LIBERTY BAPTIST THEOLOGICAL SEMINARY

THE DEVELOPMENT OF YOUTH MINISTRY AS A PROFESSIONAL CAREER
AND THE DISTINCTIVES OF LIBERTY UNIVERSITY YOUTH MINISTRY
TRAINING IN PREPARING STUDENTS FOR YOUTH WORK

A Thesis Project

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DOCTOR OF MINISTRY

By

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Forest, Virginia

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LIBERTY BAPTIST THEOLOGICAL SEMINARY

THESIS APPROVAL SHEET

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ABSTRACT

THE DEVELOPMENT OF YOUTH MINISTRY AS A PROFESSIONAL CAREER
AND THE DISTINCTIVES OF LIBERTY UNIVERSITY YOUTH MINISTRY
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David E. Adams

Liberty Baptist Theological Seminary, 1993

Mentor: Dr.Ronald Hawkins

The purpose of this thesis project is to demonstrate
that youth ministry is a viable discipline warranting
appropriate career consideration for those called into
ministry. This project documents the development of the
distinctiveness of the Liberty University Youth Major in
preparing men and women for youth work.

The first part documents the historical roots of youth
ministry. Special attention is given to significant events,
important personalities and founding youth organizations.
Part two reveals how youth ministry became a profession.
Ecclesiastical and sociological influences are considered.
Section three demonstrates how Liberty University is
responding to the need to prepare competent professionals.

Total Number of Words: 100

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THE HISTORICAL ROOTS OF YOUTH MINISTRY PROFESSION

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INTRODUCTION

Youth Ministry is coming of age. The twentieth century has experienced the professional evolution of youth work in the local congregation, parachurch and denominational movements. By the end of the historical period and in less than 169 years, youth ministry would emerge as an integrated component of no less than 194 American denominations.[1] In the same time period, over 145 youth organizations would blossom to address the needs of the American adolescent. As adolescent ministry emerged into a discipline, a vacuum of leadership developed. Religious institutions scrambled to locate qualified personnel to lead their respective youth ministries. In 1971 Liberty University was founded as a liberal arts institution. One of the many majors offered included an extensive and comprehensive training program for men and women called into youth ministry as a vocation. For over twenty years graduates of the youth ministry major at Liberty have assumed significant roles in the local church and parachurch ministries.

This project will attempt to answer two questions:

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[1]Roehlkepartain, Eugene, _Resource Book_, 1988, Thom Schultz Publisher.

1. How did youth ministry evolve into today's discipline?

2. How did Liberty University become a distinctive training center for future youth leaders?

The global family of teenagers is escalating numerically and the worldwide population of children is growing even larger. At the same time the number of persons surrendering for full-time ministry is on the decline.[2] Those who find themselves in an institution of higher learning, preparing for youth ministry, experience "mixed signals" in the classroom and at the internship site. Veteran missionaries practice adult-focused outreach only doing youth ministry as a sideline. Conservative statistical observations suggest that nine out of ten people receive Christ as their personal Savior before the age of eighteen.[3] God has designed man, developmentally, to be the most receptive to conversion and spiritual growth at an earlier age, while ministerial training omitted the legitimacy of youth work as a lifelong career. It is imperative that the church and ministerial training institutions recover the balance. The Great

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[2]Borthwick, Paul, _A Global Family of Teenagers_, Winter (Youthworker Journal, 1992).

[3]Fleischman, Paul, _Lecture on Need for Youth Ministry_, 1982.   Presented National Conference Network of Youth Ministers, Colorado Springs, Colorado.

Commission involves all ages without bias.

This project will endeavor to address the aforementioned
perceptions and problems by demonstrating the historical and
developmental legitimacy of adolescent ministry as a
discipline, while focusing on one model that trains future
youth ministers, Liberty University youth majors, and on
demonstrating the degree of its success. The procedure for
developing this project will include at least eight distinct
parts:

1. Historical Development of Youth Ministry
2. Emergence of Youth Ministry as a profession
3. Development of the Liberty University Youth
   Ministry Major
4. Liberty University Major Program
5. Relationship of Thomas Road Baptist Church and the
   Youth Ministry Major
6. A Practical Manual for an Apprenticeship Program
7. Assessing the Liberty University Youth Ministry
   Major
8. Future Consideration for Youth Ministry and Liberty
   University Youth Major

The author recognizes a number of **limitations** at the outset.
This project will not attempt to perform theological
exploratory surgery in search of legitimacy of youth
ministry. Though some studies will be cited and scriptural
basis will be assumed, only immediate and pertinent biblical
references will be considered.

At the time of this writing the author serves as Senior
Youth Pastor of Thomas Road Baptist Church and Chairman of

the Department of Church Ministries at Liberty University
which oversees the Youth Ministry Major. In these two
capacities the author has access to critical data pertinent
to the project. Bureaucratic systems, confidential
material, and personnel procedures will present some
limitations to provide accurate information. The author is
subject to his own bias.

The author has been a part of both institutions since 1973.
Though this "hands on" role has had its merits, it also
presents the possibility of subjective interpretation due to
the "shading of history" as experienced. Another important
reality to note is the ambivalence and apprehension the
author experiences when he recognizes that individuals
within the organization may feel negatively impacted by the
conclusions of the project. It is not the author's
intention to use this project as corrective, but reflective.

An alumni survey did not have 100 percent response.[4]
Various pertinent surveys will be cited concerning this
project and its objective. **Various methods were used for
getting the necessary information for this project.** In the
past three decades volumes have been written about
adolescents in general, and youth ministry in particular.

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[4]Smyth, Jeff, Center for Youth Ministry Phone Quest,
Feb 1993. Lynchburg, VA. One of 3 surveys conducted to
gather information from L.U. Youth Ministries Alumni.

In addition to books, journal articles, research theses, and other publications were considered.

Several survey instruments were employed to gather data. In 1985 the author established an Advisory Board to the Center for Youth Ministry (CYM) at Liberty University. Individuals from across America representing a diversity of religious affiliations served as a valuable resource. Frequently, missionary organizations sent representatives to give "guest lectures" to this group. The board met twice annually, and continues to meet at the date of this writing. Detailed minutes of these meetings were kept and will be cited in the project.[5]

The ongoing academic communication of the youth ministry faculty of Liberty University has served as a resource to this project.[6] In addition to the author, the three additional faculty members have a combined total of 59 years of professional youth ministry experience in the classroom and in the field. This faculty has been recognized nationally as being on "the cutting edge" of

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[5]Lindsley, Andrea, Minutes of Advisory Board for Center for Youth Ministry, 1992, Lynchburg, VA.

[6]Randlett, Douglas, Minutes of Department of Church Ministry Youth Ministry Area. Faculty Comments of Matthew Willmington, Douglas Randlett, David Marston, and David Adams. 1992, Lynchburg, VA.

professional adolescent ministry.[7] Specific research has
been conducted by each professor and weekly interaction has
been integrated into a "feedback" environment in the CYM
office. The minutes of these meetings also serve as a
valuable resource.

In addition to the above, the author has served as a
national and international consultant in the establishment
and expansion of youth ministry. He has traveled overseas
since 1979 and extensively throughout America. The CYM
office handles over 300 calls per week dealing with
adolescent ministry concerns. The YouthQuest Network [8] is
made up of over two thousand constituents that form an
information/resource base. Regularly scheduled events
facilitate interaction with this network that are cited in
this project. Specific interviews and minutes of
professional meetings will be cited as well.

All of these methods (survey, research, interviews,
networking, resources, meetings, corporate/individual
consulting, and academic feedback) were employed to insure
contact substance for this thesis.

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[7]Piburn, Greg, Schools Where Youth Ministry Counts,
1988, California Group Magazine 567 Christian Colleges and
Seminaries survey. 110 responded. Liberty was rated in the
top 4.

[8]Network, YouthQuest The, Since 1971 accurate files have
been maintained and updated each semester to communicate with
L. U. Youth Ministry Alumni, and support churches.

PART ONE

THE EMERGENCE OF THE YOUTH MINISTRY PROFESSION

Chapter I

The Historical Development of Youth Ministry

> A movement is the collective activity of committed
> multiplying disciples as they band together and trust
> God for an impact greater than their own individual
> ministries. [9]

In Bill Bright's book How to Make Your Mark, the above

definition summarizes and illustrates the history of the

American youth ministry movement that has impacted Western

culture and world missions.

A close examination of the student movement will reveal an

evangelistic heritage that is integrated into the American

fiber. In the early 1800s at schools like Amherst,

Dartmouth, Princeton, Williams and Yale,"...up to half the

students turned to Christ."

By 1835 **fifteen hundred** students committed their lives to

Christ in 36 colleges. In 1853 eleven New England colleges

with a total enrollment of 2,163 reported that there were

745 active Christians on campus. Of this number 343 planned

to go into the ministry.

> Then in the 1800s an unprecedented missionary
> enterprise, known as the Student Volunteer Movement,
> came into being. "The evangelization of the world in
> this generation" became its rallying cry. This spirit
> was evident in the movements results - more than 20,000
> serving in overseas mission fields within half a

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[9] Bill Bright, How to Make Your Mark (U.S.A.: Here's
Life Publishers, Inc, 1983), p. 52.

17

century.[10]

It is the author's opinion that history could repeat itself in this generation through a national youth revival. With such a possibility in existence it behooves the reader to thoroughly investigate the youth ministry movement in a historical and cultural context to glean principles that could be applicable for further strategy. Keeping this in mind, this chapter will attempt to identify the "landmark" events, influential individuals, and important spiritual contributions that made youth work/campus ministry a significant force in America. Dr. Mark Senter does a magnificent job of socially contextualizing the historical development of youth work in his book The Coming Revolution in Youth Ministry.[11]

1. 1824-1875 Two Ideas from England (Sunday School and YMCA)

2. 1881-1925 The Period of accountability (Society of Christian Endeavor - Francis E. Clark, denominational youth society, The Scopes Trial, public education is born.)

3. 1935-1967 Reaching Youth for Christ (Youth Rallies, Percy Crawford, Jack Wyrtzen, Jim Rayburn, Torrey Johnson)

4. 1935-1987 Teens Telling Teens (Incarnational strategy. McClusky, Rayburn, Hamilton, Campus Life, FCA)

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[10] Ibid, p. 5

[11] Senter, Mark III, The Coming Revolution in Youth Ministry, (Wheaton, Ill, Victor Books, 1992).

5. 1950-Present Professional Youth Ministries

1700s - Discovering the Roots of the Modern-Day Youth Ministry

In a sermon at the funeral of a young schoolmaster, Cotton Mather told how the deceased had joined with a few other students to create a "Christian society at Harvard in 1706."[12] This is the first reference in existence that suggests student organizations were present in early America. It would be safe to assume that other such organizations were present in other institutions. Later references will be recorded in the history of youth work concerning the phenomenal results of these modest beginnings.

> Membership in these early student societies
> was by invitation only, and a covenant was
> entered into which anticipated that one's
> behavior would be monitored by the other members. [13]

The purpose of these early campus ministries was to provide student ownership/responsibility and to encourage a personal

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[12] Clarence P. Shedd, <u>Two Centuries of Student Christian Movements: Their Origins and Intercollegiate Life</u> (New York: Association Press, 1934), pp.1-2.

[13] Donald G. Shockley, <u>Campus Ministry: The Church Beyond Itself</u> (Louisville: The Westminster, 1989) p. 13.

demonstration of one's faith in Jesus Christ. It is imperative that the reader keep in mind that virtually all the institutions of higher learning were religious in nature and small in enrollment (compared with today's statistics). It would appear that such ministries were unnecessary due to the existence of the "community of believers" that made up each school and the evangelistic thrust of the school educational objectives.

Critical to this period of campus ministry were the two very distinctive approaches: one was devotional in nature and concentrated upon prayer, Bible study and mutual support in living a devout life; the other was more intellectual in character and devoted itself to theological discussion and debate. [14]

It is important to see the Colonial period in its proper religious perspective. Many mistakenly presume that all early Americans were Christians, when in part, only 14 percent of the churches in the 1800s could identify such committed adherents. One hundred years would pass before that number would grow to exceed 50 percent. [15]

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[14] Shedd, Two Centuries of Student Christian Movements, p. 15

[15] Cf Martin E. Marty Context: A Commentary on the Interaction of Religion and Culture (Chicago: Claretian Publications, 1986) pp. 3-4.

At times--such as immediately after the Revolutionary War,
when atheism and materialistic philosophies were popular--
there was a great deal of hostility toward religion. "In
the Dartmouth graduating class of 1799, there was only one
student who was known to be a confessing Christian." [16]

To understand the makeup of the early campus ministry it is
essential that one be cognizant of the cultural context.
America was struggling for its very existence, poverty was
the norm, the population was dominated by the
nonintellectual, and those in authority were still
identifying developmentally with the "motherland." Higher
education was for the elite of the culture. Add to this the
tremendous instability of the "divided" colonies and the
"maverick image" to the rest of the world, and one may
glimpse the struggling identity that higher education was
groped with in this early period. It was not a "legitimate
education" to be schooled in America, as far as the rest of
the world was concerned.

The evangelical Christian who saw education as a critical
component of personal development, social achievement, and
leadership preparation for making his mark in the world, had
to cope with two very present barriers: 1) The prejudice

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[16] Shedd, <u>Two Centuries of Christian Movements</u>, p. 36.

against an academic degree and 2) the struggle to legitimize Christian beliefs.

> But the role of religion in American History has been dynamic, to say the least. When that young christian walked across the stage at Dartmouth to receive his diploma, he was headed into a society which was about to enter a century of revivalism and missionary fervor. The disestablishment of religion, which the constitution of the new nation took pains to ensure, would by no means hurt the churches. The church as a truly voluntary association, energized by revivalism, was destined for power and influence of the most compelling sort--that which is brought by growing popular acceptance. On the campuses a new version of the student christian society would play an important role in shaping the church's understanding of "its mission.[17]

American campus revivals began in the 1790's, and the genesis of the "Second Great Awakening" was at a revival at Hampden-Sydney College in Virginia. Revival began on the campus when five ordinary students (not even Christians) "had finally become disgusted with the blatantly immoral climate on their campus." [18] These students decided to hold a prayer meeting. Other students discovered this extracurricular activity and attempted to thwart their efforts. The confrontation resulted in an attempt to "break the door down" where the students were praying. The president of the college overheard the disturbance and promptly moved to investigate the origin. Upon learning the

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[17] Bright, How to Make Your Mark, p. 14.

[18] Ibid, p. 17.

particulars of the prayer meeting, he invited the concerned

students to his office to continue praying. The result is

recorded in revival history.

> The first signs of new life on campus were seen in
> the life of the typical Christian student, whose
> previously broken relationship with God were now
> restored. Next the non-christians on campus were
> drawn to Christ as the general college community
> was 'awakened' to the reality of spiritual issues.
> As a result of prayer, not only did half of the
> students at Hampden-Sydney College turn to Christ,
> but revival and spiritual awakening also spread to
> local churches and to other schools, having similar
> effects.[19]

Other colleges followed the pattern at a similar time to

form "Christian fellowships." At schools such as Harvard,

Bowdin, Brown, Dartmouth, Middlebury, Williams and Andover,

students began to meet and pray with evangelistic and holy

patterns.

As one evaluates the 1700s and the birth of campus/youth

ministry, it is extremely difficult not to focus on just one

component of its origin rather than view all the influences

holistically. Thus far, the author has referred to specific

instances of student activity, references to the culture of

the time and the emergence of a movement. What has not been

mentioned is the impact of local churches on the campus

ministry.

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[19] Ibid, p. 18.

According to Clarence Shedd, there were two basic approaches to be found. "The first can be described as **student-centered church work** and the second as **church-centered student work**."[20] In the former case the needs of students are what motivates the church's presence, in whatever form, in higher education. In the latter case, the needs of the church, whether they are to keep students in the fold or to recruit and train its future leaders, are the primary motivating factors.

This distinction is a key to understanding ministry to students. Each approach takes a "life of its own," often resulting in tension between the church and the parachurch campus ministry. From the very inception of the campus ministry the two have remained very separate in organization, structuring, and success definition. What has served to develop a cooperation of the two ministry approaches is the common goal of reaching and disciplining students. With this tension understood, a brief overview of local church ministry will be considered as it parallels the historical development of campus ministry. One needs to consider that any church program that touches its community will have an effect on the campuses. As the government would later implement an elementary and secondary school

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[20] Clarence P. Shedd, The Church Follows Its Students. (New Haven: Yale University Press, 1938),p. 222.

program, the parachurch and church would begin to focus on

students in junior high and high school.

> It was the church which established colleges in the
> first place and sought, through them, to serve them
> students desire for knowledge as well to provide
> itself with educated leadership. But students from
> the beginning felt a need for more in the way of
> religious nurture than the formal efforts of church
> and college were providing.[21]

The founding of Sunday School is generally attributed to

Robert Raikes in Gloucester, England, in 1780. Children of

this time were generally neglected and ignored, often under

the oppression of long hours of labor and poverty. Raikes

wanted to teach these children to read the Bible as a

potential new beginning for their impoverished life.

"Before long, Raikes fired the minds of pioneers in America.

The first Sunday School in the United States was started in

1785. There was much opposition from clergymen and the

established churches. However, within fifteen years Sunday

School scattered along the Eastern seaboard enrolling tens

of thousands of children." [22]

As early as the seventeenth century there were "singing

classes" for youth in many of the churches. These were the

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[21] Shockley, <u>Campus Ministry: The Church Beyond Itself</u>,
p. 13.

[22] Warren S. Benson, Roy B. Zuck, <u>Youth Education in the
Church</u> (Chicago: Moody Press, 1979), p. 58.

forerunners of the Protestant church choir. The new

frontier brought with it alcohol abuse that prompted these

"youth groups" to focus on social concerns the early

beginnings of temperance groups. groups.

> From 1787 to 1830 a missionary awakening arose
> among Protestants. Missionary Societies swept over the
> continent. Among these groups were the following:
> New York Missionary Society (1796), Boston Female
> Society for Missionary Purposes (1802), and Witness
> of Baptist Youth Missionary Society of New York
> (1806).[23]

The new world was maturing and receptive toward spiritual

influences. As evidenced by the above developing

organizations, the culture was ripe for an awakening.

Campus Ministries were causative and reflective, impacting

the local church and community. Judeo-Christian values were

encouraged as the ideal, and communicated as the norm (in

spite of the reality that such a norm was mere perception,

not reality). The church-related schools of higher

education had charters, institutional objectives, and

curriculum integrated with fundamentally Christian verbiage.

Such an influence would impact the student who would attend

and graduate to a place of status that would affect the

direction of the western culture. The schools reflected the

'revivalism, as did the campus ministry.

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[23] The Study of Education: Part I, Christian Education
Yesterday and Today (Chicago: International Council of
Religious Education, 1947).

As campus societies organized on the school premises and idealistic zealous believers experienced a movement's impact, they would be inspired, not only to impact their student body but graduate to influence the courts, political strongholds and the moral direction of a nation. The campus ministries would affect the developing republic.

1800s - The Organization of Campus Ministries Continues

"The most famous episode in the history of student Christian societies in the U.S. was the 'haystack prayer meeting' which occurred at Williams College in 1806."[24] Five students were caught in a severe thunderstorm as they were praying in an open field. They found shelter by a haystack where they continued to pray. They spoke of their passion for world missions and talked of their responsibility to strategize to personally make an impact. Four of the five made a commitment on the spot to participate personally in world missions. They continued to meet regularly.

Mills, one of the five, went on to Andover Seminary and formed a student missionary society. This organization, in 64 years of existence, saw 250 of its members leave for

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[24] Shockley, Campus Ministry: The Church Beyond Itself, p. 15.

service overseas.[25] In 1812 the first five missionaries

from this group boarded rustic wooden ships and set sail to

India. Mills, the founder of the group, would later die at

sea as he was returning from Africa.

Up to this point three distinct purposes motivated the

establishment of campus organizations:

1. Devotional (prayer, Bible study, Christian life)
2. Intellectual (theological discussion)
3. Missionary

The Young Men's Christian Association in U.S., 1851

In 1844 twelve young clerks in a London drygoods

establishment came together to find a way to relate the

Christian faith to their experience in the everyday world of

work in a major city, and the Young Mens Christian

Association was founded. In the early development its

purpose was to evangelize young men. An American student

studying in Edinborough, Scotland brought the concept to

Boston, Massachusetts, in 1851. That began the work in the

United States.

The most significant period in the history of campus

ministry is from 1858 to 1878 where 20 chapters of the YMCA

made their impact.

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[25] Shedd, <u>Two Centuries of Christian Movements</u>, p. 62.

> At Princeton in 1875, a student Christian group
> known as the Philadelphia Society had 110 active
> members. Luther Wishard, who became the group's
> president in 1876, united the society with the growing
> YMCA movement. Though Wishard's leadership and the
> students' prayers, Evangelist Dwight L. Moody was
> persuaded to conduct a series of evangelistic meetings
> on campus. As a result, nearly one-third of the
> student body came to Christ.[26]

Among those working in the Princeton YMCA were some of the

most outstanding leaders. One such student evangelist was

Tommy Wilson, who eventually became president of the

university. Later, **T. Woodrow Wilson,** would become

President of the United States.

By the end of the century, 642 collegiate YMCA groups across

America were ministering to the total student population of

126,841. Of this number, 27,926 were members of these

Student Christians Associations. An aggregate of 643,454

attended meetings sponsored by the YMCAs and other

parachurch groups. [27]

In 1896, more than 2,000 students were in missionary study

groups. As revival swept American campuses, this number

jumped dramatically to over 11,000. This increased interest

is also seen in attendance figures at missions conferences

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[26] Bright, op. cit., p. 19, 21.

[27] Ibid, p. 21.

sponsored by the Student Volunteer Movement. In 1891, 680
students attended the Cleveland SVM; in 1894, 1,325 attended
in Detroit; in 1898, 2,221 went to Cleveland. Through the
Student Volunteer Movement, more than 20,000 were eventually
sent overseas to preach the gospel--most coming from the
collegiate YMCAs on campus scattered across America.

Chapters of the YMCA were formed at the University of
Michigan and the University of Virginia in 1858. D.L. Moody
got his start as director of YMCA in Chicago. In less than
20 years more than forty campuses were chartered as YMCA
groups.

Much has been written in the attempt to explain such
phenomenal growth. Most agree that the primary force for
such rapid expansion was new emphasis upon "carrying
religion into the sphere of the daily occupation."[28] A
more comprehensive understanding of the role of faith in the
learning environment begins to emerge. Community service
projects, for example, were part of the "Y" program at the
University of Virginia from the beginning.

The sponsorship of public lectures by distinguished
Christian leaders was also introduced by the campus YMCAs.
At this early stage one can see the outlines of contemporary

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[28] Shedd, Two Centuries of Student Movements, p. 102.

forms of campus ministry that embrace a broad range of programs and activities.

Not until 1870 at the University of Michigan did the organization adapt to accommodate the involvement of women. "Student Christian Association" was the new name adopted to encourage female participation. Nonetheless, controversy developed with this name and in 1895, when the YWCA was such a strong movement that the Michigan women got their own chapter. [29] The Student Christian Association expanded nonetheless to become the World Student Christian Federation (WSCF) in 1895. Under the innovative leadership of John R. Mott as General Secretary, the new organization grew rapidly, and great international conferences were held to bring together representatives of Student Christian Movements from around the world. "When the World Council of Churches was formed, many of its leaders were veterans of Student Christian Movements in their own homelands." [30]

No doubt a significant contributing factor to the rapid expansion of church youth programs and campus ministries was that the "world conditions were conducive to a vigorous outlook for worldwide peace, prosperity and progress (1880-

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[29] C. Grey Austin, A Century of Religion at the University of Michigan. (Ann Arbor: University of Michigan, 1957.) p 27.

[30] Shockley, op. cit., p. 22.

1914)." [31]

Holistically, all forces in the culture have some effect on various movements. Interestingly, the "modern movement in Protestant churches is an outgrowth of the first YMCA founded in 1844."[32] Theodore Cuyler captured the essence of the YMCA program and philosophy and organized a young people's association in his church. The key components of his programming were:

1. Co-education -- men and women would be involved.
2. Weekly -- various groups would meet each week.
3. Participative -- young people would provide leadership.

Other youth organizations would adopt similar programs:

1881 -- The Christian Endeavor Society
1889 -- Methodists - Epworth League
1891 -- The Baptist Young People's Union
1895 -- The Lutheran - Luther League [33]

The interesting cycle one may observe to this point in history is:

A. The churches founded schools.
B. Students began campus ministries (parachurch).
C. The church is influenced to begin youth ministries.

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[31] Zuck, Benson, <u>Youth Education in the Church</u>, p. 60.

[32] Ibid, p. 59.

[33] H. Clay Trumbull, <u>The Sunday School - Its Origin, Mission, Methods, and Auxiliaries</u> (Philadelphia: Wattles, 1888).

I believe that World War I makes the end of this phase
of student movement development. While work continued
in Asia and elsewhere, the phenomenon of students in
Europe and later from Europe fighting and killing each
other at the request of their governments forever
changed the student christian world. The lives of
persons are decisively affected by systems, racism,
war, economic injustice became an inescapable reality.[34]

The 20th Century - The Expansion of Youth Ministry

The twentieth century brought a spirit of progress in

America. The emerging middle class felt that education was

the answer to the social ills of the nation. This, with the

removal of religious teachings from the public school, set

the stage for parachurch agencies to come into being. [35]

Boys' Clubs of America (1906), 4-H Clubs (1907), Camp Fire

Girls (1910), Boy Scouts of America (1910), Girl Scouts of

America (1912), and hundreds of lesser known organizations

promoted values based on a Judeo-Christian world view came

into being during the early years of the century.

Many high school campus ministry organizations came into

existence with illustrious histories. The predecessor to

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[34] Shockley, Op. cit., p. 23.

[35] Mark H. Senter III, "Mother of the Para-Church High
School Movement in America: A Look at The Miracle Book Club
and Evelyn McClusky" (Christian Education Journal, Spring
1991), tr
p. 73.

these ministries would be the "Miracle Book Club" founded by

Evelyn McClusky in 1933. [36]

What was happening with the college movement would be

attempted with high school students and, eventually, middle

school students. Youth for Christ, Young Life, Hi-BA (High

School Born Againers), Hi-C (High School Crusaders), and a

number of localized ministries that began primarily in the

post World War era, energized people to evangelize and

disciple students in the context of the school culture.

Though thousands of recorded decisions resulted, the

revivals that occurred in the 1700s and 1800s on the college

campus would not be repeated.

In the 1840s Bennet Tyler wrote a book analyzing 24 revivals

between 1797 and 1814. [37] In his opinion, fifteen of those

started among youth. In fact, many criticized revivals in

those days for being principally among youth. [38]

> At the turn of the twentieth century, American
> psychologist Edwin Starbuck concluded, "This much we
> can say with certainty, that spontaneous awakenings are
> distinctly adolescent phenomena. That observation
> would apply to both the Great Awakening in the mid-
> eighteenth century and the Second Great Awakening from

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[36] Ibid, p. 77.

[37] Warren S. Benson, Mark H. Senter III, The Complete Book of Youth Ministry (Chicago: Moody Press, 1987), p. 62.

[38] Rites of Passages: Adolescence in America 1790 to the Present (New York: Harper and Row, 1977), p. 64.

about 1740-1840. [39]

No doubt campus ministry has played an essential role in the spiritual development of America and the world. What has been of a particular interest to this author is the prevailing absence in traditional church history documentation of such a critical contribution to the church's past. The efforts exerted in the research of this chapter has provoked consideration of the possibility of a "Third Great Awakening." This could be accomplished through the combined ministries of college, high school and middle school students; youth ministry.[40]

1900s - Adolescents Become a Distinguished People Group

The youth ministry was "conceived" in 1706 and "incubated" until 1875. It was "birthed" as a legitimate discipline when adolescence became acknowledged as a "people group" with publication by G. Stanley Hall in 1905.[41] Till that time adolescents were thought of as either older children or younger adults. Hall's book articulated this distinct group of people that were neither children nor adults.

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[39] Psychology of Religion: An Empirical Study of Growth of Religious Consciousness, p. 62.

[40] Roehlkepartain, Eugene, The Youth Ministry Resource Book (Loveland, Colorado, Group Books, 1988) p. 186.

[41] Hall, Stanley G., Adolescence, 1905.

Adolescence is defined as a "psycho-social period beginning with the arrival of sexual potency and extending until economic and social independence is achieved."[42] It is during this struggle to disassociate from childhood and emerge as an adult that the adolescent experiences an "identity crisis."[43]

Continued observation and research fueled the advent of "specialists" on the subject of the development of adolescents: socially, psychologically and morally. Jean Piaget and Lawrence Kohlberg (though not contemporaries) would become the precursors that legitimize and reinforce the discipline of observing, analyzing and categorizing the life span of moral development, including adolescents.

Kohlberg identified three major levels of moral thinking. He called them "preconventional, conventional, and post conventional."[44] Kohlberg placed the adolescent in the second level of conventional. It is here where the individual discovers his definition of right and wrong in the expectations and rules of his family, tribe, group, or nation. "He is concerned with maintaining, supporting, and

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[42]Zuck, Roy B., Youth Education in the Church, (Chicago, Moody Press, 1979.)

[43]Erickson, Erik H, Childhood and Society, 2nd edition (New York: Norton, 1963).

[44]Kohlberg, Lawrence, "The Cognitive-Development Approach to Moral Education" (Phi Delta Kappan. June 1975), pp. 670-77.

justifying their values."[45]

The entry of professionals into the discipline--
characterized as experts with appropriate academic
credentials, significant volumes of research and
identification with professional organization--would later
reinforce the sociological "right" of a "people group"
status.

A subculture was born with the advent of public education.
For a major portion of the day during the majority of a
week, the school became a world unto itself with the social
definitions of status, norms, and roles. At first the
structure of the home, church and school were so integrated
that holism was perceived. Within a few decades each would
have its own identity, resulting in tensions and conflict.
Government interference or intervention would amplify the
distinctiveness of the three worlds of the adolescent. Such
conflict did not appear significantly until the latter part
of the century. It is imperative for the reader to
recognize that the "State of the Union" for today's
troublesome adolescents had its origin during the late 1800s
and early 1900s. There would be no less than four other
factors to consider that affected the emergence of church

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[45]Zuck, Roy B, Youth Education in the Church, (Chicago,
Ill. Moody Press 1979). p. 101.

youth ministry during this time.[46]

1. Fulfillment of the need for companionship inherent in young people moving to and living in the cities;

2. A sense of belonging, since most of the various groups required some kind of pledge or membership;

3. The enthusiasm and hope which prevailed in the groups, for in the period (1880-1914) world conditions were conducive to a vigorous outlook for worldwide peace, prosperity, and progress;

4. The democratic leadership which meant that young people themselves could participate in and direct their efforts.

Though the church at this time was experiencing the development of youth ministry, intellectual inquiry from theological liberals was not being answered in the home or the church. It was with an audience at the colleges and, later, public high schools. "The Origin of the Species" (1859), by Charles Darwin, opened the gates of inquiry and research concerning the origin and nature of man. In 1903 at a Chicago Religious Education Association meeting, John Dewey gave a persuasive speech that brought into question the conservative and intellectual legitimacy of Scripture. "The problem in the evangelical ranks was the lack of leadership."[47] There was no turning back the forces of cultural change in the American way of life as the

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[46]Zuck, Roy B, <u>Youth Education in the Church</u> (Chicago: Moody Press, 1979) p. 60.

[47]Zuck, Roy B, <u>Op. cit., p. 62</u>.

revolutionary educational concepts captured the minds and

ultimately would taint the influence of home, church and

school. This was a key transitional period for the

evolution of youth ministry for many reasons:

1. The homogenous structure of home, education, and
    school would become three distinct entities.

2. Adolescents would be acknowledged as a "people
    group" with the reinforcement of the existence
    of professionals in the world of education and
    developmental psychology.

3. The birth of the high school as a result of a
    Supreme Court decision allowing tax-supported
    education.

4. The cities of America would become the focal point
    of expansion in contrast to the family farm.

Fifty three percent of the labor force in 1870 were engaged

in farming. By 1920, 73 percent held nonagricultural jobs.

This mass movement from rural to urban America "sparked the

Industrial Revolution." [48] The combination of the above

mentioned influences created a ministry vacuum demanding

attention. This beginning of the "Metropolitan

Experience"[49] would create a receptive predisposition for a

metropolitan youth ministry.

The pace of society accelerated. By 1910, coast-to-coast

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[48]Senter, Mark III, Op. cit., p. 96.

[49]Creman, Lawrence A, American Education: The
Metropolitan Experience 1876-1980, (New York, Harper and Row
Publishers, 1988.)

railway travel was actualized. The economy, despite modest
reversals, was statistically stable. No longer was the
family cloistered within parameters of the farm; it was
mobilized toward decentralization. The day of the extended
family inheriting the farm was coming to end.

"In almost every major American denomination, sometime
between the late 1870s and World War I, serious
disagreements broke out between conservatives and
liberals."[50] Much of the disharmony was the result of the
liberals' emphasis on interdenominational unity in contrast
to conservatives allegiance to the fundamentals of the faith
and traditional/historic values.

During this era, youth groups were developed in an attitude
of defensism; to protect young people from the "evil
influences" so pronounced in a changing culture. Francis E.
Clark set the stage for youth groups around the world in
founding the Society For Christian Endeavor on February 2,
1881. As pastor of Williston Church in Portland, Maine,
Clark led 70 young people in the formation of this Endeavor.
One of the two commitments that each young person made was
that "each member shall speak concerning his progress in the

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[50]Marsden, George M, <u>Fundamentalism and American Culture</u>
(New York, Oxford Press, 1980).

Christian life for the past month."[51] If the student
failed to comply it meant expulsion from the group. By 1895
seven entire denominations identified with this movement
when 56,435 persons attended the Boston Convention.[52]

Denominational Youth Societies flourished, prompted by the
example of Clark.

  *1891 The Epworth League - (5 District Methodists
         Societies)

  *1891 Baptist Young People's Union

  *1891 Westminster League (Presbyterian General
         Assembly)

  *1893 Walther League (Missouri Synod Lutheran)

  *1894 Young People's Christian Union (United Brethren)

  *1895 Young People's Christian Union (United
         Presbyterian Church)

  *1895 Keystone League (United Evangelical Church in
         America)

  *1895 Luther League (Intersynodical Lutheran)

"Each denominational youth program started from a grassroots
effort that was stimulated by the dramatic success of the
Society For Christian Endeavor. Fearing the loss of
denominational distinctiveness and a diffusion of
denominational loyalty, while seeing the potential for the
success, each religious body formed its own youth society

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[51]Chaplin, W. Knight, <u>Francis E. Clark: Founder of the
Christian Endeavor Society</u>, (London: The British Christian
Endeavor Union 1927), p. 30.

