A PROPOSAL FOR THE TRAINING OF INDIGENOUS
YOUTH WORKERS FOR THE INTERNATIONAL MISSION
BOARD OF THE SOUTHERN BAPTIST CONVENTION

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A Dissertation

Presented to

the Faculty of

The Southern Baptist Theological Seminary

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In Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

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by

James Harris Scroggins IV

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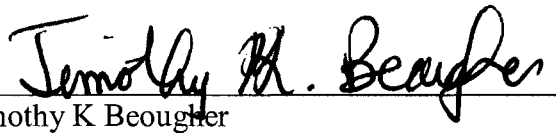
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James Harris Scroggins IV
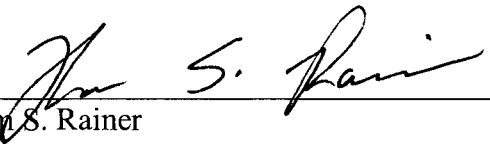
Read and Approved by:

John Mark Terry   (Chairperson)

Timothy K Beougher

Thom S. Rainer

Date   April 16, 2003

To Kristen,

my best friend and the love of my life.

And to

my sons, James, Daniel,

Jeremiah, Isaac, and Stephen,

you are the most important youth work

that I will ever do.

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LIST OF ABBREVIATIONS

BYPU   Baptist Young People's Movement

CPM   Church Planting Movement

IMB   International Mission Board

IWC   International World Changers

SBC   Southern Baptist Convention

SVM   Student Volunteer Movement

YMCA   Young Men's Christian Association

YMI   Youth Ministry International

YWCA   Young Women's Christian Association

PREFACE

Like any challenging endeavor, this dissertation has been completed only with the encouragement, help, and support of many people. My supervisor, John Mark Terry, has been a great mentor to me from the time that I came to Southern Seminary in 1994. His infectious passion for missions and his technical expertise helped me to believe that this kind of work really matters. Dean Thom Rainer and Professor Timothy Beougher also provided much encouragement in times when I was ready to quit. I am grateful to all three of these men for their investment in my academic development. Professor David Adams, of Boyce College, has also provided assistance in this work, and his influence has helped to shape my thinking about the world of young people.

My church family at Highview Baptist Church has graciously allowed me to pursue this doctorate while serving in the Highview Student Ministry. My pastor and friend, Dr. Kevin Ezell, the ministry staff at Highview, and the student ministry staff have made numerous accommodations to my work schedule in order for me to complete this degree. My administrative assistant, Kim Schmidt, has gone far beyond the call of duty in helping me to juggle ministry, school work, and family. This project would have been impossible to complete without the blessing of my church.

Many others have also provided encouragement along the way. God has blessed me with many mentors that strongly suggested that I continue my education beyond the M.Div. These include my former pastors, Dr. Jerry Vines and Dr. Rich Lloyd, as well as President R. Albert Mohler and Dr. Douglas Walker. My parents, Jim and Jan Scroggins, and my father in-law, George Nail, also insisted that I pursue my education to the highest level. I am thankful that these people could see potential in me that I could not always see in myself.

Words cannot express the depths of my gratitude to my wife, Kristin, for the sacrifices she has made to allow me to complete my seminary education. She has given me nothing but encouragement and love throughout this journey, and I am excited to see what God has for us to accomplish together in the future. Of course, my sons, James, Daniel, Jeremiah, Isaac, and Stephen have also sacrificed quite a bit of "daddy time" over the past several years. But we, as a family, sensed a call for me to study at Southern, and we, as a family, are confident that we will be able to serve God more effectively as a result of the experience.

Finally, I am grateful to God for the strength He provides whereby we can do all things that He calls us to do. I am also grateful to him for helping me to see the world of young people that are scattered like the multitudes in Matthew 9. May He call many more workers into the field of global youth ministry. To Him alone be the glory.

James H. Scroggins IV

Louisville, Kentucky

March 2003

CHAPTER 1

INTRODUCTION

In the twentieth century the American Christian community placed a great deal of emphasis upon ministry to teenagers. Youth ministry continues to be an important focus of growing churches at the dawn of the new millennium.[1] This continuing emphasis upon ministry to teenagers is entirely appropriate, considering the fact that young people comprise a significant proportion of the population of the United States. According to Rainer, "Bridgers" (born 1976-1994) are 27 percent of the U.S. population, second only to "boomers" (born 1946-64), who comprise 29 percent.[2]

Although youth ministry is widely acknowledged as a legitimate, important, and necessary part of evangelical life in America, there is much less attention and emphasis given to the need for youth ministry around the globe.[3] This lack of emphasis is unfortunate, and I fear that this lack of attention to global youth ministry represents a major missed opportunity for the fulfillment of the Great Commission.[4] This dissertation

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[1]According to Thom Rainer, youth ministry is a key component of the evangelistic strategy of many growing churches. See Thom Rainer, *Effective Evangelistic Churches* (Nashville: Broadman and Holman, 1996), 19-21.

[2]See Thom Rainer, *The Bridger Generation* (Nashville: Broadman and Holman, 1997), 7.

[3]This statement is a personal observation from twelve years of experience in, and study of, youth ministry. Obviously, this argument is from relative silence, and it is essentially un-provable. My survey of the dominant literature in the field (i.e., textbooks, journals, conference topics, etc.) has yielded extremely limited information and attention to global youth work. See Paul Borthwick, "Youth Ministry Around the World," Fuller Seminary's *Theology, News and Notes* 47 (2000): 8-22. Almost everything that is in print on the subject is primarily anecdotal or didactic in nature.

[4]An example of this lack of attention to youth ministry is the Lausanne Movement for world evangelization. Although over one-half of the world's population is

proposes that Southern Baptists have both the means and the opportunity to reach the young people of the world by training indigenous youth workers for every people group in the world.

The Importance of Youth Ministry History

In evaluating this proposal, it will be helpful for readers to understand the historical context of American youth ministry. This brief history of American youth ministry will demonstrate two things: first, that youth ministry has historically been an exercise in cross-cultural missions, and second that Southern Baptists have historically placed a high priority on the evangelism and discipleship of young people. In addition to giving readers a sense of the general trends that have influenced youth ministry over the past few centuries, this chapter will also point out the historical Southern Baptist commitment to reaching young people with the Christian gospel.

Previous Youth Ministry Histories

There have apparently been only two published attempts at writing a comprehensive history of youth ministry. The first, *The History of the Young People's Movement*, was written by Frank Erb in 1917.[5] His work was excellent, but of course, does not take into account the cultural and methodological changes that occurred in the twentieth century. The second attempt was Mark Senter's *The Coming Revolution in*

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under the age of twenty-five, the official documents of the Lausanne organization has produced a statement about the need to reach youth and children with the gospel. The "Manila Manifesto" says, "We gratefully recognize that children and young people enrich the church's worship and outreach by their enthusiasm and faith. We need to train them in discipleship and evangelism, so that they may reach their own generation for Christ." Although the Lausanne Movement has acknowledged the need to evangelize children and youth, the attention to evangelization of young people is relatively insignificant considering that the majority of the world's population is under twenty-five years of age. Web citation–http://www.gospelcom.net/lcwe/statements/manila.html. Accessed December 13, 2002.

[5]Frank O. Erb, *The History of the Young People's Movement* (Chicago: University of Chicago Press, 1917).

Youth Ministry, published in 1992. In this work, Senter traces the history of youth ministry, and identifies "cycles" of cultural changes and resultant adjustments made by youth workers over the last two hundred years. In addition to these works, there are only articles briefly addressing the history of youth ministry, and several books with short chapters on the subject.

Senter's Three-Cycle Approach

Since Senter's work is the most recent attempt at a comprehensive history of youth ministry, this dissertation will adopt his pattern of the three cycles of youth ministry. He divides youth ministry history into three key eras: 1825-1875, 1881-1925, and 1935-1987. For the purpose of this dissertation, using his time-line and my own descriptive titles, these eras will be referred to as the era of Sunday school and the YMCA's (1825-1875), the era of Christian Endeavor and the Denominational Youth Agencies (1881-1925), the era of the parachurch revolution and professional youth work (1935-1987).

Limitations of this Historical Survey

Before going into the history of youth ministry, certain limitations of this chapter must be acknowledged. First, this history of youth ministry is not intended to be exhaustive. Obviously, it would be impossible to catalog every instance of youth ministry in American history, so this dissertation will cover the highlights. Also, since many of the exact dates and claims of figures and events in youth ministry history are difficult to verify, the generally accepted historical data will be presented here. The generally accepted dates and statistics are sufficiently representative of the flow of youth ministry history to satisfy the goals of this dissertation.

The second limitation of this historical study is that discussion will focus on those people and events that contribute to the Southern Baptist heritage and tradition of youth ministry. The first official Southern Baptist youth ministry organization was not

developed until 1895. Beasley points out the need to examine the historical developments that led up to this event in order to understand Southern Baptist youth ministry history. He notes, "The methods and the manner of organization for young people's work were largely developed before Baptist denominational organizations were begun."[6]

Since the purpose of the history in this dissertation is to highlight the missional agenda of youth ministry as well as the historic Southern Baptist commitment to this agenda, discussion will be confined to the conservative, evangelical stream of youth ministry, from which the current situation of Southern Baptist youth ministry has emerged. While the history of liberal and mainline youth ministry is not completely ignored here, these other streams of youth ministry will be largely bypassed as irrelevant to the vast majority of current Southern Baptists.[7]

A Brief History of Youth Ministry

Aside from the biblical passages addressing children and youth, and the few mentions of young people scattered throughout church history, there is very little historical data on youth ministry until the invention of the Sunday school in England in 1785. Although Senter's cycles of modern youth ministry start in 1825, just after the formation of the American Sunday School Union, there were some significant, previous

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[6]See Steven Dewayne Beasley, "The Development of the Church Training Program of the Southern Baptist Convention: A Historical Review" (Ed.D. diss., The Southern Baptist Theological Seminary, 1988), 62.

[7]For the purposes of this dissertation, I will refrain from discussions of ecumenical youth organizations such as the International Council of Religious Education and the World Council of Churches, because these organizations do not exert significant influence on the bulk of today's Southern Baptists or evangelical youth ministries. For a concise description of the more liberal streams of youth ministry, see Mark W. Cannister, "Youth Ministry's Historical Context: The Education and Evangelization of Young People," in *Starting Right: Thinking Theologically about Youth Ministry*, ed. Kendra C. Dean, Chap Clark, and Dave Rahn (Grand Rapids: Zondervan, 2001),77-90. For a more detailed discussion, see Kenneth Gangel and Warren Benson, *Christian Education: Its History and Philosophy*. For more a more youth-specific discussion, see Roy B. Zuck and Warren S. Benson, *Youth Education in the Church* (Chicago: Moody, 1978), 60-63.

developments in the world of American young people that set the stage for the first cycle. Senter refers to these developments as the "seed-plots" from which youth ministry grew.[8]

After highlighting biblical examples of specific teaching to youth and taking a cursory look at the faint hints of youth ministry in protestant church history, the following sections will briefly discuss the pre-youth ministry "seed-plots." The main body of the chapter will concisely examine each of Senter's three eras and highlight each era's importance for the future of youth work. For the purposes of this dissertation, the history of youth ministry will focus on youth ministry from the late 1700s to the present, with the greatest attention given to youth ministry in the nineteenth and twentieth centuries.

Biblical References to Children and Youth

In the Pentateuch, God commanded his people over and over again to teach their children to love, follow, and serve Him. Parents were to instruct their children in the words and works of God, and were to take time every day to teach their young people about God. The entire book of Proverbs is written to young men for the purpose of helping them gain wisdom. Throughout the Old Testament, children and young people are portrayed as important to God, and many young people serve as key characters in the biblical stories (David, Isaiah, Josiah, Samuel, and Jeremiah, to name a few). In the New Testament, Jesus makes numerous statements about the importance of children and young people, and biblical descriptions of early church life portray children as a normal part of the landscape (household codes, family baptisms, etc.).

Unfortunately, contemporary literature dealing with youth ministry tends to focus almost entirely on the practical aspects of programming and teaching youth and provides very little biblical or theological grounding for viewing youth ministry as a specific discipline or area of ministry focus. The lack of a biblical rationale for doing

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[8]Mark H. Senter III, *The Coming Revolution in Youth Ministry and its Radical Impact on the Church* (Grand Rapids: Zondervan, 1992), 49.

youth ministry can be seen in the major contemporary texts on the subject. Although

most "comprehensive" books on youth ministry have a chapter on the "theology of youth

ministry," these chapters tend to focus on key evangelical doctrines that the authors feel

must be taught to youth. The authors also tend to focus on cross-cultural necessities for

youth workers, such as "being incarnational" by "getting into the world" of young

people. There is obviously nothing wrong with establishing a theological framework for

evangelical ministry, but an observation is; little attention is given in the literature to

what the Bible actually says about teaching young people and children.[9] Despite the

dearth of attention in the literature to the biblical foundations for targeted ministry to

young people, even a cursory reading of the Scriptures demonstrates that young people

are very important to God. In fact, it would be fair to say that youth ministry began with

the first family in the book of Genesis, and that the explicit biblical instructions to teach

children constitute a biblical mandate to shape ministry specifically for the needs of

young people.[10]

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[9]See Richard R. Dunn, "A Theological Framework for Doing Youth Ministry," in *Reaching a Generation for Christ,* ed. Richard R. Dunn and Mark H. Senter III (Chicago: Moody Press, 1997) 45-68; Warren S. Benson, "A Theology of Youth Ministry," in *The Complete Book of Youth Ministry*, ed. Warren S. Benson and Senter (Chicago: Moody Press, 1987), 15-36; Kenneth O. Gangel, "The Biblical Basis of Youth Work," in *Youth and the Church*, ed. Roy G. Irving and Roy B. Zuck (Chicago: Moody Press, 1968), 27-42; Kendra Creasy Dean, "Fessing Up: Owning Our Theological Commitments," in *Starting Right: Thinking Theologically about Youth Ministry*. The best attempt to point out the biblical mandate for aiming ministry at young people as a distinct people group can be found in Roy Zuck, *Precious in His Sight: Childhood and Children in the Bible* (Grand Rapids: Baker, 1996). In this book, Zuck argues for the importance of children and youth as it is clearly set forth in the Bible. An earlier work, Lockyer's *All the Children of the Bible* simply contains brief but insightful descriptions of every mention of children in the Bible. See Herbert Lockyer, *All the Children of the Bible*, (Grand Rapids: Zondervan, 1970). Neither of these works, however, have youth ministry or youth culture in view. They are simply highlighting the priority and prominence of young people in the Scriptures. It is difficult to argue from silence, but in my observation and survey of the literature, the biblical foundation for youth ministry is a neglected topic.

[10]Deut 6, as well as the instructions for Israelites to teach their children through songs (Deut 31:19-32:43), stories (Passover story in Exod 12:21-28), and stones (stones at the Jordan River in Josh 4:4-7).

Youth Ministry and the Great Commission

The Bible clearly gives the mandate to the church to fulfill the Great Commission. The Great Commission says to make disciples of every people group, and this means that Christians must take the gospel across cultures. So the question must be asked, are "youth" a people group? Is there such a thing as the "youth culture?"

Lausanne's definition of a people group is, "A significantly large sociological grouping of individuals who perceive themselves to have a common affinity for one another. From the viewpoint of evangelization this is the largest possible group within which the gospel can spread without encountering barriers of understanding or acceptance."[11] Culture, as defined by anthropologist Paul Hiebert, is "the integrated system of learned patterns of behavior, ideas, and products characteristic of a society."[12] It is apparent that adolescents in America fulfill the descriptions in both of these definitions. The real issue then, is how to go about communicating the Christian gospel with the youth culture.

Hesselgrave says the following about the difficulties with cross-cultural communication:

> Unfortunately, intercultural communication is as complex as the sum total of human differences. The word "culture" is a very inclusive term. It takes into account linguistic, political, economic, social, psychological, religious, national, racial, and other differences. Communication reflects all these differences, for, as Clyde Kluckhohn says, 'Culture is a way of thinking feeling, believing.'[13]

Seasoned youth worker Glandion Carney notes the challenge of communicating the gospel with young people. He says, "As an 'incarnation' of the love of God, you must also remember that these teens need to understand the gospel on their own terms. It is

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[11]C. Peter Wagner, *Strategies for Church Growth: Tools for Effective Mission and Evangelism* (Ventura: Regal, 1989), 181-82.

[12]Paul Hiebert, *Cultural Anthropology* (Grand Rapids: Baker, 1988), 25.

[13]Clyde Kluckhohn, in *Mirror for Man* (New York: Whittlesdy, 1949), 23, quoted in David Hesselgrave, *Communicating Christ Cross-Culturally* (Grand Rapids: Zondervan, 1978), 68.

their world you must enter, their language you must speak, and their needs and problems you must address with your love and the wisdom of God's Word."[14] American young people do have their own culture, and thus youth ministry is always cross-cultural.[15]

Hutchcraft argues persuasively that youth workers must approach youth ministry with a missionary mindset. He says, "We are missionaries to a post-Christian youth culture. We have the same challenge any missionary to a pagan culture has—how do we communicate the message of Jesus Christ in the language of the 'native'?[16] In essence, youth ministry is always a cross-cultural missionary effort. Although the Bible does not speak specifically about the issue of youth ministry, the scriptural commands to teach children and the biblical mandate to take the gospel across cultures apply directly to youth work. Both of the components of youth ministry—the nurture of Christian young people, and the evangelism of lost young people—are commanded in the Scriptures.[17]

Youth Ministry before 1785

Prior to the late 1700s, the Christian church had not singled out youth for special forms of ministry. Indeed, people the ages that today would be called "youth" had historically been treated as adults. Mark Terry notes,

> The church paid scant attention to young people throughout most of church history. The church did not make special efforts to evangelize young people. Instead, the church evangelized young people in the same contexts as adults. Concerned pastors

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[14]Glandion Carney, *Creative Urban Youth Ministry* (Cincinnati: Standard Publishing, 1990), 19.

[15]The emergence of the American youth culture will be treated later in this chapter.

[16]Ron Hutchcraft, *The Battle for a Generation: Life-Changing Youth Ministry That Makes a Difference* (Chicago: Moody, 1996), 80.

[17]Cannister frames his entire chapter on the history of youth ministry in terms of a constant struggle between the priority of "Christian nurture" and the priority of evangelism. Mark Cannister, "Youth Ministry's Historical Context: The Education and Evangelism of Young People," in *Starting Right: Thinking Theologically about Youth Ministry,* ed. Karen Jones, Chap Clark, and Dave Rahn (Grand Rapids: Zondervan, 2001), 77-90.

spoke with the youth of their communities just as they did the older flocks. At the camp meetings fiery evangelists preached the gospel to young and old alike.[18]

There are, however, mentions of young people and children scattered throughout church literature. Merton Strommen quotes Martin Luther in an address to German civic officials in the following passage in which Luther identifies the need to target specifically Christian education towards youth:

> I pray all of you for the sake of God and of youth, not to think slightly of educational problems. For it is a serious and great matter, at the heart of Christ and all mankind, that we help advise the young people.[19]

Strommen also quotes Puritan pastor Cotton Mather in a pamphlet that affirmed a spiritual movement among the young people in colonial America. Part of the pamphlet reads:

> We whose names are underwritten, having by the grace of God been awakened in our youths to a serious concern about the things of our everlasting peace, and to an earnest desire suitable and religiously "to remember our Creator in the days of our youth" and to give our hearts into the service of God through our Lord Jesus Christ, do covenant and agree together.[20]

Early in his ministry Mather started societies of young people that met for Bible study and prayer in various homes throughout the community.[21] Although there are infrequent mentions of young people in various documents before the late 1700s, youth ministry

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[18]John Mark Terry, *A Concise History of Evangelism* (Nashville: Broadman and Holman, 1994), 173.

[19]G. H. Traber, *Church History for the People* (Columbus: Lutheran Book Concern, 1923), 227-28, quoted in Merton Strommen, "A Recent Invention: The Profession of Youth Ministry," in *Youth Ministry that Transforms*, ed. Merton Strommen, Karen Jones, and Dave Rahn (Grand Rapids: Zondervan, 2001), 27.

[20]Strommen, "A Recent Invention," 28. Clarence Shedd, in *Two Centuries of Student Christian Movements*, also goes into detail about Mather's youth ministry activities. Shedd says that Mather's writings constitute the earliest references to religious student groups in America. See Shedd, *Two Centuries of Student Christian Movements*, (New York: Association Press, 1934), 1. Shedd has numerous quotations from Mather indicating the Puritan pastor's sincere heart to minister to young men, as well his determination that the best way to minister to their needs was by way of formally organized youth groups. Shedd quotes Mather: "Oh, how much may Christians, *associated in religious combinations* do by watchful and faithful admonitions to prevent being partakers in other men's sins. The man that shall produce and promote such societies will do an unknown deal of good in the neighborhood. And so will he, that shall help forward *another sort of societies namely those of young men associated.*" Cotton Mather, *Essays to do Good*, 131, in Shedd, *Two Centuries of Student Christian Movements,* 4.

[21]Strommen, "A Recent Invention," 28.

clearly had not yet become a focus and priority for the church.

The Sunday School Movement and the Young
Men's Christian Associations

Robert Raikes and the Origins of the
American Sunday School Movement

In 1780, in Gloucester, England, Robert Raikes started the first Sunday

school.[22] His purpose was to minister to the physical, spiritual, and educational needs of

the rural English children, who he saw running in the streets every day.[23] Until that time

in America, according to Sholund, "organized youth groups as we know them today were

practically unknown in the days of the early colonists, but the young people were

nevertheless taught Christian doctrine through the catechetical method."[24] Raikes' idea

soon spread to the United States, and the first American Sunday schools were formed

around 1785-1790.[25] Although proclaiming unequivocally that a single organization was

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[22]Elmer Towns notes that although Raikes is generally credited with starting the first Sunday school, this claim has been challenged by historians. There are records of at least five other organizations of a similar type and organization to Raikes', but Towns gives four reasons why it is appropriate to attribute the launch of the Sunday school movement to Raikes. See Elmer Towns, "Robert Raikes," in *A History of Religious Educators,* ed. Elmer Towns (Grand Rapids: Baker, 1975), 228.

[23]Rice describes the conditions of the lower classes in England in the late 1800's: "The rural masses formed about two-thirds of the population of England in the eighteenth century. Their intelligence was not developed by their occupations; it was not easy to find a poor man who could read." According to Rice, Raikes was moved by their plight. Rice continues, "The wretched condition of the working classes and of their children aroused the sympathy of Robert Raikes, a printer and publisher of Gloucester, England." Rice goes into great detail describing the various strategies employed by Raikes in reaching children with the Sunday school, as well as the opposition that he faced from both high-society, the government, and the clergy. See Wilbur Edwin Rice, *The Sunday School Movement and the American Sunday School Union, 1780-1917* (Philadelphia: American Sunday School Union, 1917), 13.

[24]Milford Sholund, "A Historical Survey of Youth Work," *Youth and the Church: A Survey of the Church's Ministry to Youth,* ed. Roy G. Irving and Roy B. Zuck (Chicago: Moody Press, 1968). Rice offers more detail as to the catechisms written by John Cotton in 1646, and Rice notes that Cotton Mather was still using Cotton's work fifty years later. See Rice, *The Sunday School Movement,* 42-43.

[25]As Rice notes, "Sunday School" was an idea for a movement that was not strictly formalized at first, and thus neither the location of the first American Sunday

"the first" Sunday school in America is problematic, William Elliot of Virginia is credited with establishing the first Sunday school in American soil in 1785.[26] Within fifteen years there were Sunday schools throughout the eastern United States.[27]

Sunday school expanded to reach youth. Early Sunday schools in both England and America focused on underprivileged children, but did not include teenagers.[28] In 1798, in England, Sunday schools were expanded to include youth for the first time, though they were open only to young women.[29] American Sunday schools soon copied the trend, and youth Sunday schools open to young men and young women became common throughout the eastern United States in the early 1800s.[30] According to Senter, the Sunday School Movement was a key to the development of youth ministry in the United States, and the greatest impact of the Sunday schools was felt between 1825 and 1875.[31] Hence, in Senter's view, the first cycle of youth ministry began in 1825.

The advent of the American Sunday School Union. Strommen describes the development and impact of Sunday schools in America in the following paragraph:

> As the Sunday schools of Great Britain multiplied, William Elliot of Virginia opened a Sunday school in 1785 modeled after Raikes' vision, and the Sunday school movement spread across the United States. The American Sunday School

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school nor its founding date can be stated with certainty. Rice says, "A careful investigation of first-hand records of Sunday schools reveals that, like all great moral and religious movements, the modern Sunday-school idea existed more or less clearly in many minds and sprang up in many widely separated communities." Rice, *The Sunday School Movement,* 42.

[26]Cannister, "Youth Ministry's Historical Context," 79.

[27]Sholund, "A Historical Survey of Youth Work," 60.

[28]Ibid., 61.

[29]Ibid.

[30]Ibid.

[31]Senter, *The Coming Revolution in Youth Ministry,* 85.

Union was formed in 1824 with the goal of planting Sunday schools throughout the Mississippi Valley, which was then the western frontier of America. This work resulted in over 30,000 professions of faith throughout the Mississippi Valley.[32]

The American Sunday School Union was the primary agency of organization, curriculum development, and leadership training for Sunday schools for protestant churches throughout the United States in the first half of the nineteenth century. Although Sunday school became a mainstay of the protestant church in America during the 1800s, the organization of the movement began to fray due to denominational pressures and theological infighting, as well as to the movement's rapid growth. Cannister notes,

> By the middle of the 1800s, the American Sunday School Union was struggling to provide oversight for the thousands of new Sunday schools planted during this period. As the Sunday School Union became divided along denominational lines, the movement's unified vision disintegrated and teaching deteriorated into oral recitations of memory verses.[33]

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

Other Youth-Oriented Religious Organizations

Temperance societies. Before moving on to the discussion of the YMCA, it is important to note that there were other types of young people's organizations in America that arose concurrently with the Sunday school movement. One of these was the temperance societies. In 1785, Benjamin Rush wrote a pamphlet entitled *Inquiry into the Effects of Ardent Spirits on the Human Body and Mind,* in which he argued against the evils of hard liquor. As a result of his writing, many young people began to take up

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[32]Cannister, "Youth Ministry's Historical Context," 79.

[33]Ibid.

his cause.[34] Many of these societies were secret, and membership was open only to young men. Erb points out the appeal that such organizations carried: "The temperance societies thus offered to young men in particular the pleasure of organization and association, and the challenge of a great cause."[35] In the early 1800s, temperance groups for youth were common. There were over one thousand youth temperance societies in Philadelphia alone in 1829.[36] In the same year, New York State had over a thousand such societies with a total of 100,000 members.[37] The majority of these societies objected to alcohol use on religious grounds, and the bulk of their membership was composed of young people.[38] Erb remarks,

> The membership of these lodges has always been composed very largely of young people, and the spirit, for the most part, has been deeply religious. "Gospel Temperance" has meant the divine power in the rescue of the drunkard.[39]

Temperance societies were an early manifestation of youth work.

Missionary societies. In addition to the temperance societies, another type of youth organization offered young people another "great cause" under which to unite. The awareness of the need to do foreign missions and the desire to participate in the Great Commission caused numerous young people's missionary societies to spring up around the turn of the nineteenth century.[40] Early missionary societies included the New York

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[34]Erb *The History of the Young People's Movement*, 17.

[35]Ibid., 19.

[36]Sholund, "A Historical Survey of Youth Work," 61.

[37]Erb, *The History of the Young People's Movement*, 18.

[38]Ibid.

[39]Ibid., 19.

[40]For a detailed discussion of the various strands of British and American theology and religious publications that influenced the evangelical surge in interest in foreign and home missions, see Joseph F. Kett, *Rites of Passage: Adolescence in America, 1790 to the Present* (New York: Basic Books Inc., 1977) 73.

Missionary Society (1796), the Boston Society for Missionary Purposes (1802), and the Witness of Baptist Youth Missionary Society of New York City (1806).[41] Erb notes that most of these societies were organized to minister to the American Indians.[42] Erb also points out that American missionary societies were patterned after similar youth efforts in England. As an example, he quotes from the charter of the Baptist Missionary Assistant Society of London, organized in 1804. Its composition was, according to Erb,

> . . . chiefly of young persons of both sexes. Their officers are young men, whose ages according to their constitution must not exceed a certain limitation. They must be of the Baptist persuasion and in good standing in some church of that denomination . . . They hold a monthly meeting for business, which is opened and closed by prayer and singing appropriate hymns. They also have a monthly missionary prayer meeting.[43]

Kett observes that the "great cause" of world evangelism was attractive to young people and served to add momentum to the development of youth missionary societies. In fact, according to Kett, it was the young people who helped to spur on the modern missions movement in America. He says,

> The ties between evangelicalism and youth were manifold. Creation of the evangelical empire of benevolence was not entirely the work of young men, but the original thrust often came from those in their teens or 20s, from individuals who thought of themselves as youth and who were so perceived by their elders. They were not youth merely in the sense that they were not yet old, but, according to contemporaries, because they exhibited the putative qualities of youth—vigor, energy, and idealism.[44]

The combination of the "great cause" with the idealism of youth was a powerful motivator in the development of youth mission societies. Erb actually lists four different types of religious youth organizations that were concurrent with the development of the Sunday school movement. His organizations were:

1. "Singing schools"—forerunners to the modern youth choir.

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[41]Sholund, "A Historical Survey of Youth Work," 61.

[42]Erb, *The History of the Young People's Movement*, 21.

[43]Ibid.

[44]Kett, *Rites of Passage,* 71-73.

2. Teachers meetings—regular gatherings Sunday school leaders who were often recent converts.

3. Temperance societies.

4. Young people's missionary societies.[45]

These youth mission societies were an important factor in the development of youth ministry history.

The Impact of the Industrial Revolution

Sunday schools had been initially founded to reach poor, rural, uneducated, and unemployed children and youth. With the Industrial Revolution taking place in the mid-nineteenth century, American society began to change in regard to the way it viewed its young people. Prior to the Industrial Revolution, the life stage of "adolescence" did not really exist. Young people generally assumed adult responsibilities at the time of puberty, usually in their early teenage years.[46] With the onset of the industrial revolution, however, came economic and social changes that essentially created a new stage of life—adolescence. Borgman says the following about the relationship between the Industrial Revolution and the concept of adolescence:

> This new importance of youth can be traced to the Industrial Revolution in a general way. During that period it was recognized that children and youth are something more than creatures waiting to be adults. They were beginning to be seen as people with new significance, freedom, resources, and needs. Such a perspective represents the beginning of modern youth ministry.[47]

George Williams and the YMCA

In the mid-1800s, as the industrial revolution picked up steam, young people began moving to the cities to find jobs. Most of these youths were uneducated and away

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[45]See Erb, *The History of the Young People's Movement,* 11-22.

[46]For a detailed discussion of the transition that occurred in how children emerged as adults, see Kett, *Rites of Passage.*

[47]Borgman, "A History of American Youth Ministry," in *Complete Book of Youth Ministry,* 62.

from home for the first time. In 1844 George Williams began the first Young Men's
Christian Association (YMCA) in England to help young people organize to keep their
Christian commitments in the midst of their new environment.[48] By 1851, the YMCA
was established in America, with its first chapter in Boston.[49] The first Young Women's
Christian Association (YWCA) was formed in London in 1855, and the first American
YWCA was founded in New York City in 1858.[50]

Although its membership was limited to those who were already Christians,
the YMCA and YWCA were intentionally evangelistic, and this evangelistic thrust
helped the organizations to grow rapidly.[51] Cannister says, "The evangelical spirit of the
men who gathered at the YMCAs drove the organization to an evangelistic ministry that
witnessed revival from 1857-1859. Over this period, the churches of America received
over one million converts."[52] The YMCA is a good example of evangelistic ministry
aimed specifically at young people. George Williams recognized the impact that the
urbanizing effect of the industrial revolution was having on the world of young people.
His identification of the unique needs of urban young people, and his success in meeting
those needs prepared the way for the development of similar programs on college
campuses and in local churches.[53]

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[48]See Senter, *The Coming Revolution in Youth Ministry*, 90. Erb notes that the
original purpose of the YMCA was "the improvement of the spiritual condition of young
men engaged in the drapery and other trades." Membership was open to anyone who was
a member of a Christian church and showed evidence of genuine conversion. See Erb,
The History of the Young People's Movement, 29.

[49]Sholund, "A Historical Survey of Youth Work," 61.

[50]Ibid.

[51]See Erb, *The History of the Young People's Movement*, 30.

[52]Cannister, "Youth Ministry's Historical Context," 80.

[53]For a detailed discussion of the YMCA's development on college campuses,
see Shedd, *Two Centuries of Student Christian Movements*, 103-21.

