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A DESCRIPTIVE STUDY OF YOUTH MINISTRY MODELS
IN EVANGELICAL CHURCHES

A thesis project submitted to
Liberty Baptist Theological Seminary
In partial fulfillment of the requirements
for the degree

DOCTOR OF MINISTRY

By

Douglas Hunter Randlett

Palm Beach Gardens, Florida

March, 2000

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LIBERTY BAPTIST THEOLOGICAL SEMINARY

THESIS PROJECT APPROVAL SHEET

 A
GRADE

 Elmer L. Jones
MENTOR

 William E. Matheny
READER

ABSTRACT

A DESCRIPTIVE STUDY OF YOUTH MINISTRY MODELS IN EVANGELICAL CHURCHES

Douglas H. Randlett

Liberty Baptist Theological Seminary, 2000

Mentor: Dr. Elmer L. Towns

The purpose of this thesis is to examine six accepted church ministry models that have evidenced themselves in the evangelical church within the last twenty years. The project will analyze and apply these models to youth ministry. Based upon surveys and follow up interviews administered to alumni of the Liberty University Youth Ministry program and youth leaders associated with the Center for Youth Ministry at Liberty, the project will be a descriptive study of these models in representative youth ministries. An in depth interview will be conducted with each youth ministry that best represents the dominant model. An observation report will be constructed on each youth ministry chosen to present the data collected and to summarize each representative model in relation to youth ministry. A final summary will be constructed to present key observations, analysis and recommendations. This descriptive study is presented so that these youth ministry models might assist youth ministry students in making better church site choices.

Abstract length: 185 words.

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CHAPTER 1

INTRODUCTION

BACKGROUND AND RATIONALE

The Liberty University youth ministry program has been part of the academic curriculum since the inception of the university in 1971. A focus of the curriculum has been to teach the aspiring youth ministry student basic principles necessary for effective youth ministry at a suitable site.

The emphasis has historically been placed primarily upon doing effective youth ministry with less emphasis upon locating a suitable ministry site. There are at least three issues involved in preparing the student to locate a suitable ministry setting: first, how to do effective youth ministry; second, a clear understanding of biblical doctrine and third, a knowledge of ministry models.

Having taught in the youth ministry program for over fifteen years, it has been the primary responsibility of this writer to teach the biblical foundation/goal for youth ministry. This curriculum has undergone little change over the years. The passages of Scripture upon which it is based have remained the same.

Based upon Matthew 28:19-20 and Ephesians 4:11-13 the goal of youth ministry is to produce spiritually maturing adolescents, fulfilling the Great Commission, by means of a culturally acceptable vehicle, so that the body of Christ may be edified. Students not only memorize this goal, but they dissect each phrase in order to understand its application to youth.

The goal is further developed to establish biblical measurements in producing the goal. Finally, the goal is applied to a five specific youth ministry programming strategies.

Students are equipped with the understanding and application of this goal as they graduate and move into local church settings. In the process of the interview, graduates have reported no opposition to the use of this goal as a foundation to building a youth ministry. Church leaders have been supportive and affirming of this goal for youth ministry. Having a biblically based goal has resulted in Liberty youth ministry graduates being warmly received by evangelical ministries.

Liberty University is known as a Christian liberal arts school. That is, Liberty “is a Christian academic community in the tradition of evangelical institutions of higher education.”¹ An appropriate doctrinal statement supports the evangelical tradition. The youth ministry student is required to take several courses that address this doctrinal stand. Upon graduation the youth ministry student has a solid conservative doctrinal underpinning.

When choosing a church the youth ministry graduate has little difficulty in understanding the doctrinal stand of the potential ministry setting. It is a rare occasion that a youth ministry alumnus will experience dissatisfaction with the doctrinal position of his chosen ministry site.

¹ Liberty University 1998-1999 Catalog, 5.

Liberty youth ministry graduates are well equipped with a workable goal and a clear doctrinal position. These certainly assist the student in choosing a suitable ministry site. It is the third issue where little consideration has been given toward job satisfaction.

Each church has a distinctive style of doing ministry. The style/model of ministry is based upon the church's understanding of the biblical mandate for the church. This emphasis is reflected on a continuum between evangelistic outreach and discipleship/spiritual growth. The model of ministry is further reflected in the music preferences in the church, running the gamut from traditional to contemporary music. The church model will be seen in the structure of programs, including what, when and how ministry is done. For example, how small and large groups will be used, when these groups will meet, what the goals are for each and what the structure of the program will be for each group. The church youth ministry will be a mirror of the church ministry model.

THE PROBLEM

When choosing a ministry site, Liberty youth ministry graduates need the most complete training and information possible to assist in making a wise choice. They have been trained in understanding and applying principles to reach and disciple young people. They also have been taught the basic doctrines of the Christian faith to give personal guidance, to teach to youth and to help in finding a compatible ministry.

However, numerous graduates over the past fifteen years have expressed a level of job dissatisfaction with their chosen ministry site. The most often repeated reason given

for this dissatisfaction is that their personal preference for a youth ministry model differs from the model in the church they have chosen.

This writer contends that an understanding of church ministry models applied to youth ministry would add to the student's ministry preparation. Being able to recognize these models in a potential church site would also increase the possibilities of choosing a more suitable ministry.

It is the purpose of this doctoral thesis project to examine six accepted worship/ministry models that have evidenced themselves in evangelical writings the last twenty years. The author will analyze and apply these models to youth ministry. This project will be a descriptive study of youth ministry models in evangelical churches.

Dr. Elmer Towns describes these six models in the book Putting An End To Worship Wars (1997). Towns states that

six distinct philosophies of ministries and/or church growth have emerged in the thinking of church growth authorities. The six models came from their research and observation of the American church scene. Each ministry style adds a unique value to one's experience of worship, making it different and, to many, desirable.²

Towns, along with John Vaughan and David Seifert initially recorded six models in The Complete Book of Church Growth (1979). The original six models were closely attached to a theological and denominational focus. Today these six models have been given titles that are more descriptive of how they fulfill the biblical mandate for the church.

² Elmer Towns, Putting An End To Worship Wars (Nashville: Broadman and Holman Publishers, 1997), 14.

These six ministry models will serve as the basis for the descriptive study in this thesis proposal. The six models are:

The Evangelistic Model, which focuses upon winning the lost.
The Biblical Expositional Model, which emphasizes teaching the Word of God.
The Renewal Model, which focuses on excitement, revival and touching God.
The Body Life Model, focusing on fellowship, relationships and small groups.
The Liturgical Church, centering on serving and glorifying God through worship.
The Congregational Church, a balanced approach to worship, expressed by laypeople.³

The term “worship model” and “ministry model” are interchangeable. The studies done on worship styles/models can not be separated from church ministry models. A ministry model is a reflection of the ministry philosophy of a given church. Ministry philosophy involves a biblical focus expressed in programming. The biblical focus addresses the spiritual outcomes of ministry. Each church ministry model tends to focus upon a different biblical emphasis. The ministry programming focus describes what and how churches do the various activities of ministry in order to accomplish their spiritual emphasis.

DEFINITION OF TERMS

1. Bible Expositional Church: A unique worship/ministry style paradigm for church ministry that emphasizes strong Bible teaching from the pulpit, often accompanied with an expository Bible teaching emphasis in other aspects of the church ministry.

³ Ibid., 13.

2. Body Life Church: A unique worship/ministry style paradigm for church ministry, emphasizing fellowship relationships between Christians usually nurtured through an extensive cell group ministry at the core of all the church does in ministry.
3. Celebration: The gathering of the church collective in its primary function of worship and praise to God; the sum of worshipers represents the whole church family. Also used to describe the quality of contemporary worship in contrast to other worship styles.
4. Cell: The foundational unit of a church's infrastructure, sometimes called a kinship circle. A cell is a small group of eight to twelve believers functioning in a manner that establishes spiritual accountability and provides intimacy in fellowship. Most generic cells have a secondary function, such as Bible study, prayer, training, etc. A technical cell usually meets outside the church building and not on Sunday to carry out its task.
5. Congregational Church: A unique worship/ministry style paradigm for church growth that places emphasis on lay people to carry out worship, Christian education, fellowship, and evangelism in its ministry strategy. Often congregational churches are small, single-cell churches because of their de-emphasis on leadership and the high emphasis on lay ministry.
6. Evangelistic Church: A unique worship/ministry style paradigm for church ministry that views evangelism as its primary reason for being and seeks to accomplish the Great Commission through unique outreach efforts to specific target groups in its community.

7. Evangelical: One who holds to the irreducible essence of Christianity that includes the verbal inspiration of Scriptures, the deity of Christ (as reflected in the virgin birth), substitutionary atonement, physical resurrection and the bodily return of Jesus Christ.
8. Liturgical Church: A unique worship/ministry style paradigm for church ministry that seeks to draw from a rich tradition of historic expressions of worship including ancient hymns, creeds, and prayers. Liturgy comes from *latreuo*, which means “to serve or minister.” In a liturgical church God is the center of worship and worshipers minister to Him, not primarily to themselves. Liturgical churches are most often found among the Catholic and mainline Protestant denominations.
9. Renewal Church: A unique worship/ministry style paradigm for church ministry usually characterized by informality in worship and the wide use of contemporary praise choruses in its worship services with a view of reviving the worshiper. The Renewal Church believes worship is a two-way street. When God is worshiped, His presence will enter the worship service; and in the presence of God, the needs of the worshiper are met.⁴

LIMITATIONS

1. This thesis project is not prescriptive, but is descriptive. Therefore, it is not the intent of this project to recommend one model over another or to rate them in a comparative manner.

⁴Ibid., 151-157.

2. It is not the purpose of this thesis project to research new ministry models, but to apply six accepted church ministry models to youth ministry. However, all six models may not relate to youth ministry and other youth ministry models may be identified. Two models may merge in such a way that it will be difficult to separate the individual models.
3. The project is not about methodology from the perspective of how to do any one of the described models. Methodology will simply be described in applying youth ministry to each model.
4. This project is not an identification or analysis of national youth ministry programs. Programs such as, Word of Life, SonLife, and Positive Action for Christ provide resources for use in church youth ministry settings. These various resources may find their way into any and all of the youth ministry models described.
5. This is not an analysis of youth ministry models reflected in all North American evangelical churches. It focuses upon church youth ministry programs led by alumni of Liberty University or those associated with the Center for Youth Ministry at Liberty. These ministries may represent a cross-section of all North American evangelical churches, but that is not the intended scope of the project.
6. This project does not study the relationship of the aspiring youth minister's personality or spiritual gifts to satisfactory job fit with a specific youth ministry model.

7. Church youth ministries studied in this project may not be pure models.

Therefore, the ministries studied may to some degree be a composite expression of more than one model.

BIBLICAL BASIS

Elmer Towns treats these six models as a dominant expression of the biblical mandate for the church. Therefore, he uses the following rationale as a biblical basis for the contemporary expression of these six practical ministry models in Putting An End To Worship Wars.

The six worship/ministry models reflect six basic functions or principles God mandated for the church to carry out. By separating these six functions as dominant characteristics of a church, each model is better understood.

The Evangelical Church carries out the prescriptive mandate “Go therefore and make disciples of all nations” (Matthew 28:19). The Evangelistic Church also is reflected by the descriptive work of the Thessalonians, “From you sounded out the word of the Lord not only to Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad” (1 Thess.1:8).

The Bible Expositional Church fulfills the prescriptive command of Paul, “Preach the word” (2 Timothy 4:2). The Jerusalem church is described, “They continued steadfastly in the apostles’ teaching” (Acts 2:42).

The Renewal Church takes as prescriptive direction, “Tarry...until ye be endured with power from on high” (Luke 24:49). What results is the theological description of revival: “Times of refreshing may come from the presence of the Lord” (Acts 3:19).

The Body Life Church fulfills the prescriptive command of “the body edifying itself,” as Paul said: “The whole body joined and knit together by what every joint supplieth, according to the effective working by which every part does its share...for the edifying of itself in love” (Ephesians 4:16).

The Liturgical Church eagerly carries out Jesus’ admonition, “The Father seeketh such to worship him” (John 4:23). The elders at Ephesus were described “as they ministered [*leitourgikus*: i.e., give worship to God] to the Lord” (Acts 13:2).

The Congregational Church is the prescriptive ministry of God’s people: “As my Father hath sent me, even so send I you” (John 20:21). Paul descriptively

reflects this view, writing, “You are the body of Christ, and members individually” (1 Cor. 12: 27).⁵

The scriptures do not speak directly to the subject of church ministry models. Towns addresses these models from the perspective of their practical relationship to various views of the biblical mandate for the church. However, church ministry models are not theologically based, but are expressions of the programs and practices of today’s church.

METHODOLOGY

In order to analyze and apply ministry models to youth ministry the author chose to use a descriptive study method. It was necessary to identify church youth ministries that best reflect the chosen ministry models.

The author constructed a survey (Appendix 1) that was used to identify the dominant ministry model for each church youth ministry. The survey included the following:

- Youth ministry numerical data
- The purpose of the youth group
- The priority ranking of ingredients necessary to carry out the purpose
- The primary and secondary activities
- The size of each activity
- When each activity is conducted
- The weekly calendar

⁵ Ibid., 17-18.

The primary communication method

The paid and volunteer staff list with job titles

The type of music used

The annual budget for the youth ministry

The survey was sent to 320 Liberty University youth ministry alumni and to 20 associates of the Center for Youth Ministry serving either as full-time or part-time youth ministers. There were a total of 84 completed surveys. Initially 320 were sent to youth ministry alumni with a request to fax a return. A follow-up survey was sent to approximately 100 identifiable full-time youth ministers with a request to fax or mail the return. The author attended a youth leaders retreat and was able to obtain 17 completed surveys. These contacts produced the 25% return rate. From these surveys the church youth group that most closely corresponded with the ministry model was used for the descriptive study.

The author constructed a list of characteristics for each of the six models based upon information contained in Town's book, Putting An End To Worship Wars and The Complete Book Of Church Growth, by Towns, Vaughan and Seifert (Appendix 2). This provided a more objective means of identifying the primary ministry model for each church. The eighty-four surveys were categorized according to these lists, using a scale of 1-3 for each item. One being of little strength in the survey, two of greater strength and three being very strong. Upon making an initial placement of each church into a dominant ministry model two observations were made.

Many churches appeared to be strong in more than one model, therefore they were evaluated in more than one ministry model category. Also, with only an objective survey for this evaluation, the author was concerned that an improper choice would be made of the church most closely corresponding to the dominant ministry model. The author chose those churches scoring the highest in each category for a telephone interview.

This interview was constructed using information gained by his study of ministry models. The interview questions are in Appendix 3. Based upon these telephone interviews a church was chosen for the descriptive study that best reflects the dominant ministry model.

The author conducted an in depth observation interview with the ministry of each selected church. Understanding the ministry in action will further clarify the dominant ministry model ascribed to the youth group.

An observation report was constructed for each church to gather opinions, data and evaluation. The report obtained the following information on each ministry model as applied to youth ministry:

1. The demographics on the community. To include: where the youth ministry is located, the size of the community, types of homes in the area and the socio-economic class of the local people.
2. A description of the church facilities. To include all buildings, size of the property, and classrooms.
3. The focus of the primary church service. This is based upon the six ministry models.

4. A detailed description of the youth pastor. To include personal background, education, call to ministry, past ministries, etc.
5. Youth ministry staffing details. To include paid staff and volunteer staff answering how many and how they are used.
6. A description of the present youth programs. To include their history and recent changes.
7. Youth ministry resources. To include property, rooms and capital purchases.
8. Areas in harmony with the dominant model.
9. Areas in disharmony with the dominant model
10. Strengths. These are according to the youth minister and this author.
11. Weaknesses. These are according to the youth minister and this author.
12. Summary. To relate lessons gleaned from the study of the specific youth ministry.

The thesis project will develop with the following structure.

Chapter One: Introduction:

Background and Rationale

Statement of the Problem

Definition of Terms

Statement of Limitations

Biblical Basis

Statement of Methodology

Review of Literature

Chapters Two – Seven: The Main Body:

Each chapter will be the descriptive study of the chosen churches best reflecting the ministry models. The dominant ministry model reflected in Towns' book Putting An End To Worship Wars will be footnoted in each chapter.

Chapter Eight: Summary of the Models:

The descriptive study of each chosen model will be summarized in relation to youth ministry. Included will be the writer's observations on the survey population, general and specific observations on the representative youth ministries, recommendations for further study and a conclusion. These models are intended to be incorporated into the curriculum of the Liberty University youth ministry program to help students make better site choices.

REVIEW OF LITERATURE

This author found no volumes relating directly to the identification and study of church ministry models other than the previously mentioned book by Elmer Towns. However, the acknowledgment of the study of ministry models has been validated in Evangelism and Church Growth: A Practical Encyclopedia, Elmer Towns, general editor. Towns states that "these six primary typologies are based on worship and ministry styles."⁶ Once again, these six, reflecting unique church types, are; the Bible expositional

⁶Elmer Towns, general editor, Evangelism and Church Growth: A Practical Encyclopedia (Ventura, CA: Regal Books, 1995), 394.

model, the body life model, the congregational model, the evangelistic model, the liturgical model and the renewal model. Twelve evangelism and church growth leaders who are editors of the mentioned volume support the inclusion of six ministry models in the encyclopedia.⁷ Much literature is available on subjects closely associated with ministry models.

Literature has been written describing the ministry strategy used within a specific church. As early as 1971 Elmer Towns and Jerry Falwell described the ministry model of Falwell and Thomas Road Baptist Church in the book Church Aflame. The model can be summarized in the term “saturation evangelism.” Saturation is preaching the gospel to every available person at every available time by every available means.⁸

Another such book is The Purpose Driven Church (1995) by Dr. Rick Warren, pastor of Saddleback Community Church. Warren’s strategy is best described by the title of the book, the purpose driven church. Therefore, it is not Warren’s intent to provide a broad ministry model, but to simply describe the ministry approach of one church.

⁷ The twelve general editors are Dr. Robert Coleman, Billy Graham Center of Evangelism; Dr. Lewis Drummond, Billy Graham Professor of Evangelism and Church Growth, Beeson Divinity School; Dr. Gary Greig, Regent University; Dr. Kent Hunter, Church Growth Center, Indiana; Dr. Charles Kelly, Director, Center of Evangelism and Church Growth, New Orleans Baptist Theological Seminary; Dr. Gary McIntosh, Director of the Doctor of Ministry program, Talbot School of Theology; Dr. Paige Patterson, President, Southeastern Baptist Theological Seminary; Dr. Thom S. Rainer, Dean, The Billy Graham School of Missions, Evangelism and Church Growth, Southern Baptist Theological Seminary; Dr. Alvin L. Reid, Bailey Smith Chair of Evangelism, Southeastern Baptist Theological Seminary; Dr. John Vaughan, Southwestern Baptist University; Dr. C. Peter Wagner, Donald McGavran Chair of Missions and Church Growth, Fuller Theological Seminary.

⁸ Jerry Falwell and Elmer Towns, Church Aflame (Nashville: Impact Books, 1971), 70.

A book closely associated with ministry models is Ten Of Today's Most Innovative Churches, by Elmer Towns (1990). Towns does not attempt to identify specific models of ministry, but rather to describe what ten individual churches are doing and how they are doing it.

However, such books set forth principles and programs in relation to one specific church. The purpose in these books is not to study the subject of ministry models, but to define a singular strategy of ministry. It is assumed that these strategies, upon further research, could fit one of the six accepted models.

Literature in the field of church growth offers some insight into ministry models. In User Friendly Churches, by George Barna (1991), Barna studies the principles behind the success of some extraordinary churches. Churches were chosen based upon percentage of annual growth and evidence that its people were growing spiritually. This is not a book about ministry models, yet taken as a whole it may be viewed as presenting its own model for church growth.

C. Peter Wagner is a leading authority on church growth. His book, Strategies for Church Growth (1989) presents a strategic model for effective missions and evangelism.

Of the six models that Towns identifies only one is described in a body of literature. Ray Stedman defines the Body Life model most clearly in the book, Body Life (1972). Body Life, according to Stedman, is "the clustering of Christians together in a shared intimacy that, rather mysteriously, forms a clear channel for the moving of the

Spirit of God in power.”⁹ Dr. Paul Yonggi Cho offers one of the outstanding examples of the body life model. Cho, pastor of the Full Gospel Central Church in Seoul, Korea, explains his use of cell groups in the book he co-authored with Harold Hostetler, Successful Home Cell Groups.

This author found a source identifying ministry models for church youth groups. Dr. Mark Senter identifies four models of youth ministry in the book Reaching a Generation for Christ (1997). Senter’s primary work came from Towns, when Senter was a student at Trinity Evangelical Divinity School, where Towns served as Senter’s professor.

The four models are identified according to the primary methodological approach used in youth ministry. Each model is depicted with a scenario, philosophy of the model, the background, major activities, leadership roles and the preferred context.

The models were first presented two decades ago in Youth Education in the Church (1978) and then in The Complete Book of Youth Ministry (1987). A number of changes have been made since these earlier writings. Senter proposes in his latest writings that four basic models are prevalent in youth ministry today. He identifies the Christian School Model, the Competition Model, the Discipleship Model, and the Ministry Model.

Senter’s four models for the most part correspond to the ministry models set forth by Towns. The Competition Model is similar to the Evangelistic Church Model, the

⁹ Ray Stedman, Body Life (Glendale, CA.: Regal Books, 1972), 86.

Discipleship Model is similar to the Bible Expositional Model and the Ministry Model is similar to the Body Life Model. Only the Christian School Model stands separate. This model attempts to show no relationship to the biblical mandate for the church and has no application for youth ministry where there is a paid youth minister.

Another source identifying models of youth ministry is Wesley Black in his book, An Introduction to Youth Ministry. Black does not relate his models to any corresponding church ministry models. His models are not given to represent any specific church or youth ministry philosophy. He states “they are simply snapshots of the visible evidence of several approaches to youth ministry that exist today.”¹⁰ The six models are: the Pied Piper, leading the parade, with youth following wherever this leader goes; the Christian Guerilla, building the ministry around small groups of committed, dedicated youth; the Activities Director with the busy calendar, the Big Happy Family integrated into the life of the congregation; the Junior Church where youth operate on a separate level from the adults and the Equipper, a model involving youth, parents, laity and church staff in a team of shared ministry.¹¹ Much like Senter, Black makes no attempt to relate his models to church ministry models or to the biblical mandate for the church.

¹⁰ Wesley Black, An Introduction to Youth Ministry (Nashville: Broadman Press, 1991), 23.

¹¹Ibid., 23-27.

Gary McIntosh spoke on the subject of ministry models at the National Sunday School Leadership Training Event at Ridgecrest Conference Center. At this Spring, 1997 event, McIntosh referred to six potential models. The models suggested were:

- Seeker Centered - Sunday ministries targeted to unchurched.
- Seeker Sensitive - targeted to Christian, yet sensitive to non-churched.
- Blended - combining two styles into one (traditional and contemporary).
- Multiple Track - distinct services target different groups.
- Satellite - services in different locations.
- Rebirthed - dying church adopts new format.¹²

Literature confirms that no one definition of ministry models exist. McIntosh sees ministry models as they apply to Sunday services and the programming of those services.

A review of literature on ministry models demonstrates the validity of studying them. However, it also reveals that few volumes exist on the subject. Outside of the writing by Senter, there is no available literature on youth ministry models. It appears that no one has ever related and applied the acknowledged church ministry models to youth ministry. It is for this reason that this project is presented.

¹² Gary McIntosh, National Sunday School Leadership Training Event (Ridgecrest, NC, 1997).

CHAPTER 2

THE BIBLE EXPOSITIONAL MODEL

The Bible Expositional model exists primarily to equip the believer for the works of ministry. Ephesians 4:11-12 serves as the biblical impetus for this church ministry model, “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up.”¹

Concerning the purpose of the Bible Expositional church, John MacArthur , in his book The Church, the Body of Christ, believes:

The local church essentially is a training place to equip Christians to carry out their own ministries. Unfortunately, for many Christians the church is a place to go to watch professionals perform and to pay the professionals to carry out the church program. In many quarters Christianity has deteriorated into professional “pulpitism,” financed by lay spectators. The church hires a staff of ministers to do all the Christian services.

The scheme is not only a violation of God’s plan, but an absolute detriment to the growth of the church and the vitality of the members of the body. To limit the work of the ministry to a small, select class of full-time clergymen hinders the spiritual growth of God’s people, stunts the development of the body, and hinders the evangelistic outreach of the church into the community.²

The commitment of this model to the preaching and teaching of the Word of God leads to the emphasis upon the equipping and edifying of the believers. Therefore, most evangelism takes place outside the church services since the service exists for the maturing of the saints. The natural result of this maturing process is that the believer will

¹Ephesians 4:11-12 NIV (New International Version)

²John MacArthur, The Church: The Body of Christ, (Grand Rapids, Michigan: Zondervan, 1973, 122-123.

share their faith in the everyday flow of life. It may have intentionality, but it will take place in the marketplace.

With the heavy emphasis upon expositional preaching it may be assumed that all preaching and teaching in these churches looks alike. This is not so. Some such pastors will emphasize the practical application of the Word, others will use elaborate illustrations, still others may be conversational in style, but the common denominator is that the church is built upon the strong preaching and teaching of the God's word in order that the believers become fully prepared for service.³ The central theme of all Bible expositional teaching is to know and live the Word of God.

Towns amplifies this emphasis on the pastor as a skilled Bible teacher saying:

Typically, these pastors follow a plan explaining each passage in detail within the context suggested in the biblical book being studied. In following this plan, each week's message builds on the lessons learned in previous weeks. If the meaning of a passage is missed one week by the listener, it will be reviewed several times in the weeks following as other passages are explained.⁴

Based upon Towns book, Putting An End To Worship Wars and the Towns, Vaughan and Seifert book, The Complete Book of Church Growth, the following traits are reflected in the Bible Expositional church model.

1. The goal as viewed in Ephesians 4:11-12 points to the pastors role of equipping the saints as foundational and primary.

³Elmer L. Towns, John N. Vaughan and David J. Seifert, The Complete Book of Church Growth, (Wheaton, Illinois: Tyndale House Publishers, Inc. 1981), 157.

⁴Towns, Worship Wars, 77.

2. Bible teaching is central, produced through expositional methodology with additional emphasis upon application.
3. Bible teaching is often accompanied with the use of teaching aids, such as, outlines, notes, and Powerpoint.
4. The Christian should know, understand and minister spiritual gifts within the church. Their use is essential for spiritual maturity to take place within the body.
5. A strong emphasis upon community penetration with the gospel as believers are equipped through preaching and teaching.
6. The establishment of discipleship is another key principle for church growth in this model.
7. The use of laity in doing the work of the ministry is an inevitable outcome of the biblical goal in Ephesians 4:11-12.

