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Mission Education Survey, 2003

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Introduction

In late 2002, Southern Baptist churches were surveyed regarding understanding of mission education and the extent that mission education is implemented in congregations. Specifically, there were queries about church organizations that conduct mission education, the people or positions most responsible for it, the importance and inclusion of different aspects or elements of mission education, and ways the North American Mission Board (NAMB) might assist in strengthening mission education.

A sample of 1,500 congregations was systematically selected for the study. Five hundred congregations were selected from each of three strata based on number of persons in Sunday morning worship. The first strata was comprised of small congregations with 1 to 99 people in worship attendance, the second included medium size congregations with 100 to 499 people in attendance, and the third included large congregations with 500 or more in worship.¹

A letter and questionnaire were mailed to the pastor of each of the 1,500 churches around the first of November, 2002. The pastor was asked to complete the questionnaire or forward it to someone on the church staff or within the congregation that had responsibility for mission education. (See appendix A for the letter and appendix B for the questionnaire.) A follow-up mailing was sent to nonrespondents in early January, 2003. Survey participants were allowed to respond through the middle of February. Usually it was the pastor who completed the questionnaire.

A total of 676 responses were received. Fifty-six churches did not receive the questionnaire due to bad addresses or mail delivery problems. Removing these 56 churches from the initial sample resulted in an overall response rate of 46.8 percent—a relatively high response rate for this type of mail survey. Response rates varied by strata and are included in table 1 below.

Table 1—Response Rates by Strata

Worship Attendance	Response Rate
1-99	29.4%
100-499	49.0
500+	61.5
Total	46.8

Presence of Organizations

There are a number of mission education organizations that can be found in Southern Baptist churches such as Baptist Women on Mission (WMU), Baptist Men on Mission (Brotherhood or Baptist Men), Royal Ambassadors (RAs), and Girls in Action (GAs). There are also organizations that are not primarily mission education oriented but often implemented as alternatives to traditional mission education organizations (e.g., Awana). The first task of the survey was to

¹ The average number of persons in Sunday morning (or primary) worship service(s) as reported on the 2000 Annual Church Profile was used for defining the strata. Where data were missing, comparable figures were substituted from the 1998 and 1999 ACP datasets if available. Congregations with missing worship service attendance were eliminated from the sampling frame. The final sampling frame consisted of 42,822 churches and church-type missions—26,849 small congregations, 14,348 medium size churches, and 1,625 large congregations. Within each strata, congregations were sorted by worship service attendance, then 500 congregations were systematically sampled. In this report the term “churches” will be used broadly to refer to both churches and church-type missions sampled for the study.

determine the prevalence of mission education organizations and competing alternative organizations.

A list of 16 organizations was presented and the person completing the questionnaire was asked to indicate those that could be found in their congregation. The list of organizations and the extent these organizations are prevalent in Southern Baptist congregations are included in table 2.

Table 2—Which of the following does your church have?

	<u>Congregations</u>			
	Total	Small (1-99)	Medium (100-499)	Large (500+)
Children				
Children in Action	9.1%	5.8%	15.2%	10.3%
Girls in Action	26.7	14.4	46.4	54.3
Kids on Mission	7.1	5.0	10.6	9.3
MissionKids	14.3	8.6	24.1	20.7
Royal Ambassadors	22.5	10.8	40.9	52.3
TeamKid	16.9	11.5	25.3	30.7
Awana	10.7	3.6	20.7	40.7
FW Friends	1.7	0.7	3.4	3.3
Youth				
Acteens	14.1	7.9	24.1	29.0
Challengers	4.8	1.4	10.6	8.7
World Changers	6.1	2.2	11.8	20.0
Adults				
Baptist Men on Mission	36.6	33.1	45.2	18.0
Baptist Women on Mission	61.4	56.1	71.7	57.0
Men’s Ministry	27.9	18.7	40.1	71.0
Women’s Ministry	32.0	24.5	40.5	82.0
Promise Keepers	9.1	5.8	13.1	28.0

The column labeled “total” is the estimated percentage of all congregations that have a particular organization in operation.² The latter three columns contain the percentages of congregations in the three strata that have an organization. The most prevalent of these listed organizations in Southern Baptist congregations is Baptist Women on Mission (WMU)—it is in 6 of 10 congregations. The second most frequently found of the organizations is Baptist Men; it is in a third of the churches. The adult organizations, Women’s Ministry and Men’s Ministry are found in at least a fourth of the congregations. The most common of the children’s organizations are Girls in Action and Royal Ambassadors. TeamKid is the most prevalent of the co-educational children’s programs. Acteens is the most prevalent of the youth organizations. Note that non Southern Baptist organizations, Awana and Promise Keepers, are found in about 1 of 10 congregations.

² Sample data from the three strata have been weighted to reflect the distribution of 42,822 churches and church-type missions that form the population of the study. Note that small congregations, those with less than 100 in worship comprise nearly two-thirds of all congregations—62.7 percent. Medium size congregations comprise 33.5 percent of the total. Large congregations, those with more than 500 in worship only represent 3.8 percent of churches and church-type missions. (Even though large congregations represent a small percentage of all Southern Baptist congregations, they account for 31.3 percent of reported worship attendees.)

The prevalence of these organizations is a function of church size. In almost all situations, small churches are the least likely to have one of these organizations. The exception to this is Baptist Men where large churches have the smallest percentage. In contrast, whether medium size churches or large ones have the highest reported incidence varies by organization. Children in Action, Kids On Mission, MissionKids, Challengers, Baptist Men, and WMU are less frequently found in large churches than in medium size churches. For the remaining organizations, large churches have a higher incidence than medium size churches.

Several other interesting observations can be drawn from table 2. First, the relatively new organizations of Men’s Ministry and Women’s Ministry are more prevalent in large churches than the more traditional WMU and Baptist Men. Second, the nondenominational programs Awana and Promise Keepers are large church phenomena—incidence from medium to large churches doubles. Third, the incidence of World Changers nearly doubles when moving from medium to large churches.

Organizations Providing Mission Education

All of the organizations listed in table 2 are either mission education organizations or alternatives to mission education organizations in Southern Baptist congregations. (For instance, Awana is considered competition for RAs and GAs but is not considered by mission education staff at NAMB to be a true mission education organization.) One of the areas explored in the questionnaire was whether the organizations listed were considered mission education organizations in churches. The questionnaire provided a second listing of the same organizations and asked respondents to indicate those that were providing mission education. Results from this follow-up question are included in table 3.

