as teenagers. One may think back to high school experiences and extrapolate those experiences to the current generation. Each generation will tell you, the praxis and experience of the current generation is unique to each generation at least in perception.

Adolescent spirituality is not described explicitly within the context of the Bible. The task becomes to explore the essence of Biblical Spirituality. A foundation must be laid from an understanding of the Biblical text. Then the reader can make the application to adolescents in their current environment.

To begin to explore the foundations for Christian Spirituality, the focus of study must begin in the Word of God. Several key words stand out as instrumental in understanding spirituality. The words *Neshamah* and *Ruach* in the Old Testament and *Pneuma* in the New Testament appear to be the primary descriptors relating to biblical spirituality.

⁹ Appendix D, Table 8. See Column 4 for list of institutions with Adolescent Spirituality.

The literal interpretations of the word *Neshamah* describe the source of life. Breath, Blast of Breath, Inspiration, Soul and Spirit are the primary forms in which *Neshamah* is translated. Breath is of particular relevance.

Neshamah, breath, gives the reader an impression of the air that is physically breathed. The very ability to breathe and stay alive has at its source, God. *Neshamah* describes that at the core of being spiritual, is the fact that it is God that breathes into humans physical life itself.

The second word found in the Old Testament is *Ruach*. It carries with it stronger connotations with regard to a person's spirit. The essence refers to not just physical life, but the source of life.

One of the primary uses of *Ruach* is also to describe the breath of life in a person. *Ruach* seems to take *Neshamah* to a more descriptive level. *Neshamah* gives us the sense of God giving life. *Ruach* has the sense of God sustaining human life. *Ruach* carries with it the connotation of more than just an inanimate force. *Ruach* describes the essence of persons. Life is not only given and sustained by God, but there is an identity in the very spirit, *Ruach*, of a person. *Ruach* is used to describe the Holy Spirit, *Ruach Elohim*, in relationship to God. "...the Spirit, *Ruach*, of God was hovering over the face of the waters" (Gen 1:2 NIV).

Other evidence that *Ruach* is used to describe the seat of motivation of humans is found in Josh. 2:11 and Josh. 5:1. The people in these instances who opposed Israel became discouraged because the victories of the God of Israel were known to them and they could not stand up to the Israelites. This negative example demonstrates that the spirit, *Ruach*, of people is central to their motivations and identities.

Other passages, such as Deut 2:30, indicate that *Ruach* reflects additional insights into our personhood. First, a person's spirit is considered the center of their emotions. The spirit is where one may have compassion or in the case of Pharaoh, where the LORD made him stubborn and his heart hard so that he refused to let Israel go.

Second, it is the center of communication with the Lord, whether we are conscious of it or not. In Ezra 1:1,5, the author records that the Lord moved on King Cyrus' "spirit" to issue a formal government proclamation to permit the rebuilding of the temple in Jerusalem. Verse five illustrates that the Israelites' "spirits" were moved by the Lord to go to Jerusalem to begin work on the temple.

Genesis 41:9 gives evidence that a person's spirit and the Holy Spirit can and do interact. Genesis 41 tells the story of Pharaoh's dream. No one is able to interpret this dream until Joseph steps forward with the interpretation given to him by God. Pharaoh testifies that he has witnessed that, "Can we find anyone like this man, one in whom is the spirit of God?"

Readers will be familiar with the New Testament Greek word for spirit. *Pneuma* is used almost exclusively for the word spirit. Its other form *Pneumatikos* is used for the word spiritual.

Pneuma is used to refer directly to the person of the Holy Spirit in approximately half of the references in the New Testament. This reference being to the third person of the Trinity has some important implications. The Holy Spirit is God on Earth. Trinitarian theology holds that the Spirit is God and one of three with and in the Godhead. The Godhead demonstrates and organized and interdependent relationship. The implications

are that being in community as the Godhead is a community is integral to being spiritual.¹⁰

Another significant use of *Pneuma* is in connection and reference to humans. *Pneuma* is used to describe the source and root of identity. *Pneuma* is also linked to the seat of emotions and motivation, even a person's state of mind.

For example, in the Sermon on the Mount, Jesus blesses the "poor in spirit." These people have an identity that has been shaped by many factors. They may be outcast socially. They may very well be economically poor. The "poor in spirit" have recognized that there is nothing that they can do about the state of their life. They realize that they are morally bankrupt and that there is nothing that they can do to change this. By being in this state, recognizing their status, they are open to assistance.

Pneumatikos adds to the understanding of what it means to be spiritual. This form of the word generally describes actions being taken. Implied here is the thought that spirituality is not just a mystic experience, but that there is a very practical, service related component to being spiritual. There are three significant meanings found in the New Testament.

The first is *Pneumatikos* gifts. God gives spiritual gifts. The receiving of spiritual gifts is linked with being a child of God, the Christian who is spiritual. Paul encourages the Christians in Corinth to "follow the way of love and eagerly desire spiritual gifts..." (1 Cor.14:1). He implies that those in Christ will seek after the gifts. Paul rebukes the believers in 1 Corinthians 12-14 for their extreme focus on tongues and reminds them to seek the greater gifts. God intends that the children of God use the gifts given them. The

¹⁰ Bolsinger, 274-275.

gifts are to be used to both build up the Body of Christ and to be a witness to those who do not know the Lord Jesus. *Pneumatikos* gifts are intended to be an outward working of the Christian's inward spirituality; relationship with Christ. This contributes to the broader spirituality of the body of Christ.

Secondly, *Pneumatikos* is related to wisdom. The Holy Spirit teaches, instructs and imparts wisdom to those who are in Christ. Wisdom implies more than just knowledge. Wisdom implies a life lived within the Body of Christ and in the World. It is not just an applied practice. It is a life that is praxiologically reflective and applied, guided by the Spirit of God. *Pneumatikos* people are people who "have the mind of Christ." They are people who can be trusted, because they are in the presence of the Lord, to make spiritually wise judgments in matters of faith and life.

The final example is not used frequently within the New Testament. *Pneumatikos* can refer to spiritual blessings which brings another glimpse of spirituality. These blessings are gifts, joy, peace, patience, etc. It refers to something that is imparted from the Lord to the person. It is recognized that these blessings are not only internal, but also external. They come from the Lord to the children of God.

The studies examining the words for spiritual lay a foundation for understanding spirituality. A more complete understanding is found through an examination of selected pertinent contextual images found in the Bible. Four images in the Bible provide a backdrop for a picture of Biblical Spirituality. These images give believers a lifelong

view of Spirituality. They can be understood for all believers, but are especially useful for youth ministries.¹¹

The first is that of becoming Christ like (Eph 5:1-2). Christ-likeness starts with coming to Christ and deciding to be identified with Christ. As a believer begins to mature, their growth takes them on a path of a deepening relationship with God. The believer comes to a point where the Lord calls the person into some form of service.

The second image is that of being a pilgrim (Heb 11:16). A pilgrim is a person who is on a journey. This journey is not one without purpose. It is a journey toward a specific goal. It is a journey that the pilgrim has counted the cost and is willing to pay the price to achieve. The image of pilgrim is seen throughout the scriptures. The Lord called Abram to “Leave your country, your people and your father’s household and go to the land I will show you...” (Gen 12:1 NIV). Abram and his family left not fully knowing where they were going. They did set out for Canaan but they could not stay there because God promised the land to Abram’s offspring. They continue to follow God with purpose even though their personal resting place was not obvious.

The third image is that of running a race (1 Cor. 9:24-26). Paul is describing a person dedicated to knowing God. This person is one who disciplines himself or herself to responding to the Holy Spirit and being united in Christ.¹² This runner has the prize in mind of being with Christ.

¹¹ Douglas Kamstra, “Spiritual Formation through Youth Groups” (DMin diss., Fuller Theological Seminary, 1989), 64.

¹²Kamstra, 64, 66, 69.

The last image is that of the vine and the branches (Jn 15:1-4, Gal 5:22). The parable relates the life of the believer to a fruit bearing plant. This image illustrates the believer's inner life with Christ is deeply rooted and the external evidence is found in the "fruit" or lifestyle actions of the follower of Christ.¹³

Aspects of each of these images emerge to describe both an inextricably linked inner and outer life that assist in forming an understanding of spirituality. Christ-likeness starts with a change in a person's inner life. The Holy Spirit makes a person aware of their separation from God and a change occurs. Christ-likeness also implies a maturing process that is seen outwardly, but is a result of a deepening inward change and relationship with Christ.

The Vine and branches metaphor clearly links the inner life and outer life in a direct parable whose image is understood within the agricultural society. Life comes from within the vine and produces visible evidence of that life in the vine's fruit. The middle two images of pilgrim and runner are both outward actions that demonstrate the person's spirituality and commitment.

The pilgrim is a person who has a purpose and a plan, but may not necessarily know what the road ahead holds. The pilgrim is committed to the purpose. The runner is an athlete. The runner has a goal in mind. The runner's goal is to win. The athlete trains and endures all kinds of physical and mental hardships in order to be the best competitor she or he can in order to win the prize, to win the gold medal.

Through the ages, men and women in the church differed on the perspectives of what Christian Spirituality entails. Spirituality has been a deeply held desire of the

¹³Ibid., 70.

Christian mystics of the past and the believers through the ages. The organized church through the ages has wrestled with the forms that emerged. Spirituality defined as intimacy with Christ or knowing Christ has been a deeply held desire, even in the face of a changing church.

It is difficult to get a clear sense of Christian Spirituality. Many have undertaken this venture. A clear descriptor is hard to find. It appears that in the midst of this struggle there are common threads that tie together the historical perceptions of Christian Spirituality.

Saint Augustine writes in his confessions, “The thought of you stirs him so deeply that he cannot be content unless he praises you, because you made us for yourself and our hearts find no peace until they rest in you.”¹⁴ Augustine delivers a heartfelt descriptor of his desire for the Lord. The picture of a person’s inner life is one that is not at peace. It is one of unrest, of anxiety, of endless pursuits. The person’s spirit can only find rest when the person of Christ is encountered. It can only find peace when the person turns from their cares and enters the Sabbath rest of the Lord. Augustine’s life paints a picture of a person who has come from a life that is not following the Lord to one who is and is wrestling to know the Christ.

Christians and the western Church through the years have taken on or emphasized different aspects of spiritual practices in order to obtain intimacy with God. The first method that comes into examination is the development of the monastic movements. These movements defined spirituality as being completely separated from the current

¹⁴Augustine, *Saint Augustine Confessions*, trans. R.S. Pine-Coffin (Baltimore: Penguin Books, 1966), Book1, 12.

culture. Some movements lived in total silence, choosing to focus completely on the contemplative life. There are examples of monastic movements that were separated from society or the secular. Spirituality was found in prayer, Bible study, solitude, etc. These movements partly defined spirituality as an inward reality and being dead to the world.¹⁵

A second order of practices involved emphasis on outward practice of faith. The emphasis here was to respond to Jesus' commands to care for the poor, widows and orphans. Churches developed orphanages, created "benevolent" funds, and individuals would meet the physical needs of those who had the most need in society.

As the church grew and became established, an Old Testament sense began to enter. In order to be "spiritual" and meet with God, a person needed to attend and be a member of the church. The priesthood became the guardians of the Word of God and of God. The unlearned or common folks were directed to rely on the priests for their connection with God.

Some Christian groups maintained a counter-cultural approach to following Christ. Groups such as the early Anabaptists picked up on the image of the suffering servant. These groups centered their understanding of spirituality on the words of Christ, "...take up your cross and follow me." These groups developed a spirituality of suffering. Because of the persecution these groups faced, not only from those not in church but the established churches, this spirituality of suffering "included the quiet acceptance of the vicissitudes of life".¹⁶

¹⁵ D. Jeffrey Bingham, "The Practice of Prayer in Early and Medieval Monasticism," *Bibliotheca Sacra* 158, no. 629 (2001): 104.

¹⁶ *Early Anabaptist Spirituality and Selected Writings*, trans. Daniel Liechty (Mahwah, NJ: Paulist Press, 1994), xxi.

A current emphasis suggests a concept that incorporates the contemplative life with an outward component or action. Christian Spirituality has several key elements. Christian Spirituality is rooted in Christ-centered praxis. This example is set by the Godhead. Spirituality starts with the Trinity. God the Father, Son and Holy Spirit are in fellowship with one another. The Son and the Spirit follow the will of the Father.

Christian Spirituality for believers begins with Gods call and interaction with humans. Spirituality continues as communion with the triune God. Believers entering their relationship respond by following God. They follow His leading and engage in relationship with other believers.¹⁷ This spirituality is different than in times past. The following of God and fellowship with believers is not linked to a particular building.¹⁸ The author of Hebrews (Heb 10:25) supports this view by encouraging those who follow Christ not to give up meeting together. This can happen in a church building or home, but the essence of Christian Spirituality is not tied to a building. It is rooted in the fact that people who have committed their lives to Christ have constant and immediate access to the Lord.