CHOOSING THE REPRESENTATIVE YOUTH MINISTRY

From the survey population of 84 youth ministries the author determined that 33 ministries or 39 percent of the survey population appeared to be most closely associated with the Bible Expositional model. The survey was limited to two pages. This allowed for items to be constructed according to key traits based upon a study of the six ministry models.

In the 33 surveys classified as Bible Expositional, each one was placed there initially by looking at two items; the mission statement and the listing of items most important to fulfilling the mission statement. Some were ranked in this model according to their purpose/ mission statement by using such phrases as, "equip the saints" and

“develop devoted disciples.” All 33 identified “discipleship” or “teaching the Word” as first or second choice in fulfilling their purpose or mission.

Another primary consideration was to look at the primary activity of the youth ministry. In each case one of the two top choices was a meeting focused upon small group Bible study or discipleship. Coinciding with this activity was the job description of volunteer staff. Consistently throughout these 33 surveys, one of the two top jobs was a Bible teacher or discipleship leader.

It was interesting to note, that among these churches 20 chose Bible exposition as a top communication method for youth. However, 22 chose Bible topical as a primary means of communication. Several churches chose more than one method, therefore the total number in this item may be more than 33.

From a list of traits constructed for the Bible Expositional model (appendix 3) these forty surveys were ranked the highest in the Bible Expositional model. The three youth ministries with the highest numerical ranking were selected for a follow-up telephone interview. These questions aided in clarifying the survey and giving more specific data on the Bible Expositional model. The additional questions were ranked by the youth leader at each of the three ministries on a scale of 1-5 with 5 being the highest in priority or practice.

The three churches and their numerical rankings from the follow-up telephone interview are:

1. First Baptist Church, Soddy-Daisy, TN
 - a. The youth leader’s role in teaching and equipping as a priority: 5

b.	The youth leader's role in teaching and equipping as practice:	3
c.	The use of visual aids in teaching:	2
d.	The use of meetings to teach and equip with evangelism taking place mostly outside the church:	4
e.	The use of laity:	5
f.	The importance of discovering and using spiritual gifts:	4
g.	The role of expositional teaching:	5
	TOTAL (from a possible 35)	28
2.	Cedar Valley Community Church, Waterloo, IA (Wesleyan)	
a.	The youth leader's role in teaching and equipping as a priority:	4
b.	The youth leader's role in teaching and equipping as practice:	4
c.	The use of visual aids:	5
d.	The use of meetings to teach and equip with evangelism taking place mostly outside the church:	2
e.	The use of laity:	3
f.	The importance of discovering and using spiritual gifts:	5
g.	The role of expositional teaching:	4
	TOTAL (from a possible 35)	27
3.	First Evangelical Free Church, Fullerton, CA	
a.	The youth leader's role in teaching and equipping as a priority:	4
b.	The youth leader's role in teaching and equipping as practice:	4
c.	The use of visual aids:	4

d.	The use of meetings to teach and equip with evangelism taking place mostly outside the church:	2
e.	The use of laity:	5
f.	The importance of discovering and using spiritual gifts:	5
g.	The role of expositional teaching:	5
	TOTAL (from a possible 35)	29

Based upon the surveys and the subsequent interviews with the above three churches a representative church was chosen. With the scores being so close in both the survey and the telephone interview, any of the three would be worthy choices. However, the First Baptist Church of Soddy-Daisy was eliminated due to the youth minister resigning in order to pursue doctoral studies. First Evangelical Free Church in Fullerton, CA was chosen over Cedar Valley Community Church because of a higher score in the initial survey (16 versus 15) and in the telephone interview (29 versus 27).

**INTERVIEW WITH DATHAN BROWN, JUNIOR HIGH PASTOR, FIRST
EVANGELICAL FREE CHURCH OF FULLERTON, CALIFORNIA**

DEMOGRAPHICS:

The First Evangelical Free Church of Fullerton is located at 2801 North Brea Boulevard, Fullerton, California. The church is located in the Greater Los Angeles area, about ten minutes from Disney Land, in north Orange County. Although the metroplex has over 4 million in population, Fullerton is a community of approximately 125,000.

Fullerton is viewed as a predominately upper-middle class community. However, it is mixed in both incomes represented and racial diversity. Fullerton has long been a community reflecting conservative political values.

The immediate area surrounding the church is primarily made up of professional families. Typically they travel to South Orange County to work. Houses average between \$200,000 and \$300,000 near the church. Fullerton has housing ranging from as low as \$150,000 to as high as several millions. Within walking distance of the church one will find homes near one million dollars. Just a half mile away are numerous homes between \$150,000 and \$170,000. The area nearest to the church is considered an upper middle class area, according to southern California standards.

Ethnically there is great diversity in Fullerton. This is much like the Greater Los Angeles racial mix. Fullerton is predominantly a Caucasian community with Hispanics representing the next largest group. Smaller groups are Asian and African-American.

First Evangelical Free Church of Fullerton mirrors the racial mix of the area. Caucasians are the largest group, followed by Hispanics, Asians and African-Americans. The church has its own Hispanic church, the First Hispanic Evangelical Free Fellowship. This fellowship averages about 400 Hispanics each week. Economically the church reaches middle to upper middle classes with a sprinkling of upper class. The youth ministry is a reflection of the church in both economic and racial representation.

CHURCH PROPERTY:

The church property spans approximately seven acres. There are two campuses. First Evangelical Free has a main campus, about four acres and a north campus on an

additional three acres. The church has three worship services each weekend. One is held on Sunday evening. This service is more contemporary in form, being dominated by college students. Two others are conducted on Sunday morning. The first is at 8:50 AM and the second at 10:50 AM. The largest of the three is the 10:50 AM service. The youth attend this service. These three worship services attract about 5,000 each week. The worship center has a capacity of 1,800.

First Evangelical Free Church of Fullerton is well equipped for educational classrooms. The church has numerous large rooms with a few smaller ones. This structure represents the ministry philosophy of a former pastor, Dr. Chuck Swindoll. Dr. Swindoll promoted large adult fellowships, out of which came strong Bible teaching. Thus this church has mostly larger classes.

There are about seventy-five classrooms. They range in size up to 600 seating capacity. There are three other rooms accommodating over 300 each. Most are designed for classes of 100. A few rooms seat as little as twenty-five.

Since the departure of Dr. Swindoll, just over three years ago, the church has moved more toward the small classroom. Small groups existed with Dr. Swindoll, but now small groups are added with intentionality.

FOCUS OF SERVICES:

The focus of the primary worship service continues to be strong on Bible exposition. Dr. Swindoll established the course for strong Bible teaching and that emphasis has continued under the present pastor, Dr. Dale Burke. Dr. Burke has been pastor for the past three years and is a graduate of Dallas Theological Seminary.

Swindoll's philosophy was based upon a simple acrostic. WIFE: W-orship, I-nstruction, F-ellowship, E-vangelism. Dr Burke has built upon that with another acrostic. BRAG: B-iblical, R-elevant, A-uthentic in nature, G-ratuitous in attitude. To this day the emphasis has been and continues to be instruction and worship.

The worship service style has been in a state of change over the past ten years. Prior to this changing the primary worship service has been considered traditional in structure. This would be reflected predominantly through the music which was exclusively made up of hymn singing from the hymnal. Today the Sunday morning worship service is a blended service of traditional hymns with a mixture of praise and worship songs. The biggest change in the worship style is seen in the evening service. This service is now built around a program of contemporary praise music.

The constant throughout the change in worship style has been the Bible instructional period. The message encompasses forty or more minutes in each service.

The overall emphasis of worship looks different since the departure of Dr. Swindoll. Under Dr. Swindoll the focus was upon traditional worship with Bible instruction. Dr. Burke has a Bible driven service moving people toward spiritual renewal with contemporary expression.

YOUTH PASTOR:

Dathan Brown serves as the Junior High youth pastor at First Evangelical Free Church of Fullerton. He began his ministry in June, 1996 after rejecting the offer of a position several times.

Dathan was raised in the home a pastor in New York. In 1982 he graduated from high school and enrolled at Liberty University where his older brother was attending. At this time his family moved to Indiana. During these early college years Dathan reports that he had a heart for ministry, but had no specific calling yet.

However, he became involved in youth ministry through taking an introductory course in youth ministry and traveling to Hawaii to participate in summer outreach to youth. These experiences were instrumental in leading him to a ministry call.

Brown graduated from Liberty with a B.S. degree in Church Ministries with emphasis in youth and missions. He continued his education by attending Liberty Baptist Theological Seminary where he completed a Master of Religious Education degree in 1991.

It was at this time that he was introduced to the ministry of First Evangelical Free Church of Fullerton. A family visited Liberty from the church and met Dathan as he hosted them while working at the Visitor's Center. A year later, in 1992, Dathan was hired for a year long internship. This internship was under the leadership of Senior Associate Pastor, Paul Sailhamer.

In 1993 Dathan returned home to Indiana where he assisted his father at First Baptist Church of Hobart. He became the administrator of the church academy and ministered with high school and college students. After rejecting several offers from First Evangelical Free, he finally accepted the junior high position in 1996.

Dathan was married in May, 1996. His wife Sherri was converted while a college student in California and attend Grace Community Church where Dr. John MacArthur is

pastor, prior to attending First Evangelical Free. Dathan met Sherri during his 1992 internship.

STAFFING:

The junior high ministry averages 240 students on Sunday. The Wednesday meeting is larger with 240 to 300 gathering for this. It was reported that over 400 different students are ministered to each week in this department. The Wednesday meeting attracts many of the same students from Sunday with others attending this meeting only.

The Wednesday night time is busy for the church. There is no church service. However, programs are conducted for a number of groups. Pioneer boys is a group for elementary boys meeting Wednesday night. Junior high meets in the main facility; high school is in the north building; and the church choir practices that night.

With this number of students represented in the junior high ministry, sufficient and effective staffing is important. The church staff consists of 23 employees on the senior level. Among these employees is a Senior Pastor, Senior Associate Pastor, 6 Associates, Assistant ministers and interns.

Dathan is the Assistant Pastor of Junior High. He has two paid lead associates. These associates are intense internships. They average working 25-40 hours per week and may renew their contract annually. One associate is assigned to 7th grade and the other to 8th grade. Salaries are in the \$17,000 range with expense money for lunches, books and activities.

The 7th grade associate will start working with 6th grade students just prior to moving to 7th grade. This associate builds a team with core group leaders. The associate moves to the 8th grade as the students progress. This associate may be hired by the senior high ministry as these students move into high school. Potentially, a lead associate can serve for six years. Because of the limited financial commitment, very few will serve six years. It should be noted that high school has four lead associates.

The volunteer staff has grown considerably in recent years. The junior high ministry is built upon the program of core groups. These are small, volunteer led groups into which each student will be placed. These groups are critical to the Sunday morning program.

Each lead associate is responsible to oversee the core group leaders needed to serve the students in their respective grades. This averages 15 to 20 for each associate. There are nearly 40 volunteers ministering in core groups. Dathan likened these core group leaders to year long camp counselors. The groups are relationally based. A core group leader gives 8 to 10 hours in the ministry each week.

The Sunday morning program is called "901." This term designates the starting time for this program, 9:01 AM. The core group leader sits with students in that core group during the group worship time. These core groups are separated by gender and grade. Each group is composed of 8-12 students. Upon the completion of the worship time, the core groups will break up into classrooms or around tables in the assembly area. The core group leader is responsible to teach these students each week during the nine months of the school year.

Other responsibilities include meeting with them during the Wednesday night program on designated nights. Not every Wednesday is programmed for core groups. The core leader will attend 1 to 2 activities each month designed for the entire junior high department and he will attend three camps each year. There is a yearly mission trip to Mexico and the core group leader will participate in this mission. These volunteers will program their own functions designed for those in their group.

Each volunteer must attend two staff meeting per month. These Sunday meetings are conducted by Dathan. They include training/instruction, resources, group prayer, encouragement, motivation and logistical issues. A key to these times is to develop a highly relational staff.

Beyond the 30-40 core group leaders, the junior high department uses an additional four captains in the Wednesday night program. These captains coordinate the core groups in this program. Brown recruits volunteers as drama team director, assistant drama team director, music coordinator for the band, and a worship team leader.

In all there are well over 50 adult leaders volunteering in this ministry. They range in age from college students (no more than 6 of these) to adults in their 40's.

Student staff is not as highly developed. Recently students have begun to participate in the drama team and worship team. They do not yet have definable positions of leadership. These teams exist to develop leadership within these young, impressionable students. A tech team has recently been added for those interested in media. Over 40 students take part in these leadership opportunities. Dathan indicated that another student participation ministry will soon begin. He envisions students

reaching students. To do this he hopes to initiate an assimilation team. The goal is to help new students get connected to the body.

Finally, students are trained for leadership during a high intensity summer program called "Grow For It." This ministry focuses on developing spiritual and personal leadership in those going into the 8th grade.

PROGRAMS:

Three programs are integral to the effectiveness of the junior high ministry at First Evangelical Free Church of Fullerton. Two of the three are year round programs and the other is a summer only ministry. The Sunday "901" program and the Wednesday evening "Mania" program are scheduled each week. "Grow For It" is a summer only program.

The Bible Instructional class is the featured aspect of Sunday's 901 program. The Sunday program goes from 9:01 AM until 10:20 AM. This ministry begins with a large group time of worship. There is a worship team consisting of an adult worship coordinator, two guitar players and several in the singing group. The singing group alternates between a group of adult singers for the Sunday program and a student group for the Wednesday program. The band is instructed to keep the music more mellow, low key on Sunday as opposed to upbeat on Wednesday. There are less members of the worship team on Sunday to facilitate a less obtrusive sound. The time for worship will increase as new 7th graders are becoming accustomed to it. Worship fills about a 20 minute time slot.

Each week includes a group participation time. This is more geared to Bible games as opposed to typical youth program crowd breakers. Brown is careful not to

allow an excessive amount of hype, as this is not the primary focus or goal. Following the group game an offering is taken. It is important to teach these students the discipline of giving financially to God.

After the offering the large group is now divided into its core groups. Seventh graders are given tables to sit around for their core group time. They are taught a curriculum that has been written by members of the church staff. Eighth graders move to classroom for their core group and become involved in the Bible Instructional curriculum.

The Bible Instructional class was begun by the original pastor over 42 years ago. Each student receives a three ringed binder nearly an inch and a half thick with the lessons inside. This is a doctrinal study for 8th graders. Basic doctrine is covered including such topics as believer's baptism, the doctrine of the church, the inspiration of the Bible and the doctrine of angels. This course has a nine month duration.

Students work through each lesson in class then are given home work assignments. These assignments require the memorization of scripture and all the books of the Bible.

Brown shared that this program was extremely difficult to launch. He believes that the 42 year history of this program was foundational for its success at First Evangelical Free. He indicated that this class works for them and is a mainstay in the success of the junior high ministry.

Once the students complete the study successfully, the church programs a special time to honor them. There is a banquet for all the 8th graders and their parents. Younger brothers and sisters see the excitement and attention given to these students, thus

developing anticipation of being in the Bible Instructional class someday. These young people are honored in a Sunday morning worship service. A video highlight is played and the students line the aisles for a time of dedication. During the evening service students participate in a graduation ceremony. Each student receives a Bible signed by Dathan and the Senior Pastor. Other awards of achievement are given out.

Dathan's role in the Sunday morning program is similar to that of a Director of Christian Education to the junior high students. He will be on the platform during the worship and game time. He floats throughout the department, being certain to greet newcomers and make sure everything runs smoothly. During summer months the core groups are suspended and he then becomes the master teacher. Usually this is Bible instruction done in a series with a strong worship emphasis. The interviewee consistently emphasized that this ministry is always conducted in a highly relational environment.

The second critical program in this ministry is the Wednesday evening "Mania" program. Mania was a name assigned to this ministry prior to Dathan's arrival as Junior High Pastor. There are four to five different Manias. Brown has a variety of purposes to meet through the Wednesday program. To keep these purposes clear to students and workers he has given different names to them. The most popular ones are Classic Mania, Team Mania and Core Group Mania. Classic Mania is the most used one. Team Mania is centered on competition. Core Group Mania is focused upon small groups and is programmed away from the church at six week intervals.

Classic Mania is executed at the main campus in the multi-purpose room. This is one of the largest rooms on the church campus. It was stated that this program is not

seeker driven, nor is it for the unchurched only. However, the unchurched are the target audience for the structure of this ministry.

In building the program for each Wednesday night, several considerations are taken into account. This program must be a comfortable place for church youth to grow in Christ, it should assist students in experiencing authentic worship, it ought to facilitate the strengthening of relationships between students and leaders and it should be a comfortable place for the church student to bring unchurched friends.

Classic Mania runs from 7:00 PM to 9:00 PM during the school year. Arriving early are the worship and tech team. The tech team is responsible for the sound, video and lighting. The first hour of the evening is spent in crowd breakers, food and action games. The games have been pre-assigned to team leaders and are structured by teams. This time looks very much out of control. Yet upon further investigation it is obvious that Brown is very much aware of the situation and has it well in hand. He has a purpose for everything and this first hour is no exception. The goal is to break down any relational barriers and create a non-threatening environment.

Following this upbeat, fast action the youth move to the church amphitheater for worship time. This worship is led by both students and adults. The music is more upbeat than it is on Sunday. There are announcements of upcoming events, but no offering is taken. Following the worship period, Dathan teaches with master-teacher style lesson. He chooses the curriculum as he identifies specific needs. An invitation is not given at Classic Mania.

Team Mania is designed to maximize the effort to have students bring unsaved friends. This program happens about every six weeks. The message is aimed at presenting the gospel to lost students. An evangelistic invitation is given on Team Mania nights.

After Brown arrived at First Evangelical Free, he began to build attendance at this Wednesday evening event. However, attendance leveled at 150 students. He tried hiring more assistants and had no further growth. Dathan did an in-depth analysis of the entire junior high ministry. He discovered that students only identified with his ministry through their core group from Sunday morning. He thought that another point of identifying may infuse new life into the group. Brown formulated four teams in the Mania program. These were not by core group designation. They were simply known by a color: red, blue, green and yellow.

This new structure freed students from the image and goal of discipleship projected by the Sunday program. Now with new team, he could also teach a new purpose - outreach. He made a significant and successful programming decision. Since making this change, the group has been growing by 30 students per week and is now averaging nearly 250. Students are now bringing other students.

Each student has a core leader from Sunday, a Wednesday team leader, a lead associate and a youth pastor. With this structure each student is known by name by several adults. This is critical to the overall ministry focus of relationships building which leads to worship, which in turn leads to instruction.

At the time of this interview, Brown indicated that Wednesday Mania has now taken on a life of its own. There is spontaneous growth. It is the place to be for area junior high students. Dathan added that this model demands a large number of good leaders. He has not had any problem recruiting leaders to the department.

There is a biblical balance in the Wednesday ministry. Classic Mania drops competition and the leaders continue the process begun on Sunday to mature/disciple the students. Team Mania is evangelistically oriented with competition and a clear gospel invitation. This variety has also prevented boredom by an age group that traditional is easily bored with church. Core Mania meets in homes and usually includes a Bible study. During the summer, Mania meets off site and is more laid back in the program approach.

“Grow For It” is a summer program open only to those who have just completed the 7th grade. They meet every Monday morning. This activity is designed to move students along in the discipleship process to where they are ready to assume some leadership roles. Each week will include the review of the devotions assigned to students for that week. They will do service projects and community evangelism. Evangelism will take the form of beach evangelism, a backpacking evangelism trip, door to door evangelism and a Mexico mission trip. The Mexico trip is limited to those successfully qualifying through an application form.

Future program changes and additions are planned. None will be initiated in the next six months. In the next one to three years Brown hopes to have four Mexico trips per year and plans to add an inner city trip. He would eventually like eight trips annually.

He wants to expand the ministry team concept, adding to the worship, drama and tech teams. An Assimilation team is next on the agenda.

YOUTH MINISTRY RESOURCES:

Most room facilities are shared with other ministries. On Sunday the north campus is designated as the youth building with junior high having exclusive use of the multi-purpose room. On Wednesday, junior high is back on the main campus using the church amphitheater. This room is connected to the gymnasium, the lobby and the outdoor lawn. All of these areas are used by the junior high ministry. Classrooms are made available for use with small groups.

Equipment is purchased by the church for use by various ministries. The equipment is not bought for the exclusive use of one department unless the department has a special need. Junior High was able to use budgeted monies to purchase a video camera and a mini television. Each classroom is equipped with its own sound system. The church has a bus, four vans and a trailer for use by junior high.

The church budget is 5.3 million dollars. From that amount junior high has 120 thousand dollars for salaries. The operational budget is 125 thousand dollars. Brown reports that junior high has an income of about 88 thousand dollars, leaving a debit budget of 37 thousand dollars.

All mailings are paid out of the church budget. The major expenditure goes to youth camp, Forest Home Camp, costing \$8,000. Nearly \$6,000 is spent on educational materials, \$3,000 for missions, \$2,000 on Wednesday Mania, \$2,000 for event

evangelism, \$4,000 goes to retreats and winter camp, and \$2,000 for the summer program, Grow For It. The remainder is used for staff and pastoral expenses.

SELF-ASSESSED STRENGTHS AND WEAKNESSES:

Dathan expressed several strong points, often reflecting on a weakness within the context of the strength. The instructional model and emphasis of the core groups ranked as the primary strength. These groups are based upon the ability of the core group leader to build effective relationships with the students. Therefore, the core group dynamic also ranks as a potential weakness. The core groups are only as strong as the adult leaders.

Brown shared that the core group ministry demands much attention. A leader moves with its group each year. When the leader is weak, it can be a rough path to keep the group moving forward. Up to 80 percent of the leaders move with the junior high students to high school.

This leads to another strength: the leader moving with the student year after year provides much needed stability to the growing adolescent. The down side is the instability that the youth pastor experiences. Brown must be training another army of lay leaders every two years. Dathan noted a unique challenge facing junior high in this area. He has a 50 percent turnover in leaders annually. Senior High has just a 25 percent turnover because its leadership spans four years.

Dathan is now recruiting with long term commitments in mind. He is trying to recruit leaders that will remain for more than two years. This strong emphasis upon laity demands that the youth pastor has skills in administration.

The paid lead associates provide both a strength and a weakness. They are able to assume significant responsibilities and focus upon one grade. These associates will move on every two years leaving a major void and a task of retooling new lead associates.

Two areas that rate a thumbs up are Bible instruction and worship. Students are taught the Word systematically and consistently. It is done in a fashion that has a proven track record of grounding the students in the faith. Worshiping through age appropriate, contemporary music provides a medium to permit students to express their faith in an exciting fashion.

Mania serves as front door evangelism to new students. Christian young people progress in the discipleship process at Mania. Bible instruction along with the teaching in the Mania program form a strong discipleship ministry.

Brown stated that the 7th grade curriculum was less than successful. There is a need to rewrite this curriculum or find a new one. Assimilation of new students is weak. Dathan reported that one outcome from a conference of large churches was an admission that they all had difficulty with assimilation. In the case of the junior high ministry at First Evangelical Free, Brown believes that assimilation of new members lacks in intentionality.

SUMMARY:

Brown has exemplified a strong Biblical Expository model through a well defined, organized Bible study program. The youth ministry reflects the church-wide emphasis placed upon the teaching of the Word of God.

Dathan has developed a systematic and strategic ministry of teaching the Word to youth. The signature program is a Bible-driven curriculum taught to students each Sunday morning.

The strength of the model at First Evangelical Free lies within a highly trained leadership team of laity assembled to skillfully teach the Bible in order to produce followers of Christ. The context of this model is a delivery system emphasizing the Bible in an environment of prayer, praise and worship music.

CHAPTER 3

THE BODY LIFE MODEL

The Body Life model purports the importance of the cell group as indispensable to accomplishing spiritual growth. C. Peter Wagner credits the origin of this model to Pastor Ray Stedman of the Peninsula Bible Church in Palo Alto, California.⁵

Stedman, author of Body Life, describes this model of ministry this way:

Perhaps the best term for it is commonality, the clustering of Christians together in a shared intimacy that, rather mysteriously, forms a clear channel for the moving of the Spirit of God in power. . . . It is this shared intimacy with one another and the Lord which is the missing note in today's church life.⁶

Ephesians 4:15-16 gives a biblical premise to this model as it reveals the importance of the body of Christ working in unison.

“. . . we will in all things grow up into him who is the Head, that is Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.”⁷

Towns points out the importance of both cells and celebration in the success of the Body Life model stating that the church in Corinth was apparently composed of a number of cells (Romans 16:4 & 16). However, the apostles also send greeting to “the whole church” in Corinth (Romans 16:23).⁸ The church apparently met in small groups, yet gathered at times in larger groups.

⁵C. Peter Wagner, Look Out! The Pentecostals Are Coming, (Waco, Texas: Word Books, 1976) 60.

⁶Ray Stedman, Body Life, (Glendale, California: Gospel Light, 1972,) 86.

⁷Ephesians 4:15-16, NIV (New International Version)

⁸Towns, Worship Wars, 94.

Cells provide the infrastructure upon which to build the church. Most people are bonded to the cell before they become part of the larger church ministry. New members enter the church via the cells. The cell serves as the cement in bonding believers to the church. Members move from the cell to the primary worship service to celebrate what God has accomplished within the cell.

Towns characterizes the Body Life model by four principles.

1. Cell group members have a basic commitment to one another and to their cell group.
2. Cell group members are committed to openness in relationships, especially within the context of the cell group. Often, this takes time to develop, and grows the longer people are involved in a cell group.
3. The cell group serves as the accountability structure in the lives of its members. People in these groups build a reliance on each other.
4. Cell groups must be committed to enlargement and growth. Cells are usually divided when attendance consistently reaches eighteen to twenty members. If a cell does not reach this point within eighteen months, many churches elect to dissolve the group and incorporate group members into healthy growing cells.⁹

A key to the success of this model is that cell groups must establish clear purposes that are understandable to each member. They may begin primarily to evangelize and as members are converted the goal may shift to discipleship. The group may then be divided in order to form new evangelistic cells.

Another important consideration is how to establish groups. Some will establish them by age groupings, others by marital status and some by interest areas. The approach chosen will have strong implications when considering cells for use in youth ministry.

⁹Ibid, 94-95.

A summary of traits represented in the Body Life model is gleaned from Towns, Vaughan and Seifert in the two previously mentioned books.