Table 3—*Respondents reporting an organization conducts mission education as a percentage of respondents reporting an organization exists in their church.*

Children	
Children in Action	82.7%
Girls in Action	94.9
Kids on Mission	75.0
MissionKids	80.2
Royal Ambassadors	94.1
TeamKid	75.0
Awana	86.4
FW Friends	89.5
Youth	
Acteens	98.1
Challengers	96.2
World Changers	81.3
Adults	
Baptist Men on Mission	77.3
Baptist Women on Mission	93.6
Men’s Ministry	55.4
Women’s Ministry	51.6
Promise Keepers	24.4

Generally, churches that reported an organization also reported that it conducts mission education. Roughly 90 percent of the time where a children’s or youth organization was reported,

it was viewed as providing mission education content. For example, 86.4 percent of respondents that reported Awana, also reported it provides mission education content. The lowest percentages for children’s organizations were for Kids on Mission and Team Kid—even here 75 percent of respondents indicated these organizations provide mission education.

The biggest divergence came for adult organizations. Only 1 in 4 respondents reported that Promise Keepers provides mission education. About half thought that Men’s Ministry and Women’s Ministry provide this type of content. Interestingly, only three-fourths of those reporting Baptist Men indicated it provides mission education.

As a part of this follow-up, respondents were asked to indicate other programs or organizations not listed that are also being used for mission education. Nearly a third of respondents listed a wide variety of programs, activities, committees, and emphases. Some of the most frequently mentioned were Sunday School, missions trips, Mission Friends, youth groups, preaching from the pulpit, missions emphases and events, missions projects, missions conferences, children’s ministries, Missions Committees/Councils/Teams, missions studies, and using materials produced by NAMB and IMB. A complete listing of these other responses is included in appendix C.

As a related option to the question about which organizations provide mission education, respondents were also given opportunity to indicate that their church does not conduct mission education. One in 10 people indicated their church does not provide mission education.

Importance of Mission Education

A slightly different approach to mission education was to ask respondents their perception of the importance of mission education in their congregation. Nearly everyone responded that mission education is at least somewhat important; half indicated it essential. Table 4 displays results. There was little difference by strata.

Table 4—*How important do you feel mission education is to your church?*

Essential	50.3%
Very important	36.5
Somewhat important	10.0
Not important	0.6
No response	2.7

Responsibility for Mission Education

The survey attempted to determine the persons or positions most responsible for mission education in churches, and found that the pastor and WMU director are often the ones who accept this responsibility.³ (See table 5.) There are differences among the size strata regarding responsibility. In nearly two-thirds of small churches, the pastor is indicated as the person primarily responsible. The WMU director is primary in about a fourth of small churches. In medium and large congregations both pastors and WMU directors are indicated with the same frequency. In general, the pastor appears to be less responsible as size of congregation increases. The WMU director appears to be most important for mission education in medium size churches. Like the pastor, the WMU director becomes less important for large churches; however, these two positions are still listed more frequently than any other single position. As expected, the Minister of Education, the Minister of Missions, and the Missions Committee become more important as church size increases. (Note that a diverse list of other persons/positions/teams primarily responsible for mission education is included in appendix D.)

³ Primarily the pastor and other church staff are providing this information. (See table 15.)

**Table 5—Who in your church is *most* responsible for mission education?
(Please check no more than two.)**

	Congregations			
	Total	Small (1-99)	Medium (100-499)	Large (500+)
Pastor	56.0%	62.6%	46.4%	30.7%
WMU Director	44.0	23.9	44.6	31.5
Other	8.8	11.5	4.2	4.7
Missions Committee	8.1	4.3	13.1	25.3
Minister of Youth	7.0	5.0	10.6	7.0
Women’s Ministry Coordinator	7.0	5.8	9.3	6.0
Men/Boys Mission Ed. Director	6.7	3.6	12.7	4.3
Men’s Ministry Coordinator	6.0	5.8	6.8	3.0
Minister of Education	5.5	2.9	8.4	23.7
Evangelism Council	3.9	3.6	4.6	2.3
Minister of Missions	2.6	1.4	2.5	21.0
Children’s Minister	2.5	1.4	3.4	13.0
On Mission Team Leader	1.5	1.4	1.3	4.7

Understanding and Implementation of Mission Education

A question was constructed to measure respondents understanding (and indirectly their church’s understanding) of mission education. The response set consisted of 12 elements; most of them distinctively mission education (as understood by NAMB staff) but a few of them more broadly describable as Christian education. Part of the intent of the exercise was to determine if respondents view mission education as distinct from Christian education. Also, the question provides a relative measure of the importance of the 12 elements as actually implemented. Respondents were asked how important each is in the mission education that currently takes place in their church. Results are included in table 6.

Table 6—*In the mission education that currently takes place in your church, how important is each of the following?*

	All Congregations				
	Essential	Very Important	Somewhat Important	Not Important	No Response
Teaching about the work and lives of missionaries	26.6%	47.0%	15.9%	0.6%	9.9%
Encouraging people to support Southern Baptist missions through the Cooperative Program, the Annie Armstrong Easter Offering, the Lottie Moon Christmas Offering and state missions offerings	49.7	36.6	6.3	0.5	7.0
Encouraging people to pray for missionaries	46.8	35.6	5.0	0.5	12.2
Providing opportunities for people to be personally involved in a mission experience	29.5	32.5	15.6	1.6	20.8
Providing discipleship training	34.3	33.3	15.0	1.5	15.9
Providing training in personal witnessing	38.6	35.3	11.5	1.2	13.4
Studying the Biblical basis of missions	32.7	33.8	18.4	0.4	14.8
Studying the Bible in general	66.1	23.4	2.1	0.3	8.1
Memorizing scripture	26.2	37.5	19.6	3.6	13.1
Challenging Christians to reach people for Christ in personal mission fields	46.1	34.9	7.7	0.8	10.6
Teaching skills to help regular Christians reach local people groups	30.5	37.7	13.9	2.8	15.1
Encouraging people to become career missionaries	14.2	31.5	34.7	4.9	14.7

All of the items were important to most respondents as they described their church’s mission involvement. In fact, only a small percentage of respondents indicated any single element unimportant to their church’s implementation of mission education. Some of the broader Christian education elements such as Bible study (in general) and discipleship training were seen as more important than some of the more traditional mission education elements. Thus, respondents do not seem to have a clear and precise understanding of mission education as distinct from Christian education.