There is no requirement to meet in a special place, meet with a special person or go to a particular object.¹⁹ This does not negate the use of these items to be spiritual. It is not a requirement.

Christian Spirituality is an intimate awareness of God's presence, power, guidance and comfort in community of faith and in the life of the individual resulting in

¹⁷ Bolsinger, 274.

¹⁸ Ibid.

¹⁹ *Early Anabaptist Spirituality and Selected Writings*, 9.

transformation, hope and witness.²⁰ This is a definition that describes those who are in Christ. It is found in those who are mature, whose dependence is upon the Lord and who walk with God and those in the church. It is the result of God breathing life into humankind. Physical life gives humans the opportunity to know God.

God gives humans the awareness of the person of God. From there, as a person grows, matures, they have a deepening intimacy with the Lord while demonstrating that life outwardly. This is a description of those who are mature in Christ.

This is the path in which adolescents find themselves. The progression described above advanced more quickly in the past than in the current age. Other aspects are also involved in the adolescence life that shape their understanding and demonstration of spirituality.

Identity, Autonomy and Belonging

Developmental factors of identity, autonomy and belonging influence the mid-adolescent's understanding of the Lord's movement in their lives. These factors are rooted in the biopsychosocial developmental areas. Because of the extension of adolescence, students face a longer period and struggle to become a spiritually mature person.

Adolescents face a tumultuous journey in the twenty first century. They are moving into a new, unique and sometimes frightening new aspect of life. Adolescents are challenged on many fronts as they seek to discover the person God has created them to be. The question, "Who am I" is one that the adolescent must eventually answer.

²⁰ Bolsinger, 281-283. On page 282, Bolsinger identifies Worship, Word, and Witness as essential disciplines for a spiritual theology for Christian Communities that wants to have an impact on their society.

What makes this path difficult is the rapidly changing society that we live in. This is especially true in urban and multicultural environments. Adolescents in these environments are subject a high level of insecurity and varying messages. Adolescents are faced with cultural and socioeconomic influences. They may face issues of broken homes, crime, overcrowded schools, etc. These issues bring a confluence of messages about their lives. Who can they become and where is the security to safely explore these matters?

The heart of every person's journey is the essential task to discover who God has made the individual to be and who God has redeemed the individual to become.²¹ It is not an easy task to form identity. Adolescents are surrounded by messages from all parts of society. For example, moral identity development forms in the context of the ecosystems that influence the student.²² Messages come from the entertainment industry, education, family and home environments, peer clusters, etc. Discovering identity in modern western society involves an extended process. The process can be thought of in this way.

Christians understand identity to be given, "not found," ours by redemption, not human development. At the same time the adolescent search for self represents a human effort to recover the *imago dei* given in creation but lost to sin.²³

As students explore, they will wrestle with coming to terms with these issues.

The process of discovery is taking longer than for those who lived one hundred years ago. This process was guided more directly by either parents or significant adults in

²¹ Chapman Clark, "Lectures on the Psychosocial and Spiritual Development of Adolescents," (Pasadena: Fuller Theological Seminary, May 10-24, 2004).

²² Kevin Scott Reimer, "Semantic Space Analysis of Adolescent Moral Identity" (PhD diss., Fuller Theological Seminary, 2001), 89.

²³ Kenda Creasy Dean, "Proclaiming Salvation," *Theology Today* 56, no. 4 (January 2000): 524.

the adolescent's life. In the early 1900s, a student would finish school and enter into a 1-2 year apprenticeship. The student may be engaged or even get married during this time period and establish their own household, one of the markers of maturity.

This establishment of identity was rooted not just in self-discovery, but the direction of the community as well.²⁴ The individual "...identity is forged in the tension between the possibility of gaining a self through passionate relationships and losing the self in the absence of such relationships."²⁵ Today, this period may take up to fifteen years or more to complete. The kind of adult and community guidance that was significant one hundred years ago is significantly different in today's western society. Whereas adolescents wrestled through these issues in a tight knit community of adults and friends in the past, the adolescent of today faces this task in a much more difficult surrounding.

The process of discovery is left up to the student to find with the absence of significant adult guidance in student's lives. This puts the student on an extended journey. They will wander, exploring life experientially to find who they are and "what hats fit." Exploration is a part of this process.

Second, as a part of the developmental process, adolescence is a time in which the person explores the establishment of their autonomous self. Prior to puberty, the young and pre-puberty child has their identity centered in family system. The child's persona is an extension of mom and dad, or of the significant adult figure to which the child attaches these roles to in childhood.

²⁴ Clark, "Lectures on the Psychosocial and Spiritual Development of Adolescents."

²⁵ Dean, "Proclaiming Salvation," 524.

A shift begins to occur as the child moves into adolescence. The person enters a process of individuation that moves them from a dependent parent centered person to a person who is independent and interdependent with the adult community. Christians ideally experience this transition as a move toward healthy dependence upon God while being an interdependent member of the adult community.

Biblically and sociologically, children are to grow up to adulthood. Adolescents in the process of maturing are to transfer the reliance upon their parents to trusting in the Lord as their source of being. The adolescent period then becomes a time of exploring the reality of Christ as the adolescent moves to adulthood.

An adolescent's sense of belonging is critical during the adolescent journey. Their belonging provides the scaffolding for them to experiment with who they are and their identity formation and explore what it means to be an autonomous person. Early adolescent students are looking to establish an answer to the question, "Where do I fit?" The adolescent establishes a place or group to belong which creates an environment that is safe to go through the process of experimenting with their identity and exploring what it means to be autonomous. Adolescent exploration will culminate in the person becoming an interdependent member of the community who is dependent upon God.

Adolescent Christian spirituality can be defined as boys and girls who have at least entered puberty who, having established a relationship with Christ, are on a journey of discovering who God is and who He has made them to be. Their discovery includes the desire to have a deep and intimate awareness of Jesus. They live with the struggle and process of maturing. Adolescents desire ways to live out in each area of their lives, to the best of their understanding, the life and call of Christ with other believers and in society.

This includes other adolescents and adults. As they mature in this process they are becoming aware of God's presence, power, guidance and comfort in community of the church and in the life of the individual resulting in transformation, hope and witness.

CHAPTER 5

ENVIRONMENTAL AND CULTURAL FOUNDATIONS OF A YOUTH MINISTRY DEGREE PROGRAM

Ecological Systems of Youth, Family and Culture

Closely tied with the developmental perspective is the effect of the external systems upon an adolescent. An adolescent in their maturation process is impacted at many levels. The society and culture they live in, their local environment and their family system play a significant role in becoming an adult.

Family Ministry courses were courses that specifically addressed families in several different contexts. First, the family ministry courses may be designed from the perspective of youth ministry in a family context. The youth ministry is examined with an emphasis on how it operates in a family ministry model. Another option is that family ministry is taught in a youth ministry setting as ministry to the entire family, which would involve looking at family systems.

The category of Family Systems is a fairly broad and encompassing category. Courses that were listed in this category in a variety of ways addressed this issue of family as it related to adolescents. Courses in this category may have included developing ministry to families with adolescents, or may have just addressed the issue of how family systems work. Ten programs, or seven percent, in this survey had courses in this category.

The Youth Culture category includes courses designed to examine the adolescent experience within the scope of current youth culture. These courses may include general overviews such as the influence of music on the adolescent. Courses may also cover more specific and timely issues such as current trends or fads. This survey found that thirty-two programs, or approximately twenty three percent, had courses in the youth culture category of study.

The courses within youth ministry programs generally fell into two categories. Youth culture courses are described above. Cultural methods courses engage in how to minister within specific cultural settings. Course descriptions for some of the courses in these categories included evangelism as a component. These categories represent classes that are designed to educate the student on the cultural realities of the adolescent experience.

A subset of surveyed college's specific course descriptions was examined to attempt to discern a pattern. The colleges and universities were selected randomly. The examination found an eclectic mix of what was considered cultural issues. Course descriptions had both broad and narrow scopes to address cultural issues. The subset revealed the following areas covered by course descriptions:

Multicultural Youth Ministries, Current Issues and how they affect week to week planning, Adolescent issues as a basis for understanding youth culture, understanding ecological systems and the institutions affecting adolescent culture which tend to manipulate youth, approaching youth culture from the perspective of ethnographic studies, media internet and societal trends, sociology of adolescents, study of adolescent development and linking development with current trends, and studying the elements of youth culture and

developing evangelistic strategies for connecting.¹

Jack and McRay's survey mentioned the issue of cultural awareness. Cultural awareness is identified as a skill set in their survey. This survey demonstrated that instructors identified cultural awareness as one of the skills needed for youth ministry.²

Courses in youth culture approach the topic in several ways. One method is to explore various cultural issues and their effects on adolescents. Topics such as media and music, peer and sexual pressure, substance abuse and depression³ are focused on topically. This method starts with the assumption that by examining the trends themselves, they reveal what is occurring within youth culture. Then each topic is addressed with suggestions on how to address individual adolescents with regard to each topic,⁴ which may include parenting, discipleship or evangelistic options.

Ecological approaches to human development are another method which consider the impact of the various layers of society on the adolescent's experience as the adolescent engages within the culture and society in which they are living.⁵ The ecological perspective challenges the educational program to consider the impact of multiple layers on the individual's development.

¹ Course descriptions reviewed were Azusa Pacific University, Barclay College, Central Bible College (Missouri), Eastern University, Grace Bible College, Montreat College, North Greenfield, Point Loma Nazarene University, San Diego Christian College. This represents nine of the forty-six listings in Appendix D, Table 8 (Columns 23 and 73). The attempt here is to present a summary of the course descriptions.

² Jack and McRay: 61-62.

³ Mueller, ix.

⁴ Ibid., 181-205. This chapter is entitled, "Leading Your Kids through the Maze of Music and Media." It offers ideas to parents and youth workers on how to address particular aspects of these issues.

⁵ Bronfenbrenner, 21. See Definition 1. Author's interpretation to the adolescent experience.

The first two layers involve the individual. The first explores how the individual responds and develops as the person engages interpersonally with others in each of the specific settings of their daily environments. The next layer explores the interrelationship of an individual's multiple social environments in which they personally engaged with.

The third, the events and settings where an individual may not be directly involved but that affect the person's development. Finally, influences which are set forth through society's culture, social order, politics, morals, etc., which can affect the other layers is explored.⁶ This includes denominational distinctiveness of churches.

The theology of community forms a foundation for youth ministry and implies relational connectedness with a group of people. Youth ministry students need to have a rudimentary understanding of the human ecological systems at work in the lives of the adolescents they work with. The individual created by God is influenced by the society factors the individual is member of. The exploration of the specific cultural issues of adolescence needs to be examined in the light of the society as a whole and its philosophies and then connected back to the youth ministry in its context.

Urban, Ethnicity, and Social Justice Considerations

Urban, Ethnicity, and Social Justice Issues will face many youth workers entering vocational youth ministry in the twenty first century. The population of the United States has migrated during the last century from a rural small community setting to a city based, urban living environment. The 2000 United States Census assessed that the number of

⁶ Bronfenbrenner, 23-26.

people in the United States living in an urban setting is approximately 222,000,000 out of 281,000,000.⁷

This survey found that few programs offered courses directed specifically toward urban youth ministry. Seven of the 141 programs offered an urban youth ministry course. The courses that appear in this survey appear to be focused on the African American experience and definition for urban youth ministry. Some of these courses focus on an examination of hip hop culture as it relates to African American adolescents.

Four of the 141 programs offered courses related to multicultural youth ministry or multicultural ministry. The course descriptions for these classes were similar. These courses focus on a missions based understanding of working cross culturally and seeing ethnically diverse adolescent ministry in the context of Christian missiology.

The literature review suggests that urban ministry has been linked with the African American culture and its interactions with Caucasians. This is a broad generalization but demonstrates that the African American experience has historically been a focal point. It has been the paradigm for which urban ministry and social justice between the races has found its voice.

To address the urban ministry experience from an exclusivist perspective may be problematic. If urban youth ministry is approached from an exclusively African-American framework, one might assume that in order to do urban ministry a youth worker must engage urban youth exclusively with this framework.

A multicultural evangelist position focuses on another set of expectations. The attempt within this framework is to acknowledge the variety of ethnic and religious

⁷ See Appendix E, Table 9 for Census Data and Definitions of Urban Classification.

elements involved within a community. Either position may not completely address the complexities of urban youth ministry which are unfolding and changing rapidly.

The urban centers are diversifying with many races and ethnicities represented in the city. The African American experience brings a legacy that is valuable for understanding the issues of the urban environment. This legacy now must expand into a context that wrestles with the multiple interactions between a variety of races and ethnically diverse people. In addition to these items, the broad definition of urbanization as defined by the census results in cities and communities with extremely different socio-economic groups held together geographically.

