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A Ministry to Today's Youth Culture: The Youth Care Center

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A MINISTRY TO TODAY'S YOUTH CULTURE:
THE YOUTH CARE CENTER

A Research Paper
Presented to
the Faculty of
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Divinity

by
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Chapter 1

INTRODUCTION

There are a variety of opportunities available to youths with various problems concerning their care and treatment away from their natural home. There are foster homes, correctional institutions, youth care centers in the inner city, youth care centers in the rural areas, youth care centers combined with retreat centers, and operating ranches. There are youth care centers that accommodate only females, only males, or both. There are youth care centers that contain residents of a particular age or a variety of ages. There are various philosophies and methods of operation and treatment. There are Christian youth care centers that function within this framework as well as youth care centers that operate without any religious connotation.

This study resulted from personal contact at the Multnomah Court and Donald E. Long Home in Portland, Oregon. This author was involved in a chaplaincy program which offered opportunity to become involved with youth having various problems.

Of interest to concerned people are the types of caring resources available to youth when placed outside of their natural homes.

Of particular interest is the Christian youth care center. This paper will be confined to the main thrust of this type of youth care center.

techniques in the youth care center approach to the treatment of young people with a variety of problems. This study attempts to examine a variety of youth care centers which have common and different modes of operation. The reader will be given the opportunity to discern from this study the variety of options and possibilities of ministries that can be utilized. This study offers comparative and evaluative opportunity to see how the youth care center and staff function as a means of ministry to the youth care resident.

THE METHOD AND THE PROCEDURE

The method of research involved personal experiences in Multnomah Juvenile Court and Donald E. Long Home in Portland, Oregon, a wide variety of reading, personal interviews and visitation with residents and staff of institutions represented in this study, a questionnaire, and the utilization of the tape recorder as an instrument of recording responses to the questionnaire.

All those interviewed responded with personal remarks to the questionnaire and visitations to the youth care centers. These personal responses were open and honest. As a result, the responsiveness of the persons at the various youth care centers was greatly appreciated.

These responses are recorded in Chapter Three of this paper. The responses, which were tape recorded, are given as each person answered the question. The responses are so designed that the reader can observe and evaluate the answers by each person in relationship to each question.

The persons from each center will be designated by a letter instead of their name, i.e. "A", and only the author will know which center is designated by a specific letter. This "lettering" is for the purpose of affording the reader the greatest objectivity possible. The persons questioned at the centers were made aware of this type of identification thereby allowing them to feel more free to answer the questionnaire as honestly as possible.

The procedure of personal interview and visitation was selected because seeing, meeting and spending time with the interviewee was of utmost value to the depth and accuracy of the study. The procedure of seeing the youth care center itself also aided and added value to the research paper. This also provided a more accurate estimation of the resources selected.

The procedure of recording the responses to a questionnaire was preferred over written responses because it allowed the author opportunity to probe and draw out of the interviewee more specific and accurate responses to the questions.

The questionnaire was utilized as a means for in-depth probing into the integral functions of a youth care center. Each question was designed to offer valuable information regarding that particular youth care center. Each answer was recorded for further examination as will be revealed in Chapter Three.

The questionnaire was divided into two main categories. One consisted of objective questions revolving around factual information. The second category revolved around subjective data which were divided into subheadings entitled: (1) Institution, (2) Youth Care Staff, (3) Residents, and (4) Recommendations.

Each person was asked the questions in the same order so that each center could be compared and analyzed uniformly regarding answers to the questions.

LIMITATIONS OF THE STUDY

This study is limited to a selected number of youth care centers throughout the Portland area and in particular a selected number of Christian youth care centers. Therefore, the main thrust of the paper centers around the material gathered from three selected Christian youth care centers. These centers are: (1) Youth for Christ's "Son Village" in Wemme, Oregon under the direction of Mr. and Mrs. Larry Bailey, (2) "Circle H Youth Ranch" in Madras County, Oregon under the direction of Mr. and Mrs. Erwin Horney, and (3) "Kamp Kachess Youth Services, Inc." in Easton, Washington under the direction of Mr. and Mrs. Russell W. Skaggs.

Definitions of Terms Used

The basic terms used in this research paper follow: (1) Christian youth care center refers to those youth care centers that adhere to an evangelical approach to theology of the Christian faith, (2) Christian faith refers to the general principles of evangelical Christianity as applied in practical situations in helping to meet the needs of youths in youth care centers and may include prayer, Bible study, Bible classes, Christian counseling, and regular church attendance, (3) youth care center refers to a center that is designed to care for and provide treatment of youths with a variety of problems, (4) residents refers to those youths who are living within the confines of the youth care center, and

(5) youth care staff refers to those people who have a direct responsibility to the youth.

Chapter 2

TYPES OF YOUTH CARE CENTERS TO WHICH REFERRALS ARE MADE

This chapter is concerned with the various youth care centers which are available as resources for those youths who have need of this type of care. However, the youth care centers listed here will be a selected sampling of the available youth care centers in the Portland, Oregon area.

Each youth care center will be described in relationship to its philosophy, purpose, opportunities, and facilities available to the youths under its care.

SELECTED YOUTH CARE CENTERS

The following is a list of the various selected youth care centers with their particular emphases:

Christie School

Christie School is a non-sectarian twenty-four hour residential group care facility. It is designed to provide treatment for younger adolescent and pre-adolescent girls who are unable to live successfully at home or in foster homes because of emotional maladjustment problems in interpersonal relationships, and/or major social difficulties in school or in the community.

The agency is licensed for forty-five girls, nine to eighteen years of age, and admits girls between the ages of nine to thirteen and/or who academically have not completed the eighth grade. The agency is also licensed to provide care to girls in foster homes.²

²Christie School, "Residential Treatment Program" (Marylhurst, Oregon, 1973) (Mimeographed.)

The Christie School offers a variety of services as its program. These services include group living, special education, clinical services, treatment approach, and foster home finding. Group living involves two cottages for twenty girls and another for five girls. Here, the staff provides an atmosphere for each girl's development through "realistic supervision," "identification with adults," and a "warm and caring environment." Special education is an on-campus situation which "attempts to provide each girl with an optimal learning situation based upon individual needs." The clinical services offered are individual girl and family counseling, psychiatric, psychological, and medical services. The treatment approach:

. . . involves the assignment of members of various disciplines to be responsible for planning and carrying out together the program and treatment for a specific child or specific group of girls. The process of the team approach involves a constant sharing and integration of contributions from the different disciplines.³

Foster home finding is related to the placement for hard-to-place girls. The purpose of the Christie program is to:

. . . develop and encourage a level of social and emotional adjustment which enables a girl to live harmoniously and responsibly with herself, her family and the community.⁴

The sources of referrals for Christie are from the Children's Service Division, Department of Human Resources throughout the State of Oregon, mental health agencies, schools and families.

³Christie School, "Residential Treatment Program (Marylhurst, Oregon, 1973) (Mimeographed.)

⁴Ibid.

Albertina Kerr Homes - "Louise Home"

Louise Home is a private residential treatment center for emotionally disturbed and delinquent girls ages thirteen through twenty-one. The agency provides assistance to children from the entire State of Oregon, and pregnancy does not exclude a girl from receiving these services.⁵

The Louise Home offers services which they consider most important. They have the Wynne Watts School, which is accredited and is on the campus and the girls at the Louise Home, Albertina Kerr Homes and foster care programs utilize the availability of this school.

The second service offered at the Louise Home is their treatment program.

The treatment program at the Louise Home has been developed on the model of a therapeutic community. The therapeutic community provides a very special kind of milieu therapy in which the total structure of the treatment unit is a part of the helping process. The program is arranged in such a way that it makes available for treatment purposes all relationships and all activities in the life of the girl in residence. This method of treatment differs from other kinds of therapy in its emphasis on the principle that all social and interpersonal processes in the institution are important and relevant to the treatment of the individual. No elements of the child's social or physical environment are seen as outside of the treatment process. All interactions and transactions in the environment are regarded as potentially therapeutic.⁶

The Louise Home utilizes the "team treatment" approach. The team consists of a social worker and four child care workers. Each team is assigned to a living area, which consists of eight to fourteen girls. The girl's needs are evaluated and she is

⁵ Albertina Kerr Homes, "Louise Home" (Portland, Oregon) (Mimeographed.)