1. The focus is to enhance the quality of fellowship among believers. This fellowship emphasizes the idea of sharing in common as partners resulting in a oneness.
2. The goal for the Christian is to develop a shared intimacy with each other and Christ.
3. Programmatic keys are the cells, defined as the clustering of Christian together for shared intimacy and the celebration, a large group service for the collective cells.
4. The groups perform hospitality evangelism. This involves the inviting of friends, relatives, and neighbors to the cell meeting.
5. The effectiveness of the cell depends upon commitment, openness, reliance/accountability and enlargement.
6. A cell is characterized by an environment of honesty and transparency.
7. An effective cell group provides spiritual follow-up, social relations, opportunity for participation and assimilation into the larger church family.
8. The body of Christ ministers to the body of Christ. Emphasis is placed upon the ministry of the cell members.
9. The pulpit ministry is often not as dominate in this model as in others.
10. Because of the important function of the cell members, the church often establishes a plurality of elders.

11. The church services are primarily for the believers. Evangelism takes place outside the church building.
12. Keeping statistics is usually minimized.
13. Emphasis is placed upon the understanding and use of spiritual gifts.
14. Celebration services are usually informal in style.

CHOOSING THE REPRESENTATIVE YOUTH MINISTRY

Just four of the 84 surveys or 5 percent of the survey population were categorized as most closely associated with the Body Life model. The four surveys represented three churches. Two surveys came from the same church, one from the middle school department and the other from the college department.

All four surveys indicated similar items as a means to accomplishing their purpose/mission statement. They each ranked "spiritual fellowship" (small groups) as one of their top five items. Three also ranked "teaching the Word" and "discipleship" as important items to fulfill their purpose/mission statement.

Each of the four surveys indicated that cell groups ranked as the primary activity of their ministry. They used different jargon in referring to these cells. One called them E-teams, another used the term home church while two others simply called them small groups. All described them in the survey as cell groups. The four ministries listed a primary job description for volunteer adult or volunteer student leaders as that of small group or cell leader.

As the primary communication method, three listed Bible topical as their first choice. One, the college ministry, listed Bible expositional as the primary method of Bible teaching.

The choice for this model was simplified by the few number of models ranked first as Body Life. The surveys were ranked according to the traits based upon the study of the six ministry models. The initial rankings in appendix 2 for these four ministries are as follows:

Big Valley Grace Community Church, Modesto, CA (college):	22
Big Valley Grace Community Church, Modesto, CA (middle school)	21
Feather Sound Community Church, Clearwater, FL	17
New Life Community Church, Cincinnati, OH	14

Based upon this analysis it became apparent that Big Valley Grace Community Church appeared to be the closest to the Body Life model. To verify this ranking a follow up telephone interview was conducted with the Student Ministries Director. This minister coordinates the middle school, high school and college ministries of the church. The following questions were ranked on a scale of 1-5 with 5 representing the highest priority. One exception is an item eliciting a yes or no response.

1. Primary purpose is shared intimacy:	5
2. The importance of cells or clusters of Christians:	5
3. The expression of the cells is an informal celebration service:	4
4. Evangelism is primarily taking place outside the church, with church being primarily for believers:	2

5.	A plurality of elders in church government:	Yes/5
6.	Minimal emphasis upon numbers and statistics	2
7.	The importance of understanding and using spiritual gifts:	4
8.	The outcome of ministry is the body ministering to the body:	5
	TOTAL (from a possible 40)	32

As a result of this telephone interview it became obvious to the author that Big Valley Grace Community Church is a Body Life model. The Pastor of Student Ministries made certain to explain his commitment to the cell ministry model. He stated, "We are a church of small groups, not a church with small groups."¹⁰ This type statement is very common in literature explaining the Body Life model in contrast to Bible study models.

INTERVIEW WITH RICK COUNTRYMAN, PASTOR OF STUDENT MINISTRIES, BIG VALLEY GRACE COMMUNITY CHURCH, MODESTO, CALIFORNIA

DEMOGRAPHICS:

Big Valley Grace Community Church is located in Modesto, California, about 90 miles east of San Francisco. Modesto and the surrounding area has a population of 190,000 people. In recent times, many working in the Bay Area are commuting to Modesto in order to take advantage of affordable housing. However, Modesto is still considered a middle to lower middle class community.

There is diversity in the ethnic makeup of the community. Fifty percent are Caucasian, thirty percent Hispanic, fifteen percent African-American, with another five

¹⁰Rick Countryman, interview by author, telephone interview from Lynchburg, VA, August, 1998.

percent Asian. It is predicted that in the next 25 years the Hispanic population will become the majority in Modesto.

Economically, Modesto is considered an agricultural community. It is home to the country's largest canneries and wineries. There is high unemployment due to this seasonal work. These seasonal workers live on welfare during the off season.

Big Valley Grace is located in the northern suburbs of the city on Tully Road. Tully Road is a primary north-south residential thoroughfare. The church is about one mile from a busy commercial zone. The immediate area surrounding the church is middle class.

Big Valley Grace's target audience is the middle to upper-middle classes. This reflects a higher class of prospects than the demographics of the community. The ethnic mix in the church also varies from that of the community. The church is made up of eighty percent Caucasian and twenty percent blend of Hispanic, African-American, and Asian. The youth ministry is a mirror of the ethnic population of the church.

CHURCH PROPERTY:

The church sits on 50 acres of debt-free property. Only 20 acres are presently developed. There is a plan to develop the other 30 acres within the next three to five years. They have been located on this property for the last 11 years. The church was previously located on a landlocked piece of property closer to downtown Modesto.

Big Valley Grace has three primary structures: a worship center, an educational building, and a youth activities center. The worship center seats 1,700 in the sanctuary, with additional church offices and classrooms. The educational building has 50

classrooms. Most of the classrooms are equipped for groups of 20 with four rooms holding 100 each. These large rooms are used for choir practice, singles ministry, and youth ministry. The educational building is used throughout the week for a Christian school, kindergarten through eighth grade.

The Youth Activity Center was built seven years ago, four years after the worship center and educational building. This center has a large activity/assembly room and youth offices.

A new worship center is planned for completion in the year 2002. This center will seat 5,000. There are also plans for a new youth center and recreational fields.

Big Valley Grace has three weekend worship services. One on Saturday evening and two on Sunday morning. There is no Sunday evening service. These three services attract about 4,000 people each weekend.

FOCUS OF SERVICES:

The public services of Big Valley Grace are driven by Bible teaching. Countryman stated that these services are seeker friendly, not seeker driven. He further stated the church's slogan for the focus of the services is, "We teach the Bible, the whole Bible, nothing but the Bible, book by book, verse by verse." Bible exposition is the exclusive teaching method for the Word of God. During a recent visit by this author, all three services were engaged in a verse by verse study of Revelation.

The Saturday night service is taught by Rick Countryman. Besides being Pastor of Student Ministries, he is a close associate of the Senior Pastor. As the church has

grown and needed to add a Saturday night service, Pastor David Seifert asked Rick to be the speaker in this service.

This service is more contemporary than the Sunday services. They use a praise team consisting of four singers and six band members. The music is led by the Associate Music Minister using contemporary praise and worship songs. Much of this music is from Vineyard Publishers. The message is on the same passage of Scripture used by Pastor Seifert on Sunday morning.

The two Sunday morning services are identical to each other. Sunday services are blended services utilizing a choir and band. They mix traditional hymns and contemporary praise songs. The choir's special music is often taken from the Brooklyn Tabernacle Choir series.

PASTOR OF STUDENT MINISTRIES:

Rick Countryman began serving in the youth ministry department of Big Valley Grace shortly after accepting Christ as his Savior. He was a minor league baseball player prior to his conversion. While in the hospital, with a career ending injury, Pastor David Seifert, who is affectionately called Pastor David by his church members, led Rick to Christ.

Pastor David chose to personally disciple Rick. He regularly taught him the Bible and had him enroll in extension courses from Grace Theological Seminary and Fresno Pacific College. Rick noted that Pastor David would choose the courses for Rick to take. In these early days of volunteer ministry, Rick took Bible study courses.

While working with junior high students, he was offered a part time salaried position. By 1983, Rick was the full time youth pastor.

When asked to recount his calling to youth ministry, Rick responded that Pastor David had always been God's voice in his life. God still leads Rick today through the counsel and advice of Pastor David.

Countryman has no college degree. He spent his early years learning God's Word and then was encouraged to get practical ministry training. His practical ministry training has come through national youth conferences, literature, and personal consultation with youth ministry professionals.

Rick was married in 1981 and has one seven year old daughter. His wife, Michelle, was killed in a car accident in 1997. He has recently remarried.

STAFFING:

The church staff at Big Valley Grace Community Church consists of 22 ministers. There are 15 pastors and seven others in support ministries. Among the staff are the Senior Pastor, Executive Pastor, Mission's Director, Pastor of Small Groups, Children's Pastor, Pastor of Student Ministries, Music Minister, Women's Director.

The youth staff is structured to care for the large number of students represented. Weekly attendance in middle school is 150; high school is 350; and college averages 75. Rick serves as the Pastor of Student Ministries; Jim Hvisdos is the Middle School Pastor; David Oates is the High School Pastor; and Jeff Pisney is the College Pastor. Mark Clements is the Pastor of Adolescent Care. They have three full time office assistants and

three 12-month interns. There is an intern for Middle School, High School and Youth Music.

Volunteer adult leaders assist in all three areas of youth ministry. The adults are small group leaders. This is the only job available to adult volunteers. The youth ministry has over 50 small groups with more than 50 adult leaders. The small group leader is called a coach. There is also at least one student leader per small group who is considered co-equal with the coach. If the coach is absent, the student leader is expected to lead the group. The exception is in middle school where groups are combined if a leader is absent. There are over 100 student leaders involved with small groups.

There is a need for more small groups, but there is a shortage of adult leaders. There are plenty more teenagers desiring to become small group leaders.

Countryman said this ministry is structured after the Biblical example of Jethro and Moses. Ideally, a group consists of ten members. Each ten groups is directed by a volunteer adult coordinator, and all the groups are the responsibility of the respective youth pastor.

The Sunday morning Youth Celebration is run by youth and paid staff. No adult volunteers are used in this ministry. All youth involved Sunday morning must be an active member in the small group ministry.

PROGRAMS:

There are two significant programs contributing to the success of the Student Ministries Department. They are a Monday night cell group meeting for all youth and a Sunday morning large group celebration gathering of all the cell groups.

The Monday night cell structure has been the most recent change in programming structure for the Big Valley Grace youth ministry. Previous to this new structure the department was large event oriented. These exciting and well done events were well attended. Attracting large numbers of teens was not a problem for Rick. However, Rick relates the following incidents that changed the overall dynamic of the youth ministry.

A teenage girl, known by many of the young people in Rick's group, was murdered. During a large group meeting Rick wanted to deal with this tragedy, but found no way to sensitively deal with it in the large group setting. Not all of the students knew the young lady that had been murdered. His quote was, "Big programs do not adapt quickly to needs." He continued, "The program had decisions, excitement, and numbers, but I still had an empty feeling about it."

Several days later, he met a senior high student in a grocery store. He had missed her recently and asked her where she had been. Her response was that she had been attending another church for several months. Rick inquired as to the reason for this. She stated that her new church was smaller with less excitement, but that they knew when she was or was not present.

God spoke to Rick through these incidents. He said that he would change forever the way that he would do ministry. Out of these incidents, the youth cell ministry was birthed. It should be noted that simultaneous to this, Pastor Seifert chose to embrace the Body Life model for the entire church.

The Big Valley Grace youth ministry was to become a youth ministry *of* small groups and not a youth ministry *with* small groups. Everything would be built upon three critical relationships: God, each other, and the lost.

Rick did extensive research on the cell group model and moved the youth ministry in that direction four years ago. He stated the goal as, "A small group of students gathered in the name of the Lord to experience His power."

A cell ministry requires a long term commitment. The church is still moving toward a small group structure today. They have a minister responsible for small groups and recently hired another pastor to focus on adult ministries assisting in moving the church body more aggressively to a small group model. The youth ministry has been able to move more rapidly in this direction. Rick stated, "The youth ministry had the capacity to turn on a dime, but the church is like a ship turning around at sea. It will take much longer."

In order to become a ministry of small groups, it was necessary to drop all previous youth activities. The small group became the *only* program available to students. Youth had only one option on which to focus, the small group. The risk was enormous in abandoning seemingly successful event-driven evangelism which was full of energy and excitement. However, Rick and the church leadership sensed a need for this paradigm shift.

Rick's adult leaders graciously remained loyal through this transition. Rick and these leaders had to be completely retrained in their approach to ministry. Together they studied the book of Acts and asked, "What did the New Testament church look like in

homes, and could it be recreated?" The result was that the youth ministry volunteer staff would now become intimately involved in the lives of teens. They were to take on the role of shepherds and equippers.

In an attempt to replicate the New Testament model for small groups, the cells met in homes each week. This method did not work with the Big Valley Grace teenagers. They desired a time together in a large group before breaking into small groups. Today they meet on Monday nights at the church, starting in a large group for a brief time and spending quantity time in their small group.

The Monday night program begins at 6:45 PM with all the teens gathering in the Youth Activity Center assembly room. They have a time of singing praise and worship until 7:05 PM at which time they break out into same-sex groups. These groups meet until 8:30 PM. They can meet anywhere on the property and with prior scheduling they may meet off the property.

A student bringing a visitor may take that visitor to his or her group. There are never more than 15 in a group. Once a group reaches 15, a new cell is formed. The adult coach will introduce new students and have them fill out visitor cards. Each week, they read out loud Matthew 18:20, "For where two or three come together in my name, there am I with them"(NIV). They usually have an empty chair representing the presence of God. A student may sit in this chair to make an open confession or prayer.

The purpose of the small group is to accomplish four basic things: prayer, praise, Bible study, and caring for one another. The students begin by sharing praise and prayer

requests from the previous week. The adult coach will share from the Word of God with the aim of facilitating a discussion on Rick's Sunday morning lesson.

The small group has the freedom to adapt to the specific needs of students. For instance, if a student shares a specific trauma in his life, the group can address that issue immediately, circumventing the lesson for the evening.

The cell group approach also accommodates personal accountability. Different students from the group will be assigned to contact absentees and visitors. Visitors will receive a letter from the coach and youth pastor, a phone call from a student leader and from the student bringing the visitor.

The entire youth ministry program structure is built around the Monday night time frame. Department-wide activities happen on Monday night. The annual Christmas dinner with 500 teens attending is scheduled on a Monday night. At this dinner, they sit at tables according to their cell group. Each group decorates its own table and brings its own food. Each cell schedules its own activity about every six weeks.

When a student moves from one grade to another, he moves with his entire group. For instance, an eighth grader from middle school moving to ninth grade will move to high school with the group he was in while in middle school.

The second important program of the Big Valley Grace youth department is the Sunday Morning Celebration. This is the coming together of all the cells for a corporate time of worship and instruction in God's Word. This celebration is a time for Rick to speak to the entire group as the pastor-shepherd. Both the Word and worship are purposed to point the youth toward participation in a Monday night cell group.

The celebration meets at 10:45 AM on Sunday morning. The program consists of a youth praise band, worship, video, drama, and the teaching of the Word. Rick usually does a study on a book of the Bible. Each lesson will lay out questions for the Monday night cell groups. The celebration is not an evangelistic event but a time for believers to spiritually mature.

Big Valley Grace youth ministry has no other on-going programs. They do have a number of stand alone opportunities. Summer youth camp is a highlight with hundreds of students going to Hume Lake Camp and Conference Center, one of the largest in the country. Students room at camp according to their small groups. An annual mission trip to Mexico is conducted each spring. There is a high level of student participation on a variety of outreach teams, again structured according to their small groups. The winter retreat serves as a time to get the entire cell group team to attend because it demands less time and money commitment. Even the retreat is structured according to their small groups. Recently Rick rented out Fun World, an amusement center. The entire youth department was invited to attend with their small groups. Rick stated, "If it does not benefit the team, it is not done."

After four years of building the Body Life model in the youth department, Rick is considering adding some "come-to" events. In the formative stages of the small groups he wanted no distractions. Now, with the cell groups well established, he believes it will be beneficial to little by little add some large group programming.

In initiating this new paradigm, several adjustments were realized. Prior to the starting of small groups, a Wednesday night outreach event attracted 500 teens weekly.

Upon moving to the Monday night small group approach, attendance dropped to 250 students and the Wednesday night outreach was discontinued. Interestingly, the Sunday morning attendance remained unchanged. Over the past three years the Monday attendance has increased steadily, having a positive impact upon the Sunday morning celebration. Although the Sunday morning numbers have remained steady, Rick stated that Sunday now reflects much greater spiritual depth than in the past. He predicts that the adding of some selected large group events will cause students who have never participated in Monday night to begin attending.

In the program-driven model, the Wednesday night event focused on evangelistic outreach to local youth. Now some evangelism takes place at the Sunday Celebration and the Monday night small groups. Students will most likely hear the gospel in the Monday night small group from the adult coach. As the adult coach becomes aware that an unsaved student is visiting the group, the coach may choose to divert from the lesson and present a gospel message. Rick stated that in the program-driven model, when 25 students made a profession of faith, possibly only eight would follow through on their decisions. In the Body Life model, when eight students profess faith in Christ, all eight will follow through toward spiritual growth.

Numbers in attendance are not a priority in the Body Life model. This ran true in the Big Valley Grace youth department. When pressed for numerical trends, a consensus was given by the department youth ministers. They agreed that the youth ministry has experienced about a ten to 15 percent increase in the past year.

The key to the success of this new paradigm, according to Countryman, is the coordinators and the coaches actively embracing the new structure. The toughest challenge to this paradigm has been getting teenagers to become aware that they can have a good time without the high intensity activities. He believes this challenge has now been met.

Rick gave one final prediction about the Body Life model. He predicts that other youth ministries all around the country will be building successful youth ministries based upon the cell group model.

YOUTH MINISTRY RESOURCES:

The Youth Activity Center is totally designated for the use of the Youth Ministry Department. The primary use of this building is on Sunday morning and Monday night. All of the youth ministry personnel are housed in this center.

All the equipment in the Youth Activity Center is the property of the youth department. This includes sound systems (permanent and portable), video projector, stage lighting, activities equipment, computers, copiers, and printers. There are no vehicles assigned to the youth department.

SELF-ASSESSED STRENGTHS:

Rick reflected on a number of qualities that he considered strengths of his youth ministry. The first thing he pointed out was the strong Bible teaching by himself and other youth ministry leaders. Rick offered that in the future he would only hire leaders who are strong in the Word of God.

Another strength was the potential of leaders and students using their spiritual gifts effectively. Rick said, "It is a place where students can become leaders."

The Body Life model has provided an environment where student-to-student and adult-to-student relationships are created. This relational strength provides the environment for lifestyle evangelism.

Finally, Rick pointed out that more and more churches on the west coast are visiting Big Valley Grace youth ministry to study the new model. Many visitors have commented on their favorable impression of the importance placed upon the Word of God and small groups.

SELF-ASSESSED WEAKNESSES:

Countryman observed that the small group model lends itself to becoming cliquish. As he put it, "there is an 'us four and no more' attitude." He warned that it was possible that the five guys in a group this year could be the same five guys in a group next year. As a cell appears to be sliding this direction, it becomes necessary to make the tough call. Rick said, "I must be willing to shut down any cancerous cells."

Small groups often lose sight of the Great Commission. Personal evangelism ceases to become a priority.

It has been Rick's experience that the adult coach presents a potential weakness. Since Bible instruction is part of the responsibility of this adult coach, a poor communicator may negate the impact and importance of God's Word. It is also possible that a weak teaching adult coach may make a wrong application from the Word. At times these coaches are not able to answer the questions presented from the Sunday lesson.

Finally, the training of adult leaders is a constant challenge. Rick has stated that more youth are ready for leadership training, but trained adults are not available to train them. He concluded that training adult leaders is “just hard to do.”

SUMMARY:

When Countryman stated that students were offered no other option except to join a small group, he revealed his ministries commitment to the Body Life model. At Big Valley Grace youth ministry cells are the primary means of determining ministry success.

With the emphasis upon the cell group, Rick complements them with a large Sunday Celebration. This is a coming together of all the cells to share in corporate worship and to motivate others to join a cell group. The Bible time at the celebration is strictly Bible exposition.

Big Valley youth ministry has made the decision to stay with cells for the long term. Cells are not quickly programmed, demanding a generous portion of time to build them and nurture them to spiritual health.

As in the Body Life model traits, Rick places little emphasis upon numbers and strong emphasis upon relationships and spiritual intimacy. However, this approach presents the risk of losing an evangelistic focus.

CHAPTER 4

THE CONGREGATIONAL MODEL

The Congregational model is a paradigm that places emphasis upon the laity carrying out the mission of the church. The pastor is not unimportant in this model, but he serves a larger role in providing pastoral services in this model than in others. The pastor conducts services, does weddings, funerals, visitation and gives organizational assistance with the congregation. A congregational church is a church where the people are more responsible for the church than the pastor or the denomination.

However, the laity are the core of the church. They are there before a pastor arrives and will be there after he leaves. The congregational church emphasizes the people of the church because they are the congregation. In this model the laity assume most of the leadership roles. The strong lay involvement often hinders the emergence of strong pastoral leadership.

Balance in mission is another key to this model. While other models emphasize one goal or mission of the church over another, in this model there is a balanced commitment to various aspects of church ministries. This balance is seen in the elements of Christian education, worship, fellowship and evangelism

Although this model recognizes the values highlighted in other models, there is a balanced emphasis upon each. Christian education is accomplished primarily through the Sunday School. Denominational literature is usually required in this closely graded educational ministry. Worship may not be as important as in the renewal model, yet a traditional worship service will always follow the Sunday School hour. Evangelism is

often tied to a specific program. Revivals, Vacation Bible School, church wide visitation are a few possibilities. Fellowship is laced throughout the congregational model. These take place after services and appear regularly on the church calendar.¹¹ The congregational church has done well at balancing outreach with inreach: the balance of ministry to non-Christians with ministry to members of the church.

Towns points out that the Congregational model differs from other models “in that there is no single glue that bonds members to one another. Rather, most congregational churches could be described as single-cell churches. Everyone knows everyone. Everyone relates to everyone. Everyone waits on everyone before anyone will do anything.”¹² He suggests that the congregation can grow but is usually limited to the number of persons who can relate well to each other. The relatively small size of these churches is one reason for the high percentage of involvement by the laity.

The hope for a cure to the limited growth associated with this model lies in a commitment to follow a strategic plan for the Sunday School. The Sunday School emphasis upon enrollment and attendance holds the key to growth. The Sunday School provides the vehicle through which to develop multiple cells.

Arthur Flake encouraged growth of the single-cell church through a plan to multiply cells within churches that tended to be congregational. Flake’s philosophy is established in a ten-point approach which includes the following: (1) church relationship (officers and reports), (2) enlargement through visitation, (3) age group classes, (4)

¹¹Towns, Worship Wars, 113-115.

¹²Ibid, 115.

denominational literature, (5) use of the Bible as the main text, (6) attending church as well as Sunday School, (7) evangelism, (8) training teachers and leaders, (9) meetings, equipment and records, (10) stewardship and missions.¹³

A summary of traits seen in the Congregational model is provided by Towns in Putting An End To Worship Wars and his book co-authored with Vaughan and Seifert, The Complete Book of Church Growth.

1. A people-led church expressed with deacons, church boards and church committees.
2. The primary role of the pastor is to organize the ministry.
3. The church program is reflected in a balance between worship, Christian education, fellowship and evangelism.
4. A high percentage of involvement by the lay people is seen in the programs of the church.
5. People are more responsible for the ministry of the church than is the pastor. Ministry belongs to the people.
6. Sunday School enrollment and attendance is emphasized.
7. The visitation program of the church is important and is emphasized as a ministry for lay involvement.
8. The Congregational church is often a single-cell church, resulting in mostly smaller churches. A church of 250-300 is viewed as a larger congregation.

¹³Arthur Flake, Building a Standard Sunday School (Nashville: Convention Press, 1922), 19.

CHOOSING THE REPRESENTATIVE YOUTH MINISTRY

The Congregational Church model was more difficult to identify in comparison with the other models. The nature of the characteristics contributed to this difficulty. The initial survey provided information that placed 10 youth ministries in this model. These 10 represent 12 percent of the survey population

The Congregational model is based strongly upon a balance between evangelism, discipleship and fellowship. It presented a challenge to identify such a balance through a two-page questionnaire. The author had to view the questionnaire as a whole in order to discover those youth ministries that reflected the Congregational model.

It was noted that these 10 youth ministries had no one priority in fulfilling their mission statement. However, winning the lost was among the top two items given by six of the churches. The top three scores in this model all stated that winning the lost was most important to their mission or goal.

Several items appeared numerous times in identifying the Congregational model. A high value on the use of lay leadership was important to these ministries. This was reflected particularly in a high ratio of lay leaders to students. The Congregational model placed a priority on using laity as Sunday School teachers as opposed to a large class, master-teacher approach.

The Congregational model most often used denominational literature in the youth ministry educational program. Curriculum purchase was listed as one of the top three operational budget items.

Sunday School was primarily seen as a Bible study or discipleship ministry. Other weekly meetings focused upon fellowship and more Bible teaching. Evangelism usually took place outside the weekly meetings, either as a “come to” event or through the everyday walk and witness of the youth.

From the list of traits listed for the Congregational Church model (appendix 3), 10 churches were ranked the highest in this model. The three youth ministries with the highest numerical ranking were selected for a follow-up telephone interview. These questions were critical to pinpointing the youth ministry best reflecting the Congregational model. These questions were ranked on a scale of 1- 5 with 5 representing the highest priority.

Only two churches and their numerical rankings from the follow-up telephone interview are presented. The third church had just recently had its youth minister move to another ministry, so that ministry was eliminated.

1. Valley Baptist Church, Bakersfield, CA
 - a. A people led ministry: deacons, boards, committees: 2
 - b. Role of the Youth Pastor is to organize/administrate people for ministry: 4
 - c. A student visitation program: 5
 - d. The importance of enrollment and attendance: 4
 - e. A high emphasis upon Sunday School: 5
 - f. High involvement of lay leaders: 4
 - g. The balance of evangelism, discipleship and fellowship: 5

h.	Use of denominational literature:	5
i.	Use age-graded classes in educational ministries:	5
	TOTAL	39
2.	First Baptist Church, Lenoir City, TN	
a.	A people led ministry: deacons, boards, committees:	5
b.	Role of the Youth Pastor is to organize/administrate people for ministry:	3
c.	Student visitation program:	2
d.	The importance of enrollment and attendance:	4
e.	A high emphasis upon Sunday School:	5
f.	High involvement of lay leaders:	5
g.	The balance of evangelism, discipleship and fellowship:	5
h.	Use of denominational literature:	5
i.	Use age-graded classes in educational ministries:	5
	TOTAL	39

These two interviews produced identical numerical scores in the follow-up telephone interview. The final choice came down to a judgement call by this author. The Valley Baptist Church youth pastor indicated during the follow-up telephone interview that the church was in the midst of a paradigm shift. What appeared to be a Congregational Church model was moving rapidly toward the Evangelistic model. He noted that the church had co-pastors providing the leadership for the ministry. More

authority was moving away from the laity to the clergy. This was in direct contrast to the congregational model.