The Student Volunteer Movement

The YMCA movement, and the organizations that sprang from it ultimately produced The Student Volunteer Movement for Foreign Missions (SVM). In Senter's model of the three cycles, the SVM would fall into the timeline of the third cycle of youth ministry. For the purposes of this dissertation, however, the SVM is included here in order to demonstrate the continuity between YMCA and the SVM, and also to highlight the fact that the *ethos* of youth ministry history contains a significant bent towards cross-cultural missions.

The SVM, established in 1888, was a massive movement of young people committed to world evangelization. The purpose of the movement was to motivate and enlist college students in America and Great Britain for missionary service. The motto of the SVM was "the evangelization of the world in this generation."[54] The SVM continued to grow in its influence until 1920, but by 1940 it had ceased to exert significant influence for the cause of world missions.[55] Over the course of the movement, the SVM saw 175,000 college students pledge to consider prayerfully, missionary service, and 21,000 students eventually go to the mission field. The SVM was undoubtedly one of the most significant movements in missions history. Although the SVM focused primarily on college students as opposed to youth, it is important to understand the SVM grew directly out of these other movements that were youth ministry focused. As such, the SVM is an important part of youth ministry history as well.[56]

Christian Endeavor and the Rise of Denominational Youth Work

By the mid-eighteen hundreds, religious societies of young people were

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[54]Terry, *A Concise History of Evangelism*, 174.

[55]Ibid.

[56]Terry actually includes his section on the SVM in his chapter "Youth Evangelism." See Terry, *A Concise History of Evangelism*,173-84.

common on a number fronts. YMCA's were flourishing, Sunday schools were a fixture of local church life, and although the temperance movement had come and gone, the temperance societies and the mission societies had set a precedent for groups organized exclusively for youth.

Theodore Cuyler

Theodore Cuyler was a Presbyterian pastor in New York, and he was the first to bring the ministry model of the YMCA into the local church. Taking his approach directly from the YMCA, Cuyler essentially started the first local church youth ministry in 1860 at Brooklyn's Lafayette Avenue Presbyterian Church. Strommen identifies the evangelistic purpose of Cuyler's youth group:

> When 40 youth and young adults signed the constitution he had developed, they agreed that the purpose of their society should be the conversion of souls, the development of Christian character, and the training of new converts in religious work.[57]

Cuyler's contribution to the development of youth ministry is significant. According to Sholund, Cuyler had three basic organizational principles that provided a template for modern approaches to youth ministry:

1. Coed: the group should work with both young men and young women.

2. Weekly: the group should meet every week.

3. Participative: committees composed of the young people should prepare weekly devotional meetings.[58]

Both Cuyler's three-fold purpose for youth ministry and his three organizational principles have been extremely influential in both parachurch and local church youth ministry ever since. Strommen notes that Cuyler's purpose statement impacted, and helped to create, denominational youth work. He says,

> Significantly, this statement of purpose later found its way into the constitutions of youth societies organized by most of the principal denominations. . . . Other

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[57]Strommen, "A Recent Invention," 28.

[58]Sholund, "A Historical Survey of Youth Work," 62.

congregations soon imitated Lafayette Avenue Presbyterian Church's weekly-prayer-meeting approach. It was not long until a Young People's Association had been formed, which linked these congregational youth organizations together.[59]

Regarding Cuyler's organizational principles, Sholund says, "These three features prevail today in most young people's meetings in Protestant churches across the nation."[60]

Francis Clark

After visiting Cuyler's congregation and observing his young people's group, Francis Clark, pastor of the Williston Congregational Church in Portland, Maine, was inspired to establish the Young People's Society of Christian Endeavor in 1881.[61] Clark formalized Cuyler's youth ministry principles, and Christian Endeavor groups soon sprang up in other churches all over the US.[62] Central to the strategy of Christian Endeavor was a pledge that was to be taken by all members. In the pledge, members of the society promised to pray daily, have daily Bible readings, attend church faithfully, and to be at all Christian Endeavor prayer meetings.[63]

Like the American Sunday School Union in the previous youth ministry era, Christian Endeavor was a centrally organized, but interdenominational movement with chapters based in local churches. Christian Endeavor quickly became fairly sophisticated in its approach to youth ministry. Christian Endeavor provided youth worker training,

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[59]Strommen, "A Recent Invention," 28.

[60]Sholund, "A Historical Survey of Youth Work," 62.

[61]Sholund credits Cuyler with being Clark's inspiration. See Sholund, "A Historical Survey of Youth Work," 62. Clark's personal respect for Cuyler can be seen in his own writings about ministers who work with young people. See Francis E. Clark, *World-Wide Endeavor: The Story of the Young People's Society of Christian Endeavor from the Beginning and in all Lands* (Philadelphia: Gillespie, Metzger, & Kelley, 1895). 47.

[62]Strommen, "A Recent Invention," 29.

[63]Ibid., 28-29. Strommen has the full text of one version of the pledge in his article. I came across numerous versions of the Endeavor pledge, including a much longer one for Senior Endeavor members in *World Wide Endeavor*. See Clark, *World-Wide Endeavor*, 643.

published manuals and age-graded curriculum, and held massive conferences.[64]

Strommen comments on the strong influence of Christian Endeavor on the churches in America:

> It is difficult to overstate how popular the Christian Endeavor approach made youth work. During the 1890s national conventions were held in Boston, Cleveland, Chattanooga, Toronto, and Indianapolis. The largest Christian Endeavor convention was held in Boston in 1895, when 56,000 people attended. These conventions became the model for ones held later by denominational youth organizations.[65]

Denominational Youth Work

The advent of denominational youth agencies can be traced directly to Christian Endeavor. While the early organization of Christian Endeavor was undeniably strong, it soon faced the same administrative problems and obstacles to organizational unity as the Sunday School Union had faced a generation earlier. Rapid growth and conflict due to denominational distinctives quickly splintered the movement. In fact, the Baptists and the Lutherans never officially participated in Christian Endeavor, choosing instead to piggyback on its initial popularity by starting youth organizations of their own.[66]

The Baptist Young People's Union. Because the focus of this dissertation is on the Baptist stream of youth ministry history, it is worth noting that as soon as Christian Endeavor groups started springing up in their churches, Southern Baptists became uncomfortable with the parachurch nature of these groups and also feared that their young people would lose a sense of loyalty to their denomination. At first, a loosely organized federation of Christian Endeavor-style groups was formed, under the banner of the Loyalist Movement in 1887. In 1891, Baptists had established a full-blown denominational agency with an office in Chicago and a paid general secretary. The

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[64]Sholund, "A Historical Survey of Youth Work," 62.

[65]Strommen, "A Recent Invention," 29.

[66]The Lutherans started the Walther League in 1891, and the Methodists founded the Epworth Leagues in 1889. See Strommen, "A Recent Invention," 29.

formation of the Baptist Young Peoples Union (BYPU) in 1895 signaled the official Southern Baptist entry into the world of modern youth ministry.[67]

Other denominational organizations formed. By the end of the nineteenth century, the large American denominations had all started their own youth agencies and departments. The origination of these denominational agencies can be attributed directly to the influence of Francis Clark and Christian Endeavor. As Strommen comments, "Separate and deeply denominational though these organizations were, it was Christian Endeavor that had inspired their creation."[68] While Christian Endeavor endures to this day as an organization, it has little current influence in the world of youth ministry. Still, Clark and his Christian Endeavor movement provided the template for organization, leadership training, and curriculum development that is still basically in use in American youth ministry today.

Invention of the Youth Culture

Obviously, massive movements like the Sunday School Movement, the YMCA movement, the Student Volunteer Movement, Christian Endeavor, and denominational youth agencies, did not occur in a cultural vacuum. There were forces at work in American society that created a climate where effective youth work, both religious and secular, was possible, desirable, and even necessary. As the second cycle of youth ministry drew to a close, an American youth culture, distinct from the culture of adults, was clearly emerging. Before moving on to the explosion of parachurch movements that began in the 1930s, it is important for readers to note two key factors that led to the emergence of the American teenager—the acceptance of adolescence as a

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[67]See Beasley, "The Development of the Church Training Program of the Southern Baptist Convention," 60-62. Beasley covers the development of the BYPU in great detail using a plethora of primary sources.

[68]Strommen, "A Recent Invention," 29.

distinct stage of life and the subsequent advent of the American high school.[69]

"Adolescence" becomes a recognized life stage. Strommen calls "adolescence" a "sociological phenomena" that occurred around the turn of the nineteenth century and says that youth ministry history can be neither explained nor understood without it.[70] Psychologist Granville Stanley Hall helped to advance significantly the concept of the adolescent as being distinct from a child or an adult. Hall published his landmark work, *Adolescence* in 1905 and is credited with being the father of adolescent psychology. Hine acknowledges Hall's place in the history youth culture, but is also extremely critical of Hall's conclusions. He says:

> Granville Stanley Hall, psychologist and college president, didn't invent the American teenager. But his vision of adolescence as a beautiful and perilous time still exerts a powerful influence over the way we see the young. As the founder of the study of adolescent psychology, he pioneered scientific inquiry into nearly every facet of the youthful mind and body. He also created persistent, destructive clichés.[71]

Adams cites Hall's prominent role in shaping the concept of adolescence, thereby setting the stage for the further development of youth ministry. Adams says that youth ministry was "birthed as a legitimate discipline when adolescence became acknowledged as a "people group" with publication by G. Stanley Hall in 1905."[72] Until this time, according to Adams, young people were considered to be either older children or younger adults.[73] Hall changed that perception by asserting that adolescents had needs

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[69]See Cannister, "Youth Ministry's Historical Context," 79-80.

[70]Ibid.

[71]See Thomas Hine, *The Rise and Fall of the American Teenager: A New History of the American Adolescent Experience* (New York: Harper Collins, 1999), 158.

[72]David Adams, "The Development of Youth Ministry as a Professional Career and the Distinctives of Liberty University Youth Ministry Training in Preparing Students for Youth Work" (D.Min. diss., Liberty University, 1993), 35.

[73]Ibid.

and developmental issues that were unique and specific to their age group.[74] Hall's ideas were ultimately ratified by American society when American educators sought to address these unique and specific needs through the creation of the universal public high school.

The creation of the public high school. Compulsory, universal, public high schools made the continued evolution of the distinct youth culture inevitable. Although youth workers, educators, and the newly created field of adolescent psychology had formed a consensus that adolescents were a distinct people group, this view of youth was universally accepted when high school became mandatory for every American young person. For the first time in history, young people nationwide were legally forced to delay adulthood.

Strommen notes the tie between the evolution of the public high school and the inevitable concurrent lengthening of the years before a young person could be considered a full-fledged adult:

> In 1875 the United States Supreme Court allowed tax money to be spent on high school education. This assured that nearly all young people would extend their adolescence from puberty through high school graduation. By 1918 every state in the union had established compulsory attendance laws requiring students to attend high school through at least 16 years of age, thus delaying teenagers' entrance into the workforce.[75]

Hine agrees that the rise of the public high school and the lengthening of the pre-adult years was the key to the emergence of a distinct, American youth culture. He says,

> For ever growing numbers of young people, the real life of going to work and starting a family was deferred, replaced by a student life, played out almost entirely with people one's own age. Young males and young females, most of them past puberty, met every day at high school. Parents could no longer control their interaction. The central social role once performed by the family had been usurped by the aggressively modernizing institution of the high school.[76]

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[74]G. Stanley Hall, *Adolescence: Its Psychology and Its Relations to Physiology, Anthropology, Sociology, Sex, Crime, Religion, and Education* (New York: D. Appleton and Company, 1905).

[75]Strommen, "A Recent Invention," 82.

[76]Hine, *The Rise and Fall of the American Teenager,* 197.

It is important to note that although high schools (both public and private) existed in American since the early 1800s, they were not a part of the universal "growing up" experience until the middle of the twentieth century.[77] Following the establishment of the high schools, however, the high school experience has become deeply engrained in our cultural fabric. Hine says,

> High school is the threshold through which every young American must pass. Its classes impart knowledge we believe young people need to become good adults. Its athletics and extracurricular activities provide strengths. It brings young people together, providing a fertile ground for the development of youth culture. By enrolling both young men and women, the high school gave teenagers control over their own social life, something that parents controlled before everyone went to high school. Without high school there are no teenagers.[78]

The result of the publicly funded, legally mandated high school experience was the cultural creation of the American teenager.

The American high school of the twentieth century produced the modern American youth culture. The emergence of the distinct "youth culture" meant that adults wishing to do you youth work would subsequently have to cross over from adult culture into youth culture. Just as the Industrial Revolution set the stage for the ministry of the YMCA and YWCA, the rise of universal, publicly funded education at the high school level paved the way for multiple parachurch organizations to enter the youth ministry scene. The rise of the parachurch movements in the 1930s signaled the beginning of Senter's third cycle of youth ministry.

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[77]Ibid. Hine points out that the first American public high school opened in Boston in 1821, and that New York City did not open its first public high school until the 1890's. Hine says, "This widespread acceptance of the idea of high school was very, very slow in coming. The high school movement did not hit like a tidal wave, but rather like a glacier, slowly insinuating itself into American life. . . . The idea of high school for all took hold only after World War II, a bit more than fifty years ago." Hine, *The Rise and Fall of the American Teenager*, 197.

[78]Hine uses the term "teenager" interchangeably with the word "adolescent." Hine, *The Rise and Fall of the American Teenager*, 139.

The Parachurch Revolution

The Turbulent Years—1900-1930

From the turn of the twentieth century into the 1930s, youth work in the United States progressed, following the established patterns of Cuyler, Clark, and the denominational youth agencies. Sholund observes,

> The typical local church youth society met once a week, usually on Sunday evening. The program was varied, covering topics on the Bible, the Christian life, devotional readings, temperance, amusements, social problems, and world conditions. The appeal to youth was through a varied program. The difference between a typical young people's session in the Sunday School and the young people's society meeting in the evening was the increased activity and expression on the part of the young people in the evening.[79]

> Although youth work in the local churches continued during these years, Sholund notes that there were two major problems with youth ministry: 1. conflict between conservatives and liberals, and 2. lack of strong, innovative adult leadership for youth ministry.[80]

The Scopes trial. There were many important developments and events between 1900 and 1930 that affected the relationship between the emerging youth culture and the local churches. Included among these developments and events are the rise of liberalism, various conflicting views of education (both religious and secular), and the rise of fundamentalism. No single event captures the spirit of these intertwining developments better than the Scopes trial in 1925, which tested the legality of teaching evolution in public schools. The ultimate result of the trial was that evolutionary theory was legally validated, and the authority of the Scriptures was severely undermined in the mind of the American public.[81]

Youth ministry paralyzed. As theological liberalism took hold in mainline denominations, nurture and social action became the focus for youth ministry in those

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[79]Sholund, "A Historical Survey of Youth Work," 63.

[80]Ibid., 64.

[81]For a synopsis of the trial, see Senter, *The Coming Revolution in Youth Ministry*, 104-05.

churches. Conservative and fundamentalist churches were devastated by the cultural fallout of the Scopes trial.[82] Also, the fast-changing nature of the newly created youth culture, with its own music, literature, movies, and jargon, largely left local churches ill prepared to respond. The result was widespread ineffectiveness and paralysis of youth ministry in the local church. The parachurch revolutionaries responded to this situation by essentially bypassing the local church, and entrepreneurially taking youth ministry straight to the young people through evangelistic rallies, new technology, and religious clubs on school campuses and other neutral, (non-church) sites.

Key Parachurch Innovators

With World War II looming, and the Great Depression afflicting the economy, churches found themselves largely unable to connect effectively with the newly established but rapidly changing youth culture. Into this void stepped the parachurch revolutionaries.[83] The parachurch revolutionaries included the following youth ministry pioneers:

1. Fredrick and Arthur Wood—Irish evangelists who preached a series of youth revivals in Great Britain in the early 1900s.

2. Lloyd Bryant—the first paid, full-time youth pastor in America, and also a youth evangelist who held campaigns in New York City in the 1920s and 1930s, following the pattern of the Wood brothers.

3. Percy Crawford—started Young People's Church of the Air in 1931, an evangelistic radio broadcast that targeted young people.

4. Evelyn McClusky—started Miracle Book Clubs in Portland, Oregon in 1933, with clubs ultimately numbering over 1,000 on school campuses throughout the US.

5. Jim Rayburn—started Young Life campus clubs in 1941.

6. Jack Wyrtzen—started "Word of Life" radio broadcast in 1941.

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[82]See Alistair McGrath, *An Introduction to Christianity.* (Cambridge, MA: Blackwell, 1997), 331. Senter discusses the ramification of the Scopes trial for youth ministry in *The Coming Revolution in Youth Ministry,* 103-05.

[83]See Cannister, "Youth Ministry's Historical Context," 84-90.

7. Torrey Johnson—served as first president of Youth for Christ in 1945.

8. Don McLenon—established the Fellowship of Christian Athletes in 1954.[84]

The men and women who contributed to the explosion of parachurch ministries in the period from 1930 to 1965 were focused on reaching youth using cross-cultural methods. Employing every tool at their disposal, from modern music, to humor, to fun and games, to modern media outlets, to on-campus clubs, the parachurch revolutionaries essentially bypassed local church youth ministry in their quest to reach American youth with the Christian gospel.

Characteristics of parachurch organizations. Sholund gives the following common characteristics of parachurch organizations:

> They are independently organized and directed by individuals, usually incorporated, and supervised by a board. They are designed to appeal to youth and to serve Christ. These organizations are distinct from interchurch and interdenominational youth organizations because they are not officially guided and supervised by persons elected or authorized by the churches to represent them. The extra church groups are usually vital, energetic, and progressive. They show no signs in most instances of abating their efforts to reach youth outside of the typical denominational or local church organizational activities.[85]

The results of the parachurch movements are hard to quantify. While these organizations undoubtedly won many young people to faith in Christ, the tendency of these organizations was to build themselves instead of building the church. Indeed, there has often been tension between the local churches and the para church organizations.

Local church copies parachurch methods. However one chooses to evaluate the ministry of parachurch organizations, it is clear that ultimately, denominational and local church youth ministry ended up copying the methods developed by the parachurch

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[84]List taken from Cannister, "Youth Ministry's Historical Context," 86-88, and Senter, *The Coming Revolution in Youth Ministry*, 108-20. This list of parachurch leaders is not exhaustive, but merely representative of the types of people and organizations involved in the explosion of parachurch movements.

[85]Sholund, "A Historical Survey of Youth Work," 67.

organizations to reach young people. Senter says:

> Between 1935 and 1987 agencies such as Young Life (1941), Youth for Christ/Campus Life (1945), and Fellowship of Christian Athletes (1954) established strategies which were soon copied by local churches in a fashion similar to the manner in which denominations cloned Christian Endeavor activities during the previous wave of youth ministry . . . . parachurch agencies even shaped the training of youth workers for the church. Youth Specialties (1968), *Group Magazine* (1974), and Sonlife Ministries (1979) led the way, while Christian colleges scrambled to include youth ministry majors in their curricula.[86]

The influence of parachurch movements on denominational and local church youth ministry can hardly be understated. Churches, by and large, so incorporated the methodologies of the parachurch movements that one could scarcely tell the difference between a local church youth group meeting on Wednesday nights and a Tuesday night Young Life meeting. The parachurch revolutionaries left an indelible mark on the churches' approach to youth ministry, and their influence is still felt in the present day.[87]

Professionalization of Youth Ministry

The final portion of the third cycle of youth ministry is the professionalization of the youth ministry. As a result of the revival atmosphere and the apparent success of the parachurch movements, the 1950s saw thousands of people commit to doing youth ministry as a profession. By the 1970s, Youth for Christ and Young Life each employed over a thousand staff members, and other organizations such as Campus Crusade and Word of Life employed thousands more.[88]

Local churches, taking their cues from the parachurch ministries, also began hiring professional youth specialists, as did denominations, large camping ministries, and

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[86]Senter, "Historical Framework,"108-09.

[87]Although nearly all of the parachurch organizations mentioned in this chapter still exist in some form, Senter notes that almost every parachurch ministry was in decline in terms of influence and resources by the early 1990's. The lone exception to this trend, according to Senter, was the Fellowship of Christian Athletes. He says that they are still gaining momentum and exerting wide influence on middle school and high school campuses nation wide. See Senter, *The Coming Revolution in Youth Ministry,* 132.

[88]Senter, *The Coming Revolution in Youth Ministry,* 141.

Christian publishing houses.[89] Strommen notes that Southern Baptists took the lead in this movement to increase focus on youth ministry at the denominational level. He comments,

> Other denominations had as many as 15 professionals, and most had at least five to ten such people. The most impressive array of such specialists was found in the Southern Baptist Convention, whose national youth ministry staff early totaled 50 professionals.[90]

It is evident that Southern Baptists have a historic and exemplary commitment to youth ministry.

Local church youth pastors. Although the first full-time denominational worker was hired in 1915, it was not until 1932 that the first full-time local church youth pastor was hired.[91] The first full-time Southern Baptist youth pastor was hired in 1937.[92] While denominational youth specialists generally preceded the advent of youth ministers in local churches, by the middle of the twentieth century, local church youth pastors were becoming more accepted on church staffs.[93] Strommen comments on the explosion of local church youth ministry:

> By the 1950s, professional staffs in most denominations had expanded considerably, and their services to congregations were now enjoying both a welcome and wide commendation. These were the golden years in congregational youth work.[94]

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[89]Ibid. Also see Dave Adams, who provides a comprehensive list of denominations with youth departments as well as those with paid youth specialists. He also lists 144 different publishers with a youth ministry focus. Adams, "The Development of Youth Ministry," 61-67.

[90]Strommen, "A Recent Invention," 31.

[91]Ibid.

[92]See Martha Jean Woody Minardi, "The Role(s) of the Minister of Youth" (Ed.D diss., The Southern Baptist Theological Seminary, 1987). Minardi's dissertation contains a very detailed history of the development of the youth minister in Southern Baptist life.

[93]Strommen, "A Recent Invention," 32.

[94]Ibid., 30.

Marketing, money, and formal education. One of the key catalysts for

"professionalizing" youth ministry was the advent of Youth Specialties and *Group*

magazine. These organizations took the ideas and methodologies that were developed by

parachurch ministries and marketed them to youth workers all over the nation.[95] Another

key catalyst was local church money. Parachurch field workers typically spent up to one

third of their time raising funds. Local church youth pastors, in contrast, were funded by

the congregations they served, thereby freeing them up to spend the bulk of their energies

on the work of the ministry.[96]

In addition to the development of local church positions and the advent of

youth ministry-focused programming, the professionalization of youth ministry was also

advanced by the multiplication of formal training opportunities. Southern Baptists, with

their historic focus on ministry to young people, were teaching courses on youth and

children's ministry at the seminary level as early as 1904.[97] Southwestern Seminary

hired the first Southern Baptist professor of youth education at the graduate level in

1949.[98] The demand for youth ministry courses has grown to the point that many

evangelical and mainline colleges and seminaries have curricular offerings in youth

ministry. In his 1994 study, Adams listed over fifty undergraduate schools that had either

a youth ministry major or a youth ministry concentration.[99] The academic division of

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[95]Senter, *The Coming Revolution in Youth Ministry,* 147-50. Senter details the development and the importance of Youth Specialties and Group for the history of youth ministry.

[96]Ibid., 142.

[97]K. Stephen Combs Jr., "The Course of Religious Education at The Southern Baptist Theological Seminary, 1902-1953" (Ed.D. diss., The Southern Baptist Theological Seminary, 1978), 86. Combs goes into detail about the SBTS origin of a professorship of Sunday school and "pedagogy."

[98]Bob R. Taylor, *The Work of the Minister of Youth* (Nashville: Convention Press, 1982), 14.

[99]Adams, "The Development of Youth Ministry," 69.

Youth Specialties currently lists over 130 accredited undergraduate and graduate institutions that offer majors or minors in youth ministry.[100] The explosion of formal training opportunities has made a significant contribution to the professionalization of youth ministry in America.

Senter calls the professionalization of youth ministry the end of the third cycle of youth ministry history and argues that this cycle was not, upon careful analysis, entirely successful. He notes that the entire basis for professional youth ministry is financial, and that the primary beneficiaries are middle and upper class Anglos in North America. Senter points out the fact that only relatively affluent churches have the funds required to access the training and materials offered by for-profit companies such as *Group* and Youth Specialties. Also, only relatively affluent churches can afford to hire a full-time youth pastor at a good salary. The result is that the most charismatic and effective youth leaders are drawn to the churches that can pay the most, while the majority of the young people in America have either no youth pastor or a poorly trained one.[101]

Senter comments on the middle-class fixation of professional youth ministry:

> While the bulk of the youth population in the nation is found in urban settings or in communities which have little contact with Christian youth work, the vast majority of youth ministry is taking place in groups of 30 people or less located in upper-middle-class suburban settings. The Youth Specialties/*Group* magazine phenomenon has merely allowed an increasing number of youth ministers to communicate more effectively to an ever-decreasing population.[102]

The third cycle of youth ministry ended, according to Senter, in the wake of the numerous scandals surrounding high profile Christians in the late 1980s and early 1990s. These

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[100]Youth Specialties [online]; accessed October 23, 2002; available from http://www.youthspecialties.com/academic/ysasn/blank.html; internet.

[101]See Senter, *The Coming Revolution in Youth Ministry*, 151.

[102]Ibid. Senter also notes that women and minorities are also largely excluded from leadership. He is basically negative in his evaluation of the third cycle of youth ministry.

events, Senter contends, left young people with a negative view of evangelical Christianity.

While no model of history is perfect, Senter's concept of the three cycles in youth ministry seems to be compatible with the historical data that is available. While this synopsis of these cycles is not comprehensive, it is representative of the most important events and trends in the evangelical stream of youth ministry history through the 1980s.[103]

Conclusions from Youth Ministry History

While youth ministry is clearly an important part of life, especially for evangelical churches in America, a study of the history of youth ministry shows that it has only existed for a little over two hundred years, a relatively short period of time in the sweep of church history. It is clear, however, from a cursory look at youth ministry history, that youth ministry has always been an exercise in cross-cultural missions. From the Sunday schools, to the missions societies, to the YMCA, to Christian Endeavor, to the BYPU, to the Student Volunteer Movement, to the parachurch revolution, youth ministry has always fundamentally been about crossing into the world of young people and sharing the Christian gospel.

Youth ministry history reveals that Southern Baptists have had a strong commitment to cross-cultural youth work since the late 1800s. In fact, Southern Baptists were one of the first denominations to organize formally their ministry to young people with the formation of the Baptist Young People's Union in 1891.[104] The SBC was one of

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[103]There are numerous resources available detailing various other "streams" of youth ministry. See Rice, *The American Sunday-school Movement*; Nancy Boyd Sokolof, *The Overseas Work of the American YWCA: 1895-1970* (New York: The Woman's Press, 1986); Joel A. Carpenter, *The Youth for Christ Movement and Its Pioneers* (New York: Garland, 1988); Clark, *World-Wide Endeavor*; Char Merideth, *It's a Sin to Bore a Kid* (Waco: Word, 1978); Bill Bright, *How to Make Your Mark* (Orlando: Campus Crusade for Christ, 1983).

[104]Beasley, "The Development of the Church Training Program of the Southern Baptist Convention," 88.

the earliest denominations to hire a youth staff, and a Southern Baptist Church hired one of the nation's first full-time youth pastors. Among protestant denominations, Southern Baptists have led the way in youth work with the most comprehensive program of youth curriculum, and Southern Baptists have always had more paid staff at the denominational level than any other Protestant denomination. The preceding history of youth ministry is an attempt to demonstrate the facts that youth ministry has always had cross-cultural evangelism at its core, and that Southern Baptists and their denominational ancestors have historically been committed to reaching young people.

The Global Future of Youth Work

Senter's book concludes with numerous predictions about the future of youth ministry. In the closing chapters of his work, Senter lists nine characteristics of the effective youth ministries in the next cycle of youth ministry history:

1. Non-Anglo American leadership

2. International character

3. Urban precedence

4. Group evangelism

5. Student prayer and worship

6. Women in key roles

7. Resistance from the church

8. Parachurch-style ministries

9. Youth "Professional" redefined.[105]

While it remains to be seen if Senter's predictions come true, his youth ministry forecast certainly is compatible with other experts in the field. Of particular interest to this project are his predictions about the international character of youth ministry in the future. Senter predicts that youth ministry in the coming century will not be dominated by middle-class,

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[105]Senter, *The Coming Revolution in Youth Ministry,* 171-85.

white, Americans. He says:

> Rapidly growing Third World churches will become more aware of their responsibility to assist families in discipling young people and will develop culturally appropriate methods of accomplishing that task. These systems will begin to influence the manner in which youth ministry is done in America.[106]

Senter is not the only youth ministry expert to predict that these trends will be important in the future. Borthwick, Adams, and Livermore all agree that the young people of the world ought to be a high priority for youth ministers, youth educators, and missiologists. Unfortunately, these men constitute the handful of youth-oriented missiologists who have tried to focus the attention of the church on the global youth culture.

The Need for Global Youth Ministry

Despite the relative lack of attention to global youth ministry, there are a few youth-oriented missiologists who have issued a call for more attention to be given to the issue of global youth ministry. In an article for Fuller Seminary's *Theology, News, and Notes*, Paul Borthwick offers four key statistics that point to the need for global youth work:

1. In the year, 2000, over half of our world is reported to be under age 25.

2. Currently, about one-third of the world (1.8 billion people) is under the age of 15, with 85 percent of these in the Two-Thirds World (in Africa, Asia, and Latin America).

3. In some countries of the Two-Thirds World, over 50 percent of the population is under age 15.

4. Those in Western countries are graying, and youth ministry as a priority may be called into question, [whereas] the non-Western world is getting younger and younger, presenting us with awesome challenges for youth and children's ministry.[107]

These statistics point out the great necessity for the evangelical church to get serious about global youth ministry.

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[106]Ibid., 175.

[107]Borthwick, "Youth Ministry around the World," 2.

Dave Livermore of Sonlife Ministries claims that ninety-nine percent of the world's trained youth workers live in the United States, even though the U.S. has only eight percent of the world's teenagers.[108] Anecdotal evidenced from missionaries indicates that youth and children are the most receptive age groups to the Christian gospel worldwide. The fact that the majority of the world population is comprised of youth and children, coupled with the strong anecdotal evidence that young people represent the most receptive group to the gospel, makes a compelling case that youth and children's ministry ought to be a high priority for the foreign missions strategy of the evangelical church.

Short-term youth mission trips. One of the most exciting developments in youth ministry over the last century is the massive mobilization of youth for the foreign mission field. The Student Volunteer Movement, the YMCA, Youth With A Mission, Urbana, Youth for Christ, and Campus Crusade have all seen thousands of young people commit to foreign missions.[109] In just the last two decades, a plethora of short-term missions opportunities have become available to American teenagers. A simple web search for youth mission trips produces scores of organizations whose expressed purpose is to take American young people to the foreign field for short-term mission trips. Books, articles, and other resources abound to assist church leaders in how to get American youth personally involved in "hands-on" foreign missions.

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[108]David Livermore, "Global Youth Ministry," at Calvary Baptist Church, Grand Rapids, Michigan, quoted in Borthwick, "Youth Ministry around the World," 2.

[109]Avery Willis, "Turbulent and Transitional: The Story of Missions in the Twentieth Century," in *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, ed. John Mark Terry, Ebbie Smith, and Justice Anderson (Nashville: Broadman and Holman, 1998), 256. In this article, Willis acknowledges student missions as one of the most significant factors for foreign missions in the twentieth century. He also points out that these organizations and their strategies for missions aim to get students to the mission field for short-term trips in order to elicit a longer-term missions involvement. The distinction between these ministries and "global youth ministry" for the purposes of this dissertation is that global youth ministry focuses on evangelizing and discipling youth who live on the foreign field, and involves the intentional training of indigenous youth workers.

Short-term youth missions and the SBC. The Southern Baptist Convention has taken note of this trend in youth ministry and has responded by creating offices for youth and collegiate of mobilization at the International Mission Board. LifeWay Resources and The North American Mission Board have each created their own versions of events for teenagers that combine traditional summer camp experiences with hands on foreign missions work.[110] While these ventures do, at times, include ministry to youth who live at the host locations, the focus of these programs is on creating missions experiences for American students. But short-term missions experiences that are designed with American young people in mind do not constitute a focus on cross-cultural missions to teens on the foreign field.[111]

The need for global youth ministry training. Because youth and children make up the majority of the world's population, and youth and children likely represent the most receptive group to the gospel, cross-cultural ministry to the world's young ought to be one of the primary components of missions strategy. In his book, *Passing the Baton,* Tom Steffen argues that one of the keys to long-term, effective, cross-cultural ministry is the training of indigenous leaders for the church.[112] The goal of the missionary should ultimately be to work himself or herself out of a job. If this sound missionary principle is applied to global youth ministry, then the necessity of training of

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[110]SBC agencies have developed a host of programs and initiatives designed to get youth involved in hands-on missions. The North American Mission Board does "World-Changers," LifeWay does "Mission-Fuge," and the IMB does "International World-Changers." In addition to these opportunities, the IMB has developed "The Task" as a Great Commission-focused web site and video series for students. See http://www. thetask.org/youth/.