⁶ Ibid.

assigned to the team that can best meet her needs. The policy is to allow the teams to operate as an autonomous unit, developing their program, reflecting their strengths as a team and a unit.

The Louise Home offers various treatment methods which include: individual psychotherapy, peer group therapy, single-family or multiple-family group therapy and mother-daughter group therapy.

The Louise Home also offers a chaplain and a church service which gives the girls and the staff opportunity to have their spiritual needs met.

Villa St. Rose

Villa St. Rose is a residential treatment center for girls with behavior problems. Our total population includes 54 girls with the home institution, 5 girls in our group home, and 10 girls in our foster homes, which are operated as a part of our total program. Nearly all of the girls are committed here through the Children's Services Division within the State of Oregon; however, the original referrals are made by the local juvenile courts. In some instances, referrals are made directly by parents themselves.⁷

Treatment for the girls at Villa St. Rose involves a treatment team. This team consists of three child care workers, one professional social worker and two teachers from their school. This team is responsible for a treatment plan for each girl in their group. The treatment plan could include the following: individual counseling, peer group therapy, family therapy, multiple-family therapy, and mother-daughter therapy.

⁷Villa St. Rose, "An Outline of the Program at Villa St. Rose" (Portland, Oregon) (Mimeographed.)

Villa St. Rose offers a "spiritual life" team that is available to offer assistance to meeting the spiritual needs of the girls in addition to their group living, counseling program, and on-campus school which is very similar to a regular high school program. The goal at Villa St. Rose is to "respect, understand, and care for each of the girls with the end result being to increase their social, physical, and moral growth and happiness."⁸

Parry Center for Children

This particular center's function is:

To provide residential treatment for children 6 through 17 years of age with emotional problems so severe that they cannot function in a family living situation. Children are usually not older than 10 at the time of admission.

Children receiving the service are highly disorganized, usually with severe behavior disturbances, and frequently have been diagnosed as thought disordered, neurotic or psychotic.⁹ The program is not designed for the mentally retarded child.

The "small group residential treatment" provides the youths an opportunity to become prepared to return to family living as the youth works with that youth's particular problems.

The "social work services" are offered to the youth and family during and after the youth's residence at the center.

Foster homes are provided on a limited basis by the center for those residents who are unable to return to their natural home or where their natural home is nonexistent.

The "agency operated small group homes" are available for

⁸Ibid.

⁹Parry Center for Children (Portland, Oregon) (Mimeographed.)

those residents who are not quite ready for a family experience, but have progressed through the center's residential program.

Parry Center for Children serves the entire State of Oregon and their support comes from fees, trusts, endowments, gifts, memberships, auxiliaries, and other organizations.

St. Mary's Home for Boys

St. Mary's provides residential treatment for youngsters between the ages of 9 and 17, who have not passed the ninth grade at the time of admission. These boys have a background of delinquency and/or neglect and/or are emotionally disturbed. Youngsters excluded from admittance are those who are retarded, fire setters, and those who are considered to be a serious danger to themselves or others and, any others who cannot reasonably be expected to function in an open treatment setting.¹⁰

The program at St. Mary's is described as:

The program at St. Mary's is treatment oriented, with all personnel, professional and others, working together as a team to effect a plan whereby the child may eventually return home or, placed in a foster home best suited to his needs. The program uses the principles of learning and elements of behavior modification.¹¹

This center has services that include professionals and para-professionals. They have two part-time psychologists, two social workers, one registered nurse and fourteen child care workers. They also have available a residential school that operates a summer program as well as a routine educational program.

St. Mary's receives boys from all counties in the State of Oregon. They are funded through the Child Services Division,

¹⁰ St. Mary's Home for Boys, "Fact Sheet" (Portland, Oregon) (Mimeographed.)

¹¹ Ibid.

Department of Human Resources, service organizations, donations, and bequests.

Foster Home Care

Foster home care is available as a resource for youth who have graduated from various youth care programs. Foster home care is utilized when the youth, upon graduation, does not have a natural home or is unable to return to the natural home. Foster home care is also available for youth from birth to twenty-one years of age for a variety of reasons that youth may need to utilize this available youth care.

There are numbers of people who are involved in this type of service. However, each family which is granted the permission to offer foster care has to be approved by the Child's Service Division of the State of Oregon.

It is the purpose of this section of this research paper to inform the reader of the availability of such care for youth and the general requirements and functions of foster home care.

The Children's Services Division states as follows:

Every child has a right to a happy normal family life with parental affection and a good physical and emotional care; every child has a right to live in secure and understanding surroundings in order that he may grow into a responsible and happy adult.

Sometimes the child's own home cannot supply these things for him and it becomes necessary to find a substitute -- a foster home.

Many children in Oregon have lost their homes because of unfortunate circumstances such as illness or problems within the family. The Children's Services Division does everything possible to restore these families to normal functioning, but this takes time. While this family rehabilitation is being done, the children have to live away from their own home. They need

foster care.¹²

Foster homes are classified as a foster family home, a shelter home and a family group home. Some of the foster family's requirements are to have a husband and wife team, supervision by a responsible person, good health, and provide the care as indicated here: ". . . interest, understanding, affection, and day by day care are vital to children who are separated from their own families."¹³

Some of the responsibilities of the shelter home are to provide adequate care, meals, space for sleeping and play, as well as to be located in a proper neighborhood for the youth.

Responsibilities of the family group homes are similar and interrelated to those of the foster family.

Additional types of youth care centers to which referrals are made will be discussed in the following chapter. Accompanying that descriptive material will be a presentation of responses to a survey conducted by the researcher.

Of particular interest to this research paper are Christian youth care centers. Therefore, Christian youth care centers have been selected as the main thrust of this research paper.

¹²Certification of Foster Homes for Children, "Rules and Regulations" (Portland, Oregon) (Mimeographed.)

¹³Ibid.

Chapter 3

SURVEY OF THE THREE SELECTED CHRISTIAN YOUTH CARE CENTERS

The following three youth care centers are selected samples of Christian youth care centers and further resources for youth care. It is the central purpose of this chapter to relate and illustrate the various responses of the interviewees at the selected Christian youth care centers. However, there will be a listing and a brief statement in reference to each center.

Since the information in this chapter, as in Chapter Two, is derived from personal interviews and from literature from the selected youth care centers, and since an effort is made in presenting the responses to keep the centers anonymous, quotations will not be documented.

The first center is Youth for Christ's "Son Village" in Wemme, Oregon. The directors are Mr. and Mrs. Larry Bailey. They have been working with youth for twenty years.

The philosophy of "Son Village" is:

A group living environment consisting of resident house parents is offered to youth at the youth care center operated by Youth Guidance Association, a Division of Portland Youth for Christ. The environment is meant to present a family model and to emphasize the mutual rights and responsibilities in a home. The facility consists of two homes. Youth usually share a room and have reasonable chores. The program is structured to meet the needs of the individual, but with flexibility that enables him to grow in responsibility.

The second center is the "Circle H Youth Ranch" in Madras

County, Oregon and is directed by Mr. and Mrs. Erwin Horney. They have been working with youths for approximately twenty years. This particular youth care center is in the process of building and expanding. They are increasing their facilities and staff. Prior to the expansion program, this couple has had the main, and, for the most part, sole interest in the youth care program.

The third center is "Kamp Kachess Youth Services, Inc." in Easton, Washington. The program director is Mr. Russell W. Skaggs. "Kamp Kachess" describes its philosophy as follows:

Kamp Kachess Youth Services is a privately owned and operated residential treatment program for emotionally disturbed youth, presently accomodating 24 boys. The Kamp operates on a full range of services concept including the selective use of volunteers and other community resources.