[52]Senter, Mark III, <u>Op. cit.</u>, p. 100.

and began generating program materials."[53]

Though cast in a similar mold, the denominational groups
rarely associated with one another. This indigenous
approach resulted in rapid growth and expansion that
resulted in more than a dozen church based youth ministry
agencies. By the 1930s church based youth ministry was
rapidly expanding. Summer conference attendance, money
raised for missionary projects, publication of programming
materials, and statements for leadership development were
cited by denominational publications as reasons for
confidence. "Community, state, and national organizations
had been developed and many were staffed with capable and
concerned adult leaders."[54]

What was most surprising was the lack of enthusiasm of the
specific local churches that participated in the
denominational societies. It would appear that leadership
within the broader superstructure was unable or unwilling to
transfer the momentum to local congregations. Two
publications of the day concluded that the specific groups
they studied had remained "fundamentally unchanged since the

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[53]Senter, Mark III, Op. cit., p. 101.

[54]Senter, Mark H. III, The Youth for Christ Movement as
an Educational Agency and Its Impact upon Protestant Churches
1931-1979 (Ph.D. Dissertation, Loyola: University of Chicago,
1989), pp. 96-97.

1890s, while high school extracurricular activities had
become conveyers of social prestige.[47] Another indicator
that church-based societies were losing their influence is
evidenced by participation in two extracurricular
attractions: The public school programs and various non-
religious agencies. Listed among the latter are the Boy and
Girl Scouts, Camp Fire Girls, 4-H Clubs, and Boys Clubs of
America.

By the 1930 school year, nearly five million students were
enrolled in secondary schools, accounting for 52 percent of
the age group between 14 and 17 years of age. The sheer
numbers of adolescents in the public school system set the
stage for the impact, not only on the youth culture, but the
home and church as well.

Curriculum of the high school in the 20s moved toward being
socially relevant. Business education, agriculture,
household arts, music and physical education comprised the
new "progressive" education. A different "slant" on
religion was presented through the sciences.

"The school, rather than the church, had become the focal
point of community life. Education functioned as the

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[47]Lynd, Robert S. Middletown: _A Study in American Culture_. (New York: Harcourt, Brace, and World Inc., 1929), pp. 216-398.

religion of the day. Salvation from life's problem (no
longer viewed as sin) was acquired through knowledge applied
to life. Teachers served as priests. Science was the
Bible"[48] The changing nature of the public high school set
the stage for the decline of the youth society.

No single event dramatized this more than the "Scopes
Trial." John T. Scopes, a substitute science teacher in
Dayton, Tennessee, agreed to be charged with the legal
violation for teaching evolution and test the law that
forbade the teaching of evolution. The American Civil
Liberties Union had offered publicly to finance such a test
case. "The conflict between evangelicals and liberalism was
focused by the Scopes trial... Scopes had defied a state
law against the teaching of evolution in the schools by
teaching evolution in his science classes. Williams
Jennings Bryan, an eloquent Presbyterian elder and three
times a candidate for the Presidency led the prosecution,
and Clarence Darrow defended Scopes. Scopes lost his case
in 1925, and similar laws banning the teaching of evolution
appeared on the books of other states."[49]

At face value it would appear that the Scopes trial was a

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[48]Senter, Mark III, Op. cit., p. 104.

[49]Cairns, Earle E., Christianity Through the Centuries.
(1971, Grand Rapids: Zondervan Publishing House), p. 480.

landmark decision that affirmed a bibliocentric approach to education. An objective researcher soon discovers the inverse to be true. The state Supreme Court would later reverse the lower court's decision on a technicality. During the eleven day trial in the heat of July 1925, the aging Bryan was made a media laughing stock. He was perceived as ill-prepared and incompetent. The defense, on the other hand, was the foremost criminal lawyer of his day; Darrow--youthful, intelligent, and persuasive--"lost the battle but won the war." The impact on the credibility of the authoritativeness of the Bible was significantly negative. The Scopes Trial would become the landmark trial that substantiated that views that real truth cannot be based upon Scriptures--a reinforcement of the secularization of an indigenous educational system subculture.

The Scopes trial was a landmark legal decision that began the conditioning for a reactionary religious response. But there were two additional national crises that would set the stage for a student movement: The Depression and World War II.

PART TWO

PROFESSIONAL YOUTH WORK ESTABLISHED

Chapter II

Professional Youthwork Established

"YOUTH FOR CHRIST" 1935 - 1976

"Black Thursday," October 20, 1929, was the day the stock market crashed. Survival became priority as unemployment swelled to 40 percent. Farms, businesses, and homes were foreclosed. Banks went out of business. Fear and insecurity prevailed. "With the scarcity of jobs, young people stayed in school longer, and by the end of the decade high school enrollments had increased by another fifty percent to 6.6 million." [50]

Though the quality of education would continue to improve, religion and Bible were being removed. By 1941, twelve states required Bible reading, while twelve others (mostly out West) outlawed the practice. The Depression caused parents to entrust their children in greater numbers and longer time, to the public schools. The social and development ramifications are still experienced today in a generation schooled in the 30s and 40s who experienced the unwritten curriculum: knowledge with God as an addendum socialization without the family.

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[50]Senter, Mark III, Op. cit., p. 108.

In 1948, the United States Supreme Court held that a program permitting religious instruction within public schools during school hours, and excusing students attending such a class from a part of the secular school schedule, was unconstitutional. The dual movements of students out of the home and into the high school, with religious instruction removed, left a vacuum.

World War II was the second crisis that added to the enlarging social and spiritual vacuum. Fifteen million service personnel left a shortage of leadership on the home front, and thousands of women went to the factory to fuel the American war machine. In addition to the obvious impact that war has on a culture, three specific results occurred affecting youth ministry: (1) a turnover of leadership in the youth group; (2) a crusading spirit, and (3) the high school (not the home or church) becoming increasingly more central to personality development.

The war effort claimed America's finest young adults, those between ages of 18 to 28, those who had provided primary leadership in local church youth groups. Now, congregations scurried to replace departing leaders. The transition created insecurity in the developing adolescent and provided opportunity of service for adults who may have been dormant in their service.

A national and individual attitude of "crusading," resulting
from apparent victory toward war's end, saturated the
American society. Victory was imminent. When the troops
came home, the U.S.A. reached a crescendo of optimism and
accomplishment. This adrenaline of victory created a
predisposition of expectation and adventure that demanded a
platform for expression. Christian young adults were hungry
to participate in another victorious campaign--one that
involved spiritual war, both home and abroad.

World War II provided the social foundation for the modern
day feminist movement. Out of love for country, the
American woman departed from her traditional role of
homemaking to "support her man by making airplanes." This
created a greater dependency upon outside care givers for
the children. Other than extended family members who
assisted, the public school became increasingly essential.
During the war effort and post-war redevelopment children
would be nurtured in an environment where "significant other
adults"[51] often replaced the parental role. The social
reinforcers would, with the passing of a decade, become
surrogate parents. Diminished negative impact would be
experienced because these "caregivers" had, themselves, been
nurtured in a more traditional environment. Empathy existed

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[51]Berger, Kathleen Stassen, The Developing Person Through
the Life Span (Worth Publishers, Inc. 1988) p. 40.

to reinforce such roles in theory in spite of curriculum.

The tension between working at the plant and being at home contributed to the expanding vacuum that set the stage for a movement that would respond to the aftermath affects of the Depression and World War II. The vacuum would be filled by the Youth for Christ Movement, a grassroots movement with a youth rally on Saturday as the rudder. Initially, there was no structure, no headquarters, just powerful personalities who rallied thousands of teenagers. The phrase Youth for Christ traced through:

> 1934 -- Paul Guiness - Australian evangelist in
>   Brantford, Ont.
>
> 1938 -- Oscar T. Gillan Detroit-based "voice of
>   Christian Youth"
>
> 1940 -- Jack Wyrtzen - New York's Times Square
>
> 1943 -- Roger Malsbary's Evangelistic Meetings in
>   Indianapolis
>
> 1944 -- 20,000 at YFC attend Madison Square Garden
>   rally with Wyrtzen (10,000 were turned away);
>   7,000 in Municipal Statium, Minneapolis; 5,000,
>   Kiel Auditorium, St. Louis

The Depression had left its mark on the youth culture. Frugality affected social decisions, with very few options for a teen. The rise of Youth for Christ programs provided an alternative for parents. The excitement of large audiences, the support of radio, the endorsement of "movers and shakers" (celebrating testimonies) the Bible Club

reinforcement, and the Crusaders Spirit brought back from the war, were all dynamics that contributed to the movement. All of the above could not guarantee success. Leadership was the key. God raised up individuals that read like "the hall of fame" of great Christian leaders:

1. Lloyd T. Bryant, 1932. This full-time youth minister served in Manhattan's Calvary Baptist Church. He developed over 15 youth centers throughout the East. Bryant sponsored area-wide weekly meetings for seven years.

2. Percy Crawford, 30s and 40s. With his Philadelphia network of 275 radio stations, he developed a "style" of presentation that was adopted by Billy Graham and Wyrtzen. Crawford traveled extensively as guest speaker at rallies.

3. Jack Wyrtzen, founder of Word of Life. There would have been no Youth for Christ movement as it was known in the mid-1940s without Jack Wyrtzen.[52] At the age of 28 he spoke to over 1,000 each Saturday night at Times Square, while broadcasting over 50,000-watt WHN radio station, 15,000 in Philadelphia, and 16,000 in Boston Garden.

4. Jim Rayburn, founder of Young Life without the support of radio or the 50 percent adult attenders, Rayburn attracted thousands to his YFC pep rallies in Texas and later to other cities. By 1943 his emphasis shifted from the big rally to local clubs.

5. Torrey Johnson, first president of Youth for Christ International at age 36. Milestones for his ministry were the 21 weekly rallies in 1944 in Chicago. Twenty-eight thousand attended a rally in Chicago Stadium October 21, 1944.

In August 1944, 35 men from 21 cities met and elected

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[52]Senter, Mark III, Op. cit., p. 113.

Johnson as chairman of a temporary committee. In July 22, 1945, 42 delegates representing different rallies came together at Winona Lake Conference Grounds, where Billy Graham became one of the employees of the organizations.

By 1949, 1,450 cities had Youth for Christ rallies. By 1958 the number of chartered rallies declined to 255. By 1963 the number increased to 327, but dropped to 232 by 1967. Shortly after this period, the YFC rally became virtually nonexistent. For three decades--a full generation--youth and adults were nurtured in the YFC model. Though times have changed and methodology has been adjusted to accommodate culture, Youth for Christ left an indelible impression upon modern-day youth ministry.

And what was happening in local church youth ministry as YFC developed? Very little. "Developments were in sharp contrast to the routine of many youth meetings. Parades, campaigns, rallies, small study groups, sensational appeals, coffee houses, musical groups, recreation, camping films, tours, missionary caravans -- all these and countless other youthful expressions and enterprises constituted the motley assortment of youth work that would soon appear in an era of economic depression, world war, affluent living, population explosion, racial tensions, and moral and spiritual revolt. The denominational machinery was not ready for the rapid

changes in youth work. The typical church had "too little, too late" to satisfy the younger set swirling with cultural changes in the United States during one generation. Throughout the nation, young people were ready and willing to leave their religious moorings and try something new."[53]

A local church review of historical impressions during the period spanning the early 40s to the mid 60s would result in several conclusions:

1. Churches were apathetic toward the development of innovative youth programs.

2. Local churches often relied on parachurch programs to fill the void with their youth.

3. There was a growing tension between local churches and parachurch youth organizations.

Amid the frustration, a group of independent Baptist churches, affiliated with Baptist Bible Fellowship, grew from thirteen churches in 1944 to over two thousand churches by 1966.[54] It would appear that this new fellowship of churches had captured the spirit of Youth for Christ, though the BBF would be extremely anti-parachurch.

The youth groups were "aggressively reaching nonchristian teens and their active program attracted teens -- all

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[53]Zuck, Roy B., Op. cit., p. 63.

[54]Towns, Elmer L., Successful Biblical Youth Work, (Gospel Light Publications, 1966) p. 28.

kinds."[55] Elmer Towns describes six distinctives of the fundamentalist youth ministry.

1. The youth worker is the extension of the pastor into the life of the youth.

2. The primary purpose of the group is evangelism and soulwinning.

3. The organization of the youth program is structured around the youth worker.

4. Spiritual life is centered in the church as an institution.

5. The expectations of youth, are summarized by Don Nelson: "The youth program of the church works because it is a local church program... by emphasis upon the biblical teachings of separation, discipline, and soulwinning."[56] Young people are expected to live separated lives in accord with the group standards.

6. The approach to youth was doctrine-centered: they gave literal obedience to an inspired Scripture authority and to those ideals held by a primitive · church.

The aggressive growth of such churches was published in Christian Life magazine, where a list of the one hundred largest Sunday Schools in America was published.[57] The list was dominated by churches similar to the above. Could it be the same spirit that attracted thousands of young

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[55]Towns, Elmer L. Op. cit.

[56]Nelson, Donald E., Casual Factors Relating to Failure in Youth Programming in the Local Church of the New Testament and Suggested Biblical Solutions (Unpublished Master's Dissertation, Department of Christian Education, Pillsbury Conservative Baptist Bible College, 1960).

[57]Christian Life Magazine, October 1968.

people to YFC Saturday rallies in the 40s and 50s now

attracted them to churches in the 60s, 70s, and 80s?

The Big Church phenomenon was recognized by Towns when he

noted that there were but a few churches averaging over

1,000 in attendance in 1968. A list of over 100 was

published in 1976, showing averages of 1500 and more. One

church had 15,000 weekly attendance, more than 17 had well

over 3,000.[58]

The "baby boomer" was looking for anonymity with excitement.

He would find it in the large church. The silence was

broken, the church was making its voice heard loud and

strong. Large churches had comparable large numbers of

young people, requiring the specialist minister. A concept

of a multiple-ministerial staff emerged out of the 60s. The

"youth director search committee" often discovered what they

were seeking in the qualities of those who were familiar

with or had participated in, the Youth for Christ type of

youth program.

Before the reader continues, he should ponder the

significance of these important traits:

    1. Jerry Falwell was schooled in a Baptist

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[58]Towns, Elmer, <u>The Successful Sunday School and Teachers Guide Book</u>, (Creation House Illinois, 1976).

        Bible College.

2. He was regularly exposed to Kansas City
   Youth for Christ.

3. He served as a youth pastor at Kansas City
   Baptist Temple (a large BBF church).

4. His first professional youth minister,
   Gordon Luff, was saved at a Jack Wyrtzen
   Rally in Madison Square Garden.

Luff and Falwell conceived L.U.'s Youth Major program:
"Sunday Morning Sunday school was to be the focus and hub
for the total program."[59] The historical significance
would impact the chancellor/founder of Liberty University.
The liberal arts youth ministry major would reflect the
historical relevance. While Youth for Christ and Baptist
Bible Fellowship enjoyed expanding ministries in the 40s,
50s, and 60s, yet another movement demands recognition for
its influences on the modern-day youth ministry, the "High
School Club."

Evelyn M. McClusky founded the "Miracle Book Club" in 1933.
This divorced Presbyterian daughter of a minister was asked
to teach a Bible study in a home. The students were
Washington High Schoolers in Portland, Oregon. Her
enthusiasm and the receptiveness of the students served as
the inspiration for the establishment of five other clubs by

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[59]Luff, Gordon, <u>Lecture on Sunday School the Hub</u> (Youth
Conference in Lynchburg, VA, 1973).

1935. By 1937, one hundred chapters were in place. Soon

afterward, every state of the Union would have a chapter

with headquarters in Oakland, California, and over one

thousand chapters by 1938.[60]

Edith Schaeffer, along with her husband, Francis, became the

Pennsylvania State directors in 1939. Jim Rayburn served as

the representative in Texas in 1940.

"Located in neutral sites near public high schools and

taught primarily by women, the chapters of the Miracle Book

Club had four goals: (1) They wanted to invite young people

first to salvation in Christ, (2) then to help them realize

that Christ lives in them, (3) which, in turn, enabled them

to be victorious in Christian living, (4) followed by

becoming Christian conversationalists."[61]

This would be the pattern for "campus ministry" that

continues to this writing. Jim Rayburn, founder of Young

Life, patterned after McClusky. He was a club leader in

Gainesville, Texas, where in 1940 he reached over 170

students. Al Metsker one of the founding fathers of YFC

Club (still in existence) got his start in Kansas City's

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[60]McClusky, Evelyn M., The Miracles Worked in Miracle
Book Club, The Sunday School Times, June 22, 1938) p. 62.

[61]Senter, Mark III, Op. cit.

first Miracle Book Club. His goal was to have a club on every campus in Kansas City. Today he has 119.

While Metsker remained in Kansas City, Jack Hamilton raised his support and became the National YFC Club Outreach Director. By 1955, nearly 2,000 YFC Clubs were in existence. The club program peaked with 3,100 in 1962. Rayburn's Young Life Clubs grew to 400 by 1964. Bill Starr, who followed Rayburn, took the clubs to over 1,000 by 1973.

The high school clubs were not for church kids, but "the parish will be the high school." [62] The school culture became a mission field. This was the motivation for the Campus Life Strategy. Formerly YFC clubs, Campus Life in 1968 published a manual for leaders that articulated a strategy to reach the unchurched. The evangelistic impact meeting was designed to be:"an informal evening meeting of one hour, centered on a YFC campus life director. It contains a significant amount of involvement by students who participate in both informal preliminaries of the meeting and in the discussion/talk-to before the wrap-up. The makeup of the audience should comprise at least a one-to-one ratio of nonchristian to Christian, and the meeting should

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[62]Meredith, Char, It's a Sin to Bore a Kid (Waco, Texas: Word Books, 1978), p. 20.

be at a comfortable place for the non-Christian to be." [63]

Fellowship of Christian Athletes was established in 1954 by Don McClanen in Pittsburgh with the financial aid of some of the members of the front office of the Pittsburgh Pirates. By 1969 over 1000 "huddles", (campus club meetings), were being held across America in high school and on college campuses. The focus of FCA was students who were participators or interested in athletics. Coaches, teachers, or other adult leadership gave direction and stability to this studied movement.

Unlike the aforementioned clubs, Word of Life Clubs were sponsored by local churches. Paul Bubar and Jack Wyrtzen began the club program in 1959 and currently have over 1000 clubs. Structured under direction of Mike Calhoun and 69 paid staff persons who raise their support as home missionaries, WOL clubs conduct area-wide evangelistic meetings, provide leadership training, and make available curriculum for students and lay staff.

Student Venture, a extension of Campus Crusade for Christ began in 1966 and grew to a staff of over 250 by 1990 serving in 18 metropolitan areas nationwide. In 1988, 6,500

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[63]Campus Life Impact (Wheaton: Youth for Christ International, 1968, p. 1.

students were engaged in discipleship.

Today YFC clubs, Campus Life, Fellowship of Christian Athletes, Word of Life Clubs, and Student Venture groups are meeting with over one million young people weekly, involving over 38,000 adult lay leaders and staff members.[64]

Youth Ministry Becomes a Profession in America

A summary of the history and current status of youth work reveals the contribution to a discipline and the profession:

1. Historical spiritual movement among adolescents since 1706

2. Adolescence viewed as a distinct people group

3. The development of public education and the formation of a distinct subculture

4. The birth of parachurch Youth ministries and their continued expansion (Youth for Christ, Young Life, Word of Life, Student Venture, Fellowship of Christian Athletes)

5. Identification of "significant other adults" to serve as caretakers and surrogate parents as a result of women's liberation movement since World War II. Parents demanded "specialist ministers."

6. Local church acceptance of "Youth Pastor," and legitimate staff acceptance

7. The existence of a body of resource material to sustain the profession (i.e., publications, jour-

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[64]These figures represent a conservative statistical report generated by The Center for Youth Ministry in December of 1992.

nals, etc.)

8. Academic program that accredited the profes-
   sional youth worker

9. Sufficient career opportunities for the trained
   youth minister

Local Churches Focus on Youth Ministries

Statistics gathered by the National Council of Churches show

a total of 218 religious bodies with a combined membership

of 143 million in a total of 346,000 congregations, 60

percent of the U.S. population is involved in church;

national polls show more than 70 percent of Americans

claiming religious involvement.[65]   The following is an

alphabetical list of denominations with youth organized

programs. YD indicates they have a youth staff position

that coordinates the denominational work.

YD Advent Christian Church
YD African Methodist Episcopal Church
   American Baptist Churches in the U.S.A.
   American Carpatho-Russian Orthodox Greek Catholic Church
YD Anglican Orthodox Church
   Antiochian Orthodox Christian Archdiocese of North
   America
   Apostolic Christian Church of America
YD Apostolic Faith Church
YD Apostolic Faith Mission Church of God
   Apostolic Overcoming Holy Church of God
YD Armenian Apostolic Church of America
YD Armenian Church of America
YD Assemblies of God

YD Associate Reformed Presbyterian Church
YD Association of Free Lutheran Congregations
Baptist Bible Fellowship, International
YD Baptist General Conference
Baptist Missionary Association of America
Beachy Amish Mennonite Churches
YD Bethel Ministerial Association
YD Brethren Church
Brethren in Christ
YD Christian and Missionary Alliance
YD Christian Catholic Church (Evangelical Protestant)
YD Christian Church (Disciples of Christ)
Christian Churches and Churches of Christ
Christian Reformed Church in North America
YD Christian Union
YD Church of God (Anderson, Indiana)
YD Church of God (Cleveland, Tennessee)
YD Church of God General Conference
YD Church of God in Christ, International
YD Church of God in Christ, Mennonite
YD Church of God of Prophecy
YD Church of God (Seventh Day)
Church of Jesus Christ (Bickertonites)
Church of Jesus Christ of Latter-Day Saints
YD Church of Our Lord Jesus Christ of the Apostolic Faith
Church of the Brethren
YD Church of the Living God
YD Church of the Lutheran Brethren of America
YD Church of the Nazarene
YD Churches of Christ
Churches of Christ in Christian Union
Congregational Holiness Church
YD Conservative Congregational Christian Conference
YD Cumberland Presbyterian Church
YD Duck River (and kindred) Associations of Baptists
YD Elim Fellowship
YD Episcopal Church, U.S.A.
Evangelical Church of North America
YD Evangelical Congregational Church
YD Evangelical Covenant Church
YD Evangelical Free Church of America
Evangelical Friends Alliance
YD Evangelical Lutheran Church in America
YD Evangelical Lutheran Synod
YD Evangelical Mennonite Church
YD Evangelical Methodist Church
YD Evangelical Presbyterian Church
YD Fellowship of Evangelical Bible Churches
YD Fellowship of Fundamental Bible Churches
YD Fellowship of Grace Brethren Churches
YD Free Methodist Church
YD Friends General Conference

YD Friends United Meeting
Full Gospel Fellowship of Churches and Ministers, Interna.
YD Fundamental Methodist Church
YD General Association of General Baptists
YD General Association of Regular Baptist Churches
General Association of Separate Baptists in Christ
YD General Church of the New Jerusalem (Sweondenborgian)
YD General Conference Mennonite Church
YD General Conference of the Evangelical Baptist Church
YD General Convention of the Swedenborgian Church
Grace Gospel Fellowship
YD Greek Orthodox Church
YD Holy Apostolic & Catholic Church of the East (Assyrian)
Hungarian Reformed Church in America
Hutterian Brethren
YD Independent Assemblies of God, International
YD Independent Fundamental Churches of America
YD International Church of the Foursquare Gospel
International Council of Community Churches
International Pentecostal Church of Christ
YD Latvian Evangelical Lutheran Church in America
YD Liberal Catholic Church
YD Lutheran Church, Missouri Synod
Mennonite Brethren Church
Mennonite Church
YD Metropolitan Church Association
YD Missionary Church
YD Moravian Church in America
YD National Association of Free Will Baptists
YD National Baptist Convention of America
YD National Primitive Baptist Convention of the U.S.A.
YD North American Baptist Conference
YD Open Bible Standard Churches
YD (Original) Church of God
YD Orthodox Church in America
YD Pentecostal Assemblies of the World
YD Pentecostal Church of God
YD Pentecostal Free Will Baptist Church
YD Polish National Catholic Church of America
Presbyterian Church in America
YD Presbyterian Church (U.S.A.)
Progressive National Baptist Convention
YD Reformed Church in America
YD Reformed Episcopal Church
Reformed Methodist Union Episcopal Church
YD Reorganized Church of Jesus Christ of Latter Day Saints
YD Roman Catholic Church
YD Romanian Orthodox Church in America
Russian Orthodox Church Outside of Russia
Salvation Army
YD Serbian Orthodox Church in the U.S.A. and Canada

YD Seventh-Day Adventist Church
YD Seventh Day Baptist General Conference
YD Southern Baptist Convention
YD Sovereign Grace Brethren
YD Syrian Orthodox Church of Antioch
YD Ukrainian Orthodox Church of America and Canada
YD Unitarian Universalist Association
YD United Brethren in Christ
YD United Christian Church
YD United Methodist Church
YD United Pentecostal Church International
YD Wesleyan Church
YD Wesleyan Holiness Association of Churches
YD Wisconsin Evangelical Lutheran Synod

One hundred and thirty-one of these dominations have identified that they have a structured youth ministry in their respective youth outreach. One hundred eight have a designated staff person who serves as coordinator for their respective denomination. In addition to denominational youth ministries, there are numerous resources for today's youth leader:

    *General resources for congregations
    *Parachurch youth ministries
    *Workshop organizations
    *Evangelism opportunities
    *Media-awareness organizations
    *Camping and outdoor ministry
    *Non-sectarian youth clubs
    *Substance abuse organizations
    *Teen-suicide prevention organizations
    *Adolescent research organizations
    *Fund-raising organizations

Following is a alphabetical list of 144 different resource organizations.

ALPS (Andragogical Learning programs
American Association of Suicidology
AMOR Ministries
Appalachia Service Project
Appalachian People's Service Organization
Associates for Youth Development
AWANA Youth Association
Boy Scouts of America
Boys' and Girls' Brigade of America
Camfel Productions
Campus Crusade for Christ--see Student Venture
Catholic Relief Services
Center for Adolescent Mental Health
Center for Early Adolescence
Center for Youth and Family Ministry
Center for Youth Development and Research
Center for Youth Ministry Development
Center for Youth Studies
Charleston District Outreach Ministries
Children's Defense Fund
Christ in Youth
Christian Camping International/USA
Christian Coalition for Youth Initiatives
Christian Leadership Systems
Christian Outreach With Appalachian People
Christian Service Brigade
Christmas Cards, Inc.
Church World Service
Cincinnati Service Project
Coalition for Christian Outreach
Coalition for Urban Youth Leadership
Commission for Church and Youth Agency Relationships
Commission on Religion in Appalachia
Compassion International
Confrontation Point Ministries
Cookbooks by Morris Press
Cornerstone Media
Covenant House
Crest Fruit
DOOR (Denver Opportunity for Outreach and Reflection)
Evangelical Association for the Promotion of Education
Favorite Fund Raisers of America
Fellowship of Christian Athletes
Fellowship of Christians in Universities and Schools (FOCUS)
Food for the Hungry
Foreign Candy Company
Fuller Fund Raising Company
Fundcraft Publishing
Girls Clubs of America
Grace House Learning-Training Center
Group Publishing
Group Workcamps

Growth Associates
H & A Sales
Habitat for Humanity
Heart and Hand House
Heifer Project International
Hershey Chocolate Company
Highland Educational Project
Institute for Social Research
Institute of Youth Ministries (see Young Life)
Institute in Basic Youth Conflicts
Interfaith Consortium of Greater Cumberland
International Incorporated
International Christian Youth Exchange
International Society of Christian Endeavor
"Just Say No" Clubs
Koinonia Partners
Lite America
Logos Program
Lutheran Youth Encounter
Menconi Ministries
Mennonite Service Venture
Morgan-Scott Project for Cooperative Christian Concerns
Mountain TOP
National Federation of Parents for Drug-Free Youth
National Institute of Youth Ministry
National Network of Youth Ministries
National Teacher Education Program
National Youth Leadership Council
The Navigators
Nestle-Beich
New England Consultants in Ministry
Nido Qubein and Associates (see Christian Leadership Systems)
One Way Fund Raising
Parents Resource Institute for Drug Education (PRIDE)
Perry County Foods
Pioneer Clubs
Positive Action for Christ
Princeton Religious Research Center
Prison Fellowship Ministries
Project Partner
Reach-Out Ministries
Red Bird Mission
Reign Ministries
Revere Company
Sangray Corporation
Search Institute
Servant Events
Sharing With Appalachian People (SWAP)
Shepherd Ministries
Sierra Treks-Wilderness Trips With Wild Hope
Society for Research on Adolescents

Sonlife Ministries
Student Venture, Campus Crusade for Christ
Students Against Driving Drunk (SADD)
Success With Youth
Summit Expeditions
Sunkist
Supreme Products
Tandy Leather Company
Teen Missions
Teen Vision
Tentmakers Youth Ministry
Third World Opportunities
Three Jacks of the J.H. Schuler Company
Train Depot
Trevor's Campaign for the Homeless
Tyrand Cooperative Ministries
U.S. Pen Fund-Raising Company
United Calvinist Youth
Upper Sand Mountain Parish
Upward Trails
Visual Parables
Voice of Calvary Ministries
Webb Publishing
World Council of Churches, Sub-Unit on Youth
World Gospel Mission
World Hunger Relief
World Servants
World Vision
World Youth Against Drugs
YMCA of the U.S.A.
Young Christians for Global Justice
Young Life
Youth Ending Hunger
Youth for Christ/USA
Youth Ministries Consultation Service
Youth Ministries Television Network
Youth Ministry Services
Youth Specialties
Youth Suicide National Center
Youth to Youth
Youth With a Mission
YouthQuest
YWCA of the U.S.A.

To demonstrate the vastness of contemporary youth ministry

the author has provided a sampling of additional youth

ministry publishers.[66] These may be found in Appendix B.

Another reinforcement that Youth Ministry has come of age is
the existence of academic programs designed to prepare
personnel for church and parachurch positions. One study of
110 colleges and Seminaries[67] discovered that 4.5 youth
ministry courses were offered. Forty - three schools offer
a bachelor's degree in youth ministry. Nineteen offer a
master's, and six offer a doctorate.

Dr. Mark Lamport (of Gordon College) assessed the
satisfaction level of youth workers with their training.[68]
He discovered that 45 percent say their education was
adequate, 29 percent felt it was inadequate, and 26 percent
remained neutral. There was an indication in his study that
education is improving in recent years.

Studies like these indicate the youth ministry has become a
legitimate professional career path as it assumes
responsibility to "police its own ranks." Campus Life

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[66]Roehlkepartain, Eugene, Op. cit.

[67]Piburn, Greg, Are Christian Colleges Doing Enough to
Educate Youth Ministries? (Group Magazine, Sept. 1987), pp.
22-28.

[68]Lamport, Mark, Unpublished Research (Gordon College,
MAs, 1987).

regularly publishes a "Majors Matrix"[69] to alert its reader to various schools and the programs each school offers. The matrix lists various schools in alphabetical order and identifies 62 areas of interest. The school lists major, minor, or concentration. In the most recent publication, 31 schools indicated they offered a major in youth ministry while 22 listed youth ministry concentration. Fifty-three schools were attempting to attract high school seniors to the program:

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*Arizona College of the Bible
*Asbury College
*Bethel College (IN)
*Bethel College (MN)
*Biola University
*Briercrest Schools
*Bryan College
*Calvary Baptist
*Cedarville College
*Central College
*Colorado Christian University
*Columbia Bible College
*Christ for the Nations Institute
*Crown College
*Eastern College
*Eastern Nazarene College
*Evangelical College
*Florida Bible College
*Geneva College
*George Fox College
*Gordon College
*Grace College
*Greenville College
*Houghton College
*Indiana Wesleyan University
*John Brown University
*Judson College
*Lancaster Bible College
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[69]Campus Life, 100 College Guide, (October 1992. Campus Life Magazine).

*Liberty University
*Messiah College
*Moody Bible Institute
*Multnomah School of the Bible
*North Central Bible College
*North Park College
*Northwest College
*Northwestern College
*Nyack College
*Philadelphia College of the Bible
*Reformed Bible College
*Roberts Wesleyan College
*Seattle Pacific College
*Simpson College
*Sioux Falls College
*Southern California College
*Sterling College
*Taylor University
*Tocoa Falls College
*Trinity College
*Trinity Bible College
*Union University
*Vennard College
*Western Baptist College
*Westmont College
*Word of Life Bible Institute

The Globalization of Young People, One Billion and Growing.

Tony Campolo, noted Sociologist commented in 1986 that "In most of the "Two-Thirds nations", youth work is almost completely ignored by missionary organizations. Ironically, we've ignored youth ministry as a form of foreign missions, even though 90 percent of the population in the Two-Thirds nations are under the age of 25, and more than 30 percent of the population are teenagers."[70]

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[70]Campolo, Tony, The State of the (Youth Ministry) Union, (1986 Fall, Youth Worker Magazine) p. 20.

In the 1992 Presidential election, much was said about "a One World Order." No country is an island, there is an interconnection among all nations. A part of this globalization is the "Global Family of Teenagers,"[71] Reaching adolescents is a global reality, not an American oddity.

By the year 2000 over half of our world will be under age twenty-five.[72]

*Many of the Two-Thirds World (Africa, Asia, and Latin America) were over half of the populations of some countries are already under age fifteen.

*While America is getting older, the non-Western World is getting younger and younger.

*Today's teenagers share both a collective personality and collective consciousness. They watch airplanes in the sky above them, listen to the radio, and watch a rocket launched on TV. They think of these as everyday events. A fourteen-year-old in Bangladesh may watch the same television program as a fourteen-year-old in West Germany, Israel, Japan, Turkey, or Taiwan. Media knows no borders; ideas and events are transmitted to all corners of the globe, showing what is new or desirable, and are assimilated by young minds.[73]

Since 1978 the author has conducted international youth

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[71]Borthwick, Paul, "Global Family of Teenagers" (Youthworker, Winter 1992).

[72]Hoke, Stephen, Introducing World Vision, (International 1988, Winter.)

[73]Offer, Daniel, The Teenage World (Plenum Press, 1989)

training seminars. This interaction with foreign missions, agencies, and churches has left him with numerous conclusions:

1. The Biblical/philosophical basis of youth ministry is cross culture.

2. There is a tremendous need for the development of the youth ministry overseas.

3. There is a greater receptivity for foreign youth ministry expansion than for continued Western development. Inherent in America, is the bias against youth ministry professionalism.

As various international organizations have discovered universal characteristics supporting the concept of the "global teenager",[74] the world becomes culturally a single community needful of international youth ministry.

1. The World's young people live in international communities and in a post-Christian culture. In the secular world, Disney World serves as an example of the homogenous development of a world culture. A worldwide society is a melting pot and a mosaic. It is a melting pot in the sense that cultures blend into a single community like guests attending the international amusement park. A casual observer and participator will note an extreme culture

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[74]Youth for Christ, <u>Twelve Common Challenges Facing One Young Billion Teenagers</u>. (YFC brochure that focuses on this subject).

diversity in visitors. In another sense, the world is a mosaic; though blended together by many commonalities, people groupings maintain a certain cultural identity. Nonetheless, effective ministry requires cross-cultural skills. No man is an island: neither is a country a cultural island. Today's young people are born into a global culture.