[111]Noah Beschetti goes so far as to say that most youth mission trips are a waste of time. He argues that youth groups make work for the missionaries and distract them from the calling and ministry that God has given them on the field. See Beschetti, "Why Most Mission Trips are a Waste of Time" [on-line]; 17 March 1998; retrieved from http://www. gospel.com.net/csm/three.html; Internet.

[112]Tom Steffen, *Passing the Baton: Church Planting that Empowers,* (Colorado Springs: Tom Steffen, 1993).

indigenous youth workers should be obvious.

Unfortunately, youth ministry in general, and the training of indigenous youth workers in particular, does not appear to get the priority or resources in foreign missions strategy that the evidence suggests it deserves. There are, however, some missions organizations that have noted the aforementioned statistics and have translated them into a missions strategy that includes the training of indigenous youth workers. Organizations that have focused significant attention on global youth ministry training include Sonlife, ReachOut, Youth Ministry International, and YouthBuilders.

There are numerous organizations that do a good job reaching youth on the foreign field. These ministries include Youth for Christ, Campus Crusade, Youth With A Mission, and the Navigators. Southern Baptists and their international affiliates have done good work with college students through Baptist Student Unions. The focus of these ministries tends to be sending missionaries to reach and disciple youth and college students. For the purposes of this dissertation, I will focus on organizations whose mission includes the training of indigenous youth workers. The International Mission Board of the Southern Baptist Convention has, to this point, not chosen to make global youth ministry a major focus of its missions strategy. The purpose of this dissertation is to propose a strategy for the training of youth leaders by the International Mission Board of the Southern Baptist Convention.

Purpose Statement

This dissertation will present a strategy for training indigenous youth leaders by the International Mission Board of the Southern Baptist Convention. Secondarily, this dissertation will answer the following questions:

1. Are there transferable principles for training youth workers that can be applied across cultures?

2. What priority should be given to youth ministry and the training of indigenous youth workers by missions organizations?

3. Is it possible to devise a system of training for indigenous youth workers that would be effective, and if so, could (and should) the International Mission Board of the Southern Baptist Convention implement such a system on a global scale?

This dissertation will attempt to address these issues in the context of proposing a strategy for training indigenous youth leaders internationally.

At the current time there are a relatively few people and organizations that have a vision to train indigenous youth workers. Organizations such as ReachOut, Sonlife, Youth Ministry International, and YouthBuilders recruit and train missionaries, and their respective missionaries are expected to raise their own financial support. Most of these organizations are limited in scope due to the nature of "faith missions." Because of the limited financial resources of these organizations, as well as the relatively small number of people groups and nations that each organization is able to touch, the enormous task of training indigenous workers for the world's billions of youth and children will largely remain undone unless something changes. It appears to this author, that while these existing organizations can have important roles in the places where they are ministering, only an organization with a truly global reach could really accomplish the task of training international workers for every people group. Because the IMB of the Southern Baptist Convention is such an organization, this proposal for a training strategy is directed towards the IMB.

Background of the Proposal

My interest in global youth ministry originated with a short-term mission trip to the Philippines in 1994. While on that trip, our team preached in schools, churches, and open markets, and saw numerous people indicate that they had made decisions to trust Christ. The vast majority of those people responding to evangelistic invitations were young people. Upon visiting the local churches and talking with the pastors, I became aware that there was basically no organized, effective youth work going on in the churches.

Over the course of that trip I made several observations about the Filipino

youth that I encountered. First, although there was certainly a significant cultural divide between our team and the Filipinos, there were also many similarities. The Filipinos and Americans had nearly identical styles of dress, music, and slang. They watched the same television shows, and had the same sports and entertainment heroes. Secondly, I noticed that the definition of a "youth" was different in the Philippines than it is in the United States. Third, I noticed that Filipino young people seemed to have many of the same problems as their American counterparts—family problems, money problems, school problems, romance problems, drugs and alcohol abuse, misuse of sex, etc. Fourth, I noticed that Filipino youth seemed to respond favorably to many of the techniques and methods that were used in American youth ministry—games, sports, music, humor, and friendship evangelism. This experience led me to think about the need for organized youth ministry in the Philippines.

In 1998, I met David Adams, who introduced me to the system of youth ministry training that he had developed at Liberty University. Through David, I met Randy Smith, who had founded Youth Ministry International. These men helped me to see more clearly the need for global youth ministry and introduced me to the concept of global youth ministry training. Also, during this time I discovered the writings of Paul Borthwick. As I began to research this area further, I contacted and began to dialogue with the aforementioned people and organizations whose ministries were focused on this area.

These interactions and discussions led me to gather anecdotal data from numerous personal contacts with missionaries from the International Mission Board (IMB) of the Southern Baptist Convention. From talking with IMB missionaries about global youth ministry and youth worker training, it appears that Southern Baptists have not embraced youth ministry as a key component of their foreign missions strategy. As a committed Southern Baptist, I have a great interest in the work of the IMB. I do, however, hope that this dissertation will help to spark a wider interest in the area of global youth work that transcends the scope of Southern Baptist work.

In this dissertation, I will analyze the state of youth missions, with particular attention to the issue of training indigenous youth workers. This study will examine the respective strategies of ReachOut, Sonlife, Youth Ministry International, and YouthBuilders. The strategy of these organizations will be evaluated on four criteria:

1. Emphasis on Evangelizing and Discipling Youth

2. Priority of Training Youth Workers

3. Scope of the ministry

4. Effectiveness of the strategy.

In a subsequent section of the dissertation, the work of the IMB will be evaluated on the same criteria. A final chapter will propose an outline of a strategy with which the IMB could begin to train international youth workers.

Limitations of the Study

Several limitations to the study must be noted. First, it must be noted that various cultures have differing definitions of "youth." For the purposes of this dissertation, when using the term "youth," I am referring to people from 14-21 years of age.

Second, it is truly impossible to examine every instance of youth ministry training all over the world. This study is limited to a brief analysis of the aforementioned organizations and their activities in the area of youth ministry and youth worker training. As for the IMB, its large number of missionaries and the entrepreneurial nature of mission work mean that this dissertation only can provide a thumbnail sketch of what is happening in Southern Baptist international youth work.

Third, in order to propose a strategy for training indigenous youth workers worldwide, it has been necessary to identify transferable principles of youth ministry.[113]

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[113]Richard Elkins makes this point in his article on tribes in the Philippines. See Richard Elkins, "Conversion or Acculturation? A Study of Culture Change and Its Effects on Evangelism in Mindanao Indigenous Societies," *Missiology* 22 (1994);167-76.

Admittedly, there will be some cultures and people groups for whom these principles will not be effective.

Methodology of the Study

This study is first a thorough examination of literary sources dealing with reaching youth on the mission field and the training of indigenous youth workers. There is very little scholarly material available on this subject, although there is a significant amount of tangential material. Sources from the world Christian movement have been surveyed, as have general articles and books on cross-cultural communication. The writings of Paul Borthwick have also been an important source of information on the roots youth missions and global youth worker training.

While there is little published about the issue of international youth ministry, I have obtained several papers from youth-oriented missionaries and scholars that deal with the area of global youth missions. Among these is a masters thesis by Bob Moffett for King's College in England, dealing with the emerging homogenization of the global youth culture. David Parks has written about the issue of youth worker training in his doctoral seminars at Southern Seminary, and David Adams' D.Min. dissertation on the professionalization of youth ministry in North America presents a strategy for training, and includes some good sections on the need for global youth work. For the past two years I have also written about the need for global youth ministry as often as my doctoral seminars have allowed.

In order to assess what is being done around the world in the area of youth worker training I have conducted interviews with representatives of the major organizations engaged in this work. These representatives include David Livermore of Sonlife, Barry St. Clair and Steve Miller of ReachOut, Randy Smith and David Adams of Youth Ministry International, and Jim Burns and Russ Cline of YouthBuilders. All of these men have been of great assistance to me in gathering information about their respective efforts in the area of global youth ministry. I have also been in contact with

nearly one hundred scholars and missionaries from various institutions that deal specifically with youth ministry and/or missions. Their responses have confirmed that there has been very little written on this subject, although many offered their help in gathering information for this project.

The massive scope of the International Mission Board makes exhaustive analysis of Southern Baptist youth work problematic. In order to gain a broad perspective of what the IMB is doing in this area, I surveyed at least two missionaries from each of the IMB's fifteen regions. These surveys attempted to discover what is being done by the IMB in youth evangelization, as well as to uncover attempts by the IMB or its agents to train indigenous youth workers. The preceding sources have provided a sufficient basis for this dissertation's proposed strategy for the IMB to do youth worker training internationally.

Outline of the Study

Chapter 1 has introduced and defined the subjects of youth ministry and youth missions. Attention has been given to the emergence of the North American Youth Culture in the 20th century, as well as to the denominational, local church, and para church organizations that developed concurrently with the American youth culture. The cross-cultural nature of youth ministry, along with the historic Southern Baptist commitment to youth ministry has been emphasized. A synopsis of the current state of global youth missions has also been included, as has a concise discussion of the proposed issue of study and an explanation of the methodology of the dissertation.

Chapter 2 examines the strategies for global youth ministry that are currently being implemented by ReachOut, Youth Ministry International, YouthBuilders, and Sonlife. In addition to presenting a brief history along with the guiding vision of each organization, this chapter sets forth the similarities and differences between the various organizations, and identifies indigenous youth worker training as a key component of each strategy.

Chapter 3 analyzes and evaluates the effectiveness of the strategies of each of the aforementioned missions organizations. The criteria for evaluation are as follows:

1. Their actual involvement in youth evangelism and discipleship on the foreign field.

2. Their actual involvement in the training of indigenous youth workers.

3. The scope of their ministries in terms of number of people and numbers of people groups that their organization is actually able to reach.

4. The overall effectiveness of their organization in the implementation of their respective youth missions strategies.

Chapter 4 describes the current state of Southern Baptist mission work among the youth of the world. The results of surveys from IMB missionaries from every region, as well as feedback from interviews with IMB missionaries, are set forth. Data from the surveys and interviews is used to assess the current situation and priority of global youth ministry among Southern Baptists. In Chapter 5, IMB youth work is evaluated and critiqued using the same criteria as applied to other missions organizations in Chapter 3.

Chapter 6 offers a proposal for the IMB to train indigenous youth workers for the people groups of the world. This proposal suggests that the IMB network its existing resources (Southern Baptist seminaries in North America, as well as its affiliated institutions around the world) to train youth ministry specialists. These institutions could produce certified youth specialists that would be commissioned as IMB missionaries. Youth specialists could assist in church planting, as well as in strengthening existing work. The ultimate goal would be for each people group to have its own indigenous youth workers who would be qualified to train their own people for youth ministry. A brief concluding section offers suggestions for further study in the area of global youth ministry.

CHAPTER 2

EXISTING STRATEGIES FOR GLOBAL
YOUTH WORKER TRAINING

As was mentioned in the previous chapter, there are numerous organizations

that focus on creating mission experiences for American youth, but very few that have

identified the training of indigenous youth workers as a key component of a missions

strategy. Youth Builders, Sonlife, Reach Out, and Youth Ministry International all exist

with the primary mission of training indigenous youth workers on mission fields

worldwide. This chapter contains a brief profile of each organization, including a

synopsis if each organization's strategy for youth worker training.

Youth Builders

History

Youth Builders was founded by Jim Burns in the 1980's for the purpose of

providing training materials and curriculum resources to youth workers in North

America.[1] Although Burns had been taking youth groups on mission trips for years, he

readily acknowledges that his primary purpose in doing this kind of ministry was to

provide a life-changing experience for his American youth. By Burns' own admission,

he had no understanding of, or concern for, the need to train global youth workers.

By the late 1980's Burns was beginning to get significant numbers of requests

for training and resources from overseas. Burns says, "It was just not a passion of mine.

I was simply responding to the overwhelming need that was expressed from all over the

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[1] In the previous chapter, Youth Specialties was identified as a key influencer
on American youth ministry, especially during the era of professionalization. Jim Burns
was heavily involved with Youth Specialties and had used that platform to become a
nationally known youth pastor, author, speaker, and curriculum writer.

world. I soon became aware that youth ministry was happening out there, but that most of the youth workers of the world had no resources and no training."[2] As the demand and need for international training became more apparent, Burns and Youth Builders began a mission in Quito, Ecuador, with Russ Cline as its director, in 1994.

Cline and his family moved to Quito in 1994 with three goals in mind. He wanted to train local youth workers, train expatriate youth workers living in Ecuador, and provide a platform for short-term missions for American youth groups. The mission in Quito is currently called "Youth World," operates with a twenty-two person staff of nationals and expatriates, and is an independent partner of Youth Builders.[3]

Cline also serves as the International Director for Youth Builders, with a vision to expand resource translation and training opportunities throughout the globe. Youth Builders is not a missionary sending agency, but rather a loose partnership network of youth leaders and trainers. Its missionaries are placed through International Teams, thereby allowing Youth Builders to focus on its specialty—resource production. The common feature among Youth Builders' partners is the training resources that Youth Builders produces, translates, and distributes. Youth Builders and its affiliates are currently working in eleven countries—Australia, Romania, Hungary, the Czech Republic, Poland, Ukraine, Ecuador, Bolivia, Cuba, South Africa, and Zimbabwe.

Strategy

Because the international division of Youth Builders is basically a loose partnership of youth workers, it is probably inaccurate to say that Youth Builders has "a" strategy for global youth work and indigenous youth worker training. Burns says,

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[2]Jim Burns, telephone interview by author, 12 November 2002, written transcript.

[3]Although Youth Builders has plans to train youth workers all over the world, Russ Cline and his work at Youth World is a prototype for the kind of training laboratories they hope to establish elsewhere in the future. Russ Cline, telephone interview by author, 6 November 2002, written transcript.

One of our distinctives is that we are not a strategy-driven organization like Reach Out or Sonlife. We are primarily a resource-based ministry. We provide resources on how to speak to teenagers about sex, drugs, etc. We train youth workers to use our materials, and also to train others to use them. We don't want to be locked in to one way of doing things—we want our people to know how to use everybody's stuff.[4]

The international training approach for Youth Builders and its strategic partners has six key components.[5] First, Youth Builders places a priority on mentoring relationships between its trainers and indigenous youth workers. Second, Youth Builders holds training conferences for youth workers. Third, Youth Builders seeks to identify or create a model for healthy youth ministry in a given culture. Fourth, Youth Builders seeks to network youth workers in each country. Fifth, Youth Builders seeks to translate and distribute youth ministry resources in each country. Sixth, Youth Builders encourages its partners to utilize American youth groups as short-term volunteers to model healthy youth ministry, to assist in special projects, and to expose the Americans to foreign missions.

Mentoring relationships. A key principle for Youth Builders is that the best training is done through mentoring relationships. In conversations with Cline and Burns, words like "coaching," "mentoring," "helping," "encouraging," "networking," and "partnership," are used in practically every sentence.[6] In order to foster these kinds of relationships in Ecuador, Youth Builders provides a resource library for youth workers, on-site consultation for local churches, and on-going personalized coaching for local church youth workers. Cline says, "The typical youth worker in Ecuador is a volunteer between twenty-two and twenty-six years old. He or she has no training and no resources at their church. Instead of trying to force-feed them a strategy, we try to come along side them and help them develop a youth program that is suitable to their own gifts and their

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[4]Ibid.

[5]The six components of Youth Builders international strategy are extrapolated from the telephone interviews with Burns and Cline, as well as from materials on the Internet.

[6]Telephone interviews with Burns and Cline.

own ministry context."[7] Youth Builders also uses mentoring to identify and train indigenous youth workers who have the special abilities required to be national-level leaders.[8] Mentoring relationships are a key component for the Youth Builders approach to global youth work.

Youth worker conferences. In addition to mentoring relationships, Youth Builders also provides conferences where youth workers are offered encouragement and intense practical training seminars. These annual conferences are patterned after the Youth Specialties conferences in the United States, and feature a keynote speaker, topical breakout sessions, and music for praise and worship. In 2002, Youth Builders and its partners hosted national youth workers conferences in Bolivia, Cuba, and Ecuador.[9] In addition to the annual conferences, Youth Builders also does numerous one-day seminars where youth workers can receive on-going training.[10] The purpose of these national conferences and seminars, according to Cline, is to help youth workers feel "trained, loved, and encouraged."[11]

Resources. It was the international demand for resources that alerted Burns to the need to do global youth ministry. Now, says Burns, Youth Builders' commitment

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[7]Telephone interview with Cline.

[8]Telephone interview with Burns. Burns says, "It is critical to identify leaders with the skills to lead and train others. We also work to connect these guys with key youth workers in the USA who can continue to influence them."

[9]"Youth World Events" [on-line]; Accessed 23 November 2002; available from http://www.youthworld.org.ec/events.htm; Internet.

[10]Youth Builders has been hosting one-day youth ministry training seminars in the United States since its inception. At the beginning of his ministry in Latin America, Cline translated eight key courses from the Youth Builders seminar curriculum and began teaching them to Latin American youth workers. He has since developed over forty-five different seminar courses in Spanish that he and his team use to train youth workers in Central and South America.

[11]Telephone interview with Cline.

and ability to bring high quality youth ministry resources to the field is a key distinctive of his organization's approach to global youth work.[12] Youth Builders has made a significant commitment to translation of its resources, with over twenty works translated, and at least some resources in thirteen different languages.[13]

Networking. In order to facilitate ongoing training of indigenous youth workers and to help youth workers encourage one another, Youth Builders seeks to develop networks of youth workers in a given city, country, or region. These networks provide indigenous leaders opportunities to train other national youth workers. In Ecuador, Youth Builders has started such networks in four major cities. Each network is made up of forty to fifty youth workers that meet once a month for training, prayer, brainstorming, and relationship building. Ultimately, the goal is to have a key indigenous leader in each major city of Ecuador whose focus is to support, train, and encourage the youth workers of his or her city. In Cuba, Youth Builders has helped to develop a network that now has twenty-nine indigenous youth ministry trainers working with 229 churches.[14] Youth Builders sees these networks as vital to the training and encouragement of indigenous youth workers around the world.

Modeling. In order to further facilitate the training of youth workers, as well as to impact the youth of a given culture, Youth Builders seeks to develop and partner with good models for culturally appropriate youth ministry. Youth World in Ecuador is such a model. Youth World has extensive ministries to youth, including a weekly coffee house, summer camps, a retreat facility, campus ministries, an outdoor adventure

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[12]Telephone interview with Burns.

[13]See Appendix 1 for a complete list of all of Youth Builders' translated works.

[14]Telephone interview with Cline.

program, and other various social ministries.[15] Youth Builders and its partners also have

similar ministry centers in Santiago, Cuba, Dureno, Ecuador, and Cochambamba,

Bolivia.[16]

Short-term trips. As a part of the Youth Builders approach to international

youth work, the organization facilitates short-term trips for Americans to its ministry

centers overseas. For example, Youth World hosts numerous youth and church groups

each year in a program called "Quito-Quest." Quito-Quest exists to expose American

youth to the ministry of Youth World by allowing them do be involved in various

service-oriented ministries. The goal of these trips is to challenge American students in

their walk with God, and to get them thinking about missions. This is a key tool for

recruiting missionaries, as well as for raising prayer and financial support for Youth

World.[17] Youth Builders operates on the belief that these kinds of short-term experiences

can be critical for the spiritual development of American youth.[18]

Sonlife

History

Sonlife was founded in 1979 by Dann Spader, with a vision to train churches to

follow "the strategy of Jesus" in growing and developing their ministries (especially

through youth ministry).[19] As the influence of Sonlife increased through the training of

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[15]Youth World Ministries [on-line]; accessed 23 November 2002; available from http://www.youthworld.org.ec/ministry.htm; Internet.

[16]Youth World Ministry Centers [on-line]; accessed 23 November 2002; available from http://www.youthworld.org.ec/centers.htm..

[17]Quito Quest [on-line]; accessed 23 November 2002; available from http://www.youthworld.org.ec/qquest.htm. Accessed 11/23/02.

[18]Telephone interview with Burns.

[19]Spader's "strategy of Jesus" is explained in, *Growing a Healthy Church*. In this work Spader breaks down the ministry of Jesus into four phases: building a foundation, equipping the team, winning the masses, and restructuring for multiplication.

more and more youth workers, numerous international requests for training began to
make obvious the need for global youth work. In response to the international demand
for training, Sonlife established their International Division in 1999, with Dave
Livermore as its director.[20] From the outset, Sonlife International decided that it would
not be a missionary sending organization. Sonlife has only a few actual employees
working out of Livermore's office focusing on global youth work. The international
ministry of Sonlife is a fairly loose partnership with missionaries from other agencies,
with the common bond being the Sonlife training strategy and training materials.[21]
Livermore acknowledges this structure and says, "We decided to focus on what we could
do best—training materials and training process."[22] Sonlife's international partners are
linked and organized through Sonlife's Global Youth Initiative (GYI).[23]

Sonlife Strategy

The mission of GYI is "mobilizing indigenous movements of church-based

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He argues that this strategy is reproducible, and his organization produces training
materials and puts on conferences to teach local churches how to implement this strategy.
Although Sonlife trains church workers in various areas of ministry, they are best known
for training youth leaders. See Dann Spader and Gary Mayes, *Growing a Healthy Church*
(Chicago: Moody, 1991).

[20]Dave Livermore of Sonlife, telephone interview by author, 22 November
2002, written transcript. Livermore notes that prior to the establishment of the
International Division, Sonlife had been "reactive" in its approach to global youth work,
responding primarily to unsolicited invitations from overseas. With the hiring of
Livermore, Sonlife committed to pro-actively strategizing and seeking opportunities to do
global youth work and youth ministry training.

[21]Sonlife partners with independent sending organizations to get Sonlife
trainers to the international field. International Teams is the primary sending organization
that works with Sonlife. Sonlife also partners with the Christian Missionary Alliance to
help that denomination provide resources and training for missionaries and youth workers
overseas. Livermore, telephone interview.

[22]Ibid.

[23]GYI brochure, *Urgency and Opportunity,* states, "GYI is an intentional
partnership of distinct organizations committed to a common mission, core values, and a
common strategy of youth ministry based on the life of Christ." GYI meets annually to
plot Sonlife's global youth worker training strategy.

youth ministries so that every young person in every culture has the opportunity to respond to the claims of Christ."[24] The mission statement makes it clear that Sonlife's goal is to start youth ministry movements in every culture, and indigenous youth worker training is critical to the realization of that goal. Sonlife seeks to put youth ministry trainers "on the ground" in a given culture with the expressed goal of starting a youth ministry movement. Dave Patty points out the importance of effective youth worker training. He says,

> To say we want to see a movement of God communicates that we don't just want to do activities or events. We want to see extensive life-change in young people. It says that we expect there to be a supernatural element, a work of the Spirit that cannot be explained or quantified. It shows that we are not satisfied with merely training leaders, we want to insure that those trained leaders actually do something that is tremendously effective at reaching lost young people when they get home.[25]

Patty applies the Sonlife approach to global youth work in a detailed description of the following four strategic phases: foundation, deepening the core, multiplication, and departure.[26]

Foundation. Once a Sonlife trainer has been placed in a given country, he or she begins the foundation phase of the youth ministry movement. In the foundation phase, the Sonlife trainer begins learning the culture and language of his or her host country, identifies, develops, or creates a healthy local church model for youth ministry, builds relationships and networks with key people for youth ministry in that country, translates a core of basic training materials, unites a core of nationals who share the vision for doing youth ministry, and seeks the power of God on behalf of the young people in that country.

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[24]1998 GYI Forum Papers [on-line]; 1 October 2002; available from http://www.sonlife. com/pdf/gyi/ papers.pdf;6; Internet.

[25]Dave Patty, "A Strategy for Global Youth Ministry" [on-line]; 25 November, 2001; retrieved from http://www.sonlife.com/pdf/gyi/papers.pdf; 6; Internet. This article gives a detailed description of each phase, along with concrete examples of how Patty implemented these phases in his own ministry in the Czech Republic.

[26]Ibid.

Deepening the core. Deepening the core involves equipping a few indigenous leaders to take on national-level training and leadership multiplication responsibilities. The process for deepening the core includes extensive Bible training and character development in the lives of indigenous leaders, as well as giving them opportunities to observe successful youth ministries. As the leaders mature, key responsibilities are gradually delegated to them. The key element for deepening the core is time spent in a close mentoring relationship.

Multiplication. The multiplication phase is characterized by the creation of structures and delivery systems for training. Livermore notes that these structures must be culturally appropriate, and will differ from culture to culture. He says,

> Even though we use the same philosophy and materials, training will look different in each cultural context. For example, in Kentucky, we offer an eight-hour, one day, basic seminar. In Poland, we offer a year-long intensive course. In Singapore, we offer a one-week course at our training center, with emphasis on life-on-life discipling.[27]

In addition to the development of training delivery systems, the multiplication phase includes an intentional expansion of the leadership base, leadership training, and evangelism.

Departure. The final stage of Sonlife's strategy is the departure phase. Patty says the following about the need to strategize with leaving in mind:

> We must plan on leaving. That means that every decision we make will keep that factor in mind. Structures must be sustainable, leadership must be broad, finances must be sound, and style of ministry must not be personality driven or dependent on one man's special gifting. People must be empowered, not controlled, and ownership and responsibility must b e developed at every level. The true measure of effectiveness will be not what is happening today, but what is happening five years after we leave.[28]

This four-phase strategy is designed to facilitate "a massive mobilization of leaders and a huge wave of students committed to reaching their friends for Christ."[29]

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[27]Telephone interview with Livermore.

[28]Patty, "Strategy for Global Youth Ministry," 14.

[29]Ibid.

Training

   Materials. Sonlife trainers use Sonlife resources and materials exclusively. Sonlife trainers have been trained and certified by Sonlife Ministries, and only certified trainers are allowed to use Sonlife training materials. The demand for strict adherence to the specific philosophy and strategy of Sonlife is the key characteristic that separates Sonlife from other organizations involved in global youth work. Livermore says, "At Sonlife, we do not start with the culture and respond to it. Instead, we start with Scripture and extrapolate our patterns from that."[30]

   Sonlife materials have been translated into multiple languages and have been used in seventy countries worldwide. According to Livermore, Sonlife is very conscientious about translating their materials in terms of both context and language. Translations tend to be more narrative and less dogmatic than the English version of the materials. Livermore says, "We are trying to avoid the Western, modern approach that characterizes our English-language resources."[31]

   Modeling. Sonlife sees healthy youth ministry models as critical to effective youth ministry training. Dave Patty, in Eastern Europe, is a great example of how modeling is used in the training process. By working to build and strengthen youth ministries in local churches, Patty has developed an intense program of modeling and training that is currently impacting approximately six thousand students each week through the local churches that he works with.[32] Patty comments on the importance of modeling:

> Sometimes the model ministry already exists in the country and all we need to do is uncover it. Other times it can be built by coaching some sharp youth workers and occasionally we need to build a new model from the ground up. In any case, we must be able to point to a local contextualized example of the principals we are talking about.[33]

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   [30]Telephone interview with Livermore.

   [31]Telephone interview with Livermore.

   [32]Ibid.

   [33]Patty, "Strategy for Global Youth Ministry," 9.

Modeling is a key component of the Sonlife strategy for global youth work.

Mentoring relationships. Although Sonlife training looks different in every cultural context, Livermore is adamant that the best training involves coaching and mentoring from experienced trainers.[34] From the internships of Patty, to the week-long seminars in Singapore, the international ministry of Sonlife is characterized by mentoring relationships. Sonlife also recognizes that the most effective training is done by indigenous trainers as opposed to missionaries from outside the culture.[35]

Reach Out

History

Reach Out was founded by Barry St. Clair in 1977 for the purpose of training and encouraging church youth workers in the areas of leadership and discipleship.[36] St. Clair was a youth pastor and itinerant youth speaker with a suburban, middle-class, youth ministry background. As part of his ministry, St. Clair has produced numerous books, discipleship helps, and other resources for youth work.

In 1986, St. Clair participated in a mission trip to Romania with Campus Crusade for Christ. During that trip St. Clair visited five different countries working with youth and youth workers. He says, "It was on that trip that God gave me a burden and a five pronged strategy for training indigenous youth leaders in Eastern Europe."[37]

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[34]Livermore, telephone interview. Livermore says that the lack of mentoring in the North American version of Sonlife training is a weakness. He says that training overseas is much more relationship-based, and therefore tends to be more effective.

[35]Dave Livermore, "Billions to be Won!: Going After the Largest Mission Field in the World—Youth!" [on-line]; accessed 29 October 2002; retrieved from http://www.sonlife.com/downloads/articles/billionstowin. htm, 4: Internet.

[36]"Reach Out" [on-line]; accessed 29 October 2002; retrieved from http://www.reach-out.org/PPF/i/20/default.asp; Internet.

[37]Barry St. Clair, telephone interview by author, 4 November 2002. The five pronged strategy is outlined later in this chapter. See Patty, "Strategy for Global Youth Ministry," 62.

Upon returning to the United States, St. Clair immediately began recruiting veteran youth workers to go train youth leaders behind the iron curtain. In 1988, Reach Out sent its first staff person overseas to begin training youth workers under cover in Austria. After the Berlin Wall fell in 1989, Reach Out began openly sending in teams of youth leaders on short-term trips to do youth ministry training seminars and conferences. By the early 1990's, Reach Out had ongoing training with full-time field personnel in Romania, Ukraine, Slovakia, and Hungary. Reach Out currently has fifteen staff members working in ten different countries.[38]

Like Youth Builders and Sonlife, Reach Out has chosen not to be a missionary sending organization, funneling its missionaries through International Teams. Each Reach Out staff member is responsible for raising their own support and ministry budget. Reach Out is a loose partnership of youth ministry trainers, with St. Clair's youth ministry strategy and resources as their common denominator.[39]

Purpose and Core Principles

The mission statement of Reach Out says that "Reach Out seeks to influences as many teenagers as possible to become followers of Jesus Christ. We accomplish this by equipping leaders for strategic youth ministry through the Church around the world."[40] The Reach Out strategy for equipping youth ministry leaders has five core principles:

1. Lordship of Christ. How do you develop your relationship to Christ and reflect Him to others? Develop depth and intimacy with Jesus and reflect His character to your leaders and students. (Mark 1:17)

2. Leadership Team. How do you build quality leaders for a long-term ministry? Train adult who have the heart and the skills to reach and disciple students. (Mark 1:16-20)

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[38]St. Clair, telephone interview.

[39]Ibid.

[40]"Reach Out" [on-line]; accessed 29 October 2002; retrieved from http://www.reach-out.org/PPF/i/20/default.asp; Internet.

3. Discipleship Ministry. How do you disciple students for a multiplying ministry? Challenge students to move toward maturity in Jesus Christ through small group discipling relationships. (Mark 3:13-15)

4. Penetrating the Culture. How do you mobilize your ministry to penetrate the student culture? Go where students are by spending time on the campus and by equipping students to reach the campus. (Mark 1:40-42)

5. Outreach Events. How do you design outreach events for students to reach their friends? Create culturally relevant opportunities designed for students to reach their unbelieving friends. (Mark 4:1,2)[41]

Reach Out's youth ministry training is designed to teach, model, and implement these core principles in the lives of local church youth workers.

Strategy

Resources. Reach Out has committed to producing "relevant, biblically challenging resources for students and leaders."[42] St. Clair says, "Training and the production of resources is what we do best."[43] To date, Reach Out has translated seventeen works, with at least some resources in twelve different languages (Czech, Estonian, German, Hungarian, Japanese, Korean, Polish, Romanian, Russian, Serbian, Slovak, and Spanish).[44] Key innovations in Reach Out resources is the newly completed "Jesus-focused Youth Ministry" curriculum, and an international youth ministry training curriculum that St. Clair hopes to produce by 2003.[45]

Training events. Reach Out has committed to developing youth ministry leaders through conferences, seminars, and formal educational institutions. These training events take a variety of forms, with the length and format dictated by cultural

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[41]Ibid.

[42]Ibid.

[43]St. Clair telephone interview.

[44]See Appendix 1 for complete list of Reach Out's translated resources.