Kamp Kachess Youth Services endeavors to provide home-like, non-institutional atmosphere as a primary enabler in assisting the dependent, pre-delinquent and emotionally distressed boy to develop a sense of self-worth and increasing ability to assume individual responsibility within the context of the therapeutic milieu.

The various responses of each Christian youth care center, as they responded to the survey, will now be recorded. Each question will be given and the individual responses will be listed below the question. However, it is necessary to restate that each center has been designated by a letter and only the researcher will know which center is designated by a specific letter.

OBJECTIVE QUESTIONS REVOLVING AROUND FACTUAL INFORMATION

What Are Your Screening Policies

Center A. This center reviews the history of the youth to see if that particular youth will be able to benefit from

their specific program. They believe that some youths can benefit from their program while others cannot. They place male youths between the ages of twelve and eighteen. They look to see if the youth is a "hard core delinquent," and if he is, then they are unable to place him in their program. They feel that they are able to help youths with family problems, school problems, and runaways.

Center B. This center receives almost all their youths from the Donald E. Long Juvenile Court in Portland, Oregon. They will "live with a boy for thirty days" to see if they can help him. They are unable to help boys who may be brain damaged, oversexed, or continually steal. The boys they take have to be able to go to school and "apply themselves." They will usually take a youth on a "trial basis." They consider themselves "very loose" in screening the youths.

Center C. This youth center receives their youths from juvenile courts from various counties in Oregon. They believe basically that there are some youths who will do well in a rural setting and there are others who will not. They interview the prospective youth and present to him the type of program they have and then leave the final decision up to that particular youth whether he becomes involved in their particular program. They tell the youth "what the program is," "what they do," and "what they will expect of him when he comes." This center then expects the youth to assume the responsibility of his decision as to whether he will be involved in this center's program. This

center cannot have a sociopath in their program because of "the sociopath's sadistic tendencies." They also have a "feeling" concerning the youth as to whether he will fit into their program. They use a thirty day period as a "settling in" period.

What Programs and Opportunities Do You Offer

Center A. They offer an educational program in the local community in which they have a close relationship with the school. They provide a "work program." This includes "work-chore responsibilities" and "work assignments where kids have opportunities to learn various skills." They also try to obtain "outside jobs" for their youths. Another program is their "community relations" which involves their center building relationships in their local community.

They believe youths need to be creative in developing methods of "entertaining themselves," such as, reading, arts, crafts, and various skills that offer self-involvement.

This center also includes the "Christien philosophy and dynamics" as part of their programming.

Center B. This center includes as part of its programming "an intensified counseling program, group therapy and group interaction." There is private counseling which occurs mostly with the house parents and the youth.

Offered at this center, is a houseparent-family centered program and based around the family group.

They also offer the opportunity for the youths to learn basic family duties such as chopping wood and household duties.

to ease financial pressure.

What Is Your Present Philosophy Of Youth Care

Center A. This center tries to provide "a Christian alternative to institutionalization for troubled kids." What this basically means is that they "are trying to provide a Christian home for kids who would normally, perhaps be committed to the state institutions for care."

This center believes that "Christ has given them a mission and a responsibility" and they feel that their "responsibility is to work with kids who are referred to them" and "basically try to meet their needs in all the areas that they can."

Center B. This interviewee has four boys of his own and he would like to see the youths at the center receive "Christian concern, guidance, and counseling." "Sincerity, truthfulness, and honesty" is this interviewee's responsibility to the youths. This center believes that they are "really interested" in the youths and "their well-being."

Center C. This center's objective is to teach youths a "better and more realistic way of life." This interviewee is very interested in families and is "concerned" that the youths they have will be able to have "families not like what they came from" so they will not propagate their problems.

SUBJECTIVE QUESTIONS

What Advantages Do You Feel Are Unique About Your Youth Care Center

Center A. This center feels their rural setting is unique for youth care centers. They offer a "home style atmosphere" and the youths in residence are actively involved in maintaining the facilities and the program.

They also offer "seasonal recreational activities" related to their location. These activities include cross country skiing, camping, hiking, swimming, and a variety of other winter and summer activities.

Center B. This center believes their "biggest advantage" is that they are a Christian oriented center. All of the staff of this center are Christians, therefore, they "are all saying the same thing."

Center C. This center believes that their "Christian" emphasis offers an advantage. They also have not placed a "time limit" on the youths' stay at their center. They prefer the youths to remain at the center "as long as the need is there or until they are ready to leave."

As a Christian Institution, What
Do You Offer That is as Good or
Better Than a Non-Christian
Institution

Center A. The first point to be considered for this center is their staff's dedication and commitment. The staff is composed of committed Christians who are dedicated to the program. As a result, this center believes this to be an "unbeatable combination."

The second point would be this center's emphasis on their Christian beliefs. They desire to expose the youths to these beliefs as part of the total program.

The third point would be the visitation of people from the Christian community that come into the center and donate talents and time to the youth.

Center B. The most important "uniqueness" at this center is that here the youths will be given the opportunity to choose their "spiritual destiny." The interviewee says, "We have complete honesty here and sincerity" and "the staff works here because of their love for the boys more than a salary." The interviewee continues, "All of our rules and laws are Bible-based and all the staff use these which gives a sense of consistency to the boys."

Center C. This interviewee said that they offer a "consistent kind of care that you do not find in other kinds of institutions and this does not stop the day they leave, our caring doesn't." They have found that the idea of "things don't change" is very important to youths. Members of the staff and center will remain the same and not change. They also find that the "love of Christ is a stability that kids need."

Are Finances Adequate at Your Youth
Care Center and What Would Be the
Advantage of Increased Funding

Center A. The interviewee at this center responds, "Finances are never adequate." If finances were adequate, then

this center would be able to provide more staff, psychological services, programming, recreational activities, tutorial services, and increased facilities and salaries.

Center B. The interviewee at this center responds, "Finances are adequate, however, we cannot be plush." The interviewee continues by saying, "We are getting by, but we could benefit much by expanding our program by offering other tools such as wood working programs, metal shop, machine shop and something that would take in a larger scope of interest for the boys."

Center C. The interviewee at this center responds, "Finances are never adequate." The advantage of increased funding would be the addition of "more people." They would like a full-time tutor for their center.

What Are The Types Of Facilities That You Offer And What Is The Future Outlook For Expansion

Center A. The facilities offered at this center are the following: A large lodge which includes a T.V. room, ping-pong room, weight lifting room, pool room, dining room and kitchen, staff office, extra bedrooms, and large living area. There are two resident units which accommodate twenty-four youths. There is a large garage and shop, staff residence, and trailer that offers office space. In addition, they have an eighty acre ranch that provides animals and crops for their program. They plan to expand by a new residence center, staff apartment, and large lodge.

Center B. This interviewee says, "We offer the home

living atmosphere and a lodge that acts as a gym or recreational hall. We have a swimming pool and off-grounds activities such as skiing, hiking and fishing. There is no future for expansion as far as size. The lodge is used by outside groups which offers a good interaction for our boys."

Center C. This center offers "home living." They also have two camping programs a year, one in the summer and one in the fall. Eventually they would like to have a "pack-in camp." They have a farming operation and a ranch which provides working experiences for the youths.

What is the Resident Population
For Your Facilities

Center A. At the present, this center has a population capacity of twenty-four males.

Center B. At the present, this center has a population capacity of twelve males.

Center C. At the present, this center has a population capacity for seven males. However, they are in the process of building a new home and then they would be able to have ten boys.

If You Had the Opportunity to Establish
A Youth Care Center Exactly As You Desire,
What Improvements Would You Institute

Center A. This center desires to have a staff ratio of one staff to every six boys. However, it is now one staff to every twelve boys.

This interviewee would like to provide adequate "psychological

and sociological programs," family counseling, in and out patient services where a boy can live at home and still be a part of the program and function in his family setting. Finally, the interviewee related that an "ideal youth care center would be well staffed, well facilitated, and well equipped."

Center B. This interviewee believes that "frankly I don't think I would make any changes."