2. The world's young people live in an increasingly urbanized world. In the cities of Two-Thirds culture, more than 100 million children are growing up on the streets."[75] What transpired in America in the late 1800s is occurring worldwide. The citizens of nations are moving their families toward the city. Just as adjustments were made in the U.S. to move the "significant other" from parents to other adults, even so there is the development of a vacuum of caregivers and authoritative leadership.

3. The World's young people are media-influenced. "Television may be functioning as a type of significant other on a global level,"[76] one youth worker involved in a foreign youth mission work noted:

> Our co-workers in youth ministry around the world are, like us, struggling with youths who formulate their views of life, values, and spiritual realities

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[75]Bush, Luis, Funding Third World Missions (Evangelical Fellowship Mission Conference, 1991).

[76]Time Magazine, "The Leisure Empire" (Dec. 24, 1990).

based on Western TV, music, and movies.[77]

Seventy percent of the songs played on Brazilian radio are in English; American films are viewed by 70 percent of the European industry. Mr. T T-shirts, Rambo dolls, and Barbie and Ken are in markets where Christianity is outlawed. The exportation of American culture to the rest of the world is part of the universalization of a one-world community. Any teacher or preacher who attempts to communicate to today's youth, and is not up on popular TV programming, will have diminished results. This is the age of the "plugged in and turned-on" global adolescent.

4. The World's young people are growing up with deteriorating families. "The younger generation lacks good examples. The average man, when asked why he does what he does in marriage, replies," I'm doing what I saw my father do."[78] Latin America has a 70 percent marriage infidelity rate. Most other nations have similar dysfunctionalism. It is in this value-free global society that adolescents find themselves. Abandonment, rejection, abuse, and isolation are becoming more the norm than the exception to the rule.

5. The World's young people are in crisis. A March 1991 memo from World Relief Commission listed thirty-one

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[77]Youth for Christ Sri Lanka, "Reaching Westernized Youth" (A newsletter published by YFC).

[78]Wally de Smet, The Gospel Message (V1. "The Gospel Missionary Union", 1989).

countries that were at war (either internally or with another country). World hunger, drug and alcohol addiction, gang violence, psychological trauma, homelessness, and divorce are but a few of the characteristics of the environment that the global teenager experiences today.

They are the "Lost Generation" of <u>Time</u> Magazine[79] in South Africa. Aubrey Adams of Youthspace ministry describes them as "homeless kids in the inner city and school dropouts.[80] In Beirut, Lebanon John Sagherian bemoans, "You cannot have an effective ministry in a war-ravaged city because of frequent bombings."[81]

The new breed of global teenager will not respond readily to middle class Western style ministry. He is a part of the abused generation who bypassed innocence without a choice. His life is survival oriented and attracted to any form of escape.

6. The Global Teenager is in desperate need of Professional Youth Workers. Sheer numbers reflect the need for career-minded professionals.[82]

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[79]<u>Time</u> Magazine, <u>The Lost Generation</u> (Feb. 18, 1991).

[80]Adams, Aubrey, <u>YFC Newsletter</u> (Feb. 1991).

[81]Sagherian, John (Personal interview, <u>Youth Walker</u> Magazine, 1992).

[82]Borthwich, Paul, "Global Family of Teenagers"(<u>Youthworker</u>, Winter 1992).

*By the year 2000 over half our world will be
 under age twenty-five.

*One billion teenagers will populate Planet Earth
 by the turn of the century.

*In many countries (Africa, Asia, Latin America),
 over half the population is under the age of
 fifteen.

In addition to the numerical considerations, it is apparent

that the world politically is ripe for professional youth

leaders to equip national leadership and "model" a Biblical

ministry. The final cross-culture challenge in youth work

is to integrate youth into the culture of the adult-

dominated local church.

THE YOUTH MINISTRY IS A DISTINCT DISCIPLINE

Numerous credentialed authorities have expressed ambivalence with regard to the validity of youth ministry as a distinct discipline and, ultimately, a profession:

> Religious instruction is a kind of social science and not a kind of theological science.[83]

> Despite numerous attempts to define a field, an apparent identity problem exists.[84]

> The debate as to whether religious education is a separate discipline centers around whether religious education meets the criterion of a discipline.[85]

The latter concern, expressed by Knox, is based upon the criterion articulated by Marc Belth.[86] He suggests that a discipline:

1. operates at a level of abstraction consonant with its concepts.

2. has a distinct objective.

3. has a distinct methodology.

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[83]Lee, James Michael, The Shape of Religious Instruction (Religious Education Press, Birmingham, 1971.)

[84]Burgess, Harold William, The Shape of Religious Instruction, (Religious Education Press, Birmingham, 1971.)

[85]Knox, Ian P., Above or Within The Supernatural in Religious Education (AL. Religious Education Press, 1976.)

[86]Belth, Marc, Education as a Discipline (Boston: Allyn and Bacon, 1965.)

4.   operates within a distinctive set of moral rules.

It is the author's contention that the above criteria have been met as revealed in the previous documentations revealing the evolution of youth ministry as a profession. The admission of a "professional identity crisis" must be acknowledged. "Most church people, lay as well as pastors and professors, saw the position of youth worker as a transitional one. Youth specialists were viewed as novice ministers who were gaining enough experience to qualify them for "real ministry" (that is, the preaching pastorate). Youth ministry was considered an extension of one's education, a type of internship."[87]

Other legitimate professionals, pastors, and professors, were educationally nurtured in this "transitional" period of youth ministry development. They interpreted the transition as a discipline, thereby impeding the professionalism process. One of the greatest challenges in Christian education is to terminate the "transition myth" by the dissemination and the placement of "untainted" educators to positions of influence. The Bible colleges, seminaries, and Christian liberal arts colleges/universities, along with ecclesiastical leadership, are a sub-culture unto themselves. This culture requires long-term "missionary

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[87]Senter, Mark III, Op. cit., p. 142.

strategy and personnel" to infiltrate the environment and effect another generation of "purified educators" and church leaders.

"The profession is primarily a North American phenomenon with roots from the 1930 and 1940s parachurch youth movement expulsion. However, since those humble beginnings, a plethora of professionalizing influences have emerged to shape the nature of today's youth minister, including," [88]

1. Growth of youth organizations and denominations offering regional and national seminars

2. Publication of youth ministry journals and books

3. Academic programs in colleges and seminaries offering degrees in youth ministry

Lamport maintains that youth ministry, though a relatively modern field of study, falls under the umbrella of practical theology. "Theology is attentive to that knowledge of God witnessed to in Scripture, mediated through tradition, reflected upon by systematic reasoning, and embodied in personal and social experience."[89] Theology has five subsets: historical theology, exegetical theology, systematic theology, biblical theology and practical

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[88]Lamport, Mark A., The State of the Profession of Youth Ministry, (Scripture Press: The Christian Education Journal, Vol. XIII, Number 1, Autumn 1992).

[89]Oden, Thomas C., Pastoral Theology: Essentials of Ministry (San Francisco: Harper and Row, 1983).

theology.   Youth ministry is part of practical theology.

"Theology, to be Christian, is by definition practical.
Either it serves the formation of the church or it is
trivial and inconsequential."[90]   Lamport illustrates the
field of theology and its subsets in a descriptive graphic.

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                              ┌──────────────┐
                              │   THEOLOGY   │
                              └──────────────┘
   ┌────────────┐  ┌────────────┐  ┌────────────┐  ┌────────────┐  ┌────────────┐
   │ EXEGETICAL │  │ HISTORICAL │  │ PRACTICAL  │  │ SYSTEMATIC │  │  BIBLICAL  │
   └────────────┘  └────────────┘  └────────────┘  └────────────┘  └────────────┘
   ┌────────────┐  ┌────────────┐  ┌────────────┐  ┌────────────┐  ┌────────────┐
   │  MISSIONS  │  │ EVANGELISM │  │ CHRISTIAN  │  │ HOMILETICS │  │   CHURCH   │
   │            │  │            │  │ EDUCATION  │  │            │  │ ADMINISTRATIO N │
   └────────────┘  └────────────┘  └────────────┘  └────────────┘  └────────────┘
              ┌────────────┐  ┌────────────┐  ┌────────────┐
              │ CHILDREN'S │  │   YOUTH    │  │   ADULT    │
              │  MINISTRY  │  │  MINISTRY  │  │  MINISTRY  │
              └────────────┘  └────────────┘  └────────────┘
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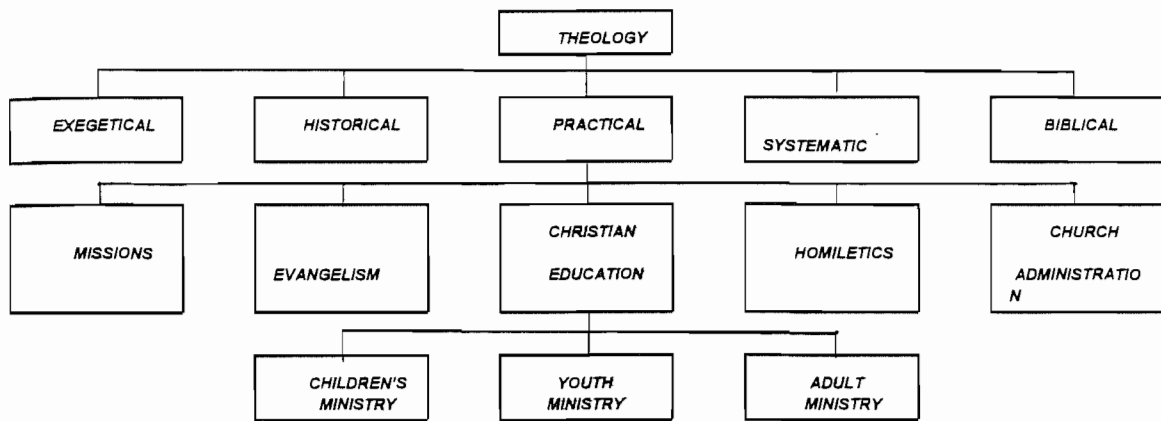
Figure 1. The Field of Theology and Its Subsets.

Youth is "a specialized, delineated slice of reality that
can be explored, described, and explained. In fact, this is
especially important for applied disciplines of knowledge or
any discipline in which practice is central to knowing."[91]

The issue of identifying academic roots is essential to

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[90]Hauerwas, Stanley and Willimon, William H., <u>Resident
Aliens</u> (Nashville: Abingdon, 1989).

[91]Moore, Allen J., <u>Religious Education is a Discipline</u>,
(Changing Patterns of Religious Education, 1984).

professional legitimacy. As the discipline developed, many
academics struggled with these questions: Where does it
fit? Does it belong in the Physical Education department
since the youth worker administrates activities? Is there
greater compatibility with the sociology department? Bible
colleges and seminaries had no applied models available
prior to World War II. At the time of this writing, as
previously documented, schools eventually accepted the
theological identification as illustrated. This
identification has become a "milestone" for the
professionalism of youth ministry.

The word "profession" comes from the latin profateri,
meaning "to make a public declaration." Originally, it
referred to the public declaration of faith associated with
a religious life of obedience. "In industrialized
societies, however, specialist occupations have emerged to
such prominence that they now provide the norm for the
concept of professional persons, as opposed to the
tradesman, artisan, or unskilled worker."[92] "The
professional person in our era earns respect and social
position through competence and esoteric knowledge, acquired
through a lengthy process of specialized education."[93]

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[92]Goffman, Erving, The Presentation of Self in Everyday
Life (New York, Anchor Book, 1959).

[93]Campbell, Alastair, Professionalism and Pastoral Care
(Philadelphia, Fortress Press, 1985).

To expand upon the term <u>profession</u> or <u>professional</u>, consider the following statements:

1.   In the carrying out of our craft or professional responsibilities, we have a far deeper commitment to benefit people. Crafts deal with the visible realities--wood, engines; professions deal with the invisible realities--health, justice.[94]

2.   A profession is characterized by its history, members, titles, membership standards, professional organizations and theoretical base.[95]

There are no fewer than four specific traits of a profession:[96]

1.   A body of knowledge and associated skills that require a lengthy period of education and training.

2.   Tests of knowledge and competence before one is qualified to practice.

3.   Colleague supervision and discipline.

4.   Adherence to an ethical code that stresses to others above personal gain.

A professional is a person who consciously grounds practice in theoretical analysis...A professional (religious) educator will not chase a new fad or technique. A professional refers to principles and to relevant empirical research so as to adequately deal with situations and ideas and to be able to choose alternatives. The professional (religious) educator must process a body of knowledge about religious education that is beyond his or her own

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[94]Peterson, Eugene H., <u>Working With the Angels: The Shape of Pastoral Integrity</u> (Grand Rapids: Erdmans, 1987).

[95]Furnish, Dorothy Jeane, <u>The Profession of Director or Minister of Education</u> (Nashville: Abingdon, 1984).

[96]Campbell, Alastair, <u>Professionalism and Pastoral Care</u> (Philadelphia: Fortress Press, 1985).

personal experiences.[97]

The genesis of the formalization of the youth ministry can be traced to such precursors as Evelyn Mclusky, Miracle Book Club (1933), Jim Rayburn, Young Life (1940), Torrey Johnson, Jack Wyrtzen, Percy Crawford, Jack Hamilton, Youth for Christ (1940), and a host of other parachurch organizations.

Though the term "youth pastors" would catch on later than the parachurch movement, Calvary Baptist in Manhattan (1932), Vista Community Church in North San Diego County (1948), and Moody Memorial Church in Chicago (1949), hired youth directors.

"During the years between the 1950s and the end of the 1960s, the position of "youth pastor" became established as an important part of a pastoral staff in evangelical churches."[98] One primary contributor to this was pragmatic in nature. Local churches paid salaries, whereas the various parachurch programs required staff to raise their "support" as a home missionary. This meant that as much as 50 percent of their time was given to fund raising. "Yet by the 1970s when personnel records were kept with

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[97]Emler, Donald G., Revisioning the DRE (Birmingham: Religious Education Press, 1989).

[98]Senter, Mark III. Op. cit., p. 142.

greater care, Youth for Christ International and Young Life
Campaign each employed over 1,000 staff members. When
adding the staffs of other parachurch agencies such as Word
of Life Fellowship, Hi-BA, and Campus Crusaders high school
ministry, the numbers mounted."[99] As previously mentioned,
paid positions in youth ministry would include positions in
194 American denominations and in no less than 145 youth
organizations. Add to these potential career sites the teen
foreign mission field, and job positions escalate to reveal
a profession made up of numbers that compete with some of
America's larger professions.

A sampling of a study in 1987[100] reveals that incomes are
competitive with public school teachers with similar
education and experience. In addition to base salary,
professional expenses were included:

> *Roman Catholic Church, 20,000 youth workers, with
> an average base salary of $18,500, and a total
> of $31,234.

> *Southern Baptist Convention, 9,000 youth workers,
> with an average base salary of $27,000, and a
> total of $39.734.

> *Lutheran Church, Missouri Synod, 400 youth workers,
> with an average base salary of $25,000, and a total
> of $37,734.

> *Evangelical Free Church of America, 280 youth workers,

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[99]Senter, Mark III, Op. cit. p. 141.

[100]Roehlkepartain, Eugene, The Youth Ministry Resource
Book (Loveland, Colorado: Group Books, 1988).

with an average base salary of $24,000, and a total
of $36,734.

*Church of God (Anderson Ind.), 200 youth workers,
with an average base salary of $18,000, and a total
of $30,734.

Six years later another, more extensive, study was

conducted[101] that affirmed the professional development of

the discipline. This study revealed a surprising increase

in base salaries (overall) of $30,308. The top one third of

respondents received an annual income of $38,868, the middle

one-third received $30,047 and the bottom one third earned

$21,929. These figures reveal a substantial increase

proportionately above the profession of public school

educators.

Another observation must be made. Youth ministry is getting

more proficient in self-analysis as a profession. The study

mentioned above-listed salaries in the following categories:

1. Region
2. Sex
3. Years at present position
4. Denomination
5. Educational background of youth leader
6. Age
7. Average attendance at a regular youth group
    meeting
8. Primary responsibility (elementary, middle
    school, high school, etc.)

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[101]Youthworker, Report on Youthworkers' Average Salaries
(Spring 1993).

9. Church wide attendance
10. Marital status
11. Years in youth ministry

The comparison of the 1987 study and the 1993 study reveals

several changes:

1. Men outnumber women nine to one (though the number
    of women entering the profession is on the
    increase).

2. There was a shift in financial compensation for
    larger churches. The 1987 study concluded that the

    smaller church paid more than the larger church.
    Six years later the opposite pattern would be true.

3. More responded more specifically with the passing
    of time indicating a move toward more thorough
    analysis. Other benefits were reported: housing,
    pension, retirement, car allowance, Social
    Security, health insurance, continuing education,
    professional supplies, number of sick days,
    vacations, etc.)

An even more extensive analytical survey is available

annually through the National Association of Church Business

Administration.[102] This independent firm tracks twenty six

paid positions in the church. The NACBA summarizes staff

compensation of 737 churches into the following categories:

1. National denominational reports

2. National combined Protestant reports by worship
    attendance and annual budget size

3. Regional combined Protestant report by worship

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[102]Parchman, Joyce, Compensation Survey, National Church
Staff (1990-1991 National Association of Church Business
Administration, Ft. Worth Texas).

attendance and annual budget

4. Regional denominational report

The survey identifies five regions; Western, South Central, North Central, Southeastern and Northeastern. The 349 page survey costs nearly $100 and lists eight considerations when "determining compensation."[103]

1. Cost of living

2. Economic conditions of community (i.e., median income)

3. Budget and giving potential of church

4. Recognition of meritorious service

5. Geography and complexity

6. Education and experience

7. Comparison with other professionals

8. Leadership responsibility

NACBA Youth Dir./Pastor avg. annual compensation

1990-1991

Base Salary	20,201
Housing Util.	11,973
Retirement	2,470
Insurance	2,935
Auto expense	1,963
Continuing Ed.	894
Professional	901
Total	41,337

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[103]Parchman, Joyce, <u>Op. cit.</u>

When looking at both studies, one thing becomes obvious, the youth pastor is compensated financially as a professional.

Is the youth ministry a viable career for today? Yes, and the future for employment to accommodate those called into ministry appears to look favorable. But Tony Campolo issues a warning in a 1986 article entitled "Success Can Be Dangerous: The Professionalizing of Youth Ministry."[104] In this article, Campolo summarizes the history of youth as a series of vital movements that become lifeless bureaucracies. The process is referred to as "the increasing tendency toward rationalization."[105]

Weber suggests that "charismatic leaders initiate movements and enable them to grow in size and significance. He goes on to demonstrate how such movements, because they are successful, must become organized along rational bureaucratic lines. This transformation of a dynamic movement into a rationally prescribed program necessitates the replacement of the spontaneous, untrained charismatic leader with a professionally trained organizer who has the skills essential for a new system."[106]

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[104]Campolo, Tony, Op. cit.

[105]Weber, Max, Social and Economic Organization.

[106]Campolo, Tony, Success Can Be Dangerous: The Professionalizing of Youth Ministry, (1986, Youth Worker Magazine).

Campolo goes on to suggest that this is what occurred with Christian Endeavor, Denominational leaders, Youth for Christ, Young Life, Campus Life, Student Life, Student Venture and the present day Youth Specialties organization. Campolo hints that the profession of youth ministry may be a "fad" for middle class, white, suburban American teenagers.

Though his warning is worthy of consideration, it is the author's belief that youth ministry is a profession that's going to be around for a long time. Other professional groups (lawyers, doctors, etc.) have certainly been affected by a variety of social and developmental factors that have served to define the discipline and not destroy it. The movement as a profession will continue to develop. Historically, and developmentally, sufficient evidence has been presented to demonstrate its legitimacy.

PART THREE

THE DEVELOPMENT OF LIBERTY UNIVERSITY YOUTH MINISTRY PROGRAM

Chapter III.

THE DEVELOPMENT OF THE LIBERTY UNIVERSITY

YOUTH MINISTRY MAJOR

Liberty University was established, in part, to prepare
thoroughly trained youth leaders for the profession. Is LU
doing an effective job of preparing students for a youth
ministry career? This section will attempt to answer this
question. A brief historical view of Liberty should first
be considered, with the statement of purpose as it relates
to this project.

One of the first attempts to document the youth training
program of Liberty University was done by Douglas H.
Randlett.[107] Liberty was founded (Lynchburg Baptist
College) in 1971. A program of youth ministry preparation
began the same year. To fully appreciate the founding of
Liberty University one needs to have an overview of
religious higher education in America.

The colonial period serves as a strong example of the
dominance of religion in society, as cited earlier in this
paper. The greatest influence during this period came from

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[107]Randlett, Douglas H., _An Historical Study of the Youth
Ministry Major at Liberty University_ (An unpublished paper
presented to Nova University, Jan. 1990).

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the universities of Cambridge and Oxford in England. These
schools were largely controlled by religious groups.[108] A
Christian world view, more than any other system of thought,
integrated the mind set of American intellectual
development.

Religious leaders founded many of the early colonial
colleges for the purpose of preparing leadership for
ministry. At Harvard the original goal of higher learning
was "to know God and Jesus Christ which is eternal
life...the only foundation of all sound Knowledge and
Learning."[107] Yale states that their goal was that "every
student shall consider the main end of his study to know God
in Jesus Christ and to lead a godly, sober life."[108]

Between the time periods of American Revolution to the Civil
War a surge in higher education took place. A great
spiritual awakening (1800-1835) influenced not only the
religious social environment of a developing America, but a
rapid expansion in education took place. "Prior to 1830,
there were 29 permanent colleges in the United States.
Between 1830 and 1861, one hundred and thirty three new

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[108]Bryant, Donald, Unpublished lecture notes given 1984 in
Miami FL.

[108]Ringenberg, William C., The Christian College, A
History, (1984, Grand Rapids, William B. Eerdmans Pub. Co.).

schools began."[109] The growing number of state

universities were predominantly Protestant institutions.[110]

As already discussed, a gradual shift toward secularism

began to appear in the early part of the twentieth century,

before the Great Depression would disrupt all of American

life. Only half of the schools of higher education included

religious aims in their documented institutional goals.

> Institutional goals tended to be supplanted by
> the secularized standards and objectives of
> individual faculty members.[111]

Educational historians would describe this period as "the

great tradition of collegiate education in the arts and

sciences illuminated by the Christian faith."[112] It is

essential for the reader to note that in early education in

America there was a religious base with the acknowledgment

of sciences and arts; now the inverse occurred. With the

passing of time, religion would not be a significant part of

institutional goals or curriculum.

In reaction to this shift, a movement of Bible colleges

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[109]Randlett, Douglas H. Op. cit.

[110]Ringenberg, William C., Op. cit.

[111]Carlson, Edgar M., The Future of Church-Related Higher Education (Minneapolis, MN: Augsburg Pub. House, 1977).

[112]Pattillo, Manning and Mackenzie, Donald, Church-Sponsored Higher Education in U.S., (Chicago: Moody Press, 1966).

emerged.

""As the major denominations and their colleges became less
orthodox, the individual churches which separated from them
looked to the early interdenominational Bible schools as
models for their new schools. The result was the late
nineteenth century and early twentieth century Bible
College." [113]

The Moody Bible Institute was such a school. The Evangelist
Moody responded and reacted to the growth of liberal thought
and the secularization of education by founding a two year
school of practical training for "full-time Christian
workers."

"By 1960, most Bible colleges with denominational
affiliation represented groups that withdrew from a mainline
denomination in reaction to growing liberal tendencies."[114]

The reaction to "religious, free" secular education by the
early Bible college movement resulted in the pragmatic
concern of "transferring credit." The state school was
concerned about their academic integrity and the Bible
college was concerned with being "tainted" by a liberal

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[113]Randlett, Douglas H., Op. cit.

[114]Ringenberg, William C., Op. cit.

professor and philosophy in the state school. The former concern was addressed by the establishment of the Accrediting Association of Bible Colleges (AABC) in 1947. The latter concern was dealt with according to the policies of each individual school. For the most part, it was determined on an individual student basis and pure "academic courses", i.e., English, Math, etc. would be transferred.

The Bible college curriculum would improve in quality and quantity throughout the century. A typical school usually listed some courses in the liberal arts and substantial offerings in biblical studies, theology, and practical Christian training (i.e., homiletics, missions, church ministries, and evangelism). By the late 1930s schools began to expand their programs beyond a general Bible diploma to include three- or four-year programs in Pastoral studies, missions, and Christian education. "To stem the tide of Bible College students going on to liberal arts schools, they increased their offerings in the liberal arts courses."[115]

This tendency of expansion of curriculum to compete with state liberal arts schools resulted in the move for many Bible Institutes (2-yr. programs) to become a Bible College or Christian Liberal Arts College (4-yr.). Students wanted

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[115]Ringenberg, William C., Op. cit.

a "legitimate degree." The "business of education" impacted the aims and goals of education. The state system established the criteria for academic legitimacy. The result, the Christian liberal arts college expanded to offer numerous general education courses and more academic major disciplines. Nonetheless, "the student who majors in religion at the Christian liberal arts college compares closely to the academic experience of the modern Bible college student."[116] Regional, state accreditation would later add state financial grants to students and educational prestige.

"As the Bible college movement matured, it became apparent that the curriculum would include more specialized training for the variety of Christian ministries available to students. By 1940 a Christian college was not considered standard unless it offered courses in religious education."[117] As the movement would experience a distinct definition, these courses would be redefined or expanded into youth ministry courses.

As already discussed, the parachurch youth movements and the vacuum of leadership in church heightened resulting in the

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[116]Ringenberg, William C., Op. cit.

[117]Lotz, Phillip H., Orientation in Religious Education (Nashville: Abington-Cokesbury Press, 1940).

predisposition for receptivity of training professional youth leaders. Bible colleges and Christian Liberal Arts Colleges were given a subtle mandate to provide adequate training.

A historical review of Christian liberal arts education provides a backdrop for the development of Liberty University in general, and the youth ministry major in particular. Literature also suggests that Christian education studies are a vital part of the movement. Historic Christian education and youth ministry are inseparable.[118]

The Liberty University Youth Major grew out of principles and methodology used in the parachurch movement of the 40s and 50s. It did not mirror the Bible College approach to youth ministry. The Liberty program found its strength with the application of classroom learning through practical experience in the church. This philosophy of youth education nearly met its demise during the regional accreditation process. It was not until the faculty began to pursue acceptable academic credentials that the program experienced a rebirth. With this came curriculum reform, a stronger emphasis upon the classroom and numerical

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[118]Randlett, Douglas H., Op. cit.

growth."[119]

Randlett summarizes the Liberty program and its struggle to survive the academic transition. "The school was young and experienced significant growing pains."

Founded in 1971 by Dr. Jerry Falwell and Dr. Elmer Towns as Lynchburg Baptist College,[120] the new college had an enrollment of 151 students meeting in the facilities of Thomas Road Baptist Church (TRBC). TRBC was listed as the "fastest-growing church in America"[121] with over 5000 in average attendance. Falwell began the church in 1956 with 35 members, with the vision to preach the Gospel to the world in his generation.[122] In 1967 Lynchburg Christian Academy (LCA) was founded to accommodate the education of Falwell's first child, Jerry Jr.[123]

The 60s was a period of unrest. Racial tension, civil rights movement, bus ministry, student demonstrations, and

[119]Randlett, Douglas H., Op. cit.

[120]Lynchburg Baptist College, Catalog, (1971-1972).

[121]Towns, Elmer L., The Ten Largest Sunday Schools (Grand Rapids: Baker Book House, 1969).

[122]Falwell, Jerry and Towns, Elmer, Church Aflame (Nashville: Impact Books, 1971).

[123]Falwell, Jerry, Unpublished lecture (Nashville, Youth Specialties Conference, November 1992).

religious and social insecurity. Christians were fearful of the shifting morality, the loss of academic influence by state-controlled schools. During the explosive growth of a large church in a small Southern town, the unstable social environment, and concern for his son, Dr. Falwell was compelled to think through his views on education.

Early in 1971, Dr. Elmer Towns came to Lynchburg to interview the young pastor for a magazine article. Towns had distinguished himself as an author and educator. Among his numerous books, he wrote one of the first textbooks on youth ministry.[124] Falwell shared with Towns his objective for starting a school system "from kindergarten through a Ph.D." Towns moved in May to begin a school that opened its doors in late August.

"Lynchburg Baptist College exists to train workers for local church ministry in the United States and on the foreign mission field."[125] The first catalog also characterized the school as "the educational arm of the local church" and "distinctively a college of the Bible." Towns states that "we looked and acted like a Bible college, but from the beginning we were an arts college." Dr. Francis Schaeffer had visited Lynchburg a number of times and, no doubt, had

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[124]Towns, Elmer, Successful Biblical Youth Work (1966).

[125]Lynchburg Baptist College Catalog, 1971-1972.

an influence on the university founder. Falwell would begin

to communicate to his parishioners at TRBC and hearers of

the Old-Time Gospel Hour that the new school would "train

champions"[126] for every career orientation, to "saturate

every sphere of society with the gospel." Such

proclamations confirmed Towns's comments.

Falwell believed that Thomas Road Baptist Church would be

the training ground for the college students. The phrase

"action-oriented curriculum was coined to communicate a

method of educating these potential champions. Four

catalogs reveal the evolution of the University and its

position on the aforementioned:

1971	"Lynchburg Baptist College is the educational arm of the local church. . . the college exists to train workers for local church ministry."[127]
1976	"Liberty Baptist College was formed under the auspices of the Thomas Road Baptist Church and operates as one of the ministries of this local church" Thomas Road Baptist Church is the laboratory for practical application of what is learned in the classroom."[128]
1986	"Liberty University was formed under the auspices of the Thomas Road Baptist Church and operates as one of the ministries of this local church. . . The Thomas Road Baptist Church is the laboratory for practical

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[126]Falwell, Jerry and Towns, Elmer, Op. cit.

[127]Lynchburg Baptist College Catalog, 1971-1972.

[128]Liberty Baptist College Catalog, 1976-1977.

application of what is learned in the
classroom."[129]

1991-93   "Liberty University was originally formed
under the auspices of Thomas Road Baptist
Church. . . Resident students use the Thomas
Road Baptist Church and other local churches
as a laboratory for practical
application."[130]

The author cites these catalogs to make several

observations:

1. Name change. 1971 Lynchburg Baptist College, to
1976 Liberty Baptist College, to 1986 Liberty
University.

2. School/church relationship. 1971-1986: Integrated,
with the church used as the Laboratory.

3. 1991-1993 - Past tense description of the
University being an extension of the church and now
the church is one of many laboratories.

The advantage that the reader has, twenty years after the

founding of the school, is to interpret how critical the

church/school relationship was meant to be. More will be

discussed on this later.

In 1971 the church needed to hire "the best youth pastor in

America."[131] Falwell saw that it was essential to have a

quality youth ministry model. Towns recommended Gorden

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[129]Liberty University Catalog, 1986-1987.

[130]Liberty University Catalog, 1991-1993, pg. 3.

[131]Falwell, Jerry, "Comment made to Elmer Towns in 1971."
Confirmed in interview with Towns.

Luff, and in 1971, Luff moved to Lynchburg to "train youth workers, to reach the world of youth and develop a first class youth ministry. TRBC was the nation's greatest church with its worst youth program."[132]

Luff, saved in Madison Square Garden at Wyrtzen Rally, and a graduate of Bob Jones University with a degree in secondary education, had been a youth pastor in Anaheim, California, for nearly 10 years. Luff had a leading youth program of about 1000 teenagers and was much sought after as a conference speaker and church consultant. By the late 60s he became "burned out in church youth ministry"[133] and opened a camp in Northern California.

Luff's vision was to train professionals for youth ministry. The camp was to serve as a haven for struggling youth workers where they could be revitalized for their calling--a continuing educational and inspirational retreat center. Falwell pursued Luff with an appeal to come and help start a college where "you can have your own training program." In 1971, Luff arrived in Lynchburg as the youth pastor of Thomas Road Baptist Church. Two weeks later he held his first class at Lynchburg Baptist College with 19 students in

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[132]Luff, Gordon, Personal Interview, 1989, Redding, California.

[133]Luff, Gordon, Personal Interview, 1989, Redding, California.

"Introduction to Youth Work."[134]

The content and principles in this first course became the
basis for a youth major. The first catalog cites 14 hours
(five courses) for the "Youth Workers Major."[135]

YOUTH WORKERS MAJOR

YW 201 CHURCH MINISTRY TO YOUTH, 2 hours. A course
to introduce students to the aims, needs, pro-
grams, methods, materials and organization of a
program to youth in the local church.

YW 302 COUNSELING YOUTH, 3 hours. A course designed
to equip students to counsel with youth. The
problems of youth are studied, attempting to give
the youth worker answers for dealing with youth.

YW 301 EVANGELISM OF YOUTH, 3 hours. A course dealing
with the unique problems of leading young people
to Christ.

YW 400 PRACTICUM IN YOUTH MINISTRY, 3 hours.

YW 400 SEMINAR IN YOUTH MINISTRY, 3 hours.

This was a Bachelor of Science four-year program that was
144 hours in length. [136]

Luff strongly reacted to the Christian Education model for
youth work. This approach held that the youth director was
a church staff member who "directed the various youth
activities of the church much the way a coach directs a

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[134]Luff, Gordon, Op. cit.

[135]Lynchburg Baptist College Catalog, 1971-1972.

[136]Lynchburg Baptist College Catalog, 1971-1972.

team. Luff believed this model produced boring and dying
youth programs in the church."[137] He taught the youth
pastor model, a view that was increasing and documented in
the Falwell and Towns book.

> The unique population of youth in our country de-
> mands a new "specialist minister" to minister to
> to young people. Since their needs and youth cul-
> ture are different, a person with certain gifts
> to reach youth is needed. . . The senior minister
> must either provide personal leadership for every
> ministry in the church or secure assistants who
> help him. . .   He must secure a youth pastor who
> can minister to the need of the youth. The youth
> pastor is an extension of the senior pastor's pul-
> pit ministry into the lives of the youth of the
> church. Even though the youth pastorate is a sub-
> ordinate position, God calls men to the senior
> pastorate. The youth pastorate is not a stepping
> stone to the senior pastorate. The church youth
> program is not a place for a young man to gain ex-
> perience." The youth pastorate is a position
> which should be filled by a God-called man who
> plans to spend the majority of his life in the
> youth ministry. . .   A successful youth pastor
> should know where he is going in the youth pro-
> gram and coordinate the total youth ministry with
> the total church program. . .The youth program of
> a church rises and falls with the leadership of
> the youth pastor.[138]

Luff states:

> The philosophy was simple. It said that the tra-
> ditional methods of church youth work had failed
> miserably. Some new, exciting and successful
> methods revealed through various parachurch organ-
> izations could be brought into the church and made
> to work if the program could be led by a particular
> type of youth man, working with the right type of
> senior pastor. Of special note was the concept
> that church youth work had to broaden its outreach

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[137]Randlett, Douglas H., <u>Op. cit.</u>

[138]Falwell, Jerry and Towns, Elmer, <u>Op. cit.</u>

to those outside the church if it were to grow and succeed.[139]

Falwell, Towns and Luff worked in concert to articulate the fundamental philosophy and adaptative methodology for the new college:

1. Local Church-Based

2. Success-Oriented

3. Professional Youth Pastor-Led (Shared Leadership)

4. Long-Term Tenured by Youth Pastor

Don Nelson, a retired military man at Fourth Baptist Church, Minneapolis, MN, is credited with defining "youth pastor"[140] in this new model that would be adopted by the founders at Lynchburg Baptist College Youth Major. Luff built upon this definition by adding ministry principles and adaptative programming.