The relative importance of these 12 elements is illustrated in table 7. Since all of the items were viewed as important by most respondents, only the combined “very important” and “essential” ratings are used to rank order them. Bible study (in general) was seen as the most important element of mission education—9 of 10 thought this at least very important. Encouraging support of denominational mission offerings, encouraging prayer for missionaries, and challenging the reaching of people in personal mission fields were very important or essential in 8 of 10 congregations. Most of the other items were viewed as at least very important in 6 of 10 churches. In contrast, encouraging people to become career missionaries was so indicated in less than half the congregations.

Table 7—*In the mission education that currently takes place in your church, how important is each of the following? (Combined “essential” and “very important” responses)*

	<u>All Congregations</u>
Studying the Bible in general	89.5%
Encouraging people to support Southern Baptist missions through the Cooperative Program, the Annie Armstrong Easter Offering, the Lottie Moon Christmas Offering and state missions offerings	86.3
Encouraging people to pray for missionaries	82.4
Challenging Christians to reach people for Christ in personal mission fields	81.0
Providing training in personal witnessing	73.9
Teaching about the work and lives of missionaries	73.6
Teaching skills to help regular Christians reach local people groups	68.2
Providing discipleship training	67.7
Studying the Biblical basis of missions	66.5
Memorizing scripture	63.7
Providing opportunities for people to be personally involved in a mission experience	62.0
Encouraging people to become career missionaries	45.7

Generally there were only minor variations in the importance ratings for each element by strata. The biggest difference came in the area of providing opportunities for personal mission involvement. This element became more important moving from small to large in size category. Half of respondents in small congregations (54.7%) indicated this was an “essential” or “very important” part of their implementation of mission education, while 73.4 percent in medium churches and 82.3 percent of respondents in large congregations so indicated. Encouraging people to become career missionaries also increased from small to large congregations—41.7 percent, 51.1 percent, and 63.3 percent, respectively.

Designing Mission Education for Children and Youth

Respondents were asked whether they think gender specific mission education or co-educational mission education works best for young boys and girls in their church. Results are included in table 8 below. Nearly twice as many prefer co-educational mission education as compared to gender specific. However, response to this question is a function of size. Preference for gender specific programs increases as size increases to the point where slightly more than half of large congregations prefer gender specific mission education. On the other hand, small churches nearly 3 to 1 prefer co-education mission education.

Table 8—*In your church, which do you think works best for young boys or girls—gender specific programs (all-boy or all-girl) or co-educational programs (boys and girls together)?*

	Congregations			
	Total	Small (1-99)	Medium (100-499)	Large (500+)
Gender Specific	31.0%	22.3%	44.7%	54.0%
Co-educational	56.6	61.2	49.8	40.3
Non response	12.4	16.6	5.5	5.7

A follow-up question inquired why respondents preferred either gender specific or co-educational mission education. Three hundred and eighteen people responded with written comments—191 in support of co-educational while 127 provided support for gender specific. The most frequently given reason in support of gender specific mission education is that children are more attentive and less of a discipline problem—24 percent of those providing written support of a gender specific approach. The second most frequently cited reason (14%) was that it provides opportunity to focus activities for each gender. There are a wide variety of other reasons given that can be summarized in the following themes: gender specific education simply works; boys are more active than girls; their interests are different; they have different gender needs; boys and girls do not relate well; tradition; there is more freedom for participation and discussion; and it promotes the needed interaction of men with boys and women with girls. Each of these themes was referenced by 5 to 11 percent of those providing comments in favor of gender specific mission education.

On the other hand, the major three reasons for supporting co-educational approaches to mission education are in order 1) there are too few children to divide into separate groups (40%), 2) everything else in life is geared for co-education including schools and Sunday schools (25%), and 3) fewer workers are required (22%). Other less important but repetitive themes are the children like being together so there is a better draw; it encourages interaction; Awana works well; there is not enough space for gender specific programs; and it is easier to implement. A complete list of verbatim responses is included in appendix E.

Respondents were also asked about what they think works best for teen boys and girls. (See table 9.) Three to 1, respondents indicated that co-educational programs work best for teens. Unlike the case with children, preference for co-educational programs increases from small to medium and large churches.

Table 9—*In your church, which do you think works best for teen boys or girls—gender specific programs (all-boy or all-girl) or co-educational programs (boys and girls together)?*

	Congregations			
	Total	Small (1-99)	Medium (100-499)	Large (500+)
Gender Specific	18.8%	17.3%	21.1%	24.3%
Co-educational	62.8	58.3	70.9	67.0
Non response	18.4	24.5	8.0	8.7

As before, respondents were asked why they chose one preference over the other for teen mission education. A combined 274 people responded to the follow-up question—200 in support of co-educational mission education and 74 in favor of gender specific education. The single most

important rationale given for gender specific mission education for teens is that this arrangement enables teens to be more attentive and less distracted—42 percent of those responding to the follow-up question in support of gender specific education indicated this advantage. The second most important rationale (26%) is that separating teens by gender allows for freedom of discussion especially related to more sensitive issues. Some other less frequently cited themes are that it promotes the interaction of men with boys and women with girls; boys and girls need time separated from each other; there are differences in maturity levels between boys and girls; and teen boys and girls have different gender needs.

The two most important reasons given for co-education are that teen boys and girls want to be together (30%) and there are not enough teens in the church to have gender specific education (25%). The next three most frequent responses are that the rest of life and school is co-educational (14%); there are not enough workers for gender specific programs (11%); and teen boys and girls need to learn to interact with each other (9%). Other less repetitive themes are it simply works; teens have matured beyond boys vs. girls; boys and girls are more interested in the same things; and that’s just the way it is in my church. Verbatim results are included in appendix F.

As a separate exercise, respondents were asked to design the “ideal” mission education for children. They were given six elements for inclusion and were asked to rank them from most important to least important. There was no consensus on the ordering of items. For example, 32 percent rated studying the Biblical basis of missions first, while 23 percent rated character development number one and 16 percent rated Bible memorization top priority. The exception to this rule is that there was general consensus on the relative unimportance of recreation and arts and crafts—7 of 10 respondents rated it least important.

While there is not complete agreement, a relative ordering of the items can be made based on the average rank for each element. (See table 10.) Based on this rating, the most important element to include in children’s mission education is studying the Biblical basis of missions. This is followed by character development and Bible memorization. Next comes studying about missionaries and then developing a missions lifestyle. Recreation, arts, and crafts are rated last. There were no substantial differences in the average rankings by church size.

Table 10—*Assume you are designing the ideal mission education experience for children. Please rank the following based on their importance for inclusion in the ideal mission education experience. Place a “1” by the most important. Place a “2” by the second most important. Continue placing numbers by each until a “6” is placed by the least important.*

	Average Rank
Study the Biblical basis of missions	2.3
Character development	2.7
Bible memorization	3.1
Study about missionaries	3.5
Development of a mission lifestyle	3.6
Recreation/Arts & Crafts	5.6

How can NAMB help?