Center C. This center believes its new home which offers home living will be its most important improvement. "Home living" is described as a place that has love, warmth, lasting concern, and a family lifestyle.

YOUTH CARE STAFF

What Qualifications Do You Look For In Hiring Youth Care Staff

Center A. This center prefers staff with a Bachelor of Arts Degree in the areas of psychology, social work, or related areas. They also prefer staff members who have experience in child care. They prefer staff to have basic interests in youths and a willingness to put their program to work. They also prefer married staff and between the ages of twenty-five to thirty-five. They prefer staff who have a Christian belief.

Center B. "The three most important qualifications for this center," the interviewee said, is "first, a vibrant Christian testimony, second would be their hearts desire to work and help this type of boy, third would be their complete dedication to the program."

Center C. The first qualification is their sensitivity to kids and whether or not they can relate to children. The staff's idea of money is also an important qualification as well as how they manage their own finances. This center is interested in the philosophy of staff concerned in raising their own kids. There are also state guidelines that centers need to adhere to in hiring youth care staff.

In hiring married couples, this center is concerned about the stability in the marriage as a criterion as to how they will function in their youth care center.

Finally, this center is concerned about the spiritual life of the staff.

Do You Feel Your Youth Care Staff Really
Care For People And In What Ways

Center A. This interviewee feels that their staff are committed because of the willingness to work in their program with the youths in residence. The counselors also are willing to spend time with the youths.

Center B. "Yes, I do feel they are really caring for all people and are longsuffering." This interviewee concludes, "they have a compassionate heart and if this weren't so they wouldn't stay in it."

Center C. This center feels that their staff care for the youths. This is illustrated by the ways the staff is "willing to do whatever is necessary."

What Patterns of Growth and Development
Do You Observe in Yourself and In Your
Youth Care Staff Since the Time You
Began Your Program to the Present

Center A. "I think a major factor in our willingness to grow is our ability to look at ourselves and be able to look with some introspect into what we are doing," observed the interviewee at this center. The growth areas have been in the areas of personal maturity, handling emotion and patience has been a key factor for growth for this interviewee. "Tactfulness and relating to people" has been another growth area.

The methods which this center uses for "introspection" are reading related materials, evaluating communication skills in staff meetings, and dealing with honesty and openness toward one another by building a trust level among the staff. Thereby, the staff is building a "team effort" for the utilization of working with one another and the youths.

Center B. This interviewee says, "We are learning the process of group dynamics." He continues, "We are always in learning and self-examining situations." "I have had to learn to say I goofed." The rest of the staff are too new to measure growth at this center.

Center C. This interviewee feels that the greatest area of growth is the spiritual area. Other growth areas are the educational level and the marriage of the husband/wife team directors has been strengthened.

In What Ways Do You And Your Youth
Care Staff Alter Your Life-Style
In Order to Relate to Those Residents

Under Your Care

Center A. This interviewee believes that this youth work "hasn't changed my lifestyle any" outside of socializing with people.

Center B. "Your lifestyle changes completely," observes this interviewee. "You don't have time for your personal time and you have to change to meeting kids' needs." He continues, "You have to be able to look at the boys honestly and if there are too many selfish natures and you want your own way and time, then you are headed for trouble."

Center C. This center firmly believes that there is a distinctive change in one's lifestyle in a youth care situation. A person will have to begin to consider that their time is not their own and their life will be basically centered around the youth care center.

What Kinds Of Impact On The Family
Life Of Yourself And Your Youth Care
Staff Does A "Live-In" Experience Bear

Center A. "The demands of a program of this kind, twenty-four hours a day, supervision type demands, drain and drain a family relationship," says this interviewee. He also feels that people need to learn to "set limits for our demands and expectations that we place on ourselves and the easy thing to do here is to get so involved that you never take a day off nor have any time off to yourself or your family and this is destructive and it will destroy a family relationship."

The policy at this center is that the staff are to take their days off. This means to leave the center and get involved in "other activities."

Center B. This interviewee says, "It takes away your private life, especially those who come who have children. You don't have the close little family life you had before where you spent time with your individual children. Now they have adopted into their family six to eight other boys. Not only are these boys not their own children, but they come with various emotional problems. Time is very demanding and it's costing their children."

Center C. This interviewee felt that the greatest impact was centered around the staff's own children. A person should see that his own children are beyond the "attention-getting stages" where the children really need their parents before the parents become involved in youth care work as well as, the needs of one's own children should be considered.

It was also felt that a person's own children needed time with their parents which could be called their own. There is also a need for husband and wife to have time together and this should be allowed at the youth care center.

Why Is It Worth Your Time, Life,
And Ministry To Be Involved With
This Kind Of People With Their
Particular Problems

Center A. This center asks this question each day. However, the rewards come from the return of youths to the center, saying, "thanks." There is the reward of observing youths grow

and change their lives.

Center B. This interviewee says the following: "It evolved in following the Lord. We followed a call to go any place that He chose for us to go. The pay-off has been that we have gone to the unlovely ones and we are doing work that no one else will do or can do. Our rewards are coming back to us through calls and letters and in heaven."

Center C. For this center, this interviewee believes that by helping to direct youths into a better lifestyle than what they are from will not only help that particular youth, but another generation.

What Kind of Frustrations Are
Inherent in Your Situation

Center A. Frustrations come from facility and operational problems, pressure from the state, community and within the youth care center with staff and youth problems.

This interviewee feels a frustration centered around the Christian church. He explains his frustration in this way: "I am always searching for more Christians who are committed, more committed than just 'pew Christians.' Unfortunately, we have Christians who are Sunday only and who are not willing to become involved to any degree at all."

This interviewee also feels the frustration of not being able to find "adequate staff."

There are also frustrations centered around the youths. Such as, those who "constantly fail or make mistakes."

Center B. This interviewee says, "We are working against deep-seated problems in the boys." It takes time to see the boys change and there is frustration centered here. Then, seeing outside influences come and destroy all the time and influence that this center has invested in the individual has caused a great deal of frustration.

Center C. This center says that their biggest frustration is "being unable to motivate youths." Another frustration that they have experienced is "the lack of support from Christian organizations."

What Means Are Provided to Alleviate
Youth Care Staff Frustrations, Anxieties
And Personality Conflicts

Center A. At this center they strive to have an "open communication channel" between the staff and the director. Through staff meetings, which have three purposes; (1) to discuss procedures, activity calendar and problem areas, (2) evaluations of the youths, and (3) growth sessions involving learning new tools and problems with the youths.

Center B. This interviewee observes, "The biggest thing is our commune type living. We have frank and open and honest staff discussions. We share our problems one with another. We pray one for another, we live so close that we feel each other's feelings."

They also have a visiting psychologist and their director which helps them in staff problems. They meet together once a week for half a day at regular staff meetings. Every other week

they meet as a staff in the afternoon with their psychologist. Then once a week they meet as a staff with their social workers and psychologist.

Center C. At this point in the development of their program, they were not able to answer this question.

How Does Your Youth Care Staff
Keep Current With Advanced
Information And Techniques

Center A. The staff has opportunities to be involved in state workshops, child care worker's seminars and "in-service training" at the youth care center. "In-service training" is the method of inviting qualified individuals to come to the center and instruct the staff.

Center B. Their psychologist informs their staff of the latest in information and techniques. They also attend child care conferences, correctional association meetings and Health and Welfare Child Care meetings.

Center C. This center belongs to the State Correctional Association, State Social Welfare Association, and is involved in "state level" organizations. The interviewee is a member of a day care center board. They also have available to the youths a "resource staff" that includes psychiatrists, social workers, medical personnel, etc. The interviewee felt that it is "expedient to know what resources are available in the community, state and county for their youths." As a result, this center taps into their resources.