[45]Ibid.

context. In each country where Reach Out has staff, they hold an annual cross-denominational training conference (usually three to five days). At these conferences, Reach Out staff identifies and recruits key leaders with the skills to become national level leaders. Key leaders are encouraged to participate in a more intense training school that lasts two years, and includes personal mentoring from Reach Out personnel, as well as annual on-site visits to the local church youth ministry of the trainee. As a part of the site visit, Reach Out personnel conduct a one-day training seminar for area youth workers, where the Reach Out philosophy and strategy can be promoted and more recruiting can be done. Reach Out staff in Ukraine is currently developing a formal, academic training institution for youth ministry, with hopes to become accredited with indigenous Bible colleges and seminaries.[46]

Modeling. St. Clair maintains that it is impossible to train without working models of youth ministry. Although Reach Out is a training organization, they sometimes do "front-line" youth ministry (actual youth events, discipling, evangelism, etc.) in order to model it for those who are being trained. St. Clair says, "Our focus is training, but as a part of the development of leaders, we have to do some direct youth work—especially evangelism. But we only model hands-on youth ministry for training purposes."[47] One example of modeling for training purposes is the Ukraine team's use of summer camps. Their web site offers the following explanation: "Our projects have a two-fold purpose. The first purpose is to train youth leaders in how to plan a good summer camp program. We meet with the youth leadership team in developing this program."[48] Modeling is a key component for Reach Out's youth ministry training strategy.

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[46]"Reach Out's Ukrainian team" [on-line]; accessed 23 November 2002; retrieved from http://www.rukadopomogy.org/ 5year%20eng.htm; Internet.

[47]St. Clair, telephone interview.

[48]"Reach Out's Ukrainian team" [on-line]; Internet.

Train youth ministry trainers. St. Clair says that Reach Out's training program has three goals:

1. To produce local church implementers—youth workers actually doing it.

2. To train youth ministry trainers.

3. To identify leaders with national-caliber ability.[49]

St. Clair identifies Reach Out's proven track record of producing next generation youth trainers in Eastern Europe as one of the organization's greatest successes.[50] In the Ukraine, Reach Out's goals include the training of indigenous curriculum writers and indigenous youth ministry professors. The Ukraine team's vision includes developing a network of trained associates who will "train other youth leaders locally."[51] Reach Out is committed to training indigenous youth leaders, who can not only do local church youth ministry, but who can train other indigenous youth workers and youth trainers.

Youth Ministry International

History

The concept behind Youth Ministry International (YMI) was developed by Randy Smith as a result of a mission trip to Africa in 1987. While serving as the high school pastor at Thomas Road Baptist Church in Lynchburg, Virginia, Smith was invited to participate in a Baptist Bible Fellowship training conference in Nairobi, Kenya. The national pastors that attended the conference were impacted by Smith's presentation on youth ministry, and twenty-six Africans surrendered to give their lives to the cause of youth ministry. Following the conference, Smith was approached by several young men who said, "We have surrendered to youth ministry, but we don't know what to do. How

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[49]St. Clair telephone interview.

[50]Ibid.

[51]"Reach Out's Ukrainian team" [on-line]; Internet.

will you train us to do the work?"[52]

Smith was deeply moved by the hunger and the need for youth ministry training in Africa. Immediately upon his return to the States, Smith recruited Jon Barr to return to Kenya for a one-year stint to train the men who had surrendered to youth ministry. Barr's successful year of training and mentoring Kenyan youth pastors led to Smith's desire to train youth leaders worldwide. Smith says, "I had never heard of training youth workers overseas, but the concept seemed natural enough to me."[53]

In 1989, under the umbrella of United World Mission, Smith launched YMI with Jon Barr as its executive director. In 1993, YMI became an independent missions organization. The early YMI strategy was to send veteran youth workers to the foreign field for one-year commitments to train and mentor one youth worker for a single church. Although this approach yielded positive results, Smith soon found that training could be multiplied by sending career missionaries who could do training on a larger scale. In 1999, YMI sent its first career missionaries to the field. By 2003, YMI will have full-time youth ministry trainers in place in Africa, Ukraine, and Mexico. Unlike Youth Builders, Sonlife, and Reach Out, YMI is a missionary sending organization.

Training

YMI's field strategy for youth ministry training is composed of informal seminars, personal mentoring and coaching, and formal Bible college and seminary training. These three approaches to training are utilized with the goal of producing indigenous youth ministry trainers. Smith says, "We want to equip youth workers to do youth work, and then, ultimately, to train other national workers."[54]

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[52]Randy Smith, interview by author, 22 November 2002, Louisville, Kentucky.

[53]Ibid.

[54]Ibid.

Seminars. YMI seeks to use two informal seminars to introduce youth leaders

to a cross-cultural, biblical, philosophy and strategy for doing youth work. Using

materials developed by David Adams at Liberty University, a Level I seminar teaches a

five-level framework for youth ministry. The Level II seminar helps youth workers think

through culturally appropriate applications of the YMI framework.[55] YMI uses the

seminars to identify and recruit national level leaders who have the skills to become

youth ministry trainers.

Mentoring and modeling. Once key youth leaders have been identified and

recruited, a YMI trainer is assigned to mentor and coach them. The YMI trainer will use

Doug Fields' *Purpose Driven Youth Ministry* book to help the national youth leader

develop a model ministry through which other indigenous youth leaders can be trained.

Further modeling is done through short-term mission trips using exemplary youth groups

from the United States or other countries.[56]

Charles Juma in Kenya is a great example of the YMI strategy. Juma was

identified and recruited at a seminar, and then mentored by a YMI trainer. After growing

his local church youth ministry from six to over one hundred young people, Juma became

a YMI trainer. Juma has successfully trained and mentored hundreds of African youth

leaders in Kenya and Tanzania.[57]

Formal training. The final component of YMI's training strategy is the

formal academic training of youth workers. YMI has a goal of establishing Center's for

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[55]YMI's basic youth ministry philosophy and strategy can be seen in Appendix 2.

[56]Smith, interview. "Quest" teams from the United States are used to model
student ministry teams (puppets, dance, music, athletics, drama, etc.), and to do field
evangelism with young people. YMI has also used Quest teams from other countries
besides the United States. For example, YMI has taken young people from Mexico to
Cuba, and teams from Kenya have modeled youth ministry in Tanzania.

[57]Ibid.

Youth Ministry (CYM's) throughout the world by partnering with existing Bible colleges and seminaries on the field. The key distinctives of YMI's CYM strategy are as follows:

1. YMI certification. YMI will assure the standard of academic excellence and practical training. Holding to a measurable code as a certification agency, YMI approves personnel, partnering school program, and partnering local churches.

2. Veteran YMI trainers. These trainers provide leadership as CYM administrators, college instructors, and local church mentors. The YMI trainer is academically and experientially qualified to partner with schools and churches.

3. Credible academic institution. YMI seeks to partner with an established, credible, training institution that would benefit from a comprehensive Youth Major and desires YMI's expertise in the field of youth ministry. Certified youth ministry professors serve as instructors and mentors, guiding the program.

4. Curriculum. Quality control is assured by youth ministry curriculum that is cross cultural in nature and proven to be successful. The partnering institution continues to provide Bible, Theology, and apologetics while YMI implements its comprehensive youth ministry major.

5. Certified partnering churches. Approved local churches serve at the spiritual laboratory for mentoring students who are required to serve at the approved church. Students learn by doing under the supervision of youth pastors.[58]

YMI currently has partnership agreements with training institutions in Mexico and the Ukraine. Plans are being finalized for a third CYM in Kenya, and YMI is actively negotiating with schools in Malaysia and Singapore to establish CYM's there. Smith sees the CYM model as a key distinctive of YMI's training strategy, and also as a natural extension of YMI's informal training delivery systems (seminars and mentoring). Smith says,

> Our seminars and conferences consistently breed a desire for formal training. Formal training will advance the cause of youth ministry in these countries, allowing youth workers to earn more respect and higher pay in urban churches that can afford youth pastors. Ultimately, the increased focus and status that youth ministry receives in the larger, more affluent churches will begin to filter out into the rural areas. Everywhere I go, these guys want formal training.[59]

YMI believes that its CYM strategy is a key to training youth workers around the world.[60]

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[58]David Adams, "Youth Ministry International Center for Youth Ministry." unpublished article given to author on floppy disk, November 23, 2002.

[59]Smith, personal interview.

[60]Copies of CYM partnership agreements, local church approved site requirements, and youth major curriculum are included in Appendix 2.

CHAPTER 3

EVALUATION OF EXISTING STRATEGIES FOR
GLOBAL YOUTH WORKER TRAINING

In Chapter 2 of this dissertation, key organizations involved in the international

training of indigenous youth workers were described. This chapter will seek to analyze

the relative strengths and weaknesses of the various strategies, and to identify some

common elements of effective youth ministry training. Each organization will be briefly

evaluated based on the following four criteria:

1. Their involvement in "front-line" youth ministry—actual youth evangelism and
    discipleship on the foreign field.

2. Their actual involvement in the training of indigenous youth workers.

3. The scope of their ministries in terms of number of people and numbers of people
    groups that their organization is actually able to reach.

4. The overall effectiveness of their organization in the implementation of their
    respective youth missions strategies.

Lessons learned from Youth Builders, Sonlife, Reach Out, and Youth Ministry

International will later be incorporated into a proposed strategy for the International

Mission Board of the Southern Baptist Convention.

Youth Builders

Front-line Youth Ministry

As has already been noted, the thrust of the international component of Youth

Builders is the networking of leaders and the production of resources. The international

partners of Youth Builders, however, are moderately involved in actual youth evangelism

and discipleship. Ministry centers like Youth World in Ecuador facilitate youth work

through regular coffee houses, conferences, youth camps, and retreats. It is important to

note that much of the ministry done at Youth World done with the children of English-speaking expatriates. The Youth World website makes it clear that the coffee house, campus ministries, and camping ministry programs are specifically targeted to English-speaking teens.[1] The youth center in Dureno, Ecuador, however, specifically targets teenagers among the Cofan Indians.[2]

Youth Builders' international partners do learn the language of their host countries, and are involved in speaking, consulting, and assisting in local church efforts at youth evangelism and discipleship.[3] It is apparent that front-line youth ministry with indigenous people is not the focus of Youth Builders. The major purpose of front-line ministry that does occur by Youth Builders' international partners is that of modeling healthy, effective youth ministry.

Indigenous Youth Worker Training

Clearly, Youth Builders and its international partners are actively and extensively involved in the training of indigenous youth workers. Jim Burns, Russ Cline, and others involved with Youth Builders have been training youth workers in various countries around the world since the mid-1980's. In the 1990's, Youth Builders focused its international efforts primarily on training Latin American youth workers. The two major distinctives of Youth Builders' training approach are the relatively large number of Youth Builders books and other resources that have been translated, and the national networks of youth ministers that have been established. The entire existence of the

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[1]Youth World [on-line]; accessed 23 November 2002; available from http://www.youthworld.org.ec/; Internet.

[2]Youth World "Centers" [on-line]; accessed 23 November 2002; available from http://www.youthworld.org.ec/centers.htm: Internet.

[3]Youth World "La Red Juvenil" [on-line]; accessed 23 November 2002; available from http://www.youthworld.org.ec/lared.htm: Internet. This involvement is indicated on the website, and also confirmed in Russ Cline, telephone interview by author, 6 November 2002, Louisville, Kentucky, written transcript.

Youth Builders approach to international ministry is built upon a commitment to train indigenous youth workers.

Scope of Youth Builders' International
Youth Ministry

The nature of the Youth Builders organization makes the scope of their ministry difficult to quantify. Youth Builders is an organization of loose ministry partnerships with Youth Builders resources as the common bond of the partners. Although Russ Cline has an official tie to Youth Builders, the vast majority of their "partners" simply uses Youth Builders resources, attends their training seminars, and participates in their national networks and conferences. Cline freely admits that since Youth Builders is primarily a catalyst for networking and a provider of resources, it is hard to identify even what it means to be a part of Youth Builders.[4]

There are, however, some quantifiable aspects of Youth Builders' international ministry. Burns estimates that Youth Builders has helped to produce around five hundred trainers of trainers in the United States and around the world through their ministry.[5] Youth Builders claims to have trained trainers that are currently operating in eleven different countries.[6] Youth Builders also boasts multiple national networks, with hundreds of churches participating.[7] Although Youth Builders has, until the present time, focused the bulk of their efforts on Spanish-speaking peoples in the Western hemisphere,

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[4]In keeping with the relational approach of Youth Builders, Cline responded to my inquiry about the ambiguities of the Youth Builders partnership approach by saying, "I don't care at all who gets the credit. I just want youth workers around the world to be trained, loved, and encouraged." Cline telephone interview.

[5]Jim Burns, telephone interview by author, 12 November 2002, Louisville, Kentucky, written transcript.

[6]Ibid.

[7]Cline, interview. For more detailed information about national networks in Bolivia, Cuba, and Ecuador also see: "Youth World" [on-line]; accessed 23 November 2002; available from http://www.youthworld.org.ec/ centers.htm; Internet.

the fact that Youth Builders resources have been translated into thirteen languages certainly indicates that their expertise is in demand in numerous places around the world outside of Latin America.

Cline's official title of Youth Builders International Director also suggests plans to enlarge the scope of Youth Builders' youth ministry training efforts. It is obvious, however, from a cursory look at the international ministry of Youth Builders that the scope of their actual training will continue to be limited to the number of faith missionaries they can recruit to the field and the number of "partners" they can attract. It appears that the primary way that Youth Builders will have a truly global impact on the training of indigenous youth workers is through the translation of its youth ministry resources.

Effectiveness of the Youth Builders Strategy

Cline and Burns are very clear about the Youth Builders approach to global youth worker training. Youth Builders focuses on resources and relationships. Evaluating their "strategy" is problematic, since Burns says that Youth Builders is determined not to be strategy-driven.[8] Over the course of this study, two strengths of the Youth Builders training approach have emerged. First, it is evident from demand as well as from multiple translations that Youth Builders resources have been found useful in many places in the world. Youth Builders is an effective producer of cross-cultural training resources. Secondly, the national networks, training conferences, and youth centers allow Youth Builders to have many "touches" with different youth ministers and local churches. Their relational approach and their sincere desire to love, encourage, and invest in indigenous youth workers are clearly bearing fruit. The youth ministry network in Cuba is a fine example of the value of Youth Builders' relational approach.

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[8]Burns telephone interview.

This study also revealed two areas that limit the effectiveness of Youth Builders in the training of indigenous youth workers. First, the abstract nature of the Youth Builders "partnerships" makes quality control problematic. It is difficult to assess the effectiveness of the training for which the Youth Builders resources are used. Because there is no certification process accompanying the Youth Builders training, it is difficult to know when a youth worker has been "trained," or when an indigenous youth worker has acquired the knowledge and skills necessary to effectively train others. Cline acknowledges this strategic limitation, and claims that Youth Builders is working to address it. He says,

> Thus far, Youth Builders has been doing stuff internationally. We have trained sixty or seventy people to do youth ministry around the globe, but our efforts have not been coordinated or strategic. We are now developing plans become more focused and strategic in our efforts.[9]

Second, the high quality resources provided by Youth Builders are relatively expensive to produce and distribute. Although Youth Builders is able to raise money to offset the cost of these materials, this situation creates an unhealthy dependency between the indigenous youth workers and the Youth Builders affiliates. Cline acknowledges this difficulty as well, and calls dependence one of the greatest challenges for the health and effectiveness of Youth Builders' internationally ministry.[10]

Sonlife

Front-line Youth Ministry

It has already been noted earlier that Sonlife focuses on training materials and training process as opposed to front-line youth ministry. In the United States, Sonlife focuses almost exclusively on leadership training. Overseas, however, Sonlife partners

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[9]Cline, telephone interview. In his interview, Burns expressed a desire for Youth Builders to get involved in formal theological education. Taking training to the formal level may help to quantify what it means for Youth Builders to "train" a youth worker.

[10]Ibid.

are much more likely to engage in hands-on ministry in order to model healthy youth work for indigenous trainees.[11] One of the distinctives of Sonlife training and mentorship overseas is that training usually has a closely supervised *praxis* component.[12] Indigenous youth workers are coached by veteran youth workers, and the local churches that serve as ministry models must be compatible and supportive of the Sonlife ministry philosophy. Although modeling is key to the Sonlife training strategy, front-line youth ministry clearly takes a back seat to the training of indigenous youth workers.[13]

Indigenous Youth Worker Training

As a part of the explanation of the mission of Sonlife's Global Youth Initiative, the Sonlife website contains the following statement regarding the priority of indigenous youth ministry leadership:

> We are committed to developing effective, self-sustaining models of youth ministry that are readily reproducible in typical churches of that culture, mobilizing movements that reach every young person. . . . We are committed to BEING as well as BUILDING disciples who make disciples, modeling Christ-like character and personal multiplication.[14]

The entire structure of the Sonlife strategy revolves around youth worker training. Training is not merely a priority for Sonlife, it is the very reason for their existence.[15]

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[11]Dave Livermore of Sonlife, telephone interview by author, 22 November 2002, written transcript.

[12]Ibid.

[13]Livermore writes about a time that he turned down an opportunity do speak to 10,000 youth at a crusade in Liberia in order to train fifteen to twenty Chinese pastors in Hong Kong in youth ministry strategy. He explains that for him, the priority is always on training leaders in local churches to reach young people. Dave Livermore, "Billions to be Won!: Going After the Largest Mission Field in the World—Youth!" [on-line]; accessed 29 October 2002; available from http//www.sonlife.com/downloads/articles /billionstowin. Htm; Internet, 5.

[14]David Livermore, "Global Youth Initiative" [on-line]; accessed 29 October 2002; available from http://www.sonlife.com/international/gyi.asp; Internet.

[15]Livermore notes that 25 percent of Sonlife's total budget goes toward international training. Livermore, telephone interview.

The key to understanding Sonlife's approach to training is that they have a clearly defined, proven, strategy for doing youth ministry. Sonlife adherents believe that the Sonlife strategy is the strategy of Jesus, and they believe that the Sonlife materials capture and explain that strategy. For this reason it is impossible to separate Sonlife training resources from the Sonlife strategy—the materials themselves are a part of the strategy.

Individuals or ministries that complete the Sonlife training and implement the strategy become Sonlife partners. Once an individual has completed a certain level of training, they may be certified as Sonlife trainers themselves. The GYI page of the Sonlife website acknowledges the interdependence between the materials, the partners, and the training for GYI:

> It is now an intentional partnership of distinct organizations committed to a common mission, core values, and a common strategy of youth ministry based on the life of Christ. . . . The ministry strategy (as expressed in Sonlife training materials) is our common operating system as we pursue our mission within our shared values. We recognized that ours is not the only strategy of youth ministry, but it is the shared strategy of GYI. Just as the common MAC OS operating system enables Macintosh computers to be compatible, the strategy provides compatibility for members of GYI.[16]

The confluence of Sonlife's materials, partnerships, and strategy has produced a significant number of trained indigenous youth trainers. Livermore estimates that there are at least five hundred certified Sonlife trainers outside of North America, with two-thirds of these trainers being indigenous to their respective cultures.[17]

Scope of Sonlife's International Youth Ministry

Because each of Sonlife's partners operates independently of Sonlife's supervision, accurate statistics regarding the number of training events or number of

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[16]Livermore, "Global Youth Initiative."

[17]Livermore, telephone interview. It is important to note that the vast majority of these 500 trainers are bi-vocational youth workers or lay-people.

workers trained are unavailable.[18] Livermore estimates that Sonlife has done some training in at least seventy countries. He estimates that there are about thirty people around the world (outside of the United States) who are doing Sonlife youth ministry training as a full-time occupation.

Effectiveness of the Sonlife Strategy

This study has revealed that the Sonlife strategy for indigenous youth worker training has four key strengths:

1. A proven strategy. The effectiveness of the Sonlife materials and strategy for producing successful models of local church youth ministry has been verified in the United States and abroad.

2. Quality control. There is a single philosophy and defined set of materials that guide Sonlife's training. Mechanisms are in place to identify when a youth worker or youth ministry trainer has acquired desired competencies.

3. Cross-cultural training principles. Multiple generations of Sonlife trainers around the world demonstrate that the strategy can work in multiple cultures.

4. Visionary leadership. Dave Livermore, Dann Spader, and Dave Patty saw the potential and the need for indigenous youth worker training in the 1980's. They have vigorously pursued global youth work and have, to date, produced the best set of materials on global youth worker training available.[19]

These strengths make Sonlife one of the most influential and effective organizations in the world for global youth worker training.

Although Sonlife has been extremely effective in implementing its strategy, there are two weaknesses to the Sonlife approach to global youth ministry. First, because only official Sonlife materials may be used in their training, getting materials translated and distributed to poor areas of the world is problematic. The materials are expensive and the heavy dependence upon a specific set of resources makes long-term, multi-

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[18]Ibid. Livermore's exact comment was that statistics on Sonlife's international ministry are "kind of sketchy." Livermore, telephone interview.

[19]Numerous case studies, position papers, and other articles are available on-line from Sonlife and GYI. In my research for this dissertation, I did not find any other organization whose written arguments and analysis of global youth ministry training were comparable in quality or quantity.

generational multiplication difficult in some places. Second, the exclusive, "all-or-nothing" approach of Sonlife makes it nearly impossible for them to partner with other like-minded evangelical youth organizations for the purpose of youth worker training.[20]

Reach Out

Front-line Youth Ministry

Like Youth Builders and Sonlife, Reach Out's ministry focus is on training youth workers rather than on doing actual, hands-on youth ministry. Steve Miller, one of Reach Out's international trainers, says the following when asked if Reach Out is involvement in front-line youth work: "Only indirectly. We train youth workers to do evangelism and discipleship among their own youth. Generally, nationals will always be better at reaching their own people, once they are trained."[21] The only heavy involvement in actual youth work is Reach Out's English-language camps. At these camps, Reach Out staff and short-term teams from America seek direct evangelization of young people.[22]

Although front-line youth ministry is not the priority for Reach Out, St. Clair estimates that over 250,000 young people have heard the gospel in the Ukraine alone through the ministry of Reach Out and the youth workers they have trained. In Slovakia and Serbia Reach Out is helping to network and organize indigenous youth leaders to reach every student in every high school in those countries.[23] Like the other organizations

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[20]Livermore explained that although it is not Sonlife's desire to be exclusive, their strong belief that their training materials and training methods are theologically grounded in the discipling strategy of Jesus means that they are unwilling to compromise with other organizations that do not share their specific approach. In conversations with key leaders of the other organizations profiled in this dissertation, the intransigence of Sonlife was consistently mentioned as an obstacle to partnering with them.

[21]Steve Miller, e-mail from Steve Miller to Jimmy Scroggins, 01 November, 2002.

[22]Ibid.

[23]Barry St. Clair, telephone interview by author, 4 November 2002.

involved in this study, Reach Out only does front-line youth ministry for the purpose of modeling healthy evangelism and discipleship for the youth workers they are training.

Indigenous Youth Worker Training

Reach Out was started with indigenous youth worker training in mind. As the ministry has developed St. Clair and his team have responded to the need for printed resources by producing multiple translations of their materials. To the credit of the organization, Reach Out has maintained it focus on mentoring relationships, resource production, and short-term, seminar-style training opportunities. St. Clair claims that Reach Out has trained over five thousand youth workers in the Ukraine, and that Reach Out's training approach has produced "next-generation" trainers throughout Eastern Europe.[24] Although the Ukraine team has plans to do formal training of youth workers, St. Clair has no plans for formal academic training to become a major thrust of Reach Out's ministry. Without a doubt, Reach Out has made the training of indigenous youth workers their top priority.

Scope of Reach Out's International Ministry

Reach Out has been able to do training in countries all over the world, with ongoing work in ten countries and translations of Reach Out's resources in twelve different languages. The major thrust of Reach Out's ministry is limited to Eastern Europe and the former Soviet Union. St. Clair says that the need for more laborers is one of the greatest challenges to global youth work, and that the scope of Reach Out's training ministry is currently limited by the number of faith missionaries that can be recruited and placed on the field.[25] Although Reach Out is a relatively small organization, its aggressive entrepreneurial approach and its willingness to partner with other evangelicals on the field

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[24]Ibid.

[25]Ibid.

have allowed it to influence youth ministry in Eastern Europe.

Effectiveness of Reach Out's Strategy

This study of has identified four key strengths of the Reach Out's international strategy:

1. Committed, passionate leadership. St. Clair and his field staff bring a passion and a sense of God-given mission to the work of global youth ministry training.

2. Proliferation of cross-cultural resources. The multiple languages and the large number of works translated indicate that Reach Out's materials are effective across cultures.

3. Next-generation trainers. Reach Out's ability to train national youth workers who have trained others demonstrates the effectiveness of their mentoring strategy.[26]

4. Informal delivery systems. Reach Out's commitment to informal training (seminars and mentoring) allows them to have "touches" with numerous leaders and local church youth ministries.

Reach Out is doing effective youth ministry training in Eastern Europe and the former Soviet Union.

This study has also identified three areas of that may limit Reach Out's long-term effectiveness for global youth worker training. First, like Youth Builders, Reach Out has no yardstick by which to determine when a youth worker has been "trained." The only mechanism for quality control in the training is the personal relationships between Reach Out's trainers and the youth workers involved in their programs. Second, the lack of organization, the informal nature of the training, and the small size of Reach Out's staff mean that their training efforts will be confined to a relatively small part of the globe. St. Clair acknowledges these limitations and says, "At Reach Out we are heavy on relationships and light on the organizational part of it."[27] Third, the need for Reach Out

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[26]Reach Out identified and trained Gennadie Lutzenko in the Ukraine. Lutzenko is now the youth ministry coordinator for the Baptist Union in the Ukraine, teaches youth ministry courses at a seminary in Kiev, and is actively involved in training youth workers and youth trainers all over his country. Randy Smith, interview by author, 22 November 2002, Louisville, Kentucky.

[27]St. Clair, telephone interview.

trainers to raise their own financial support will always severely limit the number of trainers actually on the field.

Youth Ministry International

Front-line Youth Ministry

The idea for YMI was birthed at a youth ministry training conference in Africa, and indigenous youth worker training has been the focus for YMI since its inception in 1989. Front-line youth ministry by YMI staff occurs only in the context of modeling. For example, in 2003, Scott Dishong will become a YMI trainer in Kenya. Plans are for him to teach youth ministry courses at Nairobi Baptist Seminary while also serving temporarily as the youth pastor at International Baptist Church. Dishong's goal is to establish a working model of healthy youth ministry in Nairobi and simultaneously to train a Kenyan youth pastor to take over the work. That local church will serve as a working model through which youth majors at the seminary can receive practical, supervised ministry experience.[28] Additional front-line youth work is done through short-term mission teams. YMI does hands-on youth ministry only in the context of modeling for training purposes.

Indigenous Youth Worker Training

Throughout its brief history, YMI has maintained its focus on the training of indigenous youth workers. Smith estimates that over two thousand youth workers have been trained in YMI's informal seminars. Although YMI will continue to do informal training and mentoring of youth workers in the future, the distinctive of YMI's approach to training is the CYM's. YMI is the only organization involved in global youth work with a clear vision and strategic plan to do formal training of indigenous youth workers at academic institutions worldwide. By brokering actual agreements with schools and

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[28]David Adams, interview by author, 25 October 2002, Louisville, Kentucky.

churches, YMI has demonstrated that its CYM structure is acceptable to at least some indigenous peoples. YMI is clearly committed to, and actively involved in, the training of indigenous youth workers around the world.

Scope of Youth Ministry International's Work

YMI has done training in ten different countries, and on five different continents. By 2003, there will be five full-time YMI families doing youth ministry training on the field. There are agreements finalized or in negotiation to open CYM's in Kenya, Ukraine, Mexico City, Singapore, and Malaysia. YMI resources have been translated into Swahili, Spanish, and Russian, and YMI has translated *Purpose Driven Youth Ministry* into Russian. YMI has also been successful in producing next-generation trainers in Africa and the Ukraine. The scope of YMI's ministry is severely limited by the number of trainers that they are able to send, but Smith believes that the CYM structure will exponentially increase the effectiveness and reach of YMI's training ministry.

Effectiveness of YMI's Strategy

Over the course of this study, three distinctive strengths of YMI's approach to youth ministry training have emerged. First, the YMI strategy that is taught in Level I and Level II seminars is simple, biblical, practical, and reproducible. The handouts for the seminars are only a few pages long, and because they are not copyrighted, they can ethically and legally be reproduced. National youth workers are encouraged to take the strategy home and to teach it to others. Secondly, YMI benefits from sending its own missionaries. The committed, coordinated efforts of full-time YMI trainers ensure long-term impact through modeling, mentoring, and coaching indigenous youth workers. Their formal accountability as YMI missionaries keeps trainers focused on YMI priorities. Third, the CYM is potentially a key innovation in global youth work. If YMI can be successful in establishing CYM's around the world, they will help to raise the profile of youth ministry for indigenous churches, as well as to equip key, national-level

leaders with tools to do youth ministry and youth worker training.

This study also revealed two areas that are potential long-term limitations to the ministry of YMI. First, like the other organizations profiled thus far, YMI missionaries must raise their own support. YMI's plan to establish CYM's will depend heavily upon American trainers for the foreseeable future. Finances will be a continual struggle and limitation on the number of trainers that can be placed on the field. Second, the support systems required for YMI to be its own sending agency are a significant drain on the resources of the organization. Although YMI enjoys the benefits of sending its own missionaries, the problems associated with being a sending agency are significant as well.

Keys to Effective International Youth Worker Training

The research for this dissertation has revealed that individuals and organizations committed to training indigenous youth workers on the mission field belong to a relatively small fraternity. It became obvious, during the course of this study, that there is a good deal of communication, cooperation, and overlap between Youth Builders, Sonlife, Reach Out, and Youth Ministry International. All four organizations began training youth workers globally in the late 1980's, and all four have developed their respective approaches through trial and error over that last fifteen years. All of the key players in these organizations know each other, and all have cooperated at various levels in training youth workers.

Over the course of this study, key elements of effective youth ministry training emerged. The key components of a youth missions strategy, as extrapolated from the work of Youth Builders, Sonlife, Reach Out, and YMI are as follows:

1. Place a high priority on youth worker training.

2. Develop "a" strategic framework for youth ministry training.

3. Provide youth ministry resources.

4. Create multiple delivery systems.

5. Partner with, or create, indigenous models of effective youth ministry.

6. Facilitate mentoring relationships between trainees and veteran youth workers.

7. Establish mechanisms to measure the effectiveness of training and assess ministry competencies.

In later chapters, these characteristics will be considered and incorporated into a proposed strategy for Southern Baptist missions.

Emphasize Youth Worker Training

Each of the organizations profiled in this dissertation places a top priority on the international youth work. Each organization became involved with global youth ministry because their key people accidentally became aware of the need and potential for global youth ministry. Now, each organization is investing significant resources into the training of indigenous youth workers. They believe that training indigenous youth workers is the most effective way to reach young people around the world.

Develop "a" Strategic Framework

In order to train youth workers it is first necessary to determine the content of the training. To some extent, all four organizations have a body of information that they try to impart to national youth workers. For Sonlife, it is the four-phase strategy contained in the Sonlife training materials. For YMI, it is the Liberty University training seminar and the CYM youth major curriculum. For Reach Out, it is the five core principles and the Jesus-focused youth ministry resources. Even Youth Builders, who has the most flexible approach to training of the four organizations listed here, has a set of eight key seminars that they try to teach indigenous youth workers.

Any organization that desires to do effective youth ministry training should choose a biblically solid, cross-cultural strategy, and then seek to proliferate that strategy around the world. To date, Sonlife appears to be the most successful of the organizations in this study at facilitating large-scale movements of trainer multiplication. The Sonlife resources are a key to their training strategy.

Provide Youth Ministry Resources

All four organizations in this study provide translations of their youth ministry

resources. Youth Builders and Reach Out far exceed the other two groups when it comes to the number of works translated. Sonlife, however, appears to be the most aware and concerned that resource translation be done carefully, with more consideration for more than just the actual words. Livermore writes,

> At Sonlife, we've never been interested in simply having our equipping materials translated into multiple languages. Even though our materials are principle-based rather than program-based, we realize that contextualization goes much deeper than just language.[29]

International demand and use of translated resources demonstrates the interdependence of effective youth ministry training and high quality youth ministry resources.

Create Multiple Delivery Systems

All four youth organizations in this study utilize multiple delivery systems for youth worker training. The cultural context must help determine the appropriate platform for training. Each of the organizations in this study has its own unique style of delivering training, but their strategies can be broken down into three main methods:

1. Seminar—lasts from one to five days. All organizations offer multiple seminars for different levels of training.

2. Resources—many resources allow for youth workers to train themselves. Youth Builders and Reach Out have many of these types of resources. Also, Youth Builders and Reach Out provide resources for use in front-line youth ministry.