The questionnaire explained that the Southern Baptist Convention (SBC) has given NAMB an assignment for developing men and boy’s mission education. Then, respondents were asked what NAMB could do help strengthen mission education their church. They were provided 10 closed-

end responses from which to choose. They were also provided opportunity for open-end response. Results from the closed-end responses are included in table 11.

Table 11—*The North American Mission Board has the program assignment (from the Southern Baptist Convention) for developing men and boy’s mission education. What can NAMB do to strengthen mission education in your church? (Please check no more than three.)*

	Congregations			
	Total	Small (1-99)	Medium (100-499)	Large (500+)
Develop easy materials to use	42.6%	42.5%	43.5%	38.3%
Develop programs that are easier to implement	33.2	34.5	31.7	24.3
Develop less expensive programs	33.0	36.7	28.7	10.0
Development more relevant materials	27.7	23.0	34.2	48.0
Develop leadership training support	23.9	21.6	27.4	31.0
Develop different ways to enlist local church leaders	21.6	22.3	21.1	13.7
Develop more relevant programs	19.0	14.4	25.7	34.3
Provide help in promoting the value of mission education	16.4	17.3	15.2	13.0
Better coordinate mission education with WMU	12.9	12.2	13.9	14.0
Publish more materials on the Web	10.2	10.1	10.1	13.7
Other	9.9	10.8	8.0	10.7

The top three ways that NAMB can help churches strengthen mission education is to develop materials that are easy to use, develop programs that are easy to implement, and develop less expensive programs. All three were referenced by at least a third of the churches. Expense is less of an issue for larger congregations.

Production of more relevant materials was marked by 1 of 4 respondents. Concern for relevancy of materials is related to church size. Half of the large churches indicated that NAMB can strengthen mission education by making materials more relevant—their number one suggestion. The relationship between relevancy and size also extends to programs. A third of the large churches indicated that NAMB should create more relevant programs.

At least 1 in 5 indicated NAMB could help with leaders by developing leadership training support and developing ways to assist enlisting leaders. Enlisting leaders appears to be more of an issue with small and medium churches, while training support is more an issue with large churches.

At the bottom end of the spectrum, only about 1 in 10 specified more materials should be published on the Web and 1 in 8 suggested more coordination with WMU. There were no substantial differences by size of church.

Respondents were given an opportunity to provide suggestions for ways that NAMB can strengthen mission education in their church. About 1 in 10 respondents provided a written suggestion. Suggestions are diverse, and verbatim responses are included in appendix G. The two main recurring themes are develop materials that can be implemented in other programs like Sunday School and Awana and develop materials for small churches.

Why No Royal Ambassadors?

It has already been noted that 22.3 percent of the churches have a Royal Ambassadors program and that its presence is dependent upon church size. Since it is a special concern for NAMB, an open-end question was directed toward those without Royal Ambassadors asking why they do not have it. Out of the 410 churches that did not report an RA program, three-fourths wrote a response to this question. Of those who responded, almost a third cited problems with getting leadership for RAs. Sometimes this appeared to be due to lack of manpower, but often it was difficulty in getting potential leaders interested in the program. The next most frequent type of response was criticism of the program—a fourth of respondents did so. Examples of the criticism are RAs is not effective; the materials are outdated and irrelevant; it is too difficult to implement; it did not work; it is too hard to enlist leaders for it; leaders are not interested in it; and boys are not interested in it. The third most frequent response is that Awana is being used in place of RAs—nearly a fourth indicated that this was the main reason.⁴ Many elaborated the advantages of Awana in contrast to the weaknesses of RAs. The fourth most frequent response is that there are not enough boys in their church to warrant RAs—still only about 1 in 10 so indicated. Other reasons mentioned is that their church is doing some other type of co-educational mission education such as TeamKid, Children in Action, or Kids on Mission, or that they do not know anything about RAs. A complete listing of the verbatim responses is include in appendix H.

Traditional vs. Contemporary Churches

It was thought that there might be a difference in the way that traditional and contemporary churches conduct mission education. Thus, respondents were asked to classify their church as being either traditional or contemporary. (This classification is usually assumed to be related to worship style although it may reflect church organization and structure as well.) When the data are weighted to reflect the population, 17 percent of the congregations are contemporary while 78 percent are more traditional. (The unclassified 5 percent represent no response.)

Traditional/contemporary style of church is related to church size. Table 12 shows that large churches are twice as likely as medium size churches to be contemporary while medium size churches are only a little more likely than small congregations to be contemporary.

Table 12—*Do you consider your church to be more traditional or more contemporary?*

	Total	Congregations		
		Small (1-99)	Medium (100-499)	Large (500+)
Traditional	78.5%	81.3%	76.0%	54.3%
Contemporary	17.0	14.4	19.4	38.3
No response	4.5	4.3	4.6	7.3

There are differences in the way that respondents in more traditional churches and respondents in more contemporary churches answered some of the survey questions. A higher percentage of contemporary churches have Awana than do traditional churches (21.6% vs. 8.9%) and they also are more involved in Men’s Ministry (52.6% vs. 21.9%), Women’s Ministry (44.0% vs. 28.5%), and Promise Keepers (17.6% vs. 5.9%) than are traditional churches. Conversely, contemporary churches are less likely to be involved in WMU (52.3% vs. 64.9%). Involvement in the other programs and organizations is not substantially different.

⁴ The 73 respondents that indicated the presence of Awana as the reason for not having RAs represents 42.2 percent of all respondents that reported an Awana program.

The large majority of respondents from both contemporary and traditional churches report that mission education is conducted in their churches and that mission education is important—traditional churches are a little more likely to indicate that it is essential (53.9% vs. 37.6%). Most contemporary congregations view their involvement in Awana, Men’s Ministry, and Women’s Ministry as providing mission education for their churches. The exception to the organizations listed is Promise Keepers. Respondents do not view Promise Keepers as a source of mission education for adults.

There is also a difference in the amount of importance traditional and contemporary churches place on encouraging people to support missions through the traditional giving channels of the Cooperative Program, the Annie Armstrong Easter Offering, and state missions offerings. The majority of respondents in both types of churches view promotion of these giving channels as at least very important. However, respondents in traditional churches are more likely to indicate they are essential—53.1 percent vs. 28.5 percent.