In What Ways Do You and Your
Staff Integrate Your Christian
Faith Into Your Youth Care Center

Center A. This interviewee said, "Aside from the built-in components of the program, such as prayer at mealtime, devotions each morning, worship on Sundays, structured Bible studies, we do try to counsel and guide kids spiritually as often as we can and tie in the spiritual relationship with their lives. Whenever we are involved on a one-to-one counseling relationship, we take a soft touch approach in that if the kids initiate discussion about spiritual matters, we pick up the ball and run with it." However, the interviewee believes that the most important part of the spiritual life of the program centers around what he called the "life witness style" of the staff.

Center B. This is left up to the individual staff as it comes "naturally." The interviewee uses the Bible, talks as a father and integrates this in relationship to God on an individual and group basis. The interviewee said that "we do not coerce or cram it down their throats in any way. We try to be living examples." This center tries to encourage church attendance.

Center C. This center tells the youths at their interview that if they choose to become a part of their program, the youths will be expected to go to church "three times a week" with them as part of the center's family living program.

The youths do not have to believe, listen or participate, however, they are required to go with them as part of the family.

This interviewee feels that this is a "matter of discipline and family living more than it is a matter of church."

They believe, basically, that "we are a family and if the youth chooses to join this family, then he is expected to go to church as a family."

They "try to live what they preach" and they do not demand anything from the youths that does not apply to them.

RESIDENTS

When Do You Feel a Resident Is Ready to Leave Your Youth Care Center

Center A. This center uses various factors to determine when a youth is ready to leave their youth care center. These factors include whether the youth has a favorable home situation to return to, they look at "the reasons why the youth came" to them and then evaluate whether the youth is ready to return home. As changes and growth occur, the youth is ready to leave their program.

Center B. This center decides this by "feeling" when a boy has "peaked out" and it is time for him to leave their program. They try to see that a boy is able to leave as quickly as possible to prevent a "regression" on the boy's part. They have found through experience, that regression often occurs if the boy is not dismissed from their program on that "peak." The one question they are concerned about is "will the boy be able to make it outside of their program?"

Center C. They believe that a resident is ready to leave when "he is ready to assume responsibility for his own behaviour."

What Are Your Personal Goals And Objectives For Residents While Under Your Care

Center A. This interviewee says he "likes to see kids grow." "Success" is another goal this center has for their youths. They also try to help the youths return to their homes. To receive Christ and develop a living relationship with God, is a goal that is foremost.

Center B. The first goal is that "they would come to a personal knowledge of the Lord Jesus Christ." "This is a more or less unspoken goal to the boy and to people and that he does come to a choice of accepting or rejecting Christ." The second goal is that "he is able to cope with life and all it's aspects." The interviewee said, "I want to be able to teach them to be a man and what kind of man to be." A boy needs to learn to have a good self-image and to "think well of himself." The interviewee also believes that a boy should be taught etiquette, sports, and all the items that make up a "man's world."

Center C. This interviewee would like the youths "to reach a level of maturity in their life that is equal to their age."

Do You Have Guidance And Counseling Services At Your Youth Care Center, If So, What Type And Intensity

Center A. This center has "two consulting psychologists"

and "two graduate students who are doing in-service training" at their center. Each psychologist spends time with youths and has a specific program developed for each particular youth. One of the psychologists works with staff problems and staff-youth problems. They have a consulting psychiatrist available for their youth care center.

Center B. They have trained social workers, psychologists and houseparents.

Center C. They have been using the county and state resources. They hope to eventually employ a full-time counselor.

What Are the Ages of Your Residents
And Why Did You Select These Partic-
ular Ages

Center A. This center has youths between twelve and eighteen years of age. They feel that they can better help this age than another age-group. They believe this age-group is "more susceptible to grow, change and easier to deal with."

Center B. The ages at this center range from fourteen to sixteen.

Center C. The ages at this center range from fifteen to eighteen.

What Is The Sex Of Your Residents
And Why Did You Select This
Particular Age

Center A. This center selected males only because the program developed that way.

Center B. This center selected males, because this center feels that the need is here.

Center C. They work with males because males are "more realistic" than females, less emotional and less difficult to handle. Males also work out better in a rural setting.

RECOMMENDATIONS

If You Were Doing This Study,
What Questions Would You Ask
Which Are Not Included

Center A. This interviewee suggested the following questions:

1. What's the philosophy of male counselor supervisors versus the houseparent concept in the supervision of children?
2. What kind of agencies do you receive referrals from?
3. What race or socio-economic level do you find have the most majority of troubled kids?
4. Do you tend to accept more delinquent versus dependent youth?
5. Do you face any licensing requirements for health, medical, etc.?
6. What kind of specific responsibilities does the staff have?
7. What is your philosophy about discipline and what are the methods used?
8. How difficult is it to bring someone who has an emotional illness to a rational relationship with Jesus Christ and at what point is his relationship legitimate or is it

just a dependency?

9. Does your staff tend to become emotionally involved with kids or do they remain aloof? What are the pro's and con's of becoming emotionally involved?
10. What does your "flow chart" look like? How is your program administered?

Center B. This interviewee felt there is a need for a training program developed by youth care centers, schools, etc., that would prepare people for working in youth care centers.

Center C. This interviewee feels that staff and all people involved with two or more youths should be required to pass the State Civil Service Examination for Group Home Supervisors.

The above study has provided many insights that need to be analyzed. There are a variety of implications that can be drawn from a study of this type. Therefore, the purpose of the following chapter will be to develop an analysis of these responses and develop implications from the study of these three selected Christian youth care centers.

Chapter 4

ANALYSES AND IMPLICATIONS OF THE STUDY

This chapter is concerned with analyzing the various learning experiences of youths in youth care centers and relating the other concerns and the implications for Christian ministry and mission that have developed as a result of this research paper. The areas of analysis and implication will be discussed in detail in separate sections of this chapter.

ANALYSES

This research paper has investigated a variety of learning experiences as well as acquiring data relating to various facets of youth care centers.

The purpose of this particular section is to relate these experiences and knowledge.

The Need for Christian Youth Care Centers

There is a tremendous opportunity available for Christians to become involved in, organize, and develop, youth care centers. Governmental agencies, court systems and communities are in need of, and desirous of, locating youth care centers that provide opportunity for youths to change their behavior and attitudes to those which are conducive to society. There are an insufficient number of youth care centers available to respond to the current demand. There is the tendency of community orientated centers instead of

institutionalization. This current direction adds to the necessity of acquiring additional youth care centers. Consequently, the demand for youth care centers is rising. However, the availability of youth care centers is not current with this demand.

Christian concern needs to be developed so that Christians can realize that youth care centers can be a means of ministry to troubled youths. The awareness for this type of ministry among Christians needs to be brought into the forefront of Christian churches and seminaries.

Basic Requirements for Youth Care Staff

The staff who are involved actively with the youths need to be dedicated. Dedication needs to be to the center itself, the center's program and the youths. Emphasis should be placed on the youths. Youth care staff need to be so dedicated that they are completely committed to assisting the youths. There is also a requirement of love. Youth care staff should desire the highest good for the youths. There seems to be a lack of dedication and love within the staff of some youth care centers. This should be a primary requirement. Those youth care staffs that offer love and dedication seem to offer more security for the youths.

Youth Care Staff Preparation

This research paper emphasizes the necessity for youth care staff preparation. Most youth care staff receive "on the job training" to complement their educational preparation. However, the preparation of the youth care staff, as it now stands, contains several inadequacies.

Their preparation should include a thorough understanding and an in-depth study of the effects of family life in a "live-in" situation. The relationships between husband and wife, between parents and children, between the family and the youths in residence are all affected.

Preparation should also include the implications involved when married youth care staff with or without children become involved in the youth care center's lifestyle. For example, the question: "What ways does the youth care staff alter their lifestyle in order to relate to those residents under their care?" should be investigated thoroughly and in-depth.

Youth care staff preparation should include availability of opportunities to alleviate youth care staff frustrations, anxieties, and personality conflicts.

Those seeking to work as youth care staff should be made aware of the various frustrations inherent in that particular youth care center. This awareness needs to be applied prior to involvement in the youth care center and included as part of the preparation of youth care staff.