The specific issue of social justice is a critical concern for youth ministry. This survey found no courses specifically dedicated to understanding social justice as it concerns adolescent ministry. It is probable that the courses which focus on urban and multicultural concerns, would necessarily address the various issues within the context of the course.

One specific type of course appears in the survey that may address social justice concerns on an interpersonal level. Six programs, or four percent, require a course dedicated to the specific issues related to a conflict mediation and resolution course. These courses focus primarily on the issues related to interpersonal conflict resolution. Courses offered at Bluffton University and Tabor College examines the issues of structure, power, and culture as it relates to conflict.

Social Justice in youth ministry education is a curricular piece that is worth further consideration. Youth workers engage adolescents in an attempt to guide them into a life changing relationship with Christ. These students struggle with many systemic

issues in their ecological environment. These issues may inhibit their ability to act upon the Holy Spirit's call upon their lives. Interpersonal conflict resolution is an important place to begin. Understanding conflict and developing skills to promote healthy conflict resolution will provide the youth worker a strong foundation to approach social justice issues. Youth ministry educators may want to consider this additional piece in their programs.

Youth workers will need to address social issues within their communities for lasting transformational change to occur. Social justice considerations by themselves will not lead to lasting change. These need to be evaluated in a larger perspective.

Youth ministry students will need to envision the ministry in a Christ-Centered, holistic perspective. Students will understand that it is not only a spiritual experience or principle at work. It is something in which the Kingdom of God is seen in the broader community in which they live and serve. As the ministry goes forth and the Reign of God appears in the community, the ministry will be a place where Christ can offer new life, eschatological hope, transformation of lives, and liberation from social and systemic sin.⁸

Broader principles assist in several ways. A youth ministry student gains transferable principles for their ministry. The application of these principles in a local context is aided by understanding social justice issues. Unique ethnic and multicultural ministries do not exclude members of the community, but will be able to engage the rich diversity being seen in the urban centers.

Skills Development in a Youth Ministry Degree Program

⁸ Fred Arzola, "Four Paradigms of Youth Ministry in the Urban Context," *Journal of Youth Ministry* 5, no. 1 (Fall 2006): 53-54.

The development of the practical skills necessary to implement a youth ministry program in a church, Para church or secular setting are the focus of many youth ministry degree programs. Eight of the top twelve fields in this study can be classified as skills development courses. A skill development course is one that the learning objectives of the course are demonstrated as learned by students when they have a rudimentary understanding and proficiency in that particular practical skill.

Skills identified as essential are numerous and varied. Each course listed has value. The question remains, what skills are essential at the bachelor's degree level that the youth ministry education community can focus training on.

A general trend emerges in the types of skills that are described in course titles and descriptions within programs. This section does not attempt to discern the percentage of institutions covering each skill area represented here. Instead, it reflects the general trends found in the survey. The general skills trends appear to have three broader general areas. These are ministry leadership and support, direct ministry, and pastoral care skills.

Jack and McRay postulate in their analysis that a well-trained youth minister should additionally be trained in critical thinking, theology and faith, life and learning integration, urban and global youth ministry, and ethnography of youth culture.⁹ These concerns are addressed by the previous sections. A special concern is the language of professors in their study. Youth ministers are portrayed as managers, coaches, etc., instead of tenders of the adolescent soul. The concern is the language of pastoral care is missing and the lack of pastoral care courses in the programs. This is addressed in the pastoral skills section below.

⁹ Jack and McRay, 66-70.

The first general area of skills involves ministry leadership and support. Three specific skill sets fall under this general area. Administrative and Leadership skills are reflected by courses in church leadership, personal leadership and legal issues.

Ethnography is reflected by courses in youth culture. Interpersonal/Intergenerational skills as reflected by courses in family ministry, family systems, parent ministries and youth ministry and the congregation.

Administration and Leadership skills in youth ministry have several key elements. The first involves the abilities related to the intrapersonal and interpersonal issues of a youth ministry. The youth ministry student needs to be able to lead from a personal walk with Christ as well as lead groups such as volunteers, students, and parents. Secondly, as is suggested from the legal issues and organizational systems categories, the youth ministry student will need to be able to manage operational aspects, including financial, of not only the youth ministry but the student's and their ministry's interaction with the broader church and community.

Ethnography may be a unique endeavor for youth ministry education programs. This study is classifying all courses that attempt to get at the essence of youth culture as attempts at ethnography. Ethnography of adolescence is an attempt to understand the youth culture from the perspective of youth. Ideally, youth ministry education will assist the future youth worker by training students to be researchers of their local environment's youth culture.

Intergenerational skills are those skills which specifically focus on relating between familial and intergenerational groups. The theology of community is important for a person's development in Christ. Being able to engage adults and adolescents in

Christ centered relationships will assist the youth worker by creating additional layers of relationships through whom the adolescent may see Christ and be able to model their lives.

The second area of skills involves direct ministry to and with adolescents. The skill sets included here involve the programmatic aspects of the ministry. Discipleship and Evangelism are represented by courses from this survey in discipleship and evangelism, personal evangelism, campus ministry, and small group ministry. Teaching and theological skills are represented by the courses in Christian education, Biblical Studies, hermeneutics, teaching methods, and teaching ministry. Music and Worship are another element in this area represented by courses of the same name.

Finally, direct programmatic skills are included. This is represented by courses in recreation and camp programming, as well as some crossover with courses such as campus ministry and small group ministries. Courses including youth ministry methods and introduction courses that explore elements of club programming are included here.

Discipleship and Evangelism skills historically have been a key focal point for evangelistic youth ministries. This element is linked to but differentiated from the theological foundation of discipleship and evangelism. These courses may include the theological reflection piece, but are focused with training students with the skills of designing and implementing a discipleship and evangelism process within their ministry and in their own personal ability to share Christ.

Teaching and theology skills involve the entire process of being able to teach the Bible. This includes the start of the process of identifying texts, study, and using an appropriate hermeneutic to interpret the text. Also included is the ability to plan and

implement a program of study for adolescents within the youth ministry context. This area resolves in the ability to teach, using a broad methodology and effectively communicating within a youth ministry context.

Music and worship skills appear within this study. This skill set can refer to the actual ability to play an instrument, sing, or compose songs. It needs to have a broader connotation. A youth worker who is not talented or gifted in music may find it difficult to complete an educational program, or they may choose a program which does not require this component. The youth ministry student who does not have this talent though needs to engage, through leadership skills, those in the ministry who would be talented. All youth ministry students should understand the basic premise of music and worship within a youth ministry context. The student should be able to guide a leader or volunteer through the process of selection and design of the music and worship experience.

Direct programming skills are represented at various levels. Recreation skills involve the engagement of physical activity on multiple levels. At the individual level, understanding how recreation impacts an individual's relationship with the Lord is important. This is connected with the developmental aspects of adolescence. This study links emergency concerns, such as CPR/First Aid issues, in this skill set.

Secondly, the role recreation plays within the local youth ministry and the broader camping ministry is reflected. Youth ministry candidates are called on to be able to engage this aspect of ministry on a regular basis. Understanding and being able to plan and execute recreation activities such as trips, camping, weekly games, etc..., is a skill seen as important to have and develop.

Finally, weekly programming requirements are considered here as well. This aspect of direct ministry overlaps with the administrative and leadership skills. The weekly programming skills requirements are concerned with the actual implementation of a youth ministry program that connects with adolescents on a regular basis. This is the very layout and structure which brings the youth group event and its message together. The programming component is important to the professional aspects of the youth ministry. Evaluations of the youth worker often involve the public aspects of the programmed events.

The third skill set involves the broader label of Pastoral care. This set has two divisions. The first is the ability to communicate formally within the vocation. This is represented by the course sets of homiletics and communication in ministry. This is the formal communication of the Lord's word to his people through the pastoral caregiver. The second involved the interpersonal communication and pastoral caring abilities. These are represented by course areas that include counseling, conflict resolution, personal ministry skills and pastoral ministry.

Formal communication in ministry refers to the specific skill of being able to communicate the Lord's word clearly. The courses in this category contain several examples. Homiletics suggests the ability to articulate the Bible's message to an audience in a manner that treats the text fairly and makes application to people's lives. Communication in ministry courses suggests the ability to communicate to youth through their descriptions. This form is performed in a less formal manner than homiletics implies.

Interpersonal and pastoral caring skills are listed here and differentiated from Administration and Leadership skills, specifically the intergenerational skills included above. The interpersonal and pastoral care skills include the variety of relational abilities needed to engage youth, the family and members of the congregation on an interpersonal level. This category includes counseling and conflict resolution. This is the ability to engage with people during a personal or interpersonal crisis. The courses reflected in this survey describing personal and pastoral ministry skills involve more than just crisis intervention. These skills encompass the broader interpersonal work of a pastor and specifically pastor to adolescents. These skills would be the one's that can respond to Jack and McRay's challenge to have youth pastors be pastoral tenders of the adolescent soul.¹⁰ The process of developing new leaders and volunteers is included in this section because of its relationship with pastoral ministry.

The Unique Place of Field Experience

Personal calling, theological, biopsychosocial and environmental training must ultimately come together in an integrated fashion. The ability to encounter God and engage in all the above mentioned areas to develop a praxiological ministry is the purpose of youth ministry education. The field experience setting provides the student with an educational opportunity to develop and apply the integrative process within ministry.

The Field Experience category of the survey includes the internship designation. As this survey notes, these courses are viewed as extremely important within the broader

¹⁰ Jack and McRay, 66-70.

youth ministry education community. The course descriptions reflect an intentional focus on providing students with an opportunity to engage in ministry in a supervised experience to explore youth ministry and put their education into practice.

The Field Experience category of courses provides youth ministry education its opportunity for students to engage in and explore vocational praxiological ministry. Supervision by faculty and qualified field staff is essential for both credit and non-credit service focused experiences. The student in the field experience placement can have the freedom to explore and be creative under the guidance of experienced personnel.

The well designed Field Experience component can provide for the integration of the theological, biopsychosocial, and environmental studies in a practical setting. It also adds additional components. The experience can develop the student's understanding of relational ministry and need for community, the context of ministry and the "behind the scenes" requirements, and a deepening of self understanding and direction of the Lord's call for their lives.¹¹

¹¹ Jennifer McKinney and Robert Drov Dahl, "Vocation as Discovery: The Contributions of Internship Experiences," *Journal of Youth Ministry* 5 (Spring 2007): 57.

CHAPTER 6

PROPOSAL FOR AN INTEGRATED YOUTH MINISTRY DISCIPLINE IN AN UNDERGRADUATE CURRICULUM

The person called to youth ministry has a large task in the face of the changing nature of the adolescent experience. Educational institutions that engage in youth ministry education continue to wrestle at the national and local level with what is needed for a bachelor's degree student in youth ministry. The following is a proposal for the foundational educational objectives of a youth ministry degree program. It is understood that additional objectives which may reflect subsections or ministry specific issues would be included in individual program distinctness.

Theological and Philosophical Foundations

The foundation of any youth ministry program or specific philosophical position is the support of the community to guide them to maturity in Christ. Youth ministry students should be able to integrate a theology of the Christian Community at the core of their personal and programmatic philosophies. A theology of community creates a centralized focus on God through the person of Christ as center to the community. It also provides an understanding that allows the body of Christ to encourage each other to press on toward Christ's high calling. The community invites the adolescent into maturity with Christ as demonstrated by the community's ability to be dependent upon God and interdependent within the body of Christ.

The foundation of community theology provides a youth ministry education program the context to explore additional theological and philosophical content. The specific philosophical style in which a youth ministry is developed and implemented must keep Christ and the broader community of believers as its focus. The unique structure of a youth ministry program can then contextualize to its local setting. This would include any particular denominational or historical distinctiveness.

The process by which the theology of Community plays itself out is in the discipleship and evangelism components of the youth ministry. This is the place where the youth ministry has a great opportunity to provide for the adolescent to establish their foundational relationship with Christ. The community provides the context where students can hear the message of Christ, experience the love of God, learn to be a disciple, and be encouraged through many avenues to become a mature believer and follower of Christ.

Students will be able to demonstrate the integration of discipleship and evangelism in youth ministry within the community. This element is specifically linked to the theological and philosophical underpinnings of youth ministry. The ability to disciple and evangelize is important and is an element of skill development within the discipline.

The vocational youth worker is an important pastor in the life of the community of faith. This person is a central figure in the life of adolescents and their families. Many churches look to this person to guide students in their path from childhood to early adulthood.

The individual leader's spiritual life is one that models and is looked up to. Youth ministry education trains students to be able to develop their personal spiritual life with the Lord and the disciplines necessary to continue that relationship. The youth ministry students will be able to establish their own relationship of discipleship with a mature believer.