Growing up in Youth for Christ in New York City, "Luff learned the large-group-rally concept."[141] Word of Life provided enthusiasm, quality activities and exciting Bible studies as a model. These were the principles used to build the Thomas Road Baptist Church Youth Program, which quickly

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[139]Luff, Gordon, Personal Interview, Op. cit.

[140]Nelson, Donald, Youth Conference, 1961, Minneapolis, MN.

[141]Randlett, Douglas H., Op. cit.

doubled in attendance under his leadership.

In the "action-oriented curriculum" at the college, students were required to be involved in practical experience at the church. This requirement was not a burden to students but, on the contrary, was one of the attractive distinctives that brought them to the school. This was both a strength and a weakness for the church. Luff would soon displace lay youth workers of the church with God-called youth workers in training.

Each week students would give "testimonies" in class about their youth ministry experience in church of the previous week. This "hands-on" accountability would serve as accountability and applied learning. The youth pastor/college professor was leading the trainee through classroom instruction and practical internship.[142]

Using students in place of laymen would ultimately create "laboratory problems." A 5,000 Sunday school attendance could easily accommodate 147 college students training for ministry. As the college grew in number, Thomas Road Baptist Church would be negatively impacted, resulting in a decrease in the number of traditional parishioners. A

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[142]Adams, David, The author was a transfer student from 1973 to 1975 and the first graduate of the youth program. He is citing his lived experience in the classroom and church.

greater discussion of this phenomenon will be considered later.

In Fall 1972, the college grew to 305 students. Of the student population, 118 enrolled in the three youth classes. The words "liberal arts" appeared in the 1973 catalog, expanding the original intent of a broader education than exclusive ministry relation. "The college envisions a unique part of its purpose to be the training of students for leadership in local churches within the context of liberal arts education."[143]

This would set the school on course for regional accreditation as a Christian liberal arts college in 1980. It would also establish a pragmatic expression that ultimately ministry students would be in a numerical minority at the school, which was not the case in the early 70's.

The publication of Church Aflame,[144] the promotion of the college through the Old Time Gospel Hour[145] and the growing reputation of Church Aflame resulted in a rapid increase enrollment at the college in general and the Youth Major

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[143]Lynchburg Baptist College 1973-1974 catalog.

[144]Falwell, and Towns, Op. cit.

[145]Falwell, and Elmer, Op. cit. p. 191.

specifically. "YOUTH AFLAME" was coined to describe the all- encompassing activity of the youth majors. They were more than classroom attenders: they were leading weekly outreach teams, performing in public high schools, traveling to Pittsburgh detention centers, and singing at the Nation's Pentagon.[146]

The Chancellor/Pastor approached the author in late fall of 1979 with an offer to assume the position that Luff was vacating. Luff approved of his replacement and this decision. The transition to the author began in 1979.

The author was then junior high pastor at the church and guidance counselor at Lynchburg Christian Academy. He was a product of the Liberty Youth program and had been using the principles at the church since 1973. He came to Lynchburg as a direct result of the attendance of the Spring Youth Conference in Lynchburg in 1973. He had earned an accredited Master's degree in 1978. He earned a Ed.S (a terminal degree above a Master's) in 1982.

With the author's arrival as Youth Coordinator in 1980, the youth budget (nearly one million dollars) and paid youth staff (36) was immediately reduced by 50 percent.

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[146]Adams, David, The author is citing his lived experience in the classroom and church.

previously Luff had been responsible to co-ordinate Falwell's road teams and some of the transportation department, etc. The funding of these, in addition to the church and college programs came through a single operational budget at the church. The author's appointment came at a transitional time for the entire organization. "Every tub would sit on its own bottom, budgetarily!" Liberty University, Thomas Road Baptist Church and Old Time Gospel Hour, Inc., would by necessity, become three separate entities by the end of the decade. This structural change would begin in the early 80's.

It is essential that the reader grasp the concept of the original structure and the developing new structures. The monolithic approach in training youth pastors was, until the 1980s, reinforced by a single structural organization. The approach in training was being adjusted by the structure in the three organizations, especially the Church/school relationship.

In an "executive pastors" meeting with the Pastor/Chancellor in July 1980 the author articulated the threefold priority for the future:

1. Thomas Road Baptist Church Youth Department.
2. Liberty Baptist College Youth Major.
3. Outreach to other churches and missions.

"This met with Falwell's approval.[147] The 28-year-old author would coordinate the church youth program, direct the senior high department at the church, teach a full academic load (15 hours), administrate the total _ outh area at the college and continue to function as Lynchburg Christian Academy guidance counselor.

1979-1980 could best be described as the "dark days" for the Liberty Youth Program. In 1980 the author was the only instructor, down from six who taught previously. The Youth Major enrollment dropped from 305 to 151.[148] In 1979 ten youth courses were offered, while in 1980 there were just four.[149] The impact of the academic reorganization of the youth area would be significantly felt through 1983, when the Youth Major enrollment reached a low of 82 students, while at the same time the overall Liberty Baptist enrollment was earning the recognition of "the fastest growing Christian university in America."

"The new restructured program (Pastoral-Youth) paralyzed the growth of the Youth Major."[150] "Luff's departure had

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[147]Randlett, Douglas H., Op. cit.

[148]Liberty University, Office of Records, Barbara Boothe, Director.

[149]Liberty Baptist College, comparison of the 1979 catalog with the 1980 catalog youth course of Jerry Falwell.

[150]Randlett, Douglas H., Op. cit.

significant impact on recruitment for ministerial
students."[151] Such other leaders in missions (Roscoe
Brewer) and pastoral training (Dr. Sumner Wemp) had either
left during this time or had focused on other areas in the
school.

Credentialized practitioners in ministry who held to the
original purpose of the institution had to be recruited to
fill the void. The author maintained it was possible to
"work in the system" and to participate in the academic
culture successfully. He hired an additional full-time
youth minister faculty in 1982. Douglas Randlett was "hand
picked" by the author because he met the above prescribed
formula.

In addition to teaching full time at the college, Randlett
co-ordinated a department at the church. The author hired a
mature and accomplished senior high pastor at the church. A
full time college/career pastor was secured. The author
resigned his duties at the Lynchburg Christian Academy.

"The new era for the youth ministry program started in

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[151]Towns, Elmer, The author had a private conversation
with Towns to discuss the dilemma of enrollment decline in the
area of the University. Pastoral, missions and youth were all
affected.

1984."[152] This year marks the approval of a new youth major. A student could now choose between a "pastoral-youth program or the new program, church ministries youth." This program would attract women back into youth ministries; they had been disenfranchised academically through the early 80's. A name change took place: Youth Aflame became YouthQuest.[153] The author increased his speaking engagements to focus on youth meetings where prospective ministry students may be. He spoke to over 3,000 annually with 10 percent, 300, surrendering to ministry (and to Liberty). Alumni of the Youth Major were reassured that Liberty was the place to train their young people.[154]

In 1985[155] the Youth Major experienced a 30 percent increase and in 1986 another 20 percent increase.[156] A new Liberty University club was started in 1986 that would further emphasize the youth program; the YouthQuest club began with 76 members. Its existence fit the academic

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[152]Randlett, Douglas H., Op. cit.

[153]YouthQuest, This name was trademarked and used in promotional material and used by the L.U. outreach team that represented the Youth Major.

[154]Adams, David E., The author began to focus on alumni by doing seminar/church consultation, and youth camp interaction. Daily phone calls were made to address specific concerns and give aid as a resource.

[155]Rich, Delores, "Statistical Research of Youth Major." 1985, an unpublished master's thesis for Luther Rice Seminary.

[156]Randlett, Douglas H., Op. cit.

culture[157] that encouraged student leadership. It would

become the largest, and one of the most influential, on

campus, attracting non youth majors. This club became the

"voice of the major" on campus. It sponsored activities,

funded the leading outreach programs and serviced community

needs.

In 1987 the Liberty University "Center for Youth Ministry"

was established. The center combines the academic teaching

of the classroom with opportunity and challenge of practical

involvement. Its goal is to "recruit, train, and place

youth leaders around the world." It would serve as the

umbrella for numerous functional activities:[158]

        1. Academic Training
        2. Advising
        3. Recreation
        4. Internships
        5. YouthQuest Clubs
        6. Special Projects
        7. Placement
        8. Consultation Service
        9. YouthQuest Association
       10. Conference/Forums
       11. Outreach Teams
       12. Clearing House/Resources
       13. Publications

In 1989 due to enrollment demands, two part-time faculty

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[157]YouthQuest Club, This is an officially chartered club
on the campus.

[158]Center for Youth Ministry, These services are
articulated in various "reports," stationary and in the
classroom.

were added to the existing two full-time faculty.

Enrollment in classes jumped from 286 in 1988 to 456 in

1989.[159] This growth brought a favorable climate to

propose a "pure" Youth Major of 21-27 semester hours. The

program was submitted and approved.[160] Incorporated into

the program was a six hour internship course. In Spring of

1989 the University listed the Youth Major as the ninth

largest out of over 80 possible majors.[161] That same year,

the YouthQuest club became the largest club on campus, with

over 700 members.

In 1990 490 students enrolled in the Spring youth classes.

Though the University experienced decline in enrollment, at

the time of this writing, the number of students enrolled in

youth classes continues to be proportionately above the

overall college enrollment.[162] As the senior youth pastor

at Thomas Road Baptist Church, Department Chair of the Dept.

of Church Ministry and Executive Director of the Center for

Youth Ministries the author contends that a retention of a

model for ministry training is possible in the context of a

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[159]Liberty University Office of Records.

[160]Liberty University, Faculty Senate and Office of Records, 1989 Spring.

[161]Liberty University Office of Records.

[162]Willmington, Matthew, Unpublished report based upon an analysis of the information from the Office of Records at Liberty University.

Liberal Arts School, though, tensions continue to exist.

Randlett's summary remarks in his 1990 paper serve as a
guide to the present and future development of the Youth
Major at Liberty University:

1. Liberty Youth Ministry Program grew out of princi-
    ples and methodology used in the parachurch
    movements of the 40s and 50s.

2. There is a correlation between curriculum offerings
    in youth ministry and the enrollment in the youth

    program. With each curriculum revision enrollment
    either increased or decreased significantly.

3. With the most recent revision in curriculum, along
    with marketing the program through YouthQuest club,
    the Youth Major will experience continued growth
    in the near future.

4. With the Youth Major growing, using the youth
    pastor model for youth ministry, the Christian
    education curriculum in the School of Religion may
    have a decrease in enrollment.

5. The blend of an appreciation for the academic and
    practical education in the present youth
    coordinator provided the proper balance to rebuild
    the Youth Major in the 80's.

6. The structure and direction of the University were
    directly connected to the leadership and vision of
    Jerry Falwell.

7. As the youth ministry program and faculty get
    greater personal exposure to prospective students,
    enrollment increases.

8. The accreditation process unnecessarily hampered
    the youth program.

9. The cycle of the youth ministry program nearly
    dying and then being reborn could be repeated with
    future changes of direction and policy within the

University.

The author recognizes that in the context of the historical
development of youth ministry as a profession and the
emergence of Liberty University there are substantial
warning signals. A tendency toward decay as an institute
exists and possibly is inevitable.[163] But, history can be
a teacher for all who have captured the vision to reach the
world of youth. The current Liberty Youth Program has
developed and is designed to remain on the "cutting edge"
for equipping youth professionals.

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[163]Troeltsch, Ernest, <u>The Social Teaching of the Christian
Churches</u>, translated by Olive Wyan (London 1931).

Chapter IV

THE LIBERTY YOUTH MAJOR PROGRAM

There are four vital components of the Liberty University
Youth Major Training Program:

1. Academic/classroom requirements

2. Three chapel attendances and special services
   (including Ministry Chapel)

3. Environment of student life at Liberty University

4. Christian Service in a local church youth program

I. A description of the Liberty University **Youth Major**

Program is articulated in the current catalog.[164] Not in

the catalog are the revisions that have been approved and

will be present in the 1993/1994 catalog. The most recent

version is at the printer's at the time of this writing. A

"Youth Ministry Program" brochure published at Liberty cites

a 120-hr. program.[165]

General Education Courses	44 hrs.
Youth Ministry	21
Bible	15
Electives	15
Theology	9
Church Ministry	5
Education Ministry	3
Church History	3

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[164]Liberty University Catalog, 1991-1993.

[165]Center for Youth Ministry, "Youth Ministry Program", a
brochure published from summary information, (Spring 1993).

Missions	3
Apologetics	2
Total	120

"The School of Religion's goal is to train champions for Christ. In achievement of this goal, five major areas of study are offered by the School of Religion: Biblical Studies, Philosophy, Pastoral Ministries, Missions, and Church Ministries (Youth).

"At Liberty we believe and teach the multiple approach to ministry. It is our philosophy that when a man receives the call of God to pastor a church he may be called to a specific ministry. A youth pastor, for example, holds the same high calling as the senior pastor and is, in fact, an · extension of the senior pastor's ministry to youth. Thus, a man called of God as a youth pastor would major in Church Ministries, with a concentration in Youth Ministries."[166]

The catalog acknowledges that youth ministry is for those who are "called" by God into this vocation. Such a calling is a prerequisite to the academic progression through course work leading to graduation. Integrated into each ministry-related course is this "divine call." The capstone course in the Youth Major is YOUT 403. This course requires the

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[166]Liberty University Catalog, 1991-1993.

student to articulate "His calling." The intro course, YOUT
201, gives specific instruction and a theological basis.

The program leads to a terminal Bachelor of Science degree,
with strong encouragement to "continue on for a Master's
degree." Most graduates presently go immediately to a paid
position with a students plan to continue their education
once they are in their place of ministry.[167]

The twenty-seven hours of youth courses may be summarized by
following titles and descriptions:[168]

YOUT 201 **INTRODUCTION TO YOUTH MINISTRY.** Three hours.
This course lays the foundation for the student's
ministry training. It presents a philosophical
system for youth ministry.

YOUT 301 **FOUNDATIONS OF YOUTH MINISTRY.** Three hours.
This course examines specific elements and issues
that are building blocks for youth ministry.
Teaching the Bible, curriculum, parent-teen
relations, dating and rebellion will be discussed.

YOUT 302 **PROGRAMS IN YOUTH MINISTRY.** Three hours.
This course gives practical application to the
youth ministry philosophy as the student is guided
through the planning, organizing and
implementation of programs. Topics include
calendar planning, finances and group dynamics.

YOUT 350 **HIGH SCHOOL MINISTRY.** Three hours.
This course helps the student develop strategies
and methods to evangelize the public school
teenager. Special attention is given to legal

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[167]Center for Youth Ministry, Survey of Alumni, conducted
in Fall of 1992. These studies found that most youth alumni
find jobs, then progress in education.

[168]Appendix of all youth course syllabi.

issues, building relationships with school administrators and organizing a campus club structure.

YOUT 403 **PROFESSIONAL ORIENTATION TO YOUTH MINISTRY.** Three hours. This course prepares the youth professional for his first ministry position. Topics include the stages of ministry, leadership staff development, goal setting, time and finance management, family balance and personal piety. This is a capstone course.

YOUT 447 **DISCIPLESHIP IN YOUTH MINISTRY.** Three hours. This course investigates the psychological and environmental factors which influence the spiritual development of adolescents. Biblical and theological foundations for the discipleship process are presented. Practical "hands on" experience is part of the course.

YOUT 448 **CONTEMPORARY YOUTH CULTURE.** Three hours. This course equips the youth leader with the resources, methods and skills necessary in maintaining a culturally relevant ministry. Current dominant cultural groupings are examined in order to learn the process of assessing a culture. A project leads the student through a cultural assessment of himself, a local church and the community at large.

YOUT 499 **YOUTH MINISTRY INTERNSHIP.** Six hours. This course gives the student valuable supervised field training of a twelve-week period. A veteran youth professional at an approved site guides the student through a variety of ministry experiences which allow him to put into practice his classroom learning.

The aforementioned courses serve as the foundation for professional training. In addition to these 27 hours, eight additional hours are taught by one of the four youth ministry professors who integrate youth work into the subject:

CHURCH MINISTRY

CHMN 101 **EVANGELISM AND CHRISTIAN LIFE.** Two hours. An in-depth study of how to lead people to Christ. Special attention will be given to the theology of all aspects of evangelism including follow-up. Various methods of approach and presentation will be considered. Emphasis will be placed on evangelism and the local church for conservation of results.

CHMN 201 **INTRODUCTION TO CHURCH MINISTRY.** Three hours. This is a required course for all ministry majors. The overall philosophy and methodology of the local church is covered. Special attention will be given to the scriptural bases for leadership in the church including the Pastor, Youth Pastor, Music Minister, Christian Education Director and Associate Minister. A ministry statement and the strategy of implementation will be presented.

EDMN 387 **EDUCATIONAL MINISTRY.** Three hours. A study of the laws of teaching and learning as they apply to various age levels in which the student has opportunity to observe and apply the principles and art of teaching. Also gives attention to Bible teaching and religion curriculum relevant to indigenous cultures and cross-culture situations.

In addition to the above, 32 hours of Bible, Theology, Missions, Church History and Apologetics are required of the youth major. He has fifteen hours of free electives and is strongly advised to take Bible subjects to complement a more through Knowledge of Scripture. Women are strongly advised to take the Educational Ministry courses specifically designed for women: Edmn. 320, 330 and 403. Those students who are considering parachurch or youth agency positions are advised to consider the organization's specific

expectations.

II. STUDENT CHAPELS. Each ministry student is required to attend the weekly ministry chapel which is led by the department chairman of Church Ministry Department. This chapel serves as a vital key in developing and maintaining a sense of community among those called to ministry. Testimonials of recent student ministry and outreach are given. Special presentations by creditable ministers are delivered. A group dynamic is experienced. This chapel serves as an instrument of accountability and role modeling of how to conduct a religious service. In addition to the Friday's ministry chapel, two general chapels for the entire student body are conducted on Monday and Wednesday. These chapels serve as a vehicle to translate the entire vision and contemporary concerns to students at large. A weekly address by the founder is given on Wednesday.

Throughout the school year, special required and voluntary religious services are conducted that serve as a continual spiritual inspiration. For the ministry student, these special emphases provide additional opportunity to participate in a mentorship of ministry mentors as prominent speakers, leaders and musicians lead the student body. Special emphases include:

        1. Missions Emphasis Week (Fall)

    2. Spiritual Emphasis Week (Two per year)
    3. Youth Emphasis Week (Spring)
    4. Super Conference (Fall)
    5. Various Concerts (Five to seven per year)
    6. Convocations

Towns suggests that a hands-on exposure to a practicing authority in the religious world results in the life change of those to whom the exposure was granted. This "hot poker philosophy"[169] encompasses the vision of the founding of Liberty University and the concept of raising up young champions. Chapel and the various inspirational programs continue to date.

III. ENVIRONMENT OF STUDENT LIFE AND LIBERTY. One of the external factors that must be included in the training of youth leaders is the non-academic life and culture of the · campus.

As an Academic minority, the Youth Major population is overshadowed by the other liberal arts students and their majors. The entire school of religion is not but 10 percent of the whole.[170] This breaks the mold of Bible College where the inverse would be true. As the ministry student matriculates through his four-year program, he is not left

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[169]Falwell, Jerry, and Towns, Elmer, Op. cit.

[170]Falwell, Jerry, A chapel address in the Vines Center, Wednesday, March 3, 1993. Earlier, that same day, statement was made in the chancellor's meeting. Present were the Provost and Director for office of records.

with any delusions that he is in the "center of the universe." The egotism that may accompany the "preacher boy" at a Bible College is not the image one may observe at the L.U. campus. This is a healthy taste of reality for the minister-in-training. He must learn to earn the respect of his laymen congregation in the future, he begins by "earning his wings" at Liberty by competing in academic, extra curriculum and social worlds. While focused on his ministry training, he is learning pragmatically how to relate to other professionals; this is liberal arts education.

Liberty is a busy campus. The extra curricular opportunities are innumerable. An entire staff of personnel is maintained, just to facilitate activities, programs and special events. The dean of student life (a youth major graduate) is responsible for this area. Students are challenged to live by a code of conduct, "The Liberty Way."[171] This booklet outlines and details the rules and regulations for every student at the school. Behavioral codes are articulated and noncompliance results in appropriate discipline, spelled out in the manual. Music, dress, social interaction are but a few of its subjects of contents. Is the school one of a disciplined environment? 'Yes. Though far from being legalistic, specific

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[171]"The Liberty Way" is published annually and serves as basis for all disciplinary action when a student is in violation of code.

expectations are articulated and compliance is assumed.

The "kind of student" at the school affects the environment and the training of the major. The university evolved from a "Bible College, blue-collar" institution that met in church facilities in the 1970s to the present-day "gray/white collar" institution that meets in attractive, yet functional, classrooms. In the 70s, students were primarily from independent Baptist churches east of the Mississippi, whereas today they come from denominational churches. Every state and over fifty foreign countries send students to Lynchburg. The families and churches that send their student will be most receptive to hire its graduates.

IV. CHRISTIAN SERVICE

"Each student enrolled in the University must complete an approved Christian/ Community Service assignment for each semester in which he is registered for twelve (12) semester credit hours or more. No student will be permitted to graduate without fulfilling this criteria."[172] Prior to 1991 the "community" part of the description was nonexistent. As the school has evolved, greater consideration was given to the nonministerial student. Whereas, prior to this time, one could only serve in one place, Thomas Road Baptist Church, in one kind of service--

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[172]Liberty University, 1991-1993 Catalog, p. 40.

religious--that approach has been dropped. None-the-less,
all youth majors are required to do Christian/community
service. This weekly hands-on, field experience allows the
student to put into practice those things he is learning in
the classroom. The action oriented curriculum is still a
vital part of the institutional fiber.

The Youth Ministry major progresses through a fivefold
process enroute to becoming a fully equipped professional:
(1) Student, (2) apprentice, (3) Intern, (4) Resident, (5)
Professional.[173]

PROFESSIONAL

RESIDENT

INTERN

APPRENTICE
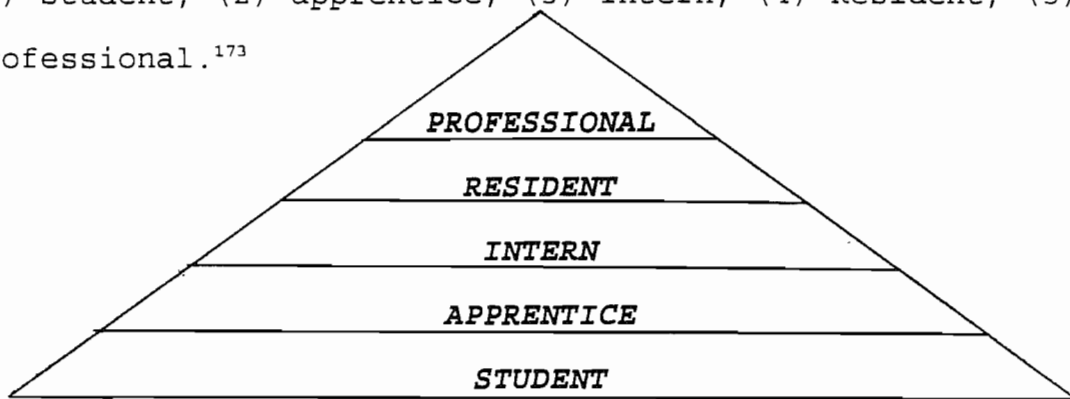
STUDENT

1.   Student

The philosophy of producing youth leaders is simple
Academics + Application + Accountability = Effect.
"Academics" is the book knowledge of doing youth work,
"application" is putting that knowledge in to practice,
"accountability" is the mentorship relationship of the

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[173]YouthQuest Report, "Training Youth Leaders For 21st
Century." This special edition was published in 1991 by
Center for Youth Ministry.

student with the teacher and the "effect" is that youth the leader is trained to be a professional. A medical student translates his classroom learning into practical experience under the careful supervision of a professional doctor.

As a "student," the individual is receiving classroom instruction. He is learning the content and the process of education that will sustain him/her for a lifetime. This is the total educational impact upon the student.

2. Apprentice

This is the 3 hour weekly "Christian service" level where the student serves in a dynamic local church under the supervision of competent leadership and a dynamic program. He has the opportunity to assume a specific responsibility of leadership over adolescents. He earns a grade that is recorded on his academic transcript.

3. Intern

This level operates similarly to that of a student teacher in an education major. He will be working 20 hours every week for a minimum of 12 consecutive weeks at an approved site. This is a six-hour credit course with rigid requirements and supervision

4. <u>Resident</u>

This person assumes an expanded internship position for no less than two years. Often this is the first church "experience of the emerging youth professional." He has completed his academic studies and now becomes "a" youth pastor, usually serving in a larger church, where he assists the professional youth pastor.

5. <u>Professional</u>

This is the ultimate attainment for the called youth minister. With his academic and practical training behind, he now assumes his role as part of the church staff, fully credentialed, ordained (if a man), and qualified to lead and train others.

Through the Liberty University Center for Youth Ministry, every aspect of training is touched. Regular communication and assessment of some type, is experienced. The program for training youth leaders is an intricate and vital part of the University.

Chapter V

The Relationship of Thomas Road Baptist Church with the
Liberty University Youth Ministry Major

From Fall 1971, when the school was founded, until Spring 1991, Liberty was intricately interwoven with Thomas Road Baptist Church. One could not tell where one began and the other ended. Liberty "was formed under the auspices of the Thomas Road Baptist Church and operates as one of the ministries of this local church. The belief of the University is that the primary focus of God's work in the world is in the local church. The fundamental purpose of the local church is evangelism. Therefore, Liberty has as its pervasive aim the equipping of young people for evangelistic ministry in the local church. Liberty is distinctive among Christian colleges because the Thomas Road Baptist Church is the laboratory for practical application of what is learned in the classroom."[174]

1. Liberty was "founded" by the church.

2. It operates as "one of the ministries of TRBC."

3. TRBC is the laboratory for practical training for
    all students.

"Each student will hold watch care membership with the

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[174]Liberty University Catalog 1989-1990.

Thomas Road Baptist Church upon moving to Lynchburg. A student coming from a church of like-faith in the Lynchburg area may retain his membership in his home church which is listed on his application. The spiritual vitality that has given birth to Liberty emanates from the Thomas Road Baptist Church. The University is assisted financially by the Thomas Road Baptist Church and is a ministry of the church. An important goal of the University is to impart to its students the enthusiasm for local church evangelism that characterizes the ministry of the Thomas Road Baptist Church. . . Students are required to attend Sunday morning and evening services and Wednesday evening at Thomas Road Baptist Church along with other "special meetings." A junior or senior student is "required to complete one year of Christian service within the Thomas Road Baptist Church ministries. No student will be permitted to graduate from the University with an unreconciled failing Christian service grade on record."[175]

From these catalog statements the following summaries:

1. Students are required to be members of TRBC.

2. Three-hour-Christian service weekly is required to be performed at TRBC.

3. Attendance of Sunday morning, Sunday evening and Wednesday evening services at the church is mandatory.

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[175]Liberty University Catalog 1989-1990.

4. Failure to do at least one year of christian service at TRBC will deny graduation.

5. TRBC financially contributes significantly to the University.

6. The environment of the church must be experienced in order to capture the example of evangelism.

Little doubt was left in the mind of the relationship of Thomas Road Baptist Church with the University. When a prospective student and/or concerned parent requested a catalog to determine if Liberty was for them, it was made crystal clear as to where the school stood. The new freshman or transfer student was not only making a commitment to attend Liberty but also to integrate himself/herself into Thomas Road Baptist Church.

Liberty University/Thomas Road Baptist Church relationship was a distinctive that attracted constituents, not repelled them, as evidenced in the unusual numerical growth of the school from founding until 1990.

But there came a year of silence. The 1990-1991 catalog would never make it to press.[176] When the 1991-1993 catalog was published a twenty year tradition had quietly passed:

Students use the Thomas Road Baptist Church and other local churches as a laboratory for prac-

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[176]Liberty University, catalog 1991-1993.

tical application of what they learn in the class-
room. While their practice is not logistically
or philosophically possible for students in the
external programs, the School of LifeLong
Learning uses its curriculum and advising to
encourage spiritual, moral and ethical devel-
opment in the student body.[177]

Students are required to attend Sunday morning
and evening services and Wednesday services on
the University campus, along with other special
meetings.[178]

Each student enrolled in the University must com-
plete an approved Christian/community service
assignment for each semester in which he is reg-
istered. . . No student will be permitted to
graduate from the University with an unreconciled
failing Christian/community service grade on
record.

What did the catalog and policies of the Liberty University
now say?

1. Thomas Road Baptist church was now one of many
   churches used as a laboratory.

2. No quality control for "other churches" was
   implied.

3. "Curriculum and advising" were the instruments
   of spiritual. . . development for many students.

4. The Liberty University Campus would host the
   "Campus Church" (Thomas Road Baptist Church
   would be shunned).

5. Community service (i.e. United Way,Job Corps,
   Kiwanis) could equally replace an exclusive
   TRBC Christian service.

6. Christian/Community Service assignment had to
   be fulfilled for graduation requirements.

For many, that one year of silence that brought forth such

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[177]Liberty University, catalog 1991-1993. p. 3.

[178]Liberty University, catalog 1991-1993, p. 40.

7. **Federal/State regulatory pressure.** "Compulsory attendance of church attendance" may be ruled unconstitutional in regard to financial aid for students who attend a pervasively religious institution.

8. **Financial independence.** The school no longer looks to the church for financial assistance. Such independence affects the predisposition towards the church.

9. **Legal Recommendation.** Highly credentialed constitutional lawyers encouraged institutional autonomy.

10. **Philosophical Adjustment**. A clear change in position has gradually taken place regarding the Thomas Road Baptist Church. The Chancellor, Deans, Vice Presidents, and other "key leaders of the institution no longer believe involvement in TRBC is as academically vital or even necessary. "Compulsory attendance of any church is in the process of being evaluated."[180]

Ever since the students stopped attending the TRBC service in 1985 and observed compulsory attendance at a campus church the relationship has grown more detached. The 1991 catalog, by in large, was the official pronouncement on what had already occurred. Those who are preparing for youth ministry are the last to be affected and least impacted for a number of reasons:

1. The **Leadership structure of the university complements that of the church.** Presently, the author serves in a dual role: he is the Senior Youth Pastor of the church and the Executive Director of

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[180]Chancellor's Meeting. This March 3, 1993 meeting was attended by all upper management and key middle managers of Liberty University. This was a main point of discussion. The author is interpreting and summarizing the response from the participants.

the Center for Youth Ministry.   In this capacity,
unanimity is encouraged.   The predominant youth
ministry laboratory TRBY is used.

2.   All **four of the youth ministry professors are
     active members in TRBC.**   The Young Single Adult
     Coordinator serves dual roles like unto the Senior
     Youth Pastor.

3.   **L.U. youth majors are heavily recruited by the
     local TRBC staff** and given substantial
     responsibility in the church (ie Sunday school
     teachers, public school club leaders, outreach team
     leadership, etc.)

4.   **Students are required to do practical duties in
     youth work at TRBC** as evidenced in their syllabus
     and course work.

Even so, the movement of the student body at large affects

the direction of practical participation.   Traditional youth

work at TRBC is not what it was prior to 1985.   To get an

idea of participation consider the percentage of youth

majors who are presently

serving at the Thomas Road Baptist Church site.[181]

Junior High	8.7%
Senior High	7.9%
Young Singles	7.9%
Big Brothers/Sisters	10.5%
Good Samaritan	28.0%
Total TRBC involved	63%

The numbers involved in traditional youth work (junior and

senior high department) is most alarming.   The training of

youth majors had as its primary distinctive Thomas Road

Baptist Church, the model for youth ministry.   This weekly,

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[181]Liberty University, Christian Service Office.   This
data was gathered from their office and is the current figure
for Spring of 1993.

supervised, hands on field experience augmented the

classroom. Now, there is a demand for correction or

alteration.

The "Youth Ministry Laboratory" is unique because the Thomas

Road Baptist Church is unique. It is not a typical church

that future graduates will encounter:[182]

1. **It is a "mega ministry" with national influence.**
   The types of systems, problems and challenges that
   TRBC faces are rare and not typical. Youth leaders
   in training are often trained to lead mega
   ministries yet are not mature enough to qualify for
   such a position upon graduation.

2. **The Church is not big enough to properly "mentor"
   ministerial training.** Though the church
   experienced 16 percent overall growth in 1992, at
   1782 in Sunday school attendance it is not prepared
   to service the hundreds who are eager to learn.
   There is not sufficient staff or budget to handle
   the whole load. The youth ministry averages 295 in
   attendance (45% growth over previous year), yet
   there is not sufficient opportunity of service for
   the numbers of youth majors.

3. **Thomas Road Baptist Church is an institutional
   church.**
   80 percent of the attenders of TRBC are (1)
   employed by the church, school or other staff
   position, (2) enrolled in one of the schools in the
   Liberty System, (3) are immediate relatives of one
   of the aforementioned.

There were no less than seven explanations for the challenge
that the church has experienced:

A. The growth and establishment of other churches and
   youth ministries in area, due in part to TRBC and

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[182]Adams, David E., Unpublished Report for D. Min studies
submitted to Dr. Elmer Towns November 29, 1989.

Liberty University.

B. An overall decline in the adult ministries.

C. Staff turnover, both paid and lay staff.

D. Enrollment decline at LCA.

E. L.U. disengaging with TRBC.

F. Bus ministry and other aggressive outreach programs dropped.

G. National and local scandals.

Every church will face transition through difficult times and enjoy prosperous periods. Thomas Road Baptist Church, even with its obstacles, still serves as a model for youth ministers. In spite of what has been mentioned an appropriate number of trainees can be "mentored" by a quality youth staff in a great church. Even those who were at the church during the "lean" years can benefit and learn how to trust God. Other sites of service had to be created or discovered to serve the remaining 37 percent of youth majors. That place of training would be:

*Thomas Road Baptist Church Youth Ministry
*YouthQuest Club
*YouthQuest Outreach Teams
*Christian Service Extension

YOUTHQUEST CLUB

As already discussed, the YouthQuest Club would become one of the most active on campus. It would be the vehicle that would attract L.U. youth majors and nonmajors to reach out

to young people. Structured under the (CYM) Center for

Youth Ministry, each school year, it would preach to

thousands, develop programs, assume an intense schedule of

ministry responsibility, and raise an excess of $20,000

annually to fund its ministry. It maintains an active

membership, exceeding 500 students, and involves hundreds

more in various programs.

The YQ club has a definitive student leadership structure,

many of which earn a scholarship for their role. Beyond

four officers, the club has numerous committees that provide

focus and accountability. They meet weekly for

accountability and direction. The "spirit of the original

design of practical training" is realized in the club

involvement.