The preparation process needs to include the development of the positive and negative aspects of the youth care staff's emotional involvement with the center's residents.

Preparation should also include a successful completion of an examination that relates to the particular youth care center and the youth care staff. For example, as one of the interviewee's related in Chapter Three, State Civil Service Examination for Group Home Supervisors could be utilized.

Also included in the preparation should be an assesment as to whether a person applying for a position as youth care staff is willing and able to relate to the type of resident under the youth care center's care. In this preparation, the youth care center should include a method of preparation, such as an in-depth questionnaire, of the potential youth care staff's philosophy and management of finances, philosophy of managing their own children, stability of their marriage or single life and their personal spiritual life.

Preparation on an over-all basis should be considered for youth care centers whether they are Christian or not. Christian youth care centers are in need of adequately trained staff in areas other than an educational degree or "on-the-job" training.

The Need for Combined Relationships Between Existing Christian Youth Care Centers

Through visitation and interviewing various Christian youth care centers, awareness was developed for the need of existing Christian youth care centers to develop relationships between themselves.

Developing relationships would enable these Christian youth care centers to learn from one another's experiences and methodology. A common bond of unity and concern could be developed among these centers. Organizing retreats and seminars with one another would enhance an individual center as well as develop unity and concern for each other.

Developing relationships with each other would bring together resources that would enhance the center's programs.

There are a variety of resources available within and outside of the individual center. Through the process of joining together, finances would be better utilized when acquiring resources for individual and corporate preparation, new methodologies, and information of advanced techniques; and developing deeper relationships between the existing Christian youth care centers.

The Need for the Christian Church Community to be Supportive of Christian Youth Care Centers

The Christian youth care centers need to develop awareness of their existence in relation to the Christian church. The Christian church needs to develop awareness of the existence of Christian youth care centers in terms of their individual congregations. However, awareness is not the only need. There needs to be support developed by the Christian church for Christian youth care centers.

The Christian church and Christian youth care centers need to become aware of the opportunities of ministering to each other. Each has something to give to and to receive from one another. When each becomes aware of the opportunities for mutual ministry, there will be opportunities for each to become unified and grow as each ministers to the other.

The Balance Between the Emotional And the Spiritual

Throughout this research paper, an awareness of in-depth balance between the emotional aspects of man and the spiritual aspects of man is developed. Various youth care centers are heavily involved in therapeutic techniques but weak in developing

the spiritual aspects of their residents. Various youth care centers are involved with the spiritual aspects of their residents, but weak in therapeutic techniques. There needs to be an awareness of the value of therapeutic techniques as well as the spiritual aspects of man.

Therefore, many youth care centers need to recognize the value of each aspect and adjust in the areas where they are weak or strong. A proper balance between the emotional and spiritual would include the availability of therapeutic techniques and spiritual aspects to those residents under the youth care center's care.

The Various Objective and Subjective
Information Obtained as a Result of
This Research Paper

A variety of information revolving around youth care centers has been obtained as a result of this research paper primarily through the questionnaire. This information has been of particular value as a result of this research paper.

The objective questions have obtained factual information centering around screening policies and financial resources. This information has been valuable in allowing opportunity to learn the various financial resources available for the establishment of youth care centers. Previous to this research paper, such resources were not known. Information concerning the various screening policies has helped in the evaluation of policies which would be best in a particular youth care center.

The subjective questions have obtained information centering around the youth care institution, youth care staff, residents of the

youth care center and recommendations.

Information obtained from the institutional questions included such items as the difference between a Christian and non-Christian institution. The facilities which are offered through the various Christian youth care centers stimulated ideas as to what is available and could be made available in a youth care center.

Information received from the youth care staff questions was beneficial in relating the qualifications of staff, impact on family life, types of frustrations, altering of the staff's lifestyle, and means of alleviating staff frustrations.

Information from the questionnaire regarding the residents of the youth care center offered information beneficial in evaluating the various reasons for determining when a resident is ready to leave a particular center. Also, the reasons for the center selecting the particular sex and age was valuable information. Being able to realize the variety of counseling services that are available to youth care centers is also beneficial.

The recommendations offered by the various centers should be of assistance in designing another questionnaire for further study and thought. Ideas for such a questionnaire were stimulated by the interviewees' responses to the questions as to what they would recommend.

As a result of this questionnaire, and the research paper, there has been a variety of valuable experiences and information gained. This information should aid in future research and in the establishment of any future Christian youth care center.

IMPLICATIONS

This research paper has provided opportunity to explore and develop various implications for Christian ministry and mission. The purpose of this particular section is to relate these implications centered in Christian ministry and missions.

Today's Christian churches should develop concern and willingness to involve themselves with the troubled youths of their locales. This youth culture offers the Christian church challenge, relevancy, stamina, honesty, potential, dissatisfaction and joy as they attempt to become involved with its vibrations of continual motion through life and society. However, as the Christian church becomes involved with the youths, they will see an openness from the youths as well as the need for an open and relevant gospel: A gospel that presents life in all its fulness; a gospel that springs forth with streams of living water; that produces all the fruits of life as one begins to grow into adulthood.

At the same time, the Christian church needs to be aware of the distorted image of Christ that these youths see. This image produces fear and feelings of the need to run away from Him. Yet, these troubled youths need to know that Jesus Christ loves them and truly is sincere in meeting their needs in a real way.

As the Christian church ministers to these troubled youths, they will begin to realize the distortions and ignorance that prevail among youths as they relate to Christ. The Christian church will also begin to realize that the present youth culture is an open mission field, even though it is centered in "Chris-

tianized America." There needs to be an awakening to the fact that the present youth culture offers tremendous opportunities for the Christian church as a point of Christian mission.

Involvement at the Multnomah County Juvenile Hall and Donald E. Long Home in Portland, Oregon and interviews for this research paper have generated a realization that the present youth culture has not heard the gospel of Jesus Christ and, if they have, many times the gospel has been distorted and ineffective as presented.

An opportunity has been afforded through researching this paper to discover that these youths are deeply imbedded in the swamp of paganism, humanism and idolatry as they try to search for a real meaning to life other than existence.

Because of this distorted picture, these troubled youths of today are wide open to Christian ministry and mission. The Christian church needs to visualize itself as supplying not only ministers, but also missionaries as they relate to troubled youths. In order to understand the importance and relevance to Christian ministry and mission of the Word of God, the Bible should be considered the major tool to be used in any ministry to youths.

The Bible is the first place to begin as the Christian church searches for a mode of operation within the youth culture. The basic premise for operation comes from John 3:16: "For God loved the world so much that he gave his only Son so that anyone who believes in him shall not perish but have eternal life." (L.N.T.) A paraphrase might well read as follows: "For God so loved the youths" And from that point mission and ministry begin to

operate within the youth culture.

The next premise of operation is John 3:17: "God did not send his Son into the world to condemn it, but to save it." (L.N.T.) Then John 3:18: "There is not eternal doom awaiting those who trust him to save them. But those who don't trust him have already been tried and condemned for not believing in the only Son of God." (L.N.T.) These scriptures effect the operation of Christian ministry and mission along with the command to "go." There is a scripture verse that needs to be emphasized that relates to the jungle thickness that surrounds the youths and that is John 15:12-14: "I demand that you love each other as much as I love you. And here is how to measure it -- the greatest love is shown when a person lays down his life for his friends; and you are my friends if you obey me." (L.N.T.)

The great commission is inherent in the call to minister to youths as well as the promise of power through the Holy Spirit. The great commission is an imperative relationship that needs to be seen, obeyed and actualized with the church's involvement if the Christian church wants to minister to troubled youths. This commission is set forth in the following verses: Acts 1:8: "You shall be my witnesses" (N.A.S.B.); Matthew 28:19,20: "Go therefore and make disciples . . . teaching them" (N.A.S.B.); Mark 16:15: "And then he told them, 'you are to go into all the world and preach the Good News to everyone everywhere'" (L.N.T.); Luke 24:47: ". . . this message of salvation should be taken from Jerusalem to all the nations: There is forgiveness of sins for all who turn to me." (L.N.T.); and John 20:21: "He spoke to them again and said,

'as the Father has sent me, even so I am sending you'" (L.N.T.).