Youth workers who continue in their established loving relationship with the Lord demonstrate a disciplined life to their congregation. This keeps the youth worker in the lifeline with the Lord. The youth workers who establish a relationship through which they continue in discipleship themselves demonstrate their commitment to Christ and the community of faith.

Youth Ministry in an Integrated Context

The ability to engage theology, biopsychosocial development, socio-cultural realities and the historical practices of the church into a Christopraxis of youth ministry is essential for the youth minister. Youth ministry education will provide students the ability to develop youth ministry praxis. This is a praxis that engages the aforementioned essential elements from a theological perspective.

Jack and McRay's research posed a question concerning skills within a youth ministry program. They noticed that critical thinking and theological integration should be an integral component of youth ministry education. Practical theology in youth ministry gives students this perspective.¹

¹ Jack and McRay, 66-70.

Students in a youth ministry program will be able to demonstrate the ability to engage in orthopraxis through the process of Practical Theology. The process is initiated by engaging a topic theologically. The process then examines the theological reflection in light of developmental appropriateness and cultural realities while continuing to listen to the historical voice of those who have come before. The result is a life and ministry praxis grounded in Christ and applicable to their cultural context. The praxis is periodically reviewed to ensure continued reliance on Scripture and connection to the cultural context.

Developmental Issues

A youth ministry education program must consider the developmental realities and issues of adolescence. Within the program, a component exploring the aspects of development from the biopsychosocial perspective is essential. Developmental studies give the youth ministry student the necessary insights into the adolescent perspective.

The inclusion of delayed adolescence and/or emerging adulthood as it affects psychosocial development needs to be explored. Adolescent transition to adulthood is occurring later and the impact is significant. The manner youth ministries are run and the length of time covered by youth ministry will be essential to establish for youth ministry students.

The effect of delayed adolescence on the adolescents themselves is important to be understood. Unique developmental issues face those going through an extended adolescence. Understanding this element will provide youth ministry students valuable insight as they and the community of faith guide adolescence toward maturity in Christ.

Youth ministry education will train students to be able to integrate the developmental realities of adolescents into their youth ministry programs. This will affect several elements. The vocational youth workers individual interactions will be informed by understanding developmental issues. The programmatic elements can be tailored as well to better connect with the adolescent's stage of development. The knowledge of developmental realities will also provide a valuable foundation to explore adolescent spirituality.

Adolescents are in a unique place with regard to experiencing and knowing God. The lengthened period of adolescence developmentally creates a unique opportunity in relation to how adolescents and God interrelate. It is a process.

Adolescent Christian spirituality can be defined as boys and girls who have at least entered puberty who, having established a relationship with Christ, are on a journey of discovering who God is and who He has made them to be. Their discovery includes the desire to have a deep and intimate awareness of Jesus. They live with the struggle and process of maturing.

Adolescents desire ways to live out in each area of their lives, to the best of their understanding, the life and call of Christ with other believers and in society. This includes other adolescents and adults. Spiritual maturity brings increasing awareness. As they mature in this process they are becoming aware of God's presence, power, guidance and comfort in community of the church and in the life of the individual resulting in transformation, hope and witness.

Youth ministry education trains students to understand the spiritual journey that adolescents are on with God. Youth ministry students apply this understanding within the

developmental, individual and communal context of their ministry setting. Youth ministry education trains students how to guide adolescents into a deeper relationship with the Lord and how that affects the related aspects of life and ministry.

Environmental Issues

Students in a youth ministry education program will be able to evaluate the ecological factors of human development as they impact the adolescent experience. This component explores the various ecological elements. From the individual and their interaction with those around them to the broader societal structures and philosophies that impact them indirectly, students will examine these and be able to apply these insights to their work with adolescents and the programmatic elements of the ministry.

Urbanity and social justice issues will affect a prominent majority of youth ministries in the coming decades. Students entering youth ministry need to have at least a basic understanding of the urban, ethnic and social justice issues that do and will affect their ministry. The key element is that youth ministry students develop an understanding that will provide hope, transformation and liberation in Christ within the context of the youth ministry setting the student will be in.

Students will develop the preliminary skill sets necessary to engage in youth ministry at the completion of a bachelor's degree program. The skills sets included in this section are differentiated from the previous areas already covered. The three primary general areas a student will study are ministry leadership and support, direct ministry with adolescents, and pastoral care skills.

Ministry Leadership and Support skills can be viewed in terms of the organizational and background skills that underpin a youth ministry program. These skills relate to the organizational issues, intrapersonal and interpersonal skills which ensure that a program will operate effectively. This element includes organization structure and church polity. Engaging adolescents ethnographically trains the youth minister in staying current with the subtle shifts that occur in adolescent culture at a core level. Finally, being able to relate between the generations will help the youth minister facilitate a theology of community and engage adolescents with adults who can also help guide the adolescent toward maturity.

Direct ministry refers to the skill sets that relate to the programmatic aspects of youth ministry that adolescents experience directly. The ability to program weekly and special events, camping, teach and engage in personal biblical study, and engage in the task of discipleship and evangelism, are central elements in a youth ministry program. Youth ministry students will be able to demonstrate a competency in these areas.

Pastoral care refers to those skills associated with pastoral interactions with the adolescents and the congregation. Formal communication of the Lord's word is included here and is alluded to in the direct ministry component. The ability to clearly communicate the Lord's word to those under the pastor's care provides an essential, if not the primary, connecting point.

The focus on interpersonal pastoral care and communication is the key objective in this skill set. The student will be able to demonstrate this ability in several situations. First, the student will demonstrate the ability to identify and apply relational skills in their

interactions with adolescents. Secondly they will be able to apply this skill to the congregation and their local context.

Applied field experience becomes a critical programmatic piece for youth ministry education. This element gives youth ministry students the opportunity to apply the composite of the youth ministry education in a supervised ministry setting. It is in this environment that the youth ministry student can experience the community, discern the Lord's call and develop skills in an environment which allows the freedom to explore and engage adolescents in their environment.

Youth ministry education is an exciting and developing field. Educators and researchers are thinking academically and critically about youth ministry education. As the research and discussion continues into the interdisciplinary nature of the field, those who desire to enter youth ministry as a vocation can have confidence. Students can be confident that they will be receiving training that will prepare them to enter ministry equipped and prepared to adapt and adjust with the changes that are experienced in a career loving and ministering to and with adolescent.

APPENDIX A

Course Description Examples

Course Descriptions

Introduction to Youth Ministry (3 units)

This course is introduction to youth ministry within the context of the church and society. The course explores youth ministry in the context of community of believers and provides an introduction to philosophical, developmental, and environmental backgrounds for youth ministry in the twenty first century.

Discipleship and Evangelism (3 Units)

This course explores the theological foundations for discipleship and evangelism in a youth ministry context. The student will develop a philosophy and methodology for discipleship and evangelism in their life and ministry.

Spiritual Formation of the Youth Pastor (1 unit)

This course examines the essential aspects and practices of spiritual formation in the life of the youth pastor.

Practical Theology and Youth Ministry (3 Units)

This course examines the process of practical theology and integration of theological, developmental, and environmental issues to develop praxis of youth ministry.

Adolescent Development in the Youth Ministry (3 Units)

This course examines in depth the biological, cognitive, and socio-emotional aspects of adolescence and their relationship to adolescent development. This course then examines the relational and programmatic aspects of youth ministry as they pertain to adolescent development.

Adolescent Spirituality (3 Units)

This course examines the unique developmental and spiritual aspects of the adolescent's experience and relationship with God.

Youth, Family and Culture (3 Units)

This course is an overview of the societal, cultural, ecclesial, and family systems that make up the environment in which an adolescent lives.

Youth Ministry in the Urban Environment (3 Units)

This course offers students insights into youth ministry in an urban setting. Exploration of various ethnic and societal aspects of ministry in an urban setting is explored. Students are given an opportunity to focus on a specific aspect of urban youth ministry to research.

Youth Ministry Methods (3 Units)

This course explores the various programmatic and practical elements of developing a youth ministry program.

Teaching Methods in Youth Ministry (3 Units)

This course explores preparation of the teaching aspects of a youth ministry program. It explores planning, developing, and skills training for teaching.

Counseling (3 Units)

This course explores issues for which adolescents and their families may approach the youth pastor for counseling. The course will explore lay counseling techniques as well as give students a framework to understand when to refer for professional therapy.

Conflict Resolution and Social Justice (3 Units)

This course examines the principles of resolving conflict. Sources of interpersonal and systemic conflict issues affecting adolescence are explored.

Organizational leadership in youth ministry (3 Units)

This course explores the various aspects of working in a church or non-profit setting. The course explores administrative, financial, personnel, and leadership development issues. Students examine issues related directly to their youth ministry and the broader settings in which they are responsible.

Field Experience (May be repeated) (Units vary)

This course is a supervised ministry experience. The student is placed in a ministry setting in cooperation with the faculty advisor and the on-site supervisor. The student will have the opportunity to explore ministry and apply their youth ministry education in an actual ministry setting.

APPENDIX B

Denominational Affiliations

Table 2: Affiliations of Religious Colleges and Universities in the United States.

Religiously affiliated	889
African Methodist Episcopal Zion Church	3
African Methodist Episcopal	5
American Baptist	18
American Evangelical Lutheran Church	1
Assemblies of God Church	14
Baptist	70
Brethren Church	4
Brethren in Christ Church	12
Christian and Missionary Alliance Church	4
Christian Church (Disciples of Christ)	17
Christian Churches and Churches of Christ	19
Christian Methodist Episcopal	3
Christian Reformed Church	3
Church of God	8
Church of the Brethren	4
Church of the Nazarene	10
Churches of Christ	19
Cumberland Presbyterian	2
Evangelical Congregational Church	1
Evangelical Covenant Church of America	1
Evangelical Free Church of America	2
Evangelical Lutheran Church	35
Free Methodist	4
Free Will Baptist Church	4
Friends	7
Greek Orthodox	1
Interdenominational	23
Jewish	30
Latter-Day Saints	4
Lutheran Church--Missouri Synod	13
Lutheran Church in America	2
Mennonite Brethren Church	3
Mennonite Church	5

Table 2 continued

Missionary Church Inc.	1
Moravian Church	2
Multiple Protestant denominations	6
North American Baptist	1
Pentecostal Holiness Church	2
Presbyterian U.S.A. and United Presbyterian	62
Presbyterian Church in America	4
Protestant Episcopal	10
Protestant, other	24
Reformed Church in America	5
Reformed Presbyterian Church	3
Roman Catholic	242
Russian Orthodox	1
Seventh-Day Adventists	1
Southern Baptist	20
Nondenominational	20
Unitarian Universalist	2
United Brethren Church	1
United Church of Christ	17
United Methodist	98
Wesleyan Church	5
Wisconsin Evangelical Lutheran Synod	2
Z-Other religiously affiliated	9

Source: Data From United States Department of Education, *Table 178: Fall enrollment and number of degree-granting institutions, by control and affiliation of institution: Selected years, 1980 through 2003*. In *The Digest of Education Statistics, 2005*. Washington: DC: The National Center for Education Statistics. 2005.
http://nces.ed.gov/programs/digest/d05/tables/dt05_178.asp. (accessed July 30, 2008)

Table 3: Christian College and University Affiliations.

Affiliations	844
African Methodist Episcopal Zion Church	3
African Methodist Episcopal	5
American Baptist	18
American Evangelical Lutheran Church	1
Assemblies of God Church	14
Baptist	70
Brethren Church	4
Brethren in Christ Church	12
Christian and Missionary Alliance Church	4
Christian Church (Disciples of Christ)	17
Christian Churches and Churches of Christ	19
Christian Methodist Episcopal	3
Christian Reformed Church	3
Church of God	8
Church of the Brethren	4
Church of the Nazarene	10
Churches of Christ	19
Cumberland Presbyterian	2
Evangelical Congregational Church	1
Evangelical Covenant Church of America	1
Evangelical Free Church of America	2
Evangelical Lutheran Church	35
Free Methodist	4
Free Will Baptist Church	4
Friends	7
Greek Orthodox	1
Interdenominational	23
Lutheran Church--Missouri Synod	13
Lutheran Church in America	2
Mennonite Brethren Church	3
Mennonite Church	5
Missionary Church Inc.	1
Moravian Church	2
Multiple Protestant denominations	6
North American Baptist	1
Pentecostal Holiness Church	2
Presbyterian U.S.A. & United Presbyterian	62
Presbyterian Church in America	4
Protestant Episcopal	10
Protestant, other	24
Reformed Church in America	5
Reformed Presbyterian Church	3
Roman Catholic	242
Russian Orthodox	1

Table 3 continued

Seventh-Day Adventists	1
Southern Baptist	20
Nondenominational	20
United Brethren Church	1
United Church of Christ	17
United Methodist	98
Wesleyan Church	5
Wisconsin Evangelical Lutheran Synod	2

Source: Data Adapted from United States Department of Education, *Fall enrollment and number of degree-granting institutions, by control and affiliation of institution: Selected years, 1980 through 2003*. In *The Digest of Education Statistics, 2005*. Washington: DC: The National Center for Education Statistics. 2005. Table 178.

http://nces.ed.gov/programs/digest/d05/tables/dt05_178.asp. (accessed July 30, 2008)

This table is arrived at by subtracting affiliations not historically considered Christian from table 2.