3. Formal academic training—Some Reach Out and Sonlife personnel are developing their own training centers, and YMI is investing heavily in its Centers for Youth Ministry. Youth Builders has plans to enter the academic arena in the future as well.[30]

Intentional development of culturally appropriate delivery systems for training is

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[29]David Livermore, "Billions to be Won!" [on-line]; accessed 1 November 2002; available from http://www.sonlife.com/downloads/articles/strategyforglobal youth.html; Internet, 4. Dave Patty, a Sonlife partner in Eastern Europe writes about the painstaking process of translating the Sonlife basic seminar into Czech. David Patty, "A Strategy for Global Youth Ministry" [online]; accessed 1 November 2002; available from http://www.sonlife.com/international/articles/globalstrategy.asp: Internet.

[30]Burns, telephone interview.

essential to global youth work.

Model Effective Youth Ministry

Youth Builders, Reach Out, Sonlife, and YMI all agree that models of healthy youth ministry are essential to effective training. All of these organizations see their involvement in hands-on youth ministry as a temporary measure that is only used in situations where no successful models exist. The most effective training will occur when trainers can point to healthy, indigenous models of youth ministry.

Facilitate Mentoring

The organizations in this study all see mentoring relationships as critical to the success of indigenous youth ministry training. The coaching and encouragement from a veteran youth worker complements the intellectual content of the training, and significantly accelerates and enhances the training process. The networks of mentoring relationships facilitated by Youth Builders and their partners in Latin America are a great example of the power of effective coaching for a youth ministry training strategy. Interviews with Burns, Livermore, St. Clair, and Smith confirm that the best youth ministry training is done in a highly relational context.

Measure Effectiveness of Training

Unless an organization has a plan to measure competencies of youth workers and youth ministry trainers, there can be no quality control or accurate assessment of their training strategy. Although Youth Builders, Reach Out, and YMI do numerous seminars and lots of mentoring, these organizations have difficulty determining when a youth worker is trained. They have similar trouble in deciding when a youth worker is qualified to be a mentor or a trainer.

The strategy of Sonlife, however, has a very carefully considered quality control component, and a strict certification process that determines who is allowed to train using their materials. Although this is seen as exclusive by some, this strategy has

proven to be successful in seventy countries. YMI has recognized the need to assess youth ministry competencies, and has chosen to address this need by creating CYM's. The nature of the institutional academic program and the praxis component of the youth major will demand that academic and practical competencies are regularly and systematically evaluated.

Conclusion

The preceding examination of the strategies of Youth Builders, Sonlife, Reach Out, and Youth Ministry International for global youth worker training has identified several commonalities among the approaches of these organizations. Because the purpose of this dissertation is to propose a strategy for training indigenous youth workers to the IMB, it has been helpful to identify key characteristics of existing effective approaches to global youth ministry. In order to apply the lessons learned from the four parachurch organizations profiled in this study, it is first necessary to do an assessment of the work of the IMB in the area of global youth ministry. Chapter 4 of this dissertation will give a thumbnail sketch of IMB efforts in youth ministry and youth worker training around the world.

CHAPTER 4

YOUTH WORK AND THE INTERNATIONAL
MISSION BOARD

The International Mission Board of the Southern Baptist Convention is one of the largest missions organizations in the world. As of December 2002, the IMB had 5,364 missionaries on the field targeting 1,497 people groups.[1] This large missionary force gives the IMB a truly global reach. In addition to its large missionary force, the IMB is engaged in an ambitious strategy to start church-planting movements among unreached people groups around the world.

The first chapter of this dissertation contained arguments for the need to do global youth work. By way of review:

1. Over one-half of the world's population is under age 25.

2. Anecdotal evidence suggests that young people around the world are receptive to the Christian gospel.

3. Globalization is having an impact on young people worldwide, especially in urban centers.

4. The vast majority of the world's trained youth workers serve suburban churches or parachurch ministries in the United States.

These factors led Dave Livermore to call youth the largest mission field in the world.[2]

It seems only natural that the largest missions organization in the world (IMB) is involved in reaching one of the largest population segments in the world (youth). This

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[1]IMB "Global Report" [on-line]; accessed 2 December 2002 available from http://www.imb.org/core/fastfacts.htm; Internet.

[2]Dave Livermore, "Billions to be Won!: Going After the Largest Mission Field in the World—Youth!" [on-line]; accessed 29 October 2002; available from http://www.sonlife.com/downloads/articles/billionstowin.htm; Internet.

chapter contains an assessment of the IMB's current efforts in the area of global youth ministry. The basis of this chapter is provided by personal interviews conducted by the author with missionaries from each of the IMB's fifteen regions of the world. As part of the interview, missionaries responded to a twenty-seven question survey on global youth ministry.[3] In addition to the interviews with field missionaries, key IMB administrators were also interviewed regarding the current state of global youth work. The names of the IMB field personnel and the countries they serve are not included in this dissertation due to security concerns and the need to solicit candid responses.

This chapter contains a synopsis and analysis of the data from the surveys, as well as insights gained from the interviews with IMB personnel. Throughout the interviews, three themes began to take shape. First, this research confirms the need to do global youth work. Second, the interviews confirm that the IMB is responding to that need. Third, this study strongly indicates that there are some societies and cultures where ministry specifically targeted to youth will not be effective, or in some cases, even possible.

The Need for Global Youth Work

This paper has already presented statistics that demonstrate the great need to do youth work around the world. The global demand for the work of organizations such as Youth Builders, Sonlife, Reach Out, and Youth Ministry International testify to the fact that expertise in youth ministry is needed worldwide. Both the quantitative and the qualitative aspects of the interviews conducted over the course of this study provide further evidence that global youth work ought to be a high priority for evangelical missions strategists.

Youth Are Open to the Gospel

Studies have consistently shown that youth and children constitute the most

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[3]For survey questions and results of quantitative questions, see Appendix 3.

receptive population segments in America when it comes to the Christian gospel. Rainer has demonstrated that the vast majority of American Christians become believers before age 19.[4] IMB missionaries involved in this study overwhelmingly indicated that young people were the most receptive group to the Christian gospel on the mission field as well.

Missionaries were asked to rank various age groups (Children, Youth/College, Young Adults, Median Adults, and Older Adults) in terms of openness to the gospel. The survey yielded the following results:

1. Sixty percent said that youth/college were the most open.

2. Eighty-seven percent ranked youth/college as either the most open or second most open.

3. One hundred percent listed children, youth/college, or young adults as the most open.

Although this study measures only perceptions of individual missionaries, the responses of the IMB personnel offer strong evidence that young people on the mission field are the most receptive group to the Christian gospel.[5]

Youth Ministry a Priority for the IMB

Of the missionaries surveyed, well over half indicated that youth ministry was important in the missions strategy of the IMB. When asked questions regarding the priority of youth in their IMB training, 59 percent said that youth were a medium priority, a high priority, or that all age groups were prioritized equally. When asked about the priority of youth ministry in the IMB missions strategy, 60 percent said that youth were a medium priority, a high priority, or that all age groups were prioritized equally. Nearly two-thirds of those surveyed claimed that there are IMB personnel focusing on youth

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[4]Thom Rainer, *The Bridger Generation* (Nashville: Broadman and Holman, 1997), 56.

[5]Missionaries from Western Europe, Southern Africa, and Japan all cited studies that showed statistics on the age when people become Christians in those countries. According to the missionaries, all of the studies indicated that over 80 percent of people become Christians before age 19. I have been unable to verify those statistics.

ministry with their respective people groups. These responses indicate that the IMB is placing a priority on youth ministry.

Most Societies Include an Identifiable
Youth Culture

During the course of these interviews, missionaries frequently pointed out that the definition of a "youth" varies from culture to culture. Several survey participants stopped the survey to be sure that the researcher understood that a typical American definition of youth would not fit with the culture in which they are working. Many of them initially used this reasoning to discount the potential effectiveness of "American" youth ministry models in their host country. Despite the initial reaction to the term "youth," 80 percent of the missionaries in this study stated that there is an identifiable youth culture within their people group.

Further support for the existence of youth culture within various people groups is found in the number of teenagers that attend high school around the world. Ninety-three percent of those surveyed said that young people among their people group attend high school. Nearly two-thirds estimated that over 70 percent of the young people from their people group go to high school. The grouping (often government mandated) of adolescents for several hours each day produces a social environment that leads to the development of a youth culture.[6]

The influence of Western entertainment media also contributes to the development of the youth culture in various societies. Youth oriented entertainment is available worldwide via the Internet and the aggressive marketing of Madison Avenue. Seventy percent of missionaries in this study said that the young people where they are

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[6]Chapter 1 of this dissertation already presented arguments from Hine, suggesting that mandatory, universal high school education was the catalyst for the development of the youth culture in the United States. See Thomas Hine, *The Rise and Fall of the American Teenager: A New History of the American Adolescent Experience* (New York: Harper Collins, 1999).

working are significantly influenced by Western media.

IMB Missionaries Aware of the Need

The confluence of the influence of Western media and the universal high school is facilitating the emergence of a distinct youth culture in most societies around the world. There is also a strong perception among IMB missionaries that the youth are among the most receptive people groups when it comes to the Christian gospel. The survey responses and the interviews with IMB personnel demonstrate that the field missionaries of the IMB are keenly aware of the need for global youth work.

IMB Responding to the Need

The survey and the interviews with IMB personnel yielded four major ways in which the IMB is addressing the need for global youth ministry. First, some IMB personnel are creating healthy models of youth ministry where none previously existed. Secondly, in some regions missionaries have identified "youth" as an unreached population segment, and are targeting their ministry specifically to youth. Third, some IMB personnel are using youth ministries to plant churches. Fourth, a few missionaries have made the training of indigenous youth workers a high priority for their church planting strategy.

Modeling

Because of the dearth of pre-existing healthy youth ministry models in many places in the world, IMB missionaries who target youth are forced to develop models themselves. This is most often done through cooperation with a local church, but is occasionally done in a parachurch context. Examples of this modeling can be found in Western Europe, Central Europe, Southern Africa, and Southeast Asia.

Western Europe. One church planter in a former Soviet bloc country notes that for most churches among his people group, youth ministry is a low priority. In

response to the unmet need, he has developed a local church youth ministry that averages sixty students each week and baptizes at least ten teenagers each year. Because of his successful youth ministry model, he has been able to personally mentor nine youth workers, as well as conduct training seminars at the associational and national levels. About the importance of modeling for training he comments, "They are willing for me to train them because we have a large, evangelistic youth group. In order to be credible with pastors I have to do successful youth work."[7]

Central Europe. A missionary to a country in the former Soviet Union explains that many existing churches are too legalistic or too self-centered to be useful for the purposes of church planting or youth ministry. He says, "There is no use trying to use old churches to start new churches—taking daughter churches from old Baptist churches is death from the beginning."[8] This environment yielded an opportunity for a missionary kid (MK) in his country to start a youth ministry using small groups. After growing to over thirty young people in regular attendance, that youth ministry has now become a church plant.[9]

Southern Africa. A veteran missionary in the Southern Africa region where over 70 percent of his country's population is under age 25 is working to develop campus ministries in new work areas. He says, "Our schools are wide open—we are even allowed to teach in the public schools. We can go into communities where we want to plant churches, get into the schools, and then personally train nationals to do campus

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[7]Telephone interview with IMB career missionary in Western Europe, 15 November 2002.

[8]Personal interview with IMB career missionary in Central Europe, 24 October 2002.

[9]Ibid.

ministry."[10] His model campus ministries serve as a basis for church planting and indigenous youth worker training.

Western Pacific. A missionary serving in the Western Pacific region has been focusing on high school students for the past seven years. He uses campus ministry as a way to reach villages that are otherwise closed to him. He says:

> We go into a school and establish a Bible study. We are working in a rural area, where a single school may service three or four villages. After we get to know the kids, we can go into their villages. Because the kids know us the entire village opens up. We have planted four churches using this method.[11]

Just like the work in Central Europe and Southern Africa, the models developed in Southeast Asia are used in training as well as in church planting.

Youth as Unreached People Groups

The goal of the IMB is to start "church planting movements" (CPM's) among all the people groups of the world. The traditional definition of a "people group" relies on distinctive ethnicity and language.[12] This ethno-linguistic definition would exclude "youth" from being defined as their own people group, since they share the ethnicity and language with their society at large. The IMB, however, has allowed its missionaries in some places to target youth for a church planting movement. This study revealed three places where youth are being targeted for CPM's: Japan, the Caribbean Basin, and Southern Africa.

Japan. In Japan, the IMB has an entire team (YouthLink Japan) of missionaries focusing on reaching young people with the goal of starting a CPM.

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[10]Telephone interview with IMB career missionary in Southern Africa, 11 November 2002.

[11]Telephone interview with IMB career missionary from the Western Pacific, 12 November 2002.

[12]IMB, "Closing the Gap" [on-line]; accessed 4 December 2002; Available from http://www.imb.org/closing_the_gap/closing_ the_gap_our_focus.htm; Internet.

YouthLink is targeting children and youth in the urban centers of Japan. The team's

mission statement clearly states that their focus is on children and youth. It says:

> YouthLink Japan exists to be used by God to creatively implement the Great
> Commission to build a growing community of "organic" small group churches
> around the perimeter of the three major mega areas by making and multiplying
> disciples that are committed to glorifying God while extending His transforming
> grace to reach the unreached children and youth of Japan.[13]

This IMB team is committed to doing personal evangelism among children and teens,

training indigenous youth workers, and is partnering with numerous indigenous

ministries to accomplish their team goals.

YouthLink Japan offers the following reasons for targeting young people:

1. Because of their response to the gospel.

2. Because of their nature. The nature of adolescents is that of insecurity and
   instability. The are easily led astray.

3. Because they are the church of today and tomorrow. They are the spiritual key to
   reaching their own generation.

4. Because Satan and the world have targeted them (drugs, alcohol, media).

5. Because the church has historically ignored them or feared them.

6. Because they are important to God.[14]

YouthLink is made up of veteran youth workers who have a vision and passion for

reaching the young people of Japan, and then starting a CPM among those that they reach.

Caribbean Basin. Another area in which IMB personnel are targeting young

people for a CPM is in the Caribbean Basin Region. The church planter interviewed for

this study offers the following assessment of the need to reach youth as a people group:

> In our country there are over thirty different ethno-linguistic groups. It would be
> impossible to learn the language and culture of every different people group, but
> because nearly all of the young people attend public schools, they share a common
> language and a common "youth culture. . . ." In my opinion, youth are reachable,
> and they are the only hope to see church planting movements started in this country.
> . . . If they become believers, they can take the gospel back into their homes and

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[13]YouthLink Japan, e-mail to author, 20 November 2002.

[14]Ibid.

into their particular ethnic communities.[15]

Although this missionary believes that young people are the best hope for reaching that nation with the gospel, he also points out that there is relatively little evangelical work being done among this population segment. He says the following about the current state of youth work in his country:

> Out of our target group of 100,000 people between the ages of 15 to 30, there is only one church (Full Gospel) which is aggressively attempting to evangelize this group. . . . Churches with existing youth ministries are not aggressively evangelistic. . . . There are no mission agencies which are directly targeting the largest population segment which is the 15-30 age.[16]

The IMB has allowed this missionary and his team to target youth with the hope of starting multiple CPM's among the many ethno-linguistic groups in his country.

Southern Africa. In the Southern Africa region, another team of IMB missionaries is specifically targeting youth for a CPM. A team of church planters there is made up of several veteran youth workers from the United States, and their goal is to do evangelism among unreached youth using sports, campus ministry, and indigenous youth worker training. The church planter interviewed in this study cites the responsiveness of young people and the large number of youth as reasons why youth ministry is vital for church planting in his nation. He says:

> Eighty-two percent of people make a decision for Christ before they turn seventeen, and 70 percent of the people here are youth and children. . . . The youth are searching and they are responsive. If we do not reach them the cults will gobble them up.[17]

The church planter in the study estimates that there are seven missionaries focusing on youth ministry in his country.[18] Youth, as a population segment, are a high priority in Southern Africa.

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[15]Telephone interview with IMB career missionary to the Caribbean Basin, 13 November 2002.

[16]"People Profile Summary," e-mail from IMB missionary to author, 17 November 2002.

[17]Telephone interview with IMB career missionary to Southern Africa, 11 November 2002.

[18]Ibid.

Youth Ministry and Church Planting

It should already be clear from several of the aforementioned examples of IMB youth ministry that missionaries are using youth ministry in attempts to do church planting. To date, the work of teams targeting youth for CPM's is fairly embryonic. It remains to be seen whether or not true CPM's will actually emerge with youth ministry as the catalyst. This study did, however, discover numerous cases in which youth ministry has been used to plant individual churches. The interviews also revealed a closed country in which church planting is being done almost exclusively by high school and college-age students. The interviews with IMB missionaries revealed youth churches planted in Central Europe, Central Asia, South America, the Western Pacific, and East Asia.

Central Europe. A missionary in Central Europe, working in the former Soviet Union, became a believer in planting churches through youth ministry when he saw an informal gathering of students evolve into a church plant.[19] Through that experience he and his team developed a plan to plant churches with youth ministry as a key component of their strategy. He says the following about the importance of youth ministry for church planting:

> Most missionaries don't see the connection between youth ministry and church planting . . . . I believe that youth ministry and church planting have to go together . . . . a lot of guys just don't get it. I don't see how, but they just don't when it comes to the need for youth ministry over here.[20]

Although this strategy is considered by some to be unorthodox, the church planter is convinced that youth ministry is necessary in his ministry context.

The main reason that some church planters in Central Europe see youth ministry as necessary is the difficulty that existing Baptist churches have in reaching young people. An IMB missionary says, "We have to bypass the older churches because of their legalism

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[19]Telephone interview with IMB career missionary to Central and Eastern Europe, 24 October 2002.

[20]Ibid.

and traditionalism. You just can't work with them."[21] In a document detailing the ministry

plan for his people group, youth ministry is frequently highlighted as a key to church

planting. After explaining a fully orbed strategy for reaching adults, training leaders, and

planting churches, the ministry plan contains the following statement:

> A parallel movement will also need to take place. That is to meet the specific needs of children, youth, students, and senior citizens. These groups cannot be expected in this society to immediately bond into functioning churches without specific programs to keep interest and provide ministry aimed at these groups.[22]

Some IMB church planters in Central Europe are making purposeful use of youth

ministry in their church planting strategy.

Central Asia. Another church planter, working in a predominantly Muslim

area in Central Asia, told of churches being planted through youth ministry in his country.

Missionaries are able to attract young people using English classes and camps, build

relationships with the teens and college students, and then ultimately share the gospel with

them. Short-term volunteer teams made up of youth and college students from the United

States often assist in this effort. The missionary described the following scenario:

> American students come in to teach and help with English, as well as to share the gospel. They invite them to "spiritual meetings" and then share the gospel. We then disciple the new believers and try to start churches. We are seeing a great response in the Muslim areas.[23]

The responsiveness of youth and college students is a primary reason why these groups

have been targeted for CPM's in Central Asia.

The potential for starting churches among the young people of Central Asia

has already been confirmed. In the interview for this study, the church planter noted the

following:

> There are churches that have begun by targeting young people using educational

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[21]Ibid.

[22]Ministry plan, e-mail to author from IMB career missionary to Central and Eastern Europe, 12 November 2002.

[23]Telephone interview with IMB Career Missionary from Central Asia, 16 November 2002.

projects as the platform. Youth respond quickly, and that's how churches begin—with youth. These youth churches then "grow up" . . . these churches are new and they look young—much like contemporary churches in the States.[24]

In his interview, the church planter gave strong indication that youth ministry is, in his view, an important factor for potential CPM's among the Muslims where he is working.

South America. A missionary to Eastern South America with thirty-six years on the field was emphatic about the differences between "youth" in the United States and "youth" in the country where he has worked. He spoke about the fact that youth in his ministry context tended to be more integrated with adults in church, home, and society, than the youth he observed in the U.S. Because youth are more integrated with adults in that culture, church plants must have a plan for addressing the needs of the young people. The missionary also indicated that churches are being started with youth ministry as the primary foundation of the new churches. He said, "You can start a church with youth—I know a man in Sao Paulo who does it . . . . there are even some churches that are led by high school and college-age kids."[25]

A missionary from Western South America echoed the comments of his colleague from Eastern South America. Noting that over 50 percent of the people in his country are under age 25, he said,

> We have between two and four million young people in our country. In order to have a church planting movement, we must reach youth. English as a Second Language and youth ministry are good platforms to reach people and plant churches.[26]

The church planter goes on to add, "We have come to realize that you can reach adults, but if you aren't reaching young people you won't have an ongoing CPM."[27] Interviews

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[24]Ibid.

[25]Telephone interview with IMB career missionary to Eastern South America, 01 November 2002.

[26]Telephone interview with IMB career missionary to Western South America, 14 November 2002.

[27]Ibid.

with IMB personnel in both Eastern and Western South America confirmed that youth ministry is being used effectively in church planting.

Western Pacific. An aforementioned church planter in the Western Pacific is using Bible studies in schools to start churches. Utilizing volunteer teams of youth from the United States, the missionary is able to secure permission to take the gospel into numerous schools. He offered the following description of a youth-focused evangelism project:

> We went into every school in our area—fifty schools—and showed the Jesus film. We presented the gospel, and also handed a copy of the Jesus film to every teacher, and a copy of the New Testament to every student from the fourth grade up.[28]

The missionary claimed that he has helped to plant four churches using campus ministry as a catalyst.[29]

Eastern Asia. A missionary to a closed country in Eastern Asia revealed that the IMB strategy in her country makes extensive use of ministry to high school and college students. She says, "Youth ministry is a high priority where I am working. Teams targeting unreached people groups focus on high schools and colleges."[30] After noting that youth and college age represent the most responsive age groups to the gospel in her ministry experience, she also pointed out that the IMB has numerous missionaries in her region focusing exclusively on planting house churches with young people.

Indigenous Youth Worker Training

Western South America. In Western South America, notes an IMB Strategy Coordinator, "Sheer numbers demand reaching youth."[31] As part of a strategy to reach

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[28]Telephone interview with IMB career missionary to the Western Pacific, 12 November 2002.

[29]Ibid.

[30]Telephone Interview with IMB career missionary to East Asia, 04 November 02.

[31]Telephone interview with a career IMB missionary to Western South America, 14 November 2002.

the large number of youth, missionaries in one South American country have focused on training indigenous leaders. By partnering with the national Baptist Convention in their area, missionaries are able to provide resources and expertise in training national youth workers. Training has reached a level where young people are leaving that country and going as missionaries into the 10-40 window.[32]

Southern Africa. In the Southern Africa region, IMB personnel are doing indigenous youth worker training. The church planter interviewed for this dissertation pointed out that in his country, the need is very great. Noting that 70 percent of the people in his ministry context are under age 25, he said, "Here, youth often lead themselves. There are no significant adult leaders. This makes them fall into false doctrine."[33] The high percentage of young people and the need for doctrinal teaching highlight the need for youth worker training in Southern Africa.

In order to address the great need for youth ministry training, IMB missionaries are working hard to train youth leaders. One church planter teaches youth ministry courses at a Baptist seminary, and has convinced the seminary to make a basic youth course mandatory for all of its students. The most important aspect of the training, according to the missionary, is to train indigenous youth ministry trainers. "We train youth pastors to train other adult leaders," says the IMB church planter.[34] He continues, "That is what we do—train trainers."[35]

Central Europe. A church planter in the former Soviet Union plans to partner with parachurch organizations and a local seminary to train youth workers. Youth

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[32]Ibid.

[33]Telephone interview with a career IMB missionary to Southern Africa, 11 November 2002.

[34]Ibid.

[35]Ibid.

ministry specialists from Youth Ministry International, Reach Out, and other youth missions organizations are joining with IMB personnel to help train youth ministers for the purpose of church planting. "We want to start a network of churches that are youth ministry focused," said the missionary. "We want to plant churches using youth ministry."[36] As to the importance of training nationals to do youth work he said, "We don't need more Western youth guys and pastors—we need indigenous, trained, new blood."[37] Interviews with IMB personnel from various regions revealed that IMB missionaries in some places are doing indigenous youth worker training.

Youth Ministry Not Useful in Some Cultures

The process of interviewing missionaries from each of the IMB's fifteen regions of the world gave the researcher opportunities to interact with people in multiple, diverse ministry contexts. Although the bulk of the surveys and interview responses strongly indicated that youth ministry is important and common in the work of the IMB, there were also several interviews highlighting cultural or political situations where ministry to youth is unnecessary or impossible. There were three general categories of places where youth ministry is unlikely to be successful. First, youth ministry is basically useless in some tribal societies where adolescence is not recognized as a distinct life stage. Secondly, youth ministry is dangerous and mostly unfruitful in many Muslim areas. Third, youth ministry as practiced in the Western world is both impossible and superfluous in closed countries where Christians are forced to hide their religious activities from the government.

Tribal Societies

One of the acknowledged limitations of this study is that youth ministry may

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[36]Interview with a career IMB missionary to Central and Eastern Europe, 24 October 2002.

[37]Ibid.

not be viable in every society. If there is no identifiable youth culture in a given society, then it is unlikely that youth ministry is desirable or even possible. Over the course of the research for this dissertation, this limitation was confirmed. Interviews with missionaries indicated that tribal societies in West Africa, East Africa, and the Caribbean Basin would not be fertile ground for youth ministry.

West Africa. A church planter with a tribal group in West Africa described a context in which adolescence does not exist as a recognized life-stage. She says, "With our tribe "youth" are not a separate group. A person is either a child or an adult. At circumcision (usually in the mid-teens), you become an adult. In our tribe, they have no age—they don't even know how old they are."[38] In this particular tribal society, although over 65 percent of the people are under age 25, only a tiny percentage of the young men ever attend school. There is no television or radio, and electricity is rare, so the Western media has little impact on the culture.[39] Because there is no identifiable youth culture, youth ministry and the training of indigenous youth workers would serve no purpose.

A medical missionary with the IMB, also serving a tribal group in West Africa described another cultural situation in which youth ministry would likely have little meaning or effect. He made the following comment about youth in his ministry context,

> They are not separate. They are part of the traditions of the people. But the most effective witness will be someone his own age. For example, a twenty-five year old can witness to another twenty-five year old. Most success comes from nationals actually doing the work.[40]

Although his response to the interview questions indicated that youth ministry was not needed among the semi-nomadic Muslims with whom he works, he did acknowledge that

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[38]Telephone interview with career IMB missionary to West Africa, 12 November 2002.

[39]Ibid.

[40]Telephone interview with career IMB missionary to West Africa, 15 November 2002.

most of the decisions for Christ among his people were from people between the ages of 15 and 25.[41]

East Africa. An IMB missionary to a tribal society in East Africa noted that the most responsive group to the gospel was the young people. He also estimated that 80 percent of the key leaders in local churches were under the age of 30—many of whom are considered "youth" in that culture. Although youth ministry appears to be effective in ministry to that people group, the church planter strongly believes that youth ministry is unlikely to produce lasting results unless it is used to open doors with older people. He says:

> The old people are the key to reaching youth. If we target youth alone, the old people won't take youth seriously, or the ministry seriously. A church can't start until you reach the older people. "Youth churches" will not be taken seriously. . . . Youth are in their own world. We can do youth-connected ministry, but we can't neglect the old people.[42]

Clearly, in some tribal contexts such as the one described here, youth ministry is very difficult and largely ineffective unless it carries the blessing of the tribal elders.

Caribbean Basin. An IMB church planter working with tribal people in a remote area in the Caribbean Basin region said that the people he works with have a "group" mentality. He says that ministry to youth is not a high priority for his ministry because there is not an identifiable youth culture. He explains, "That is not how they think. Youth have no separate group. There is no generational focus—everything is done for the group . . . . tribals are not generationally segmented . . . . there are no "youth"—it's all-inclusive."[43] Although a large percentage of the people he works with are young, the fact that there is no high school, no Western media influence, and no identifiable youth culture makes youth ministry unnecessary in his ministry context.

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[41]Ibid.

[42]Telephone interview with a career IMB missionary from East Africa, 14 November 2002.

[43]Telephone interview with a career IMB missionary from the Caribbean Basin, 13 November 2002.

Muslim Communities

The research for this dissertation included interviews with several missionaries who work primarily with Muslims. In most of these communities, missionaries are not allowed to identify themselves as Christian ministers, there are few churches, and parents exercise a great deal of control over their children. Although these factors vary in degree according to the location of the work, all of these obstacles make overt youth ministry very difficult. Interviews with missionaries from Central Asia, South Asia, and the North Africa/Middle East Regions confirmed the difficulty of doing youth work in their ministry contexts.

Central Asia. Muslim religious leaders carry lots of influence in many areas of the world. A missionary from Central Asia explained that although young people are very receptive, and although the country where he works is relatively open to Christianity, evangelical groups have been unsuccessful at getting access to high school campuses.[44] In his interview, the church planter did acknowledge that youth ministry could be viable in his ministry context, but that youth workers would have to be very sensitive to family issues. Another church planter working in the same Muslim country commented, "The family is so strong that kids have to get permission from their parents before converting. It is very rare for someone to convert while still living in their parent's home. We have to be very careful."[45]

South Asia. A missionary to a very traditional Muslim area in South Asia also pointed to strict parental control in Muslim family life as a barrier to the evangelization of Muslim youth. Although she noted that youth are the most open age segment among the people she works with, she also made the following comments regarding the lack of

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[44]Telephone interview with a career IMB missionary from Central Asia, 16 November 2002.

[45]Ibid.

an identifiable youth culture:

> The people are very traditional. They adhere very strongly to Muslim traditions. They go to school and come home, and do not have much outside life. There is no cable, no satellite television, and no internet access . . . they have a negative perception of Christians—they equate Western culture with Christianity . . . . We had major problems from community leaders when we tried to have a class for children.[46]

Another factor impacting the usefulness of youth ministry in her ministry context is the embryonic state of the Christian church in her area. The church planter says the following about religious freedom and the developmental status of church work there: "There are no local churches among Muslims there. There is freedom of religion, but no foreigners may proselytize. There are some evangelicals but not many."[47] She also indicated she believed youth ministry will have increasing value as more people convert to Christianity and local churches begin to develop.

North Africa and the Middle East. A veteran IMB church planter working in the North Africa/Middle East region identified strict family control and state-imposed religion as the primary obstacles to youth ministry in his ministry context. He noted that youth ministry is all but impossible where he works, since churches are forced to meet in secret. He focuses much of his ministry on college students (age 18 to 25) because of the cultural restrictions on proselytizing children. He says, "If I purposely target young people under 18, I run a great risk legally and culturally."[48] In his ministry field, youth work could only be done for the purposes of relationship building and pre-evangelism. He says, "If you do evangelism with youth, you won't be there long."[49]

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[46]Telephone interview with a career IMB missionary from South Asia, 12 November 2002.

[47]Ibid.

[48]Interview with a career IMB missionary to North Africa/Middle East, 30 October 2002.

[49]Ibid.

Closed Countries

Youth ministry and indigenous youth worker training are most useful when they can be done openly, in the context of local churches, in a society where there is an identifiable youth culture. The research for this dissertation produced interaction with a missionary from a non-Muslim country that is legally closed to Christian missionaries. In this ministry context, the IMB missionary spends almost all of her time training high school and college students to do church planting. In her interview, the she said that numerous house churches are being started using students as church leaders. It is obvious that traditional youth ministry is not useful in her ministry context. She said, "We don't need Western youth games and programs—we have to train leaders. We are training youth and college students to plant churches. We don't do youth programs, we do intensive training for church planting."[50] She estimated that the IMB has about six hundred adults working in her country, with over half of them focusing on evangelism and leadership training with youth and college students. Youth ministry and youth worker training, as it is being discussed in this paper, is essentially useless in this context where youth and college students are being trained to plant churches under threat of persecution from the state.[51]

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[50]Telephone interview with a career IMB missionary to East Asia, 4 November 2002.

[51]Ibid.

CHAPTER 5

EVALUATION OF IMB YOUTH WORK

In Chapter 4 of this dissertation, IMB mission work involving youth ministry, including the training of indigenous youth workers was described. This chapter will seek to analyze the strengths and weaknesses of IMB youth work. The organization will be briefly evaluated based on the following four criteria:

1. Involvement in "front-line" youth ministry—actual youth evangelism and discipleship on the foreign field.

2. Involvement in the training of indigenous youth workers.

3. Scope of IMB youth ministry in terms of number of people and numbers of people groups that the IMB is actually able to reach.

4. The overall effectiveness of the IMB in the area of global youth work.

Lessons learned from Youth Builders, Sonlife, Reach Out, and Youth Ministry International will also be applied to the youth ministry efforts of the IMB.