There needs to be an emphasis upon the Holy Spirit. As the Christian church reads the above verses which are related to the great commission, it will see the significance of the ministry of the Holy Spirit. The Christian church cannot go without the Holy Spirit if it expects to minister in God's name. The Lord says, "Not by might nor power but by my Spirit" (Zechariah 4:6b). Also John 15:5: ". . . apart from me you can't do a thing" (L.N.T.). Therefore, as the church enters into the jungles of the youth culture, it needs to follow closely the scriptures that have been related.

However, there are other necessary biblical relationships that need to be administered and adhered to as the church enters Christian ministry and mission involving troubled youths. First, the Christian church needs to continue a true sense of "redemptive community." The theology and lifestyle of "redemptive community" needs to be strongly developed and honored as the church operates within Christian ministry.

Jesus clearly illustrated community as He and His disciples set out on their three year voyage; a voyage of healing, delivering, and proclamation. During this time, Jesus and His disciples clearly displayed their togetherness in times of doubt, fear, loneliness, joy, victory and conquest. Yet they were constantly together and displaying their "togetherness." People of all races, backgrounds, and religions were affected by this togetherness as they marched together on their journey through life.

The whole New Testament depicts the idea of "redemptive community" as it is read, evaluated and thought about in relationship to this concept. The Book of Acts is an excellent book that is very descriptive about "redemptive community" as Christians lived and acted out their new lifestyle in Jesus Christ.

"Redemptive community" needs to be marked and branded by mutual love and affection by its members, a true sense of equality despite individual operation within the community, inner peace despite outward turmoil, along with cheerful joy. The members are to be filled with the Holy Spirit as an intoxication of God. A joy as in Ephesians Five should spring forth with psalms and hymns and a joy that overflows. Life for this "redemptive community" should no longer be a problem to solve, but a discernment of God's glory.

It is here where youths standing on the outside will see reality, hope, love, concern and life with all of its struggles and joy.

Second, where such is not the case, the Christian church needs to incorporate the concept of relational ministry into its present ministry and mission, a people centered ministry, in which people are people. And this realization must take place while the church presents the Good News that God became a "people" in the form of Jesus Christ. Bruce Larson says:

If the Kingdom of God is to make a significant impact on the affairs of man in our time, it certainly must deal with the forces, causes, and motives that divide people as well as with those forces that draw men together, enable relationships and bring healing and reconciliation.¹⁴

¹⁴Bruce Larson, No Longer Strangers (Waco: Word Books, 1971), p. 18.

Jesus came to enable relationships that bring people closer together and closer to God through Jesus Christ. God heals, delivers, reconciles, loves, and makes people lovers of one another by His perfect Grace. Jesus came to bring reality into each individual's life, and reality is a must if people want to see Jesus.

Bringing Christian ministry and mission to troubled youths today requires Christian churches and people who know how to live out life with these youths in such a way that God can break through and begin to transform these youths. If the troubled youth culture is to be reached today, the church needs to discover the dimension of ministry that permits life to be laid down alongside life in such a way that a teenager can discover the Grace of God and begin to experience the miracle of new life in Christ.

Relational ministry involves the following: (1) The Christian church stands with youths in need and needs to discover, with them, Jesus Christ, (2) The Christian church, realizing that God works and gives to all people, can give and receive from all people, (3) The Christian church helps youths to discover their gifts, and (4) The Christian church realizes that the church is for people who are needy, and that no one has it totally made nor has anyone arrived completely.

Bruce Larson says:

Where the church can unashamedly be made up of a fellowship of those who do not have it made, who are looking for more in life either emotionally, politically, financially, or socially, it speaks a relevant word to man and is true

to its New Testament calling.¹⁵

Third, there needs to be incorporated a fellowship of concern. Romans 1:16 reads: "For I am not ashamed of this good news about Christ" And this is where the church, when ministering to youths, needs to be firmly planted. A bold proclamation with openness, honesty, reality and desperate conviction needs to be presented to today's youths. Along with this, there needs to be a deep caring for people. A result of such deep caring is that everyone is accepted. There is genuineness and realness so enthroned that one coming into this fellowship senses and feels the reality of Christ.

Concern needs to be exhibited through confirmation, affirmation, and confrontation: Confrontation of one's beauty and importance as a human being and God's creation, confrontation of youths' problems, needs of growth and environment as they mature emotionally and spiritually.

This fellowship of concern needs to care, love and be so concerned that it envelopes youths into the fellowship and surrounds them with confirmation, affirmation, and confrontation.

At the center of this fellowship of concern is Jesus Christ and His love as He motivates, confirms, affirms and confronts all of those members of the fellowship of concern.

Today's youths need to see, feel, hear and experience, as well as know, this type of Christian fellowship. As they stand on the outside they will desire to become involved in this fel-

¹⁵Ibid., p. 26.

and hoping to find adults to model themselves after.

Fifth, there is the search for true love. A love that will never leave nor forsake them. Especially when this love is needed the most. This love may be found in a person, place, thing or whatever fulfills this need at the time it is needed. Everyone has the need to love and to be loved and this is an arena which is available to youth today.

Finally, there is the search for the cause to give oneself to. This cause could be anything that comes along whether temporary or permanent. It could be distant or close, deep or wide, or long or narrow--whatever captivates the heart whenever it is reaching out for a cause to latch on to.

These areas that are involved in "the search" are basic, but important to realize when ministering to the youth culture. Even though these areas are basic, they are the reference points from which Christian ministry and mission begin to operate.

The Christian youth care center is a method of developing and operating within the Christian ministry and mission. Utilizing the biblical principles as outlined previously, formulating a "redemptive society" within the youth care center, conceptualizing and administering the concepts of relational ministry and incorporating into the youth care center a fellowship of concern. However, any Christian youth care center that desires to minister to today's youths needs to be willing to apply all of these principles which have previously been presented. These areas are important and need to be utilized in a Christian youth care center's setting.

For example, as the youths are involved in the search for true love, the Christian youth care center has an excellent opportunity to present God as the source of love. However, the individual Christians within the youth care center need to be that source of love as God loves through them to those troubled youths. The Christian youth care staff need to be challenged to love the unlovely so that unloving youth can, and will, see Christ.

This is the challenge: To be the "true love" to that person as Christ loves them. This is a challenge that must be confronted even though it comes as a risk or threatening challenge.

Another characteristic, for the Christian youth care center, is the youth's search for openness. As the Christian youth care staff confronts youths they need to be open and honest about themselves as humans and Christians. The time for church games or staff games with youths is past if the Christian expects to really minister to deep needs that are so present within the residents of the youth care center. This means an openness about individual feelings about God and Christ as dialogue and life coexists with youths.

The next characteristic, for the Christian youth care center, is the youth's search for example. What the youths of today need most is a righteous example to model themselves after. Youths today are tired of poor, phony, unreal and unrighteous examples from whatever source they come.

The Christian youth care center and church can become actively involved in all of the quests of youths and provide a

means for youths to attain their objectives. However, programs need to be developed centered around the principles which have been presented in this chapter. This must begin with the individual and expand and develop into the Christian church and the Christian youth care center. However, the individual Christian must begin with himself and then others, such as the church and youth care centers, will follow.

All of these principles need to be related and analyzed along with the youth culture's search and the Christian ministry and mission.

Chapter 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This study evolved as a result of personal involvement at the Multnomah County Court and Donald E. Long Home in Portland, Oregon. Participation in a chaplaincy program during the summer of 1973, led to a large variety of opportunities to become involved with youths having various problems. Interest was aroused in relation to the various types of caring resources available to youths when they are placed outside of their natural homes.

SUMMARY

The problem of delinquent youths in a complex society is of vital importance to concerned Christians. Although this study includes certain non-Christian youth care centers, the main thrust of the paper relates to three selected Christian youth care centers. In order to keep these centers anonymous in terms of their responses, they have been identified throughout the study as Center A, Center B and Center C.