Table 4: Institutions in the Random Sample and Survey by Church Affiliation

African Methodist Episcopal (1) Allen University	Church of Christ (5) Boise Bible College Central Christian College of the Bible Freed-Hardemann University Harding University Lipscomb University
American Baptist (3) Eastern University Judson College University of Sioux Falls	Christian Reform (1) Dordt College
Assemblies of God (6) Central Bible College North Central College Northwest University Southeastern University Southwest Assembly of God Vangaard University	Church of God, Anderson (1) Warner Pacific University
Baptists (9) (Inclusive-excluding those listed elsewhere on this table) Arlington Baptist College Baptist Bible College Campbell University Cedarville University Central Baptist College Gardner-Webb University Hardin-Simmons University Howard Payne University Liberty University	Church of God, Cleveland (1) Lee University
Catholic (Roman) (2) Benedictine College College of Saint Elizabeth	Church of the Nazarene (6) Mid-America Nazarene University Mount Vernon Nazarene University Olivet Nazarene University Point Loma Nazarene University Southern Nazarene University Trevecca Nazarene University*
Christian and Missionary Alliance (3) Crown College Nyack College Simpson University	Evangelical Covenant Church (1) North Park University
Christian Churches and Churches (3) Of Christ Abilene Christian University Manhattan Christian College (NE) Nebraska Christian College York College	Evangelical Free Church (1) Trinity International University
Christian Church (Disciples of Christ) (1) Northwest Christian College	Evangelical Lutheran (3) California Lutheran University Texas Lutheran University Trinity Lutheran college
	Free Methodist (4) Central Christian College (KS) Greenville College Seattle Pacific University Spring Arbor University
	Free Will Baptist (3) California Christian College Free Will Baptist Bible College Hillsdale College (OK)
	Friends (2) George Fox University Mallone College

Lutheran Church Missouri Synod (1)
Concordia University (Austin, TX)

Lutheran Church Missouri Synod (1)
Concordia University (Austin, TX)

Mennonite Brethren (3)
Columbia Bible College (Canada)*
Fresno Pacific University
Tabor College

Mennonite Church USA and Canada
Bluffton University
Columbia Bible College (Canada)
Eastern Mennonite University
Goshen College

Missionary Church (1)
Bethel College (IN)

Open Bible Standard Churches (1)
Eugene Bible College*

Other Protestant (2)
Circleville Bible College
Life Pacific College

Pentecostal Holiness (2)
Emmanuel College
Southwestern Christian University

Presbyterian Church USA (5)
King College
Montreat College
Sterling College (KS)
Waynesburg College*
Whitworth College
Montreat College

Reformed Church in America (1)
Northwestern College (IA)

Reformed Presbyterian of North America(1)
Geneva College

Seventh Day Adventist
Andrews University

Southern Baptist (11)
Bethel University (MN)
Louisiana College
California Baptist University
Charleston Southern University
North Greenville College
Oklahoma Baptist University
Ouachita Baptist University
Southwest Baptist University
Union University
Wayland Baptist University
Eastern Texas Baptist University

United Brethren (1)
Huntington College

United Methodist (3)
Dakota Wesleyan University
Oklahoma City University
Pfeiffer University

Wesleyan Church (5)
Bethany College (Canada)
Indiana Wesleyan University
Oklahoma Wesleyan University
Southern Wesleyan University
Wesley College (FL)

**Unaffiliated, Independent, Non-Denominational
or Interdenominational (45)¹**

Asbury College
Asuza Pacific University
Barclay College
Biola University
Briercrest College (Canada)
Bryan College
Calvary Bible College
Cascade College
Crichton College
Colorado Christian University
Columbia International University (SC)
Corban College
Cornerstone University (MI)
Crossroads Bible College (IN)
Emmaus Bible College
Gordon College
Grace Bible College
John Brown University
Johnson Bible College

¹ Institutions in this category may have theological and historical traditions tied to a particular denomination. They are listed here because they are self identifying and advertising as an unaffiliated, independent, non-denominational or interdenominational institution.

Lancaster Bible College
Lindenwood University

**Unaffiliated, Independent, Non-Denominational
or Interdenominational**

Master's College
Master's College and Seminary (Canada)
Moody Bible College
Multnomah Bible College
Northwestern College (MN)
Oak Hills Christian College
Oklahoma Christian University
Oral Roberts University
Palm Beach Atlantic University
Patten University
Piedmont Baptist University
Prairie Bible College (Canada)
Puget Sound Christian College
San Diego Christian College
Taylor University
Toccoa Falls College
Trinity Christian College
Trinity College of Florida
Westmont*
Wheaton College
William Jessup University

Source: Higher Education Publications, Inc. *2006 Higher Education Directory*. Falls Church, VA: Higher Education Publications, Inc. 2005. Denominational affiliations based on self reporting. (except Canadian) Institutions with a "*" did not have program descriptions available online and are not included in the results.

APPENDIX C

Fields of Study Lists

Table 5. Fields of Study Listed by Number of Occurrences, Percentage, and Rank

Course Title	Number	Percent	Rank
Field Experience (Includes Internships and Practicum)	111	78.72%	1
Counseling	70	49.65%	2
Introduction to Youth Ministry (includes general Youth Ministry courses)	68	48.22%	3
Organization Systems (Church Leadership)	63	44.68%	4
Youth Ministry Methods	58	41.13%	5
Study (includes teaching and Bible/Theology requirements)	57	40.42%	6
Christian Education	56	39.72%	7
Adolescent Development	52	36.88%	8
Discipleship and Evangelism courses	49	34.75%	9
Teaching Methods (Teaching Skills/Philosophy)	43	30.49%	10
Homiletics	38	26.95%	11
Hermeneutics	35	24.82%	12
Youth Culture (include cultural evangelism)	32	22.70%	13
Leadership (individual development)	28	19.86%	14
Spiritual Formation (individual and general)	28	19.86%	14
Foundations for Children's Ministries	27	19.15%	15
Communication in Ministry	24	17.02%	16
Philosophy of Ministry (include interdisciplinary courses)	24	17.02%	16
Church History	21	14.89%	17
Music/Worship courses	21	14.89%	17
Recreation Ministries (includes camping)	20	14.18%	18
Church Education	19	13.48%	19
Pastoral Ministry	15	10.64%	20
Camp Programming	14	9.93%	21
Cultural Methods courses	14	9.93%	21
Developmental Psychology (Includes mainly Lifespan Development courses)	14	9.93%	21
Adolescent Spirituality	13	9.22%	22
Child Development	13	9.22%	22

Table 5 continued

Course Title	Number	Percent	Rank
Evangelism: Personal	13	9.22%	22
Introduction to Missions	13	9.22%	22
Family Ministry	12	8.51%	23
Marriage and Family	12	8.51%	23
Biblical Languages (Hebrew or Greek)	10	7.09%	24
Cult/ World Religions studies	10	7.09%	24
Ethics	10	7.09%	24
Family Systems	10	7.09%	24
Adolescent Development and Family	9	6.38%	25
Theology of Youth Ministry	9	6.38%	25
Advanced Youth Ministry Seminars	9	6.38%	25
Foundations for Christian Ministries	8	5.67%	26
Research (Senior Topic)	8	5.67%	26
Professional Orientation to Ministry (individual, different than Church Leadership)	7	4.96%	27
Teaching Ministry	7	4.96%	27
Technology courses	7	4.96%	27
Church and Missions	6	4.26%	28
Conflict Mediation and Resolution	6	4.26%	28
Introduction to Urban Youth Ministry	6	4.26%	28
Philosophy of Christian Education	6	4.26%	28
Christian Ministry	5	3.55%	29
Philosophical Theology	5	3.55%	29
Small Group Ministries	5	3.55%	29
Multicultural Youth Ministry	4	2.84%	30
Youth Ministry and the Congregation	4	2.84%	29
Adult Ministry	3	2.13%	31
Contemporary Issues in Youth Ministry	3	2.13%	31
Sexuality	3	2.13%	31
Abnormal Psychology	2	1.42%	32
Campus Ministry	2	1.42%	32
First Aid/ CPR	2	1.42%	32
Missions Emphasis in Youth ministry	2	1.42%	32
Perspectives in Ministry	2	1.42%	32
Practical Theology	2	1.42%	32
Seminar on Theological Integration	2	1.42%	32
Apologetics	1	0.71%	33
Bible in Church and Academy	1	0.71%	33
Curriculum Design	1	0.71%	33
Legal issues in ministry	1	0.71%	33
Life of Jesus/Jesus Teachings	1	0.71%	33
Parent Ministries	1	0.71%	33
People/Ministry Skills	1	0.71%	33

Table 5 continued

Course Title	Number	Percent	Rank
Philosophy: Ancient	1	0.71%	33
Prayer Ministry	1	0.71%	33
Resourcing the Urban Youth Worker	1	0.71%	33
Theology: Evangelical	1	0.71%	33
Theory and Practice of Youth Ministry	1	0.71%	33

Number: Number of programs with this field of study

Percent: Percentage of programs with this field of study (Percent=Number/141)

Rank: Ranking of field occurrence for this survey

Table 6. Alphabetical listing of Fields of Study.

Course Title	Number	Percent	Rank
Abnormal Psychology	2	1.42%	32
Adolescent Development	52	36.88%	8
Adolescent Development and Family	9	6.38%	25
Adolescent Spirituality	13	9.22%	22
Adult Ministry	3	2.13%	31
Advanced Youth Ministry Seminars	9	6.38%	25
Apologetics	1	0.71%	33
Bible in Church and Academy	1	0.71%	33
Biblical Languages (Hebrew or Greek)	10	7.09%	24
Camp Programming	14	9.93%	21
Campus Ministry	2	1.42%	32
Child Development	13	9.22%	22
Christian Education	56	39.72%	7
Christian Ministry	5	3.55%	29
Church and Missions	6	4.26%	28
Church Education	19	13.48%	19
Church History	21	14.89%	17
Communication in Ministry	24	17.02%	16
Conflict Mediation and Resolution	6	4.26%	28
Contemporary Issues in Youth Ministry	3	2.13%	31
Counseling	70	49.65%	2
Cult/ World Religions studies	10	7.09%	24
Cultural Methods courses	14	9.93%	21
Curriculum Design	1	0.71%	33
Developmental Psychology (Includes mainly Lifespan Development courses)	14	9.93%	21
Discipleship and Evangelism courses	49	34.75%	9
Ethics	10	7.09%	24
Evangelism: Personal	13	9.22%	22
Family Ministry	12	8.51%	23
Family Systems	10	7.09%	24
Field Experience (Includes Internships and Practicum)	111	78.72%	1
First Aid/ CPR	2	1.42%	32
Foundations for Children's Ministries	27	19.15%	15
Foundations for Christian Ministries	8	5.67%	26
Hermeneutics	35	24.82%	12
Homiletics	38	26.95%	11
Introduction to Missions	13	9.22%	22
Introduction to Urban Youth Ministry	6	4.26%	28
Introduction to Youth Ministry (includes general Youth Ministry courses)	68	48.22%	3

Table 6 continued

Course Title	Number	Percent	Rank
Leadership (individual development)	28	19.86%	14
Legal issues in ministry	1	0.71%	33
Life of Jesus/Jesus Teachings	1	0.71%	33
Marriage and Family	12	8.51%	23
Missions Emphasis in Youth ministry	2	1.42%	32
Multicultural Youth Ministry	4	2.84%	30
Music/Worship courses	21	14.89%	17
Organization Systems (Church Leadership)	63	44.68%	4
Parent Ministries	1	0.71%	33
Pastoral Ministry	15	10.64%	20
People/Ministry Skills	1	0.71%	33
Perspectives in Ministry	2	1.42%	32
Philosophical Theology	5	3.55%	29
Philosophy of Christian Education	6	4.26%	28
Philosophy of Ministry (include interdisciplinary courses)	24	17.02%	16
Philosophy: Ancient	1	0.71%	33
Practical Theology	2	1.42%	32
Prayer Ministry	1	0.71%	33
Professional Orientation to Ministry (individual, different than Church Leadership)	7	4.96%	27
Recreation Ministries (includes camping)	20	14.18%	18
Research (Senior Topic)	8	5.67%	26
Resourcing the Urban Youth Worker	1	0.71%	33
Seminar on Theological Integration	2	1.42%	32
Sexuality	3	2.13%	31
Small Group Ministries	5	3.55%	29
Spiritual Formation (individual and general)	28	19.86%	14
Study (includes teaching and Bible/Theology requirements)	57	40.42%	6
Teaching Methods (Teaching skills/some philosophy)	43	30.49%	10
Teaching Ministry	7	4.96%	27
Technology courses	7	4.96%	27
Theology of Youth Ministry	9	6.38%	25
Theology: Evangelical	1	0.71%	33
Theory and Practice of Youth Ministry	1	0.71%	33
Youth Culture (include cultural evangelism)	32	22.70%	13
Youth Ministry and the Congregation	4	2.84%	30
Youth Ministry Methods	58	41.13%	5

Number: Number of programs with this field of study

Percent: Percentage of programs with this field of study (Percent = Number / 141)

Rank = Ranking of field occurrence for this study

APPENDIX D

Data from Institutional Survey

Table 7. Field of Study Area and Code Assignment for Interpreting Table 8.