YOUTHQUEST OUTREACH TEAMS

Nine outreach teams, structured under one of the four youth

ministry faculty, provide a "laboratory experience" in

ministry. A very rigid accountability structure is

maintained with written job descriptions and performance

evaluations. "Rehearsals" are conducted twice weekly and a

general team meeting is held each week. Mentorship is a

distinctive of leadership development in these teams.

Members are exposed to a variety of opportunities that range

from a traditional church setting to ministering in a

juvenile detention center. Over sixty students participate
in this Christian service. Students sign a contractual
agreement with appropriate measures taken for noncompliance.

CHURCH EXTENSION

Presently there are twenty-three (23)[183] students
officially serving in youth ministry in eleven other
churches:

.Baptist Tabernacle, Danville, VA.
.Central Baptist Church, Altavista, VA.
.Chestnut Hill Baptist Church, Lynchburg.
.First Assembly of God, Lynchburg.
.Grace Baptist Church, Madison Heights, VA.
.Heritage Baptist Church, Lynchburg, VA.
.Lynchburg Church of Christ, Lynchburg, VA.
.New Hope Baptist, Goode, VA.
.Old Forest Road Baptist Church, Lynchburg, VA.
.Seoul Presbyterian Church, Fairfax, VA.
.Thomas Terrace Baptist Church, Concord, VA.

"Other churches" available to students at Liberty
University[184] include no less than 59 churches:

Amherst Baptist
Bedford Church of God
Berean Baptist
Bethel Baptist
Bible Baptist
Calvary Baptist Church
Central Baptist Church
Chestnut Hill Baptist
Community Bible Church
Connelly Memorial Baptist
Cornerstone Community Church
Elon Baptist Church

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[183]Liberty University, "Approved church extensions for the
Spring of 1993." List obtained from the Christian Service
Office at the school.

[184]Op. cit.

Euclid Christian Church
Evergreen Baptist Church
Fairview United Methodist Church
Faith Baptist Church
Faithway Baptist Church
First Assembly of God
First Baptist Church (Roanoke)
Forest Alliance Church
Gateway Baptist Church
Gethsemane Baptist Church
Gospel Baptist Church
Grace Brethren Church of Lynchburg
Greensboro Korean Presby. Church
Heritage Baptist Church
Hyland Heights Baptist Church
Kedron Baptist Church
Kingsland Baptist Church
Lakeside Baptist Church
Landmark Baptist Church
Leawood Baptist Church
Leesville Road Baptist Church
Liberty Baptist Church
Living Word Baptist Church
Lynchburg Chinese Bible Study
Lynchburg Wesleyan Church
Madison Heights Baptist Church
Midlothian Baptist Temple
Mt. Peeler Baptist Church
Oakland United Methodist Church
Old Forest Road Baptist Church
Rainbow Forest Baptist Church
Rivermont Presbyterian Church
Sacred Heart Catholic Church
Second St. Paul Baptist Church
Shenandoah Baptist Church
Southside Baptist Church
Stanleytown Baptist Church
Staunton Baptist Church
Summerdean Church of the Brethren
Sycamore Baptist Church
Temple Baptist Church
Thomas Road Baptist Church
Timberlake Baptist Church
Timberlake Christian Church
Trinity Church
West Lynchburg Baptist Church

"The Extension Ministry encompasses all students who work in

churches other than Thomas Road Baptist Church. Those who

desire to work in other churches must receive approval by

the Christian/Community Service Office."[185] The guidelines

include:

1. Church must be within a 50-mile radius of
    Lynchburg.
2. The site church must be similar in faith,
    philosophy and practice to TRBC.
3. Must have taken pre-requisite course CSER 101 and
    102.
4. Successfully complete appropriate forms.
5. Approval of Christian/Community Service Office.

The extension is the "Pandora's Box" that could impede the

effectiveness of a field experience for youth majors. In

concept it is legitimate but, in practice, it could result

in the "undoing of the major." The other three training

sites: Thomas Road Baptist Church, YouthQuest Club,

YouthQuest Teams are guided exclusively by the Youth

Ministry Faculty of the University. Weekly, if not daily,

supervision of competently trained supervisors are provided.

A quality controlled youth ministry program is provided.

Presently over 90 percent of the youth majors participate in

one of these three.

The extension program, on the other hand, is filled with

deficiencies for training youth majors. Though guidelines

are articulated, there is not an adequate number of staff to

provide supervisors. Under the President's office the

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[185]Liberty   University,   The   Liberty   University
Christian/Community Service Handbook, 1991-1993.

Christian Service Office administrates the entire program for the whole school. No site visits are ever conducted. A bureaucratic hurdle must be jumped for a resident student to sign up for one of the other 59 churches, but "loop holes" are ample. Nonresident students are free to choose with no resistance. The theological, philosophical and practical guidelines are not enforced, as evidenced by a casual reading of the approved lists mentioned above.

For the youth major to continue to offer a quality laboratory experience, a strategy of recruitment to Christian service has been effectively implemented. Nonetheless, it is getting more and more difficult as Liberty continues to be a more "open campus." In the next chapter of this paper the author will present a proposal to develop a more detailed extensive program with tighter controls to assure a balanced "laboratory experience."

Using the criteria presented in the next section the following six churches may be eligible as a site for apprenticeship:

    Heritage Baptist
    Hyland Heights Baptist Church
    Living Word Baptist Church
    Old Forest Road Baptist Church
    Temple Baptist Church
    Thomas Road Baptist Church

No church should be permitted to accept more apprentices than a one to twenty-five ratio apprentice to teenager.

Chapter VI

PROPOSAL FOR YOUTH MINISTRY APPRENTICESHIP

(Christian Service Extension)

Church Ministry 200

A Practical Manual for Training

This program is in response to the proliferation of over 59

different youth ministry extension sites. Christian Service

is a vital part of the heritage of the youth major at

Liberty University. This apprenticeship is designed to set

intense guidelines and accountability not only for the

apprentice but also for the ministry site. Since the

"ministry laboratory" is the extension of classroom

instruction, the youth major is required to spend his last

two and half undergraduate years in this program. He will

earn one (1) credit hour for four (4) semesters, beginning

the second semester of his Sophomore year. The last

semester of his Senior year he is encouraged to take the

six-hour youth internship course. (YOUT 499). Successful

completion of these five (5) semester courses will not only

fulfill the Christian Service requirement but enhance the

field education that has been a distinctive of Liberty

University Youth Ministry Training.

DEVELOPMENTAL STAGES IN YOUTH LEADERSHIP TRAINING

The following is an overview of the FIVE-LEVEL YOUTH
LEADERSHIP TRAINING PROGRAM at Liberty University, showing
the relationships of the various aspects of the program to
the program as a whole. Please note the position of
apprenticeship in this program and training that takes the
student from ground zero (no basis of knowledge in Youth
Ministry) through five stages that produce a youth
professional capable of implementing and directing an
effective comprehensive ministry to adolescents in any
setting and/or culture:

V.   PROFESSIONAL
(Vocational ministry involvement)

IV.   RESIDENT
(Full-time ministry involvement)

III. INTERN
(Intensive ministry involvement)

II.   APPRENTICESHIP
(Christian service extension)

I.   STUDENT
(Preparation for ministry involvement)
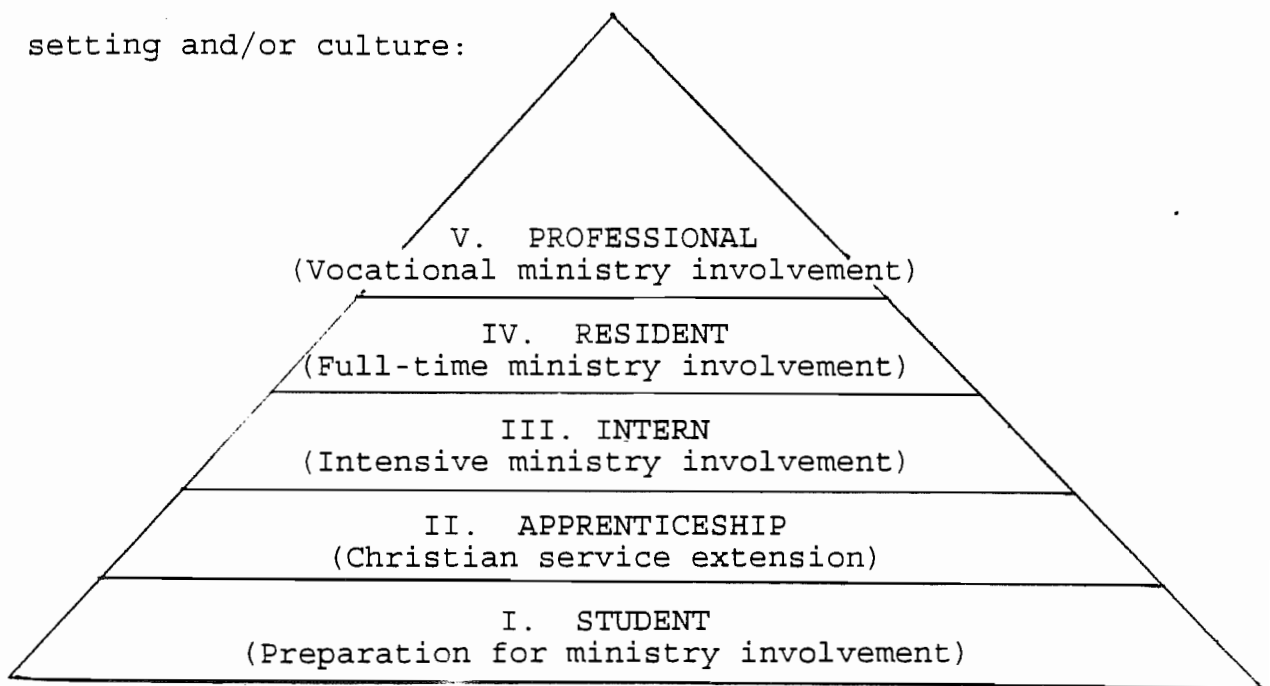
1.   PROGRAM WITH SPECIFIC AND SPECIALIZED OBJECTIVE

The Youth Apprenticeship Program (YMA) has a unique
focus and objective: "to train the individual in
all aspects of youth ministry both cognitive and
experiential; thus producing a youth leader with
all the ministry skills and tools to effectively
provide a culturally acceptable vehicle through

which every adolescent will hear the Gospel and have the opportunity to spiritually mature.

2. EXPOSURE TO PROFESSIONALS THAT ARE "PACESETTERS"

Each approved site will have staff professionals that are the "best in their areas of expertise." This could include the Senior Pastor, Youth Pastor and other staff positions.

In addition, an apprentice in the local area will have the added opportunity of exposure, through Liberty University programs, to some of the "spiritual giants of our time" such as: Josh McDowell, Bill Bright, Jack Wyrtzen, Dr. Jack VanImpe, to mention just a few. This gives the apprentice the unique experience of what Dr. Elmer Towns calls the "hot poker philosophy." The apprentice rubs shoulders with and learns by observing these types of men in action. This interaction is invaluable and truly priceless.

3. ACADEMIC CREDIT (Chmn 200) Church Ministry Lab

The student can receive one (1) hour academic credit for each semester served. He must successfully complete CSER 101 and 102 as prerequisites.

The student will spend a minimum of 3 hours per week each semester in experience including the following:

   (1) Sunday School
   (2) Campus Clubs
   (3) Activities
   (4) Outreach Ministries
   (5) Parent-Teacher Meetings
   (6) One-on-One Discipleship
   (7) Corporate discipleship
   (8) Staff Relations
   (9) Counseling
   (10) Dealing with School Officials.

4. REGULAR INTERACTION WITH YOUTH FACULTY

The apprentice will interact with a Liberty University youth faculty member at regular intervals during the apprenticeship. These will be in the form of on-site visits, telephone conferences and written correspondence. The apprentice will be required to attend an evaluation session at Liberty University with the site supervisor present.

5. PROFESSIONAL ON-SITE SUPERVISION

    At every approved site there will be a supervisor that
    has been APPROVED by the Executive Director of the
    Center for Youth Ministry and the Youth Apprenticeship
    Director. The supervisor must meet or exceed specific
    minimum standards of experience, formal education and
    training, including but not limited to two (2) years at
    his present ministry location, and a Master's Degree or
    equivalent. The supervisor will provide hands-on
    leadership, training and evaluation for the apprentice
    while at the ministry site.

6. APPROVED AND COMPATIBLE SITE SELECTION AND PLACEMENT

    Each site to which an apprentice is sent must meet
    strict standards established by the Youth Ministry
    Apprenticeship Office. Those ministries desiring to be
    considered for training sites must contact the Center
    for Youth Ministry Office and complete the Site
    Screening Application. Approvals will be made by the
    Executive Director of the Center for Youth Ministry of
    Liberty University, in accordance with program
    guidelines.

    Each apprentice will be individually matched, as
    closely as possible, to the site considering such
    elements as calling, personality, abilities and the
    scope of training available at the site.

7. BUILT-IN COGNITIVE DIMENSION

    To be accepted into the Apprenticeship Program the
    prospective Apprentice must be a Sophomore, Junior or
    Senior in good standing. He must have completed at
    least three (3) hours of course work in the Youth Area
    (in residence at Liberty) YOUT 201.

8. PLACEMENT SERVICE WITH "PREFERRED STATUS" FOR THOSE WHO
    COMPLETE YMA AND INTERNSHIP

    The Center for Youth Ministry provides a placement
    service for all Youth Ministry graduates. This service
    seeks to locate and match each graduate with a
    compatible youth ministry.

    The graduate who has successfully completed the
    apprenticeship and Internship Program will be given
    "Preferred Status" when seeking a ministry through our
    placement service.

    The "Preferred Status" designation is given to the

nature of the internship experience and its' exhaustive and extensive training and evaluation that allows the intern to "prove himself" in a manner not available to those who did not complete the Internship Program.

LIBERTY UNIVERSITY CENTER FOR YOUTH MINISTRY
BASIC FUNCTIONS

PROGRAM INTEGRATION WITHIN THE CENTER FOR YOUTH MINISTRY

It is important to understand that the Apprenticeship Program is only one part of a complete training cycle designed to produce professional youth workers of the highest caliber, both in ministry skills and level of spirituality.

The **Center For Youth Ministry** is the organization that is responsible for the complete scope of ministry training of youth pastors and workers at Liberty University. In order to see where the Apprenticeship Program integrates with the other ministry areas of youth leadership training it is necessary to take a closer look at the vast scope of ministry operations within the **Liberty University Center for Youth Ministry.**

The Liberty University Center for Youth Ministry's scope of ministry operations includes thirteen (13) areas. All of the programs and outreaches of the Center can be defined within these designated areas:

1. ADVISING - A complete service to the student offering
    guidance and counseling in areas of spiritual, social,
    academic and vocational significance. There is an
    emphasis on individual and personalized attention for
    each student in his unique goals and needs.

2. RECRUITMENT - An ongoing process of enlisting students
    in the ministry programs by presenting them with the
    objectives of the Center and the many opportunities
    available for involvement while a student and
    vocationally. This is done within the context of
    endeavoring to help each student determine God's
    calling and vocational direction for his life.

3. STUDENT-LED CLUB - An officially recognized club at
    Liberty University, YouthQuest Club seeks to raise the
    level of awareness of students to the area of
    adolescent ministries. It also emphasizes the
    distinctives of Liberty University and seeks to be a
    positive force in the lives of all students, regardless
    of their vocational calling and direction. The club
    seeks to enhance the level of professionalism in all
    areas of ministry in which the Center is involved. It
    will always strive to be on the cutting-edge of
    spiritual revival on the campus.

4. SPECIAL PROJECTS - Specific projects and activities, of
    limited duration, designed to offer the student   .
    exposure, training and experience in specific aspects
    of youth ministry. These many be projects that are
    servicing a local church and/or the community.

5. INTERNSHIPS - A complete, comprehensive training
    experience giving the student a hands-on, participatory
    experience in the adolescent ministry of a local
    church. This four-credit program is academically sound
    with each student going through a rigorous application
    and selection process. During the internship each
    student is constantly supervised and evaluated by youth
    professionals and youth faculty. This program is
    unique and offers training and experience unequalled in
    the field of adolescent ministry preparation.

6. PLACEMENT - In conjunction with other Liberty
    University placement services the Center assists youth
    ministry graduates in finding places of service in
    full-time and part-time youth ministry. The Center for
    Youth Ministry also aids local churches of like faith
    and practice in securing qualified candidates for youth
    positions within those churches.

7. CONSULTATION/SPEAKING - The staff of the Center For

Youth Ministry offers this service as an aid to local churches. The aim is to strengthen and motivate the churches in their quest to reach the youth of their communities. The staff seeks the role of facilitator and equipper to the local church in need of help in the area of ministering to and reaching teenagers for Christ. The staff of the Center has ministered to churches and teens in most areas of North America and several foreign countries.

8. <u>MINISTERIAL NETWORK</u> - An association of youth professionals actively involved in ministry and committed to the cause of reaching and discipling teens for Christ. This network is called YOUTHQUEST ASSOCIATION and is open to all full-time youth professionals ministering in churches of like faith and practice. The thrust of the network is to encourage members in the work of the ministry, offer the latest in resources and training and to facilitate fellowship and care within the association membership.

9. <u>FORUMS/CONFERENCES</u> - Regular training/equipping seminars and conferences for the youth professional designed to educate, motivate and equip with the latest information, skills, and resources in the field of youth ministry. These are "how-to" programs. Also available are national and regional forums for YouthQuest Association members designed to offer rest, fellowship and encouragement to those youth professionals that are "in the fight" on a daily basis and sometimes grow "weary in well-doing."

10. <u>OUTREACH TEAMS</u> - The Center has several outreach teams that are available to local churches. These teams use music, drama, puppets and much more to assist local churches in impacting their communities for Christ. The teams also minister to the congregations and are actively involved in recruiting students to Liberty University.

11. <u>CLEARINGHOUSE</u> - The Center seeks to be a main resource for youth curricula, books, videos and other ministry helps in the area of youth ministry. We are constantly evaluating and reviewing the latest materials on the market for the youth professional in order to offer advice and help in selecting just the right tools for ministry. The Center is also actively writing and producing its own curricula and resources for marketing to the youth professional.

12. <u>PUBLICATIONS</u> - Through the media of printed journalism the Center seeks to inform and advise youth workers and

pastors of ministry events and matters here in Lynchburg. It also serves to keep readers informed on matters of interest and concern in the "youth culture" of our nation and world. This publication is printed under the name "YouthQuest Report" and is available by subscription.

13. TEACHING/ACADEMICS - The academic training in Youth Ministry at Liberty University is arguably the finest in the nation. It has been recognized in a national survey of colleges and universities as among the top four in the country among several hundred institutions surveyed. The youth area offers academic concentrations in two areas of youth study both leading to a Bachelor of Science Degree. There are also graduate programs at Liberty Baptist Theological Seminary leading to a Master of Religious Education Degree with a concentration in Youth Ministry. These programs are fully accredited and offer the finest education available to the student preparing for youth ministry.

THE PRODUCT OF THE PROGRAM

Liberty University was founded as, and continues to be, a distinctively Christian institution of higher education, with the sole purpose of producing graduates whose vocations and lives honor and glorify our Lord Jesus Christ.

The Center for Youth Ministry and its Apprenticeship Program follows this tradition of Christian excellence, seeking to produce men and women with the highest level of personal commitment to Christ as well as competence in adolescent ministry.

The graduate shall have demonstrated scholarship, an acceptable level of mastery of subject matter, and the

competencies necessary to design, develop and implement an effective ministry to adolescents in the context of the local church. It would also be expected that the graduate of the Apprenticeship Program would constantly be sharpening his ministry skills and sharing his expertise with others in the field of adolescent ministries. In other words, he will always have a learner's spirit.

Graduates of the Youth Ministry Apprenticeship Program of Liberty University will be recognized as the best in their field and will be noted for their intense devotion to Christ and their love for the young people of this world.

GENERAL INFORMATION
OF
YOUTH MINISTRY APPRENTICESHIP

The Youth Ministry Apprenticeship is a specialized training practicum designed to be the classroom extension experience for the student preparing for youth ministry

SPIRITUAL QUALIFICATIONS

Youth ministry is not just a vocation it is a CALLING. Any individual involved in, or anticipating involvement in, any aspect of ministry should be sure that he has indeed been called of God. The individual should also be able to point to other mature believers who support his claims with regard

to his call.

The applicant should also exhibit behavior reflected in the fruit of the Spirit as given in Galatians 5:22-23. He should indeed be an example of a believer in word, conversation and conduct, and be blameless in the eyes of all around him.

STANDARDS OF CONDUCT

All those involved in the Youth Apprenticeship Program should be aware that, although most of the extension takes place off campus, it is actual academic course work that will be evaluated and graded. Further, the applicant should understand that an apprentice maintains his status as an undergraduate student of Liberty University and is bound by all regulations and policies of the University regarding on-campus students. In case of breach of any of these policies the apprentice is subject to the jurisdiction of the Office of Student Affairs.

FINANCIAL OBLIGATIONS

Youth apprentices are expected to have their financial affairs in good order. This applies to all personal obligations and obligations to Liberty University. The apprenticeship should in no way hinder the student financially. If for any reason the apprentice feels a

financial obligation to perform at the approved site which violates his personal finances he must communicate immediately with the apprenticeship director.

TIME COMMITMENT

The Youth Apprenticeship Program of the Center for Youth Ministry is an intensive practical training experience that necessitates a commitment of energy and focus by the student apprentice. The program is designed to give the apprentice exposure in such areas of practical youth ministry, including but not limited to, Sunday. School, Campus Clubs, Activities, Outreach Ministry, Parent/Teacher Meetings, One-on-One Discipleship, Corporate Discipleship, Staff Relations, Counseling, and Dealing with School Officials. To accomplish this requires the student apprentice to spend a MINIMUM of three (3) hours weekly for the entire semester during the extension period.

ADDITIONAL COMMITMENTS DURING THE YMA

It is the position of the Center for Youth Ministry, that a student be minimumly involved in work, social, athletic and other extra-curricular activities that could distract the student and his/her focus on the responsibilities and duties of the extension.

A student apprentice must also maintain good physical and

emotional health in order to meet the rigors and requirements of the Youth Ministry Apprenticeship. Poor health will jeopardize the apprentice's ability to perform effectively, and excessive absences for health-related reasons will result in the student's being removed from the site.

ABSENCES

Student apprentices that are not able to fulfill weekly obligations because of illness are to contact the Site Supervisor, and the Youth Apprenticeship Director well before the work is scheduled to begin.

Student apprentices should never leave their responsibilities before the regularly scheduled dismissal time unless prior permission has been secured from the Site Supervisor.

It is the responsibility of the student apprentice to learn and follow practices and policies of the extension site to which he is assigned, with regards to attendance and absenteeism.

'In general, student apprentices are to observe the schedules of the Sites to which they are assigned. An apprentice is not excused from duties just because Liberty University may

be observing a holiday or break. The apprentice will

communicate schedule conflicts in advance.

Regular unexcused absences are grounds for dismissal from

the Youth Ministry Site.

OPERATING PROCEDURES FOR THE LIBERTY UNIVERSITY
YOUTH MINISTRY EXTENSION PROGRAM

PREREQUISITES FOR ADMISSION TO THE PROGRAM

1. A student must have a minimum of three (3) hours of
    Youth courses in residence at Liberty University to be
    eligible for admission.

2. A student must have successfully completed YOUT 201. A
    grade of "C" or better is required.

3. A student must have achieved Sophomore, Junior or
    Senior status.

4. A student must have completed CSER 101 and 102.

5. A minimum cumulative GPA of 2.0.

6. The student must demonstrate minimum competencies in
    written and oral communication skills by earning at
    least a 2.00 GPA in the following courses: ENGL 101,
    ENGL 102, SPCH 101.

7. The student must have completed an application for
    admission to the Youth Ministry Apprenticeship Program
    and received conditional approval to enter the program.

TRANSFER STUDENTS NOTE: Students with transfer credits in
Youth that have been cross-listed for required LU Youth
courses may be required to demonstrate a knowledge of the
particular subject matter and of the philosophy of ministry
of the Youth Ministries Area of Liberty University.

APPLICATION PROCEDURES

Application for admission to the Youth Ministry

Apprenticeship Program should be made as soon as the Church Ministries Youth concentration or Youth Minor has been formally declared by the student. (This should occur no later than the 2nd semester of the Freshman year).

This allows the youth area advisor an opportunity to help the student carefully design a program of study that will enhance the Apprenticeship experience and assure proper preparation. The advisor will guide the student to be sure that all prerequisites and requirements are met well in advance of the anticipated semester of extension.

The application packet may be picked up at the Center for Youth Ministry office in the School of Religion. The packet should be picked up at least a semester before the year in which the Apprenticeship will take place.

The deadlines for submitting applications are as follows:

    October 15.....................Spring Semester
    March 30......................Fall Semester

The application requires several recommendations. The student should select individuals who know them well enough to make intelligent, informed and accurate judgments regarding the information requested on the Recommendation Form.

Once the Center for Youth Ministry Office has been contacted

and application materials secured, the student must check-in with the Christian Service Office and initiate the administrative approval process.

The student will not be formally accepted into the program and cannot register until the Christian Service Office has issued their administrative approval letter and the Center for Youth Ministry has notified the student of admission to the Apprenticeship Program.

Upon final acceptance into the program the student must complete and sign the Student Agreement Form and the Site must complete the Apprenticeship Job Description Form before the actual apprenticeship can begin.

GUIDELINES FOR THE APPRENTICE

Student Apprentices must always keep in mind that participation in the Youth Ministry Apprentice Program is a privilege extended to them by Liberty University and the Center for Youth Ministry. Similarly, they should remember that they are guests at the sites (churches) where they have been assigned and are training.

In addition to maintaining the highest standards of conduct during the apprenticeship, the student is expected to become acquainted with all the policies, procedures and standards

of the site and to comply with them to the letter.

In essence, the student apprentice becomes a lay staff member of the assigned site during the period of the Apprenticeship. As such the student will function within the schedules and parameters as set by the site and the Site Supervisor.

The following are some practical directions for the apprentice.

1. Be cooperative and flexible in all relationships at the assigned site.

2. Display a willingness to be a contributor to the ministry at the site and seek to learn from all experiences and situations.

3. Dress neatly and tastefully in accordance with the policies of the assigned site.

4. Refrain from becoming part of gossip, criticism or complaining of others at the site.

5. Be punctual and dependable in your assigned duties.

6. Work closely with yout Site Supervisor to get the most out of your internship experience.

7. Take any questions or problems directly to your Site Supervisor. If he cannot resolve the situation, contact the Youth Ministry Extension Director at Liberty.

8. Do not neglect your personal devotional life. Reserve time each day for reading and prayer.

LOGISTICAL GUIDELINES

1. The student intern is responsible for his transportation to and from the internship site.

2. The student will provide his own transportation while performing at the site.

3. If the site is situated so as to necessitate the student intern living away from campus he will also be responsible for securing housing and meals on his own.

OBJECTIVES AND GOALS FOR THE APPRENTICE

No experience, whether purely academic or practical, is of value without some predetermined objectives and measurable goals to aid in evaluating the success or failure of the enterprise.

With that in mind the following are proposed to the student. At the conclusion of the apprenticeship the student should exhibit some level of competence and awareness in many of these areas noted below.

The student apprentice will:

1. Understand the complexities, challenges and responsibilities of local church youth ministry.

2. Understand his own strengths and weaknesses and learn to deal with them appropriately.

3. Learn the role and duties of the local church youth pastor.

4. Keep a daily journal of activities, meetings and experiences.

5. Meet with the Site Supervisor at least weekly for interaction, evaluation and direction.

6. Meet with the Apprenticeship Faculty Supervisor at least three times during the semester for evaluations and interaction.

7. Will prepare and deliver at least one 15-20 minute message and/or Bible studies for adolescents.

8. Interact with both early and middle adolescents.

9. Meet with and interact with the parents of adolescents and help them understand their teenagers and teenage culture.

10. Demonstrate an ability to diagnose behavioral and other conflicts in teens and help the teens work through them successfully.

11. Demonstrate proficiency in planning, developing, and executing activities of all levels and intensities.

12. Demonstrate an expertise in one-on-one and corporate discipleship programs (developing & executing).

13. Develop the ability and expertise to work with local school officials, both public and private.

14. Relate to adolescents of all age groups and understand their backgrounds and cultures.

15. Understand the philosophy and methodology of campus ministries.

16. Learn how to setup and run a Sunday morning program.

17. Motivate and enlist adolescents into various programs and outreaches of the local youth ministry.

18. Design and prepare a promotional literature piece.

19. Demonstrate a professional attitude when dealing with adolescents, parents, teachers and colleagues.

ASSIGNMENTS DURING THE YMA

Your university supervisor may, in cooperation with your

site supervisor, arrange for individual personalized

assignments to fit your unique situation and needs. If so,

these will be reviewed, discussed and explained in detail with you before their implementation.

In addition, there are several common assignments which are expected of all student apprentices. They are as follows:

1. Report to or communicate with your University supervisor weekly.

2. Report weekly activities on the "Activities Log." See the Appendix.

3. Keep a daily journal/log of your experiences, perceptions, evaluations etc.

4. Keep a notebook of the minutes of all staff meetings.

5. Keep a notebook of all sermons, messages, lessons prepared and presented during the extension.

It is the responsibility of you, the student, to be aware of all assignments required by your Site Supervisor and/or your University supervisor. Some assignments will be made at the beginning of the apprenticeship, others during the course of your training experience. If you are in doubt about an assignment you must contact the appropriate supervisor. Failure to complete assignments as instructed could result in a failing grade for the extension or dismissal from the program.

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GUIDELINES AND CRITERIA FOR APPRENTICESHIP
SITES AND PERSONNEL

The Youth Apprenticeship Program, CHMN 200, is designed to
be an intensive training experience for the student,
preparing him/her for professional ministry to adolescents.

This is an academic laboratory class for credit, as well as
a practical training experience. As such, it is essential
that stringent quality control measures be implemented in
order to maintain the program's academic integrity and
credibility.

With that in mind, the following guidelines are established
for the selection and approval of sites and site
supervisors:

APPRENTICESHIP SITES

1. The site must be of "like faith and practice" as
   Thomas Road Baptist and must affirm to a similar
   doctrinal statement as the church and Liberty
   University.

2. The church/site must be at least five (5) years
   old.

3. The church/site must make application to the
   Center for Youth Ministry.

4. The church/site must complete a Job Description
   Form for the CYM office.

5. The Senior Pastor must have served at the church/
   site for at least four (4) years.

6.   The church/site must have a full-time paid youth pastor.

7.   The youth pastor/site supervisor must have served at the church/site for at least two (2) years.

8.   The youth pastor/site supervisor must have a Bachelor's Degree in youth ministry or its equivalent.

9.   The youth pastor/site supervisor must be a graduate of the undergraduate or graduate youth programs at Liberty University and/or understand, espouse and practice (in actual ministry) the philosophy of the Center for Youth Ministry of Liberty University.

10.   The church/site must have a youth ministry that ministers to at least twenty-five (25) teens on a regular basis and has that number participating in all ministry programs.

SITE SUPERVISOR DUTIES & RESPONSIBILITIES

It is a privilege to be able to work with you in placing and training a student apprentice for youth ministry through a practical laboratory experience. Now we become dependent upon you to play a key role in the student's preparation for vocational ministry. Your willingness to take up this challenge is appreciated.

You must understand that the student apprentice is coming to you for training. He is not a seasoned professional. The apprenticeship is a legitimate academic and practical training experience that is governed by rigid academic guidelines and expectations.

You will become the "mentor" to the student intern and will invest much time and energy in his training. You will be personally responsible to see that the apprentice has the opportunity to share in and learn from many different ministry experiences as outlined in this manual.

The student is encouraged to watch you in the day-to-day duties of ministry and learn by watching, inquiring, and then performing on his own under your watchful eye.

It is imperative that the student have the opportunity to spend time with you as you carry out the "nuts and bolts" tasks of youth ministry. The student apprentice will come to you with a variety of needs. He may be a bit apprehensive, insecure and lacking in confidence. Your encouragement, direction and support are vital, as well as your constructive criticism.

The following are the elements of youth ministry that you guide the student apprentice through:

1.   Sunday School (set-up, programming, organization, teaching).

2.   Campus Clubs (impact & insight, picking up kids, set-up, teaching, recruiting).

3.   Activities (planning, promoting, executing)

4.   Outreach (ministry teams, missions trips, visitation).

5. Parent/Teacher Mtgs. (developing, promoting, recruiting, conducting).

6. One-on-One discipleship.

7. Corporate discipleship.

8. Staff relations (running staff meetings, etc.).

9. Counseling

10. Dealing with school officials.

In addition to the above listed activities, the Site Supervisor should also:

1. Meet with the student apprentice at least once weekly for discussions, critiques and interaction.

2. Maintain accurate records of such mtgs. as well as records of the student's progress, etc.

3. Meet with the University Supervisor during his evaluation trips to your church.

4. Cooperate with the University Supervisor in assigning a final grade for the student.

The final grade for the student intern will be given by the University Supervisor in cooperation with the Site Supervisor. The following guidelines will aid in assessing and assigning the student a final grade: Keep in mind age appropriate behavior and skills.

An "A" student will show consistent strength in all areas of ministry training with no outstanding weaknesses. He will have shown outstanding growth and achievement in completing assignments, understanding ministry philosophy, and shown

creativity, initiative and self-motivation in all tasks. He will also exhibit evidence of superior leadership qualities and skills and a respect toward authority.

A "B" student will exhibit more strengths than weaknesses. He will show consistent growth in ministry skills and demonstrate a good ability to organize and lead. A healthy respect for authority will be apparent.

A "C" student will have worked well with the Site Supervisor and demonstrated a willingness to learn. He also should have shown evidence of some growth in ministry skills. His strengths and weaknesses should balance out. He should have the ability to meet most ordinary situations that will be faced in a real ministry setting and be an "average youth pastor."

A student that does not at least meet the criteria for the "C" student cannot be passed for the Church Ministry Lab course CHMN 200.

Near the end of the apprenticeship period the University Supervisor will meet with the Site Supervisor and ask that a final grade be recommended.

The apprenticeship will be officially completed when the

final grade has been received from the Site Supervisor.

GUIDELINES FOR LIBERTY UNIVERSITY YOUTH MINISTRY APPRENTICESHIP SUPERVISING PROFESSORS

The University apprenticeship Supervisor is a very important person in the training process. The Supervisor is a well trained professor of Youth Ministries who has been actively involved as a youth professional at the local church level in one or more of the youth areas of Junior High, Senior High or College/Career. He understands what it means to be a Youth Pastor, with all the accompanying circumstances and problems.

Youth apprenticeship supervisors have the following expectations of them:

1. The Supervisor has a responsibility to the student as a pupil.

2. The Supervisor has a responsibility to Liberty University as his employer.

3. The Supervisor has a responsibility to the hosting

   church site to see that the apprenticeship experience is a mutually satisfying and beneficial arrangement for all concerned.