First Baptist Church in Lenoir City, Tennessee, on the other hand, is very much a people-led ministry. It was reported by the youth pastor that this church could be labeled as a traditional Baptist church. The term “traditional” is often associated with the Congregational model. Therefore, the author chose First Baptist Church as the congregational youth ministry model for this study.

INTERVIEW WITH JAMIE STRANGE, YOUTH PASTOR, FIRST BAPTIST CHURCH OF LENOIR CITY, TENNESSEE

DEMOGRAPHICS:

First Baptist Church of Lenoir City is a member of the Southern Baptist Convention. It is located approximately seven miles from the Knoxville, Tennessee, city limits and the downtown area of Knoxville is a short twenty minute drive. Located in the rolling hills of east Tennessee, Lenoir City has a population of 35,000.

It is described as a predominately blue collar, middle class community. In recent times, Lenoir City has experienced the influence from the professional business community, attracting white collar employees from the nuclear plant in Oak Ridge, Tennessee, and executives employed by the Tennessee Valley Authority.

The economic structure of the city is approximately ten percent upper class, 85 percent middle class, and five percent lower class. Unique to Lenoir City is the fact that there is no identifiable inner-city. Jamie noted that for this reason there are very few lower income people in the city.

Ethnically, Lenoir City is over 80 percent Caucasian with the remainder representing a variety of minorities. The church has a higher percentage of Caucasians than the community, and has more upper income and less lower income families than does the city.

CHURCH PROPERTY:

First Baptist Church moved in May 1997 to a choice piece of property located on the edge of town. They purchased 25 acres of land upon which to construct their facilities. First Baptist Church of Lenoir City is located one mile from a commercial district on a primary state highway. Within the immediate vicinity of the church there is an upper income neighborhood.

The church is over 100 years old, spending over 80 years on the previous property. The old property was landlocked in town with limited parking and sanctuary size, thereby limiting the growth potential of the church.

At this time there are two buildings on the new property. The educational building is a two-story, 80,000 square foot structure housing 100 classrooms. This building is connected with a covered walkway to the Family Life Worship Center. The Family Life Worship Center is a multi-purpose, 45,000 square foot complex. It can be used for church fellowships, a gymnasium, and a worship center.

First Baptist Church averages 750 in attendance with 115 students in the Youth Ministry Department. For youth and adult classes, the educational building is configured with six breakout rooms around a general assembly room. The assembly rooms comfortably hold 75 students, with each breakout room accommodating about 20

students. Typically, six breakout rooms are built around an assembly room. A few of the adult education rooms hold as many as 40 students. The children's ministry is constructed with many small rooms without an assembly area. The educational building houses one fellowship hall large enough to feed 250 people at tables and seat 400 people. The educational space is used Sunday morning, Sunday night and Wednesday evening for a variety of Bible teaching opportunities, as well as for a fellowship dinner on Wednesday evening.

FOCUS OF SERVICES:

Pastor Doug Alexander has moved the church more toward a Bible teaching model. The previous model was evangelistic in nature. While attending a recent service, this writer observed little practical application during the Bible teaching time. Although the stated goal of the primary service was evangelism, functionally it was observed that this goal had minimal focus in the worship service. Throughout the morning worship experience, it was apparent that the realized function of the service was fellowship and Bible education.

The worship style at First Baptist Church is traditional in structure, but is moving toward a blended service. The music begins with the singing of traditional hymns attempting to blend these hymns with more recent praise music. During the particular service observed by this author, the praise song was Bill Gaither's "There's Just Something About That Name."

Interestingly, in this new church, all the pulpit furniture had been brought in from the old church lending a traditional look to this modern functional worship center. Jamie

stated that the pastor views First Baptist Church as one in transition, yet still embracing the traditional style.

Pastor Alexander is trying to restructure the church toward a pastoral leadership model rather than the traditional congregational model characterized by deacons and committee leadership. There is no doubt that the deacons and committees still have the primary influence upon all church life. On the cover of a Sunday morning church bulletin the newly elected deacons and committee chairmen were introduced. An announcement was made in the bulletin concerning a business meeting for the church to receive the stewardship committee report. The history committee announced they would be meeting in the Library on Tuesday night. These three notices in the bulletin are characteristic of a Congregational church model.

The Youth Ministry at First Baptist Church has been touched by this model. For instance, when Jamie suggested a certain paint combination on the walls in the Youth Ministry area, a committee vetoed the suggestion. He also shared that he was not asked for any input regarding the decor in the youth related rooms of the new educational building, nor was he able to give any input for the overall construction of that building. He agreed to the description of the church's approach to leadership and decision making as, "Leadership from the people, by the people."

YOUTH PASTOR:

Jamie was born in Raleigh, North Carolina. When Jamie was six, his parents were divorced. He shared that his grandparents became a model in his life with a strong Christian influence. Jamie was saved when he was ten years old through the camping

ministry of the Plymouth Brethren Church. When he was 12, his step father came to Christ out of a life of alcoholism. At this point, his family became active in a Plymouth Brethren Church.

Jamie was active in his public high school as a leader of the Fellowship of Christian Athletes. His life goal at this time was to become a restaurant manager. However, upon graduating from high school, his grandfather influenced him toward attending a Christian college. Jamie chose to go to Liberty University.

He chose Liberty University hoping to learn how to become a better spiritual leader. As it turned out, he was thrust into leadership immediately in his freshman dormitory. He stated that no matter where God put him, he always seemed to end up being one of the leaders. This no doubt had an influence upon his ultimate decision to go into full time ministry.

During his first summer after college, he worked in a youth camp. After his second year, he did an internship in a local church. It was at the conclusion of this internship, that he felt confirmation from God to pursue youth ministry as his calling.

Jamie graduated from Liberty University in 1995. He married Rebecca in 1996. His first full time ministry was First Baptist Church, beginning after graduation in 1995.

STAFFING:

First Baptist Church of Lenoir City has five full time ministers. These are: Senior Pastor, Associate Pastor, Minister of Music, Minister of Education, and Youth Pastor. The Associate Pastor is responsible for the senior's ministry and outreach. The Minister

of Education directs adult education and discipleship. Children's Ministry is directed by volunteer leaders.

The church has 82 volunteer leaders in the Sunday School. Of these, 25 are involved in youth ministry as teachers, assistants, secretaries, and outreach directors. They serve in 16 classes ministering to students from sixth grade through twelfth grade. Most of the programming at First Baptist Church is done through volunteer led small groups.

Students are involved as volunteers on a limited basis. Jamie has a Wednesday night praise band consisting of five students. He uses six high school seniors to help teach middle school students in the Sunday night program.

PROGRAMS:

Jamie is responsible for several programs in the Youth Ministry Department. Two stand out as the dominant programs ministering to the teenagers. Sunday School has historically been critical to the Congregational model. First Baptist Church of Lenoir City is no exception. The goal, stated by Jamie, is that Sunday School is an outreach tool with teachers doing visitation into the homes of visitors. He admitted that very few visitors attend Sunday School; therefore, the stated goal does not reflect the reality of the function. He agreed that the Sunday School functions more as a Bible teaching instrument in the lives of Christian teens, and does not serve as an effective entry point for unsaved teens.

Youth Sunday School begins at 9:00 AM. It begins each week with refreshments being served in the hallway outside of each assembly room at 8:45 AM. The

refreshments are brought weekly by a different class in each of the three youth ministry departments. They are: sixth to eight grade, ninth and tenth grades and eleventh and twelfth grades.

At 9:10 AM, the volunteer department director meets with the entire group in the assembly room to take prayer requests and give a fifteen minute overview of the lesson for the day. Each class secretary takes attendance from the back of the assembly room. Apparently, they can identify by sight all of the students in their classes.

At 9:30 AM, the students are dismissed to their classes. The classes are divided by both school grade and gender. The curriculum for each class is the Southern Baptist Convention Lifeway Series. The teacher has 30 minutes to teach the lesson. A dismissal bell rings at 10:00 AM.

During the teaching time, Jamie meets with the three department directors for training. Once a month, the students do not go to their classes, but remain in the large assembly group, being taught by one of the directors. During this time each month, Jamie meets with all the teachers for training.

Strange stated that 90 percent of the Sunday School students will go on to attend the morning worship service. About 85 percent of the students attending Sunday School come with their parents.

The second priority program for the Youth Ministry Department at First Baptist Church is the Wednesday Night Bible Study. This evening begins with a church fellowship dinner at 5:30 PM. Bible study begins at 6:30 PM and concludes at 7:30 PM.

The Youth Ministry program is a large group event on Wednesday night. Regularly, 100 students fill up a room designed for 75. More teens are present Wednesday night than on Sunday morning. The numbers are higher for Sunday morning because many more adults attend on Sunday morning than on Wednesday night. The goal for Wednesday night is for key teens to grow spiritually and to reach unsaved students using this exciting dynamic.

The demographics on Wednesday night are significantly different from Sunday. Only 50 percent of the Sunday School students attend Wednesday night. The other 50 percent consist of unchurched students and students from other churches that do not have a Wednesday night program. The Wednesday night program attracts many more unsaved students than does the Sunday morning Sunday School.

This program begins with taped, contemporary, up-beat music. Following the pre-music, the youth praise band leads the teenagers in some fast-paced praise choruses. Following announcements, prayer, and an optional crowd breaker game, the praise band leads the group in a number of worshipful, contemporary choruses.

Wednesday night provides Jamie with the opportunity to speak to the entire Youth group. He usually teaches a topical Bible series. On an average of one time per month he gives an invitation for youth to make a public decision. Each lesson concludes with a challenge for some spiritual decision. Following dismissal at 7:30 PM, the youth have an open gym time for the next hour. The combination of the large group ministry and the open gym seemingly has attracted many newcomers from the community. Outside of

corporate worship Sunday morning and Sunday night, this is the only large group dynamic for youth.

Jamie stated that the church body is not fully aware as to what the youth are doing in this Wednesday program. This dynamic breaks with the traditional nature of First Baptist Church. In light of this he has not received any complaints from parents or church leaders regarding this large, loud, exciting time with teenagers.

The Youth Ministry is also responsible to conduct a program for teenagers prior to the Sunday night service. Church leaders and Jamie were unclear as to the long term goal and importance of this time. This traditional ministry has existed beyond the recollection of any current leaders. It begins at 5:00 PM and lasts 90 minutes. Volunteer leaders are fully in charge of this Youth Ministry program. About 30 teenagers attend each week. These teenagers attend because their parents are involved in other adult Bible studies and ministries at the same time. An adult couple will lead a youth Bible study followed by the youth choir practice. Again, these 30 teens comprise the youth choir. The Minister of Music has primary responsibility for this group. Following youth choir, the teenagers are expected to attend the evening service.

One final regular program that is important to the overall success of the Youth Department is the ministry to public school campuses. Students from Jamie's ministry participate in the Fellowship of Christian Athletes and Young Life ministries on all of the local high school campuses in Lenoir City. This ministry provides a natural vehicle for students to impact their campus with a Christian witness and invite students to attend the Wednesday program.

There are several events on the youth ministry calendar. Jamie attempts to program one large activity per quarter. There is a yearly winter retreat to facilitate fellowship among the students with a secondary purpose on Bible teaching. During the summer there is an annual youth camp, and every other year the youth take a missions trip. The fall is highlighted with a Disciple Now Weekend, a Southern Baptist Youth Ministry program structured as a retreat meeting in homes. Quarterly, the youth choir sings in a worship service.

Jamie suggested two paths to participation in the Youth Department. A large number of students who have families in the church participate through the Sunday School. New students and those attending without parents usually enter through the Wednesday evening program. Even though unsaved students attend Wednesday evening and Sunday, Jamie offered that evangelism primarily happens through retreats and events.

In the past year the youth ministry has experienced some numerical growth. The Sunday School has seen about a three percent increase, while the Wednesday night ministry has shown a healthy 30 percent increase in average attendance.

There is one significant change in process at this time. Jamie and Rebecca spent the first couple of years building relationships with teens to the neglect of adult leadership training. They are now shifting their focus to the recruiting and training of adult leaders. Because the Congregational model is so structured with volunteer leaders, Jamie admitted that his focus is now on adult leaders more than on the teenagers.

YOUTH MINISTRY RESOURCES:

In the educational building an entire section is designated for the primary use of the Youth Department. This includes assembly areas, classrooms, and the adjacent hallways. The Family Worship Center houses the gymnasium which can be set aside for the exclusive use of the Youth Department provided it is scheduled on the master calendar. All equipment used by the Youth Department is the property of the church. None is designated specifically for the Youth Ministry.

SELF-ASSESSED STRENGTHS:

Jamie believes that the church's history is a strength in reaching teenagers. First Baptist Church of Lenoir City is known as the largest church in the county. It has a place of high respect within the community.

He noted that many public school teachers attend First Baptist. These Christian teachers provide a welcome environment for his students in their respective schools.

Jamie has open access to all the public schools. He is permitted to visit at lunch time in all of the county schools. The schools permit him to advertise all church youth activities, provided that he goes through proper channels.

The Youth Ministry workers provide stability for students. Most of the adult workers have been part of the Youth Department for several years. They have made a long term commitment to ministering with teenagers.

First Baptist Church expresses a strong relational environment. The church has a good "family feel" due to the large number of families attending the church. Many of these church families are related to one another.

SELF-ASSESSED WEAKNESSES:

Although most of the adult leaders have made a long term commitment to the Youth Department, few have accepted the high commitment necessary to fulfill their role. These volunteers exhibit a weakness in their level of preparedness and shepherding. There is a need for more development and training of these adult volunteers. Strange stated that he feels like he is “spinning his wheels until these adults get on the same page with him.” By that, he means that the adults need to have a more comprehensive understanding of effective, strategic, and significant ministry to youth.

SUMMARY:

The First Baptist Church of Lenoir City youth ministry is characterized by a lay-driven traditional approach to ministry. Church committees play a key role in this model. They tend to hamper non-traditional, contemporary programs of youth ministry. No major changes can be implemented without proper approval of a committee.

The Sunday School is the primary program in this model. It serves to initiate fellowship, evangelism and discipleship. This broad goal produces a watered-down balance that creates a lack of clear direction within the church.

This lack of clear direction was also reflected within the youth ministry. In the First Baptist youth ministry, the balanced approach to fellowship, worship, evangelism and discipleship has resulted in minimal numerical growth and outreach.

CHAPTER 5

THE EVANGELISTIC MODEL

The mission to the Evangelistic model is expressed in the Great Commission. Matthew 28:19-20 says, “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey all everything I have commanded you. And surely I am with you always, to the very end of the age.”¹⁴ Donald McGavran amplifies this passage saying, “the first purpose of the church is to spread the gospel and evangelize all who will accept Christ as Lord and Savior. It seems impossible to miss this clear directive of Scripture.”¹⁵ Towns defines evangelism as “communicating the gospel in the power of the Holy Spirit to unconverted persons at their point of need so they can put their trust in Christ for salvation and become members of His church.”¹⁶ The Evangelistic model churches noticeably view the church as an army of soul winners.

Evangelistic churches are usually characterized by simple organization. In following the Great Commission they “go” to the lost in order to reach them with the gospel. As the unsaved are converted to Christ, this model “baptizes” the new believer as a means of identifying the individual with the death, burial and resurrection of Christ and as a means to assimilate the believer into the church fellowship. It must be noted that the Evangelistic model often lacks the infrastructure to effectively assimilate these new

¹⁴Matthew 28:19-20 NIV (New International Version)

¹⁵Towns, Worship Wars, 65.

¹⁶Ibid, 68.

converts into the fellowship. Finally, the church takes on the role of teaching the convert to be obedient to Scripture through various Bible study ministries.

The pastor of the Evangelistic model emphasizes his role as evangelist more so than in other models. As preacher of the gospel, his success is often measured by numbers of conversions, numbers of baptisms and numerical growth over the previous year.

Towns, Vaughan and Seifert emphasize the pastoral role and the importance of numbers. They refer to numbers by quoting Warren Wiersbe, former pastor of Moody Memorial Church and Calvary Baptist Church in Covington, Kentucky, “We want numbers. . . . not so we can count people, but because people count.” The authors go on to connect numbers with the role of the pastor as they say, “Numerical growth usually centers around their leaders’ personalities.”¹⁷

So strong is this personality-led emphasis, that when the church ceases to be effective in reaching numbers of people with the gospel, it is a sign that God is withdrawing His hand of blessing upon the church and the pastor is expected to take a key part in addressing this problem. The pastor may perceive sin in the church, which he views as hindering the evangelistic effort. He will take on a preaching style that focuses upon the saved getting right with God so that souls may again come to Christ in significant numbers. Secondly, the pastor may be viewed by the church members as having lost his anointing and is responsible for the lack of salvation decisions.¹⁸

¹⁷Towns, Vaughan, Seifert, The Complete Book, 86,89.

¹⁸Towns, Worship Wars, 68-69.

From Putting An End To Worship Wars and The Complete Book of Church

Growth, the Evangelistic model is summarized with the following traits:

1. Matthew 28:19-20 serves as the goal for this model. Win the lost, baptize them to identify with Christ and the local church and teach them obedience to the Scriptures.
2. An action-oriented ministry, as opposed to meditative or instructive.
3. Outreach evangelism is a priority.
4. A strong pastor leadership with the spiritual gift of evangelism.
5. The pastor leads the entire flock, the sheep do not lead the shepherd/pastor.
6. Persuasive evangelistic preaching to get people saved.
7. A simplistic organization of church programs and policies. There is caution against over-organization.
8. A paid pastoral or educational staff is often evident.
9. Emphasizes the use of laity in outreach programs.
10. Is growth-oriented and numbers-oriented. The church must grow in attendance, conversions and baptisms.
11. Is platform-oriented. The platform is used primarily for preaching and special music.
12. Large classes in the Sunday School are present. There is a high teacher-pupil ratio.
13. The Bible is central in all preaching and teaching.
14. Preaching is usually evangelistic or prophetic in nature.

15. The style of ministry may take to various appearances. Some may be seek-sensitive with contemporary music and up-to-date environment. Others may resemble an evangelistic crusade, but held on Sunday morning.
16. The pastor motivates the laity to soul winning. A goal is to produce a church noted for soul winners.

CHOOSING THE REPRESENTATIVE YOUTH MINISTRY

The survey population represented 84 youth ministries. From among those ministries there were 27 or 32 percent that appeared to reflect the characteristics of the Evangelistic model. The initial paper survey was evaluated from a list of traits based upon the study of the Evangelistic model. From that list of the 16 items listed above, these 27 ministries ranked in their highest.

There were several key factors in placing a ministry in this model. First, was to look at the mission statement from the survey. These 27 youth ministries placed a written priority upon evangelizing the lost. Other items important to the model was an emphasis upon outreach programs, the importance upon numbers in attendance and the use of a large group dynamic. Each of the 27 churches rated these items high.

From the 27 youth ministries rating high in the Evangelistic model, five were chosen for a follow up telephone interview. Additional questions (appendix 3) were constructed for this interview in order to assist in narrowing the survey population to the single best ministry representing this model. The additional questions were ranked by each youth minister on a scale of 1-5 with 5 being the highest in priority or practice. The five chosen were those rated the highest in the initial evaluation.

The five churches and their numerical rankings from the follow up telephone interview were:

1. Crosstown Community Church, Brandon, Florida
 - a. Emphasis upon producing soul winning youth: 5
 - b. Emphasis upon producing numbers in attendance: 5
 - c. Emphasis upon baptizing those recently saved: 5
 - d. Youth Pastor-led ministry: 2
 - e. Personality driven youth ministry: 3
 - f. Students not getting saved regularly is a sign God is not blessing: 5
 - g. Evangelistic outreach programs for students: 5
 - h. Large classes or large group meetings a priority: 4
 - TOTAL (from a possible 40) 34

2. Prestonwood Baptist Church, Dallas, Texas
 - a. Emphasis upon producing soul winning youth: 5
 - b. Emphasis upon producing numbers in attendance: 4
 - c. Emphasis upon baptizing those recently saved: 5
 - d. Youth Pastor-led ministry: 5
 - e. Personality driven youth ministry: 2
 - f. Students not getting saved regularly is a sign God is not blessing: 5
 - g. Evangelistic outreach programs for students: 5
 - h. Large classes or large group meetings a priority: 3
 - TOTAL (from a possible 40) 34

3.	First Baptist Church of Woodstock, Woodstock, Georgia	
a.	Emphasis upon producing soul winning youth:	5
b.	Emphasis upon producing numbers in attendance:	4
c.	Emphasis upon baptizing those recently saved:	3
d.	Youth Pastor-led ministry:	5
e.	Personality driven youth ministry:	5
f.	Students not getting saved regularly is a sign God is not blessing:	4
g.	Evangelistic outreach programs for students:	5
h.	Large classes or large group meetings a priority:	4
	TOTAL (from a possible 40)	35
4.	First Baptist Church of Indian Rocks, Largo, Florida	
a.	Emphasis upon producing soul winning youth:	5
b.	Emphasis upon producing numbers in attendance:	3
c.	Emphasis upon baptizing those recently saved:	5
d.	Youth Pastor-led ministry:	4
e.	Personality driven youth ministry:	3
f.	Students not getting saved regularly is a sign God is not blessing:	5
g.	Evangelistic outreach programs for students:	5
h.	Large classes or large group meetings a priority:	5
	TOTAL (from a possible 40)	35
5.	Cascade Hills Baptist Church, Columbus, Georgia	
a.	Emphasis upon producing soul winning youth:	5

b.	Emphasis upon producing numbers in attendance:	5
c.	Emphasis upon baptizing those recently saved:	5
d.	Youth Pastor-led ministry:	5
e.	Personality driven youth ministry:	4
f.	Students not getting saved regularly is a sign God is not blessing:	5
g.	Evangelistic outreach programs for students:	5
h.	Large classes or large group meetings a priority:	3
	TOTAL (from a possible 40)	37

Any one of the five churches would have provided a sufficient model for this study. Cascade Hills Baptist Church ranked the highest on the follow up survey (37). This youth ministry was tied for second with three others in the initial survey. First Baptist Church of Woodstock rated the highest in that paper survey. Since the survey was completed, the youth pastor has begun his own para-church ministry. This church also displayed some discontinuity between the Sunday School goals and structure versus a Monday night evangelistic event called "Big House." Due to these reasons the writer chose not to use First Baptist Church of Woodstock.

Cascade Hills ranked the same as the other three ministries on the initial survey and ranked higher than all four on the follow up telephone survey. One further contribution to choosing Cascade Hills Baptist Church was the obvious enthusiasm and excitement of the youth pastor while answering the telephone survey questions. Upon rating a question with a five, the youth pastor would often add that the item was extremely important or that the question clearly defined a goal or provided insight into the

structure of the youth ministry. Cascade Hills Baptist Church became the best choice for the representative church of the Evangelistic Model.

**INTERVIEW WITH JEFF MURPHY, SENIOR HIGH YOUTH PASTOR,
CASCADE HILLS BAPTIST CHURCH, COLUMBUS, GEORGIA**

DEMOGRAPHICS:

Cascade Hills Baptist Church is a Southern Baptist Church located in the west-central city of Columbus, Georgia. Columbus is a city of 200,000 in population. Included in this 200,000 are 80,000 residents who live and/or work at the Fort Benning Military Base.

Columbus is economically a community of lower middle class and middle class people. Jeff noted that Columbus is characterized as a town with many low paying jobs making it necessary for most families to have both parents working. He described the cultural flavor of Columbus ranging from “southern rebel rednecks” to “upper class professionals.”

The economic composition of the church is very similar to that of the community. Ten percent of the church is upper class; forty percent is middle class, and fifty percent of the church are lower income families. The youth ministry of the church reflects these same statistics.

Cascade Hills Baptist Church is located just off the four lane highway connecting Atlanta with Panama City, Florida. The church property encompasses a long, narrow piece of property 32 acres in size. Cascade Hills is positioned near a lower income neighborhood. The front of the church faces the main highway, while the rear of the church borders older, low income property. The church is positioned to the extreme end

of the long property. A gymnasium is to be built at the other end of the land along with church recreation fields.

The majority of the community is Caucasian. There is an ethnic minority of African-Americans in Columbus. Cascade Hills Baptist Church ethnic makeup is predominately Caucasian.

CHURCH PROPERTY:

The church built a new sanctuary on the property three years ago. This new seven million dollar edifice replaces the former property, five miles toward town in a lower income neighborhood. The church outgrew the previous building.

The sanctuary seats 1,500 people with average Sunday School attendance of 1,400 and a worship attendance of 1,800. It is a modern, functional building. It is constructed of cinder block, attractively painted and has a green metal roof. Area residents have expressed that the building looks very much like a warehouse. The building has been enhanced with a large portion of glass windows. The two-story structure has 43,000 square feet of space. This includes 35 classrooms for educational use.

The new educational building is a 44,000 square foot building with nearly 90 classrooms. The average size of a classroom is 220 square feet accommodating about 20 students. Besides these small classrooms, there are three larger rooms, the largest of which holds 300 students. Most of these classrooms are used for the church's small group, age-graded Sunday School classes.

FOCUS OF SERVICES:

Pastor Bill Purvis has been at Cascade Hills Baptist Church for 13 years. The 42 year old pastor has a Doctor of Ministry degree from Luther Rice Theological Seminary. Pastor Bill came to Cascade Hills when the church had just 32 people in attendance. Jeff characterized the pastor as a carefree personality, seeker-sensitive, a simple Bible teacher, and focused on evangelistic outreach.

The focus of all corporate services is evangelism. Bill is noted for using catch phrases and titles to hook the audience to the message of salvation. John Maxwell, a nationally recognized speaker on church leadership, stated that Bill is a unique combination of a communicator and a preacher. This combination results in Bill's topical approach to preaching. For instance, he may speak on how to have a successful marriage or how to handle your finances with the goal of moving seekers toward a gospel invitation.

The church has two Sunday morning worship services. People are saved in every worship service. The church averages 30 salvation decisions each month.

With the recent completion of the educational building and the strong emphasis upon evangelism, Cascade Hills Sunday School has experienced some rapid growth. In the first six months of being in the new building the Sunday School grew from 800 to 1,400.

Over 50 percent of the recent growth has come from those being saved and baptized. Those coming forward in a public service are led to Christ by an altar worker at one of the pews in the front of the church. They are then taken to a counseling room to be

given information about baptism and a new members class. It is quite common for those getting saved in a Sunday morning service to be baptized during that day's evening service.

Pastor Bill does not visit those attending from other local churches. He focuses his visitation upon the unchurched and those recently moved to Columbus. There is no separate strategy to reach those at Fort Benning. Pastor Bill treats the military base just as he does the community at large.