Field of Study Title	Code
Abnormal Psychology	1
Adolescent Development	2
Adolescent Development and Family	3
Adolescent Spirituality	4
Adult Ministry	5
Advanced Youth Ministry Seminars	6
Apologetics	7
Bible in Church and Academy	8
Biblical Languages (Hebrew or Greek)	9
Camp Programming	10
Campus Ministry	11
Child Development	12
Christian Education	13
Christian Ministry	14
Church and Missions	15
Church Education	16
Church History	17
Communication in Ministry	18
Conflict Mediation and Resolution	19
Contemporary Issues in Youth Ministry	20
Counseling	21
Cult/ World Religions studies	22
Cultural Methods courses	23
Curriculum Design	24
Developmental Psychology (Lifespan Development courses)	25
Discipleship and Evangelism courses	26
Ethics	27
Evangelism: Personal	28
Family Ministry	29
Family Systems	30
First Aid/ CPR	31
Foundations for Children's and/or youth Ministries	32
Foundations for Christian Ministries	33
Hermeneutics	34

Table 7 continued

Homiletics	35
Field Experience (Includes Internships and Practicum)	36
Introduction to Missions	37
Introduction to Urban Youth Ministry	38
Introduction to Youth Ministry	39
Leadership (individual development)	40
Legal issues in ministry	41
Life of Jesus/Jesus Teachings	42
Marriage and Family	43
Missions Emphasis in Youth ministry	44
Multicultural Youth Ministry	45
Music/Worship courses	46
Organization Systems (Church Leadership)	47
Parent Ministries	48
Pastoral Ministry	49
People/Ministry Skills	50
Perspectives in Ministry	51
Philosophical Theology	52
Philosophy of Christian Education	53
Philosophy of Ministry (include interdisciplinary courses)	54
Philosophy: Ancient	55
Practical Theology	56
Prayer Ministry	57
Professional Orientation to Ministry (individual not corporate)	58
Recreation Ministries (includes camping)	59
Research (Senior Topic)	60
Resourcing the Urban Youth Worker	61
Seminar on Theological Integration	62
Sexuality	63
Small Group Ministries	64
Spiritual Formation (individual and general)	65
Study (includes teaching and Bible/Theology requirements)	66
Teaching Methods (Methodological; some philosophical)	67
Teaching Ministry	68
Technology courses	69
Theology of Youth Ministry	70
Theology: Evangelical	71
Theory and Practice of Youth Ministry	72
Youth Culture (includes cultural evangelism)	73
Youth Ministry	74
Youth Ministry and the Congregation	75
Youth Ministry Methods	76

Note: For summary purposes in Tables 2 and 3, Introduction to Youth Ministry and Youth Ministry categories are combined because of the general similarities of the field and course descriptions.

The “Units” Column in Table 5 refers to the number of units in the Youth Ministry major description of each school that fit the evaluation criteria.

Institution	units	1	2	3	4	5	6	7	8	9	10
Oral Roberts University (27ym + 18)	45										
Ouachita Baptist University (student ministry)	40										
Palm Beach Atlantic University	21										
Patten University	36		1								
Pfeiffer University	48		1	1			1				
Piedmont Baptist College	31					1				1	1
Point Loma Nazarene University	48									1	
Prairie Bible Institute (course based)	30										
Prairie Bible Institute (internship based)	30										
Puget Sound Christian College	31										
San Diego Christian College	42										
Seattle Pacific University (minor, 32 quarter)	21		1								
Simpson University (CA)	40										
Southeastern University	25										
Southern Nazarene	35		1								
Southern Wesleyan University	23		1								1
Southwest Baptist University	22		1								1
Southwestern Assemblies of God University	60						1				
Southwestern Christian University	37		1								
Spring Arbor University	44		1							1	1
Sterling College (KS)	30										
Tabor College	15										
Taylor University	19		1								
Texas Lutheran University	34										
Toccoa Falls	42										
Trinity Christian College	3										
Trinity College of Florida	30										
Trinity International University	27										
Trinity Lutheran University (50 quarter)	33.5		1								
Union University (TN)	27										
University of Sioux Falls	27		1								
Vanguard University	32										
Warner Pacific University (music and youth)	54		1								
Wayland Baptist University	39										
Wesley College (FL)	30										
Wheaton (IL) (Christian Ed and ministry)	32										
Whitworth College	22										
William Jessup University	30		1	1	1						1
York College	22	1	1								
Totals		2	52	9	13	3	9	1	1	10	14

Institution	11	12	13	14	15	16	17	18	19
Abilene Christian University									
Allen University (Historically Black)						1	1		
Arlington Baptist College				1		1		1	
Asbury College			1		1			1	
Azusa Pacific							1		
Baptist Bible College and Seminary									
Barclay College		1						1	
Benedictine College									
Bethany Bible college (Canada)			1						
Bethel College (IN)								1	
Bethel University									
Biola University (37 core +10 Spec)		1						1	1
Bluffton University		1	1					1	1
Boise Bible College								1	1
Briercrest College									
Bryan College			1						
California Baptist University			1			1			
California Christian College									
California Lutheran University									
Calvary Bible College (26 core + 19 ym)			1		1	1			
Campbell University									
Cascade College (minor)			1						
Cedarville University									
Central Baptist College						1			
Central Bible College (MO)	1		1						
Central Christian College of Kansas		1	1				1		
Central Christian College of the Bible									
Charleston Southern University									
Crichton College									
Circleville Bible College			1						
College of Saint Elizabeth (certificate)							1		
Colorado Christian University								1	
Columbia Bible College (Canada)									
Columbia International University (SC)								1	
Concordia University (Austin) (C.E.)			1						
Corban College (Western Baptist Salem Or)									
Cornerstone University						1			
Crossroads Bible College			1						
Crown College						1			
Dakota Wesleyan University									
Dordt College									
Eastern Mennonite University					1				
Eastern Texas Baptist University			1						
Eastern University									
Emmanuel College			1						
Emmaus Bible College (CE)			1					1	
Freed-Hardman University									
Freewill Baptist Bible College			1		1				
Fresno Pacific University									
Gardner-Webb						1			
Geneva College			1						

Institution	11	12	13	14	15	16	17	18	19
George Fox University (camping emph)		1							
Gordon College								1	
Goshen College (IN)							1		1
Grace Bible College			1			1			
Grace University			1						
Greenville College			1						
Harding University			1			1			
Hardin-Simmons University			1						
Hillsdale College (OK)			1	1		1			
Hope International University			1						
Howard Payne University						1			
Huntington College		1							
Indiana Wesleyan University						1	1	1	
John Brown University			1				1	1	
Johnson Bible College									
Judson College									
King College (TN)									
Lancaster Bible College			1						
Lee University			1						
Liberty University (residential)	1						1	1	
Life Pacific College									
Lindenwood University									
Lipscomb University (42 Bible 21 ym)							1		
Louisiana College									
Lubbock Christian University (42 core 21ym)							1		
Malone College (24 core + 24 major)								1	
Manhattan Bible College (KS)			1		1				
Master's College (US)		1	1						
Master's College and Seminary (Canada)									
Messiah College			1						
Mid America Nazarene College			1				1		
Milligan College (7 hrs ym emphasis)			1				1		
Montreat College			1						
Moody Bible Institute									
Mount Vernon Nazarene College		1	1				1	1	
Multnomah Bible College			1		1			1	
Nebraska Christian College (NE)									
North Central University			1						
North Greenville college									
North Park University									
Northwest Christian College									
Northwest University-Seattle			1	1					
Northwestern College (IA)			1	1					
Northwestern University (MN)									
Nyack College									
Oak Hills Christian College									
Oklahoma Baptist University			1			1	1		
Oklahoma Christian University		1	1						
Oklahoma City College			1						
Oklahoma Wesleyan University (28+18ym)		1	1				1		
Olivet Nazarene University			1				1		

Institution	11	12	13	14	15	16	17	18	19
Oral Roberts University (27ym + 18)									
Ouachita Baptist University (student ministry)									
Palm Beach Atlantic University									
Patten University		1	1					1	
Pfeiffer University						1		1	
Piedmont Baptist College						1	1		
Point Loma Nazarene University			1				1		
Prairie Bible Institute (course based)									
Prairie Bible Institute (internship based)									
Puget Sound Christian College								1	
San Diego Christian College							1		
Seattle Pacific University (minor, 32 quarter)			1						
Simpson University (CA)									
Southeastern University									
Southern Nazarene		1	1						
Southern Wesleyan University									
Southwest Baptist University									
Southwestern Assemblies of God University			1	1					
Southwestern Christian University			1						1
Spring Arbor University		1						1	
Sterling College (KS)			1						
Tabor College			1						1
Taylor University			1						
Texas Lutheran University									
Toccoa Falls			1			1		1	
Trinity Christian College									
Trinity College of Florida								1	
Trinity International University									
Trinity Lutheran University (50 quarter)			1						
Union University (TN)									
University of Sioux Falls							1		
Vanguard University									
Warner Pacific University (music and youth)						1		1	
Wayland Baptist University							1		
Wesley College (FL)			1						
Wheaton (IL) (Christian Ed and ministry)						1			
Whitworth College									
William Jessup University			1						
York College									
Totals	2	13	56	5	6	19	21	24	6

Institution	20	21	22	23	24	25	26	27
George Fox University (camping)		1						
Gordon College		1					1	
Goshen College (IN)		1				1		
Grace Bible College		1		1			1	
Grace University								
Greenville College						1	1	
Harding University		1						
Hardin-Simmons University								
Hillsdale College (OK)		1		1				
Hope International University		1						
Howard Payne University		1						
Huntington College		1					1	1
Indiana Wesleyan University		1					1	
John Brown University							1	
Johnson Bible College								
Judson College		1						
King College (TN)								
Lancaster Bible College		1					1	
Lee University		1						
Liberty University (residential)							1	
Life Pacific College							1	
Lindenwood University			1				1	
Lipscomb University (42 Bible 21 ym)		1						
Louisiana College								
Lubbock Christian University (42 core 21ym)		1						
Malone College (24 core + 24 major)							1	
Manhattan Bible College (KS)							1	
Master's College (US)		1						
Master's College and Seminary (Canada)		1					1	
Messiah College			1					
Mid America Nazarene College		1						1
Milligan College (7 hrs ym emphasis)								
Montreat College				1			1	
Moody Bible Institute		1					1	
Mount Vernon Nazarene College						1	1	
Multnomah Bible College								
Nebraska Christian College (NE)		1						
North Central University		1					1	
North Greenville college				1				
North Park University							1	
Northwest Christian College						1		
Northwest University-Seattle							1	
Northwestern College (IA)							1	1
Northwestern University (MN)		1						
Nyack College		1				1	1	
Oak Hills Christian College		1					1	1
Oklahoma Baptist University		1					1	
Oklahoma Christian University		1	1				1	
Oklahoma City College								
Oklahoma Wesleyan University (28+18ym)		1		1				
Olivet Nazarene University		1						

Institution	20	21	22	23	24	25	26	27
Oral Roberts University (27ym + 18)								1
Ouachita Baptist University (student ministry)		1					1	
Palm Beach Atlantic University								
Patten University								
Pfeiffer University								
Piedmont Baptist College		1						
Point Loma Nazarene University		1		1				
Prairie Bible Institute (course based)		1						
Prairie Bible Institute (internship based)								
Puget Sound Christian College		1				1		
San Diego Christian College			1	1				
Seattle Pacific University (minor, 32 quarter)							1	
Simpson University (CA)		1						
Southeastern University		1					1	
Southern Nazarene		1		1				
Southern Wesleyan University								
Southwest Baptist University							1	
Southwestern Assemblies of God University		1					1	1
Southwestern Christian University		1						
Spring Arbor University		1					1	
Sterling College (KS)						1		
Tabor College								
Taylor University						1	1	
Texas Lutheran University								
Toccoa Falls		1					1	
Trinity Christian College								
Trinity College of Florida		1					1	
Trinity International University							1	
Trinity Lutheran University (50 quarter)		1						
Union University (TN)								
University of Sioux Falls								
Vanguard University		1	1					
Warner Pacific University (music and youth)								
Wayland Baptist University								
Wesley College (FL)		1					1	
Wheaton (IL) (Christian Ed and ministry)						1	1	
Whitworth College							1	
William Jessup University		1						
York College								
Totals	3	70	10	14	1	14	49	10