4. A Supervisor should feel a sincere, deep sense of responsibility to the youth ministry as a vocation and calling from God.

FUNCTION & RESPONSIBILITY

The Supervisor has several key responsibilities in the Youth Ministry Apprenticeship Program and in his relationship to the student:

1. He must plan experiences with and for the student apprenticeship.

2. He must provide counsel and recommendations for the student's ministry growth.

3. He must provide counsel and recommendations for the student's ministry growth.

4. He must report to the Director of the Center for Youth Ministry, and Apprenticeship Program concerning the growth and progress of those students under his direction.

DUTIES

1. Work with the Youth Ministry Faculty to select and possibly place the student apprentice for whom he will be responsible.

2. After scheduling appointments with the apprenticeship Sites, the Supervisor will take the student for an initial visit.

3. The Supervisor makes a minimum of three (3) visits to each student intern during the apprenticeship period. During each of these visits the Supervisor will discuss the visit and make suggestions for improvement with the student.

4. The Supervisor will maintain accurate records of each visit with the student and the results.

5. The Supervisor is responsible for maintaining a good working relationship with all Apprenticeship Sites that accept and train our students.

6. The Supervisor is responsible to help the student in turning in all materials regarding the apprenticeship. He is also responsible for the final grade determination and to see that all paperwork related to the completion of the apprenticeship is finalized.

ACADEMIC LOAD

The recommended guideline for determining the Supervisor's instructional load is as follows:

1.5 student interns = 1 semester hour

APPENDICES FOR CHMN 200

LIBERTY UNIVERSITY CENTER
FOR YOUTH MINISTRY PROGRAM
CHMN 200 APPRENTICESHIP

FACTS AND ELIGIBILITY SCREEN

The following information and answers to the following questions will aid you in determining your eligibility for participation in the CHMN 200 Apprenticeship Program.

NAME: _____
      Last   First   Middle

ID NUMBER: _____ BOX #:_____ EXT #:__

MAJOR: _____ MINOR: _____

ADVISOR'S NAME: _____

PLEASE ANSWER THE FOLLOWING QUESTIONS
<u>TRUE</u> OR <u>FALSE</u>
BY CIRCLING THE APPROPRIATE LETTER ON THE RIGHT

1.   I AM A YOUTH MAJOR OR MINOR   T   F

2.   I WILL BE A SOPHOMORE, JUNIOR OR
     SENIOR THE SEMESTER OF APPRENTICESHIP   T   F

3.   MY CUMULATIVE GPA IS AT LEAST 2.0   T   F

4.   I HAVE SUCCESSFULLY COMPLETED YOUTH 201   T   F

5.   I HAVE SUCCESSFULLY COMPLETED CSER 101/102 T   F

6.   I HAVE DISCUSSED TAKING THE APPRENTICESHIP
     WITH A MEMBER OF THE YOUTH FACULTY   T   F

LIBERTY UNIVERSITY CENTER FOR
YOUTH MINISTRY CHMN 200
APPRENTICESHIP PROGRAM

GENERAL APPLICATION

Application must be typed

Section I: General Data

Name: _____

       Last   First   Middle

Social Security Number: _____-_____-_____

Permanent Address: _____

_____

Permanent Telephone Number: (   )_____

Temporary Address: _____

_____

Temporary Telephone Number: (   )_____

Current Major: _____ Minor: _____

Present Class Standing: First Sem. _____ Second Sem._____

Fr____ So____ Jr____ Sr____ Grad_____

Current Overall GPA: _____ Current Major GPA: _____

List the semester taken and grade received for the Youth
class prerequisites:

Yout 201 - Semester taken _____ Grade: ___
Yout 302 - Semester taken _____ Grade: ___
Yout 350 - Semester taken _____ Grade: ___

List the semester taken, the department, and the grade
received for all CSER:

Please indicate the term in which you plan to do your apprenticeship:

Fall 19___;   Spring 19___;   Summer 19___

List any extracurricular activities and awards: _____
_____
_____
_____
_____

Do you speak a foreign language?: Yes _____ No _____

If yes, which one(s): _____

Do you have any other special talents or abilities that
would relate to your proposed apprenticeship? List them:
_____
_____
_____
_____

Section II: Personal Data

Birthplace: _____ Date of Birth: _____

Marital Status: Single_____   Married_____   Engaged_____

Children: No____ Yes____ ; Names and Ages _____

_____

Name of Home Church: _____

Church Address: _____

Pastor's Name: _____

Youth Pastor's Name: _____

Do you have any physical difficulties or health conditions
that require special attention or medication? Yes_____ No_

If yes, please give details: _____
_____

How would you describe your overall health?   Excellent: _____

Good: _____

Fair: _____

Poor: _____

Are you now, or have you ever been on academic or
disciplinary probation at Liberty or any other institutions
of higher education that you have attended? Yes _____
No _____

If yes, pleas give details: _____
_____
_____
_____

Section III: Financial Data

Is your school bill current and are you in good standing
with the Business Office? Yes _____   No _____

If no, please give the amounts and status of your bill: _____
_____
_____

Are you currently in debt with something other than your
school bill? Yes _____   No _____

If yes, please list the nature, amounts owed, and payments
of all debts for which you are personally liable: _____
_____
_____

Are you currently employed? Yes _____   No _____

If yes, please give the name of your employer and the number
of hours worked per week: _____

Will you have to work during your apprenticeship? Yes ___
No ___

If yes, explain how many hours and needed schedule:_____

Section IV: Educational Data

List all schools and institutions attended following High
School:

Years attended   Name and Address   Major   Degree
_____
_____
_____

List all experiences, activities, jobs, projects, seminars,
etc. that you have participated in that relate to Youth
Ministry or the Youth Ministry Apprenticeship.

Dates   Name or Type of Activity   Brief Descrip.
_____
_____
_____
_____
_____
_____
_____
_____
_____

Section V: Background Data

Give brief summery of your salvation experience and personal
relationship and walk with Christ: _____
_____
_____
_____
_____
_____
_____
_____
_____
_____

What is your position on the Charismatic Renewal Movement? __

_____

_____

_____

_____

State as distinctly as possible your personal philosophy of
ministry: _____

_____

_____

_____

In the space provided please state short and mid-range
ministry objectives and goals: _____

_____

_____

_____

_____

_____

_____

_____

_____

Explain why you wish to participate in this apprenticeship?:_

_____

_____

_____

_____

_____

Are your parents in agreement with your decision to
participate in this program should you be selected? Yes. ___
No. _____
If no, please explain: _____

_____

_____

State your personal expectations for the apprenticeship: ____

_____

_____

_____

_____

Section VI: Final Instructions

You must have three (3) recommendations accompanying this

application. Two must be from a faculty or administrative source and one from your pastor and/or youth pastor. Use the forms provided with this application.

Attach a recent photo to this application.

This application and all recommendations are to be mailed directly to: Center for Youth Ministry
Liberty University
Box 20000
Lynchburg, Va. 24506

Please note the following deadlines for apprenticeship application materials. They must be completed and received in our office by:

October 30th - Spring Semester
March 1st - Summer Session
June 1st - Fall Semester

Section VII: Statement:

I am applying for admission to the CHMN 200 Youth Ministry Apprenticeship Program of the Liberty University Center for Youth Ministry. I am familiar with the requirements and prerequisites of the program, as well as the personal standards required of all applicants to the program. By signing this statement and application I am indicating that I meet the prescribed requirements, agree to abide by the program guidelines and that all information included on this application is true and correct to the best of my knowledge.

Signature _____   Date _____

OFFICE USE ONLY, DO NOT TYPE IN THIS SECTION

Date received _____

Recommendations Received From: **F/A** _____
                                          F/A _____
                                          P _____
                                          YP _____

Academic files checked _____
Interview with D. Adams _____
          D. Marston _____
          D. Randlett _____
          M. Willmington _____

Department Approval _____
Apprenticeship Site _____
Apprenticeship Term _____

LIBERTY UNIVERSITY CENTER FOR
YOUTH MINISTRY CHMN 200
APPRENTICESHIP PROGRAM

RECOMMENDATION FORM
FACULTY/STAFF/ADMINISTRATION

SECTION 1

Name of Applicant _____

Recommendation by _____

Position/Title _____

Telephone Number (   ) _____

How well do you know the applicant? Very Well _____

Fairly Well _____

The individual named above has applied for admission to the
Chmn 200 Apprenticeship Program at Liberty University. This
is an exclusive academic and practical experience designed
for those students that have demonstrated a level of
maturity, ministry commitment, and motivation to train for a
professional position in Youth Ministry. Your input is
needed to aid in the selection process. Your responses and
comments will be kept in complete confidence.

SECTION 2

Please rate the student in each of the following categories
by circling the appropriate number on the continuum.

1. Based on your experience and knowledge of the applicant
    please rate his/her academic ability.
    ----
    1   2   3   4   5   6   7   8   9   10
    (limited)   (gifted)

2. To what degree do you consider this student to be
    reliable?
    ----
    1   2   3   4   5   6   7   8   9   10
    (unreliable)   (extremely trustworthy)

3. Please rate this student's relationship with other
    students in the classroom.
    ----
    1   2   3   4   5   6   7   8   9   10
    (no interaction)   (relates very well)

4. How well does this student follow instructions and
    complete assignments on schedule?
    ----
    1   2   3   4   5   6   7   8   9   10
    (poorly)   (excellent)

5. What is this students ability to deal with conflict and
    problems?
    ----
    1   2   3   4   5   6   7   8   9   10
    (handles poorly)   (handles with initiative)

Section 3

1. Please state your general evaluation of this student:

    _____
    _____
    _____
    _____
    _____

2. Are you personally aware of anything that would
    disqualify or hinder this student's involvement in the
    Youth Apprenticeship? If yes,   please explain: _____

    _____
    _____
    _____
    _____
    _____

Section 4

This recommendation form should not be returned to the
student but be mailed to: Liberty University
                        Center for Youth Ministry
                        Box 20000
                        Lynchburg, Va. 24506

Thank you.

LIBERTY UNIVERSITY CENTER FOR YOUTH MINISTRY
CHMN 200 APPRENTICESHIP PROGRAM

SITE/SITE SUPERVISOR ELIGIBILITY SCREEN

Your answers to the questions on this form will aid the
Center for Youth Ministry in its determination of your
ministry's eligibility to serve as an approved training site
for the Chmn 200 Apprenticeship Program of the Center for
Youth Ministry at Liberty University.

CHURCH NAME: _____

ADDRESS: _____

_____ STATE: _____

TELEPHONE: (   ) _____

PASTOR'S NAME _____

YOUTH PASTOR'S NAME

SECTION I

PLEASE ANSWER THE FOLLOWING QUESTIONS BY CIRCLING THE
APPROPRIATE RESPONSE <u>YES</u> OR <u>NO</u>

1. The church is at least four (4) years old.   Yes No

2. The current pastor has been serving at the
    church for at least four (4) years.   Yes No

3. The church currently has a full-time, paid
    Youth Pastor.   Yes No

4. The Youth Pastor has served in his current
    position for at least two (2) years.   Yes No

5. The Youth Pastor has an earned Bachelor's
    Degree and/or has been serving in the
    youth ministry a minimum of two (2) years.   Yes No

6. The Youth Pastor is a graduate of Liberty
    University's Youth Ministry undergraduate
    or graduate program and/or understands,

espouses and implements the philosophy of
youth ministry as taught at Liberty.   Yes No

7.   The youth group has at least twenty-five
      (25) teens in regular attendance and
      participation in the services and activi-
      ties of the church.   Yes No

8.   The Pastor, Youth Pastor, and the congre-
      gation are in agreement with serving as a
      training site and understand that partici-
      pation in the program will require the Youth
      Pastor to spend approximately 3-5 hours weekly
      with the student apprentice in an intensive
      one-on-one training.   Yes No

SECTION II

PLEASE RESPOND AS <u>COMPLETELY AS POSSIBLE</u> TO THE FOLLOWING

TO BE COMPLETED BY THE SENIOR PASTOR:

1.   Why do you wish to participate in the CHMN 200
      Apprenticeship Program of Liberty University as a
      training site?

2.   What do you see as the purpose for an Apprenticeship?

TO BE COMPLETED BY THE YOUTH PASTOR:

1.   What is your reason for requesting your church to
      function as a Site Supervisor for our Youth
      Apprenticeship Program?

2.   Discuss your understanding of the purpose of an
      Apprenticeship Program as it relates to the student and
      the site.

3. Have you directed, supervised, or participated in an
    academic Apprenticeship Program at any time? If yes,
    please describe.

4. Please outline and discuss your personal philosophy of
    youth ministry, including your position on the
    following:

    a. Position and calling of a Youth Pastor.
    b. Longevity in youth ministry.
    c. Is the youth ministry an appropriate training
        ground for those moving on to other associate
        or senior pastoral positions?

CHAPTER VII

ASSESSING THE LIBERTY UNIVERSITY
YOUTH MAJOR PROGRAM

The Youth Ministry has emerged as a viable profession.
Since World War II a career vacuum has developed, resulting
in the potential placement of thousands of personnel.
Developmental Psychology, Public School Systems, Expansion
of Adolescent Agencies, Developing ParaChurch Programs,
Youth Programs in Denominations and a vast body of
literature have affirmed the reality of the profession and
the need for properly trained specialists to enter the
market place. The Liberty University Youth Ministry
Training Program began in 1971, with the school's founding,
to supply "young champions" for the career path.

Is the LU Youth Ministry Program effectively fulfilling its
objectives? This section will explore six specific
determinants in an effort to answer the question:

    1. Best of Breed
    2. Alumni
    3. Professional endorsements
    4. Profession fact-finding trips
    5. Professional Advisory Board of the CYM
    6. CYM placement

"The school of Religion goal is to train champions for
Christ. In achievement of this goal, five major areas of
study are offered by the School of Religion: Biblical

181

Studies, Philosophy, Pastoral Ministries, Missions and Church Missions. At Liberty we believe and teach the multiple approach to ministry. It is our belief that when a man receives the call of God to pastor a church he may be called to a specific ministry. A youth pastor, for example, holds the same high calling as the senior pastor and is, in fact, an extension of the senior pastor's ministry to youth. The Center for Youth Ministry provides a variety of field experience training for those majoring in youth ministry."[186]

In addition to the "institutional aims given in the school catalog, the specific objectives of the Youth Ministry Major is articulated as indicated above. The department of church ministry gave specific goals for the youth major.[187]

1. To provide learning experiences and advising that will enable the student to determine to what specific area of full-time ministry God might be directing him/her.

2. To provide learning and hands-on, practical training for the acquisition and implementation of the various competencies necessary to minister effectively.

3. To provide learning and practical experiences that will allow the student to acquire a "world view."

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[186]Liberty University, 1991-1993 Catalog.

[187]Liberty University, The minutes of the departmental meeting and subsequent submission to the School of Religion that articulated the goals in order for continued assessment F 1991.

4.   To understand the basic and fundamental teach-
      ings and philosophies of ministries.

5.   To demonstrate necessary competencies to
      minister effectively in his chosen field.

6.   To possess the ability to secure a position in
      a local church or related parachurch ministry
      in consonance with calling and training.

The department determined that the above objectives were

being met when the student successfully completed his

Bachelor of Science undergraduate program at Liberty

University. Such determinators were due, in part, to much

of the data that is revealed in this project writing.

"BEST OF BREED" Study[188]

This study had several objectives and was motivated by an

understanding of the youth ministry faculty of the ongoing

necessity for self-assessment, in order to assure that the

quality of training (cognitive and practical) delivered to

the student met the objectives of the institution and were

compatible with other institutions of quality.

Approximately 200 school catalogs were consulted, reviewed

and screened. One hundred (100) schools were selected for

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[188]Liberty University, "Best of Breed Study," This is a
two year study involving over 200 schools. The finding of
this study was submitted to the President of Liberty
University and his cabinet in Fall of 1992. Professor David
Marston coordinated this study.

further assessment and interaction. The field was then
narrowed to forty (40). The criteria for selection used was
that the school must (1) be fully accredited in its region,
(2) be a comprehensive liberal arts institution (3) have a
designated youth faculty with appropriate credentials (4)
have a designated, recognized Youth Major/Concentration (5)
have a curriculum that is age specific with learning
objectives designed to equip a student in a comprehensive
style (cognitive and practical) for ministry to adolescents
and their families.

The objectives of the study were to: (1) attempt to
identify other liberal arts schools (regionally accredited
with Youth Ministry Majors at the undergraduate level; (2)
investigate the course offerings to determine if they were
age-specific; (3) evaluate the youth curriculum as a whole
with respect to its academic integrity, pragmatic value,
comprehensiveness as a professional training program; (4)
compare results of the evaluation with the current
curriculum and programs of the center for youth ministry and
recommend appropriate change; (5) attempt to determine the
"Best of Breed" with respect to youth ministry training for
the purpose of future assessment, academic networking
'opportunities and on-site visits.

Eight schools were cited for recommendation as models for

the study.   Listed in alphabetical order they are:

> Abilene Christian University
> Colorado Christian University
> Eastern College
> Eastern Mennonite College
> Gordon College
> Liberty University
> Philadelphia College of the Bible
> Trinity College

Upon completing the study, eight specific summarizations are given:

1.   The General Education requirement ranged from forty-three hours (43) to sixty (60) credit hours. Liberty is on the upper end of the requirement and should consider any recommendation for additional ministry courses such as CHMN 200 and CHMN 300 as has been noted.

2.   The schools had youth program concentrations ranging from twenty-one (21) hours to thirty (30) hours. Eighteen (18) to thirty (30) hours of Bible were required as foundational to their respective programs. Liberty can and should require more Bible for their ministry students.

3.   Fully accredited, liberal arts school with comprehensive youth programs exist and are to be found in every region of the country. Historically the administrator at LU has challenged the "right to exist" of the LU youth major. This study should assist in the elimination of academic prejudice.

4.   New youth ministry programs are being developed in schools across the country. Dr. Phil Briggs at Southwestern Baptist Theological Seminary noted six (6) new programs are being introduced at SC undergraduate schools.[189]

5.   The "Best of Breed" schools were viewed by their

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[189]Liberty University, "Academic Fact-Finding Professional Trip."   All four of youth ministry faculty participated on this trip to Texas in August of 1992. This interview was one of many.

respective institutions as partners in a symbiotic relationship. These youth programs were seen as valuable "public relations" instruments and recruiting vehicles as reflected in institutional literature and publications designated for such purposes.

6. These schools' youth programs were considered by their respective schools to be valid, valuable professional academic programs essential to their respective academic community.

7. The programs are bi-polar with regard to focus of curriculum. As examples, Gordon College combined youth and Bible while Abelene Christian integrated youth with family counseling.

8. The consensus among the schools was that the job market for trained professionals is growing. Each of the schools served as a job placement resource for its denomination and constituency.

In a survey of 567 Christian Colleges, Universities and Seminaries, Liberty University Youth Training Program was identified as being one of the top four.[190] One hundred ten (110) responded to the survey and of that number 43 offered a youth ministry Bachelor's Degree, 19 offered a Master's and six offered a Doctorate. "However, on closer investigation of catalogs and through phone interviews, it became evident that youth ministry often represented a concentration in the degree at best or a token appearance in the required courses at worst."[191] "Congregations and independent organizations are both far ahead of colleges and

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[190]Pilburn, Greg, "Are Christian Colleges Doing Enough"? (Group Magazine, Sept. 1987).

[191]Piburn, Greg, Op. cit.

seminaries in providing for Youth ministry.[192]

The Group Study determined the schools that are slow to respond to the demand of professionally trained youth ministers. One of the main conclusions of the article was that:

"Youth Ministry is a second-class citizen in Christian colleges and seminaries. Some institutions completely ignore youth ministry; some get around to offering one class every year or so. Some simply use youth ministry as a label for classes more appropriately classified Psychology, Christian Education, or Family Relations. Only a handful of Christian schools treat Youth Ministry as a full citizen in the religious-curriculum family. Youth Ministry is a growing profession, but Christian Colleges and Seminaries aren't keeping up."[193]

"The state of youth ministry in higher education today isn't too hot. A lot of schools don't want to invest in it; they'd rather use the youth ministry name as a good recruiting draw. Students find the courses aren't the real

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[192]Martinson, Roland, an interview with Group Magazine 1987. He is associate professor of Pastoral Theology and Ministry at Luther Northwestern Theological Seminary at St. Paul, MN.

[193]Pilburn, Greg, Op. cit.

things once they get there"[194] laments one department

chairman of youth ministries. The study done by Pilburn is

an indeterminant to schools that haven't taken seriously

their responsibility of training. The article also serves

as an encouragement to those who were identified as

examples:

> Eastern College
> Gordon College
> Liberty University
> Southwestern Baptist Theological Seminary

Pilburn used his study of 567 schools as a "bully pulpit" to

encourage ecclesiastical pressure be put on non-compliant

institutions.[195]

1. Pressure colleges to offer youth courses.

2. Pressure your denomination to make youth ministry a higher priority.

3. Shop colleges. Scout out the courses, professors' qualifications, and actual experience you'll receive in the program.

4. Hire well-trained youth ministers. If the school placement office hears former students can't get jobs because their degree is laughable, the college may get serious.

5. Trash the stepping-stone mentality.

Both the Marston study and Piburn study contributed to the

conclusion that Liberty is among the "Best of Breed." Both

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[194]Robbins, Duffy, An interview comment with Group Magazine published in 1987, Spring. He is the Chairman of the Youth Ministry department at Eastern College.

[195]Piburn, Greg, Op. cit.

also cited the key ingredients for an effective academic and practical program.

Liberty University Youth Ministry Alumni

Since 1975 Liberty has graduated 519 youth ministry majors.[196] An effective method to determine if it has been successful is to evaluate those who have gone through the program. Based upon a forty percent (40%) response from the survey the following conclusions may be made:

A. Graduates are going into youth ministry and staying there. 60 percent affirmed that they are presently in youth work and are financially compensated full time.

B. Many graduates are doing youth work on a part-time basis. 22 percent responded that they are presently being financially compensated on a part time basis.

C. 11 percent Liberty University Youth Major Graduates are presently serving as pastors, missionaries or music ministers. 4 percent are pastors, 4 percent are missionaries and 3 percent are music ministers.

D. 93 percent of Liberty University Youth Ministry majors are in ministry and are financially compensated for doing so.

E. Graduates are scattered throughout America and around the world. They live in forty-one different states and twelve foreign countries.

F. The average size of the youth group that graduates oversee is 63.9 in attendance.

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[196]Center for Youth Ministry, "Alumni Survey" Two extensive surveys were conducted: completed May 21, 1992 by Troy Page, Graduate assistant and completed Jan. 25, 1993 by Jeff Smyth, Liberty University Graduate Assistant.

G. The average size of the congregation that the
    graduate serves is seven hundred twenty five
    in the Sunday morning worship attendance. 18
    percent of the University alumni are serving in
    churches that average over one thousand (1,000)
    in Sunday morning worship attendance.

H. Graduates are enthusiastic about their training at
    Liberty. When given the choice of excellent, very
    good, good, fair, bad, how did they rate their
    educational preparation at Liberty for youth
    ministry? An overwhelming number-eighty two
    percent-scored "excellent" or "very good." Less
    than 1 percent scored bad.

I. A number of L.U. Youth Ministry graduates now
    serve in influential places in ministry. To
    mention a few:
    .Vernon Brewer, International Missions
    Organization;
    .Nelson Keener, Administrative Assistant to Chuck
    Colson;
    .Joe Hale, Founder Executive President of
    International School System, employing scores of
    graduates;
    .Dr. Steve Vandergriff, Youth for Christ
    representative in Ottowa Canada;
    .Randy Scott, Vice President of Marketing and
    Publications with Dr. Jerry Falwell.

J. Graduates were especially appreciative of the
    practical training requirements and felt it was a
    critical distinctive of their training. During
    their years at the school they were involved with
    a variety of clubs, sports, teams, local
    departments at Thomas Road Baptist Church. No
    single special interest distinguished itself as
    unique.

PROFESSIONAL ENDORSEMENTS

The effectiveness of the Youth Major is not determined by

creditable individuals or organizations who acknowledge

Liberty's contribution to the profession. Nonetheless, if

they believe enough in the CYM to hire graduates and

publicly promote/recruit for the major, it makes a statement

of accomplishment and competence.

> "During my visits to Liberty University I have been
> impressed by the Youth Ministry students and the
> thorough training they are receiving. The
> Center for Youth Ministry is doing a commendable job
> of preparing men and women for local church and para-
> church youth work. I would heartily recommend
> Liberty's program to any person interested in Youth
> Ministry and I would welcome CYM graduates to join our
> Campus Crusade team as we reach the world of young
> people for Jesus Christ"
> (Bill Bright, Campus Crusade For Christ)

> "I have great respect for the Center for Youth Ministry
> and what they are doing in recruiting, training, and
> placing youth leaders around the world. I would highly
> recommend Liberty's program for anyone considering
> youth ministry!"
> (Dann Spader, Executive Director Sonlife)

> "I have the deepest respect and admiration for the   .
> great CYM program at Liberty. The CYM at Liberty is
> the leader in university youth ministry education. The
> youth workers I know who have graduated from Liberty
> are among the best-trained and equipped to reach this
> generation of young people with the Gospel of Jesus
> Christ. The CYM is at the top when it comes to quality
> youth ministry education."
> (Jim Burns, President - National Institute of Youth
> Ministry)

> "If an individual wants to go into youth work, I rec-
> ommend the Center for Youth Ministry at Liberty
> University. The balance of instruction and practical
> experience, along with dynamic leadership, gave me the
> tools I needed to reach kids more effectively-and as
> far as I am concerned, the agenda is reaching kids!"
> (Dr. Steve Vandergriff, Youth for Christ/Edmonton)

> "The CYM is on the cutting edge of youth ministry
> today. I highly recommend it as a vital resource for
> the church."
> (Dr. Edward Dobson, Calvary Church, Grand Rapids,

Michigan)

"Without a doubt, the Center for Youth Ministry at
Liberty University is the greatest training station for
sending out laborers into the field of Youth Ministry
worldwide."
(Rick Gage, youth evangelist)

"The training I received at the Center for Youth
Ministry at Liberty University has proven to be money
and time very well spent. That training has been the
catalyst for seven years of ministry to young people,
in ministries ranging from thirty to over four hundred.
The leaders of the CYM are skilled professionals,
highly motivated toward excellence, in love with Jesus
and students, as well as my dear friends. I highly
recommend L.U. and the CYM without reservations"
(Hutch Matteson, 1st Baptist, Snellville GA)

"I applaud the twenty years of youth leadership
training that the Center For Youth Ministry has given
to youth ministry leadership. My own personal life and
ministry have been enhanced and enriched by the
practical and academic training that I was given while
at Liberty University. Even more important was the
vision for service that was instilled in me by my
mentors. CYM has a full scope and comprehensive
approach to leadership training and youth ministry.
They produce valuable resources that enhance any
church's youth program"
(Nelson Keener, Prison Fellowship)

"Having conducted over 4,000 public school assemblies I
can assure you that the youth of this nation are being
devoured by the roaring lion. Over and over I am
shocked and saddened by what I see and hear happening
to our nation's young people. There is no task more
imperative, more vital than that of reaching America's
teens with the truth of the gospel.

I believe the Lord Himself has brought together the
Center for Youth Ministry at Liberty University for
such a time as this. Without question, Liberty
University is one of the most outstanding spiritual and
academic environments I have ever seen. I have said it
often: If you desire an education with power and
purpose, attend Liberty University. It is only natural
that this environment would produce the Center for

Youth Ministry"
(Dr. Jay Strack, Vice President of Southern Baptist
Evangelical Association and Vice President
of Southern Baptist Convention)

Professional Fact Finding

The faculty of the Center for Youth Ministry, in a joint

venture, travel to "best of breed" schools to conduct on-

site research and meet with prominent youth ministry

educators. Since 1989, the faculty has traveled to three

locations: California, Texas and Illinois. The purpose of

these professional trips is "to interact with various

faculty members at several prominent schools and with local

youth pastors; investigating their philosophies of ministry

and resultant implementation through curriculum and

practical ministry training; to use this information to

further upgrade and develop our programs and

curriculum."[197]

A partial listing of sites visited and contact person at

each site are:

<u>California</u>
.Fuller Theological Seminary John Dettoni
.Master's College Dewey Bertolini
.Eastside Christian Church Less Christie
.First Evangelical Free Church, Eric Heard
 Fullerton
.Inner City Youth Missions Ridge Burns

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[197]Marston, David, Unpublished document of Minutes
submitted to the Department of Church Ministry and School of
Religion of Liberty University, December 19, 1989.

Chicago
     .Willow Creek Com. Church   Dan Webster
     .Trinity College   Mark Senter
     .Victor Books   Jane Vogue
     .SonLife Ministries   Dann Spader
     .Inner City Impact   Troy Phillips
     .Wheaton College   Dr. Jim Wilhoit
     .Trinity College   Rick Dunn
     .North Park College   Ray Johnson
     .Notre Dame University   Various Personnel
     .Moody Bible Institute   Various Personnel

Fort Worth Texas
     .Southwestern Bapt. Theological   Various Personnel
     .Abilene Christian College   David Lewis
     .Dallas Theological Seminary   Various Personnel
     .Criswell College   Various Personnel
     .Arlington Baptist College   Woodrow Cash

Marston describes the specific goals that would be realized

by professional interaction.

    1.   Exposure to other models, philosophies,
         methodologies and personalities in ministry and
         Christian education (youth ministry) as a vehicle
         for continued growth of the staff educationally, :
         spiritually, etc.

    2.   Comparison of ministry/educational programs,
         philosophies, etc. for possible adaptation and
         integration into existing matrices used by the CYM
         and/or TRBC youth.

    3.   Exploration of possible avenues for future
         publishing of CYM philosophy, curriculum
         methodologies, etc.

    4.   Expanding the existing network of ministry
         contacts and friends of the CYM.

    5.   A means of keeping the CYM on the "cutting edge"
         in all areas of ministry and ministry training.

    6.   A time of refreshment, encouragement and staff
         development.

These trips "accomplished those goals and indeed exceeded

all expectations of the trip participants."[198]

This professional interaction would serve as a catalyst for academic and training development. This "direct contact" approach serves to broaden the frame of reference with existing CYM faculty and gives them a sense of "connecting" with others with similar career goals in youth ministry. It became a "checks and balance" for the avoiding of becoming cloistered academically. Accomplished and credentialed professionals challenged basic subject matter that was taught.

Syllabi were evaluated and institutional aims discussed. Training sites were considered, and specific objectives were scrutinized. Hours and days were given to focus on CYM's job, while comparing it to the backdrop of a similar program. Though difficult to document, these trips serve to "mold the professional disposition" of the CYM faculty, the professor that would be directing the academic and practical development of an entire generation of Youth Ministry professionals.

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[198]Marston, David, Op. cit.

Advisory Board for the Center For Youth Ministry

Officially formed in April 1989, the CYM Board[199] was developed in order to stay in touch with, and be influenced by, youth professionals who labor in the field. These authorities function as consultants for the curriculum and field training experiences. They are guardians of the institutional aims as they relate to youth ministry.

Since its founding, the Board has been influential in curriculum revision, individual course changes, and, in general, deletion and addition of courses. The Board, representing hundreds of potential future job sites for graduates, has served as a basis for defining "critical requirements" of job placement. Pragmatically, they fuse theory with the practical.

In its first meeting, the CYM Board asked and answered, "Why does the Center for Youth Ministry need the Advisory Board."[200]

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[199]Lindsley, Andrea, Unpublished Minutes of CYM Advisory Board, Fall 1989.

[200]Taken directly from a transcript of the first CYM Board meeting October 18, 1989 at Lynchburg's Hilton. Members included: Dave Adams, Dan Clancy, Garry Cropp, Dave Marston, Ronnie Metsker, Bob Miller, Doug Randlett, Bryan Stewart, Kyle Wall, Matt Willmington, Andrea Lindsley, Randy Smith, Kenny St. John and George Sweet.

1. <u>Accountability</u> -- The bigger we become, the more we create our worlds and we begin to close ourselves off to what is happening outside our worlds. This makes us vulnerable to Satan and his attacks. The Advisory Board Council was created to stop this from happening. We need God, and we need to learn from each other. We need to be responsible to each other. By nature we do not like to do this, but it is a vital part in keeping us on the right track.

2. <u>Expansion</u> -- Half of today's population is under the age of 21. We desire to meet with men who seriously desire to impact the world for the cause of Christ, to make our lives count for His glory. As Walt Disney said as he was creating his empire, his goal was "to build a dream beyond a lifetime." We need to focus on what we are doing to make sure that we are on target. When this happens, we will experience expansion.

3. <u>Recruit, Train, Place</u> -- Matthew 9, "the fields" are there for us to send forth laborers. Randy Smith is in Kenya, visiting with our missionaries there. We need a strategy that will recruit Youth Pastors for life. Since the last meeting in April, the CYM has placed two men on the mission field.

As a guardian of quality youth ministry education, the CYM Board was instrumental in the change that took place, resulting in the modification of the entire Youth Major program. A 36-hour program was approved; a general church ministry course would be required for all ministry students: a required EDMN. course in methods of teaching was added and the religion core was altered. These changes were the direct result of input received from the Board. Though such changes are implemented as a result of "due process" through the appropriate channels in the University, it was the CYM Board that gave the recommendation.

The Board is a vital part of the process that assesses
present programs and courses and makes recommendations.
They are fully knowledgeable of the specifics of the CYM,
faculty status, individual course syllabi, internship sites,
etc. Functioning as such, it serves as a statement of
quality education for youth ministry training.

Center for Youth Ministry Placement Service

A way to determine program effectiveness for the Center for
Youth Ministry is by the successful rate of placement into
the vocation for graduates. As already noted, 92 percent of
Liberty University Alumni are presently being paid for their
work in the ministry. To a great degree, such a success
rate is the result of a focus in this area.[201]

Since the CYM goal is to "recruit, train and place" youth
workers around the world, it became apparent that for there
to be success in recruitment there needed to be a promising
prospect for a job upon graduation. Though the CYM does not
guarantee a job, it does continually take the initiative to
locate potential sites.

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[201]Cannon, George, "Placement Services for the Center for
Youth Ministry." Since 1991 this service has taken the
initiative to locate potential job sites as a service for CYM
graduates.

The process begins at the outset of the freshman year, when
incoming students are made aware of the service at general
meetings and in the classroom. With regularity, job
openings are posted outside the CYM offices and ads are
placed in the school newspaper (circulation of 20,000). In
an in-depth manner, Youth Majors are taught how to
participate in a job interview, and write a resume. This is
part of their required course work.

Meanwhile, the CYM placement office "markets" the various
mailing lists of the CYM. At this writing, in the last
several days twenty-one (21) churches have contacted the CYM
office requesting assistance in filling a staff
position.[202] In addition to the aforementioned job
openings, the CYM placement office has recently reported the
following potential avenues of job location:

          5 Denominational Contacts;
          6 Placement Services.
          27 Mission Boards (Youth Work specifically);
          39 Short-Term Mission Board With Youth.