Because of the interrelatedness of church size and style of worship, the relationships between style of worship and other variables are more difficult to sort out. For example, the relationship between church size and worship style tended to mask the relationship between style of worship and presence of Royal Ambassadors in churches. After controlling for church size, it became more evident that traditional churches reported a greater incidence of Royal Ambassadors than contemporary churches. For medium size churches, 44.8 percent of respondents in traditional churches indicated the presence of Royal Ambassadors vs. 26.1 percent of those in contemporary churches. For large churches, 64.9 percent reported Royal Ambassadors vs. 35.9 percent in contemporary congregations.

In a similar vein, when size of church is controlled, the inverse relationship between worship style and presence of WMU is even stronger than reported above. For example, 76.8 percent of medium size traditional churches have WMU compared to 52.2 percent of medium size contemporary churches, while 69.0 percent of large traditional churches have WMU compared to 36.8 percent of large contemporary churches.

There were a few relationships between style of worship and other variables that appeared to be initially noteworthy; however, they appeared to be more a function of church size than style of worship. Also, there were some instances, such as the case with Baptist Men, where the relationship is complicated. In small churches, the incidence of Baptist Men is about 35 percent regardless of style of church. In medium size churches, incidence of this program increases to half (49.7%) of traditional churches and decreases to 28.3 percent of contemporary churches. For large churches the incidence of Baptist Men on Mission decreases for both traditional and contemporary churches to 21.1 percent and 12.0 percent, respectively.

Age of Church

Like style of worship, it was also anticipated that age of congregation might be an important variable for understanding mission education in Southern Baptist congregations. It was thought that younger congregations might be taking more nontraditional approaches to mission education, i.e., there is a trend toward nontraditional types of mission education. This appears to be true on the surface; however, further analysis shows that age is interrelated with style of worship and size of congregation and as such it is difficult to disentangle the relationship of the three with mission education. For example some programs such as GAs, RAs, and WMU are found to a lesser extent in congregations started in 1990 or later. However, this is also due to their small size. These programs are largely nonexistent in small new congregations, but they are present in medium and large congregations of the same age. Even though the relationship of size, style, and age of congregation cannot be completely disentangled, there does not appear to be a long term trend of

newer churches forsaking traditional forms of mission education other than the fact many new churches are small. As new churches increase in size, there is indication that they will incorporate some of the traditional forms of mission education. This is true of contemporary as well as traditional churches. Because of the relationship between age, size, and style of congregation, there do not seem to be many relationships that exist between age and other variables in the survey that cannot be attributed to size and style. Furthermore, it cannot be determined from the survey data which of these three is the more important variable.

In a simple comparison with other variables, age of congregation is related to the presence of RAs, GAs, and Acteens because young congregations (1990 to 2002) infrequently report these organizations. This is because of their small size. WMU is positively related to age in that the presence of WMU increases as the age increases. Also, the extent that churches encourage their members to support missions through traditional channels such as the Cooperative Program, AAEO, etc., increases as church age increases.

There are several survey items that are inversely related to age of congregation. The presence of Women’s Ministry and Men’s Ministry are more frequently reported in younger churches. Also, the percentage of churches that report providing opportunities for people to be personally involved in missions as a very important or essential part of mission education decreases as age increases. The same is true for teaching skills to help Christians reach local people groups.

In contrast to the above mentioned survey items, there are a couple of notable survey items that do not seem to be related to age of congregation. Congregations in each of the four age categories reported roughly the same level of overall importance of mission education—roughly 8 of 10 churches report that mission education is essential or very important in every age category. It was also surprising that the presence of Awana was not significantly different for the age groups.

Table 13 shows the distribution of congregation by age and size. The table shows that roughly half the churches (54.5%) are more than 50 years old. Nearly two-thirds of medium and large congregations are more than 50 years old.

Table 13—When was your congregation started?

Year Church Started	Total	Congregations		
		Small (1-99)	Medium (100-499)	Large (500+)
1990 to 2002	11.2%	15.1%	4.6%	4.7%
1975 to 1989	11.7	11.5	12.2	10.0
1950 to 1974	21.9	23.7	18.6	21.0
Before 1950	54.5	48.9	63.7	64.3
No response	0.7	0.7	0.8	0.0

Table 14 illustrates the relationship of age of congregation with style of worship. As expected, the younger a congregation the more frequently it is identified as contemporary.

Table 14—Percentage of Congregations Traditional and Contemporary by Age

Year Church Started	Traditional	Contemporary	No Response
1990 to 2002	40.5%	54.2%	5.3%
1975 to 1989	66.3	28.3	5.4
1950 to 1974	77.6	14.8	7.6
Before 1950	89.6	7.7	2.7

Who Completed the Survey?

While some of the questions in the survey involved factual information, much of it involved a person's perceptions of mission education in their church. Thus, it is important to understand who provided information for the survey. Table 15 shows who responded to the survey by position in their church. Pastors personally responded on two-thirds of the questionnaires returned. Generally it was someone on the church staff that responded to most all of the surveys.

Table 15—Which of the following describes you? (Please check all that apply.)⁵

Pastor	67.6%
Minister of Education	12.7
Other Church Staff	9.5
Other (Please Specify)	8.7
Minister of Missions	6.4
Children's Minister	4.7
WMU Director	3.4
Missions Committee Chairman	1.8
Men/Boys Mission Education Director (Brotherhood Director)	1.5
On Mission Team Leader (Mission Director/Chairman)	1.5
Women's Ministry Coordinator	1.5
Men's Ministry Coordinator	0.9

Conclusions

Mission education is important, at least in concept, to nearly all Southern Baptist churches; in fact half would indicate it an essential part of what they do. Nine of 10 would affirm that they are actively engaged in mission education. However, it appears that leaders of churches do not draw a fine distinction between mission education and Christian education.

The traditional channels of mission education such as WMU and Baptist Men on Mission are still the most prevalent mission education organizations in Southern Baptist churches. Still, there are sizeable numbers of SBC churches that are using nontraditional organizations for what they perceive as mission education. In particular, contemporary style churches are less likely to use traditional programs; although, some still use them. It is noteworthy that over half of the new congregations, those started 1990 or later, identify themselves as contemporary churches.

The pastor and WMU director are the two people most responsible for mission education that takes place in Southern Baptist churches.

Overall, more churches prefer co-educational approaches to mission education for both young boys and girls, and teenagers.

The two most important elements of mission education for children are studying the Biblical basis of missions and character development.

The top three ways that NAMB can help churches strengthen mission education is to develop materials that are easy to use, programs that are easy to implement, and to do so less expensively.

⁵ Note that the data in this table have not been weighted to reflect population totals and do not equal 100 percent because of multiple responses.