YOUTH PASTOR:

Jeff Murphy was raised in a Christian home and attended an evangelistic church near Miami, Florida. He attended and graduated from a Christian school prior to matriculating at Liberty University. Jeff experienced the call of God to vocational ministry during his junior year in college. At first he thought this calling might be as a senior pastor. As a result of taking an introductory youth ministry course at Liberty University he was called into youth ministry.

Jeff graduated from Liberty in 1993 with a youth ministry major. He married Christy upon graduation and took a full time middle school position at his home church, New Testament Baptist Church, near Miami, Florida. Shortly after arriving at New Testament Baptist the church experienced some major leadership difficulties. As a result of this, Jeff believed he needed to make a change in ministries. In 1995 Jeff accepted a position at Cascade Hills Baptist Church. His five years at Cascade Hills is the second longest tenure among the pastoral staff.

STAFFING:

The church has 13 people on the ministry staff. Some of these are the Senior Pastor, Minister of Music, Minister of Education, Director of Counseling, Children's Director, Pre-School Director, Middle School Pastor, High School Pastor, Marketing Director and Director of Church Recreation.

The Director of Church Recreation has responsibilities focused on evangelism. He uses the medium of competitive sports as a outreach to the unchurched community.

Jeff, as Senior High Pastor, along with the Middle School Pastor have a full time secretary. Jeff has recruited 60 volunteer adults to assist in ministry to over 250 teenagers in his Wednesday night program and 170 teenagers in Sunday School. There are 35 adult Sunday School teachers and a different 25 adults assisting in the Wednesday program. He did not want to use the same workers in both programs in order to avoid potential burn out.

The Sunday School classes are structured by the school they attend rather than dividing by grade and gender. The classes have mixed grades and gender at this time. Most of those teaching are married couples with one partner teaching and the other serving as an assistant. These couples serve as spiritual models for the students. The teacher is called a school club leader with the average age being between 25 and 35 years. Jeff meets with these school club leaders every Sunday evening from 5:00 PM to 6:00 PM.

These adult leaders are invited to attend the Wednesday evening program in order to build deeper relationships with those from their school. The remaining adult leaders

assist the high school students in conducting the Wednesday night program. There are 40 student leaders involved in the Wednesday program. They meet every Sunday night from 4:00 PM to 6:00 PM with Jeff spending the first hour with them. These students create and run the Wednesday night program. In order to be part of this youth leadership team a student must sign a written commitment form acknowledging participation in several spiritual leadership standards.

PROGRAMS:

Several programs are critical to the success of Cascade Hills Youth Ministry. Sunday School is one of them. When Jeff arrived in 1995 the church had no educational building. Students met in a small house near the church. Only 15 students were attending, most of which were coming from low income homes. They were attracted to come and eat the food that was provided each week. Shortly thereafter, the church moved a double wide trailer onto the property as the building project began. In one large room, Jeff saw the youth ministry grow to 60 teens. They would meet in a large circle, breaking up at the end for small prayer groups.

The new educational building was completed in May 1998. In the first six months in the new building Sunday School attendance grew from 100 to 170. With moving into the new building, Jeff restructured to the school campus approach as opposed to the age-graded system. Teenagers have expressed their liking to this new system. Jeff thinks it is because they now have a primary care group. These students attend school with the same group with which they attend church. Adult leaders, that is the school club leaders, serve

very much in the same capacity as Jeff. They become the youth pastor in the lives of those in their group.

Jeff gave the following as the goal for Sunday School: "To reach the unchurched and disciple them." Students reach those from their own school. He believes the campus structure in Sunday School was a critical change in facilitating evangelism.

Youth Sunday School begins at 8:15 AM with a 20 minute general assembly. This 20 minutes consists of crowd breakers, announcements, and fun-filled school challenges. From 8:35 AM until 9:15 AM students are dismissed to their campus class. Southern Baptist curriculum is used in these classes. Each classroom is decorated according to the school it represents. All the classrooms are break out rooms surrounding the large assembly hall.

Prior to building the new educational complex, the Wednesday night program met in the double wide trailer at the far end of the church property. The location was important to the purpose of the program. The goal of the program was to hook unchurched teens by giving them an exciting program and to utilize the Christian teens, growing them spiritually through leading this program. Because the building was so far from the main campus, unchurched students saw it as a non-threatening, inviting environment. It was a very common site for these unchurched teenagers to be seen smoking in the parking lot. While meeting in the double wide, the program started at 7:00 PM and was not over until at least 8:30 PM.

With the new educational building, the program has been shortened to one hour. Also, the environment is not as conducive to reaching unchurched teenagers. The

students meet in the church fellowship hall located in the worship center. These students have to walk past choir practice, adult Bible studies and take an elevator to the fellowship room. The longer that they are meeting in the church facility, the more comfortable the unchurched are becoming with this logistical barrier.

The Wednesday night program is a casual, loosely structured happening. Three times per month it is nothing more than a place for teenagers to hang out. Jeff places a very high priority upon relational evangelism. Christian students are trained to build quality relationships with the unchurched attending. A typical evening would begin with some general announcements, crowd breakers to facilitate interaction, and a brief message from Jeff. Students then are dismissed to play games in small groups with adult leaders assisting or they can try participating in a ministry team. There are five ministry teams: gymnastics, slam dunk, karate, singers, and drama. The goal of these teams to reach out to the unchurched. During this time, there is secular music playing through the audio system. Jeff sees this loose knit structure as another means to make the unchurched teen feel secure. Those teens on the leadership team that are not running that evening's program meet with Jeff for leadership training during the break out time.

One time per month they have a large group evangelistic activity. This event by design avoids what Jeff referred to as "a churchy feeling." It is geared completely to reaching the lost. For example, one evening they had a mock Worldwide Wrestling Federation (WWF) event. There were eight wrestling matches with girls holding up cards announcing the next round and giving advertisements. Jeff described this program as

“very edgy.” There is always a gospel invitation at these events, averaging 8-10 salvation decision each month.

Jeff explained that one of the most important programs to the success of the Youth Ministry Department is the summer Bible study. He has conducted this program for three summers. The past two summers Henry Blackaby’s series, *Experiencing God*, has provided the curriculum for this study. The goal for the summer Bible study is discipleship. During the school year, the emphasis is on evangelism and student leadership. Jeff believes summer provides the most opportune time to do in-depth discipleship with the entire group.

LIST is the name of this summer program. LIST refers to the list of 15-20 students in each group. From this list, a prayer chain is formed. Each group calls through the prayer chain weekly to encourage students in devotions and prayer. When the last person has been called, they in turn call the student leader to report on the results of devotions for the entire group.

Student leaders oversee these groups of 15-20 students. Each student is provided with a contemporary student version of the Word of God. This Bible provides the students with daily devotions and keeps them in the same translation throughout their studies. Sunday School also provides a time of Bible study. Jeff indicated that the LIST program is more intensive and accountable.

Summer camp attracts nearly 200 students. Four years ago there were just 15 students attending camp. Camp is another time for evangelistic outreach. Pastor Purvis is the camp speaker for both the middle school and high school camps. Standards are

relaxed during these camps in order to provide a more attractive environment for lost students to attend. Pastor Purvis came from an extremely legalistic church background. He believes this hinders the lost from finding Christ. Therefore, Pastor Purvis approves of less legalistic standards for the entire youth department in order that they may minister more effectively to lost students.

Cascade Hills Baptist Church also conducts a church-wide Monday night visitation program. All Sunday School teachers are required to participate in this program. The volunteer youth outreach leader administrates visitation. Again, it is evangelistic in nature. Every group going out is guaranteed to have one evangelistic prospect on its list. Students from the class are encouraged to go along on visitation with their teacher. This is also a time of follow up to students who have recently accepted Christ as Savior. As many as 50 percent of the teachers are absent from this required visitation. These teachers will receive a card acknowledging their absence, encouraging them or a designated class representative to attend the next week. Visitation becomes somewhat of a competition among classes with a trophy being awarded to the best attending class.

YOUTH MINISTRY RESOURCES:

Numerous Sunday School classes are designated for the exclusive use of the Youth Ministry Department. Approximately 15 classrooms may be set up year round, being decorated according to the school they represent. Upon completion of the new gymnasium, the Youth Department will have designated times where they will have use

of the facility. All other church equipment is shared by the Youth Department. They have sound systems, televisions, and videos made available to them upon request.

SELF-ASSESSED STRENGTHS:

A primary contributor to the success of this evangelistic model is that the unchurched youth feel very welcomed in the non-threatening environment. Jeff believes this contributes to the many new students attending each week.

One of the most exciting things happening in the Youth Department is the growth taking place within the adult leadership team. Jeff and Christy are focusing quality time toward building a strong leadership team. As a result, these leaders are liked and respected by the students. These trained leaders are considered mentors to the students, and display loyalty to Jeff as their leader.

Pastor Purvis is an outspoken and strong supporter of Jeff and the Youth Ministry at the church. The pastor is not only vocal in his support but also becomes personally involved in a positive way as time permits. The pastor pushes Jeff and his leadership team toward personal and ministry growth. This support by the pastor is also reflected by the entire church. Jeff stated that it is obvious that he and his leaders are beneficiaries of support from the church body.

One last strength that Jeff pointed out was the spirit of cooperation in the Youth Ministry Department toward church-wide efforts. It is not uncommon for those involved in the Youth Ministry to place their priorities secondary to the needs of the entire church. The Youth Ministry Department will often delay a particular program in order to

participate in a broader program of the church. This spirit of cooperation is greatly appreciated by both the Senior Pastor and the church membership.

SELF-ASSESSED WEAKNESSES:

When this author asked Jeff to assess the weaknesses of his ministry, Jeff was slow to respond. His first response was that there is an overall need for upgrading the entire program.

Upon reflecting for a time, Jeff volunteered that he is not pleased with the function of the ministry team concept. Ministry teams are used on Wednesday night to draw lost students into the Youth Ministry program and to provide an opportunity for relational evangelism. However, he said the evangelistic effort of the ministry teams has not been particularly effective. He may drop the ministry team approach on Wednesday nights and do more relational things. For instance, he suggested that he may begin a coffee house type ministry on Wednesday night geared specifically toward building relationships with unchurched students. Having a strong campus ministry focus, Jeff confessed that ministry teams are not a good fit with this structure. He stated that “ministry teams tend to get in the way of the campus structure. They do not contribute to students reaching out on their campuses.”

There is also a need to do more training and equipping of new converts. Those being reached with the gospel through the Youth Department have a high degree of biblical illiteracy. Many know very little about the Bible. There is a need to develop a strategy to better teach these young converts the Word of God and equip them to stand for Christ in their schools.

The church is presently without a minister to college students. This has resulted in a lack of strategy and purpose in the college ministry. The Youth Department is negatively effected by this, in that they are losing many of their high school graduates from the church. Those who are not leaving the church are staying behind in the Youth Department to become workers. Jeff believes there is a critical need to refocus on the college ministry of the church.

One last area that Jeff pointed out was what he called, “the lack of outreach management.” The church is so oriented toward evangelistic outreach, that it has numerous evangelistic programs and opportunities. According to Jeff, these many, massive evangelistic efforts are under-organized. He believes the church needs to add a staff member that focuses on organizing the evangelistic effort of the church.

SUMMARY:

The emphasis of the corporate ministry at Cascade Hills Baptist Church is upon evangelism. The youth ministry embraces this emphasis.

Each youth ministry program encourages workers and students to share their faith. Sunday School focuses evangelism upon the school campuses represented by the students. Weekday and special events are designed to evangelize the non-churched, disenfranchised youth.

Numerical growth is a priority at Cascade Hills Baptist Church and is measured in terms of those getting saved and baptized. The evangelistic model in the youth ministry of Cascade Hills Baptist Church has produced rapid numerical growth. The by-product of

the success of this model resulted in a high level of excitement among the students and served as a foundation to the spiritual growth of students.

CHAPTER 6

THE RENEWAL MODEL

Jack Hayford, in his book Worship His Majesty, reveals the basis for this model. "I believe we are ripe for a new reformation concerning the believer's priestly ministry. . . . Five hundred years ago the issue was relationship: restoring personal access to God. Today, it is worship: revealing the potential in our praises before God."¹⁹ The renewal church exists primarily to worship God. The concept of worshiping God is not new. An old catechism referred to the worshiping God and enjoying Him forever as the chief end of man. The Renewal model would simply affirm that they are doing this in a method consistent with the culture of today.

Music in the worship service is the key evidence for this new model. Although worship is more than music, music is an integral part in the Renewal model. Once more, Jack Hayford reminds us of the importance of music to the worship experience.

Worship may be possible without song, but nothing contributes more to its beauty, majesty, dignity, or nobility, nor to its tenderness and intimacy. There is a full spectrum of purposes and practices of song in worship. The breadth of style, the endless melodic possibilities, the delicate nuances of choral dynamics, the brilliant luster of instrumental arrangement, the soul-stirring anthems of anointed choirs, the rumbling magnificence of giant organs - all seem clearly to be a God-given means for our endless expansion in worship. New musical expression is fitting as we each discover new things about the manifold wisdom of the Lord our God.²⁰

¹⁹Towns, Worship Wars, 81.

²⁰Jack Hayford, Worship His Majesty (Waco, Texas: Word Books Publisher, 1987), 144.

Towns illustrates this message by showing us that music and singing were prominent in the life of the early church. He states that “the importance of singing is emphasized because it is closely linked to prayer (1 Cor. 14:15). Worship in song is also described as the normal expression of a life saturated with the Word of God (Col. 3:16) and the fullness of the Holy Spirit (Eph. 5:18).”²¹

The pastor in the Renewal model often takes on a significantly different role than those in the other models. The pastor many times is the primary worship leader. It is not uncommon for the pastor to have considerable music training, but if not, he is still present as the platform leader in the worship service. As the worship leader, the pastor sees himself as an exhorter who encourages the congregation to participate actively in worshipping God.

This model is characterized by an uplifting spirit and a freedom in expression. As such, the Renewal model often serves as a gift colony for those gifted in exhortation. Towns defines exhortation as “the urging of others to act on the basis of their faith in God, advising others how to accomplish specific goals in life and/or ministry, cautioning others against actions that are potentially dangerous, and motivating others in the Christian life and ministry.”²²

²¹Towns, Worship Wars, 83-84.

²²Ibid, 85.

Hayford further describes this worship model when he states that “a worship service convened (1) to serve God with our praise and (2) to serve peoples’ need with His sufficiency.”²³ We gather to meet with God and God in turn meets with us.

This meeting is built around singing praises to God. Most Renewal ministries use music written recently. Towns says the music was written since 1960. This gives strength to the Renewal model being a revival model. One historic mark of a revival in the church is the emergence of new music. In reality the music of the Renewal model may link it to the revival experience that they are claiming.²⁴

The Renewal model may be said to express the following traits:

1. Worshiping God is a priority in purpose and practice. A reverence of God is emphasized.
2. Reviving the worshiper as an objective of the worship experience.
3. Music is the key element in the worship experience. Newer praise choruses are at the heart of this experience.
4. A strong worship leader is necessary. This person most often is the pastor.
5. A strong emphasis is placed upon the role and ministry of the Holy Spirit in the life of the worshiper.
6. A worship celebration service is programmed each week.
7. The celebration service is a planned, yet informal service.
8. Active participation by the people is encouraged in all services.

²³Jack Hayford, Worship His Majesty, 45.

²⁴Towns, Worship Wars, 86.

9. The worshiper is encouraged to have freedom of expression toward God in worshiping.
10. Evangelism is important; however, it is planned to take place outside the church service in the community.
11. The Word of God is a priority and is provided by an exhorter pastor with emphasis upon practical application.
12. Other elements of worship, besides preaching and music, are encouraged.

CHOOSING THE REPRESENTATIVE YOUTH MINISTRY

From among the 84 surveys there were 10 youth ministries indicating a strong tendency for the Renewal Model. This means that on the original paper survey they scored at the highest in this model. The four highest scoring youth ministries scored either 22 or 23 out of a possible 36 on the survey and were chosen for a follow up telephone interview.

Each of the four churches stated that their primary goal was to worship God. Other priorities for each were reviving worshipers, experiencing God, praise music, student participation and a celebration service. These priorities are all indicators of the Renewal Model.

The follow up telephone interview was designed to narrow these four youth ministries to the one youth ministry most closely reflecting the Renewal Model. The questions were constructed to give more specific data on the Renewal Model (appendix 3). Each youth leader was asked to rank each question on a scale of 1-5 with 5 being the highest in priority or practice.

The four churches and their follow up numerical rankings from the telephone interview were:

1. Orangeville Baptist Church, Orangeville, Ontario, Canada
 - a. Worshiping God as a priority: 4
 - b. A secondary goal of reviving the worshiper: 4
 - c. Music as a key element in worship: 4
 - d. The use of an identifiable worship leader: 4
 - e. An emphasis upon the role of the Holy Spirit in worship: 5
 - f. Scheduling a weekly worship celebration service: 4
 - g. Freedom on expression in the celebration service: 5
 - h. A planned, yet informal worship celebration: 3
 - i. Evangelism to take place outside church services: 4
 - j. Practical application of the Word by an exhorter: 4
 - k. High priority upon student participation: 5
 - l. Other forms/ingredients to worship besides music: 2

TOTAL (from a possible 60) 45
2. The Chapel in North Canton, North Canton, Ohio
 - a. Worshiping God as a priority: 5
 - b. A secondary goal of reviving the worshiper: 5
 - c. Music as a key element in worship: 5
 - d. The use of an identifiable worship leader: 4
 - e. An emphasis upon the role of the Holy Spirit in worship: 1

f.	Scheduling a weekly worship celebration service:	5
g.	Freedom of expression in the celebration service:	0
h.	A planned, yet informal worship celebration:	5
i.	Evangelism to take place outside church services:	2
j.	Practical application of the Word by an exhorter:	5
k.	High priority upon student participation:	5
l.	Other forms/ingredients to worship besides music:	5
	TOTAL (from a possible 60)	47
3.	West Hills Baptist Church, Wooster, Ohio	
a.	Worshiping God as a priority:	5
b.	A secondary goal of reviving the worshiper:	5
c.	Music as a key element in worship:	5
d.	The use of an identifiable worship leader:	4
e.	An emphasis upon the role of the Holy Spirit in worship:	4
f.	Scheduling a weekly worship celebration service:	5
g.	Freedom of expression in the celebration service:	3
h.	A planned, yet informal worship celebration:	5
i.	Evangelism to take place outside church services:	2
j.	Practical application of the Word by an exhorter:	5
k.	High priority upon student participation:	5
l.	Other forms/ingredients to worship besides music:	5
	TOTAL (from a possible 60)	50

4.	Jesus Chapel Fellowship, El Paso, Texas	
a.	Worshiping God as a priority:	5
b.	A secondary goal of reviving the worshiper:	5
c.	Music as a key element in worship:	5
d.	The use of an identifiable worship leader:	4
e.	An emphasis upon the role of the Holy Spirit in worship:	5
f.	Scheduling a weekly worship celebration service:	5
g.	Freedom of expression in the celebration service:	5
h.	A planned, yet informal worship celebration:	5
i.	Evangelism to take place outside church services:	4
j.	Practical application of the Word by an exhorter:	5
k.	High priority upon student participation:	5
l.	Other forms/ingredients to worship besides music:	5
	TOTAL (from a possible 60)	58

Based upon the original surveys and the subsequent follow up telephone interviews with the above four churches, a representative church was chosen. The choice was simplified with Jesus Chapel Fellowship scoring 58 out of a possible 60 on the telephone interview.

Orangeville Baptist Church consistently averaged four on most of the 12 questions. The Chapel in North Canton scored zero (0) on “freedom of expression in the celebration service,” a critical area for this model. West Hills Baptist was also low (3) in that category and scored a two (2) on “evangelism to take place outside church services.”

Jesus Chapel averaged nearly five (5) in all categories. Therefore, the Jesus Chapel in El Paso, Texas was chosen for the interview.

INTERVIEW WITH STEVE ROWE, YOUTH PASTOR, JESUS CHAPEL FELLOWSHIP, EL PASO, TEXAS

DEMOGRAPHICS:

Jesus Chapel Fellowship is located in the southwestern most region of Texas in the city of El Paso. El Paso borders just to the north of Juarez, Mexico. El Paso has a strong southwestern culture, mixed with Hispanics and Americans.

El Paso is a city with a population of nearly 750,000. It is one large community with no identifiable suburbs. The city is surrounded by deserts on all sides. Within the city limits lies Fort Bliss, occupying about one-third of the land mass in El Paso.

Entering El Paso from the east on Interstate 10, the land to the south is primarily lower income housing for the large Hispanic population. This land shares a common border with Mexico. Housing in this part of the city average \$12,000 to \$15,000.

Most of the city lies to the north of Interstate 10. Interstate 10 connects El Paso in the east to Dallas. This land to the north is divided into three areas, an eastern section, a western section and a northeast section. Fort Bliss takes up much of the eastern section. Jesus Chapel Fellowship is also in the eastern part of the city. The north section of the city houses more upscale homes, ranging from middle class \$40,000 homes to upper class homes in the \$500,000 range. There are no separate housing developments for middle class and upper class. These homes share the same neighborhoods.

Unique to El Paso is its ethnic makeup. Nearly 80 percent of the population is Hispanic with 17 percent Anglo, another two percent Asian and only one percent African-

American. This mix in ethnic structure produces a economic city of lower to middle class residents.

Jesus Chapel Fellowship is located two miles north of Interstate 10 in an area that is mixed commercial and residential. Housing nearest the church ranges from \$25,000 homes to \$75,000. The ethnic mix of the church is different from that of the city. The church has about 60 percent Hispanic, 30 percent Anglo, five percent Asian and five percent African-American. The economic structure is about 80 percent middle class, 15 percent lower class with five percent representing upper class families. The youth ministry of the church has a similar ethnic and economic mix as that of the church.

CHURCH PROPERTY:

Jesus Chapel Fellowship is a relatively young congregation. Founded just 25 years ago, the church is located on a three acre corner lot within the city limits. Parking is somewhat a problem for this church. There is limited on site parking. Many attending will park on nearby residential and commercial streets.

The church has been in the present location since the early 1980's. Just two buildings occupy the property, the Ministry Center and the Gymnasium. The Ministry Center has 34,000 square feet of space, housing a sanctuary and 21 classrooms. Two rooms hold as many as 100 occupants while the others were built to accommodate about 20 people each. This Ministry Center is a typical southwestern, adobe-type structure. The sanctuary has a flat floor and is fan shaped. The nearby Gymnasium is connected to the Ministry Center by an open walkway. This building is a functional box shaped

building with 13,200 square feet. On site parking is to the front and rear of the Ministry Center.

Most of the 21 educational rooms are used for the church's K-12 Christian School. There is no traditional Sunday School, with the exception of the children and to a limited degree the youth. The educational space is rarely used on weekends. The church has an elective adult discipleship ministry on Wednesday evenings using up to 10 of the rooms. There is no corporate service on Wednesday evening.

The sanctuary will accommodate 800 occupants on older, wooden pews. Jesus Chapel Fellowship has two Sunday morning worship services. On high days they will have about 1200 in attendance, but the church averages 800 annually. The youth department averages about ten percent of the total attendance. They average 80 each week with high days going over 100 students.

FOCUS OF SERVICES:

Pastor Buster Russell has been pastor of Jesus Chapel Fellowship for the past eight years. During the first 17 years the church was a mainline, conservative charismatic ministry. However, according to Steve, Pastor Buster has pushed the limits toward contemporary charismatic worship the past eight years. As a result, they have experienced a 60 percent turnover in membership during that time.

The church has just two Sunday morning services as the only corporate meetings of the week. The focus of these two identical services is contemporary praise and worship leading to a topical message by the Pastor, which is outlined in the church

bulletin. The praise and worship time encompasses about three quarters of an hour with a message of the same length. Each service last an hour and a half.

Upon arriving, a guest will be met by a Parking Greeter who will assist you in finding a parking space on or off the property. As one approaches the Ministry Center, they will be met by a Welcome Greeter. This person helps members and guests find a comfortable seat in the sanctuary.

The first service at 8:30 AM begins with the worship team on stage. The pastor's wife leads the worship ministry of the church. Besides being the youth minister, Steve is also the associate worship leader. The two leaders are center stage, flanked by three praise singers each. The five member praise band is located off to the left. There is a praise dance team elevated to the rear of the stage.

Up tempo music will taper to slower, more worshipful songs as the message time approaches. On a usual week, the up tempo and slower music will be separated by church announcements.

The words for the music are projected on two large screens, one to each side of the stage. There are no hymnals. Those attending will participate in the singing using a variety of expressions in their praise and worship to God. Most will clap, however, about 20 percent will use the aisles for movement, others raising their hands and about 10 percent just singing and/or watching with no outward expression.

The service will usually end with an invitation to come to the altar. There are 15 couples designated to offer spiritual assistance as people respond to the invitation. Periodically the pastor will simply invite people to quietly kneel at the altar alone.

Children's ministry is available for birth through grade six. Teens through adults attend the Sunday worship service.

YOUTH PASTOR:

Steve Rowe was born in 1967 in Detroit, Michigan. He attended the Fundamental Baptist Church until seventh grade. At this time his family moved their membership to the well-known Temple Baptist Church. This church is affiliated with the Bible Baptist Fellowship movement. During his school years, Steve attended Christian schools.

While a senior in high school he stated that he felt the call of God on his life for full-time ministry. However, upon high graduation, Steve attended one year at the University of Michigan and another year at a local community college. In 1987 Steve transferred to Liberty University, graduating in 1990 with a degree in pastoral ministry and a minor in youth ministry.

During the summer of 1989 Steve went to El Paso to intern at Dayspring Church. The brother of a girl he had been dating was the pastor of Dayspring. This was Steve's first exposure to a charismatic ministry. He worked in both the worship and youth ministries.

Upon graduation from Liberty University Steve returned to Detroit since the Dayspring ministry was not available to him. After a year of secular employment, in 1991 Steve returned to a part-time ministry at Dayspring, also teaching in an El Paso Christian school. He continued this arrangement for three years while at the same time attending the University of Texas at El Paso. He earned a Master of Education degree in

Educational Administration. During this ministry at Dayspring, Steve met the girl who would become his mate. He married in 1992 and has one son.

In 1994 Immanuel Baptist Church hired Steve to his first full-time ministry position. Within one year it was apparent to Steve that this was not a good ministry fit. The church was too traditional for how Steve believed he needed to minister. In 1995 Jesus Chapel Fellowship hired him to work in youth and worship ministries.