It is projected that in the very near future the CYM
Placement Services will be financially self-sustaining, when
a modest charge will be paid by both the placement site and
the applicant. This will encourage even greater service
with more potential job opportunities.

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[202]Cannon, George, Op. cit.

Chapter VIII

FUTURE CONSIDERATIONS FOR THE LIBERTY
UNIVERSITY YOUTH MINISTRY MAJOR

"No one doubts that youth ministry is here to stay, even in a very different world than exists now. The question is, what shape will youth ministry take, as global forces reshape virtually every continent, every culture?" [203]

The direction that youth ministry takes in the future will directly affect Liberty University and the Center for Youth Ministry, but one need not approach the future blindly. The tremendous body of literature, the availability of creditable adolescent specialists, and the expansion of learning centers for youth workers all promise to provide sufficient resources to approach the future of professional youth ministry with confidence.

Sackett's article[204] suggests a number of factors now emerging that will shape youth ministry of tomorrow:

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[203]Sackett, Charles G., "Preparing to Minister Internationally in the 21st Century (<u>Youth Worker Magazine</u>, Winter 1992.)

[204]<u>Op. cit.</u>

The Greying of the Western World

and the Diapering of the Rest of the World.

Americans are getting older, while the rest of the world is getting younger. By the year 2000 there will be a two-percent decline in people five to fourteen years old, compared to that same age group in 1975.[205] On the other hand, there will be 40 percent more who are sixty-five and older in the same time frame. There may be a trend to move away from traditional youth ministry in the United States because of this "age shift." This image will be a challenge. Even with the age shift, America's young people are still unreached and abandoned as the culture morally disintegrates.

The numbers of youth in less-developed regions is growing rapidly. Twenty-two percent of the population of the more developed regions will be zero-to-fourteen years old, according to Gerald Barney. In the less-developed regions that figure rises to 40 percent. Four countries--Kenya, Zimbabwe, St. Lucia, and Jordan--are over 50 percent. By the year 2000, over two billion young people less than fourteen of age will populate the planet. Sheer numbers dictate a refocusing of strategy to reach the world for Christ. Missions and youth ministry must operate in tandem

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[205]Barney, Gerald (The Global 2000 Report, Penguin Books, 1982.)

in the future. At this writing, the Missions area and Youth area occupy the same department in the School of Religion. Structurally, they are already positioned to develop strategy and implement programs that complement this global society of young people:

1. Every course must be evaluated.

2. Cross-culture philosophy/methodology must be taught.

3. Recruitment strategy for Teen World Missions must be considered.

4. The development of external education in Youth Ministry overseas is a must.

5. A continuing professionalization of Youth Ministry in the United States is vital.

WORLD-WIDE URBANIZATION

"Whereas only 28 percent of the world lived in cities in 1950, by the year 2000 that figure will rise to 55 percent."[206]

Not only is the world's youth population growing, while senior population is declining; the general population is also moving toward cities. As already cited in the section of the globalization of today's teenager, these youths are facing a different world. Harvey Conn writes that:

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[206]Conn, Harvey, A clarified Vision for Urban Missions, 1987 Zondervan.

Much of that growth is taking place in areas traditionally called mission fields. By the end of the century, more than two-thirds of the World's total urban population will be living in what are called less-developed countries. There the rate of Urbanization is occurring three or four times as fast as the rate in industrialized countries."[207]

1985		2020	
Tokyo	21.8 Million	Mexico City	3 5 . 5
million			
Mexico City	18.4	Shanghai	34.8
New York	18.3	Beijing	30.7
Shanghai	17.5	Sao Paulo	28.1
Sao Paulo	15	Bombay	25.2
Beijing	14.6	Calcutta	24.2
Los Angeles	10.0	Jakarta	22.0
Buenos Aires	10.8	Tokyo	25.5
Rio de Janeiro	10.4	Dacca	20.8
Seoul	10.2	New York	19.9

Many cities more than doubled by prediction. Some cities became larger than several entire countries. What this says is, not only is the world getting bigger but where people live is changing. Add to this reality the fact that young people comprise over half that figure and the applications are unlimited.

1.   The CYM must move toward reaching city dwellers.

2   "Youth work is, for the most part, a middle-class

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[207]Barrett, David B., World Class Cities and World Evangelization, 1986 Birmingham, Ala. New Hope.

phenomenon in America."[208] While the CYM should continue to develop this area, it must begin emphasizing culturally appropriate strategy to the city and to poor.

3.   Liberty University Inner City Outreach must be "dusted off" and re-instituted.

4.   The CYM Faculty should add a staff member representative of this population.

American Immigration Will Greatly Increase

Before the Decade Draws to a Close.

"In 1989 minorities totaled about 24 percent of America's population. By 2000, that percentage will rise to 29 percent: [209]