The main purpose of the study was: (1) To explore the operations and opportunities available at a variety of youth care centers, (2) To report the findings of taped interviews of a select group of Christian youth care centers and (3) To express and explore the avenues for Christian ministry and mission through the youth care center approach to youths with unique behavioral and emotional problems and to the culture from which they come.

The procedure of the study was to develop a questionnaire in order to obtain the kinds of information necessary to fulfill the above-stated purpose. The questionnaire was used in interviews with administrators. Responses were taped and provide the data utilized in the study.

While it is understood that this survey is in no way exhaustive, an effort was made to obtain a selective sampling of the various youth care centers which are available in the Portland, Oregon area. Each youth care center is described in relation to its philosophy, purpose, opportunities, and facilities available to the youths while under its care.

The following youth care centers were selected for a kind of general survey: (1) Christie School, (2) Albertina-Kerr Homes - "Louise Home," (3) Villa St. Rose, (4) Parry Center for Children, (5) St. Mary's Home for Boys, and (6) Foster Home Care.

More of an in-depth study is made of the interviewed responses from each of the three selected Christian youth care centers. The three centers are: (1) Youth for Christ's "Son Village," (2) "Circle H Youth Ranch," and (3) "Kamp Kachess Youth Services, Inc."

The responses from the taped interviews are listed as each interviewee answered the question. These responses can be observed and evaluated in relationship to each question.

The questionnaire was utilized as a means for in-depth probing into the integral functions of a youth care center, which offered information regarding that particular center. The questionnaire consisted of objective questions which centered on

factual information, and subjective questions relating to the following specifics: (1) Institution, (2) Youth care staff, (3) Residents, and (4) Recommendations.

The questionnaire also offered opportunity for probing, in-depth, the integral function of people as they are involved in the youth care center. Included in this questionnaire is the opportunity to observe the comparative and evaluative opportunities of how the youth care center and staff function as a means of ministry to the youth care resident.

Of importance are the various implications and analyses derived from the various responses. As a result of the study, there are many learning experiences and acquired data relating to various facets of youth care centers which have vitally affected the researcher. Some of the needs which arise from analyses of the responses include: (1) The need for combined relationships between existing Christian youth care centers, (2) The need for Christian youth care centers, (3) Basic requirements for youth care staff, (4) Youth care staff preparation, (5) The need for the Christian church community to be supportive of Christian youth care centers, (6) The need for balance between the emotional and the spiritual, and (7) The need for further analysis of various objective and subjective data derived from this study.

CONCLUSIONS

Various implications arise as a result of the study. These implications center in the areas of Christian ministry and mission.

As the Christian church ministers to the youth culture, it needs to realize the distorted image of Christ that youths see. The youth culture is imbedded in a sea of paganism, humanism and idolatry as youths search for meaning in life. This search needs to be realized by the church as it offers ministry to the youths of today.

The Bible is the major tool for the Christian church as it ministers to youths. However, the Bible is not the only tool and too often the Christian church has not seemed aware of this fact. The other tools are: (1) "Redemptive community," (2) "Relational ministry," and (3) "A fellowship of concern."

Before the church can begin to minister it needs to understand the current youth culture. This culture is presently involved in "the search." This search involves the following areas: (1) Search for meaning and truth, (2) Search for purpose, (3) Search for example, (4) Search for openness, (5) Search for true love, and (6) Search for the cause to give oneself to.

If the Christian church desires to minister to this youth culture, it needs to incorporate into its ministry biblical principles, redemptive community, and fellowship of concern in relationship to the present search of the youth culture. This need for integration is also true of the Christian youth care center as it ministers to its residents. The center needs to incorporate the above principles into its program and its lifestyle.

The Christian youth care center has an excellent opportunity to challenge youths in their search. This can be done as youths search for: (1) True love, (2) Openness, and (3) Example.

The Christian church and youth care center has a great challenge before them as they minister and are involved in mission with the current youth culture.

RECOMMENDATIONS

Some interesting questions are raised by the study which need to be answered. It is hoped that subsequent studies may take these questions into consideration.

First, a comparative study between Christian and non-Christian care centers might explore the question: "Is there any difference between a Christian and a non-Christian youth care center, and, if so, what are the differences?" Such an investigation should include the available therapeutic techniques, philosophies and lifestyles, growth patterns in staff, and means of alleviating staff frustrations. Evaluation of the strengths and weaknesses of youth care centers, Christian and non-Christian, should seek to determine the impact of the Christian Gospel in meeting the needs of youths resident in youth care centers.

Second, research should be expanded to include additional youth care centers and the questionnaire needs to be amplified to include other pertinent questions. This study was limited to the Portland, Oregon area. There are youth care centers in both metropolitan and rural areas in Oregon and other states. By increasing the number of Christian youth care centers, a researcher should obtain a broader picture of all that pertains to such centers. By including other questions in the fact-finding instrument, the researcher should be able to probe more efficiently

into the kinds of needs that may exist in terms of administrators, staff and residents.

Third, it is recognized that there are other types of "live-in" experiences available throughout the country. These may include Christian communes, farms and ranches, inner-city homes for college age youths, etc. Research in these areas should provide a wider understanding of the total ministry of the Christian community in other than youth care centers. This kind of research is needed in order for the Christian community to lift its horizons as to what is presently being accomplished in Christian mission as well as to explore the kinds of ministry which yet need to be developed within a community.

Finally, research should be extended into the Christian church community itself. There should be in-depth probing of the actual involvement of Christian churches in relation to Christian youth care centers and other types of community ministry. Underlying causes for the concern or lack of concern, and the support or lack of support among "pew-sitting" Christians needs to be explored. This kind of research should provide opportunities to build better relations between the church and community care centers.

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APPENDIX A:
CHRISTIAN YOUTH CARE CENTER QUESTIONNAIRE

CHRISTIAN YOUTH CARE CENTER QUESTIONNAIRE

This questionnaire is designed to obtain information relating to the following: (1) Screening policies, (2) programs (opportunities), (3) resources (finances), and (4) philosophy (goals, objectives, accomplishments).

SECTION I: QUESTIONS RELATING TO YOUTH CARE INSTITUTIONS

1. What advantages do you feel are unique about your youth care center?
2. As a Christian institution, what do you offer that is as good, or better, than a non-Christian institution?
3. Are finances adequate at your youth care center and what would be the advantage of increased funding?
4. What are the types of facilities that you offer and what is the future outlook for expansion?
5. What is the resident population capacity for your facilities?
6. If you had the opportunity to establish a youth care center exactly as you desire, what improvements would you institute?

SECTION II: QUESTIONS RELATING TO YOUTH CARE STAFF

1. What qualifications do you look for in hiring youth care staff?
2. Do you feel your youth care staff really care for people and in what ways?
3. What patterns of growth and development do you observe in yourself and in your youth care staff since the time of beginning and the present?
4. In what ways do you and your youth care staff alter your lifestyle in order to relate to those residents under your care?
5. What kinds of impact on the family life of yourself and your youth care staff does a "live-in" experience bear?

6. Why is it worth your time, life and ministry to be involved with this kind of people with their particular problems?
7. What kind of frustrations are inherent in your situation?
8. What means are provided to alleviate youth care staff frustrations, anxieties and personality conflicts?
9. How does your youth care staff keep current with advanced information and techniques?
10. In what ways do you and your staff integrate your Christian faith into your youth care center?

SECTION III: QUESTIONS RELATING TO YOUTH CARE RESIDENTS

1. When do you feel a resident is ready to leave your youth care center?
2. What are your personal goals and objectives for residents while under your care?
3. Do you have guidance and counseling services at your youth care center? If so, what type and intensity?
4. What are the ages of your residents and why did you select these particular ages?
5. What is the sex of your residents and why did you select this particular sex?

SECTION IV: RECOMMENDATIONS FROM INTERVIEWEES

1. If you were doing this study what questions would you ask which are not included?