The four major reasons that churches do not conduct Royal Ambassadors is that it is difficult to enlist leaders, there are problems with the program, Awana has replaced it, and there are not enough boys in the church.

APPENDIX A

November 6, 2002

Dear Pastor:

The Southern Baptist Convention has assigned the North American Mission Board the responsibility of assisting churches in the development and promotion of men and boys mission education. That is why I am asking you to participate in a survey to help us better serve you.

The enclosed questionnaire asks about some of the programs and ministries in your church. In particular we ask about your understanding of mission education and explore how we might be of greater service.

The questionnaire has been designed for you to simply and quickly respond. It should take less than five minutes of your attention. If you prefer, you can also give the questionnaire to someone on your staff or someone in your church that has responsibility for mission education. Either way, we would greatly appreciate a response.

Place the completed questionnaire in the enclosed postage-paid envelope and drop it in the mail. Responses will be compiled by our Research Services Team. Individual responses will be kept confidential by our research team.

Thank you for your helpfulness with this survey and for your commitment to North American Missions. Your response will help us better carryout the assignment given to us. We are committed to adding value to you and your church and the only way we can do that is to know your heart, needs, challenges and desires.

God bless you and your ministry.

Sincerely



Robert E. "Bob" Reccord

enc.

Note: If your church does not have a pastor at this time, please see that someone on the church staff or an informed person in the congregation completes the enclosed questionnaire and returns it in the postpaid envelope.

January 6, 2002

Dear Pastor:

Recently I sent you a letter and questionnaire requesting information about the programs and ministries in your church—especially those related to mission education. We have not heard back from you and we would greatly appreciate your help. Please take a few minutes and complete the enclosed questionnaire.

The Southern Baptist Convention has assigned the North American Mission Board the responsibility of assisting churches in the development and promotion of men and boys mission education. That is why I am asking you to participate in a survey—to help us better serve you.

The questionnaire has been designed for you to simply and quickly respond. It should take less than five minutes of your attention. If you prefer, you may give the questionnaire to someone on your staff or someone in your church who has responsibility for mission education. Either way, we would greatly appreciate a response.

Place the completed questionnaire in the enclosed postage-paid envelope and drop it in the mail. Responses will be compiled by our Research Services Team. Individual responses will be kept confidential by our research team.

Thank you for your helpfulness with this survey and for your commitment to North American Missions. Your response will help us better carryout the assignment given to us. We are committed to adding value to you and your church and the only way we can do that is to know your heart, needs, challenges, and desires.

God bless you and your ministry.

Sincerely



Robert E. "Bob" Reccord

enc.

Note: If your church does not have a pastor at this time, please see that someone on the church staff or an informed person in the congregation completes the enclosed questionnaire and returns it in the postage-paid envelope.

APPENDIX B

North American Mission Board Survey, 2002

Which of the following does your church have? (Please check all that apply.)

Children

- [1-1] Children in Action
- [2-1] Girls in Action
- [3-1] Kids on Mission
- [4-1] MissionKids
- [5-1] Royal Ambassadors
- [6-1] TeamKid
- [7-1] Awana
- [8-1] FW Friends

Youth

- [9-1] Acteens
- [10-1] Challengers
- [11-1] World Changers

Adults

- [12-1] Baptist Men on Mission (Brotherhood)
- [13-1] Baptist Women on Mission (WMU)
- [14-1] Men's Ministry
- [15-1] Women's Ministry
- [16-1] Promise Keepers

In your church, which do you think works best for young boys or girls—gender specific programs (all-boy or all-girl) or co-educational programs (boys and girls together)?

- [17-1] Gender specific
- [17-2] Co-educational

Why?

In your church, which do you think works best for teen boys or girls—gender specific programs (all-boy or all-girl) or co-educational programs (boys and girls together)?

- [18-1] Gender specific
- [18-2] Co-educational

Why?

How important do you feel mission education is to your church?

- [19-1] Essential
- [19-2] Very important
- [19-3] Somewhat important
- [19-4] Not important

Which of the following organizations in your church conduct mission education? (Please check all that apply.)

Children

- [20-1] Children in Action
- [21-1] Girls in Action
- [22-1] Kids on Mission
- [23-1] MissionKids
- [24-1] Royal Ambassadors
- [25-1] TeamKid
- [26-1] Awana
- [27-1] FW Friends

Youth

- [28-1] Acteens
- [29-1] Challengers
- [30-1] World Changers

Adults

- [31-1] Baptist Men on Mission (Brotherhood)
- [32-1] Baptist Women on Mission (WMU)
- [33-1] Men's Ministry
- [34-1] Women's Ministry
- [35-1] Promise Keepers

Other

- [36-1] We use other programs/organizations for mission education. (Please specify.)

- [37-1] We do not conduct mission education in our church.

Who in your church is most responsible for mission education? (Please check no more than two.)

- [38-1] Evangelism Council/Committee
- [39-1] Men/Boys Mission Education Director (Brotherhood Director)
- [40-1] Minister of Education
- [41-1] Minister of Missions
- [42-1] Minister of Youth
- [43-1] Children's Minister
- [44-1] Missions Committee
- [45-1] On Mission Team Leader (Mission Director/Chairman)
- [46-1] Pastor
- [47-1] WMU Director
- [48-1] Women's Ministry Coordinator
- [49-1] Men's Ministry Coordinator
- [50-1] Other (Please specify.) _____

In the mission education that currently takes place in your church, how important is each of the following?

	<u>Essential</u> [-1]	<u>Very Important</u> [-2]	<u>Somewhat Important</u> [-3]	<u>Not Important</u> [-4]	
Teaching about the work and lives of missionaries	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	[51-]
Encouraging people to support Southern Baptist missions through the Cooperative Program, the Annie Armstrong Easter Offering, the Lottie Moon Christmas Offering and state missions offerings.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	[52-]
Encouraging people to pray for missionaries	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	[53-]
Providing opportunities for people to be personally involved in a missions experience.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	[54-]
Providing discipleship training	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	[55-]
Providing training in personal witnessing	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	[56-]
Studying the Biblical Basis of Missions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	[57-]
Studying the Bible in general	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	[58-]
Memorizing Scripture	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	[59-]
Challenging Christians to reach people for Christ in personal mission fields	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	[60-]
Teaching skills to help regular Christians reach local people groups	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	[61-]
Encouraging people to become career missionaries	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	[62-]

Assume you are designing the ideal mission education experience for children. Please rank the following based on their importance for inclusion in the ideal mission education experience. Place a "1" by the most important. Place a "2" by the second most important. Continuing placing numbers by each until a "6" is placed by the least important.