STAFFING:

The church has six full-time staff members. There is a Senior Pastor, a Minister of Pastoral Care, a Director of Singles Ministry, a School Superintendent, a Youth Coordinator/Worship Assistant and a recently hired Associate Youth Minister. While in the process of this interview, Steve has been promoted to Coordinator of Youth Ministry, Worship Assistant and Director of Education. He noted that he was looking forward to the expanded responsibilities. The new Associate Youth Minister was necessary for Steve to accept the promotion. In addition to these full-time personnel, there are two part-time worship leaders and a children's ministry volunteer director. With the exception of the School Superintendent (20 years), all have been hired in the past eight years.

The youth ministry is built primarily upon volunteer help. Steve uses four adults with another 15 college students as leaders in the youth ministry. The adults lead a small scale youth Sunday School class during the 8:30 AM Sunday worship service. All other workers assist in the Sunday night Power Source program and the Wednesday night program.

Over 30 youth are involved in leadership positions. About 20 of them work with the discipleship groups in the Sunday night Power Source program. Another 7-10 students are ministering weekly as members of the student worship team, either as singers or band members.

PROGRAMS:

The driving program of the youth ministry at Jesus Chapel Fellowship is the Sunday evening meeting entitled "Power Source." This ministry meets each week from 6:00 PM until 8:00 PM in the church sanctuary. According to Steve, the goal of Power Source is "to allow teens to experience an intimate form of worship and to stretch them to grow spiritually." The large group praise and worship moves into a time of personal, spiritual accountability.

Each Power Source begins at 4:30 PM when the student leadership team meets. Steve meets with a group of 20 students, representing 10 small groups and an additional 7-10 praise team members. This meeting is designed to cover the agenda for the evening program and to have prayer over the entire evening ministry. Students will lay hands on doorways, chairs and musical instruments while praying for God to anoint them with His presence. By 5:30 PM, those students not on the praise team will welcome arriving students.

During the hour before the program starts there is pre-recorded contemporary Christian music playing over the audio system. By starting time there are usually 80 or more students present. The cultural mix is quite varied; skaters, rockers, and preps all dressed in casual clothes.

The first 30 minutes of the program is filled with louder, hard-driving music. After a brief break, another 25 minutes of more contemplative worship music is played. Student participation is broad and enthusiastic. Music selections range from DC Talk-type contemporary rock music to Integrity and Hosanna Praise music.

Amid this more worshipful segment of music, it is not uncommon for students to interrupt with a word from God. A student may say, "Some of you here are struggling with alcohol." Several students would respond by coming forward to the altar where they will be met by other students who will lay hands on them and pray for their deliverance from the specified sin.

Steve will monitor those students who share a word to make certain they are students with high Christian character. Often a volunteer leader will quiz the student on what they plan to say to be sure it is appropriate.

Steve noted that this hour long worship time is the drawing force to the majority of the students. He stated that about 10 percent attend simply out of curiosity.

At 7:00 PM Steve shares about a 30 minute message from the Bible. Following this message time the group divides into D-Teams. The D-Teams are the discipleship groups led by students. Meeting for the last 30 minutes of the program, they are divided by gender and thereafter according to a magnet approach. This time is usually spent in sharing prayer requests and praying for each student. At other times Steve has the student leaders teach the evening lesson in their group. During leadership training Steve teaches the lesson to these student leaders.

The student leaders do weekly follow up with their group. They call each student to offer personal assistance and to pray for any immediate needs. It is through these small groups that discipleship takes place.

The other key program at Jesus Chapel Fellowship is the Wednesday night ministry in the gymnasium. This ministry is integrated with the Power Source program. All leaders in Power Source are required to attend the Wednesday ministry. The goal of the program is to use relationship building as a tool to build evangelistic bridges to the non-Christians and unchurched youth. This is a two hour program beginning at 7:00 PM.

The first hour is open gym time. Students participate in roller blading, volleyball, basketball and break dancing. These activities are used to provide a non-threatening environment to the unchurched.

At 8:00 PM Steve or another adult leader will give a brief devotional followed by pertinent announcements. Following this time the gym is open again until students leave at 9:00 PM. The Power Source student leaders use this program as an opportunity to invite students to attend the Sunday evening program.

Sunday School is a minor program at Jesus Chapel Fellowship Youth Department. It is a small, lay-led ministry. It meets during the first Sunday worship service. About 15-20 students attend for a time of studying Southern Baptist Convention curriculum. Steve was not able to give a clear purpose for this program. It has been a traditional program that has never been prioritized for evaluation or restructuring.

Steve was very excited about what God is doing on the local school campuses. His ministry represents five area high schools. Each of the schools has a weekly Bible

club. Students from his ministry serve as officers in all five of the clubs. Although the clubs are independent from Jesus Chapel Fellowship, they provide a strong leadership training opportunity and outreach potential for the students. These campus ministries keep the students sensitive toward the need for evangelism.

Summer camp attracts core students to attend and grow for a week. Junior High students attend a local Southern Baptist Convention camp. Steve sends his praise team to lead the music for the week. He respects their doctrinal differences and has had a good relationship in the partnership. About 50 Jesus Chapel Fellowship students attend this Junior High camp.

Another 50 Senior High students attend a Christ for the Nations camp. This annual camp is held in the Dallas area. Both camps are used by Steve to send saved students for a week of spiritual growth.

In the Wednesday night and the campus ministry programs of the Youth Department at Jesus Chapel Fellowship evangelism was a key ingredient. However, Steve reiterated several times that evangelism is relationally based. Students are encouraged and prepared to share Christ with their sphere of influence. Steve's goal is to provide opportunities for students to expand their sphere of influence.

YOUTH MINISTRY RESOURCES:

Most equipment is shared by the various ministries of the church. The youth ministry has its own sound system. This is important because of the high priority of praise music in the department. No buildings are designated for the youth ministry, but

on Sunday night they have exclusive use of the sanctuary and the gymnasium on Wednesday night.

SELF ASSESSED STRENGTHS AND WEAKNESSES:

Steve believes that the youth ministry is particularly strong in the attention given to training student leaders. This results to personal attention given to all students through the empowerment of the student leaders.

He stated another strength as the “uninhibited expression of a teenager in a non-threatening environment, free to be themselves.” That is, students are encouraged to express themselves freely in worship on Sunday nights at Power Source. Again, they are free to express themselves in a social environment on Wednesday night.

Out of nearly 350 churches in El Paso, Jesus Chapel Fellowship is the fourth largest. This gives them what Steve called, “community visibility and clout.” The church has gained the respect of the community at large, providing a positive context through which to minister to students.

Finally, the Power Source worship experience is one of only two taking place in El Paso. Other churches in the area are visiting Jesus Chapel Fellowship Power Source to study it for use at their churches.

Steve gave insight into what he viewed as the one primary weakness. He sees his ministry as having one primary dimension. He stated that “if a teen misses out on the goal of relational evangelism, the ministry is reduced to nothing more than a big Christian party. The ministry must be a time of spiritual rejuvenation to go out and reach others.”

SUMMARY:

Steve Rowe shows a ministry true to the Renewal model. Students are trained to participate and share in worship and praise. Students participate both as members of the Praise team and as attendees. Students are used as leaders in worship. They lead music, testimonies, prayer and praise.

The role of the Holy Spirit is primary. The Spirit leads students to share words of instruction, scripture readings and prayer.

The worship celebration is at the heart of the Jesus Chapel Fellowship ministry. Numerical growth is measured through the Sunday night Power Source program, as students are encouraged to bring the unchurched. Students are free to express their worship of God in a variety of ways at Power Source.

Intimacy with God is a key goal in the Renewal model at Jesus Chapel. All other events and programs are secondary to the worship and praise exhibited at Power Source. The Renewal model at Jesus Chapel Fellowship is used to train students to be leaders and as a means of producing spiritual growth in those attending.

CHAPTER 7

THE LITURGICAL MODEL

The Liturgical model appears to have a twofold worship emphasis. The word *liturgy* is derived from the Greek verb *latreuo* meaning “to serve.” In Putting An End To Worship Wars, Towns notes the two aspects of our worship: “(1) we serve God with our praises and our worship; (2) as we serve others in the name of God, we express our worship of God in practical ways.”²⁵

In striving to emphasize “serving”, the Liturgical model is in danger of two potential dangers. First is the de-emphasis upon evangelism. Lyle Shaller points to this danger when referring to a liturgical denomination stating that it “is not among those groups committed to an ‘evangelistic approach’.”²⁶ The emphasis upon serving results in little emphasis upon the Great Commission. Secondly, the emphasis upon serving is often mistakenly focused upon social action. One liturgical denomination refers to this mission as follows: “A local church is in mission when it seeks to transform its immediate community. Its first responsibility is to the neighborhood in the midst of which it is set. . . . Whatever it happens to be that promises to improve the total picture in the community about it is a matter of proper concern for that local church that desires truly to be in mission.”²⁷ The minister in the Liturgical model often addresses the social needs and concerns of the community.

²⁵Towns, Worship Wars, 104.

²⁶Towns, Vaughan, Seifert, The Complete Book, 177.

²⁷Roy H. Short, United Methodism in Theory and Practice (Nashville: Abingdon Press, 1974), 102.

The focus of this model is upon ministry. This provides the base for doing the biblical “works of ministry” (Eph. 4:12). Ministry may be defined as “communication of the gospel to people at the point of need.” That is, finding a need and meeting it. . . . finding a hurt and healing it. Theology serves as the foundation of our ministry as we apply biblical truth to specific needs in the lives of others.²⁸

The pastor of this Liturgical model is seen as a “minister.” His role is to assist the congregation with the various duties and ministries of the church. This “assistance” is in contrast to “leading” the congregation, separating this model from several of the other models. The congregation is looking for ministerial assistance in practical ministry opportunities. In the Liturgical model the members express their faith in acts of service to others.

Besides the emphasis upon service, the Liturgical model emphasizes practicing traditional worship. Members are wanting church to “feel like church.” Being founded upon older denominations, this history of tradition comes as no surprise. Liturgical models focus upon the worship of “God.” They are embroiled in the worship tradition of two millennia. Towns explains further that the historic creeds, ancient hymns, and the English Psalter are commonly part of a liturgical model, though they are virtually ignored in other ministry models.²⁹

An overview of the key traits of the Liturgical is helpful.

1. The primary goal is to glorify and serve God through worship.

²⁸Towns, Worship Wars, 105.

²⁹Ibid, 107.

2. The style of worship is described as “atmospheric.” That is, quiet and meditative.
3. The focus of this model is upon God the Father.
4. A priority is to honor the worship traditions of the historical church.
5. The worship service is structured in a formal, traditional style.
6. The model can be described as non-feeling and non-expressive.
7. The emphasis for the church member is upon the expression on faith through practical action.
8. Meeting felt needs in the community is a priority. Social and charitable projects are evident.
9. This is a gift colony for those with the gift of helps and serving.

WHY NO REPRESENTATIVE YOUTH MINISTRY MODEL FOR THE LITURGICAL MODEL

From the 84 surveys, no survey reflected the traits for the Liturgical Ministry Model. These surveys reflect a representative group of Liberty University youth ministry alumni and other national youth ministers associated with the Center for Youth Ministry at Liberty. Thus, these surveys tend to reveal youth ministries more in keeping with the conservative, evangelical tradition embraced by Liberty University and its Chancellor, Dr. Jerry Falwell.

It was Jerry Falwell that popularized the term “saturation evangelism.” It is defined as “preaching the gospel to every available person at every available time by every available means.”³⁰ Falwell was a long time member of the Bible Baptist

³⁰Falwell and Towns, Church Aflame, 70.

Fellowship, ascribed by most church growth experts as a leading group in the fundamental, evangelistic movement. This group believed in aggressive evangelism, placing a high priority on numbers, conversions and baptisms. They practiced an informal style of worship, characterized by spontaneity and evangelistic, gospel music. These practices stand in direct contrast to those of the Liturgical model.

The history of the Liberty University youth ministry program must be considered as another contributor to the lack of representative church for the Liturgical model. This blend of academic classes with practical experience opportunities is built upon a specific and distinctive philosophy of ministry.

The youth ministry program was begun during the inaugural year of the University in 1971. Mr. Gordon Luff came to Lynchburg from a local church ministry in California. He served a dual role as youth ministry coordinator at Thomas Road Baptist Church and director of youth ministry at the then, Lynchburg Baptist College.

Luff designed the initial program to prepare students to do local church youth ministry. These students served primarily in fundamental, independent Baptist churches.

Luff's background included his spiritual conversion through the ministry of Word of Life and Jack Wyrzten. Luff was reached through an outdoor evangelistic event in New York City during the 50's. Luff went on to obtain an undergraduate degree at Bob Jones University. During the 1960's he became the youth pastor at Calvary Baptist Church in Anaheim, California, where he developed one of the largest youth groups of his day, having nearly 1000 teenagers.

Being strongly influenced by Word of Life and Youth for Christ, Luff built this ministry using a large group model for the youth Sunday School. This model became somewhat of a trademark for Luff and his graduates.

His model was highly practical in function. The classroom served as a springboard to field experiences in local churches. The classroom was taught by men with years of youth ministry experience having minimal academic credentials.

Luff's model was in contrast to the earliest college approaches to Christian education of youth. Youth ministry education grew out of the Bible college Christian education model. This model was based upon set organizational procedures for the growth and maintenance of the church. It is often referred to as a curriculum based model. Luff believed this approach violated the natural dynamics of adolescents.

The first program at Liberty was a philosophy driven by specific youth related programs. An example of the program-driven model was the insistence upon a master teacher, large group gathering for youth Sunday School. It was taught that such a program provided for identifiable, adolescent tendencies. The large group dynamic reflected two key assumptions about adolescents: (1) A large group provides a needed non-threatening environment, and (2) a large crowd attracts a crowd.

It is unfair to paint this model as only a list of culturally focused programs for teenagers. This program-driven model provided for certain biblically based principles. One principle was that a successful youth ministry must be biblically based. That is, the youth ministry must understand that the Word of God is unchanging and it must reflect an

inerrant, unchanging Word. However, even though the Word does not change, methods will adapt to an ever-changing youth culture.

Another principle stated that a successful youth ministry must be local church oriented. The New Testament provides the basis for the church to be the primary carrier of the Great Commission to the world. This principle separates the Liberty philosophy from a para-church mind set. This principle is not in opposition to para-church ministries. It teaches that para-church organizations must exist to assist the local church youth ministry in its mission.

It should be noted that this approach to youth ministry stands in contrast to the Liturgical model. It should be no surprise that early Liberty youth ministry alumni and associates do not represent the Liturgical model in their respective ministries.

As Liberty moved into the 80's, Luff moved on to develop his own youth ministry organization. He left behind one of his proteges, David Adams, to assume the role of youth ministry coordinator.

If Luff's youth ministry philosophy could be described as relevant programs reflecting biblical principles, Adams' youth ministry philosophy could be described as biblical principles producing relevant programs. These men very much believed similar things about doing youth ministry. They simply took different roads to the same destination.

Adams became the youth ministry coordinator for Jerry Falwell Ministries in 1980. Adams had a commitment to the practical ministry emphasis of Luff. But as Liberty moved toward regional accreditation by the Southern Association of Colleges and

Schools it became imperative to give focused attention to the academic aspects of the youth ministry program. Adams pursued graduate degrees to stay sufficiently qualified academically to lead the program. By 1993 he had earned an accredited doctorate.

Adams began to develop a new paradigm for the Liberty youth ministry program. He, like Luff, was convinced that the Christian education model was ineffective for training youth pastors. He departed from Luff's program model, believing that the foundation to youth ministry needed to be a firm biblical philosophy. Adams' ministry model may be best defined as a shepherding model.

In 1981, Adams, along with this writer, developed a clearly defined system of philosophy for youth ministry. This philosophical model has been taught to every youth ministry student the past seventeen years. This systematic model may assist in explaining why Liberty alumni are not suited to the Liturgical Ministry Model. The basis of all their academic education in youth ministry contrasts with the basic tenets of the Liturgical model.

LIBERTY UNIVERSITY YOUTH MINISTRY PHILOSOPHY MODEL

Liberty University Youth Ministry developed a systematic approach to youth ministry philosophy in the early 1980's. This philosophy was the formalizing of what had been being taught to youth ministry students throughout the formative years of Liberty. Following is a summary look at that philosophical model. It is not intended to be comprehensive in each point, but to give a conceptual overview in order to better understand why those surveyed did not express the Liturgical Model.

Youth Ministry philosophy must be built around a biblical goal. A biblical goal may be described as biblical principles and concepts upon which to build the ministry. Biblical philosophy of biblical goals must be differentiated from youth programs. The programs are an expression or outgrowth of a biblical goal or philosophy. The biblical philosophy is static while programs change with cultural changes. The goals of youth ministry are based upon scripture. These goals are the same as those embraced by the local church.

Liberty University youth ministry chose two passages of scripture upon which to construct a philosophy of ministry. The Great Commission, from Matthew 28:19-20. The New International Version translates it this way, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

The aim of the Great Commission is to make disciples of all people. The making of a disciple begins with an individual receiving Christ as personal savior and is further identified in this passage as one being baptized and becoming obedient to the Word of God. This strong aim of evangelization in the Liberty Youth Ministry system places its focus in contrast to the focus in the Liturgical model upon glorifying God the Father through meditative worship.

Ephesians 4:11-13 is the other passage used in this ministry philosophy. The King James Version translates it as follows. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for

the work of the ministry, for the edifying of the body of Christ.” The role of the overseer is delineated in this passage. The Great Commission being addressed to all believers, this passage is specifically addressed to the role of the pastor.

The pastor(youth pastor) is given to the church to mature the believers, so that the believers will do works of service. Matthew 28:19-20 is one summary of the primary work of the ministry, that is; to evangelize the lost, identify believers with Christ and the church through baptism and then teach the believer obedience to the Word. As a result of this action by the maturing believers, Paul states that an outcome will be that the body of Christ will be edified.

The Youth Ministry Department of Liberty developed a statement of philosophy that is loosely based upon these two passages. It is quoted thus, “Based upon Matthew 28:19-20 and Ephesians 4:11-12, the goal of youth ministry is to produce spiritually maturing adolescents, fulfilling the Great Commission, by means of a culturally acceptable vehicle, so that the body of Christ may be edified.”

The “culturally acceptable vehicle” refers to the methods and programs of youth ministry being acceptable with the culture of the adolescent community and the biblical standards of the church. Youth ministry methodology is therefore restricted by the biblical and cultural standards of the local church. This provides a good checks and balance system for methodology that may violate the Word.

This goal must result in the producing of a Christian adolescent maturing as a believer. The Youth Ministry philosophy at Liberty chose to address the question, “What does a spiritually maturing adolescent look like?” They answered this question by listing

five biblical characteristic of such an adolescent. There are many biblical traits of a maturing saint, but these five provide a model for observing growth within youth.

The first of these characteristics is “Converted.” You cannot grow spiritually one that is not born spiritually. Luke 13:3 talks of the necessity of being converted, stating that if one is not born again he will perish. It is the goal of all youth ministry to make certain that those under its care are Christians and that reaching the lost is a priority.

“Churched” is a word used to picture the need for a teen to be faithful to the house of God. Hebrew 10:23 states, “Let us not forsake the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching”(KJV). Teens are encouraged to be loyal to both the youth ministry meetings and the corporate services of the church. Also, it appears that in the book of Acts, baptism not only was a means to identify a new believer with the death, burial and resurrection of Christ, but the believer simultaneously identified with a local body of believers. The Liberty Youth Ministry system urges students to follow Christ in baptism and then become an active participant in the local church.

Matthew 5:6 says “Blessed are they which do hunger and thirst after righteousness: for they shall be filled”(KJV). This hungering and thirsting is for God, primarily met through the internalizing of the Word of God. The third characteristic that is embodied by a spiritually growing adolescent is “Craving God’s Word.” It is the youth leader’s role to whet the spiritual appetite of the youth. In so doing, young people come to understand their need to know God in an intimate fashion. Therefore, a sign that a

teenager is growing spiritually is whether his observed behavior is loving and learning the Word of God.

“Compassion For Others” is another trait of a spiritually maturing adolescent. Matthew the ninth chapter records the event where Jesus looked upon the multitudes, seeing them as sheep without a shepherd. His response to this scene was one of compassion. Spiritually growing youth should show signs of having compassion for the spiritual needs of others. This characteristic will result in youth sharing their faith with those among their sphere of influence.

Finally, according to the Liberty model, a spiritually maturing adolescent will exhibit “Consecration.” Based upon Paul’s admonition in the book of Romans chapter one, youth are challenged to present themselves wholly to God and to separate from the mold of this sinful world. Youth are urged to make a commitment to God to be willing to do anything, anywhere, anytime for God.

These five characteristics are not all inclusive, but provide a means to somewhat measure spiritual growth within the youth group. Critical to this discussion on the lack of a Liturgical Model among those surveyed is the obvious emphasis upon evangelism in the Liberty University Youth Ministry Model. These five traits begin with a focus upon evangelism (Converted), and they highlight the need to share one’s faith through “Compassion” and “Consecration.” Evangelism is not a focus in the Liturgical Model.

In continuing to delineate the Liberty Youth Ministry Model, next it develops a strategy to facilitate these five biblical characteristics being birthed within the adolescent. There are five levels of programming used to accomplish this. These five levels are

structured like a pyramid. The largest level being level one and level five being the smallest. The rationale for this structure is that a pyramid reflects numbers of students involved. Therefore, the more students ministered to at level one, the more potential students there will be at level five.

The first level of programming in youth ministry is "Relationship Building." Relationship building expresses care for believers and unbelievers just because they are creations of a loving God. This ministry is done without any higher motive than that of giving out unsolicited concern and care for individuals. There is no immediate goal of a gospel presentation or a specific spiritual growth moment.

However, since this ministry is performed by a student or youth leader who is a Christian, the relationship building encountered may result in some type of spiritual business. Again, it is not the purpose of this ministry to share one's faith. An example of relationship building may be as simple as a youth leader spending time with a student at a school activity, chatting about whatever is of interest to the student.

Relationship building is viewed as a key foundation program to potential evangelism or discipleship. It is the "earning the right to be heard" program.

"Evangelistic Outreach" is the next level of youth ministry programming. The title speaks for itself, that is, to purposefully share the gospel with spiritually lost students. Methodology is varied, depending upon the individual youth ministry model of the church. Methods range from come-to events like a seasonal theme activity, to ongoing weekly programs such as an evangelistic Sunday School, to relational evangelism taking place on the student's school campus.

Level three is "Growth." This level is aimed at the elementary spiritual growth ministries. Most of this programming will be corporate discipleship. In relationship to the five biblical characteristics of a spiritually maturing adolescent, it is the goal of this "growth" level to produce students who are both "churched" and "craving God's Word."

The youth leader is responsible to construct corporate spiritual growth opportunities for youth so that they will be culturally attracted to love the church and get into the Word of God. Strategic Bible study is critical to this level. Once again, the structure at this level will depend upon the youth ministry model of the church. Some youth groups will lean heavily upon Sunday School to accomplish this goal, while others will use weeknight Bible studies and/or school campus groups.

These first three levels are open to any and all students. Both saved and unsaved are welcome to attend programs at these levels. Levels four and five are targeted toward those Christian youth that are ready and willing to make an observable commitment to grow spiritually.

At level four, "Ministry," the student is moved into an accountability situation for spiritual growth. Areas of ministry are provided through which students can participate upon their making a commitment to certain spiritual disciplines. These areas of ministry can encompass a wide range. Some youth groups will open up leadership roles for students in order to facilitate this more intense growth. Others will construct numerous ministry teams, such as, music, drama, or gymnastics. These groupings provide structure through which youth can have a good time and have spiritual accountability.

It is the goal of this level to assist students in expressing two more biblical characteristics of spiritual maturity. Students will be challenged to have “compassion” toward other Christian and non-Christian students. They will also be given regular opportunities to exhibit total “consecration” to Christ.

Level five is more difficult to describe. It stands more as a result of proper programming at the first four levels than it does as a programming level of its own. “Reproduction” refers to these committed, Christian students reproducing the characteristics of spiritual maturity in the lives of other teens. These youth become models before their peers of growing, young believers. It is these level five youth that are living more consistent Christian lives than most of the others.

Programs reflected at this level usually involve youth in peer spiritual leadership roles. A senior high young person may lead a Bible study for middle school students or be responsible to check up on prayer and devotions for those students on a drama team. The key to this level is for those living consistent Christian lives to have an opportunity to model it before others. In doing this, they tend to continue growing spiritually and others are motivated in their growth by peers.

The result of these five levels of programs is that all youth ministry programming and methods have specific purposes. These purposes are to facilitate the product of five measurable biblical characteristics in the lives of teens, thereby resulting in adolescents being saved and maturing spiritually.

SUMMARY:

In making a comparison with the key traits of the Liturgical model and the Liberty University Youth Ministry model it soon becomes apparent as to why none of those surveyed matched up with the Liturgical Model.

The foundation of Jerry Falwell in evangelistic theology and practice during his early days as a member of the Bible Baptist Fellowship was a key contributor in this assessment. Secondly, the subsequent stance of Liberty University on the role of evangelism in impacting the world added to the issue. Finally, the strong evangelistic emphasis and energetic programming in the Liberty University Youth Ministry model provided such a teaching environment in contrast to the Liturgical model, that no surveyed students reflected this model.

CHAPTER 8

SUMMARY OF THE MODELS

Based upon the responses from the 84 surveys, the numerous follow up telephone interviews and the comprehensive interview with each representative youth ministry, this writer summarized the overall study. This summary will follow in the form of general observations from the surveys, general observations from the representative youth ministries, specific observations from the representative youth ministries, recommendations and conclusion.

GENERAL OBSERVATIONS FROM THE SURVEY POPULATION

There were a large number of youth ministries representing a close association with the Bible Expository model and the Evangelistic model. Out of the 84 surveys there were 60 having the Bible Expository model or the Evangelistic model as their first choice. This is 71 percent of the survey population.

It is the writer's assessment that this is due in part to the ministry model taught in the Youth Ministry area at Liberty University. Gordon Luff, the founder of the youth ministry major, placed a priority upon evangelistic outreach. Dr. David Adams followed Luff as the leader of youth ministry at Liberty. He chose to emphasize the admonition of the Apostle Paul to the church at Ephesus, to equip and mature the believer to do the work of ministry. As such, Adams used the Great Commission and Ephesians 4:11-12 as key scripture in developing a philosophy of youth ministry. Using the Great Commission, evangelism was emphasized. The Ephesians passage encouraged the youth ministry

student to embrace the Word of God as the tool in producing spiritual growth in the young adolescent student.

The writer asserts that these two men made a key contribution to this observation. Particularly Adams' philosophy contributed to the survey population overwhelmingly choosing either the Biblical Expositional model or the Evangelistic model.

Many youth ministries reflected a dominant model with a strong secondary model. From the survey population of 84 there were 43 reflecting more than one model. Not surprisingly 29 of the 43 included the Bible Expositional model and the Evangelistic model in their mix.