Frontline Youth Ministry

The surveys and interviews conducted during this research project clearly demonstrated that the IMB is pursuing the evangelization of young people all over the world. It is important to note that the IMB allows each missionary to develop their own strategy to reach the people group with whom they are working. Strategy is not passed down from IMB administrators, but is rather devised on the field level. Strategy, therefore, differs from missionary to missionary and from people group to people group.

Although it cannot be said that the IMB has "a" strategy to start CPM's among the people groups of the world, the research for this dissertation yielded four observations about IMB approaches to front-line youth ministry. These observations are as follows:

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1. The IMB is committed to reaching every age segment of every people group.

2. The IMB has numerous missionaries focusing on youth ministry.

3. IMB personnel often do youth ministry due to response, as opposed to pre-planned strategy.

4. Some IMB personnel are aggressive and innovative with youth ministry methods.

**IMB Committed to Reaching
Every Age Segment**

The "people group" approach that characterizes IMB efforts around the world aims to start CPM's that reach every segment of every ethno-linguistic group.[1] An IMB administrator interviewed for this dissertation commented on how this approach still allows for missionaries to focus on youth:

> There are some societies that are pretty homogeneous—they are one, big, ethno-linguistic group that is "reached" by a research definition. But there are major parts of the society that are unreached or under addressed. A proper understanding of people groups means that each segment of a society must be reached.[2]

The administrator offers IMB work in Japan and Bolivia as examples of how the people group approach is compatible with a youth ministry focus. He says, "All of Japan is unreached. Previous efforts had focused on middle-class adults. Teams now focus on population segments. It is the same in Bolivia, where we have identified youth as a population segment that is unreached."[3] Interviews with IMB personnel confirmed that the goal of reaching every population segment in every people group has been clearly communicated from the top of the organization down to the field level. For example, a church planter from Eastern South America said, "We are trying to reach all people—youth included."[4] Another missionary stated, "We are trying to reach people—all of

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[1]Orville Boyd Jenkins, "What is a People Group?" IMB [on-line]; accessed 12 December 2002; available from http://www.imb.org/globalresearch/what_is_a_people_group.htm; Internet.

[2]Telephone interview with IMB administrator, 05 November 2002.

[3]Ibid.

[4]Telephone interview with career IMB missionary to Eastern South America, 1 November 2002.

them—with church planting. Our work is not age specific. We have a people group focus."[5] A missionary from Central Asia commented that the IMB "treats all groups equally . . . we have an overall goal, but it is not age specific."[6] Clearly, the IMB is committed to reaching people of every age segment.

Numerous IMB Missionaries Focus on Youth Ministry

It has already been demonstrated in Chapter 4 that there are numerous IMB missionaries focusing on youth ministry. Youth have been identified as unreached population segments, and IMB personnel are attempting to start churches using youth and student ministry. Every missionary interviewed over the course of this research was either personally involved in youth ministry or knew of IMB missionaries who were doing at least some youth ministry in their region. In their interviews, IMB administrators were easily able to discuss various examples of global youth ministry. This research has confirmed that there are numerous IMB personnel actively involved in youth ministry on the mission field.

IMB Youth Ministry Often Due to Response, not Strategy

Missionary surveys for this dissertation identified a clear and consistent perception that youth and college students are the most open groups to the gospel. This openness and responsiveness from youth on the mission field has caused some IMB personnel to readjust their strategies to accommodate the young people that are responding to the ministry. A missionary working with Muslims in South Asia acknowledged that although her official strategy does not focus on youth, it is youth who

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[5]Telephone interview with career IMB missionary to Oceana, 12 November 2002.

[6]Telephone interview with career IMB missionary to Central Asia, 16 November 2002.

are responding to her work.[7] Another church planter working in South Asia commented: "We have not been directed to focus on youth ministry, but we find that children and youth are the ones who are responding."[8]

Some missionaries with teenage children have done youth ministry out of their homes, completely apart from any strategic plan. A missionary couple working in Southern Africa started a "youth night" once a month in their home that quickly grew in attendance from three to twenty-five.[9] An MK (missionary kid) living in Central Europe started a youth ministry in his family's living room that averaged over thirty teens in attendance each week.[10] A church planter in Western South America commented that many missionaries with teenage kids do youth ministry in their homes.[11] It is apparent from the interviews that these instances of "home-based" youth ministry are not uncommon in the course of IMB work. Although these examples are not necessarily part of a strategic plan to start CPM's with unreached peoples, it is obvious that youth ministry often takes place due to the openness and responsiveness of young people on the field.

Intentional, Innovative IMB Youth Ministry

The research for this dissertation demonstrated that many IMB missionaries are intentional and innovative in their ministry to youth. The following are examples of IMB youth ministry discovered in the missionary interviews:

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[7]Telephone interview with career IMB missionary to South Asia, 12 November 2002.

[8]Telephone interview with career IMB missionary to South Asia, 12 November 2002.

[9]Telephone interview with career IMB missionary to Southern Africa, 5 November 2002.

[10]Personal interview with career IMB missionary to Central Europe, 24 October 2002.

[11]Telephone interview with career IMB missionary to Western South America, 15 November 2002.

1. Youth rallies and sports evangelism in Southern Africa.[12]

2. Educational programs in Muslim and Buddhist areas for pre-evangelism and evangelism.[13]

3. Aggressive campus ministry in Africa, the former Soviet Union, and the Western Pacific region.[14]

4. Use of short-term volunteers such as International World Changers for evangelism and community development.[15]

The research clearly indicates that IMB personnel are intentionally and aggressively pursuing youth ministry in many places around the world.

Indigenous Youth Worker Training

Over the course of the interviews with IMB field personnel it became evident that although indigenous youth worker training does happen in various places around the world, the IMB is extremely weak in this area. IMB missionaries do, however, appear to believe that indigenous youth ministry training would be a benefit to their church planting work. While this research discovered that there are instances of IMB missionaries doing indigenous youth ministry training, these instances appear to be few in number and of uneven quality and effectiveness. In fact, it appears that many of the people doing youth work for the IMB have very little or no training in the area of youth ministry.

Indigenous Youth Worker Training
is Important

The survey results indicated a strong belief on the part of IMB personnel that youth ministry is important on the mission field. Over two-thirds of missionaries

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[12]Telephone interview with career IMB missionary from Southern Africa. 11 November 2002.

[13]Telephone interviews with career IMB missionaries from South Asia, North Africa/Middle East, and Oceana.

[14]Telephone interviews with career IMB missionaries from Southern Africa, Central Asia, West Africa, and the Western Pacific region.

[15]Telephone interview with IMB administrator, 12 November 2002.

participating in this study said that youth ministry is important as a part of a church planting strategy among their people group. Eighty-seven percent of survey respondents indicated that more training of indigenous youth workers would be advantageous for their people group, and 80 percent of respondents said they would welcome a "youth specialist" who could focus on training indigenous youth workers among their people group.

Indigenous Youth Worker Training Rare

Even though most missionaries in this study indicated a belief that youth ministry and indigenous youth worker training is important in the mission field, less than one-third of survey respondents answered "yes" when asked if the IMB is doing indigenous youth worker training with the churches among their people group. Although responses to the surveys suggest that IMB missionaries are positive about youth ministry and youth worker training, the survey results also suggest that indigenous training of youth workers by the IMB is rare.

Many IMB Youth Workers Not Trained

Although the survey sample for this study was small, the research discovered that the IMB has field personnel who have been trained in youth ministry at various levels. In the interviews, several missionaries revealed that they had earned seminary degrees with youth ministry concentrations. Others acknowledged that they had taken youth ministry courses in college or seminary, and several had been full-time youth pastors or Baptist Student Union directors in the United States prior to their going to the mission field.

The study also revealed that some IMB personnel feel unprepared when it comes to doing youth ministry on the field. A veteran missionary to the Middle America region offered an example of two untrained missionaries working with young people among his people group. He says, "Those two were not trained. They saw the need and

started doing it . . . . proper training could be revolutionary. Frankly, I just haven't seen it."[16] A church planter in South Asia echoes this complaint. Although the bulk of the response to his ministry is from youth, he says, "We weren't trained in youth ministry."

A missionary to the Caribbean Basin region whose work focuses on youth commented on his lack of preparation: "We came to do youth ministry, but we were unprepared. We are learning as we go. Someone who is prepared would really have a great effect."[17]

Scope of IMB Youth Work

As has already been stated earlier in this chapter, the IMB has thousands of missionaries attempting to plant churches among hundreds of people groups all over the world. In 2001, the IMB helped to start over five thousand new churches outside of the United States. To finance its personnel and activities, the IMB boasts a $263 million dollar budget.[18] As such, the International Mission Board of the Southern Baptist Convention is almost certainly the most well-financed, well-educated, well-organized missionary force ever assembled in the history of the world.

As for the IMB's impact on the world of youth ministry, this study has yielded mixed results. It appears that youth work in various forms and various degrees of intentionality and effectiveness is being done by the IMB around the world. In support of this statement is the fact that every IMB missionary interviewed for this dissertation was familiar with youth work in their region being done by IMB personnel. Unfortunately, the training of indigenous youth workers does not appear to be common in the work of

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[16]Telephone interview with career missionary to Middle America, 20 November 2002.

[17]Telephone interview with career missionary to the Caribbean Basin, 13 November 2002.

[18]"Fast Facts," IMB [on-line]; accessed 4 December 2002; available from http://www.imb.org/core/fastfacts.htm; Internet.

IMB missionaries. The IMB has a truly global reach, and appears to have the vision and the resources to start CPM's among all the people groups of the world. Among the missions organizations in this study, the IMB is the only group with a realistic opportunity to train youth workers for every people group in the world. The IMB has apparently not, to this point, intentionally determined to aggressively extend its full reach to the world of youth and indigenous youth worker training.

Effectiveness of IMB Youth Ministry

This study has clearly revealed that the IMB is involved in doing some front-line youth ministry around the world. It is also evident that the IMB is doing indigenous youth worker training in some places. Because youth ministry training is the thrust of this dissertation, the evaluation of IMB effectiveness will focus on IMB efforts to train youth workers on the mission field.

Resources Available for Youth Work

Over the course of this study of IMB youth ministry and indigenous youth worker training, two positive aspects emerged. First, IMB personnel have total freedom to use youth ministry and do youth ministry training as a part of a strategy to start CPM's. Along these lines, it appears that the IMB has made resources for youth ministry and youth worker training readily available to missionaries that request them. The following types of comments by field personnel regarding IMB support for youth ministry were common in the course of the interviews:

> We ask for resources and we get them. We have three units focusing on youth in our region, and we have the largest budgets in the region. We push it hard and our strategy coordinator backs us up.[19]

> Missionaries have to strategize. . . . If they don't get resources for youth ministry, it's because they aren't asking for it . . . we get what we ask for.[20]

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[19]Telephone interview with career IMB missionary to Southern Africa, 11 November 2002.

[20]Telephone interview with career IMB missionary to the Western Pacific, 12 November 2002.

> I am surprised at how much of our resources are in this area. Years ago this would not have happened.[21]
>
> If we request it, we get it.[22]

Because strategy is developed at the field level, the IMB relies on individual missionaries and teams of church planters to request resources in pursuit of their particular strategies. Missionaries that choose to focus on youth ministry receive the resources to do so.

IMB Administration Aware of Need

A second positive aspect of the IMB's approach to global youth work is the efforts of IMB administrators to raise awareness of the need for youth ministry on the field. In several interviews with field personnel comments were made regarding recent encouragement from their superiors to consider youth ministry as a part of their CPM strategy. Although comments to this effect were relatively few in number, the following statements were made indicating a heightened awareness of youth ministry at the IMB:

> We are challenging strategy coordinators to think what a church of 18 year olds would look like.[23]
>
> In our training for the IMB several comments were made about targeting youth.[24]
>
> There is a strong emphasis on getting university and high school students for short-term work on the field.[25]
>
> The IMB is pushing a youth ministry agenda with regional leaders.[26]
>
> We just attended a stateside missions conference and heard more about children and youth than ever before.[27]

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[21]Telephone interview with career IMB missionary to Middle America, 2 November 2002.

[22]Telephone interview with career IMB missionary to South Asia, 12 November 2002.

[23]Telephone interview with IMB administrator, 22 November 2002.

[24]Telephone interview with career IMB missionary to the Caribbean Basin, 13 November 2002.

[25]Telephone interview with career IMB missionary to South Asia, 16 November 2002.

[26]Telephone interview with IMB administrator, 12 November 2002.

[27]Telephone interview with career IMB missionary to the Caribbean Basin, 13 November 2002.

In addition to these comments, interviews with IMB administrators revealed that there is some degree of awareness and concern for the need to do global youth work at the highest levels of the organization.

Priority of Youth Work Not Commensurate with Need

It has been repeatedly acknowledged in this dissertation that the IMB has placed a priority on youth ministry and that many missionaries on the field are involved in youth ministry and youth worker training. It has also been stated that the IMB is aware of the need to do global youth work at both the field and administrative levels. The interviews with missionaries also revealed, however, a strong perception on the part of many IMB personnel that youth work does not get the attention or priority it deserves in light of the great numbers of young people in the world.

The perception that youth ministry does not receive the appropriate emphasis from the IMB was especially strong among missionaries that focused specifically on youth. Regarding the priority of global youth work in light of the need for youth ministry, field personnel made the following comments:

If the statistics are true we should focus at least half of our resources on young people.[28]

If 70 percent of people in Africa are young, why aren't 70 percent of our missionaries focusing on young people?[29]

We need more focus on youth—we need someone to develop a national strategy for reaching youth.[30]

There needs to be more focus on youth. They hold the balance of power politically, economically, and culturally. . . . Our focus seems to be on other things. We are letting a large segment of the population slip through our hands.[31]

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[28]Telephone interview with career IMB missionary to South Asia, 12 November 2002.

[29]Telephone interview with IMB missionary to Southern Africa, 11 November 2002.

[30]Telephone interview with IMB missionary to east Africa, 13 November 2002.

[31]Telephone interview with career IMB missionary to Middle America, 20 November 2002.

It has already been pointed out in this dissertation that half of the world's population is under the age of 25. The sheer numbers indicate that youth ministry should be an important focus of missions strategy. The interviews with IMB personnel, combined with the above statistics, suggest that the level of IMB emphasis on youth ministry is not commensurate with the need.

**Priority of Youth Work Not
Commensurate with Responsiveness**

It has already been pointed out in this dissertation that in America, over 80 percent of Christians become Christians before age 19. Anecdotal evidence suggests that this statistic would apply worldwide. The research for this dissertation revealed a widespread belief among IMB missionaries that youth and college-age people are the most open population segment to the Christian gospel.

The study also identified a perception among some Southern Baptist missionaries that the IMB does not prioritize youth work appropriately in light of the responsiveness of young people. A church planter in South Asia stated, "We need more of a focus on youth ministry—a greater emphasis on youth ministry at the Board. Youth are responsive, curious, and open. It is a great opportunity, but we are not taking advantage of it."[32] A veteran missionary to Middle America echoed that comment, "There needs to be more focus on youth. . . . youth are desperately seeking. They would respond in a very positive way to a worthy appeal."[33] Comments from a Regional Leader during an interview for this dissertation further highlight the disparity between the need and the priority in his region. In his region church planters are trying to facilitate CPM's by starting networks of house churches. When asked where youth fit in to that strategy,

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[32]Telephone interview with career IMB missionary to South Asia, 12 November 2002.

[33]Telephone interview with career IMB missionary to Middle America,20 November 2002.

he said, "We are all in a quandary because we have no real plan for where youth fit in to all of this. We try, but we are not able to get them involved."[34]

When asked about the possibility of IMB personnel training indigenous youth workers as an aid to the CPM's, he responded, "This is not a major focus in our region. We wouldn't dedicate a career person for youth ministry training—we want everybody doing church planting."[35] Even though the regional leader acknowledged that the prevailing strategy was ineffective with youth, he still did not appear to believe that youth ministry needs to be a higher priority in his region. The interviews, combined with the evidence indicating that youth are the most receptive population segment to the Christian gospel, strongly suggests that the IMB does not give global youth work the attention or priority that it deserves.

Possible Anti-Youth Ministry Bias at the IMB

The following four ideas have already been established and discussed in this dissertation:

1. The IMB's chief goal is to start church planting movements among every people group in the world.

2. The IMB wants to reach every population segment of every people group.

3. At least half of the people in the world are younger than 25 years old.

4. Evidence suggests that youth are more responsive to the gospel than any other population segment.

5. The IMB is aware of the need for youth ministry and the responsiveness of youth to the gospel.

The combined force of the above statements raises the question of why youth ministry does not receive more emphasis at the IMB.

During the course of the interviews with IMB personnel, several missionaries

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[34]Telephone interview with IMB regional leader, 16 November 2002.

[35]Ibid.

and administrators raised the issue of a possible bias against youth ministry at the Board.

The following statements indicate that some IMB personnel perceive such a bias:

> When you consider the statistics, it is amazing how few youth ministry missionaries are on the field. One of my frustrations is that the Board always wants to address youth ministry with short-term people. . . . I'm afraid the youth aren't getting their fair shake. There are lots of excuses, but churches in America have a bias against youth ministry. Therefore, the Board also sees youth ministry as temporary and second rate.[36]

> The main thinking at the Board is that youth ministry is mostly baby-sitting.[37]

> You won't find many guys like me. If your background is in youth ministry you probably wouldn't be seen as a legitimate candidate for coordinating strategy. We are prioritizing people with a pastor's background.[38]

> We haven't done a good job. We have really tended away from youth work. We are heavily focused on reaching heads of households as our key missions targets. . . the problem is that new personnel tend to follow the patterns of existing personnel.[39]

While the above statements do not prove the existence of a bias against youth ministry at the IMB, they do suggest a possible reason that youth ministry is not prioritized in accordance with the need and responsiveness of young people around the world.

IMB Youth Work Lacks Structure

A final area of weakness in the IMB approach to global youth work is the lack of a strategy or unified structure that IMB personnel bring to youth ministry and youth worker training. The IMB approach to mission work in general relies on the entrepreneurial efforts of individual missionaries to assess their ministry contexts and to devise strategies to start CPM's among their targeted people groups. Although the details of strategy are formulated on the field, there are still numerous, accepted, cross-cultural methods that are promoted and employed in various places all over the world.

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[36]Telephone interview with career IMB missionary to Southern Africa, 11 November 2002.

[37]Telephone interview with career IMB missionary to the Western Pacific, 12 November 2002.

[38]Personal interview with a Strategy Coordinator in Central Europe, 05 November 2002.

[39]Telephone interview with IMB administrator, 22 November 2002.

Chronological storying, small group Bible studies, house churches, and English as a Second Language, are all common, cross-cultural methods that are promoted and implemented worldwide by the IMB. The point is that the IMB actually does strongly encourage its personnel to use specific, cross-cultural strategies on the field. Individual missionaries are responsible to contextualize the acceptable methods for their target people groups.

When it comes to youth ministry, however, there does not appear to be the same kind of encouragement when it comes to the development of cross-cultural methods or strategies. This study has indicated that the lack of a developed structure or strategic approach to global youth work is a major weakness of the IMB. Because there is no overall strategy for youth ministry or youth worker training, there is no mechanism for evaluating the effectiveness of the ministry and training that does go on. There is also no system for networking IMB personnel who are doing youth work for the sharing of ideas. The lack of a strategy, the lack of quality evaluation and control, and the lack of networking among missionaries involved in global youth work are serious weaknesses in the IMB approach to youth ministry around the world.

CHAPTER 6

PROPOSAL FOR GLOBAL YOUTH WORK
AT THE IMB

In the Chapter 1 of this dissertation, I argued that youth ministry has always

been an exercise in cross-cultural missions. Senter and Borthwick have both contended

that the future of youth work is on the mission field, and the global statistics on the

number of young people in the world presented throughout this dissertation serve to

buttress their arguments. I also argued, in Chapter 1, that the long-term effectiveness of

youth ministry on the mission field depends on training indigenous youth workers for the

people groups of the world.

My research into the history of youth work led to the observation that Southern

Baptists have a historic commitment to reaching young people for Christ. If Southern

Baptists are going to continue to pursue their historic commitment to youth ministry, then

they must be involved in global youth work. Because youth constitute one of the largest

and most spiritually responsive population segments in the world, effective global youth

ministry is also critical to the Southern Baptist strategy for world missions.

Youth Builders, Sonlife, Reach Out, and Youth Ministry International are

missions organizations that specialize in the training of indigenous youth workers on the

mission field. These organizations have demonstrated that cross-cultural youth worker

training is possible, needed, in demand, and potentially effective. All of these

organizations have limitations and weaknesses, which have been noted in this

dissertation. Although weaknesses in each organization have been discussed, the

research into the various strategies of these groups produced a list of seven "Keys to

Effective International Youth Worker Training." The "Keys" extrapolated from the

research into Youth Builders, Sonlife, Reach Out, and YMI could be considered by other organizations, such as the IMB, in relation to their approaches to global youth ministry.

The research presented in this dissertation demonstrates that the International Mission Board of the Southern Baptist Convention is involved in youth ministry around the world. This research identified several areas where IMB missionaries are making effective use of youth ministry in pursuit of the ultimate IMB goal—CPM's among unreached peoples. Interviews with IMB personnel did, however, indicate that the IMB needs to be more strategic in its ministry to youth, and more committed to global youth worker training.

This chapter proposes a set of nine initiatives to address weaknesses in the IMB approach to global youth ministry. The nine initiatives are as follows:

1. Do a comprehensive assessment of IMB involvement in global youth work.

2. Raise awareness of global youth ministry among key IMB leadership.

3. Adopt or develop "a" strategy for doing youth ministry and indigenous youth worker training on the field.

4. Provide youth ministry orientation and training to field personnel.

5. Facilitate the networking of youth-focused IMB missionaries.

6. Pursue a partnership with LifeWay on the translation and distribution of its youth ministry resources.

7. Encourage Southern Baptist seminaries in the United States to train missionaries in cross-cultural youth ministry.

8. Encourage affiliated institutions around the world to produce formally trained youth workers.

9. Identify potential partners in global youth work and aggressively seek their expertise.

These initiatives incorporate lessons from parachurch organizations with expertise in global youth work and indigenous youth worker training. Some of these initiatives are more detailed than others. Many of the proposed adjustments could be implemented at a relatively low-cost because they mainly suggest the pursuit of partnerships and the use of existing IMB and SBC resources. Any or all of the nine initiatives could be implemented

within two years if the IMB made the decision to pursue them.

Initiative No. 1: Do a Comprehensive Assessment

Because of its people-group strategy for starting CPM's, and its regional supervisory structure, the IMB does not currently have a mechanism for coordinating or tracking IMB efforts in the area of global youth ministry. The youth-oriented offices at the IMB are focused on getting American students to the mission field on short-term trips. Because there is no facility for collecting or disseminating information on global youth work, there is no person at the IMB with a comprehensive understanding of IMB efforts with this critical population segment.

This dissertation has set forth arguments as to the need, responsiveness, and viability of youth ministry and youth worker training for church planting. The IMB should do a comprehensive assessment of the state of IMB-facilitated global youth ministry. Such an assessment should seek to compile statistical data on front-line youth ministry facilitated by IMB personnel—youth Bible studies, youth-oriented evangelistic events, youth rallies, youth groups, youth churches, youth camps, etc. A comprehensive assessment should also include IMB efforts to train indigenous youth workers—formal (college and seminary) and informal training, number of workers trained, any certification criteria or quality control mechanisms, partnerships developed, and resources used in training. Finally, a comprehensive assessment should seek to determine the utility of youth ministry in the development of CPM's.

Initiative No. 2: Raise IMB Awareness of Global Youth Work

Research for this dissertation indicates a present awareness of the need for global youth ministry at the administrative, strategic, and field levels of the IMB. Interviews with IMB personnel, however, also indicate a potential bias against youth ministry when it comes to strategy development. In order to further raise awareness of the need and potential for youth ministry, as well as to address any anti-youth ministry

bias that may be present, the IMB should intentionally and aggressively seek to educate its regional leaders and strategy coordinators about the importance of youth work.

As a first step towards raising awareness of the issue among key leadership, the IMB could intentionally increase attention to youth ministry in regular meetings with Regional Leaders and Strategy Coordinators. A Regional Leader commented on the lack of attention given to youth ministry among Regional Leaders: "The emphasis on youth ministry is different from region to region. Youth Ministry is never mentioned at our Regional Leaders meetings, except for International World Changers advertising what they have to offer."[1] In addition to presenting statistics and information on global youth work, key leaders also should also be reminded of the following points:

1. There is a difference between youth work (high school age) and student work (university and college students).

2. There is a difference between getting American youth to the field and actual youth ministry with indigenous peoples.

3. There are IMB missionaries successfully integrating youth ministry and youth worker training with their church planting efforts.

4. There are numerous IMB precedents for identifying "youth" as an unreached population segment.

Raising awareness of the need and utility of youth ministry and indigenous youth worker training among leaders at the strategy level could immediately encourage a more aggressive approach to youth ministry at the field level.

Initiative No. 3: Adopt or Develop "a" Strategy

The IMB should adopt or develop a strategy for doing youth ministry and youth ministry training worldwide. Individual missionaries need the freedom to be entrepreneurial, to contextualize the strategy for work with their people group, and, if needed, to employ a different strategy altogether. The point is that at the present time,

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[1]Telephone interview with IMB Regional Leader, 16 November 2002.

IMB personnel are completely on their own when it comes to philosophy and strategy for ministry to youth and the training of indigenous youth workers. The IMB could make "a" strategy available, promote that strategy, and give missionaries opportunities to be trained in the strategy. Consultants could be made available to assist them in doing youth ministry and youth worker training on the field.

Partnership with Sonlife

My suggestion is that the IMB not try to reinvent the wheel on youth ministry strategy and youth worker training. On the basis of the research for this dissertation, and based on ten years of professional youth ministry experience, I recommend that the IMB pursue official relationships with organizations that already have proven strategies in place. For example, the IMB could adopt the Sonlife strategy for youth ministry and youth worker training. Sonlife already has a proven cross-cultural approach, and their materials are already translated into numerous languages. IMB missionaries focusing on youth ministry could be officially encouraged to become certified as Sonlife trainers, and to begin utilizing the Sonlife strategy to train indigenous youth workers around the world.[2]

Tribals, Muslims, and Closed Countries

Sonlife's strategy will work best in societies where there is an identifiable youth culture, and where youth ministry and youth worker training are allowed to exist openly. As this dissertation has acknowledged, there are numerous places in the world where "traditional" youth ministry will not be effective. The three categories of such places identified in Chapter 4 were some tribal societies, Muslim areas, and closed

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[2]Obviously, there would be several objections to partnering with Sonlife. Some missionaries and youth ministry "experts" in the SBC will be unhappy with some nuances of the Sonlife strategy. People at LifeWay and the Southern Baptist seminaries will claim that they could produce something better. There are likely cultural and political barriers that would make such a partnership difficult to implement. Still, the fact that Sonlife's strategy is proven, translated, and effective cross-culturally justifies a pursuit of such a partnership. It is, in my opinion, doubtful that the Southern Baptist Convention would be able to produce a better model.

countries. The IMB should continue to promote the use of ESL and educational work, sports, and other community development initiatives to penetrate these cultures. A comprehensive assessment of youth work within the IMB could produce several methodologies and effective models that are being used in these areas. Specific, cross-cultural strategies for evangelism and pre-evangelism among youth could be developed and promoted for use in cultural situations that are not fit for "open" youth ministry and youth worker training.

Initiative No. 4: Provide Orientation and Training to Field Personnel

The primary orientation for IMB missionaries is the eight weeks spent at the Missionary Learning Center (MLC) prior to their going to the field. At the MLC, IMB personnel go through a battery of training in cross-cultural issues, lifestyle issues, etc. to prepare them for life in a foreign culture. Missionaries are also oriented to the CPM approach of the IMB, and presented with training in specific methodologies for church planting and evangelism.

Current Orientation Content

Youth ministry is actually already included as a part of the MLC orientation. Bron Holcomb, the team leader for the IMB's focus on getting American youth groups to the field, addresses each group going through the orientation process. His purpose, however, is to promote the use of short-term teams on the field.[3] There is no official attention given to youth ministry on the field or to indigenous youth worker training.

[3]Bron Holcomb, Telephone interview by author, 12 November 2002. Holcomb also speaks regularly to missionaries on stateside assignment, strategy coordinator meetings on the field, and other meetings of IMB personnel around the world. His focus is always the promotion of IWC and other programs designed to get American teenagers on short-term mission trips.

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Need for Additional Training

Training on the need and the potential for youth ministry on the field could be added to the orientation process at the MLC. New missionaries could be encouraged to consider youth ministry as a part of their church planting efforts. Models of successful youth work in the development of CPM's could be presented, and opportunities to be trained in "a" strategy for youth ministry and indigenous youth worker training could be promoted. Youth constitute one of the largest and most responsive population segments in almost every society around the world. This fact strongly suggests that time and attention should be given to youth ministry during the IMB orientation process.

Need for Ongoing Field Education

The IMB provides opportunities for missionaries to pursue ongoing training while they serve on the field. A key mechanism for ongoing training is through the International Center for Excellence in Leadership (ICEL). ICEL courses allow missionaries to learn missions-oriented issues and skills by video or on-line. According to an IMB administrator there are currently no ICEL offerings in the area of youth ministry or indigenous youth worker training.[4] A family of ICEL courses could be created to train missionaries in "a" strategy of youth ministry adopted by the IMB, as well as to teach field personnel how to train indigenous youth workers.

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Initiative No. 5: Facilitate Networking of
Youth-Focused Missionaries

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One of the difficulties facing youth-focused missionaries in the IMB is that there is no forum for the sharing of ideas or resources. Although there are plenty of opportunities for individual missionaries to form partnerships or engage in networking with likeminded evangelical youth ministers, it might prove helpful if IMB church planters could dialogue about youth ministry in the context of IMB goals (CPM's).

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[4]Telephone interview with IMB administrator, 22 November 2002.

The IMB could encourage and facilitate the networking of youth-focused missionaries by hosting regional conferences on global youth work, as well as by utilizing technology to create newsgroups, a website, email newsletter, etc. The IMB could also integrate international youth ministry networking into opportunities for missionaries on stateside assignment.[5]

Initiative No. 6: Partner with LifeWay

One of the common aspects of Youth Builders, Sonlife, Reach Out, and Youth Ministry International is the translation of key resources for youth ministry and youth ministry training. Southern Baptists have long been noted for the breadth and quality of their youth ministry resources.[6] The IMB could seek partnerships with LifeWay and other publishers of youth ministry material to produce and distribute resources for front-line youth ministry and for the training of indigenous youth workers.[7]

Initiative No. 7: Encourage Institutions in the USA to Train in Cross-Cultural Youth Ministry

It was noted in Chapter 1 that the professionalization of youth work produced an explosion of formal youth ministry training opportunities in colleges and seminaries in the United States. All six Southern Baptist seminaries offer Master's degrees in youth ministry and programs in missions.[8] The IMB should encourage Southern Baptist

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[5]Sonlife's Global Youth Initiative could serve as a model for networking youth-focused missionaries at the IMB.

[6]Bob. R. Taylor, *The Work of the Minister of Youth* (Nashville: Convention Press, 1982), 6.

[7]There are Christian bookstores in many major cities in the world, so resources are already available in many places and translations. But if the IMB adopted or developed "a" strategy for youth ministry and indigenous youth worker training, it is possible that LifeWay or other companies could help to produce a few key cross-cultural youth ministry resources at an affordable cost.

[8]SBC seminary catalogs can be found on-line. All six seminaries can be accessed from links found at http://www.sbc.net.

seminaries to create degree programs integrating training from both disciplines.[9] The

proposed degree programs in Youth and Missions would produce a pool of professionally

trained missionaries with the skills and expertise to do cross-cultural youth ministry.

Such programs could also facilitate research in the field of global youth work. This

research could prove helpful to the IMB as it uses youth ministry in its church planting

efforts.[10]

Initiative No. 8: Encourage Affiliated Institutions on the Field to Engage in Formal Training of Youth Workers

Although the IMB is no longer focusing on creating or maintaining institutions

such as hospitals or schools, the IMB still has a significant global network of such

institutions with which it is affiliated. The IMB could encourage affiliated institutions on

the field to engage in the formal training of indigenous youth workers. The IMB could

also supply professors and/or consultants to these programs of formal youth ministry

training.[11] Formal training would raise the visibility and credibility of youth ministry

among local churches on the field, and would produce national youth workers who could

effectively contextualize cross-cultural principles of youth ministry for their own people

groups. Formal youth ministry education would also serve to create a mechanism for

evaluating the content and quality of youth worker training.