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             Blacks     13%
             Hispanics  11%
             Asian       5%
```

By the end of the 90s the numbers of Hispanics in the U.S. will increase by about 50 percent. They will account for 16 percent of the school kids. America already has the sixth largest Hispanic population in the world. Immigration will continue to impact America. With a probability of one-third

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[208]Campolo, Tony, The State of the Youth Ministry Union, (Youth Worker Magazine, Fall 1986).

[209]Kiplinger, Knight and Austin, America in the Global 90's, (Kiplinger Books, 1989).

of Americans being classified as the above minorities

Liberty University CYM needs to consider:

1. An immediate ethnic-awareness education program
    integrated into its curriculum.

2. A student-led committee under the umbrella of
    YouthQuest Club that will recognize ethnics and
    minorities.

    "The shift to urban and ethnic missions is probably
    the most important development in denominational and
    interdenominational home mission activity in the
    closing years of the twentieth century. It narrows
    the distance between home and foreign missions. It
    changes our ideas about preparation for home mission-
    ary service, the training of pastors, the importance
    of research, the need for multiplying churches. Be-
    cause of the current migration of people, Christian
    missions will never be the same again. We have begun
    the exciting era of truly global witness."[210]

"Traditional youth ministry, especially as practiced in

rural and suburban America, will probably provide only ideas

and background for working with youth in the city. There

may be no area of ministry where cultural hangover is as

large a problem as in youth ministry."[211]

Other than the globalization of youth ministry there are

predictable outcomes for youth work.

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[210]Greenway, Roger and Monsma, Timothy, _Missions New Frontier_, (Baker Book House, 1989).

[211]Sackett, Charles G. _Op. cit._

The Profession of Youth Ministry Will Expand.

As Indicated by this Project,

Youth Ministry Is Already an Established Discipline.

As the culture continues to deteriorate in areas such as
home, morals, etc. the necessity for professional youth
leaders will be more amplified. The large number of
academic programs designed to train youth pastors will
continue to add legitimacy to the discipline. As
globalization takes hold, the "demand" for international
resource people will also increase.

The Emergence of Large Numbers of Credentialized

Youth Workers Will Escalate.

It will be more "in vogue" to have a Master's and Doctorate.
Academic programs will focus on supportive disciplines to
complement the specialized area of the youth minister:

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YOUTH/Pastoral      -           Youth Pastor
YOUTH/Counseling    -           Adolescent Counselor
YOUTH/Recreation    -           Family Life Centers
YOUTH/Sociology     -           Youth Agencies Work
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Though Liberty continues to resist such academic expansion,
the schools that offer such adaptations will be the ones
that find a market for their graduates.

Graduate Offerings Must Be Moved to "Front Burner."

Since there is a growing interest in continuing education an
"external degree program" is the wave of the immediate

future. Thousands of Youth professionals are presently

serving vocationally. A casual look at the Appendix of this

project should get the "academic saliva" flowing. Who is

targeting this market?

As the "Mantle is Passed" in Leadership at Liberty University, the Existence of the Youth Major will be Challenged.

Still biased by their own educational nurturing of the late

50s and 60s, present middle management have yet to

demonstrate a strong belief in this area. The Chancellor

has kept the program in existence and the author's

impressions are that, without similar directives from "the

top," the Center for Youth Ministry will look for another

home at another institution.

A single "generic degree" in religion is occasionally

suggested to date.[212] Such a degree would eliminate all

practical training of ministries in favor of the traditional

nonreligious undergraduate degree and seminary graduate

training for every minister, a documented value of the

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[212]School of Religion, Dean's Meeting, Fall 1992. This was discussed openly with Department Chairs and the Dean of the S.O.R. There continues to be concern for the value of the administration in this area.

School of Religion Faculty.[213]

The Center for Youth Ministry Will Expand.

At this writing a CYM exists in Kenya and one will be added

in Korea. "Youth Ministry International" has already

organized and interns have been placed on foreign soil.

Graduates of CYM are teaching in other schools, and two

alumni are in the process of interviews at the time of this

writing. Nine L.U. outreach teams are in full operation to

recruit undecided majors and recruit juniors and seniors as

a result of outreach ministry.

The cause of Youth Ministry affiliates itself with the Great

Commission. As long as those in charge at Liberty entrust

the mission to THE SOVEREIGN GOD, THE LORD JESUS CHRIST,

youth ministry as a profession will flourish and multiply.

Millions will be ushered into the Kingdom. . .God make it

so!

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[213]Towns, Elmer, A survey of School of Religion Faculty
under the direction of the Dean of School of Religion. The
author conducted a survey of all faculty. The majority of
faculty held this point, Oct. 5, 1990.

APPENDIX A

DENOMINATIONS AND ORGANIZATIONS

ADVENTISTS
Church of God General Conference
Primitive Advent Church
Seventh-Day Adventist
Amana Church Society
American Evangelical Christian Churches
Apostolic Christian Churches
Apostolic Christian Church
Apostolic Christian Church (Nazarene)
Apostolic Christian Church of America

BAPTISTS
American Baptist in U.S.A.
Baptist General Conference
Baptist Ministerial Association of America
Bethel Ministerial Association
Conservative Baptist
Duck River (and Kindred) Association of America
General Association of Gen. Baptist
General Association of Separate Baptists in Christ
General Conference of the Evangelical Baptist Church
National Association of Free Will Baptists
National Baptist Convention of America
National Baptist Convention, U.S.A.
National Primitive Baptist Convention of the U.S.A.
North American Baptist Conference
Primitive Baptists
Progressive National Baptist convention
Seventh-Day Baptist General Conference
Southern Baptist Convention
Berean Fundamental church Fellowship

BRETHREN
Brethren Church
Brethren in Christ
Church of the Brethren
Fellowship of Grace Brethren Churches
Old German Baptist Brethren
Plymouth Brethren
Sovereign Grace Brethren
United Brethren in Christ
United Christian Church
United Zion Church
Christian and Missionary Alliance
Christian Catholic Church (Evangelical Protestant)
Christian Nation Church, U.S.A.
Christian Union
Church of Christ, Scientist
Church of the Living God
Churches of Christ (Congregationalists)
Christian Church (Disciples of Christ)
Christian Churches and Churches of Christ

Christian Congregation
Churches of Christ
Conservative Congregational Christian Conference
National Assoc. of Congregational Christian Churches
Church of the Nazarene

CHURCHES OF THE NEW JERUSALEM (SWEDENBORGIAN)
General Church of the New Jerusalem (Swedenborgian)
General Convention of the Swedenborgian Church

EASTERN ORTHODOX CHURCHES
American Carpatho-Russian Orthodox Greek Catholic Church
Antiochian Orthodox Christian Archdiocese of North America
Armenian Apostolic Church of America
Armenian Church of America
Bulgarian Eastern Orthodox Church
Coptic Orthodox Church
Greek Orthodox Church
Holy Apostolic and Catholic Church of the East (Assyrian)
Orthodox Church in America
Patriarchal Parishes of the Russian Orthodox Church
   In the U.S.A.
Romanian Orthodox Church Outside of Russia
Russian Orthodox Church In the U.S.A. and Canada
Syrian Orthodox Church of Antioch
Ukrainian Orthodox Church of America and Canada
Ukrainian Orthodox Church of the U.S.A.

EPISCOPALIANS/ANGLICANS
Anglican Orthodox Church
Episcopal Church, U.S.A.
Reformed Episcopal Church
Evangelical Congregational Church
Evangelical Covenant Church
Evangelical Free Church of America

FRIENDS (QUAKERS)
Evangelical Friends Alliance
Friends General Conference
Friends United Meeting
Religious Society of Friends (Conservative)
Grace Gospel Fellowship
House of God
Hutterian Brethren
Independent Fundamental Churches of America
International Council of Community Churches
Jehovah's Witnesses
Kodesh Church of Immanuel

LATTER DAY SAINTS (MORMONS)
Church of Christ (Temple Lot)
Church of Jesus Christ (Bickertonites)

Church of Jesus Christ of Latter-Day Saints
Reorganized Church of Jesus Christ of Latter-Day Saints
Liberal Catholic Church

LUTHERANS
Apostolic Lutheran Church of America
Association of Free Lutheran Congregations
Church of the Lutheran Brethren of America
Church of the Lutheran Confession
Conservative Lutheran Association
Evangelical Lutheran Church in America
Evangelical Lutheran Synod
Latvian Evangelical Lutheran Church in America
Lutheran Church-Missouri Synod
Protestant Conference
Wisconsin Evangelical Lutheran Synod

MENNONITES
Beachy Amish Mennonite Churches
Church of God in Christ, Mennonite
Evangelical Mennonite Church
Fellowship of Evangelical Bible Churches
General Conference Mennonite Church
Mennonite Brethren Church
Mennonite Church
Old Order Mennonite Church (Wisler)
Reformed Mennonite Church

METHODIST/WESLEYANS
African Methodist Episcopal Church
African Methodist Episcopal Zion Church
Christian Methodist Episcopal Church
Churches of Christ in Christian Union
Evangelical Church of North America
Evangelical Methodist Church
Fellowship of Fundamental Bible Churches
Fire-Baptized Holiness Church (Wesleyan)
Free Christian Zion Church of Christ
Free Methodist Church
Fundamental Methodist Church
Metropolitan Church Association
Pillar of Fire
Primitive Methodist Church in the U.S.A.
Reformed Methodist Union Episcopal Church
Reformed Zion Union Apostolic Church
Southern Methodist Church
United Methodist Church
Wesleyan Church
Wesleyan Holiness Association of Churches
Missionary Church

MORAVIANS

Moravian Church in America
Unity of the Brethren
New Apostolic Church of North America

PENTECOSTALS
Apostolic Faith Church
Apostolic Faith Mission Church of God
Apostolic Overcoming Holy Church of God
Assemblies of God
Bible Church of Christ
Bible Way Church of Our Lord Jesus Christ World Wide
Christian Church of North America, General Council
Church of God
Church of God (Anderson, Indiana)
Church of God in Christ
Church of God in Christ, International
Church of God of Prophecy
Church of Our Lord Jesus Christ of the Apostolic Faith
Churches of God, General Conference
Congregational Holiness Church
Elim Fellowship
Full Gospel Assemblies International
Independent Assemblies of God, International
International Church of the Foursquare Church
International Pentecostal Church of Christ
Open Bible Standard Church
(Original) Church of God
Pentecostal Assemblies of the World
Pentecostal Church of God
Pentecostal Fire-Baptized Holiness Church
Pentecostal Holiness Church, International
United Holy Church of America
United Pentecostal Church International
Polish National Catholic Church of America

REFORMED-PRESBYTERIANS
Associate Reformed Presbyterian Church
Christian Reformed Church in North America
Cumberland Presbyterian Church
Evangelical Presbyterian Church
Hungarian Reformed Church in America
Korean Presbyterian Church in America
Netherlands Reformed Congregations
Orthodox Presbyterian Church
Presbyterian Church in America
Presbyterian Church (U.S.A.)
Protestant Reformed Churches in America
Reformed Church in America
Reformed Church in the United States
Reformed Presbyterian Church of North America
Second Cumberland Presbyterian Church in the U.S.
Roman Catholic Church

Salvation Army
Schwenkfelder Church
Social Brethren
Social Brethren
Triumph Church
Unitarian Universalist Association
United Church of Christ
Universal Fellowship of Metropolitan community Churches

APPENDIX B

YOUTH CURRICULUM PUBLISHERS

20th Century Christian
2809 Granny White Pike
Nashville, TN 37204
(615)383-3842
National Toll Free: (800) 251-2477
State Toll Free: (800) 247-2921

Accent Publications
Box 15337
Denver, CO 80215
(303) 988-5300
Toll Free: (800) 525-5550

Advocate Press
312 West Main Street
Franklin Springs, GA 30639
(404) 245-7572

Augsburg Publishing House
426 South 5th Street
Box 1209
Minneapolis, MN 55440
(612) 330-3300

Ave Marie Press
Notre Dame, IN 46556
(219) 287-2831

Back to the Bible
Box 82808
Lincoln, NE 68501
(402) 474-4567
Toll Free: (800) 288-4268

Basic Education
Box 610589
D/F. W. Airport, TX 76261-0589
(214) 462-1909

BCM Publications
237 Fairfield Avenue
Upper Darby, PA 19082
(215) 352-7177

Beacon Hill Press of Kansas City
2923 Troost Avenue
Kansas City, MO 64109
(816) 931-1900
(800) 821-2890

Bethany House Publishers

6820 Auto Club Road
Minneapolis, MN 55438
(612) 829-2500
Toll Free: (800) 328-6109

CRC Publications
2850 Kalamazoo Avenue, Southeast
Grand Rapids, MI 49560
(616) 246-0728

Channing L. Bete Company
200 State Road
South Deerfield, MA 01373
(413) 665-7611
National Toll Free: (800) 628-7733
State Toll Free: (800) 628-7733

Christian Publications
2835 Hartzdale Drive
Camp Hill, PA 17011
(717) 761-7044
National Toll Free: (800) 233-4443
State Toll Free: (800) 932-9031

Concordia Publishing House
3558 South Jefferson
St. Louis, MO 63118-3975
(314) 664-7000
National Toll Free: (800) 325-3391
State Toll Free: (800) 392-9031

Daughters of St. Paul
St. Paul Editions
50 St. Paul's Avenue
Jamaica Plain
Boston MA 02130
(617) 522-8911

David C. Cook Publishing
850 North Grove Avenue
Elgin, IL 60120
(312) 741-2400
National Toll Free: (800) 323-7543
State Toll Free: (800) 323-7543

Fortress Press
2900 Queen Lane
Philadelphia, PA 19129
(215) 848-6800
Toll Free: (800) 367-8737

APPENDIX C

LIBERTY UNIVERSITY YOUTH GRADUATES: 1974-1992

74	CHRISTINE BENSON	TICE		DEBRA	WAGGETT		BOBBY L	JONES, JR
	F VERNON	BREWER		DONALD	ARNOLD		BONNIE K	SCHMIDT
	MILTON R	HOLLAND		DOUGLAS C	FRY		BRUCE A	GARDNER
				GARY	PHERO		DAVID B	AYCOCK
75	DAVID E	ADAMS		GLENN	REESE		DAVID L	KEENEY
	DR. STEVE	VANDEGRIFF		HENRY	MCKINNEY		DAVID M	HENDRICKS
	DUANE	BARNETT		JEFF	BENSON		DAVID R	TABER, III
	JAMES	SANDERS		JON W	RICH		ERNIE	ADKINS
	LARRY	STOFFEL III		JOYCE RHODEN	RADOBENKO		GARY W	LAWHORNE
							GEOFFREY A	EGERT
76	ALLEN L	HARTBARGER		KEN	COLLINS		HAROLD E.	RICHARDS III
	BARRY	SHETTEL		KENNETH	MILLER		HOLLY J	ST. JOHN
	DEBBIE A.	JOHNSON		L MARK	HINE		JEAN R	WINCH
	DEBORAH (FUSCO)	ZECHINI		LARRY	RALSTON		JERRY W	SQUIRES
	DONNIE ROY	DAIL		LARRY C	MARSHALL		JOHN W	BEALS
	EDMOND J	GOMES		LORI A	GEORGE		JUDITH A	TRENARY
	GARY "BUZZ"	OFFENBACKER		MARK	SPRIGGEL		KENNETH E	HANKINS
	GLENN	JIVIDEN		MARLA BRAUTIGAM	SCHROEDER		LEONARD L.	FAHNESTOCK
	GREG	LEE		MARLA G	BRAUTIGAM		LYALL L	SUTTON
	JAMES	PAGAN		MICHAEL	VIGNEULLE		MARK R	HARDY
	JAMES L.	COLCLASURE		RICHARD	WILITA		MARK S	BASSIE
	KAREN	BRANCH		ROBERT A	MEAD		MARTIN D	TOBIN
	LAMAR	KEENER		RUSS	DAMAS		MICHAEL L	STEWART
	LINDA BAIER	ROTH		SHARON L	CASH		MIKE	CARDERELLI
	NELSON	KEENER		STEVE	CARLISLE		OTTO H	LUBRICH, JR
	PATRICIA A	BOWMAN		STEVEN W	ELLIOTT		PATRICK T	TURNER
	PATRICIA B.	MATHEWS		THOMAS	BRITTON		PAUL C	HALSEY
	PATRICIA BOWMAN	VANAMAN		WILLIAM C	MCDONALD		RICHARD D	HINKLEY
	PAUL	MILLER		WILLIAM R.	WIITA		RICKEY E	CULVER
	RANDALL	EVEN					RICKI L	SCHMIDT
	RITA	VERGHESE					STANLEY T	SCHOCK
	ROSANNE M.	BOYD	79	ARTHUR F	HOCKMAN		SUSAN Y	JOBE
	ROSEANNE	MILLER		BYRON J	WOODS		TIMOTHY B	JENNINGS
	STEVE	ROBERTSON		CURNEY	MATTHEWS, JR.		TIMOTHY L	POWELL
	STEVEN C.	DEGROFT		DAVID L.	MARSTON		TONY L	MOORE
	W RANDALL	REBOLD		DEBRA E (BUSH)	HOLYBACH		VERNON A	TEEL
	WILLIAM	PALMER		DENNIS W	LUGAR		WAYNE E	TRIPP
				DONALD R	KINSEY		WAYNE T	WRAY
77	ALAN	READ		DOUGLAS S	BARCLAY		WILLIAM B	HUTCHINSON
	BARBARA	TROWER		GARNET R	HALL			
	BARBARA T.	SIMPKINS		GARY L.	GORDON	82	ANDREW H	MEEHAN
	BECKY	EVEN		JAMES C	BATES		BARNEY W	SPRAGUE
	BOBBY E.	BOLING		JERRY W	HOOKS		BILLY B	HUDSON
	BOBBY RAY	CONLEY		KEITH A	STEPHENS		BRUCE E	DUBOIS
	DONALD	JENNINGS JR.		MARVIN J	HEATH		CAPT. CHARLIE	DAVIDSON
	DOUGLAS	TURNER		MATTHEW E	GOODNOUGH		CINDY (RYVER)	THORNTON
	GILBERT	VINING		MELVA A	BAKER		DANNY H	HODGES
	GREG	ODELL		PAUL V	RADOBENKO		DAVID G	ROWE
	HAMPTON W.	ANDERSON III		ROBERT D	MILLER		DAVID L	CHASE
	J RANDALL	ANDERSON		ROY E	GLASS III		DAVID P	BRANDOLINI
	JAMES	PRUDNER		STEVEN L	DUNN		DEBORAH L NELSON	BLANZY
	JOE A.	HALE		THOMAS R	SCOTT		DONALD R	JOHNSON
	JOYCE	FISHER		TWYLA I. (BROWN)	PETERSEN		DONNA L	TURPIN
	JOYCE F.	MCGILL		WALTER E	FORDYCE		DONNA T.	FOX
	KENNETH L	HUHN		WALTER R	SHIELDS, JR		DOUGLAS H	JOHNSON
	KEVIN N	KEYS					GREGORY E	TURNER
	LYNETTE	JOHNSON	80	ANITA LEWIS	FERRANTE		HOLLY M GINGHER	FALES
	MARK	BEACH		BARBARA (SIMPKINS)	ATKINSON		JEFFREY A	REYNOLDS
	MICHAEL L.	DUKATE		DARRELL E	BRADSHAW		JIMMIE C	MILLER
	PAUL	KANAGY		EDWARD L	HEDDING		KEITH	LITTLEPAGE
	PETER	SALEFSKY		GERALD R	SCHROEDER		KENNETH W	DAVIS
	R.D.	JENNINGS, JR.		JAMES H	FUCHS		LAURIE J	FOCHT
	RALPH W.	HENRY		JERRY L	BUTCHER		MARK A	LIDDLE
	RANDY	PARKER		JOHN A	OLSON		PAUL G	PLOTT
	RANDY T.	STORM		JOHN D	HOSIER		PHILLIP T	KELLEY
	RETTA DEANE	EDWARDS		KENNETH L	SUMMERS		ROBERT H	BRINDLE
	RICHARD	LAWRENSON		MARK A	HAMRICK		RONALD W	LANCE
	RICHARD	OESTERLING		MARK A	LOWRY		STEVE E	SCHOOLCRAFT
	RICHARD D	BROKAW		MICHAEL L.	EASTON		STEVEN E	TAITT
	ROBERT	DUNN		PAUL	JACK		WILLIAM B	WEST
	STEVEN W	JOHNSON		PHILLIP J	KULL		WILLIAM G.	CRAGO
	VELMA B.	THURSTON		RANDY R	SMITH		WILLIAM S	MACKIE
	VIRGINIA	COONCE		RICHARD H	VIGNEULLE			
				ROBERT BRIAN	LUTZ	83	CHRISTOPHER D	TIDWELL
78	DALE	WINFREE		STEVE E	TERRELL		CYNTHIA L	KING
	DANNY	CHALFANT		TIMOTHY F	TOTTEN		DARRYL L	FLAKE
	DARRYL	LAWLER					GARY A	HUNT
	DAVID D.	BELLOSA	81	ALFRED W	BRANDT		GREGORY L	MOSELY

	First	Last
	JAMES E	SOSNOSKI
	JOEL T	CHASTAIN
	MALCOM B	MYERS
	MARK T	SHELTON
	MICHAEL C	CERNIGLIARO
	PAUL E	BURNESON
	PEGGI R	JOHNSON
	ROBERT R	SCHNEIDER
	STEVEN C	SCHUEREN
	TODD R	GUMMO
84	CRAIG D	LANDFAIR
	DAVID A	STORLIE
	GLENN G	SEBAST
	JAMES A	DUCK
	JAMES N	BOGLE
	LOUIS A	VILLAFANE
	MARK A	GWIN
	MARK D	EMEL
	MARK E	HORTON
	PATRICK E	JEWELL
	PHILLIP B	NORMAN
	ROGER E	PAULL
	RUSSELL L	HAWKINS
	STANELY W.	HARPER
	WENDELL S	WALKER
	WILLIAM F	BURROWS
85	BARRY R	WILLIAMS
	BOBBY G	EDWARDS
	CURTIS A	MOTSINGER
	DAVID M	LEE
	DOUGLAS A	REEDER
	DUANE A	GURIDY
	FRANKLIN	PADILLA
	GEORGE W	TUTEN
	HOWARD W	JOHNSON
	JAMES L	HARDMAN
	JAMES S	STARK
	JEFFREY L.	ROYCE
	JOHN H	STICKLEY, JR
	JOHN M	ROWLES
	KEITH D	TAYLOR
	KENNETH W	STEWART
	KENNY A	MCINTYRE
	MICHAEL E	DIMOFF
	MIKE	NICHOLS
	PHILIP W	WELLING
	RYLAND J	HALL III
	THOMAS J	SCHUTZ
86	ANTHONY J	RIZZO
	CHARLES A	DICKENS
	CRAIG	ANDERSON
	CURTIS S	ADOLPHSEN
	DAVID	SLOTTERBACK
	DERRICK G	GERBER
	DONALD L	FISHER
	H. KYLE	WALL
	JEFFREY T.	URWILLER
	JOANNE E	DOTY
	JOHN H	SIGMAN
	MATTHEW L	WILLMINGTON
	MAURICE HUTCHINS MATTESON	
	OLAN LEE	ANDES
	PAUL D	CROUTHAMEL
	PAUL V	FREDERICO
	RICHARD J	MCHUGH
	RICKY A	MOORE
	ROBERT J	MAYES
	RONALD	JUSTICE
	STEPHEN R	THEIS
	THOMAS E.	FULP
	THOMAS L	JORDAN
	WILLIAM F	KAGEY
	WILLIAM L	SHANAHAN
	WILLIAM O	MALLORY
87	CLAYTON C	MAYNARD
	CURTIS R	FREED
	DATHAN D	BROWN
	JOHN F	KNAUS
	JULIE G	MURRAY
	KEVIN M	PREVITT
	KEVIN R	CRAWFORD
	RANDY	MANLEY
	RICKY L	HARRIS
	ROBERT A	KELLEY
	ROBERT L	FARR
	TIM G	AVERY
	TRACY L	GUSS
	WILLIAM G	JORDAN, JR
88	BRIAN C	RATLIFF
	CALVIN R	CORBITT
	CHRISTOPHER L	CONNELLY
	DALE S	CAMPBELL
	DARREN W	TALLEY
	DAVID M	YARBOROUGH
	HEIDI M	PAYNE
	JAMES D	RANDALL
	JAMES E	RUSSELL,II
	JOHN E	HARLING
	KEVIN A	PAGAN
	KIETH B.	TIFFANY
	MARTIN D	FISHER
	MICHAEL S	BELL
	RANDALL L	HAWKINS
	TIMOTHY D	DUBOIS
89	AMY M. (MCNEIL)	BOLL
	ANDREW S	EISS
	BARRY G	SISSON
	CHARLES M	PROWANT
	CHRISTINA KARYN	LICKMAN
	CYNTHIA A. (HARPE)	MCCOY
	DALEN L	GUDMUNSON
	DEAN A	BERGER
	DOUGLAS P	TINDALL
	EDWARD L	SCHAEFER
	EVE H.	CROSS
	GARY L.	ANGSTADT
	JAMES	FULP
	JOHNATHAN G.	WINNINGHAM
	KAREN H.	HEARN
	KARL A	GATZ
	KEVIN	HARTMAN
	MICHAEL	GAINES
	MICHAEL P.	HAGERTY
	MICKEY K	MURRAY
	ROBERT B	JONES
	ROBERT E	WETZEL
	ROBYN F.	HALL
	RUSSELL L	SORROW
	SCOTT	SNELL
	SCOTT F	PRICE
	SEAN M	CASTORINA
	STEVEN M	DYE
	SUSAN (ROBERTS)	ANDERSON
	TERRANCE A.	HANNA
	THOMAS A	TUTTLE
	THOMAS F.	BARTLETT
	WILLIAM J	MURRAY
	WILLIAM S	ELKINS
90	CRAIG W	RAYMOND
	DANIEL C.	JOHNSON
	DANIEL H (DJ)	BIGELOW
	DAVID S.	ETTER
	DEAN	KENNEDY
	DEAN P	FRANCIS
	DONNIE	LISK
	GARY	HARRIS
	GREGORY J	MARSHALL
	J. DAVID	ODOM, JR
	JAMES L	WEST
	JIMMY D.	CARROLL
	JOHN PETER	FITTS
	KELLEY ANN	LYLE
	KELLY D	BATES
	KENNETH JAMES	BARNER
	KENNETH L	LIGHTNER
	MARK J	HEIKKILA
	MATTHEW S	LUECK
	MAXWELL P	GRIZZARD
	MICHAEL J	BEHM
	MICHAEL PAUL	SHUMSKI
	MITCH	GRAINGER
	NATHAN R	MONTEITH
	PAUL L	DAVIS
	PHILIP	NELSON
	ROY L	CARTER
	STEPHEN F	BECHTEL
	STEPHEN M	VEALE
	STEPHEN T	LEVINSON
	STEVEN B	ROWE
	THOMAS A	SMITH
	TIMOTHY	ANGLES
	TROY T	COX
	VALERIE (TANNER)	GAINES
	WILLIAM L	BURCH, II
91	ADAM S	DEAN
	BRIAN J	FREERKSEN
	DANIEL J	HOGAN
	DAVID A	RICHARD
	DAVID A	VENTURINI
	DOUG	GILMER
	FREDDY	CARDOZA
	J EUGENE	MILLER
	JAMES R	JACKSON, JR
	JEFFREY S.	HORROCKS
	JOHN	SCOTT
	JOHN D.	BABCOCK
	KEVIN K	GEHMAN
	KIMBERLY G	GROSS
	LINDLEY C.	ROBINSON
	MARK J.	WITHERS
	MARTHA L	DOERBAUM
	MATTHEW T	MILLS
	MICHAEL A	WILSON
	MICKEY A	MOORES
	PETER D	SIMPSON
	REUBEN B.	SMITH
	ROBERT N.	MASSEY JR.
	RODNEY D (REV.)	HUFFTY
	SCOTT	RUSS
	STEPHEN J	ANTHONY
	STEPHEN T	HILLIS
	THOMAS B.	DELLINGER
	TIMOTHY	HELMS
	TIMOTHY W	SCOTT
	WARD R	THORNTON
92	ANTHONY	LAMBRIGHT
	BRIAN N.	MOYER
	CHARLES L.	NEWMAN
	COREY	JOY
	DANIEL W.	WEBB
	DAVID	CONLEY
	DAVID	HAYNES
	DUANE E.	DEVRIES
	ERIC T	BOUTIELLER
	GEORGE	COURTNEY
	GERALD W.	SMITH
	GLENN	FLOWERS
	JEREMIAH	LEWIS
	JONATHAN M	VINES
	KEITH	WAYNE
	KEVIN	GREGORY
	KEVIN R.	SCRUGGS
	LARRY	MARTIN
	MARK J.	REDDING
	MATTHEW DALE	HOLLINS

ROBERT DANIEL	JAMES
ROBERT KEITH	KELLER
SCOTT	BOLTON
STEPHANIE K.	FOWLKES
STEPHEN F	PIZZINI
STEVEN	DALLWIG
STEVEN D.	MARKLE
TODD	BURNETT
WILLIAM E.	COLLINS JR.

APPENDIX D

CENTER FOR YOUTH MINISTRY PLACEMENT SERVICES
ACTUAL SITES CONTACTED

PLACEMENT SERVICES

This list contains the contacts that have been established as of March 1st, 1993

Believer's Dynamics
P.O. Box 596
Forest Grove, OR 97116
(503) 357-7830
CONTACT: Dr. Dan Pulliam (Ministry Director)
FEE: $20.00 gift

Bridge Associates
P.O. Box 1116
Winsted, CT 06098-1116
(203) 379-1396
CONTACT: William J. Allen (President)
FEE: $50.00/ 1 year period

Christ For The Nations, Inc.
P.O. Box 769000
Dallas, TX 75376
(214) 376-1711
CONTACT: Raymond C. Luster   (Placement Officer)
FEE: none required

Christian Ministries Placement Network
P.O. Box 1132
Barre, VT 05641
(802) 476-8902
FEE: $5.00/Application Fee, $25.00/membership fee,
      $10.00/submittal fee

Intercristo
19303 Fremont Avenue N
P.O. Box 33487
Seattle, WA 98133
(800) 426-1342
FEE: $39.50/3 month period

Tentmakers Youth ministry
500 Blake Road South
Hopkins, MN 55343-8555
(612) 935-3147
CONTACT: Monte J. Amundson   (Leadership Selection)
FEE: None required

MISSIONS OPPORTUNITIES (LONG TERM)

The following list contains the contacts that have been established as of March 1st, 1993.

Action International Ministries
P.O. Box 490
Bothell, WA 98041-0490
(206) 485-1967   FAX (206) 486-9477
CONTACT: Pearl Kallio (Personnel Coordinator)
Opportunities: Youth Worker
Countries:

African Enterprise
P.O. Box 727
Monrovia, CA 91016
(   )
CONTACT:
Opportunities: Youth workers, Youth Camps,
Countries: South Africa, Uganda, Zimbabwe,

African Evangelical Fellowship
P.O. Box 2896
Boone, NC 28607
(704) 264-6036   FAX (704) 262-9852
CONTACT: Robert D. Schultz (Candidate Director)
Opportunities: Youth workers as a part of church planting
               teams
Countries: Angola, Botswana, Malawi, Mozambique, Namibia,
           Zambia, Zimbabwe, South Africa, Mauritius Island,
           Reunion Island, Madagascar, Swaziland, Tanzania

African Inland Mission
P.O. Box 178
Pearl River, NY 10965
(914) 735-4014
CONTACT: David & Darlene Noden (Representatives)
Opportunities: Youth Ministries
Countries: Camoro Islands, Shinyanga, Geita, Tanzania,
           N.America

American Missionary Fellowship
672 Contestoga Road - P.O. Box 368
Villanova, PA 19085
(215) 527-4439
CONTACT: Ron Hoffman (Midsouth Regional Director)
Opportunities: Youth Ministries
Countries: North America

BCM International
237 Fairfield Avenue
Upper Darby, PA 19082

(215) 352-7177
CONTACT: Faith E. Dresher (Executive Secretary)
Opportunities: Youth Ministries (club and camping)
Countries: India, Japan, Germany, Ireland, Italy, Scotland,
            Spain, Brazil, North America

Berean Mission Inc.
3536 Russell Blvd
St Louis, MO 63104
(314) 773-0110
CONTACT: Dudley C. Sargent (Associate Director of Field
                              Ministries)
Opportunities: Youth Ministries
Countries: Philippines, New Zealand, North America, Ecuador,
            Brazil, Zaire, Great Britain, Dominican Republic,
            Barbados, Grenada

Bible Christian Union
P.O. Box 410
Hatfield, PA 19440-0410
(215) 361-0500   FAX (215) 361-7994
CONTACT: Lee Howard (Director of Personnel)
Opportunities: youth workers as a part of Church planting
                teams
Countries: Italy, Germany, Spain, France, Sweden, Austria,
            Estonia, Portugal, Eastern Europe, Russia

Conservative Baptist Foreign Missionary Society
P.O. Box 5
Wheaton, IL 60189-0005
(708) 665-1200   FAX (708) 665-1418
CONTACT: Glenn Kendall (Personnel Director)
Opportunities: Youth ministers, student ministers, youth
                workers, camping, youth evangelism
Countries: Argentina, Austria, Belgium, Brazil, Cote
            D'Ivoire, Eastern Europe, France, Germany, Hong
            Kong, Hungary, India, Indonesia, Ireland, Italy,
            Japan, Jordan, Kenya, Macau, Madagascar, The
            Netherlands, Pakistan, Philippines, Poland,
            Portugal, Romania, Rwanda, Senegal, Soviet Union,
            Spain, Taiwan, Turkey, Uganda, Yugoslavia, Zambia

Conservative Baptist Home Missionary Society
P.O. Box 5
Wheaton, IL 60189-0005
(708) 665-1200   FAX (708) 665-1418
CONTACT: Glenn Kendall (Personnel Director)
Opportunities: Youth work in the areas of camping,
                evangelism, discipleship, music, and building,
                Inner City
Countries: North America, Mexico, Honduras, Costa Rica,
            Nicaragua, Dominican Republic, Belize

Gospel Missionary Union
10000 North Oak Trafficway
Kansas City, MO 64155
(816) 734-8500   FAX (816) 734-4601
Contact: Rex Sandiford   (Candidate Director)
Opportunities: Youth ministries and Camping
Countries: Mali Republic, Bahamas, Belize, Italy, Bolivia,
            Brazil, Panama, Austria, Belgium, Colombia,
            Czechoslovakia, Ecuador, England, France, Germany,
            Greece, Romania, Soviet Union

Gospel Mission of South America
1401 S.W. 21st Avenue
Ft Lauderdale, FL 33312
(305) 587-2975 or 583-4564
CONTACT: Hudson Shedd (General Director)
Opportunities: Youth Workers, Camp Ministry
Countries: Chile, Argentina, Uruguay

Greater Europe Mission
P.O. Box 668
Wheaton, IL 60189
(708) 462-8050
CONTACT: Dave Zehr (Personnel Director)
Opportunities: Jr and Sr High Ministry, Camp Ministry,
                College Ministry
Countries: Greece, Holland, Iceland, Ireland, Italy,
            Portugal, Spain, Sweden, Austria, Belgium, France,
            Germany, Eastern Europe

Harvesting in Spanish
245 S Benton Street #100
Lakewood, CO 80266-2422
(303) 232-3030   FAX (303) 232-3561
CONTACT: Richard "Rocky" Aranda (Missions Coordinator)
Opportunities: Youth Homes
Countries: Guatemala, El Salvador, Mexico, Panama

International Teams
P.O. Box 203
Prospect Heights, IL 60070-0203
(708) 870-3800
CONTACT: Robb Hansen   (Director of Special Teams)
Opportunities: Youth workers, Youth ministers

International Messengers
110 Orchard Court
Clear Lake, IA 50428
(515) 357-6700
CONTACT: Robert Rassmusson (President)
Opportunities: Youth ministries, Camping,
Countries: Eastern Europe, Soviet Union

Missionary Gospel Fellowship
P.O. Box 1720
Turlock, CA 95381
(209) 634-8575
CONTACT: Bill Pietsch (Director)
Opportunities: Youth Ministries
Countries: North America

Network of International Christian Schools, INC.
P.O. Box 18151
Memphis, TN 38181
(901) 276-8377   FAX   (901) 276-8339
CONTACT: Dave Flemming (Administrator)
Opportunities: Youth pastors
Countries: South Korea, Thailand, Vietnam, Singapore,
            Malaysia

OC International
P.O. Box 36900
Colorado Springs, CO 80936-6900
(719) 591-9292
CONTACT: Bill Rapier (Director of Recruitment)
Opportunities: Youth Ministries
Countries: Kenya, India, Indonesia, Japan, Philippines,
             Taiwan, France, Germany, Greece, Argentina,
             Brazil, Canada, Colombia, Guatemala, Mexico

RBMU International
8102 Elberon Avenue
Philadelphia, PA 19111
(215) 745-0680   FAX   (215) 742-3031
CONTACT: David A. Tucker (Director of Personnel)
Opportunities: Youth ministries
Countries: Cameroon, Chile, Greece, Italy, Indonesia, North
            America, Peru, Philippines

Send International
P.O. Box 513
Farmington, MI 48332
(313) 477-4210   FAX   (313) 477-4232
CONTACT: Verona Dutton (Assistant Personnel Director)
Opportunities: Youth ministries specialists
Countries: Hong Kong, Taiwan, Japan, Philippines, Spain,
            Canada, Russia, China, Poland, Czechoslovakia,
            Hungary, Romania, Bulgaria, Yugoslavia, Albania

SIM International
14830 Chaote Circle - P.O. Box 7900
Charlotte, NC 28241-8819
(704) 588-4300   FAX   (704) 587-1518
CONTACT: Joy Beacham (Assistant to the SST Coordinator)
Opportunities: Youth workers with church planting teams,

Youth Consultants
Countries: Bolivia, Chile, Ecuador, Paraguay, Peru, Benin,
            Burkina Faso, Cote D'Ivoire, Ethiopia, Ghana,
            Guinea, Kenya, Liberia, Niger, Senegal, Sierra
            Leone, South Africa, Sudan, Bangladesh, India,
            Pakistan, Philippines

TEAM (The Evangelical Alliance Mission)
P.O. Box 969
Wheaton, IL 60189-0963
(708) 653-5300   FAX (708) 653-1826
CONTACT: Mrs. Beverly Tindall (Inquiry Counselor)
Opportunities: Children and Youth ministries
Countries: Austria, Brazil, Chad, Colombia, Czechoslovakia,
            Yugoslavia, Romania, France, Hong Kong, Irian Jaya

UFM International
P.O. Box 306 - 306 Bala Avenue
Bala-Cynwyd, PA 19004
(215) 667-7660   FAX (215) 660-9068
CONTACT: Douglas M. Anderson (Associate Director)
Opportunities: Youth Ministries
Countries: Austria, Brazil, Canada, Dominican Republic,
            France, Germany, Guyana, Haiti, Indonesia,
            Ireland, Italy, Mexico, Philippines, Puerto Rico,
            South Africa, Spain, Sweden, Zaire

WEC International
709 Pennsylvania Avenue - P.O. Box 1707
Ft Washington, Pa 19034-8707
(215) 646-2322
CONTACT: David Smith (Director of Mobilization)
Opportunities: Youth Ministries Specialist
Countries: Mexico, Venezuela, Colombia, Brazil, Uruguay,
            France, Portugal, Spain, Italy, Greece,
            Yugoslavia, Bulgaria, Senegal, Gambia, Guinea
            -Bissal, Guinea, Liberia, Ivory Coast, Burkina
            Faso, Ghana, Togo, Benin, Equatorial Guinea,
            Nepal, India, Sri Lanka, Chad, Sudan, Zaire,
            Thailand, Cambodia, Indonesia, Japan, Taiwan, Hong
            Kong, Fiji Islands, Australia, Canada, Germany,
            Great Britain, New Zealand, Singapore, South
            Africa, Switzerland

Youth Ministry International
United World Mission
P.O. Box 250
Union Mills, NC 28167
(704) 287-8996   FAX (704) 287-0580
CONTACT: Jon Barr (Director of Operations)
Opportunities: Youth Ministries Specialists
Countries: Kenya, Bolivia, India, Eastern Europe, Soviet

Union, Great Britain, Romania, Spain, Senegal, Brazil

YUGO Ministries   (Youth Unlimited Gospel Outreach, Inc.)
441 W Allen
Suite 120
San Dimas, CA   91773
(714) 592-6621
CONTACT: Robert Ahrens (Director of Operations)
Opportunities: Youth Ministries
Countries: Mexico

MISSIONS OPPORTUNITIES (SHORT TERM/SUMMER)

This list contains the contacts that have been established as of March 1st, 1993.

A Christian Ministry in the National Parks
222,5 East 49th Street
New York, NY   10017
(212) 758-3450
CONTACT: Rev Warren W. Ost (Director)
Opportunities: Youth Ministries
Countries: North America

Action International Ministries
P.O. Box 490
Bothell, WA 98041-0490
(206) 485-1967   FAX (206) 486-9477
CONTACT: Mrs. Pearl Kallio (Personnel Coordinator)
Opportunities: Youth Ministries
Countries: Colombia, Mexico, India, Brazil, Guatemala

African Evangelical Fellowship
P.O. Box 2896
Boone, NC 28607
(704) 264-6036   FAX (704) 262-9852
CONTACT: Robert D. Schultz (Candidate Director)
Opportunities: Youth workers
Countries: Angola, Botswana, Malawi, Mozambique, Namibia,
            Zambia, Zimbabwe, South Africa, Mauritius Islands,
            Reunion Island, Madagascar, Swaziland, Tanzania

American Missionary Fellowship
672 Conestoga Road - P.O. 368
Villanova, PA 19085
(215) 527-4439
CONTACT: Ron Hoffman (Midsouth Regional Director)
Opportunities: Summer Youth worker
Countries: North America

BCM International
237 Fairfield Avenue
Upper Darby, PA 19082
(215) 352-7177
CONTACT: Faith E Dresher (Executive Secretary)
Opportunities: Youth Clubs and Camping
Countries: India, Japan, Germany, Ireland, Italy, Scotland,
            Spain, Brazil, North America

Berean Mission, Inc.
3536 Russell Blvd
St Louis, MO 63104
(314) 773-0110

CONTACT: Dudley C. Sargent (Associate Director of Field
                                      Ministries)
Opportunities: Youth ministries
Countries: Barbados, Brazil, Dominican Republic, Ecuador,
            Great Britain, Grenada, New Zealand, North
            America, Philippines, Zaire

Bible Christian Union
P.O. Box 410
Hatfield, PA 19440-0410
(215) 361-0500   FAX   (215) 361-7994
CONTACT: Lee Howard (Director of Personnel)
Opportunities: Youth ministries
Countries: Europe

CAM International
8625 La Prada Drive
Dallas, TX 75228
(214) 327-8206
CONTACT: Ronald L. Baker (Vice President)
Opportunities: Youth ministries
Countries: Central America, Mexico

Conservative Baptist Foreign Mission Society
P.O. Box 5
Wheaton, IL 60189-0005
(708) 665-1200   FAX   (708) 665-1418
CONTACT: Glenn Kendall (Personnel Director)
Opportunities: Youth ministries
Countries: Argentina, Brazil, China, Cote D'Ivoire, France,
            Hong Kong, India, Italy, Japan, Kenya, Macau,
            Philippines, Poland, Senegal, Spain, Taiwan, North
            America, Dominican Republic, Venezuela, Germany,
            Turkey, Portugal, Austria, Jordan, Rwanda,
            Singapore, Indonesia, Pakistan, Uganda, Zaire,

Conservative Baptist Home Mission Society
P.O. Box 5
Wheaton, IL 60189-0828
(708) 665-1200   FAX   (708) 665-1418
CONTACT: Glenn Kendall (Personnel Director)
Opportunities: Youth ministries, camp ministries
Countries: North America, Mexico, Belize, Costa Rica,
            Honduras, Nicaragua, Dominican Republic

Gospel Mission of South America
1401 S.W. 21st Avenue
Ft Lauderdale, FL 33312
(305) 587-2975 or 583-4564
CONTACT: Hudson Shedd (General Director)
Opportunities: Youth workers, camp ministry
Countries: Chile, Argentina, Uruguay

Greater Europe Mission
P.O. Box 668
Wheaton, IL   60189
(708) 462-8050
CONTACT: Dave Zehr   (Personnel Director)
Opportunities: Jr & Sr High Ministry, Camping, College
Ministry
Countries: Greece, Holland, Iceland, Ireland, Italy,
             Portugal, Spain, Sweden, Austria, belgium, France,
             Germany, Eastern Europe

Harvesting in Spanish
245 S. Benton Street #100
Lakewood, CO   80266-2422
(303) 232-3030   FAX   (303) 232-3561
CONTACT: Richard "Rocky" Aranda   (Missions Coordinator)
Opportunities: Youth Homes
Countries: Guatemala, El Salvador, Mexico

India Evangelical Mission, Inc.
P.O. Box 1633
Lakewood, CA   90716-0633
(714) 739-8068
CONTACT: Dr. G.V. Mathai   (Founder/Executive Director)
Opportunities: Youth workers
Countries: India

International Messengers
110 Orchard Court
Clear Lake, IA   50428
(515) 357-6700
CONTACT: Robert Rasmusson (President)
Opportunities: Youth Ministries, Camping
Countries: Eastern Europe, Soviet Union

International Teams
P.O. Box 203
Prospect Heights, IL   60070-0203
(708) 870-3800
CONTACT: Rob Hansen   (Director of Special Teams)
Opportunities: Inner city youth work, youth ministries
Countries: North America, Eastern Europe, Russia, Philippines
           Germany, Hungary, Romania, Albania, Austria,

International Union of Gospel Missions
P.O. Box 10780
Kansas City, MO   64118-0780
(800) 624-5156 or (816) 471-8020   FAX   (816) 436-1057
Opportunities: Youth ministries, Inner city youth work
Countries: North America

Life Ministries
P.O. Box 200
San Dimas, CA   91773
(714) 599-8491   FAX   (714) 592-3946
CONTACT: Micheal L. Wilson (Director of Moblization)
Opportunities: Youth ministries
Countries: Japan

Missionary Gospel Fellowship
P.O. Box 1720
Turlock, CA   95381-1720
(209) 634-8575
CONTACT: Bill Pietsch (Director)
Opportunities: Youth ministries
Countries: North America

MTW/ Impact   (Mission to the World)
P.O. Box 29765
Atlanta, GA   30359-0765
(404) 320-3373   FAX   (404) 636-5733
CONTACT: Karen Merrick (Short Term Projects Staff)
Opportunities: Youth Ministries
Countries: Japan, Australia, Colombia, East Africa, India,
            Ireland, Sweden, Taiwan, Mexico, Russia, Senegal,
            Chile, Peru, Ecuador, France,

OC International
P.O. Box 36900
Colorado Springs, CO   80936-6900
(719) 592-9292
CONTACT: Bill Rapier (Director of Recruitment)
Opportunities: Youth Ministries
Countries: Kenya, South Africa, India, Indonesia, Japan,
            Philippines, Taiwan, France, Germany, Argentina,
            Brazil, Canada, Colombia, Guatemala

Overseas Missionary Fellowship
10 West Dry Creek Circle
Littleton, CO   80120-4413
(800) 422-5330
CONTACT: George Bacon (Short Term Coordinator)
Opportunities: Youth ministries
Countries: China, Japan, Asia

Reach Out Ministries
3961 Holcomb Bridge Road
Suite 201
Norcross, GA   30092
(404) 441-2247
Contact: Barry St. Clair (Executive Director)
Opportunities: Youth ministries
Countries: Czechoslovakia, Romania, Hungary, Russia, Ukraine

SEND International
P.O. Box 513
Farmington, MI 48332
(313) 477-4210   FAX (313) 477-4232
CONTACT: Verona Dutton (Assistant Personnel Director)
Opportunities: Youth ministries
Countries: Hong Kong, Taiwan, Japan, Philippines, Spain,
           Canada, Russia, China, Poland, Czechoslovakia,
           Hungary, Romania, Bulgaria, Yugoslavia, Albania

SEND International of Alaska
P.O. Box 369
Glenallen, AK 99588
(907) 822-3291
CONTACT: Mrs Dorris Stevenson (Secretary, Summer Missions
Program)
Opportunities: Youth ministries
Countries: North America, (Alaska)

SIM International
14380 Chaote Circle
P.O. Box 7900
Charlotte, NC 28241-8819
(704) 588-4300   FAX (704) 587-1518
CONTACT: Joy Beacham (Assistant to the SST Coordinator)
Opportunities: Youth workers with church planting teams,
               Youth consultants
Countries: Bolivia, Chile, Ecuador, Paraguay, Peru, Benin,·
           Burkina Faso, Cote D'Ivoire, Ethiopia, Ghana,
           Guinea, Kenya, Liberia, Niger, Nigeria, Senegal,
           Sierra Leone, South Africa, Sudan, Bangladesh,
           India, Pakistan, Philippines

STEM Ministries (Short Term Evangelical Missions)
P.O. Box 290066
Minneapolis, MN 55429-6066
(612) 535-2944   FAX (612) 535-0022
CONTACT: Mark E, Struck (President)
Opportunities: Youth Ministries
Countries: Haiti, Trinidad, Paraguay, Jamaica

TEAM (The Evangelical Alliance Mission)
P.O. Box 969
Wheaton, IL 60189-0963
(708) 653-0963
CONTACT: Mrs. Beverly Tindall (Inquiry Counselor)
Opportunities: youth ministries
Countries: Ecuador, Spain, Jamaica, Grenada, India, Egypt,
           France, North America, Kenya, Papua New Guinea,
           Philippines, Scotland, Mexico

Teen World Outreach
7245 College Street
Lima, NY 14485
(716) 582-2790   FAX (716) 624-1229
Opportunities: Youth ministries
Countries: Ecuador, Spain, Jamaica, Grenada, India, Egypt,
            France, North America, Kenya, Papua New Guinea,
            Philippines, Scotland, Mexico

The City Mission
5310 Carnegie Avenue
Cleveland, OH 44103-4360
(216) 431-3510   FAX (216) 431-3513
CONTACT: Craig Vincent (Director of Youth Ministries)
Opportunities: Inner-City youth ministry
Location: Cleveland, OH

The Pocket Testament League
11 Toll Gate Road
P.O. Box 800
Lititz, PA 17543-7026
(717) 626-1919   FAX (717) 626-5553
CONTACT: Sandy Achenbach (Ministry Assistant)
Opportunities: Inner City Youth Ministries
Countries: North America

The Shelter
Barndesteeg 21
1012 BV Amsterdam
(020) 625-3230 or (020) 620-0329
CONTACT: Sandy Achenbach (Ministry Assistant)
Opportunities: Youth home
Countries: Holland

Thrust Ministries   (WEC International)
Box 1707
Ft Washington, PA 19034-8707
(215) 646-2322
CONTACT: David Smith   (Director of Mobilization)
Opportunities: Youth ministry specialists
Countries: Mexico, Venezuela, Colombia, Brazil, Uruguay,
            France, Portugal, Spain, Italy, Greece,
            Yugoslavia, Bulgaria, Senegal, Gambia, Guinea
            -Bissau, Guinea, Liberia, Ivory Coast, Burkina
            Faso, Ghana, Togo, Benin, Equatorial Guinea,
            Nepal, India, Sri Lanka, Chad, Hong Kong, Japan,
            Fiji Islands, Canada, South Africa, Singapore,
            Switzerland, Germany, Great Britain, Australia,
            New Zealand

UFM International
P.O. Box 306   -   306 Bala Avenue
Bala-Cynwyd, PA 19004
(215) 667-7660   FAX (215) 660-9068
CONTACT: Douglas M. Anderson (Associate Director)
Opportunities: Youth ministries
Countries: Austria, Brazil, Canada, Dominican Republic,
            France, Germany, Guyana, Haiti, Indonesia,
            Ireland, Italy, Mexico, Philippines, Puerto Rico,
            South Africa, Spain, Sweden, Zaire

World Gospel Mission
P.O. Box 948
Marion, IN 46952-0948
CONTACT: Angie Lewis (World Connection Ministries)
Opportunities: Youth ministries
Countries: Mexico, Bolivia, Paraguay, North America, Honduras

World Missions Fellowship
P.O. Box 5148
Oregon City, OR 97045
(503) 655-5152
CONTACT: John M. Gillespie (General Director)
Opportunities: Youth Ministries, Camping
Countries: Alaska, Ireland

World Team
P.O. Box 143038
Coral Gables, FL 33114
(305) 446-0861
CONTACT: Heason Archibald (WT Personnel Department)
Opportunities: Youth ministries
Countries: West Indies

Youth Ministry International
United World Mission
P.O. Box 250
Union Mills, NC 28167
(704) 287-8996   FAX (704) 287-0580
CONTACT: Jon Barr   (Director of Operations)
Opportunities: Youth ministry specialists
Countries: Kenya, Bolivia, India, Eastern Europe, Soviet
            Union, Great Britain, Romania, Senegal, Spain,

YUGO Ministries   (Youth Unlimited Gospel Outreach, Inc.)
441 W. allen
Suite 120
San Dimas, CA 91773
(714) 592-6621
CONTACT: Robert Ahrens (Director of Operations)
Opportunities: Youth Ministries
Countries: Mexico

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Other Sources

Adams, David E. A survey of Thomas Road Baptist Church of
    435 families representing over 2000 people was conducted
    Sept 10, 17, 24, 1989. Each family had at least one
    adolescent.

_____. The author began to focus on alumni by doing
    seminar/church consultation, and youth camp interaction.
    Daily phone calls were made to address specific concern
    and give aid as a resource.

_____. The author was a transfer student in from 1973
    to 1975 and the first graduate of the Youth Program. He
    is citing his lived experience in the classroom and
    church.

_____. This meeting established the public
    appointment of the author. It took place in the
    Executive Conference Room at TRBC where all local

pastors, L.U. President, L.U. Vice Presidents and the Dean of School of Religion were present. No minutes of the meeting were taken.

Bertolini, Dewey. Interview, December 1989. Professor of Youth Ministry/Theology at Master's College, CA.

Bryant, Donald. Unpublished Lecture notes given in Miami, Fla. 1984.

Burns, Ridge. Interview, December 19, 1989. 15 year veteran of youth ministry. Founder and Director of Center for Student Missions in San Juna Capistrano, CA.

Calhoun, Michael. Interview, April 1991. Director of Word of Life Clubs, Schroon Lake, N.Y.

Cannon, George. "Placement Services for the Center for Youth Ministry." Since 1991 this service has taken the initiative to locate potential job sites as a service for CYM graduates.

Center for Youth Ministry. "Alumni Survey" Two extensive survey's were conducted: completed by May 21, 1992 by Troy Page, Graduate Assistant and completed Jan. 25, 1993 by Jeff Smyth Liberty University Graduate Assistant.

Center for Youth Ministry. These services are articulated in various "reports" stationary and in the class room.

Chancellor's Meeting. This March 3, 1993 meeting was attended by all upper management and key middle manager's of Liberty University. This was a main point of discussion. The author is interpreting and summarizing the response from the participants.

Christie, Les, Interview, December 17, 1989. Youth Pastor of Eastside Christian Church, Fullerton, CA. Author of youth ministry books

Cropp, Garry. Interview, October 19, 1989. Founder and Director of Circle C Ministries in Richmond, VA and member of Christian Camping International.

CYM Board Meeting. Taken directly from a transcript of the first CYM Board Meeting on Oct. 18, 1989 at Lynchburg Hilton. Members included: Dave Adams, Dan Clancy, Garry Cropp, Dave Marston, Ronnie Metsker, Bob Miller, Doug Randlett, Byron Stewart, Kyle Wall, Matt Willmington, Andrea Lindsley, Randy Smith, Kenny St. John, and George Sweet.

Dettoni, John. Professor of Youth Ministry at Fuller
     Theological Seminary, Pasadena, CA.

Directory of Mission Opportunities for Teens and Adults.
     Elmhurst; Southwest Indian Mission Fellowship.

Dobson, Edward. Interview, April 1990. Pastor of Calvary
     Church in Grand Rapids, MI and member of the Board
     of Trustees at Liberty University in Lynchburg, Va.

Falwell, Jerry. "Comment made to Elmer Towns in 1971.
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     An address given at the Great Lakes District Con-
     ference of the Evangelical Free Church of America,
     March 16, 1971.

Getz, Gene A. "Problems of Contemporary Youth" lecture
     delivered at Trinity Evangelical Divinity School,
     February 9, 1971.

Hale, Ann. Interview, March 12, 1990. 14 year veteran
     missionary.

Hale, Joe. Interview, March 10, 1990. 14 year veteran
     missionary.

Hindson, Edward. Interview, June 1991. Author of numerous
     books and articles, Vice-President of Southern Baptist
     College in St. Louis, MO.

Hunt, Gary. Interview, April 1991. 20 year veteran of
     youth ministry. Currently serving at First Baptist
     Church of Indian Rocks in Largo, FL. Member of
     National Network of Youth Ministries, San Diego, CA and
     member of Center for Youth Ministry Advisory Board.

Korea: The Pearl of the Orient. Seoul: Korea National
     Tourism Corporation., ?.

Lewis, Richard. Interview, March 5, 1992. Veteran
     missionary to Africa, professor of ministry at
     Calvary Bible College, and on staff with United
     World Mission, Union Mills, N.C.

Liberty Baptist College. A comparison of the 1979 cat-
     alog with the 1980 catalog youth course offering.

Liberty University Christian Service Office. This data
     was gathered from their office and is the current
     figure for Spring of 1993.

Liberty University. Academic Fact Finding Professional
    Trip. All four of the youth ministry faculty partici-
    pated on this trip to Texas in Aug. of 1992. This
    interview was one of many.

Liberty University. "Approved Church extensions for the
    Spring of 1993." List obtained from the Christian
    Service Office at the school.

Liberty University. Best of Breed Study. This is a two
    year study involving over 200 schools. The finding
    of this study was submitted to the President of
    Liberty University and his cabinet in Fall of 1992.
    Professor David Marston coordinated this study.

Liberty University. The minutes of the departmental
    meeting and subsequent submission to the School of
    Religion that articulated the goals in order for
    continued assessment. Fall 1991.

Luff, Gordon. Lecture on Sunday School the Hub. Youth
    Conference in Lynchburg, Va. 1973.

Luff, Gordon. Personal Interview. Redding, California,
    June 5, 1989.

Luff, Gordon. The author had extensive conversations about
    the accreditation adjustments that were being made in
    1979.

Lugar, Susan. Interview, March 12, 1990. 12 year veteran
    missionary.

Lugar, Dennis. Interview, March 11, 1990. 12 year veteran
    missionary.

Lugar, Dennis. Curriculum Distinctives for Meeting the
    School Uniqueness of Liberty Christian School
    Students. Lynchburg, VA: Liberty University
    Term Paper, April 1988.

Martinson, Roland. An interview with Group Magazine 1987.
    He is associate professor of Pastor Theology and
    Ministry at Luther Northwestern Theological Seminary
    at St. Paul, Minn.

Metsker, Ronald. Interview, October 18, 1989. Executive
    Director of Kansas City Youth for Christ in Shawnee
    Mission, KS. Oversees youth TV/Radio station, two youth
    camps, a home for unwed pregnant girls, and campus
    ministries at 65 schools.

Miller, Robert. Interview, October 1989. 15 year veteran
    youth minister, executive pastor at Los Gatos Christian
    Church, Los Gatos, CA., and Center for Youth Ministry
    Advisory Board.

Nelson, Don. Youth Conference notes. Minneapolis, Minnesota,
    1961.

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Nelson, Donald. Youth conference: Minneapolis, Mn., 1961.

Network, YouthQuest The. Since 1971 accurate files have been
    maintained and updated each semester to communicate with
    LU. Youth Ministry Alumnus, and support churches. This
    affiliation of over 2,000 members interact with the CYM
    office regularly. It also serves as placement services
    forjob location and seeking churches.

North Area Youth for Christ. An interview with Clayton
    Bauman, director of the North Area Youth for Christ,
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    in America.

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    for Christ International, P.O. Box 214, Singapore
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    Ft. Worth Texas, National Association of Church Business
    Administration, 1990-1991.

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    Camps." Unpublished M.A. thesis for Trinity Evangelical
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    to the faculty of Concordia Seminary, St. Louis, MO.
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    of the requirements for the degree of Doctor of Theology,

June 1951.

Randlett, Douglas H. Interview, December 12, 1991. 25 year
    veteran of youth ministry. Area Coordinator of Youth
    Ministry at Liberty University in Lynchburg, VA.

Randlett, Douglas. Minutes of Department of Church Ministry
    Youth Ministry Area. Faculty Comments of Matthew
    Willmington, Douglas Randlett, David Marston,
    and David Adams. 1992. Lynchburg.

Rich, Delores. "Statistical Research of Youth Major Graduates
    at Liberty Baptist Schools, Lynchburg, Virginia." M.A.
    Thesis, Luther Rice Seminary, 1985.

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    Car Insurance Company, ?

Robbins, Duffy. An interview comment with Group Magazine,
    published in 1987, Spring. He is the Chairman of the
    Youth Ministry Department at Eastern College.

Sagherian, John. Personal Interview, Youth Worker Magazine,
    1992.

School of Religion. Deans Meeting. Fall 1992. This was
    discussed openly with Department Chairs and the Dean of
    the S.O.R. There continues to be concern for the value
    of the administration in this area.

Senter, Mark H. Interview, May 28, 1991. Chairman of
    Christian Education Department at Trinity Evangelical
    Divinity School in Deerfield, IL and author of numerous
    books and articles.

Shettel, Barry. Interview, April 1990. Veteran Youth Pastor
    of 25 years, currently serving at Prince Avenue
    Baptist Church in Athens, GA., and SBC state conference
    youth ministry director.

Smith, James R. Interview, March 5, 1992. Founder of Youth
    Missions International, Union Mills, N.C.

Smith, Dwight. Interview, March 6, 1992. Executive President
    of United World Missions, Union Mills, N.C.

Spader, Daniel. Interview, April 1991. Founder and Executive
    Director of SonLife Ministries, Wheaton, IL.

St. John, Kenneth. Interview, October 20, 1989. 20 year
    veteran of youth ministry.

Stanley, Andy. Interview, April 1991. Youth Pastor of First Baptist Church, Atlanta, GA.

Stewart, Byron. Interview, April 1990. Youth Pastor of Springvale Baptist Church, Director of Youth Shine Ministries, Stouffville, Ontario, Canada.

Sweet, George. Interview, October 1989. Pastor of Atlantic Shores Baptist Church in Virginia Beach, VA and member of Board of Trustees at Liberty University in Lynchburg

Symth, Jeff. Center for Youth Ministry Phone Quest. Feb. 1993. Lynchburg, Va. One of 3 surveys conducted to gather information from L.U. Youth Ministries Alumni.

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Talley, Darren. Interview, March 8,9,10, 1990. One year

Towns, Elmer. A survey of School of Religion Faculty under the direction of the Dean of School of Religion. The author conducted a survey of all faculty. The majority of faculty held this position Oct. 5, 1990.

Towns, Elmer L. "The Changing Face of Youth Work." An unpublished paper given in a series of lectures at the Philadelphia College of the Bible.

Towns, Elmer L. Interview. Lynchburg, Va, June 1, 1989.

Towns, Elmer. The author had a private conversation with Towns to discuss the dilemma of enrollment decline in this area of the University. Pastoral, Missions and Youth were all effected.

Towns, Elmer. Unpublished interview with Doug Randlett at Liberty University, Fall 1989.

Wall H. Kyle. Interview, April 1990. Youth Pastor at London Bridge Baptist Church in Virginia Beach, VA.

Webster, Daniel. Interview, May 28, 1991. 20 year veteran youth pastor. Currently serving at Willow Creek Community Church in Barrington, IL. Adjunct professor at Trinity Evangelical Divinity School.

YouthQuest. This name was trademarked and used in promotional material and used by the L.U. outreach team that represented the youth major.

YouthQuest Club. This is an officially chartered club on the campus.

VITA

David E. Adams

PERSONAL
Born: April 20, 1952
Married: Becky Lynne Pickeral, May 29, 1971
Children: Jeremy Todd, born June 3, 1974
          Joshua David, born March 5, 1979
          Lindsay Rae, born December 27, 1985

EDUCATIONAL
B.D., Arlington Baptist College, 1973
B.S., Lynchburg Baptist College, 1975
M.Ed., Lynchburg College, 1978
Ed.S., Lynchburg College, 1978

MINISTERIAL
Ordained: March 25, 1979, Thomas Road Baptist Church,
           Lynchburg, Virginia.

PROFESSIONAL
Associate Pastor, Thomas Road Baptist Church. 1973 to
     present.
Senior youth pastor, Thomas Road Baptist Church. 1980 to
     present.
Adult coordinator, Thomas Road Baptist Church. 1991 to
     present.
Associate Professor, Liberty University. 1979 to
     present.
Chairman, Department of Church Ministries, School of
     Religion, Liberty University. 1990 to present.

PROFESSIONAL SOCIETIES
Executive Director, Center for Youth Ministry. 1988
 to present.
Member, Youth Ministry International Advisory Board.
 1991 to present.
Member, Liberty Baptist Fellowship Advisory Board.
 1992 to present.
Member, National Network of Youth Ministry. 1985 to
 present.