The Renewal model was represented by 10 ministries as their highest ranked model. However, another 14 ministries indicated this model as a secondary model. The Renewal model appears to be fast growing as a desirable model among youth ministers.

Prince Avenue Baptist Church in Athens, Georgia, has been traditionally an Evangelistic model with leanings toward the Bible Expositional model. Upon evaluating the survey from Prince Avenue it was determined they best reflected the Renewal model. Barry Shettel, their veteran youth pastor, confirmed that their youth ministry has recently embraced the role of praise and worship in ministering to youth.

Dan Clancy, Youth Pastor at the Chapel of North Canton in Canton, Ohio has long been a proponent of the Evangelistic model. His ministry was one of the finalists for the representative ministry of the Renewal model. Dan stated that his ministry is progressively moving more toward this model.

The consensus of those strong in the Renewal model was that this model is having great success in attracting youth to experience the presence of God in the public services. Dathan Brown, Junior High Youth Pastor at First Evangelical Free Church of Fullerton, California, was studied as the representative church for the Bible Expository model. He was also strong in the Renewal model. Dathan offered that he uses the methods of the Renewal model to drive and motivate students toward Bible study.

This writer has observed that there is a growing popularity of the Renewal model throughout the evangelical community. Liberty Baptist Theological Seminary has led the way among national seminaries in offering a Master of Religion degree with an emphasis in Worship Studies. This degree focuses upon many of the traits in the Renewal model.

In a related issue, this writer suggested in Chapter One that it was possible for a new model to emerge as a result of this study. Although it cannot be proven that a new, distinctive model emerged, it must be noted that the merging of two or more existing models may in the future be recognized as a new model. The large number of ministries reflecting both the Bible Expository and the Evangelistic model may become a new identifiable model. Also, the progressive embracing of the Renewal model in concert with another primary model may prove to be an additional model.

The original paper survey did not clearly reflect the emphasis or lack of emphasis upon the discovery and use of spiritual gifts. During subsequent interviews this writer asked specifically about the priority of spiritual gifts in youth ministry. The Bible Expository, Body Life and Renewal models had the use of spiritual gifts as a trait. Most

of those youth ministries representing these models also expressed spiritual gifts as a high priority.

Brian Freerksen, Youth Pastor at Lizzell Baptist Church in Lizzell, Georgia reflected a common thought. He noted the impact of Pastor Rick Warren and Youth Pastor Doug Fields of Saddleback Church, a national ministry in Southern California. In Fields' book, The Purpose Driven Youth Ministry, Fields puts a high regard upon youth discovering and using their spiritual gifts. Freerksen echoed what others told this writer, namely, that Doug Fields' writings and teachings have filtered into the local church and are being implemented by many in the survey population.

Those few youth ministries representing the Body Life model had no secondary model. If any other model appeared to be present, it was a distant second. This writer views this as a reflection of the need for a singular focus in order to facilitate this model.

Rick Countryman, from Big Valley Grace Community Church, Modesto, California, provided a prime example. He stated that his youth ministry stopped all other programs in order to move to a cell ministry. His rationale was that a singular focus was imperative in getting students to buy in to the model. Since it is built upon small group relationships and not upon activities, it was necessary to withdraw activities during the formative time.

GENERAL OBSERVATIONS FROM THE REPRESENTATIVE YOUTH MINISTRIES

As a result of the in depth interview with each of the representative ministries this writer discovered a relationship existed between the primary model of the youth ministry with the primary model of the church. Each representative youth ministry confirmed

through the interview that their youth ministry model was the same as that of their church. In one case the youth minister was attempting to break with the dominant model of the church, but had been unable to do so.

Jamie Strange, the youth pastor at First Baptist Church of Lenoir City in Tennessee, was attempting to break from the Congregational model. He wished to reflect a mix of both the Renewal model and the Evangelistic model. After two years, he had not been successful in this endeavor. Shortly after the completion of the research on the youth ministry at First Baptist, Jamie resigned to move to another more compatible ministry.

Jamie serves as an example of the problem stated in Chapter One of this thesis. Chapter One states that numerous Liberty University youth ministry alumni have shown dissatisfaction with their church because their personal preference for a youth ministry model differs from the model in the church. The research on Jamie Strange exemplifies the verbal dissatisfaction expressed by other youth ministers.

The fact that the youth ministry model and the church model are identical may provide rationale as to the reason each of the representative churches was chosen. That is, the best representative youth ministry for each model was chosen in part because of the fact that the model was also the same as that of the church.

Each representative church was assessed as to their harmony and disharmony with the list of traits for the specific ministry model. Upon close examination it was determined that each youth ministry provided a near perfect fit with the traits of their respective model.

The Bible Expository model listed “spiritual gift emphasis” as a trait. In the initial survey, Dathan Brown, at First Evangelical Free Church of Fullerton, did not indicate any importance for this trait. However, in the final interview he stated that discovering and using spiritual gifts rated a five on a scale with five being the highest. His ministry practice in the area of spiritual gifts rated a three to four. Brown shared that his practice had not yet caught up with his priority. Brown gave a high rating on every other trait for Bible Expository model.

Big Valley Grace Community Church appeared to be in disharmony with three traits: use of spiritual gifts, plurality of elders and informal services. These were three traits representing the Body Life model. Each of these was addressed in the in depth interview. Big Valley is an elder-led church. Rick Countryman noted that the Sunday Celebration service for youth was an informal worship service. He also stated that the importance of understanding and using spiritual gifts rated at least a four on a scale of five.

Jamie Strange, youth minister at First Baptist Church of Lenoir City, had not indicated any specific emphasis upon Sunday School enrollment and attendance. This is a trait for the Congregational model. Upon visiting this church and probing further, Jamie agreed that this was very much a priority at First Baptist. He stated that enrollment was somewhat more important than attendance, but that this trait would rate a combined four on a scale of five.

Cascade Hills Baptist Church was the Evangelistic model representative. Jeff Murphy gave no response as to the importance of pastoral leadership or the simplicity of

the organization. These traits of the Evangelistic model were researched further in the interview with Jeff. It became soon apparent that Pastor Bill Purvis was without a doubt a strong pastor-leader. Jeff stated that Pastor Bill had mentored him in this style of leadership. Both the church and the youth ministry are lead by strong individual leaders. When asking Jeff to describe a weakness in the church he bemoaned the fact that the church was under organized. When pressed for a response, Jeff agreed that Cascade Hills Baptist Church is characterized by simplicity of organization.

Steve Rowe, from Jesus Chapel Fellowship, left out three traits of the Renewal model in the paper survey. These were: importance of a worship leader, emphasis upon the Holy Spirit and freedom of expression in worship. Upon researching for the chapter on the Renewal model it became obvious that all three of these were a priority at Jesus Chapel Fellowship. Steve is the worship leader and trains student worship leaders. Being a charismatic church, the Holy Spirit is emphasized throughout the ministries. In the primary youth meeting, Power Source, freedom of expression in worship is the practice of the students.

This writer found it an interesting discovery that these representative youth ministries were in such harmony with the primary traits of their dominant ministry model. The assessment of the writer is that this fact further validates the research put forth in the book by Elmer Towns, Putting an End to Worship Wars and the book by Towns, Vaughan and Seifert, The Complete Book of Church Growth. It was from these two books that the writer constructed the list of traits for each model.

Another observation from the study of these representative churches was the role that one church has played in influencing Liberty alumni. Big Valley Grace Community Church had a direct influence upon each church showing the Body Life model as the dominant model. Although only four churches revealed this model, all four were touched by Big Valley. In each case the youth pastor of the Body Life church had spent some time on staff at Big Valley as a youth ministry intern.

Once this observation was made the author interviewed other former Big Valley Grace youth ministry interns. In each instance the youth pastor had a heavy emphasis upon the role of small groups. Although they had not committed to cell groups, they did emphasize small group Bible studies.

Big Valley Grace Community Church has been hosting Liberty University youth ministry interns for the past 10 years. Presently Big Valley has eight Liberty University graduates on full time staff. This writer was intrigued in observing the weight of influence a single church has had upon a student for as brief a time as a summer internship. This being the case, Liberty University must have a comprehensive screening process for approving internship sites.

It has been assessed by this writer that the Congregational model is not a good fit for a full time youth minister. The traits for this model do not have compatibility with the type of student being prepared for youth ministry at Liberty University. In the writings on the Congregational model it was stated that this model is best suited for smaller churches that are largely dependent upon volunteer staffing.

Most of the churches represented in the Congregational model were churches of 500 or less. Those above 500 were either struggling with maintaining this model or were in transition to another model. One church of 2000 in California reflects strong Congregational traits. In a follow up telephone conversation with this church, the youth pastor indicated they were rapidly moving to an Evangelistic model. They had simply outgrown the Congregational model.

With Liberty University training youth ministry students for full time youth ministry, it is possible that future research will reveal that the Congregational model is extinct in youth ministries led by these students. In the meantime they will probably be represented by relatively smaller churches.

The last observation made about these models centers on the absence of a representative youth ministry for the Liturgical model. Upon studying the history of Jerry Falwell, Liberty University and the Liberty youth ministry program, it was observed that this model was not compatible with the survey population.

When reading the chapter on the Liturgical model one can see that the traits for this model do not compliment a contemporary approach to youth ministry. Youth ministry is popularized by contemporary Christian music, high energy activities and a worship style that focuses upon experiencing God. This is not a picture that would be suited to the Liturgical model. This writer strongly questions whether a full time evangelical youth minister could function successfully in a Liturgical model church since the traits appear to be so incompatible with the trends in youth ministry philosophy and practice.

SPECIFIC OBSERVATIONS FROM THE REPRESENTATIVE YOUTH MINISTRIES

Dathan Brown, at First Evangelical Free Church in Fullerton, California represented the Biblical Expositional model. Dathan's ministry focused on six strong components. He had a ministry priority on the teaching to the Bible in a systematic fashion to his middle school students. He balanced this ministry with an exciting, action-oriented evangelistic ministry on Wednesday night. Both of these ministries are executed from a relational base. Laity and students are trained and motivated to use relationships in reaching the lost and growing as believers. Brown spends quality time in leadership training of volunteer leaders. Consequently he has many long term leaders working in his ministry. The vehicle that drives this Biblical Exposition model is worship. He uses praise and worship music to focus students on the goal of each program.

The outcome of Brown's model has been growth in attendance, growth in volunteers and spiritual growth in youth. It was this writer's observation that Dathan exhibited strong personal leadership and a belief in the Biblical Expositional model. The church leadership also gives public support to the ministry of the youth department. The combination of Brown's leadership and the support of the church has provided a ministry climate in which this model flourishes.

The Body Life model was studied at Big Valley Community Church in Modesto, California where Rick Countryman is Pastor of Student Ministries. The Body Life model is predicated upon the building of strong cell groups. Countryman has accomplished this, but at a price. This ministry has discovered that it is easy for students to lose sight of fulfilling the "go" part of the Great Commission. Countryman admitted that the students

can miss out on evangelizing their sphere of influence. The cell provides an environment easily given to cliques.

The cell approach has a simple organization. Youth activities are moved to the bottom of the priority list. Those activities programmed are done through the cell structure. Adult volunteers have only one focus - the cell group assigned to them. A positive result of this structure is that this model provides a sense of "family" for every student that participates. This is a difficult dynamic to provide in most large youth ministries.

The Congregational model at First Baptist Church of Lenior City, Tennessee provided the writer with several negative observations. Jamie continually found it difficult to state clear, definable goal. Therefore, his workers were unsure of the purpose for the programs. Typically the workers were unconcerned with the purpose. This Congregational model would verbalize a goal, but in practice disregard it.

Another observation was that the programs appeared to be disconnected. One did not build upon the other. It was as if each program had a life of its own. There was no interaction between the leaders of the various programs. Therefore, there existed a disjointed ministry in purpose and practice. These observations appeared to be true in both the church and the youth ministry.

This writer assessed the above situation being due in part to the numerous independent committees leading much of the activity at First Baptist. The pastor and youth pastor had little impact or influence over the strategy and goal of the church.

Jeff Murphy, Senior High Youth Pastor at Cascade Hills Baptist Church, in Columbus, Georgia, represented the Evangelistic model. This church provided a pure picture of this model, with little or no secondary model influence. Every program had an evangelistic focus, except for a summer supplement Bible study program. Jeff's ministry focuses upon evangelism from the relational approach. Students are taught lifestyle or relational evangelism. Relationships are more important than events. Events are programmed, but their goal is to provide Christian students an opportunity to build relationships with the unsaved students. The primary vehicle for evangelism is the campus that the student attends.

Although discipleship is talked about, it happens primarily through a relationship with Jeff. Jeff is a strong personality who has regular student leadership meetings. It is through his leadership and mentoring skills in these relationships that the core students grow spiritually. It was this writer's observation that students remain spiritually "hot" by participating in evangelizing students more than through a strategy of discipleship.

Steve Rowe at Jesus Chapel Fellowship in El Paso, Texas, was the representative youth ministry for the Renewal model. Several interesting observations are to be made. Steve's youth ministry model had no observable secondary model. As the Renewal model example, Jesus Chapel had no secondary model. The obvious strength to this writer was the availability of an intimate worship experience for each young person. Students were given quality opportunities to enter into an intimate time of worshipping God. What this writer learned was that this model standing alone, without support of one of the other models, does not provide a balanced approach for outreach and spiritual growth.

The worship-driven model is not an end in itself. Rowe spoke about leading his students to be sensitive toward evangelism and discipleship. But this author assessed both of those goals as weaknesses at Jesus Chapel Fellowship. Steve admitted that the Renewal model must lead students to embrace both outreach and growth, otherwise it was just a big Christian party. It seemed to this writer that the Jesus Chapel Fellowship youth were deficient in both outreach and growth.

As indicators of this it was observed that the youth ministry is not presently experiencing numerical growth or new convert growth. Also, the Bible study aspect was a minor consideration. The primary goals were to prepare students to freely express themselves in worship and prayer and to experience intimacy with God. These are legitimate goals for students, but they do not provide a balanced approach to becoming a devoted follower of Jesus Christ.

In viewing the Renewal model as a secondary model at First Evangelical Free Church of Fullerton, California, it was observed that worship served a supportive role. Worship served to prepare students to study God's word on Sunday. On Wednesday night, worship was used to build a bridge for the unsaved to open up to hearing from God and to sensitize students toward sharing their faith. Dathan Brown's ministry appeared to use the Renewal model in a more productive manner.

RECOMMENDATIONS

1. Study the Renewal model in relationship to secondary models. Jesus Chapel Fellowship provided the ministry most like the traits of the Renewal model. Jesus Chapel Fellowship by not having a secondary model revealed weaknesses in this

model. There were strengths as well, but these would have looked different if studied in view of a secondary model.

2. Conduct research on emerging models. Many surveys revealed strong tendencies in more than one model. Particularly the Bible Expositional model and the Evangelistic model had large representation from the survey population. Future study could look at this combination as a distinct model. A similar case could be made to study those numerous youth ministries beginning to use the Renewal model as a secondary model. In doing this research a different list of traits would be studied, potentially revealing different or additional outcomes to those in this thesis.
3. Narrow the study to only those Liberty University youth ministry alumni in Southern Baptist churches. Since Liberty University is now an officially affiliated Southern Baptist university, it would be interesting to see how these ministry models are represented in SBC churches. That is, how prominent is each model and what does a dominant model look like in these churches.
4. Do additional research on the relationship between job satisfaction of the youth pastor and the dominant youth ministry model of the church. In Chapter One, the thesis problem referred to job dissatisfaction. This thesis infers a relationship between the two, but was not intended to study this relationship.
5. Study the temperament, spiritual giftedness and leadership style of the youth minister in relationship to the dominant ministry model. It is possible that these factors could have impact upon the effectiveness of a youth minister in

implementing a specific ministry model. These factors could also reveal the potential rationale of a youth minister choosing a specific ministry model.

CONCLUSION

This thesis was a descriptive study of youth ministry models evidenced in the churches of Liberty University youth ministry alumni and others associated with the Center for Youth Ministry. A representative youth ministry was chosen for in depth study for each model. This writer has presented those findings on each model in the body of this thesis. This final chapter has summarized the observations and assessment for each model studied.

It is the goal of this research to find its way into the college classrooms of those Christian schools preparing students for vocational ministry. More specifically, this data will be of greater value at Liberty University because of the survey population. As youth ministry students are exposed to these ministry models and they study what each looks like in an evangelical ministry, they will come to understand two issues. One, what is the ministry model that best suits their own personality and ministry style. Two, what potential ministry site best reflects the personal model of the youth ministry student. With these two issues in clear view, it is the goal of this writer that future vocational youth ministers will experience greater job satisfaction.

APPENDIX 1
YOUTH MINISTRY MODEL SURVEY

YOUTH MINISTRY MODEL SURVEY

Church Name: _____

Address/City: _____

Phone: _____ No. of pastors on staff: _____

Name of Youth Pastor _____ Age: _____

Years in ministry _____ Years at present church _____ Highest earned degree _____

.....

I. Average total church attendance: _____

Youth Ministry average S. S. attendance: MS/JH _____ SH _____

Name your primary weekly meeting (S.S, cells) _____

Primary weekly meeting attendance: Present year _____ Past year _____

Name your secondary weekly meeting _____

Secondary meeting attendance: Present year _____ Past year _____

II. Give a purpose/mission statement for your ministry: _____

III. Identify the 5 items that are most important to your purpose, ranking them from 1 to 5, with 1 being the most important.

___ Winning the lost ___ Teaching the Word ___ Worship (experiencing God)

___ Lay led ministry ___ Spiritual fellowship (small groups) ___ Parental involvement

___ Emphasis upon church traditions ___ Student participation ___ Event activities

___ Large group dynamic ___ Ministry teams (outreach) ___ Ministry teams (growth)

___ Attend traditional adult service ___ Discipleship ___ Attend contemporary adult service

IV. List your 1 or 2 primary activities/functions to carry out the purpose. (ex.: S.S., choir)

Include what it is, when it meets and how many attend weekly.

1. _____

2. _____

V. List your 1 or 2 secondary activities/functions to carry out the purpose. (ex.: sports teams, monthly outreach) Include what it is, when it meets, how many attend weekly.

1. _____

2. _____

VI. Check all items that are on your weekly calendar.

1. Sunday AM: large group small group Youth worship Home cells
2. Sunday PM: Church: small groups Home Bible study Youth choir
 Large group discipleship Sports Large group evangelistic
 Ministry teams Home cell groups
3. Wednesday/Mid-week: Church Bible study groups Home Bible study
 Sports Youth choir Large group discipleship
 Large group evangelistic Ministry teams
 High School Campus groups Home cell groups
4. Week day/night (non-church meeting time): Church Bible study group
 Home Bible study Sports Youth choir Large group discipleship
 Home cell group Large group evangelistic Ministry teams
 High School Campus groups "Come to" event
5. Other: (Specify what, & how often it meets) _____

VII. Budget: What is your yearly youth operational budget (approx.) _____

List your 3 largest operational budget items: _____

VIII. Youth Staffing

1. Number of youth paid staff: Full-time _____ Part-time _____
2. Number of youth volunteer staff : Adults _____ Students _____
3. List the 2 most needed adult volunteer jobs to accomplish your purpose.

4. List the 2 most needed student volunteer jobs to accomplish your purpose.

IX. Identify your primary communication method of teaching/preaching

Evangelistic Bible topical Bible exposition
 Illustrative stories Personal experience Group interactive
 Other (specify) _____

X. Identify the type of music most used in your youth ministry (choose 1 or 2)

Traditional hymns/songs Contemporary hymns/songs Traditional choruses
 Contemporary praise choruses/songs Contemporary Christian rock Secular

APPENDIX 2
CHARACTERISTICS OF EACH MODEL

BIBLE EXPOSITIONAL MODEL CHARACTERISTICS

1. The goal as viewed in Ephesians 4:11-12 points to the pastors role of equipping the saints as foundational and primary.
2. Bible teaching is central, produced through expositional methodology with additional emphasis upon application.
3. Bible teaching is often accompanied with the use of teaching aids, such as, outlines, notes, and Powerpoint.
4. The Christian should know, understand and minister spiritual gifts within the church. Their use is essential for spiritual maturity to take place within the body.
5. A strong emphasis upon community penetration with the gospel as believers are equipped through preaching and teaching.
6. The establishment of discipleship is another key principle for church growth in this model.
7. The use of laity in doing the work of the ministry is an inevitable outcome of the biblical goal in Ephesians 4:11-12.

BODY LIFE MODEL CHARACTERISTICS

1. The focus is to enhance the quality of fellowship among believers. This fellowship emphasizes the idea of sharing in common as partners resulting in a oneness.
2. The goal for the Christian is to develop a shared intimacy with each other and Christ.
3. Programmatic keys are the cells, defined as the clustering of Christian together for shared intimacy and the celebration, a large group service for the collective cells.
4. The groups perform hospitality evangelism. This involves the inviting of friends, relatives, and neighbors to the cell meeting.
5. The effectiveness of the cell depends upon commitment, openness, reliance/accountability and enlargement.
6. A cell is characterized by an environment of honesty and transparency.
7. An effective cell group provides spiritual follow-up, social relations, opportunity for participation and assimilation into the larger church family.
8. The body of Christ ministers to the body of Christ. Emphasis is placed upon the ministry of the cell members.
9. The pulpit ministry is often not as dominate in this model as in others.
10. Because of the important function of the cell members, the church often establishes a plurality of elders.
11. The church services are primarily for the believers. Evangelism takes place outside the church building.

12. Keeping statistics is usually minimized.
13. Emphasis is placed upon the understanding and use of spiritual gifts.
14. Celebration services are usually informal in style.

CONGREGATIONAL MODEL CHARACTERISTICS

1. A people-led church expressed with deacons, church boards and church committees.
2. The primary role of the pastor is to organize the ministry.
3. The church program is reflected in a balance between worship, Christian education, fellowship and evangelism.
4. A high percentage of involvement by the lay people is seen in the programs of the church.
5. People are more responsible for the ministry of the church than is the pastor.
Ministry belongs to the people.
6. Sunday School enrollment and attendance is emphasized.
7. The visitation program of the church is important and is emphasized as a ministry for lay involvement.
8. The Congregational church is often a single-cell church, resulting in mostly smaller churches. A church of 250-300 is viewed as a larger congregation.

EVANGELISTIC MODEL CHARACTERISTICS

1. Matthew 28:19-20 serves as the goal for this model. Win the lost, baptize them to identify with Christ and the local church and teach them obedience to the Scriptures.
2. An action-oriented ministry, as opposed to meditative or instructive.
3. Outreach evangelism is a priority.
4. A strong pastor leadership with the spiritual gift of evangelism.
5. The pastor leads the entire flock, the sheep do not lead the shepherd/pastor.
6. Persuasive evangelistic preaching to get people saved.
7. A simplistic organization of church programs and policies. There is caution against over-organization.
8. A paid pastoral or educational staff is often evident.
9. Emphasizes the use of laity in outreach programs.
10. Is growth-oriented and numbers-oriented. The church must grow in attendance, conversions and baptisms.
11. Is platform-oriented. The platform is used primarily for preaching and special music.
12. Large classes in the Sunday School are present. There is a high teacher-pupil ratio.
13. The Bible is central in all preaching and teaching.
14. Preaching is usually evangelistic or prophetic in nature.
15. The style of ministry may take to various appearances. Some may be seek-

sensitive with contemporary music and up-to-date environment. Others may resemble an evangelistic crusade, but held on Sunday morning.

16. The pastor motivates the laity to soul winning. A goal is to produce a church noted for soul winners.

THE RENEWAL MODEL CHARACTERISTICS

1. Worshiping God is a priority in purpose and practice. A reverence of God is emphasized.
2. Reviving the worshiper as an objective of the worship experience.
3. Music is the key element in the worship experience. Newer praise choruses are at the heart of this experience.
4. A strong leader worship leader is necessary. This person most often is the pastor.
5. A strong emphasis is placed upon the role and ministry of the Holy Spirit in the life of the worshiper.
6. A worship celebration service is programmed each week.
7. The celebration service is a planned, yet informal service.
8. Active participation by the people is encouraged in all services.
9. The worshiper is encouraged to have freedom of expression toward God in worshiping.
10. Evangelism is important, however, it is planned to take place outside the church service in the community.
11. The Word of God is a priority and is provided by an exhorter pastor with emphasis upon practical application.
12. Other elements of worship, besides preaching and music, are encouraged.

THE LITURGICAL MODEL CHARACTERISTICS

1. The primary goal is to glorify and serve God through worship.
2. The style of worship is described as “atmospheric.” That is, quiet and meditative.
3. The focus of this model is upon God the Father.
4. A priority is to honor the worship traditions of the historical church.
5. The worship service is structured in a formal, traditional style.
6. The model can be described as non-feeling and non-expressive.
7. The emphasis for the church member is upon the expression on faith through practical action.
8. Meeting felt needs in the community is a priority. Social and charitable projects are evident.
9. This is a gift colony for those with the gift of helps and serving.

APPENDIX 3
FOLLOW-UP INTERVIEW QUESTIONS

ADDITIONAL QUESTIONS
BIBLE EXPOSITIONAL

On a scale of 1-5 rate the following. One represents little importance or priority and five represents much importance or priority.

1. Your role in teaching/equipping as priority
2. The use of power point, overheads or other visual aids in teaching.
3. The use of weekly youth meetings to teach and equip, with evangelism happening primarily outside church.
4. The use of laity in accomplishing your purpose/mission.
5. The role of discovering and using spiritual gifts among workers and students.
6. The importance of expositional teaching.

ADDITIONAL QUESTIONS
BODY LIFE

On a scale of 1-5 rate the following. One represents little importance or priority and five represents much importance or priority.

1. Your primary purpose is to produce shared intimacy.
2. The importance of meeting in cells (clusters of Christians).
3. The expression of the cells in informal celebration.
4. Evangelism takes place primarily outside church program. Church youth meeting are for believers.
5. There is a plurality of elders.
6. You minimize statistics and numbers.
7. The importance of understanding and using spiritual gifts.
8. The function of the body ministering to the body.

ADDITIONAL QUESTIONS
CONGREGATIONAL

On a scale of 1-5 rate the following. One represents little importance or priority and five represents much importance or priority.

1. A people led ministry: deacons, boards, youth committee, etc.
2. As Youth Pastor your role primarily is to organize people for ministry.
3. You have a lay/student visitation program.
4. Importance of Enrollment/attendance.
5. Sunday School is emphasized.
6. A high involvement of laity.
7. Evangelism, discipleship/Christian education, and fellowship are on balance in overall emphasis.

ADDITIONAL QUESTIONS
EVANGELISTIC MODEL

On a scale of 1-5 rate the following. One represents little importance or priority and five represents much importance or priority.