The strategy of Youth Ministry International to start CYM's around the world

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[9]There are significant political barriers to this effort within the seminaries. The missions programs and the youth programs are housed in different schools. A youth and missions degree would require either that schools offer some kind of cooperative degree, or that one school create an entire slate of new coursework that is really outside of its expertise. A cooperative effort appears to be the preferable option.

[10]Courses for a proposed Youth and Missions degree program at The Southern Baptist Theological Seminary are contained in Appendix 4.

[11]Informal discussions with missions and seminary professors confirmed that IMB personnel teach in various schools around the world. Professors from Southern Baptist seminaries routinely take temporary teaching assignments overseas. There is solid precedent for the IMB to place personnel on the field to do formal training at the college and seminary levels.

could serve as a model for the IMB in creating or enhancing formal youth ministry training on the field. The CYM approach includes the key components of a culturally appropriate, credible, institution and a local church model youth ministry. CYM graduates would have a credible academic degree as well as practical, supervised, youth ministry experience. CYM graduates would be competent to do indigenous youth ministry as well as to train indigenous youth workers. I recommend that the IMB consider partnering with YMI to start CYM's in affiliated institutions around the world.[12]

Initiative No. 9: Pursue Partnerships with Youth Missions Organization

The IMB is not primarily a youth ministry organization. It is rather a missions organization with the broad concern of starting CPM's among every people group. In this dissertation I have sought to present arguments for the inclusion of youth ministry and indigenous youth worker training in the IMB church planting strategy. There are, however, missions organizations that focus on youth work and youth ministry training. Youth Builders, Sonlife, Reach Out, and Youth Ministry International specifically on these areas, and each organization specializes in a certain aspect of youth ministry. Youth Builders produces excellent, proven, cross-cultural, front-line resources. Sonlife features on training materials and training processes. Reach Out focuses on short-term, informal training seminars. YMI is pursuing formal youth ministry training. The IMB should aggressively seek the expertise of these groups in the areas where they excel.[13]

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[12]YMI documents regarding their CYM strategy are listed in Appendix 2.

[13]In the current IMB approach to youth ministry, it is the responsibility of the individual missionary to seek and engage in these kinds of partnerships. But the importance of global youth ministry warrants the IMB entering into official relationships with youth ministry experts in order to promote specific, cross-culturally effective strategies, methods, and resources worldwide.

CHAPTER 7

ISSUES FOR FURTHER STUDY

At the conclusion of this study, several issues remain unresolved regarding

global youth work. I will seek to address these issues by posing several questions

pertinent to the discussion for further study in the material to follow.

Globalization and Youth Ministry

First is the question regarding the existence of a global youth culture. The

youth in the major cities of the world listen to American music, watch American movies,

wear American clothes, play American video games, and visit American web sites in the

same manner as American youth.[1] Offer and Moffat have sought to address the impact of

globalization on youth culture, but the answer to whether a truly global youth culture

exists remains elusive.[2]

A host of additional questions spring from the issue of globalization. Since we

know understanding the culture is critical for communication, to what extent does the

Westernization of youth culture in various global societies impact the responsiveness of

global youth to Christianity?[3] Mission field youth and youth workers appear Western on

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[1]See Daniel Offer, et al., *The Teenage World: Adolescents' Self-Image in Ten Countries* (New York: Plenum Medical Book, 1988). See also Bob Moffat, "Globalization of Youth Culture: An Assessment of Current and Proposed Responses With Particular Reference to Youth for Christ International" (M.A. thesis, All Nations Christian College, Herefordshire, England, 1999).

[2]Offer, *The Teenaged World*.

[3]Hesselgrave discusses the relationship between culture and communication. See David Hesselgrave, *Communicating Christ Cross-Culturally* (Grand Rapids: Zondervan, 1978).

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the outside, but to what extent are they westernized on the inside? Are there identifiable markers that indicate a youth culture exists in a given society? The impact of westernization and globalization on youth is an important subject for further study.

Is Youth Ministry Training Transferable?

Related to the issue of globalization is the additional question of whether youth ministry and youth ministry training is transferable across cultures. This study argues that the demand from national youth workers for youth ministry training and youth ministry resources constitutes evidence for its effectiveness. But does demand for a largely "American" product equal proof of long-term effectiveness? The existence of multiple generations of youth ministry trainers in the ministry of some parachurch organizations appears to support the cross-cultural effectiveness of the training. The identification of cross-cultural youth ministry principles is an important area that should receive greater attention from youth ministry scholars.

Southern Baptist Youth Ministry History

A third issue raised by this study is the lack of scholarly attention to the history of Southern Baptist youth ministry. The first chapter of this dissertation briefly discussed the Southern Baptist stream of youth ministry history. Although Southern Baptists have a historic commitment to youth ministry, and have traditionally been leaders in protestant denominational youth work, there is no comprehensive written history of Southern Baptist youth ministry. A more detailed study of the history of Southern Baptist youth ministry is warranted. In addition to a history of Southern Baptist youth work in America, the history of Southern Baptist youth work on the mission field ought to be studied as well.

**Long-Term Impact of Indigenous
Youth Worker Training**

A fourth issue raised by this study is missiological. Although it appears that

youth ministry and indigenous youth worker training have been effective thus far, the long-term impact of global youth work has yet to be evaluated. Researchers must begin to assess the long-term effectiveness of indigenous youth worker training. Tangentially, what effect does the training of indigenous youth workers have on affiliated Church Planting Movements?

Effects of Professionalization on the Mission Field

An additional issue raised by the research for this dissertation concerns the effects of the professionalization of youth ministry on local churches on the mission field. Senter argues that in America, the availability of formalized training and high-quality youth ministry resources funneled a disproportionate number of youth workers into higher socio-economic groups.[4] It is possible that formal youth ministry training may produce similar effects on the mission field. Missiologists should examine the long-term effects that higher quality training and resources produce on local churches on the field.

Need for an Evaluative Grid

One of the major weaknesses of this study is the absence of a qualitative grid through which to evaluate the effectiveness of youth ministry and indigenous youth worker training. The development of such a grid would be an important step in assessment of youth ministry around the world. Evaluation criteria would have to include an assessment of knowledge, skills, and competencies on the part of trainers and students. The degree to which the training successfully transfers across cultures would also need to be measured.

Unique IMB Culture

I approached the research for this dissertation out of a love for youth ministry, a love for missions, and a love for the Southern Baptist Convention. As I began the

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[4]Mark Senter, *The Coming Revolution in Youth Ministry* (Colorado Springs: Victor, 1992), 151.

process of conducting interviews with field personnel and administrators with the IMB, I was confronted with the fact that the IMB is a large organization with its own unique culture. Even though I am a life-long Southern Baptist, I am seen as an outsider by many at the IMB. This outsider status allowed me a degree of objectivity in assessing IMB youth work, but also limited me because I do not fully comprehend the nuances of IMB culture. A researcher with a background at the IMB might have been better equipped to access and interpret relevant information for this project. A comprehensive assessment of IMB youth work, as recommended in Chapter 6, would best be performed by IMB personnel or with IMB sanction.

One aspect of the IMB culture that became evident over the course of the research is that IMB personnel are prone to be defensive and cautious when discussing their work on the mission field. It was not uncommon to have missionaries comment that they "might get in trouble for saying this." Several interview subjects repeatedly confirmed that their name would not be used and implied that they feared retribution from the Board if their comments about IMB youth work were perceived as negative.[5]

Conclusion

This study suggests that youth ministry ought to be playing a key role in the world of missions in the twenty-first century. The fact that the majority of the world's population is under age 25, accompanied by evidence that youth are the most receptive age group for the Christian gospel, serves as an indictment against missiologists and missions organizations that fail to incorporate youth into their world missions strategies. In spite of the evidence, it appears that only a handful of missions "experts" and organizations are strategizing to reach the young people of the world.

Although missions strategists in some quarters appear to have overlooked

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[5]This is a personal observation, not any official result of the survey or interviews.

youth ministry as an important component of missions strategy, a few youth-minded

missiologists have taken note of the current situation. In an article for *Evangelical*

Missions Quarterly Livermore writes:

> I often have missions colleagues challenge me concerning the viability of global
> youth ministry. I am in full agreement that we must not export North American
> models of youth ministry globally. I understand that many cultures and the
> churches therein will resist making any significant investments in ministry to youth.
> However, while we meander over the missiological implications of global youth
> ministry, everyone else is going after them! The world at large is responding to the
> clear statistic that more than half the people in the world are under 18.[6]

Livermore points out that organized strategies to reach the youth of the world are being

aggressively employed by cults, Madison Avenue marketers, and major corporations.[7]

Evidence suggests that missions strategists who fail to take youth into account are

making a serious error.

Of the organizations that have purposed to reach the youth of the world, the

majority are investing in front-line youth ministry. While groups like Campus Crusade

for Christ and Youth With a Mission do lots of youth work and disciple many youth

leaders world-wide, their focus is not on training youth workers for local churches.

Livermore comments on the importance of indigenous, local church leadership for the

propagation of youth ministry on the mission field:

> Regardless of the approach, we cannot build colonial youth ministries based upon
> the personalities and cultural identities of stateside institutions. National church
> leaders must own the vision from the start and contextualize the appropriate
> outworking of the vision among their youth . . . . the church is God's chosen
> vehicle for making disciples among global youth. We must mobilize youth
> ministries that are based in local churches for the long-term health of these youth
> and their communities. This is not optional![8]

Because of the obvious importance of indigenous youth worker training for effective

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[6]David Livermore, "Billions to be Won! Going After the Largest Mission Field in the World—Youth," *Youthworker* 37 (July 2001): 332. I take issue with his statistic. The best information I have says over half the world is under 25. Either way, a large portion of the world's population is young.

[7]Ibid.

[8]Ibid.

global youth work, the four parachurch organizations profiled in this dissertation all focus on training local church youth leaders.

The International Mission Board of the Southern Baptist Convention is committed to starting Church Planting Movements among the people groups of the world. This commitment to reaching every people group contains an intent to plant churches that reach every population segment, including youth. Youth work, therefore, as a component of a Church Planting Movement, falls well within the bounds of existing IMB missions strategy.

This dissertation sought to perform an assessment of youth work done by IMB personnel. The research revealed that many IMB missionaries are focusing on young people. This study concludes that although the IMB is involved in youth work around the world, its involvement is generally not strategic, completely uncoordinated, and not sufficiently prioritized and encouraged.

I have argued that youth ministry and indigenous youth worker training warrants a higher level of emphasis and priority from the IMB, and I have made a series of recommendations for the IMB to address its shortcomings in the area of global youth ministry. The work of Youth Builders, Sonlife, Reach Out, and Youth Ministry International was analyzed and principles from the work of these organizations informed the evaluation of, and recommendations for, IMB youth work.

The ideas for this dissertation grew out of my study and vocational work in the areas of youth ministry and missions. I have sought to assess the state of youth ministry and indigenous youth worker training around the world by analyzing the work of youth-focused missions organizations as well as that of the church planting-focused IMB. The IMB has significant financial resources, a large, well-trained missionary force, and expertise in cross-cultural ministry. I believe that the IMB has an unparalleled opportunity to impact the world of young people. But I also believe that should the IMB choose to pass on this opportunity, that God will intervene and send someone else to train

youth workers for the world.

Dave Patty, a career Sonlife missionary to Eastern Europe, writes the following about the spiritual dimension of effective global youth ministry:

> The presence of a need and the possession of corresponding resources does not automatically guarantee effectiveness. In the first place, there must be Godly character and the blessing and presence of the Lord if spiritual goals are to be accomplished.[9]

Reaching the young people of the world with the gospel is a spiritual goal. All of the resources of the IMB are not enough to accomplish it. I believe that God has placed this spiritual goal on my heart, and I have been encouraged over the course of this research through contact with others who share the burden for global youth ministry. This study has served to deepen my vision to train youth workers. It is my desire for every young person in every people group to have a culturally appropriate opportunity to know Jesus Christ, and to become spiritually mature. May the evangelical church and missions strategists everywhere take the words, actions, and attitudes of Jesus to heart:

> Then they brought little children to Him, that He might touch them; but the disciples rebuked those who brought them. But when Jesus saw it, He was greatly displeased and said to them, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God. Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it." And He took them in His arms, laid His hands on them, and blessed them.
> Mark 10:13-16.

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[9]Dave Patty, "Synergy in Josiah Venture," unpublished article emailed to author from Dave Patty, 12 September 2001.

APPENDIX 1

TRANSLATED YOUTH MINISTRY RESOURCES

The following are lists of translated resources that were sent to me by Jim
Burns and Barry St. Clair. This represents the latest information available on Youth
Builders and Reach Out's translations, according to their respective offices. The
resources with publication pending have already been translated, but are not being
distributed as of yet. These titles are reproduced in the form in which they were sent to
me.

Youth Builders Translated Resources: In Print

Bulgarian

The Word on Sex, Drugs & Rock n' Roll – May 1998, Operation Mobilization

Chinese

Handling Your Hormones – Campus E.V. Fellowship

Czech

Handling Your Hormones – 1996, Nova nadeje, Brno
The Youth Builder – 1994, Nova nadeje, Brno
Word on Sexual Gender Identity Issues – 1999, New Hope

French

Radical Christianity – May 1998, Editions Farel
Radical Love – January 1999, Editions Farel

Hungarian

Word on Sexual Gender Identity Issues – 1999, New Hope

Indonesian

Steering Them Straight – December 2000, Focus on the Family

Polish

Drug Proof Your Kids – Wydawnictwo Pojednanie

Radical Love – August 1997, Wydawnictwo Pojednanie

When Love Is Not Enough – 1993, Wydawnictwo Pojednanie

Handling Your Hormones – 1992, Wydawnictwo Pojednanie

Portuguese

Radical Love – December 1999, Editora Mundo Cristao, Brazil, New Hope

The Word on Sex, Drugs, and Rock n' Roll – October 1997, Casa Publicadora Das Assem. De Deus, Brazil

Radical Christianity – May 1998, Editora Mundo Cristao, Brazil

Romanian

Case Studies, Talk Sheets & Discussion Starters – 1999, Fumdatoa Crestoma NOUA SPERANTA

Radical Love – December 1999, Misiunea Crestina NOUA SPERANTA, Hank Paulson, New Hope

Radical Christianity – January 1998, Misiunea Crestina NOUA SPERANTA, Hank Paulson, New Hope

The Youth Builder – 1996, Misunea Crestina NOUA SPERANTA

Word on Sex, Drugs and Rock n' Roll – 1997, Misuanea Crestina NOUA SPERANTA, New Hope

Word on the Sermon on the Mount – 1997, Misiunea Crestina NOUA SPERANTA, New Hope

Word on the Old Testament - 1997, Misiunea Crestina NOUA SPERANTA, New Hope

Word on the New Testament – 1997, Misiunea Crestina NOUA SPERANTA, New Hope

Word on Helping Friends in Crisis – 1997, Misiunea Crestina NOUA SPERANTA, New Hope

Word on Spiritual Warfare – 1997, Misiunea Crestina NOUA SPERANTA, New Hope

Word on Prayer and Devotional Life – 1997, Misiunea Crestina NOUA SPERANTA, New Hope

Word on Sexual Gender Identity Issues – 1999, New Hope

Word on Family – 2001, Fundatiei Crestina NOUA SPERARANTA, New Hope

Spanish

The Youth Builder – April 1997, Spanish House, Florida

Surviving Adolescence – Spring 1999, Spanish House, Florida

Word on Sex, Drugs, & Rock n' Roll – November 1997, Spanish House, Florida

The Word on Prayer and the Devotional Life – June 2000, Spanish House, Florida

Radical Love – 2002, Spanish House, Florida

Ukrainian

The Youth Builder – 1998, Hoba, New Hope

Word on Sexual Gender Identity Issues – 1999, New Hope

Youth Builders Translated Resources: Pending

Hungarian

The Word on Sex, Drugs & Rock n' Roll – April 2001, New Hope

The Word on Helping Friends in Crisis – April 2001, New Hope

Indonesian

Drug proof Your Kids – May 2001, Harvest Publication House, Indonesia

Polish

Word on Sexual Gender Identity Issues – 1999, New Hope

Portuguese

Word on Prayer & Devotional Life – July 1998, Casa Pub, Brazil

Word on Basics of Christianity – July 1998, Casa Pub, Brazil

Word on Being a Leader – October 1997, Casa Pub, Brazil

Slovak

Drug Proof Your Kids – February 1999, EEBM

Spanish

Word on Helping A Friend in Crisis – March 1998, Spanish House, Florida

Youth Builders Translated Resources: Out of Print

German

Drug Proof Your Kids – Verlag Schulte & Gerth

Reach Out's Translated Resources

Czech

Building Leaders

Following Jesus

Spending Time Alone With God

Making Jesus Lord

Influencing Your World

Estonian

Building Leaders

Following Jesus

Balanced Life

Mobilizing Young People to Pray

Your Growing Relationship

German

Following Jesus

Spending Time Alone With God

Making Jesus Lord

Giving Away Your Faith

Moving Toward Maturity Leaders Guides

Hungarian

Building Leaders

Following Jesus

Spending Time Alone With God

Making Jesus Lord

Giving Away Your Faith

Growing On

Moving Toward Maturity Leaders Guides

Love: Making It Last

Sex: Desiring the Best

Balanced Life

Mobilizing Young People to Pray

Japanese

Following Jesus
Following Jesus Leader's Guide

Korean

Following Jesus
Spending Time Alone With God
Making Jesus Lord
Giving Away Your Faith
Influencing Your World

Polish

Building Leaders
Sex: Desiring the Best
Love: Making It Last
Dating: Picking and Being a Winner

Romanian

Building Leaders
Getting Started
Following Jesus
Spending Time Alone With God
Making Jesus Lord
Giving Away Your Faith
Growing On
Moving Toward Maturity Leaders Guides
Mobilizing Young People to Pray
Facts of Life
Balanced Life

Russian

Building Leaders
Getting Started
Following Jesus
Following Jesus Leaders Guide
Spending Time Alone With God

Making Jesus Lord

Giving Away Your Faith

Love: Making It Last

Sex: Desiring God's Best

Facts of Life

Jesus No Equal

The Contemporary Christian Music Debate

Serbian

Building Leaders

Slovak

Building Leaders

Getting Started

Following Jesus

Spending Time Alone With God

Giving Away Your Faith

Spanish

Building Leaders

APPENDIX 2

YOUTH MINISTRY INTERNATIONAL DOCUMENTS

**Youth Ministry International CYM Explanation
and Documentation**

This appendix contains a series of documents that present the philosophy and

purpose of YMI, particularly in regard to the CYM strategy discussed in this dissertation.

The documents are as follows:

1. YMI's youth ministry philosophy

2. Explanation of the CYM concept

3. Actual CYM proposal as presented by YMI to prospective academic institutions

4. Partnership agreement between YMI and Kenya Baptist Theological College

5. Criteria for Kenyan local church partnership with the CYM

6. A course listing for the proposed Youth Major at Kenya Baptist Theological College

The key partnership agreements presented below between YMI, Kenya Baptist

Theological College, and the partnering local church are typical of YMI's present and

future agreements in other locations around the world.

YOUTH MINISTRY INTERNATIONAL

Philosophy of Ministry
By David E. Adams, Vice President

"The goal of youth ministry is to develop the culturally appropriate programs through
which every young person will hear the Gospel and have the opportunity to spiritually
mature"

The mission statement of Youth Ministry International (YMI) is based upon two passages
of Scripture: Matthew 28:18-20 and Ephesians 4:11-13. It is our Commander and Chief
Himself, the Lord Jesus Christ who directs us to go into the world, preach the Gospel,

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and make disciples of all nations. Further, the Apostle Paul, under the inspiration of the Holy Spirit, stated that it is the responsibility of the local church to train laymen and empower them for the work of the ministry. The above mission statement summarizes the Biblical mandate:

The goal is to develop **culturally appropriate** programs, through which every **young person,** will **hear the Gospel**, and have the opportunity to **spiritually mature.**

What does it mean to be culturally appropriate?
(Identify the culture; use the culture, to reach the culture)

One of the greatest tragedies of today's youth ministry is that we violate basic cross-cultural principles as it relates to youth culture. This occurs because adults often feel uncomfortable around this group possible because they had a negative personal experience when in their youth. Such discomfort is typically misconstrued for spiritual conflict when it is basically a cultural reaction to normal adolescent behavior. Each person carries within him no less than three (3) "cultural imprints."

Personal cultural imprint. This is the result of one's genetic heritage and family influence. Geographical location and family tradition come together to formulate one's world view and self image. The period of time and political makeup of one's world both contribute to the personal cultural imprint. How one dresses, enunciates words, embraces certain values, and deems those values as appropriate all combine to formulate a sociological "bent" and personal cultural imprint.

Church cultural imprint. This is the result of the dynamic of contributing factors such as denominational distinctive, ecclesiastical core values, and socio-economic status. "This is the way our church does certain things" is often a summary of one's church culture.

Community cultural imprint. Socio-economic, geo-political, and sociological norms all contribute to the defining of the over arching community where one finds himself living and embracing a collective conscience.

Dress, musical preference, acceptable code of behavior, and appropriate interpersonal relationships are the cultural expressions and definitions of a person and a group of people. It is the position of YMI that "we are to become all things to all men" without violating Biblical standards and offending the indwelling Holy Spirit.

It is not the goal of our organization to "Westernize the young" but to evangelize youth to the Glory of Christ. Culture is the vehicle through which the "Word became flesh and dwelt among us." It is the articulated strategy of our organization to *"identify the culture, in order to use the culture, that we might reach the culture.*

Youth ministry, by its nature must be culturally sensitive to understanding the young. The Gospel can change a person. The regenerated person can change the world as God directs. Only when popular culture obviously violates scripture or Biblical principles should we confront culture. Jesus did not pray to His Father to "take us out of the world" but "to keep us from evil." We are to use every available means, at every available time, to win and disciple every available person.

Who are young people?
(They are a distinct "people group," the MTV generation)

Since we are to reach and disciple young people we must be able to identify our target group. In many cultures youth can be categorized into three areas:

1) *Early Adolescence,* ten to thirteen years of age,

2) *Middle Adolescence,* fourteen to seventeen years of age, and

3) *Late Adolescence,* eighteen to twenty-five years of age.

Many cultures define the young by that period beginning at puberty (when one is first capable of reproduction) and ending at marriage. Today, many sociologists agree that young people have become a "distinct people group" that have capabilities of connecting even across language barriers. They have their own uniform, language, code of conduct, and group identity that globally identify them as a peculiar people group. Such grouping is reinforced by school systems structures. Legal systems regulate their conduct and influence their identity.

International organizations categorize youth for the purpose of disease control, educational concerns, and political "human rights" issues. The adolescent phenomena, though new to human history, has emerged as an international reality and established its own identity of the one world global community. Global demographics and statisticians enable us to locate this "target group." It is the mission of Youth Ministry International to take the Gospel to them. The world is young and getting younger.

Statistics tell us that nine (9) of ten (10) people respond to the Gospel before their nineteenth birthday. The world is young and the most fertile mission field. We must locate them and give them the message of Salvation while they are receptive to God's Good News!

What is a fair hearing of the Gospel?

It is the message of the Gospel, "the death, burial and resurrection of Jesus Christ" that is able to deliver each young person from an eternity away from God. It is the truth that "God was in Christ reconciling the world unto Himself." The message of the Gospel must be presented to each adolescent in such a way that a "fair hearing" is the result. The student must decide to repent of sin and receive the "free gift of salvation" by confessing Christ as Lord and Savior.

The strategy of YMI is to expose the young to the Soul Saving Gospel at an early age so that they may have the opportunity to experience eternal life.

What does it mean to be " Spiritually Mature"?

Since the objective of our ministry is to facilitate spiritual maturity, we must have a quantitative measure for determining the attainment of such a lofty goal. Would we recognize a spiritually mature person if we met one? For the sake of argument, there are at least five (5) descriptors of spiritual maturity:

Converted. Can the young person give evidence that he has experienced the new life in Christ? This can be measured by a written testimony documenting his salvation experience. This may also be determined by an oral response to an inquiry: "Explain to me how you know that you are assured of going to heaven when you die." The beginning of spiritual maturity is the "new birth" experience.

Churched. Has the young person followed the Lord in believer's baptism? Is there faithful attendance in the house of God? Is there use of spiritual gift(s) in Christian service? Is there sharing of financial resources for the Lord's work? Is there an attitude of respect and reverence for the institution and its leaders? Affirmative answers to these questions indicate that the youth is displaying a characteristic of spiritual maturity.

Craving the Word. Spiritually mature people read and obey the Word of God. They can often be found meditating on it, discussing and studying it, and recording their personal findings in their life's journal. Receptivity to the preaching of scriptures and attendance at Bible study opportunities evidence a personal growth in grace.

Compassion for the Lost. It is normal for a mature Christian to be spiritually concerned for the eternal destiny of others. This is a measurable trait that can be revealed in one's prayer life and the discipline of praying specifically for the unsaved. Compassion is also demonstrated by the intentional presentation of the Gospel to others. Accommodating another's schedule in order to place that person under the hearing of the Gospel indicates spiritual maturity.

Consecration. When teens come to a place of surrender, they can enthusiastically declare that Christ is Lord and that "I will do *whatever* the Lord asks of me, *whenever* He asks it, *wherever* He would require it". The Lordship of Christ knows no limits to the expectations of the Savior. Such consecration may be observed in everyday behavior with regard to simple chores and reactions to parental requests. It translates to life's decisions and interpersonal relationships. Consecrated young people are willing to terminate social relationships when it is obvious that the Lord so requires. Nothing is more important than the pleasure of the Lord to the mature Christian.

What is the five-fold strategy for programming a successful Youth Ministry?

There are fifty-two (52) weeks in a year. How one spends time with young people reflects one's philosophy of ministry. A way to assess one's philosophy is to record all the youth specific activities conducted in the last year. The following descriptors may be used to determine the purpose of such a list. Often, planning a youth calendar is a spontaneous and reactionary occurrence. A successful program does not just happen, it is intentional and purposeful. Those responsible for the youth program often fall into the trap of scheduling activities that they personally enjoy, rather than what is best for the "purpose driven youth ministry."

Ask yourself, "what is the greatest need of our young people?" and then plan in advance to meet that need by scheduling weekly events that will assist in accomplishing goals. Remember: **You get what you honor.** If you honor talent over character you will get talent only. If you honor political placement of teens over character, you will get pseudo-Christian politicians. If you honor busyness over intentional Biblical based ministry you will get shallow busy teens. Analyze your past calendar of events using the following guide. Prayerfully reprioritize next year's calendar according to a purpose driven ministry. The end result will be a Christ honoring and successful youth ministry.

Level One, Relationship Building

Those who attend this function will make a commitment to "come and involve themselves in the activity." The young are naturally drawn to an environment where there is a nurturing and warm atmosphere. The key to successful programming is to provide ample opportunities for interpersonal interactions. A Biblical youth ministry

activity must always facilitate such an environment. It is appropriate to have an activity where the primary purpose is to "build relationships." An example of an activity may be to take students where they "hang out" such as amusement parks, athletic events, and other locations where culture dictates that this is "the place" where the young want to attend. Finding a "culturally neutral" place where the saved and unsaved can comfortably coexist is most ideal for a "level one activity." It will be obvious that this is "the place" when none of the three cultural imprints are violated.

Level Two, Evangelistic Outreach

Those who attend this function commit to "come and listen to the evangelistic presentation." The successful youth program will provide activities that focus on attracting the unsaved. The event/activity should be planned so that up to 50% of those who attend are unredeemed. This is the same as a level one event where the Gospel is shared. Where do the crowds of young people congregate? Use this "natural cultural dynamic" for the location of an outreach event. Be careful that you do not compromise Scripture or cultural norms in order to attract the crowd. At the same time, successful youth ministry masters the art of "identifying the culture, to use the culture, to reach the culture. Become "all things to all men in order to reach some."

Level Three, Bible Study

Those who attend this function are coming to study. "Those who attend make a commitment to come and study." Little opportunity is provided for fellowship or any secondary activity. Preparation for this level of programming is to provide for the tools of serious inquiry of the Bible: Bibles, commentaries, concordances, and other similar Bible study aids. The primary focus of this level of programming is a serious examination of the Scripture. Weekly Bible memorization, book studies, and various methods involving incentives and highly motivational programs are used at this level.

Level Four, Leadership Development

Those who attend this function make a "contractual agreement to a code of conduct that commit to exemplary modeling." Any time that a young person is placed in front of peers as an example mandates that this young person is "exhibit A" for a Christian teen. Such items for consideration would be faithfully attending church, tithing, observing church leadership standards, and generally demonstrating Christian character at home, at school, at work and in every facet of life. Programs include any leadership responsibility that places this young person in front of students: i.e. special music, youth council, ushers, etc.

Level Five, Leadership Reproduction

Those who attend this function "have a supervisory role over people." The commitment of the participant is to fulfill the job description of the assigned leadership responsibility. This is the highest recognition for student responsibility and probably has the minority of student involvement. We don't give students the role of leadership to "keep them out of trouble" but to recognize and reward their servant's hearts and leadership skills. They are placed in leadership because they have earned it and everyone realizes it. We develop a program that provides such opportunities for service.

Youth Ministry International seeks to equip those called to work with the young. This equipping is Biblically based, success oriented, and non-traditional. The local church is the primary focus of ministry lead by component leaders who know and love young people. In addition to local church based ministries, YMI partners with training institutions that provide undergraduate and graduate level instruction in order to raise up a generation of leaders to labor in the most fertile mission field, the field of the world's young.

YOUTH MINISTRY INTERNATIONAL

Center for Youth Ministry
by Dr. David E. Adams

The Youth Ministry International (YMI) strategic plan to train indigenous youth leaders overseas is becoming a reality through the establishment of Centers for Youth Ministry (CYM) on foreign soil. This timely enterprise will focus on countries where the young dominate the demographics and there is an evangelical void in reaching youth.

As God calls men and women into His work, Youth Ministry international has established distinctive components that include: 1) YMI Certification, 2) Veteran trainers, 3) Credentialed Bible College/Seminary, 4) Proven Curriculum and Instructors, and 5) Model church that serves as the apprenticeship site for training.

YMI Certification will assure the standard of academic excellence and practical training. Holding to a measurable code as a certification agency, YMI approves personnel, partnering school program, and partnering local church. Regular site visits are made for consultation, recommendation, and continued certification.

Veteran YMI Trainers provide leadership as CYM administrators, college instructors, and local church mentors. The YMI trainer is academically and experientially qualified to partner with schools and churches. Initially the YMI personnel are American missionaries who seek to replace themselves with national counterparts. National CYM interns join instructors and youth pastors in the mentoring of God called youth ministry students as they matriculate through the comprehensive youth major.

Essential to the success of the CYM is the identification of a **creditable institution** of higher learning. Such creditability is obvious to the Conservative Christian Community and to the public at large. YMI seeks to partner with an established training institution that would benefit from a comprehensive 34 hour Youth Major and desires expertise in training. Certified youth ministry **professors** serve as instructors and mentors, guiding the program.

Quality control is assured by youth ministry **curriculum** that is cross cultural in nature and proven to be successful. The partnering institution continues to provide Bible, Theology, and Apologetics while YMI integrates its comprehensive 34 hour youth ministry major. A shared doctrinal and mission statement serves to guarantee qualified graduates for the Lord's harvest.

Certified **partnering Churches** serve at the spiritual laboratory for mentoring students who are required to serve at the approved church. Students learn by doing under the supervision of youth pastors. What is taught in the class is brought to life in real ministry. Not only is the apprentice acquiring the training he needs but the church is being blessed as well.

At this writing Centers for Youth Ministry are being developed in various stages in Nairobi, Kiev, Mexico, and Singapore. Our first classes are scheduled for fall of 2003. YMI offices are being contacted regularly by those desiring to be considered as candidates for a Center in their respective country. The world is young, ripe for the harvest. It awaits labors to lead in the global youth community. Youth Ministry International is responding to the vision.

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PROPOSED

**The Certified Youth Ministry International
Center for Youth Ministry**

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Structured under the umbrella of an institution of higher education, Youth Ministry International Center for Youth Ministry (CYM) serves as the comprehensive training and networking arm of the school for those called into youth ministry as a lifetime career. The goal is to recruit, train, place, and network local church youth leaders globally.

I. Proposed Objectives

The purpose of the Center for Youth Ministry is to prepare students to enter the career path of youth ministry in such positions as youth director, para-church staff, and positions in adolescent social work and related fields. In addition to the mission statement, goals, and requirements of the school, the objectives of the CYM are to enable the student to:

A. Effectively communicate the Gospel to individuals comprising the student culture.

B. Acquire and develop skills essential to function and contribute to a local church staff.

C. Have a clear understanding of programming for effective adolescent ministry.

D. Develop confidence and skills in the recruitment and development of a lay staff.

E. Learn the process of assessment, goal development, and strategic planning.

F. Facilitate a comprehensive ministry of discipleship that results in "maturing the believer" so that he can do the work of the ministry.