Institution	28	29	30	31	32	33	34	35
George Fox University (camping emph)								
Gordon College								
Goshen College (IN)				1				
Grace Bible College								1
Grace University								
Greenville College								1
Harding University								1
Hardin-Simmons University	1							1
Hillsdale College (OK)								1
Hope International University								
Howard Payne University							1	
Huntington College					1			
Indiana Wesleyan University							1	
John Brown University					1	1	1	
Johnson Bible College								1
Judson College								
King College (TN)							1	
Lancaster Bible College								
Lee University			1		1			
Liberty University (residential)							1	
Life Pacific College					1			1
Lindenwood University							1	1
Lipscomb University (42 Bible 21 ym)		1					1	
Louisiana College	1					1		
Lubbock Christian University (42 core 21ym)		1			1		1	1
Malone College (24 core + 24 major)					1		1	
Manhattan Bible College (KS)								1
Master's College (US)							1	
Master's College and Seminary (Canada)			1		1			
Messiah College								
Mid America Nazarene College								1
Milligan College (7 hrs ym emphasis)						1		
Montreat College						1		
Moody Bible Institute						1		
Mount Vernon Nazarene College		1						
Multnomah Bible College							1	
Nebraska Christian College (NE)								
North Central University								1
North Greenville college							1	
North Park University								
Northwest Christian College			1					
Northwest University-Seattle					1			1
Northwestern College (IA)							1	
Northwestern University (MN)					1		1	
Nyack College								
Oak Hills Christian College								
Oklahoma Baptist University		1						
Oklahoma Christian University	1	1			1		1	
Oklahoma City College			1				1	
Oklahoma Wesleyan University (28+18ym)	1				1			1
Olivet Nazarene University					1	1	1	1

Institution	28	29	30	31	32	33	34	35
Oral Roberts University (27ym + 18)		1					1	1
Ouachita Baptist University (student ministry)					1			1
Palm Beach Atlantic University							1	
Patten University							1	
Pfeiffer University							1	
Piedmont Baptist College								1
Point Loma Nazarene University						1		1
Prairie Bible Institute (course based)								1
Prairie Bible Institute (internship based)								1
Puget Sound Christian College								1
San Diego Christian College								1
Seattle Pacific University (minor, 32 quarter)								1
Simpson University (CA)			1					1
Southeastern University								1
Southern Nazarene		1	1					
Southern Wesleyan University								
Southwest Baptist University								
Southwestern Assemblies of God University					1		1	1
Southwestern Christian University					1			1
Spring Arbor University								
Sterling College (KS)							1	
Tabor College								
Taylor University							1	
Texas Lutheran University								
Toccoa Falls					1			
Trinity Christian College								
Trinity College of Florida								
Trinity International University					1			
Trinity Lutheran University (50 quarter)		1	1					
Union University (TN)	1							1
University of Sioux Falls								
Vanguard University								1
Warner Pacific University (music and youth)							1	
Wayland Baptist University					1		1	
Wesley College (FL)								1
Wheaton (IL) (Christian Ed and ministry)		1						
Whitworth College	1							
William Jessup University					1			
York College								
Totals	13	12	9	2	27	8	35	38

Institution	28	29	30	31	32	33	34	35
George Fox University (camping emph)								
Gordon College								
Goshen College (IN)				1				
Grace Bible College								1
Grace University								
Greenville College								1
Harding University								1
Hardin-Simmons University	1							1
Hillsdale College (OK)								1
Hope International University								
Howard Payne University							1	
Huntington College					1			
Indiana Wesleyan University							1	
John Brown University					1	1	1	
Johnson Bible College								1
Judson College								
King College (TN)							1	
Lancaster Bible College								
Lee University			1		1			
Liberty University (residential)							1	
Life Pacific College					1			1
Lindenwood University							1	1
Lipscomb University (42 Bible 21 ym)		1					1	
Louisiana College	1					1		
Lubbock Christian University (42 core 21ym)		1			1		1	1
Malone College (24 core + 24 major)					1		1	
Manhattan Bible College (KS)								1
Master's College (US)							1	
Master's College and Seminary (Canada)			1		1			
Messiah College								
Mid America Nazarene College								1
Milligan College (7 hrs ym emphasis)						1		
Montreat College						1		
Moody Bible Institute						1		
Mount Vernon Nazarene College		1						
Multnomah Bible College							1	
Nebraska Christian College (NE)								
North Central University								1
North Greenville college							1	
North Park University								
Northwest Christian College			1					
Northwest University-Seattle					1			1
Northwestern College (IA)							1	
Northwestern University (MN)					1		1	
Nyack College								
Oak Hills Christian College								
Oklahoma Baptist University		1						
Oklahoma Christian University	1	1			1		1	
Oklahoma City College			1				1	
Oklahoma Wesleyan University (28+18ym)	1				1			1
Olivet Nazarene University					1	1	1	1

Institution	28	29	30	31	32	33	34	35
Oral Roberts University (27ym + 18)		1					1	1
Ouachita Baptist University (student ministry)					1			1
Palm Beach Atlantic University							1	
Patten University							1	
Pfeiffer University							1	
Piedmont Baptist College								1
Point Loma Nazarene University						1		1
Prairie Bible Institute (course based)								1
Prairie Bible Institute (internship based)								1
Puget Sound Christian College								1
San Diego Christian College								1
Seattle Pacific University (minor, 32 quarter)								1
Simpson University (CA)			1					1
Southeastern University								1
Southern Nazarene		1	1					
Southern Wesleyan University								
Southwest Baptist University								
Southwestern Assemblies of God University					1		1	1
Southwestern Christian University					1			1
Spring Arbor University								
Sterling College (KS)							1	
Tabor College								
Taylor University							1	
Texas Lutheran University								
Toccoa Falls					1			
Trinity Christian College								
Trinity College of Florida								
Trinity International University					1			
Trinity Lutheran University (50 quarter)		1	1					
Union University (TN)	1							1
University of Sioux Falls								
Vanguard University								1
Warner Pacific University (music and youth)							1	
Wayland Baptist University					1		1	
Wesley College (FL)								1
Wheaton (IL) (Christian Ed and ministry)		1						
Whitworth College	1							
William Jessup University					1			
York College								
Totals	13	12	9	2	27	8	35	38

Institution	36	37	38	39	40	41	42	43
Abilene Christian University								
Allen University (Historically Black)	1		1					
Arlington Baptist College	1							
Asbury College	1			1				
Azusa Pacific	1							
Baptist Bible College and Seminary								
Barclay College	1			1	1			
Benedictine College								
Bethany Bible college (Canada)	1			1				
Bethel College (IN)	1							
Bethel University								
Biola University (37 core +10 Spec)	1				1			
Bluffton University	1							
Boise Bible College	1			1	1			
Briercrest College	1							
Bryan College	1							
California Baptist University								
California Christian College	1			1				
California Lutheran University	1							
Calvary Bible College (26 core + 19 ym)	1	1						
Campbell University								
Cascade College (minor)	1							1
Cedarville University	1			1				
Central Baptist College	1							
Central Bible College (MO)								
Central Christian College of Kansas	1			1				
Central Christian College of the Bible				1				
Charleston Southern University	1			1				
Crichton College								
Circleville Bible College	1	1						
College of Saint Elizabeth (certificate)	1							
Colorado Christian University	1							
Columbia Bible College (Canada)								
Columbia International University (SC)	1			1	1			
Concordia University (Austin) (C.E.)	1				1			1
Corban College (Western Baptist Salem Or)				1				1
Cornerstone University	1	1						
Crossroads Bible College	1				1			1
Crown College	1		1		1			
Dakota Wesleyan University	1				1		1	
Dordt College				1				
Eastern Mennonite University	1			1	1			
Eastern Texas Baptist University								
Eastern University	1			1				
Emmanuel College								
Emmaus Bible College (CE)	1							
Freed-Hardman University	1							
Freewill Baptist Bible College	1							
Fresno Pacific University	1			1				1
Gardner-Webb					1			
Geneva College	1		1					

Institution	36	37	38	39	40	41	42	43
George Fox University (camping emph)	1				1			
Gordon College	1			1	1			
Goshen College (IN)	1			1				1
Grace Bible College	1				1			
Grace University	1							
Greenville College	1			1				
Harding University	1	1						1
Hardin-Simmons University	1			1				
Hillsdale College (OK)	1							
Hope International University	1			1				
Howard Payne University	1			1		1		
Huntington College	1							
Indiana Wesleyan University	1							
John Brown University	1							
Johnson Bible College	1							
Judson College	1			1				
King College (TN)	1							
Lancaster Bible College	1							
Lee University	1		1	1				
Liberty University (residential)	1	1		1				
Life Pacific College								
Lindenwood University	1			1				
Lipscomb University (42 Bible 21 ym)	1			1				
Louisiana College	1							
Lubbock Christian University (42 core 21ym)	1							
Malone College (24 core + 24 major)								
Manhattan Bible College (KS)	1	1						
Master's College (US)	1			1				
Master's College and Seminary (Canada)	1	1						
Messiah College								
Mid America Nazarene College	1	1		1	1			1
Milligan College (7 hrs ym emphasis)	1							
Montreat College	1							
Moody Bible Institute					1			
Mount Vernon Nazarene College	1	1						
Multnomah Bible College	1							
Nebraska Christian College (NE)								
North Central University								
North Greenville college	1			1				
North Park University	1			1				
Northwest Christian College								
Northwest University-Seattle	1							
Northwestern College (IA)	1	1		1	1			
Northwestern University (MN)	1			1				1
Nyack College	1			1				
Oak Hills Christian College	1			1				
Oklahoma Baptist University	1				1			
Oklahoma Christian University	1							
Oklahoma City College	1							
Oklahoma Wesleyan University (28+18ym)	1							
Olivet Nazarene University	1							

Institution	36	37	38	39	40	41	42	43
Oral Roberts University (27ym + 18)	1			1				
Ouachita Baptist University (student ministry)	1							
Palm Beach Atlantic University	1			1				
Patten University	1				1			
Pfeiffer University								
Piedmont Baptist College	1				1			
Point Loma Nazarene University	1			1				
Prairie Bible Institute (course based)	1			1	1			
Prairie Bible Institute (internship based)	1			1	1			
Puget Sound Christian College	1							
San Diego Christian College	1				1			
Seattle Pacific University (minor, 32 quarter)	1				1			
Simpson University (CA)	1			1				
Southeastern University	1							
Southern Nazarene	1							
Southern Wesleyan University	1							
Southwest Baptist University								
Southwestern Assemblies of God University	1	1						
Southwestern Christian University	1							1
Spring Arbor University	1	1	1	1	1			1
Sterling College (KS)								
Tabor College	1							
Taylor University	1							
Texas Lutheran University	1							
Toccoa Falls	1				1			1
Trinity Christian College								
Trinity College of Florida					1			
Trinity International University	1				1			
Trinity Lutheran University (50 quarter)	1			1				
Union University (TN)	1	1						
University of Sioux Falls	1							
Vanguard University	1			1				
Warner Pacific University (music and youth)	1				1			
Wayland Baptist University								
Wesley College (FL)	1							
Wheaton (IL) (Christian Ed and ministry)				1				
Whitworth College	1							
William Jessup University	1		1					
York College				1				
Totals	111	13	6	45	28	1	1	12

Institution	44	45	46	47	48	49	50	51
George Fox University (camping emph)								
Gordon College								
Goshen College (IN)			1					
Grace Bible College								
Grace University				1			1	
Greenville College			1					
Harding University								
Hardin-Simmons University			1	1				
Hillsdale College (OK)	1		1	1				
Hope International University								1
Howard Payne University								
Huntington College				1				
Indiana Wesleyan University			1	1				
John Brown University								
Johnson Bible College				1		1		
Judson College		1		1				
King College (TN)				1				
Lancaster Bible College								
Lee University								
Liberty University (residential)				1				
Life Pacific College		1						
Lindenwood University				1				
Lipscomb University (42 Bible 21 ym)				1				
Louisiana College								
Lubbock Christian University (42 core 21ym)				1				
Malone College (24 core + 24 major)				1				
Manhattan Bible College (KS)			1	1				
Master's College (US)								
Master's College and Seminary (Canada)								
Messiah College								
Mid America Nazarene College			1	1				
Milligan College (7 hrs ym emphasis)								
Montreat College				1				
Moody Bible Institute								
Mount Vernon Nazarene College				1		1		
Multnomah Bible College				1				
Nebraska Christian College (NE)								
North Central University								
North Greenville college								
North Park University								
Northwest Christian College							1	
Northwest University-Seattle								
Northwestern College (IA)			1					
Northwestern University (MN)				1				
Nyack College				1	1			
Oak Hills Christian College				1				
Oklahoma Baptist University				1				
Oklahoma Christian University							1	
Oklahoma City College				1				
Oklahoma Wesleyan University (28+18ym)			1	1				
Olivet Nazarene University			1					