1. The emphasis placed upon producing soul winners.
2. The emphasis placed upon producing numbers/attendance.
3. The emphasis placed upon baptizing new converts.:
4. Your leadership can be described a "Pastoral led" youth ministry.
5. Your ministry can be described as a "Personality led" youth ministry.
6. React to this statement: "No one getting saved is a sign of God not blessing our ministry."
7. The importance of evangelistic outreach programs for students.
8. The importance of large classes for youth meetings.

ADDITIONAL QUESTIONS
RENEWAL

On a scale of 1-5 rate the following. One represents little importance or priority and five represents much importance or priority.

1. The importance of worshipping God as a primary goal.
2. The objective of reviving the worshiper (student).
3. The role of music as a key element in worship.
4. The use of a worship leader.
5. Placing an emphasis upon the role of the Holy Spirit in public worship.
6. Having a worship celebration service.
7. The amount of freedom of expression in the worship service.
8. A planned, yet informal worship service.
9. Evangelism takes place primarily in the community.
10. The importance of practical application of Word: usually an exhortation.
11. The importance of student involvement.
12. The use of other forms/ingredients to worship besides music.

APPENDIX 4
MINISTRY MODEL RANKINGS

BIBLE EXPOSITIONAL CHURCHES

	Goal: Equipping	Bible Teaching: Central	Evan: Outside Church Edif: Inside Church	Discipleship Groups	Share with Laity	Spiritual Gifts Emphasis	Pastor: Teach/Equip	TOTAL
First Baptist Church, Soddy-Daisy, TN	2	3	3	3	3		2	16
First Evangelical Free Church, Fullerton, CA	2	3	2	3	3		3	16
First Baptist Church, Vandalia, OH	3	2	2	3	3		2	15
Cedar Valley Community Church, (Wesleyan), Waterloo, IA	2	3	1	3	2	2	2	15
Central Baptist Church, Tacoma, WA	3	3	3	3	1		2	15
Lizella Baptist Church, Lizella, GA	2	3	3	3	2		2	15
Old Forest Road Baptist Church, Lynchburg, VA	1	3	2	3	2		3	14
Evangelical Free Church of Eaton, Eaton, CO	2	2	3	2	3		2	14
West Ridge Church, Hiram, GA	2	3	2	2	2		3	14
McKinney Memorial Bible Church, Fort Worth, TX	1	3	3	3	2		2	14
First Covenant Church, Sacramento, CA	1	3	3	3	2		2	14
Grace Brethren Church of Kent, Kent, WA	3	3	1	2	2		3	14
New Life Baptist Church, New Wilmington, PA	1	2	3	3	3		2	14
Circle Drive Baptist Church, Colorado Springs, CO	2	3	2	3	2		2	14
Calvary Baptist Church, Holland, MI	2	3	2	3	2		2	14
Riva Trace Baptist Church, Annapolis, MD	2	3	1	3	3		2	14
Northwood Bible Church, Spring TX	2	2	2	2	2	2	2	14
Berea Baptist Church, Dahlonega, GA	3	3	3	3			1	13
First Baptist Church of Harvester, St. Charles, MO	2	2	2	2	3		2	13
Hagerstown Grace Brethren Church, Hagerstown, MD	2	2	3	2	2		2	13
Grace Baptist Church, Tonawanda, NY	3	2	1	3	2		2	13

Vista Grande Baptist Church, Colorado Springs, CO	3	2	1	2	3		2	13
Emmanuel Baptist Church, Johnstown, PA	2	1	3	3	2		2	13
Faith Baptist Church, Sarasota, FL	2	2	2	2	2		2	12
Campus Life Ministries (Kristin), Covington, LA	2	2	2	3	1		2	12
Life Center, Tacoma, WA	1	3	2	3	2		1	12
Homewood Evangelical Free Church, Moline, IL	3	2	1	2	2		2	12
Rose Hill Baptist Church, Ashland, KY	1	2	3	2	2		2	12
Heartland Baptist Church, Bellevue, NE	3	2	2	2	1		1	11
Mandeville Bible Church, Mandeville, LA	1	3	2	2	1		2	11
Chesapeake Christian Fellowship, Galesville, MD	1	2	2	2	2		2	11
First Baptist Church, Fort Wayne, IN	1	2	3	2	1		2	11
Springs of Life Fellowship, Durham, NC	2	1	3	2	1		2	11

BODY LIFE CHURCHES

	Goal: Enhance Quality of Fellowship	Purpose: Shared Intimacy	Key Element: Cells	Secondary: Celebration	Evangelism: Outside Church	Body Ministering to Body	Pulpit not Dominant	Plurality of Elders	Stats: Minimized	Informal Services	Church for Believers	Use Spiritual Gifts	TOTAL
Big Valley Grace Community Church, Modesto, CA (College)	3	3	3	3	2	3	3				2		22
Big Valley Grace Community Church, Modesto, CA (Middle School)	3	3	3	3		3	3		1		2		21
Feather Sound Community Church, Clearwater, FL	2	3	3	2		2	2				3		17
New Life Community Church, Cincinnati, OH	2	1	3	2	1	2					3		14

CONGREGATIONAL CHURCHES

	Goal: Balance	Fellowship	Evangelism	Lay Leadership	Pastor: Organizer	Enrollment & Attendance Emphasis	People Involvement	TOTAL
Valley Baptist Church, Bakersfield, CA	3	2	3	3	2		2	15
Heritage Baptist Church, Johnson City, TN	3	1	3	3	2		3	15
First Baptist Church, Lenoir City, TN	3	2	3	3	2		2	15
Calvary Road Baptist Church, Alexandria, VA	3	3	2	2	2		2	14
First Baptist Church, Kimberling City, MO	3	2	3	2	2		2	14
First Free Will Baptist Church, Wilson, NC	2	1	3	3	1		3	13
Hart of the Springs Baptist Church, Colorado Springs, CO	3	3	2	2	1		2	13
Immanuel Baptist, Kankakee, IL	3	1	3	2	2		2	13
Memorial Baptist Church, Marysville, TN	2	2	2	2	2		2	12
Rose Hill Baptist, Ashland, KY	2	2	1	3	2		2	12

EVANGELISTIC CHURCHES

	Goal: Evangelism	Soul Winners	Outreach Program	Numbers	Bible Is Central	Large Classes	Platform Focus	Personality Led	Pastor: Leader	Paid Staff	Simple Organization	Style: Crusade /Seeker	TOTAL
First Baptist Church of Woodstock, Woodstock, GA	3	2	3	3	3	3	3	2		2		3	27
Prestonwood Baptist Church, Dallas, TX	3	3	3	3	3	2	2	2		2		2	25
Crosstown Community Church, Brandon, FL	3	2	3	3	2	2	2	2		3		3	25
First Baptist Church of Indian Rocks, Largo, FL (high school)	3	2	3	2	2	3	2	2		3		3	25
Cascade Hills Baptist Church, Columbus, GA	2	2	2	2	3	3	3	2		3		3	25
Miles Road Baptist Church, Summerville, SC	3	3	2	2	3	3	1	2		2		3	24
Immanuel Baptist Church, El Dorado, AR	2	3	3	2	2	3	2	2		2		3	24
First Baptist Church of Indian Rocks, Largo, FL (middle school)	3	2	2	2	2	3	2	2		3		3	24
Parkside Baptist Church, Chagrin Falls, OH	3	2	3	2	3	2	2	2		2		2	23
Calvary Baptist Church, Reading, PA	2	2	1	3	2	3	3	2		2		3	23
Church of the Open Door, Elyria, OH	3	2	3	1	2	3	2	2		2		3	23
Ashland Avenue Baptist Church, Lexington, KY	2	2	3	3	3	3	3	2		2		3	23
First Baptist Church, Ironton, OH	2	2	3	3	3	2	2	2		1		3	23

Bethany Place Baptist Church, Richmond, VA	2	3	3	2	3	2	2	1		2		3	23
Christ Community, St. Charles, IL	2	1	3	2	2	2	2	2		3		3	22
Northwest Baptist Church, Hilliard, OH	3		3	2	2	3	3			3		3	22
Campus Life Ministries (Miguel), Covington, LA	3	1	3	3	1	3	2	2				3	21
Atlantic Shores Baptist Church, Virginia Beach, VA	2	1	2	2	3	3	3	1		1		3	21
Campus Life Ministries (Shane), Covington, LA	3	1	3	3	1	3	2	2				3	21
First Baptist Church of West Palm Beach, West Palm Beach, FL	3		2	3	2	2	2	2		3		3	21
Salem Field Community Church, Fredericksburg, VA	3	2	3	3	2	2	1	1		2		2	21
First Evangelical Free, Moline, IL	3	1	3	2	3	3	2	1		1		2	21
Hunter First Baptist, Elizabethton, TN	3	3	3	1	2	2	1	1		2		1	19
Christian Tabernacle, Lincoln, DE	3	2	2	2	2	2	1	1		2		2	19
Silverdale Baptist Church, Silverdale, WA	1	1	3	1	2	3	2	2		1		2	18
Monnett Road Baptist Church, Julian, NC	3	3	1	2	2	1	1	1		2		1	17
Gloucester County Community Church, Sewell, NJ	2	1	3		2	2	2			2		1	15

RENEWAL CHURCHES

	Goal: Worship God	Purpose: Revive Worshipper	Key: Praise Music	Worship Leader	Experience God	Emphasis: Holy Spirit	People Participate	Celebration Service	Freedom of Expression	Informal Service	Community Evangelism	Scripture: Application	TOTAL
Jesus Chapel Fellowship, El Paso, TX	3	2	3		3		3	2		2	3	2	23
Orangeville Baptist Church, Orangeville, ON Canada	3		2		3	3	2	3		2	2	2	22
The Chapel in North Canton, North Canton, OH	3	2	2		3		3	3		2	2	2	22
West Hills Baptist Church, Wooster, OH	3	2	2		3		3	2		2	2	3	22
Forest Park Baptist Church, Waldorf, MD	3	2	2		3		1	3		2	1	2	19
Crossroads Community Church, Abilene, TX	1	2	2	3			2	2		2	1	3	18
Gospel Baptist Church, Archdale, NC	2		3	2	2		1	2		2	2	2	18
Prince Avenue Baptist Church, Athens, GA	3	2	1		3		3	1		2	2	3	20
Hickory Community Chapel, Hickory, NC	1	1	3	3	1		2	2		3	1	3	20
Agoura Bible Fellowship, Agoura Hills, CA	2	2	2		2		2	3		3	2	2	20

APPENDIX 5

LIBERTY UNIVERSITY YOUTH MINISTRY
PHILOSOPHY MODEL

YOUT 201
INTRODUCTION TO YOUTH MINISTRY
(Liberty University youth ministry philosophy)

Section 1
A BIBLICAL BASIS FOR DEFINING SUCCESS IN YOUTH MINISTRY

- I. Introduction to a Biblical basis for youth ministry
- A. The goal of youth ministry is the same as the goal of the local church. Often the church will have no specific written goal. Therefore, it is important to state it in such a way that the church will respond with - "yes, that is just what we believe".
 - B. The goal of ministry begins in the Word of God.
 - 1. Only scriptural principles are unchanging,
 - 2. If we want a goal that will cross cultural barriers we must begin with the Word.
 - C. Two passages of scripture sufficiently summarize the goal of the church.
 - 1. These passages are not mutually exclusive. There are others.
 - 2. We must attempt to be sufficiently comprehensive yet simple enough to be practical and workable.
 - 3. Matthew 28:19-20 & Ephesians 4:11-13.
- *PRINCIPLE NO.3 : YOUTH MINISTRY IS
BIBLICALLY-BASED.
The Word is unchanging and cross-cultural.**
- II. Matthew 28:19-20 The Great Commission
- A. To whom is it written?
 - 1. v.16 : the 11 disciples
 - 2. It applies to all believers. Believers make up local churches, therefore this applies to all church believers, including the pastor.
 - B. What aim of the Great Commission?
"to make disciples" out of as many as possible.
 - C. How do we accomplish the Great Commission?
 - 1. **Go** - as you are going.
 - a. This is the evangelizing process. "Process" meaning that evangelizing is giving out the gospel with conversion as the goal.

- b. You cannot make something (disciple) out of nothing. A convert is the starting point of making disciples.
- 2. **"baptizing"**: An initial step following conversion in making a disciple.
 - a) Theological teaching is to identify with Christ - Romans 6:4.
 - b) Practical teaching is to identify with a local church - Acts 2:41-42.
- 3. **"teaching them to obey"**: A process in disciple making. To teach obedience to scriptures.

- D. Two correct approaches to Evangelism:
 - 1. Confrontation: (Initiative evangelism). Bringing people to Christ through organized program(Evangelism. Explosion), event(ScareMare) or a single encounter contact(airplane evangelism).
 - 2. Lifestyle: (Friendship, relational evangelism).
 - a. Reaching people through your everyday witness and walk in life.
ex. Mom or Dad; Students you attend school with for a year.
 - b. Its effectiveness
 - 1) 6 of 100 visit church due to organized visitation program
 - 2) 86 of 100 visit due to invitation of friend/relative.
 - 3) No.1 reason people visit church: friendship

III. Ephesians 4:11-13: The role of the pastor.

- A. Christ gave to the church various gifts, one of which is the pastor-teacher.
- B. The youth leader functions in the role of pastor/teacher in the life of adolescents. Therefore, the youth leader must fulfill the function of a pastor-teacher.
- C. Verse 12 explains the function of the pastor- teacher.
 - 1. to mature the saints.(bring to completion)
KJV says to perfect the saints
NIV says to prepare God's people
NASB says to equip
 - 2. Why? So that the saints will do the work of the ministry.
This work is summarized in Mt. 28:19-20.
 - 3. For what purpose? May be used to mean "result". "so that the body

is edified/built up".

- D. The Biblical goal of ministry : **to produce Spiritual Maturity** through Evangelizing and Discipling.
1. This goal by definition includes evangelism.
 2. Spiritual maturity is a developmental process.
- E. The spiritual maturity(multiplication) process illustrated in these passages.
Cyclical:
- 1) The pastors/teacher matures saints -
 - 2) they do the work of ministry which is -
 - 3) evangelize &
 - 4) baptize(identify new converts with Christ and the church) &
 - 5) then proceed to teach the obedience to Scripture and then -
 - 6) the pastor begins seeing that the new convert/disciples mature, while the older saints also continue growing.
 - 7) The result of this cycle is - the body is edified.
- ***** (draw a circle and place 1-6 on circle with the "result"[7] in the middle of the circle).

Section 2
THE GOAL OF YOUTH MINISTRY STATEMENT

I. The stated goal of youth ministry.

"Based upon Mt.28:19-20 and Eph.4:11-12, the goal of youth ministry is - to produce spiritually maturing adolescents, fulfilling the Great Commission, by means of a culturally acceptable vehicle, so that the body of Christ may be edified".

II. SPIRITUALLY MATURING:

- A. Opportunity to grow spiritually in a developmental fashion.
- B. The adolescent is encouraged to grow in a fashion consistent with Ephesians 4:11-16.
 - 1. Doing the work of the ministry
 - 2. Working to the edifying of the body
 - 3. Doctrinally sound
 - 4. Exhibit truth in love
 - 5. Unified with other believers in love

III. ADOLESCENT:

- A. Adolescent target group:
All those considered in your Jerusalem reachable through the culture of your church.
- B. Adolescent ages; early is 10-13, middle is 14-17, late is 18-24.

IV. THE GREAT COMMISSION:

Producing spiritually maturing adolescents assists in fulfilling the Great Commission in that:

- A. The adolescent has received Christ as Savior and is now becoming a disciple.
- B. The adolescent is encouraged to identify with Christ's death, burial and resurrection through the ordinance of baptism.
- C. The adolescent is encouraged to identify in faithful attendance to a local church through being baptized at a church.

D. The adolescent is in the process of growing in Christ, thereby being taught obedience to the Word of God.

V. VEHICLE: Methodology and programming.

A. Programs: What you do! The functions and activities of the youth ministry.

1. The every week things like, S.S. and Bible studies.
2. The one time/periodic events: camps, retreats, campus safari.

B. Methods: This is the "how" in carrying out each program.

VI. CULTURALLY ACCEPTABLE:

A. Defined: Those methods & programs that are acceptable within the adolescent culture of the community and the cultural standards of the church.

1. Methodology is primarily restricted by the culture of the church.
2. The church culture tells who you can reach and how you can reach.
 - a. Who? A country culture in a city church may limit the reaching of the "white collar" crowd.
 - b. How? A church can limit the type of music you use.
 - c. The key is to locate methods that are open to both the community and the church, so we reach the largest cross-section of youth.

VII. SO THAT THE BODY OF CHRIST MAY BE EDIFIED.

A. This is a Biblical result according to Ephesians 4:12.

B. Edified: means to "build up". This infers that there will be unity in the body of Christ.

VIII. In order to attain the goal of producing spiritual maturity it must be MEASURABLE. (key transition)

Section 3
MEASURING SUCCESS (Spiritual. Maturity) IN YOUTH MINISTRY

- I. This goal of producing spiritual maturity may be measured by 5 Biblical Characteristics.
- A. CONVERTED: LUKE 13:3
1. "Except ye repent, ye shall all likewise perish".
 2. You cannot grow (spiritually mature) that which is not alive.
 3. We often try to mature youth that have never experienced the new birth.
 4. Since philosophy/goals control my programs, therefore I must have a method to see if my flock is saved and are we reaching out to get others saved.
 5. This characteristic assists in numerical growth and evangelistic outreach.
- B. CHURCHED
1. Heb. 10:25 - Forsake not assembling together.
 - a. Loyalty in attendance to church. The church is the New Testament means of carrying out the Great Commission.
 - b. Why? Heb. 10:23-24. Hold fast our profession of faith, through provoking one another to love and good works, by assembling together.
 2. Acts 2:41-42 - And such as believed were baptized and three thousand were added to the church.
Baptism: identify with Christ & the church thru this ordinance of the church.
 3. "Churched" will produce numerical growth.
- * PRINCIPLE NO. 4 : YOUTH MINISTRY IS LOCAL CHURCH ORIENTED.**
- C. CRAVING GOD'S WORD: MT. 5:6
1. Hungering and thirsting for God. A need of a believer that is often neglected or misunderstood as necessary to spiritual growth. (I Pt.2:2)
Ex. a baby not understanding hunger. Live babies hunger, so do live Christians.
 2. The youth leader must cultivate this hunger for God. That is, assist them in recognizing this hunger.
 3. 3 ingredients assist in cultivating this hunger.
 - a. Spoon feed babes as necessary. Don't assume their ability to feed themselves. Looks are deceiving. Make sure the

spiritual food is edible or they will reject it. (ex: a simple devotional guide)

- b. Provide a master communicator. The ability to whet the spiritual appetite and apply(feed) the truth.
"It's a Sin to Bore a Kid" (Jim Rayburn)
 - c. A conducive environment. This sets the stage to point the appetite in the spiritual direction. (make food attractive) Ex: the Crown Sterling Restaurant:
Individual is important, greet them at door, you serve them, not them serve you, aroma invites them to eat steak, served hot and to their liking, lovely surroundings to make food seem important.
4. Programs must be structured whereby youth are made to see that getting into the Word is a pleasant experience.
Ex.: Double Dog Dare, Wheel of Fortune Bible study

*** PRINCIPLE NO. 5 : YOUTH MINISTRY IS BUILT UPON ENTHUSIASM.**
This includes enthusiasm toward the Word generated by enthusiastic programming

D. COMPASSION FOR PEOPLE - MT 9:36-38

- 1. Jesus sees multitude without a shepherd and has compassion.
- 2. Compassion is often recognized in 3 stages.
 - a. Caring for other people's spiritual condition.(may see this in their prayer requests for lost people)
 - b. Bringing others under the hearing of the Gospel.
Must provide evangelistic programs for this.
 - c. Sharing your personal faith in Christ. (must teach how to do this very specifically)
- 3. "Compassion" should produce additional numbers.

E. CONSECRATION - ROM. 12:1-2

- 1. VS.1 Presentation of self to God.
- 2. VS.2 Separation from sin as defined by the standards of the local church.
- 3. Evidences of consecration.
 - a. open commitment to do anything, anytime, anywhere for God.
 - 1) ex. Willing to attend a Christian college, work full-time ministry or even be a missionary.
 - 2) These are cultural signs of consecration
 - b. Active involvement in the work of the youth ministry. We must provide opportunities to get involved.

- II. How are these characteristics PRODUCED (facilitated) in the life of an adolescent?
- A. These 5 characteristics are of no functional value unless we have a mechanism (purposeful programs) with which to produce them.
- B. These 5 characteristics are produced (facilitated) through programs in 5 LEVELS OF MINISTRY PROGRAMMING.

Section 4
PROGRAMMING FOR SUCCESS
An overview of 5 Levels(areas) of
Ministry Programs Used
To Produce Spiritual Maturity

- I. Pre-evangelism (Mt.9:10-13)
 - A. Pre-evangelism is accomplished through building relationships with the unbeliever.
 - B. Relationship Building cares for people because they are people.
 - 1. It is true that they are people for whom Christ died, but this tends to cause us to look past their person and only at their souls.
 - 2. Example: " All you care about is my soul, you don't care if the rest of me goes to hell or not". (8th grade inner city boy)
 - C. Relationship Building is done with no higher motivation at that moment. Example: Salesman - Says, "I care about you", but tries to sell soap while saying this.
 - D. Relationship Building does not separate me from being a Christian. I am known as a Christian so Christianity may be a topic.
 - E. Therefore, Relationship Building may lead to an evangelistic encounter.
 - F. However, Pre-evangelism/Relationship Building does not include a gospel presentation as the goal.
 - G. Relationship Building shares the gospel at the earliest possible time then continues with the relationship.
 - H. Biblical characteristic aim: Foundation to Convert
 - I. Audience Aim: 'Closed' unbeliever
 - J. Examples of Relationship Building.
 - 1. Casual contacts: be where youth are - hang outs, ball games, concerts, practices, etc.
 - 2. Planned Events: Pizza Blast, McDonald's
Anything the church might approve for this purpose.

- K. Pitfalls of Pre-evangelism/Relationship Building:
 - 1. Overemphasis: Never evangelize
 - 2. Neglect committed youth
 - 3. Ulterior motives: wanting something other than friendship.(ex: preferential treatment)

II. Evangelism (Outreach) (Acts 10:1-15)

- A. The purpose is to share the gospel by design.
- B. Evangelism that results from Pre-evangelism is lifestyle.
- C. Evangelism beginning at L-II is confrontation evangelism.
- D. Biblical characteristic aim: Converted
- E. Audience Aim: 'Open' unbeliever
- F. Examples of L-II
 - 1. Programs : S.S. campaign., visitation, camp, campus club/prayer group.
 - 2. Events : ScareMare, King's Dominion,
- G. Pitfalls:
 - 1. Impersonal evangelism: see only as a number.
 - 2. Failure to follow-up

III. Growth (I Tim. 4:12-13) (Specific growth)

- A. "Growth" is a stage in the discipleship process that does not require personal/spiritual accountability.
- B. It is a foundational stage in discipleship and a necessary level to further growth.
- C. It takes place large and small group settings.
Both broad and specific spiritual growth.
- D. Biblical characteristic aim: Churched & Craving the Word.
- E. Audience aim: The convert/believer

- F. Examples:
1. Corporate programs: S.S., Bible study,
 2. Corporate events: Retreats, Lock-in

- G. Pitfall:
1. Discipleship without evangelism.
 2. Discipleship w/o accountability.

IV. Ministry (II Tim. 2:2) (Strategic growth)

- A. The purpose is to develop spiritual maturity through a "Commitment in Action".
1. The student provides the commitment and the leader provides the action. This is the strategy to work out the commitment.
 2. There should be a verbal or written commitment to the standards for spiritual growth in the youth department.
 3. These are local church standards expected of those in leadership positions.
Ex: be saved, baptized, attend SS/church, do devotions, witness, memorize scripture,
- B. Biblical characteristic aim: Compassion and Consecration.
- C. Audience aim: Young, established believer
- D. Example programs OF L-IV.
1. Ministry Teams: singing, puppets, gymnastics, drama, martial arts. (meet leadership standards)
 2. One on one in depth discipleship (contract)
 3. Student Council (leadership standards)
 4. Commitment/contract type Bible Study.
 5. A youth job that demands personal accountability.(lead a drama team)
- E. Have some programs FOR L-IV.
Program a specific event to encourage spiritual maturity in those committing to L-IV, ex. a retreat.
- F. Pitfalls:
1. Pride
 2. Cliques
 3. Extrinsic motivation without intrinsic result.
 4. Exclusion

- V. Reproduction (1 Cor. 11:1)
- A. Level 5 purpose is to help youth reproduce spiritual maturity in the lives of other youth.
 - B. Level 5 is the result of the work of the Holy Spirit in a L-IV youth. Other youth will desire spiritual maturity as a result of this young persons life.
 - C. The youth leader cannot produce L-V, but may facilitate it through Sp. Mat. opportunities.
 - D. The level 5 youth should be given a ministry of spiritual accountability for other youth.
 - 1) This is based in part upon peer acceptance.
 - 2) Jr. Hi usually not ready for this.
 - E. As you see God develop L-5 ers you should consider them for a position of leadership.
Example: lead a Bible study or a Puppet team.
 - F. Biblical characteristic aim: Consecration
 - G. Audience aim: Growing, serving believer
 - H. Pitfalls:
 - 1. Pride
 - 2. Alienation from other youth
- VI. The Result of a proper Philosophy of Ministry - is that
The methods and programs will have specific purposes leading adolescents to a measurable level of spiritual maturity.
- 1. Methods - at each level of the pyramid have.
 - 2. Specific purposes - on the pyramid (ex: Evan.)
 - 3. Measurable levels - are the 5 Bibl. char. leading to. . .
 - 4. Spiritual maturity as defined in the goal.

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VITA

Douglas H. Randlett

PERSONAL

Born: September 20, 1944

Married: Mary Jane Halliburton, June 3, 1966

Children: Mark Lindsey, born February 4, 1970

Scott Hunter, born September 12, 1972

EDUCATIONAL

B.S., Free Will Baptist Bible College, 1966

M.Ed., Lynchburg College, 1982

MINISTERIAL

Ordained: September 1971, Grace Free Will Baptist Church,
Greenville, North Carolina

PROFESSIONAL

Teacher/Administrator, California Christian College, 1967-1969

Instructor, Free Will Baptist College, 1969-1970

Associate Pastor, Grace Free Will Baptist Church, 1970-1978

Associate Pastor, Thomas Road Baptist Church, 1978-1999

Associate Professor, Liberty University, 1981-1999

Executive Director of the Center for Ministries, Liberty University, 1994-1999

Director of Ministries, Christ Fellowship Church, 1999-present