- [63-] _____ Bible memorization
- [64-] _____ Character development
- [65-] _____ Development of a mission lifestyle
- [66-] _____ Recreation/Arts & Crafts
- [67-] _____ Study about missionaries
- [68-] _____ Study the Biblical basis of missions

The North American Mission Board has the program assignment (from the Southern Baptist Convention) for developing men and boy's mission education. What can NAMB do to strengthen mission education in your church? (Please check no more than three.)

- [69-1] Develop easy materials to use
 - [70-1] Development more relevant materials
 - [71-1] Publish more materials on the Web
 - [72-1] Develop less expensive programs
 - [73-1] Develop programs that are easier to implement
 - [74-1] Develop more relevant programs
 - [75-1] Develop leadership training support
 - [76-1] Develop different ways to enlist local church leaders
 - [77-1] Provide help in promoting the value of mission education
 - [78-1] Better coordinate mission education with WMU
 - [79-1] Other (Please specify.) _____
-
-

If your church does not have Royal Ambassadors, please indicate why not.

Do you consider your church to be more traditional or more contemporary?

[80-1] Traditional

[80-2] Contemporary

When was your congregation started?

[81-1] 1990 to 2002

[81-2] 1975 to 1989

[81-3] 1950 to 1974

[81-4] Before 1950

Which of the following describes you? (Please check all that apply.)

[82-1] Pastor

[83-1] Minister of Education

[84-1] Minister of Missions

[85-1] Children's Minister

[86-1] Other Church Staff

[87-1] WMU Director

[88-1] Men/Boys Mission Education Director (Brotherhood Director)

[89-1] Missions Committee Chairman

[90-1] On Mission Team Leader (Mission Director/Chairman)

[91-1] Women's Ministry Coordinator

[92-1] Men's Ministry Coordinator

[93-1] Other (Please specify.) _____

Thank you for your help!

Please return completed questionnaire to
Research Services
North American Mission Board
4200 North Point Parkway
Alpharetta, GA 30022

APPENDIX C

We use other programs/organizations for mission education. (Please specify.)

- A trip each summer for adults and youth work
- A variety of seminars
- Adults on Mission
- American Indian Red Cloud School Little Sioux
- Annual church-wide missions conference, Missionary residence for furloughing/vacationing missionaries (brings many guest speakers to our church each year), several mission partnerships at home and abroad, youth and adult mission trips at home and abroad.
- Annual Global Impact Conference
- Annual mission conference, mid-year world focus weekend
- Annual missions conference, missions coordinator and committee, partnership missions
- Annual missions emphasis weekend, regular promotions and awareness, short-term mission opportunities
- Bring in speakers and work at ministry center
- CBF materials
- Children and youth are involved in visiting shut-ins, nursing homes and participating in mission projects.
- Children's church and youth group
- Children's ministry
- Children's ministry
- Children's mission and Youth on Mission
- Choir goes to nursing home and youth does volunteer work.
- Christian school
- Church offering and the pulpit
- Church-wide emphasis weeks for Annie and Lottie
- Church-wide mission month
- Cooperative Baptist Fellowship
- Cub Scouts includes mission education monthly
- Deacons, Evangelism Explosion, mission's ministry
- Each summer youth do Backyard Bible Club in local housing projects. The summer of 2003 our high school youth will complete a mission trip near McAllen, TX.
- Evangelism team
- Financial support
- Focus in worship services 4 weeks a year
- For children we use several sources to study missions around the world and conduct hands-on mission projects (Kingdom Builders, adult mission projects).
- From the pulpit
- Frontliners visited our church the summer of 2001
- Fruitful Harvest Ministries
- Gideons, local community Christian after-school Bible clubs
- Global Focus
- Global Focus
- Global Harvest and Essentials video with a monthly mid-week service
- Global Impact Celebration
- Global Impact with Sunday school mission facilitators
- Global outreach team with Acts 1:8 strategy (pastor led) and large annual mission events with missionaries.

- Golden Oldies, our senior adult group
- Habitat for Humanity, CBF Global Missions
- I use essentials to highlight a missionary monthly. Once a year I try to bring in an IMB missionary.
- IMB and NAMB videos, bulletin inserts, Internet requests, Sunday PM missions focus during service, Youth on Mission and Mission Friends
- IMB information
- Imbedded into curriculum and activities age-specific and church-wide
- Individuals, agency representatives
- International mission study and NAMB study
- Involvement in partnership missions home and overseas We don't teach so much as we "do" missions.
- Kid's church, VBS and worship
- Lottie Moon and Annie Armstrong (IMB & NAMB) mission studies
- Major emphasis through our Sunday school
- Men's ministry and woman's ministry plus church-wide events
- Ministry and missions teams
- Mission banquets, studies, missionary speakers
- Mission Committee
- Mission Committee
- Mission conference annually
- Mission conference annually as designed by Global Focus
- Mission Council
- Mission Council
- Mission Council
- Mission education is conducted at the times of receiving special offerings.
- Mission emphasis (home and foreign)
- Mission emphasis and missionaries sharing
- Mission emphasis studies
- Mission Fair and volunteer mission promotions and trips
- Mission fair yearly, mission dramas
- Mission Friends
- Mission Friends
- Mission Friends
- Mission Friends
- Mission Friends
- Mission Friends
- Mission Friends
- Mission Friends
- Mission Friends
- Mission Friends
- Mission Friends
- Mission Friends
- Mission Friends
- Mission Friends
- Mission Friends
- Mission Friends
- Mission Friends
- Mission Friends
- Mission Friends
- Mission Friends (for our preschoolers)
- Mission Friends for preschool
- Mission Friends, Prime Time (Wednesday night) for youth
- Mission Friends, Youth on Mission