Institution	44	45	46	47	48	49	50	51
Oral Roberts University (27ym + 18)								
Ouachita Baptist University (student ministry)								
Palm Beach Atlantic University				1				
Patten University				1				
Pfeiffer University			1	1				
Piedmont Baptist College								
Point Loma Nazarene University				1				
Prairie Bible Institute (course based)								
Prairie Bible Institute (internship based)								
Puget Sound Christian College				1		1		
San Diego Christian College								
Seattle Pacific University (minor, 32 quarter)								
Simpson University (CA)				1				
Southeastern University				1		1		
Southern Nazarene				1				
Southern Wesleyan University				1				
Southwest Baptist University				1				
Southwestern Assemblies of God University			1	1		1		
Southwestern Christian University				1				
Spring Arbor University				1				
Sterling College (KS)				1				
Tabor College			1					
Taylor University								
Texas Lutheran University								
Toccoa Falls				1				
Trinity Christian College								
Trinity College of Florida			1					
Trinity International University								
Trinity Lutheran University (50 quarter)				1				
Union University (TN)				1		1		
University of Sioux Falls				1				
Vanguard University				1				
Warner Pacific University (music and youth)			1	1				
Wayland Baptist University				1		1		
Wesley College (FL)						1		
Wheaton (IL) (Christian Ed and ministry)								
Whitworth College								
William Jessup University								
York College			1					
Totals	2	4	21	63	1	15	1	2

Institution	52	53	54	55	56	57	58	59
Abilene Christian University			1					
Allen University (Historically Black)								
Arlington Baptist College								
Asbury College								1
Azusa Pacific			1		1			
Baptist Bible College and Seminary			1					
Barclay College								
Benedictine College								
Bethany Bible college (Canada)			1					
Bethel College (IN)								
Bethel University								
Biola University (37 core +10 Spec)								1
Bluffton University								
Boise Bible College								
Briercrest College								
Bryan College								
California Baptist University								
California Christian College								
California Lutheran University								
Calvary Bible College (26 core + 19 ym)								1
Campbell University								
Cascade College (minor)								
Cedarville University								
Central Baptist College								
Central Bible College (MO)								
Central Christian College of Kansas								1
Central Christian College of the Bible								1
Charleston Southern University								1
Crichton College							1	
Circleville Bible College			1					
College of Saint Elizabeth (certificate)								
Colorado Christian University	1		1					
Columbia Bible College (Canada)								
Columbia International University (SC)								1
Concordia University (Austin) (C.E.)								
Corban College (Western Baptist Salem Or)			1					
Cornerstone University			1					
Crossroads Bible College								
Crown College		1						
Dakota Wesleyan University								
Dordt College								
Eastern Mennonite University			1					
Eastern Texas Baptist University								1
Eastern University								
Emmanuel College								
Emmaus Bible College (CE)								
Freed-Hardman University							1	
Freewill Baptist Bible College							1	
Fresno Pacific University								
Gardner-Webb								
Geneva College					1			

Institution	52	53	54	55	56	57	58	59
Oral Roberts University (27ym + 18)								
Ouachita Baptist University (student ministry)								
Palm Beach Atlantic University								
Patten University								1
Pfeiffer University								
Piedmont Baptist College		1						
Point Loma Nazarene University	1							
Prairie Bible Institute (course based)								
Prairie Bible Institute (internship based)								
Puget Sound Christian College								
San Diego Christian College			1					
Seattle Pacific University (minor, 32 quarter)			1					
Simpson University (CA)								
Southeastern University								
Southern Nazarene								
Southern Wesleyan University								
Southwest Baptist University								1
Southwestern Assemblies of God University						1		
Southwestern Christian University								
Spring Arbor University								
Sterling College (KS)								1
Tabor College			1					
Taylor University								
Texas Lutheran University								
Toccoa Falls								
Trinity Christian College								
Trinity College of Florida								
Trinity International University								
Trinity Lutheran University (50 quarter)								
Union University (TN)								
University of Sioux Falls								
Vanguard University								
Warner Pacific University (music and youth)								
Wayland Baptist University	1							
Wesley College (FL)								1
Wheaton (IL) (Christian Ed and ministry)								
Whitworth College			1					
William Jessup University			1					
York College							1	
Totals	5	6	24	1	2	1	7	20

Institution	60	61	62	63	64	65	66	67
George Fox University (camping emph)								
Gordon College						1		
Goshen College (IN)				1			1	
Grace Bible College								1
Grace University								
Greenville College							1	
Harding University	1						1	1
Hardin-Simmons University						1		
Hillsdale College (OK)								1
Hope International University								
Howard Payne University							1	
Huntington College							1	1
Indiana Wesleyan University							1	
John Brown University						1	1	
Johnson Bible College								
Judson College								
King College (TN)							1	
Lancaster Bible College								1
Lee University								1
Liberty University (residential)							1	
Life Pacific College								
Lindenwood University							1	
Lipscomb University (42 Bible 21 ym)						1	1	1
Louisiana College								1
Lubbock Christian University (42 core 21ym)						1	1	
Malone College (24 core + 24 major)							1	1
Manhattan Bible College (KS)							1	1
Master's College (US)								1
Master's College and Seminary (Canada)							1	
Messiah College								1
Mid America Nazarene College						1	1	
Milligan College (7 hrs ym emphasis)							1	
Montreat College							1	1
Moody Bible Institute							1	
Mount Vernon Nazarene College							1	
Multnomah Bible College						1		
Nebraska Christian College (NE)								1
North Central University								
North Greenville college	1						1	
North Park University								1
Northwest Christian College								1
Northwest University-Seattle								1
Northwestern College (IA)						1	1	1
Northwestern University (MN)	1			1				1
Nyack College						1	1	1
Oak Hills Christian College	1							1
Oklahoma Baptist University							1	
Oklahoma Christian University							1	
Oklahoma City College								
Oklahoma Wesleyan University (28+18ym)						1	1	
Olivet Nazarene University						1	1	

Institution	60	61	62	63	64	65	66	67
Oral Roberts University (27ym + 18)	1						1	
Ouachita Baptist University (student ministry)								
Palm Beach Atlantic University						1		
Patten University								
Pfeiffer University							1	1
Piedmont Baptist College								1
Point Loma Nazarene University							1	
Prairie Bible Institute (course based)						1	1	1
Prairie Bible Institute (internship based)								
Puget Sound Christian College								
San Diego Christian College							1	
Seattle Pacific University (minor, 32 quarter)								
Simpson University (CA)					1	1	1	
Southeastern University								
Southern Nazarene								
Southern Wesleyan University							1	
Southwest Baptist University								
Southwestern Assemblies of God University								1
Southwestern Christian University								
Spring Arbor University								
Sterling College (KS)	1							1
Tabor College					1	1	1	
Taylor University								
Texas Lutheran University							1	
Toccoa Falls					1		1	
Trinity Christian College								
Trinity College of Florida								
Trinity International University								
Trinity Lutheran University (50 quarter)								
Union University (TN)								
University of Sioux Falls							1	
Vanguard University							1	1
Warner Pacific University (music and youth)							1	
Wayland Baptist University	1					1	1	
Wesley College (FL)						1	1	1
Wheaton (IL) (Christian Ed and ministry)						1		1
Whitworth College					1			
William Jessup University								
York College								
Totals	8	1	2	3	5	28	57	43

Institution	68	69	70	71	72	73	74	75	76
George Fox University (camping emph)									
Gordon College									
Goshen College (IN)									1
Grace Bible College									
Grace University		1							
Greenville College									
Harding University									
Hardin-Simmons University						1			
Hillsdale College (OK)									
Hope International University									1
Howard Payne University						1			
Huntington College						1			
Indiana Wesleyan University									
John Brown University						1			1
Johnson Bible College							1		1
Judson College		1				1			
King College (TN)						1			
Lancaster Bible College						1	1		
Lee University									1
Liberty University (residential)									1
Life Pacific College						1			
Lindenwood University									
Lipscomb University (42 Bible 21 ym)									
Louisiana College									
Lubbock Christian University (42 core 21ym)									1
Malone College (24 core + 24 major)									1
Manhattan Bible College (KS)			1			1			1
Master's College (US)						1			
Master's College and Seminary (Canada)						1			
Messiah College			1				1		1
Mid America Nazarene College									
Milligan College (7 hrs ym emphasis)									1
Montreat College						1			
Moody Bible Institute							1		
Mount Vernon Nazarene College	1						1		1
Multnomah Bible College									
Nebraska Christian College (NE)									1
North Central University						1			1
North Greenville college									1
North Park University									
Northwest Christian College							1		
Northwest University-Seattle									1
Northwestern College (IA)									
Northwestern University (MN)									
Nyack College	1	1					1		
Oak Hills Christian College									1
Oklahoma Baptist University							1		1
Oklahoma Christian University		1						1	1
Oklahoma City College			1			1	1		
Oklahoma Wesleyan University (28+18ym)									
Olivet Nazarene University						1			

Institution	68	69	70	71	72	73	74	75	76
Oral Roberts University (27ym + 18)						1			
Ouachita Baptist University (student ministry)									
Palm Beach Atlantic University						1			
Patten University		1							
Pfeiffer University								1	
Piedmont Baptist College		1							1
Point Loma Nazarene University						1			
Prairie Bible Institute (course based)						1			
Prairie Bible Institute (internship based)									
Puget Sound Christian College							1		1
San Diego Christian College									1
Seattle Pacific University (minor, 32 quarter)						1			1
Simpson University (CA)			1			1			
Southeastern University							1		
Southern Nazarene									
Southern Wesleyan University									1
Southwest Baptist University							1		
Southwestern Assemblies of God University									1
Southwestern Christian University									1
Spring Arbor University			1						1
Sterling College (KS)						1	1		
Tabor College									1
Taylor University									1
Texas Lutheran University							1		1
Toccoa Falls						1			1
Trinity Christian College							1		
Trinity College of Florida									1
Trinity International University									1
Trinity Lutheran University (50 quarter)									1
Union University (TN)						1			1
University of Sioux Falls							1		
Vanguard University									
Warner Pacific University (music and youth)		1							1
Wayland Baptist University								1	
Wesley College (FL)									1
Wheaton (IL) (Christian Ed and ministry)	1								
Whitworth College							1		
William Jessup University						1			1
York College							1		
Totals	7	7	9	1	1	32	23	4	58

APPENDIX E

United States Data on Populations Living in Urban Settings

Table 9: United States Population Living in Urban Settings.¹

Total United States Population as of Census 2000	281,421,906
Total population living in Urban areas	222,358,209
Ethnic demographic living in urban areas	
White alone or in combination with other races	163,951,829
Black or African American alone or in combination with other races	32,556,682
Asian alone or in combination with other races	11,418,427
Hispanic or Latino (of any race)	32,900,962

Note: The total ethnic demographic numbers add up to more than total population living in urban settings because the census may list individuals in more than one category. This table does not include other ethnic groups other than listed here. This is for representational purposes.

Census 2000 Urban and Rural Classification

For Census 2000, the Census Bureau classifies as “urban” all territory, population, and housing units located within an urbanized area (UA) or an urban cluster (UC). It delineates UA and UC boundaries to encompass densely settled territory, which consists of:

1. Core census block groups or blocks that have a population density of at least 1,000 people per square mile and
2. Surrounding census blocks that have an overall density of at least 500 people per square mile

¹ United States Bureau of the Census. *Census 2000: Table Dp-1. Profile of General Demographic Characteristics: 2000*. <http://censtats.census.gov/data/US/01000.pdf> (accessed May 25, 2006).

In addition, under certain conditions, less densely settled territory may be part of each UA or UC. The Census Bureau's classification of "rural" consists of all territory, population, and housing units located outside of an UA and UC. The rural component contains both place and non place territory. Geographic entities, such as census tracts, counties, metropolitan areas, and the territory outside metropolitan areas, often are "split" between urban and rural territory, and the population and housing units they contain often are partly classified as urban and partly classified as rural...²

² United States Bureau of the Census, *Census 2000: Urban and Rural Classification*. Geography Division, 2002. http://www.census.gov/geo/www/ua/ua_2k.html. (accessed April 10 2008).

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