G. Articulate current cross-concepts and strategies and apply theological, historical, and anthropological principles in planning for evangelism, discipleship, and leadership in a cross-cultural setting.

H. Be prepared to function as a minister in a local church in the areas of Bible, Christian counseling, organizational administration, and ecclesiastical duties.

I. Develop an attitude and strategy for lifelong learning that continues to develop the student leader as a professional and ultimately makes a significant contribution toward youth ministry.

J. Pursue graduate studies.

II. Overall Functions

The CYM serves as the umbrella for numerous functional activities including but not limited to: Networking of youth leaders, Recruitment and development, Conferences and forums, Consultation services, Outreach and youth missions, Academic training.

  A. Networking of Youth Leaders. Organized youth ministry currently exists in 133 denominations and 144 organizations in the United States alone. The CYM exists to foster cooperation among all youth ministries with commonality of vision and doctrinal compatibility. Networking is facilitated through professional interaction hosted and/or endorsed by the CYM. A "Blue Chip" advisory board will be assembled to provide guidance in the mission of the CYM.

  B. Recruitment and development. As the CYM meets the needs of youth leaders they will expose their prospective students to the school. A natural student recruitment structure functions integrally in the CYM complementing the institutions' office of recruitment. CYM staff, programs, representatives, and student outreach team will minister to local churches as a ministry and for recruitment.

  C. Conferences and Forums. The CYM will host numerous meeting for the purpose of leadership and student development including:

    a. An annual youth leader's conference.
    b. Annual youth camp for students.
    c. National youth leader's forum for prominent and influential leaders.

    Regional and international symposiums will be conducted throughout the year to provide resources and instruction to youth leaders.

  D. Consultation Services. The CYM, as an established authority on youth ministry will provide personalized consultation to local church and para-church ministry. An extensive on-site evaluation and personalized recommendation accompanies each visit.

  E. Outreach and Youth Missions. The CYM will host national outreach opportunities and overseas mission trips for youth leaders and their students. Special emphasis will be given to the Home Mission Boards and agencies, which serve in cooperation of its events and focus.

  F. Academic Training. One of the unique aspects of the CYM is not only the high standard of academic excellence but the practical expression of ministry: the classroom and field education function in tandem to produce one of the most effective and comprehensive youth training programs in the world. Undergraduate youth ministry professors, coordinated youth curriculum and approved sites of field education function under the authority of the CYM and the Executive Director.

III. Program Distinctives

This program is the result of years of research, field evaluation, and process implementation. The goal of this program is to "recruit, train, place, and network youth leaders globally." This emphasizes the significance of continued interaction with colleagues and alumni to guarantee that today's student will be equipped for tomorrow's

ministry. The distinctives of the programs are:

A. Academically Based. The disciplines of the arts and sciences are considered and understood in their proper context. The strictest of academic standards permeate the youth ministry program.

B. Biblically Integrated (Thirty (30) Semester Hours). Every student is required to successfully complete a comprehensive program of study in Scripture that includes 15 general semester hours of Bible knowledge, 9 hours of systematic theology with a historical perspective, and 6 hours of apologetics.

C. Culturally Relevant. The basic principle of "identify the culture, use the culture, to reach the culture" is an axiom that is an integral part of the classroom and field education. While avoiding worldly trends, the youth ministry training of the CYM emphasizes the discipline of relating to today's adolescent and his world.

D. "Cutting Edge" Youth Ministry Curriculum. (Thirty (30) Semester Hours) The extensive academic program of youth ministry is built upon a philosophical paradigm in response to the church's greatest need and theological non-negotiables

E. Field Education. (Eleven (11) Semester Hours) Every youth ministry student is required to serve each semester at a designated Christian Service site under an approved supervisor. A "capstone" course is where the student will serve as an apprentice with a full-time professional youth leader.

F. Experienced Professors and Mentors. Professors and site supervisors are successful veterans and academically credentialed practitioners. They have memberships in professional organizations such as Youth Ministry International, The National Network of Youth Leaders, Youth Ministry Educators, National Association of Professors of Christian Education, and the Youth Ministry Executive Committee.

G. Qualified Admissions and Continuation. A candidate of youth ministry is accepted into the program after he has met the stringent criteria for admission after completing the appropriate pre-requisite classes.

IV. Undergraduate and Graduate Program

The CYM has developed and established the undergraduate and graduate program in Youth Ministry. The Youth Ministry Program status sheet and course descriptions outline the requirements for the degree curriculum.

V. Certified YMI Programs

The Certified YMI program partners with institutions that offer the following:

Certificate of completion

Associate of Arts in Youth Ministry

Bachelor of Science in Youth Ministry

Master of Arts in Youth Ministry

Partnership Agreement
with Youth Ministry International Center
for Youth Ministry and the
Kenya Baptist Theological College

September 1, 2003 through August 31, 2004

We, the undersigned, agree to partner in the cause of Christ in training Youth Ministers for future Gospel ministry. As part of fulfilling the Great Commission, we are committed to the mentoring of future youth pastors. We agree to uphold the highest standard of excellence with regard to the educational training, spiritual development, and personal accountability of each youth ministry student.

As an officially recognized *Youth Ministry International Certified College* and per the attached agreement, the Kenya Baptist Theological College agrees to establish a Center for Youth Ministry inclusive of a thirty-four (34) credit hour youth major. The college agrees to staff the position of Director for the center in agreement with Youth Ministry International. The director is responsible for the supervision of the youth major which includes but not limited to curriculum, instruction, student advisement, field education supervision, and approved church site development.

The Center for Youth Ministry at **Kenya Baptist Theological College** agrees to provide a comprehensive academic program preparatory for the Youth Ministry student. Furthermore, the Center agrees to have regularly scheduled meeting with each intern, church site supervisor, and pastor. The Center for Youth Ministry agrees to cover all expenses required for such consultation and site visits.

Under the supervision of the CYM Director the Center for Youth Ministry Intern(s) agrees to assist in the supervision of the Youth Major students assigned to the "approved site" church(s).

Functioning as a partnership, this agreement affirms the autonomy of the Certified approved Church(s), the **Kenya Baptist Theological College**, and **Youth Ministry International**. As such, it is with great enthusiasm that we, the undersigned, enter into this agreement.

_____ date ___/__/___   _____ date ___/__/___

Dr. David E. Adams, Vice President   Dr. Randy Smith, President
Youth Ministry International   Youth Ministry International

_____ date ___/__/___   _____ date ___/__/___

Pastor Ambrose, Chairman of the Board   Herb Cady, Acting Principal
Kenya Baptist Theological College   Kenya Baptist Theological College

Youth Ministry International Center for Youth Ministry Criteria For Certification Of East Africa Center for Youth Ministry Church

The church must be of **like faith and practice**. It must affirm in writing, the CYM doctrinal statement.

The CYM Church must be at least **three (3) years old**.

The CYM Church must make **application** to the YMI certification division.

The **senior pastor** must have served at the church for at least three (3) years and have a ministry tenure of no less than five (5) years.

The CYM Church must have an **experienced,** *YMI certified* **youth pastor**.

The CYM Youth Pastor must have been involved in vocational youth ministry for at least two (2) years.

The CYM Youth Pastor must have a **Bachelor Degree** in youth ministry or its equivalent.

The CYM Youth Pastor must understand, espouse and practice (in actual ministry) a **similar philosophy** of youth ministry as articulated by Youth Ministry International. He/she should be familiar with and embrace the principles taught in the course, YM 201 Principles of Youth Ministry.

The CYM Church must have a youth ministry that ministers weekly to at least **forty (40)** students (12-24 years of age) on a regular basis and have that number participating in all ministry programs.

The CYM Church must have at least **two (2) adult volunteers** serving in the youth department for each CYM youth major.

The CYM Church is required to provide a full scholarship and a financial stipend to the CYM Intern. The number of Youth Majors eligible to serve at the approved church is determined by the following guidelines:

    A. 1-11 youth majors – one (1) CYM Intern required,

    B. 12-17 youth majors – two (2) CYM Interns required,

    C. 18-22 youth majors – three (3) CYM Interns required.

The CYM Intern's appointment must be agreed upon by the CYM Youth Pastor and the CYM Director. The CYM Intern must be a full time youth major. The intern will meet weekly with the CYM Director and the Youth Pastor on matters relevant to the students' progress and training. The Intern is required to be enrolled in a youth course each semester he serves.

The CYM Church agrees to participate in a CYM **Youth Emphasis Event** such as:

    A. Host a youth service in which the church will bring special recognition to the CYM College and participating students.

    B. The CYM and the CYM Church must agree upon the speaker.

The church agrees to require its volunteer youth workers to attend an annual **Youth Leaders Vision Conference**. The CYM Youth Pastor agrees to attend an annual **CYM Advisory Forum**.

The CYM Church agrees to partner with the CYM institution of higher learning relevant

to youth ministry training. It will encourage its members to consider **attending** the CYM school should the members sense a calling to ministry.

The CYM Pastor agrees to **meet quarterly** with the CYM Director. The CYM Youth Pastor agrees to **meet weekly** with the CYM director and separately with all the Youth ministry students.

CYM Church approval is for a period of one (1) school year (August 15-May 15) and may be renewed. The signed agreement is due by June 1 of each year pending approval of CYM Committee. Though approved, the church agrees to withdraw from approval status should any of the agreed upon expectations become deficient during the approved period.

There are four **"Approved Site"** status:

A. "Status A" – This site has **five (5) or more** Youth Ministry Majors. The Site Supervisor teaches a Youth ministry course each year. This site satisfies all the approval site expectations.

B. "Status B" – This site has **five (5) or more** Youth Ministry Majors. This site satisfies all of the approved site expectations.

C. "Status C" – This site has **four (<4) or less** Youth Ministry Majors. This site satisfies all of the approved site expectations.

D. "Status D" – This site has one or more deficiencies. This site agrees to satisfy any deficiencies within the time established by the CYM Site Approval Committee.

PROPOSAL C

Kenya Baptist Theological College Center for Youth Ministry

Youth Ministry Major
(152 Credit Hours)

Course:	Credit Hours:
Biblical Studies	**39 total hours**
1. Biblical Survey	2
2. Biblical Geography	1
3. Pentateuch	3
4. History	2
5. Writings	2
6. Major/Minor Prophets	4

Course:	Credit Hours:
7. New Testament Backgrounds	2
8. Gospels	3
9. Acts	2
10. Pauline Epistles	4
11. General Epistles and Revelation	4
12. 1 Corinthians	2
13. Principles and practices of interpretation	6
14. Introduction to N.T. Greek	2

Christian Education	**12 total hours**
1. Christian Studies	3
2. Bible School Administration	2
3. Teaching Lab	2
4. Children Ministries	2
5. Baptist Ministries	1
6. Introduction to Communication	2

General Studies	**14 total hours**
1. Orientation	2
2. English I	2
3. Research Methodology	3
4. English II	2
5. English III	2
6. Community Development	3

Missions and Evangelism	**21 total hours**
1. Personal Evangelism and Church Evangelism	3
2. Islam	3

Course:	Credit Hours:
3. Introduction to Eastern Religions	2
4. Cults	2
5. African Indigenous Independent Churches	2
6. Church Growth/Church Planting	3
7. Missions	3
8. African Traditional Religions	3

Practical Theology	**9 total hours**
1. Preparation/Delivery of sermons	3
2. Christian Worship	3
3. Christian Leadership	3

Theology	**19 total hours**
1. Baptist History and Distinctives	3
2. Church History	2
3. Systematic Theology I	2
4. Systematic Theology II	2
5. Systematic Theology III	2
6. Christian Ethics	3
7. Critical Thinking	2
8. Church History in Africa	1
9. Contemporary Issues in Christianity	2

Youth Ministry	**34 total hours**
1. YM 201 Principles of Youth Ministry	3
2. YM 301 Foundations of Youth Ministry*	3
3. YM 302 Programs in Youth Ministry*	3
4. YM 331 Ministry to Troubled Youth	3

Course:	Credit Hours:
5. YM 350 Campus Outreach*	3
6. YM 403 Professional Orientation to YM	3
7. YM 423 Contemporary Communication to YM	3
8. YM 447 Discipleship in Youth Ministry*	3
9. YM 448 Contemporary Youth Missions	3
10. YM 451 Youth and Family Ministry	3
11. YM 489-1 Youth Ministry Internship	1
12. YM 489-2 Youth Ministry Internship	1
13. YM 489-3 Youth Ministry Internship	1
14. YM 489-4 Youth Ministry Internship	1

* course to be taught at "CYM Approved Site"

Electives	**4 Total hours**
1. Electives	2
2. Include Introduction to Chronological Bible Storying	2

Rationale for KBTC Course Substitutions

KBTC Courses (34 hours)	**YM Course Substitution** (Material similar in content and nature)
Biblical Studies (No Substitutions)	
Christian Education	
Leading T. E. E	YM 301, 302, 350, 448
Foundation of Teaching	YM 423, 301
Christian Family	YM 451
Youth Ministry	YM 201

General Studies (No Substitutions)

Missions and Evangelism

Biblical Basis for Evangelism	YM 201, 350, 448
Discipleship	YM 302, 447
Principles of Follow-up	YM 302, 350, 447

Practical Theology

Church Administration	YM 201, 403
Personal and Church Stewardship	YM 301, 403, 451
Accountable Ministries	YM 403,447
Supervised Ministries I	YM 489
Supervised Ministries II	YM 489
Preaching Lab	YM 423
Pastoral Counseling	YM 331
Graduation Institute	YM 403

Revised 3-31-02.

APPENDIX 3

INTERVIEW QUESTIONS

This appendix contains the questions asked of IMB missionaries as well as those asked of leaders of the parachurch organizations profiled in this dissertation.

Phone Survey for IMB Missionaries

This survey is part of a Ph.D. dissertation on global youth ministry at The Southern Baptist Theological Seminary in Louisville, Ky. The goal of the survey is to get a picture of what the IMB is doing around the world in the area of youth ministry. Your name and your answers to this survey are confidential. Your name will not appear in the dissertation or in any future publication of the research.

The survey contains twenty-seven questions, and all are multiple choice or very short answers. Many of these questions ask you to make estimates. You may feel that some of your answers require qualification—please feel free to make comments— they are valuable and will be noted.

Name: _____

Position: _____

Educational Background: _____

IMB Region: _____

Nation and People Group: _____

Job Description: _____

Personal Background in Youth Ministry

1. Have you ever received any training in the field of youth ministry or children's ministry prior to your service with the IMB?

   ○ Y
   ○ N

2. Which best represents your level of training in the fields of youth ministry (check all that apply):

    ○ Formal (college, seminary, professional development seminars, etc.)

    ○ Informal (personal mentoring, books, periodicals, etc.)

    ○ Personal experience (trial and error)

3. In your preparation for service with the IMB, (missionary training schools, conferences, etc. sponsored or endorsed by the IMB) would you describe ministry to youth as _____?

    ○ High priority

    ○ Medium priority

    ○ Low priority

    ○ No priority

4. Based on your understanding of the IMB's overall mission strategy, would you say that youth ministry is _____?

    ○ High priority

    ○ Medium priority

    ○ Low priority

    ○ No priority

5. In your opinion, is it fair to say that youth work by the IMB is due to the entrepreneurial efforts of individual missionaries, as opposed to being a key part to the IMB church planting strategy?

Youth Ministry on the Field

6. In local churches among your people group, would you describe intentional ministry to youth as _____?

    ○ High priority

    ○ Medium priority

    ○ Low priority

    ○ No priority

7. For your people group, in terms of openness to the Christian gospel, please rank the top two.

    ○ Children

    ○ Youth/college age

    ○ Young adults

    ○ Median adults

    ○ Older adults

8. Is the IMB investing significant resources in terms of money and personnel on youth ministry with your people group?

9. If yes, estimate what percentage of IMB money and personnel focus on youth ministry with your people group:

10. Are there IMB personnel focusing primarily on youth among your people group?

    ○ Y

    ○ N

11. If yes, estimate the number of IMB personnel focusing on children and youth in your people group:

12. If yes, are these personnel most likely to be:

    ◯ ISC

    ◯ Journeymen

    ◯ Career

13. Are there other evangelical organizations that are effectively reaching children and youth with the gospel of Jesus among your people group?

    ◯ Y

    ◯ N

14. If so, which organizations are doing so?

15. To your knowledge, is the IMB providing effective youth ministry training for indigenous youth workers in local churches?

    ◯ Y

    ◯ N

16. If so, which best describes the training that the IMB is providing:

    ◯ Formal (college, seminary, professional development seminars)

    ◯ Informal (personal mentoring, books, videos, periodicals, other resources)

17. To your knowledge, are other evangelical organizations providing effective training for indigenous youth workers among your people group?

    ◯ Y

    ◯ N

18. If so, which organizations are doing so?

19. If so, which best describes the training that this organization(s) is providing:

    ○ Formal (college, seminary, professional development seminars)
    ○ Informal (personal mentoring, books, videos, periodicals, other resources)

Need Assessment

20. What is your best estimate of the percentage of your people group that is under the age of 25:

21. Do the young people in your people group attend high school?

    ○ Y
    ○ N

22. Estimate the percentage of young people in your people group that attend high school:

23. Is there an identifiable "youth culture" among your people group?

24. Are the young people among your people group significantly influenced by Western media?

25. Do you believe that youth ministry is important as a part of a church planting strategy among your people group?

    ○ Y
    ○ N

Follow up: Why?

26. Do you believe that the more training of indigenous youth workers would be advantageous for your people group?

    O Y

    O N

27. Would you welcome a "youth specialist" who could focus on training indigenous youth workers among your people group?

    O Y

    O N

INTERVIEW QUESTIONS FOR YOUTH MISSIONS ORGANIZATIONS

1. How did you get involved in global youth work (GYW):

    O Key influencers on you and your organization when it comes to GYW?

    O History of your organization (especially GYW):

    O Key people in your org. for GYW:

    O How are you and your people funded?

2. Do you do "front-line" youth evangelism and discipleship (overall youth ministry strategy)?

    ○ Vehicles: (conferences, local church, camps, retreats, etc.

    ○ Any stats on youth evangelism and discipleship? (# in bible study, # decisions, # schools, # rallies, etc.)

3. Indigenous youth worker training (Overall training strategy):

    ○ What materials do you use?

    ○ What actual courses do you teach?

    ○ Who does the training?

    ○ Where and how do you deliver the training (churches, schools, seminary,etc.)?

    ○ What are your goals for the training?

    ○ Do you train indigenous trainers?

4.　SCOPE

　　　　O　# countries:

　　　　O　# people groups:

　　　　O　# on your staff (nationals and expats):

　　　　O　do you partner with other organizations?

　　　　O　Plans for expansion?

　　　　O　What is your budget?

5.　What are your greatest successes in GYW?

6.　What are the greatest challenges to GYW?

7.　Are you familiar with the IMB? Do you work with them? How do you think we are doing with GYW?

8.　What about the other 4 organizations I am studying (YouthBuilders, Youth Ministry International, Josiah Ventures)? Do you interact with them? What would be some key components of your organization or strategy that differentiates you from these others?

APPENDIX 4

PROPOSED YOUTH AND MISSIONS
DEGREE PROGRAMS

One of the recommendations offered to the IMB in Chapter 6 was to encourage

Southern Baptist Seminaries to train students in cross-cultural youth ministry. The

following is a proposal to the Billy Graham School of Missions, Evangelism, and Church

Growth at The Southern Baptist Theological Seminary (SBTS) in Louisville, Kentucky,

for the creation of a Youth and Missions track in the Master of Divinity, Master of Arts in

Missions, and Master of Arts in Theology degree programs. The proposal consists of

course descriptions of nine Youth and Missions courses, followed by sample degree

offerings at all three levels that are consistent with the 2002 SBTS catalog.

Ideally, the Youth and Missions training program would be under the direction

of a Center for Youth and Missions. The Center should be established to coordinate

research in the field of Cross-cultural Youth Ministry, interface with appropriate

denominational and parachurch agencies, network with youth and missions focused

organizations and individuals, and direct the academic program for Youth and Missions

at the Seminary.

Course Descriptions

CCYM 01[1] – Strategies for Cross-Cultural Youth Ministry – 3 hours
An examination of the development and implementation of philosophical paradigms and
strategies for cross-cultural youth ministry. Orientation to various student ministry
positions, principles necessary for successful student programming, and a survey of
methodology involved will be presented.

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[1]Individual institutions will use course numbers appropriate to their academic
systems.

CCYM 02 – History of Cross-Cultural Youth Ministry – 3 hours
Beginning with the Protestant Reformation, the history of evangelical youth ministry will be presented. Special emphasis will be given to denominational work, parachurch movements, and the importance of youth ministry for global missions. The history of Southern Baptist youth ministry will also be highlighted. [Prerequisite – CCYM 01]

CCYM 03 – Global Youth Culture – 3 hours
Basic determinants critical to adolescent culture will be evaluated and observed. Identification, integration, and application of the contemporary youth culture are emphasized. Focusing on the science of the anthropological and societal nature of the "people grouping" of the young, special attention will be given to reaching the global adolescent within the context of his or her culture. [Prerequisite – CCYM 02]

CCYM 04 – Applied Cross-Cultural Youth Ministry – 3 hours
In this course students will explore local church program development for cross-cultural youth ministry. Course material includes volunteer enlistment and training methods. [Prerequisite – CCYM 02]

CCYM 05 – Cross-Cultural Campus Outreach – 3 hours
This course will present principles for assessment of campus culture and strategic implementation of campus ministry at the secondary and university levels. Local church ministry on campuses will be prioritized.

CCYM 06 – Youth Ministry and Church Planting – 3 hours
In addition to foundational principles of cross-cultural church planting, this course examines the integration of youth ministry into a church-planting movement. Initiatives for a holistic approach to youth and family in new church starts will be presented.

CCYM 07 – Principles and Practice of the Cross-Cultural Youth Minister – 3 hours
This course examines the critical competencies of the cross-cultural youth minister. Special attention is given to leadership qualifications, administrative skills, and pastoral duties distinctive to those who work specifically with youth and their families.

CCYM 08 – Youth and Missions Supervised Ministry Experience – 2 hours
Approved placement of at least nine hours weekly in a ministry position in cross-cultural youth ministry with weekly individual and small-group supervision focused on individual, family, or small group ministry using verbatims, case studies, and other written reports for reflective learning. Students must have taken or simultaneously register for the attached lecture course CCYM 01. [Prerequisite: 40010]

CCYM 09 – Youth and Missions SME Internship – 2 hours
The utilization of field experience to test theory and development skills in the practice of cross-cultural youth ministry. Full-time ministry under supervision with advanced and in-service reading and reporting required for ten weeks. Approval of Director of Cross-Cultural Youth Ministry required.

Master of Divinity

31980	Written Communication	0	**Ministry and Proclamation (11 hours)**		
			30000	The Ministry of Proclamation	3
Scripture and Interpretation (18 hours)			31101	Preaching Practicum	3
20200	Introduction to OT I	3	40010	Formation for Christian Ministry	2
20220	Introduction to OT II	3	Pastoral Care and Counseling (any course 34400-35000)		3
22200	Introduction to NT I	3			
22220	Introduction to NT II	3	**Supervised Ministry Experience (4 hours)**		
20400	Elementary Greek	0	CCYM8	Youth and Missions SME	2
20440	Elementary Hebrew	3	CCYM9	Youth and Missions SME Internship	2
20440	Hebrew or Greek Synt and Exegesis	3			
Theology and Tradition (12 hours)			**Vocational Focus Courses for Youth and Missions (18 hours)**		
25100	Introduction to Church History I	3	CCYM1	Strategies for Cross-Cultural Youth Ministry	3
25120	Introduction to Church History II	3	CCYM2	History of Cross-Cultural Youth Ministry	3
27020	Introduction to Christian Theology I	3	CCYM3	Global Youth Culture	3
27040	Introduction to Christian Theology II	3	CCYM4	Applied Cross-Cultural Yth Ministry	3
			CCYM6	Youth Ministry and Church Planting	3
Worldview and Culture (6 hours)			CCYM7	Principals and Practice of the Cross-Cultural Youth Minister	3
28500	Introduction to Christian Philosophy	3			
29250	Survey of Christian Ethics	3	Free elective		3
Evangelism, Missions, World Religions, and Church Growth (19 hours)					
CCYM5	Cross-Cultural Campus Outreach	3			
32100	Personal Evangelism	3			
32960	Introduction to Missiology	3			
32970	Introduction to Great Commission	1			
32030	Introduction to Ev. and Ch. Growth	3			
World Religions (32900, 32977, 32980, 33600)		3			
Church and Society (any course 36020-37700)		3			
Total Master of Divinity with emphasis in Missions, Evangelism, and Church Growth Requirements					**91**

Master of Arts in Missiology

31980	Written Communication	0			
Scripture and Interpretation (12 hours)			**Evangelism, Missions, World Religions, and Church Growth (24 hours)**		
20200	Introduction to OT I	3	32100 Personal Evangelism		3
20220	Introduction to OT II	3	CCYM1	Strategies for Cross-Cultural Youth Ministry	3
22200	Introduction to NT I	3	CCYM2	History of Cross-Cultural Youth Ministry	3

22220	Introduction to NT II	3	CCYM3	Global Youth Culture	3
			CCYM4	Applied Cross-Cultural Youth Ministry	3
Theology and Tradition (9 hours)			CCYM5	Cross-Cultural Campus Outreach	3
26100	History of the Baptists	3	CCYM6	Youth Ministry and Church Planting	3
27020	Introduction to Christian Theology I	3			
27040	Introduction to Christian Theology II	3	**Ministry and Proclamation (5 hours)**		
			CCYM7	Principals and Practice of the Cross-Cultural Youth Minister	3
			40100	Formations for Christian Ministry	2
Worldview and Culture (3 hours)					
29250	Survey of Christian Ethics	3	**Supervised Ministry Experience (4 hours)**		
			CCYM8	Youth and Missions SME	2
			CCYM9	Youth and Missions SME Internship	2
Total Master of Arts in Missiology					**60**

Master of Arts in Theology

31980	Written Communication	0
Scripture and Interpretation (15 hours)		
20200	Introduction to OT I	3
20220	Introduction to OT II	3
22200	Introduction to NT I	3
22220	Introduction to NT II	3
22100	Biblical Hermeneutics	3
Missions/Evangelism (6 hours)		
32100 Personal Evangelism		3
CCYM6	Youth Ministry and Church Planting	3
Theology and Tradition (9 hours)		
26100	History of the Baptists	3
27020	Introduction to Christian Theology I	3
27040	Introduction to Christian Theology II	3
Youth and Missions Courses (18 hours)		
CCYM1	Strategies for Cross-Cultural Youth Ministry	3
CCYM2	History of Cross-Cultural Youth Min.	3
CCYM3	Global Youth Culture	3
CCYM4	Applied Cross-Cultural Youth Min.	3
CCYM5	Cross-Cultural Campus Outreach	3
CCYM7	Principals and Practice of the Cross-Cultural Youth Minister	3
Total Master of Arts in Theological Studies Requirements		**48**

APPENDIX 5

YOUTH MISSIONS ORGANIZATIONS

The following organizations are focused on youth and missions. This list is divided into three categories—training organizations, other youth missions organizations, and Southern Baptist youth missions initiatives. Obviously, this short list is not exhaustive, but rather is representative of the major organizations identified in the field of youth and missions during the research for this dissertation. There are hundreds of groups that focus on taking Americans on short-term trips, and numerous groups that have youth ministry as a component of their strategy, but the groups in this appendix have youth and student ministry as a primary thrust.

TRAINING ORGANIZATIONS

Youth Builders
32236 Paseo Adelanto, Suite D.
San Juan Capistrano, CA 92675
Phone: 1-800-397-9725
Website: www.youthbuilders.com

Reach Out Youth Solutions
3961 Holcomb Bridge Road, Suite 201
Norcross, GA 30092 USA
Phone: 770-441-2247
Website: www.reach-out.org

Youth World
Casilla 17-17-691
Quito, Ecuador,South America
Phone: 593-2-2255-254
Website: www.youthworld.org.ec

Youth Ministry International
Box 80-885
2825 Lexington Rd.
Phone: 502-897-4295
Website: www.gospelcom.net/ymi

Sonlife Ministries
526 N. Main
Elburn IL 60119 USA
Phone: 630-365-5855
Website: www.sonlife.com

YOUTH MISSIONS ORGANIZATIONS

Campus Crusade for Christ International
100 Lake Hart Drive
Orlando, FL 32832
Phone: 407-826-2000
Website: www.ccci.org

Youth With A Mission
www.ywam.org

Youth for Christ International
PO Box 228822
Denver, CO 80222
Phone: 303-843-9000
Website: www.gospelcom.net/yfc

InterVarsity Christian Fellowship/USA
6400 Schroeder Road
PO Box 7895
Phone: (608) 274-9001
Website: www.ivcf.org

SOUTHERN BAPTIST INITIATIVES

Website: www.thetask.org - this website seeks to advertise IMB opportunities and successes in getting American student volunteers to the mission field.

Website: www.studentz.com - this North American Mission Board website assists youth leaders in planning an international mission trip.

International World Changers
International Mission Board
P.O. Box 6767
Richmond, VA 23230
Phone: 1-800-999-3113, ex. 1355 or 1795
Website: www.thetask.org/youth/IWC

Youth Mobilization Team
International Mission Board
P.O. Box 6767
Richmond, VA 23230
Phone: 1-800-999-3113, ex. 1355 or 1795
Website: www.thetask.org/youth/YOM/

Collegiate Mobilization Team
International Mission Board
P.O. Box 6767
Richmond, VA 23230
Phone: 1-800-789-GOYE (4693)
Website: http://www.thetask.org/students/contact.htm

Mission Fuge International
Centrifuge
One LifeWay Plaza
Nashville, TN 37234-0144
Phone: 1-877- CAMP 123 (226-7123)
Website: http://www.lifeway.com/fuge/m-fuge-intl.asp

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ABSTRACT

A PROPOSAL FOR THE TRAINING OF INDIGINOUS YOUTH WORKERS FOR THE INTERNATIONAL MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION

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This dissertation examines the current state of global youth ministry leadership, with a focus on the training of indigenous youth workers. The goal of this work is to encourage the International Mission Board and other missions organizations to consider the need for a global strategy to train youth workers for every people group. Chapter 1 introduces and defines the subjects of youth ministry and youth missions. Attention is given to the emergence of the North American Youth Culture in the twentieth century, as well as the church and parachurch organizations that developed concurrently with the American Youth Culture.

Chapter 2 examines the strategies for global youth ministry that are currently being implemented by ReachOut, Youth Ministry International, Youth Builders, and SonLife. In addition to presenting a brief history along with the guiding vision of each organization, this chapter sets forth the similarities and differences among the various organizations, and identifies indigenous youth worker training as a key component of each strategy.

Chapter 3 analyzes and evaluates the effectiveness of the strategies of each of the aforementioned missions organizations. Strengths and weaknesses of each organization are presented, with special attention to their respective strategies for training indigenous youth workers.

Chapter 4 describes the current state of Southern Baptist mission work among the youth of the world. The results of surveys from IMB missionaries from every region, as well as feedback from interviews with IMB missionaries, are set forth. Data from the surveys and interviews is used to assess the current situation and priority of global youth ministry among Southern Baptists. In Chapter 5, IMB youth work is evaluated and critiqued.

Chapter 6 offers a proposal for the IMB of the SBC to train indigenous youth workers for the people groups of the world. A brief concluding chapter offers suggestions for further study in the area of global youth ministry.

This study suggests that youth ministry ought to be playing a key role in the world of missions in the twenty-first century. The fact that the majority of the world's population is under age 25, accompanied by evidence that youth are the most receptive age group for the Christian gospel, serves as an indictment against missiologists and missions organizations that fail to incorporate youth into their world missions strategies. In spite of the evidence, it appears that only a handful of missions "experts" and organizations are strategizing to reach the young people of the world.

This dissertation seeks to perform an assessment of youth work done by IMB personnel. The research revealed that many IMB missionaries are focusing on young people. This study concludes that although the IMB is involved in youth work around the world, its involvement is generally not strategic, completely uncoordinated, and not sufficiently prioritized and encouraged. I argued that youth ministry and indigenous youth worker training warrant a higher level of emphasis and priority from the IMB, and I have made a series of recommendations for the IMB to address its shortcomings in the area of global youth ministry. The work of ReachOut, Youth Ministry International, Youth Builders, and SonLife were analyzed and principles from the work of these organizations informed the evaluation of, and recommendations for, IMB youth work.

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