- Mission ministry of Fort Foote Baptist
- Mission studies and emphasis
- Mission studies and videos
- Mission team
- Mission team
- Mission Team host an every other year mission conference. We also do mission trips.
- Mission teams and youth ministry
- Mission trip preparation classes and mission emphasis
- Mission trips
- Mission trips
- Mission trips (youth/adult/family)
- Mission trips, Global Impact Conference
- Missionaries have spoken at our church.
- Missionaries on site and videos
- Missions are emphasized throughout our church. We also incorporate strong missions emphasis in Vacation Bible School.
- Missions Committee
- Missions Committee
- Missions Committee
- Missions Committee and mission fairs
- Missions Committee plans an annual banquet, we promote missions, Mission Friends
- Missions Committee, Mission Friends
- Missions Encounter weekend, Mission Friends
- Missions Ministry Team
- Missions month emphasis, highlights of missions and mission opportunities
- Missions Station
- Missions testimony, studies in missions, mission action programs, trips, etc.
- Monthly Prayer Group for missionaries
- Much of our education is done through Sunday school programs.
- Multi-housing
- Not much is done beyond week of prayer leaflets for offerings. We have a missionary speaker yearly in conjunction with the Baylor Missions Week emphasis.
- Occasional Wednesday night adult programs
- On Mission bulletin inserts and missions videos
- Our Mission Advisory Team is responsible
- Our mission pastor and team leads also
- Our missions committee
- Our own as we prepare for the mission activity
- Our Sunday school, church builders, Mission Friends and Nehemiah Men—these men do special mission projects around town.
- Our youth “Power Hour” emphasizes missions once a month
- Our youth use their programs for mission education.
- Pastoral teaching
- Prayer meeting and Bible study.
- Preach on missions
- Programs through Sunday school curriculum
- Pulpit, mail, video (essentials)

- Purpose driven church model, global outreach team, mission leader in each adult Sunday school class, Mission Friends
- Regular contact with IMB missionaries, promote volunteer mission trips and reports
- Seasonal education with Lottie Moon and Annie Armstrong, and monthly inserts from NAMB, etc.
- Sermons
- “Share Jesus without Fear”
- Short term mission trips
- Short-term missions, various mission reports, Evangelism Explosion
- Some mission education is used in Sunday school
- Special emphasis times during the year
- Special events
- Special mission speakers
- Special offerings facilitate mission education
- State paper and missionary speakers
- Stewardship Committee (responsible for mission offerings and projects)
- Strategy coordinator training, perspectives class, break-out 401 class
- Student (Youth) ministry
- Sunday evening service time and Discipleship classes
- Sunday school
- Sunday school
- Sunday school
- Sunday school
- Sunday school and worship services
- Sunday school classes, Discipleship Training classes and Mission Friends
- Sunday school right now and whatever I say from the pulpit
- Sunday school, Discipleship Training
- Sunday school, FAITH, GROW and worship services
- Sunday school, Missions Committee special emphasis
- Sunday school, outreach, singles group and youth group
- Sunday school, special emphasis during worship and partnership mission trips
- Sunday school, worship and youth group
- Sunlight club
- Teachers present mission education in class.
- The church
- The pastor emphasizes missions through SBC literature, handouts and brochures etc., the teachers plant seeds wherever and whenever it fits in (Wednesday nights, Sunday school).
- The pastor speaks about missions occasionally
- The Promise Club for Children
- The youth participate in M-fuge and monthly projects.
- TM 412 for youth
- TM412
- TM412 for youth
- Vacation Bible School
- Vacation Bible school
- Vacation Bible School
- Vacation Bible school
- Vacation Bible School and sometimes in Wednesday children’s programs

- Vacation Bible School and Sunday school
- Vacation Bible School, Sunday school
- Various materials are used. Your material seems geared for large churches only.
- Very active mission volunteer program, mission camp, children's activities
- We actively follow/pray for/support individual SBC/IMB missionaries. We have a very active missions committee which emphasizes SBC, NAMB, IMB promotions, weekly mission prayer, and we use updates with video clips every week.
- We are a Global Focus church.
- We are a small church and mission emphasis has just started through preaching and teaching by the pastor.
- We are actively involved in a sister-city outreach in a region of China and we have a large benevolence ministry as well.
- We attempt to blend missions education into all programs. We have our own "Kids Jam".
- We conduct our own missions emphasis each November.
- We developed a missions and worship program for our children
- We do a yearly missions conference church-wide
- We do hands-on mission projects
- We do many hands-on ourselves
- We do our mission education through hands-on projects, teen mission projects (KY Changers), and international mission projects that are kept very visible with reports to the church, missionaries speaking and workshops.
- We do our own mission trips
- We give to direct missions, cooperative program, Gideons and associational missions
- We go on several mission trips a year for adults and students
- We have 3 IMB missionaries on the field and use materials related to their efforts.
- We have a Disaster Relief team trained (5 people).
- We have a minister of missions and mission team
- We have a missions department which constantly emphasizes missions
- We have a missions promoter in each Sunday school department.
- We have a missions team
- We have a missions team that educates on IMB and NAMB plus other mission opportunities.
- We have a Wednesday night program for preschoolers with a mission education emphasis.
- We have an elder led mission organization
- We have an extremely active children's and youth program. Missions are taught through them.
- We have an over arching children's ministry and mission education is just one part.
- We have been using material from NAMB and IMB for Annie Armstrong and Lottie Moon, and something monthly to local, state and national association or convention.
- We have co-educational monthly missions involvement.
- We have mission emphasis at different times.
- We have missionary speakers in to share and also some of our members have reported personal mission trip involvement.
- We have our own programs and strategies.
- We have started a mission church and also have a nursing home ministry.
- We have two committees who help coordinate local mission education and work
- We have very little mission education. We should begin some of these programs soon.
- We incorporate it into the Sunday school and worship.
- We integrate missions in every ministry, and take them on trips.

- We just have youth on Wednesday and the Youth Minister teaches a Bible course.
- We meet in a school. Mission education has to be included with Sunday school, worship, etc.
- We participate in Global Focus
- We preach about missions.
- We promote all of the convention offering emphasis and we also promote individual mission involvement.
- We regularly do missions projects and trips
- We send and host missionaries.
- We teach during Sunday school
- We teach missions in Awana by using our own material.
- We try to incorporate it into Sunday school and I mention it from the pulpit.
- We use church-wide informational programs for foreign, home and state missions promotions.
- We use mission trips
- We use missionaries to preach
- We use our discipleship program to educate
- We use our weekly service and also Sunday school
- We use Sunday school for mission education and church worship services
- We usually have 7 to 10 international mission trips and we are a host for world changers.
- We work through our churches mission team
- Wednesday Bible study (special emphasis)
- Wednesday night education
- Week of prayer promotions
- Weekend services, midweek focus
- Weekly “Global Impact” moments in worship services
- Word of Life programs for children, teens and preschoolers
- World Mission Conference
- World Missions Conference
- World Missions Conference, mission trips (local and global)
- Worship services
- Youth ministry and adult small groups
- Youth ministry and music ministry
- Youth ministry does own missions emphasis
- Youth mission trips alternate NAMB and IMB every year.
- Youth on Mission
- Youth on Mission
- Youth outreach led by pastor
- Youth program

APPENDIX D

Who in your church is most responsible for mission education? Other (Please specify.)

- Acteens Director
- Associate Pastor
- Awana Commander
- Awana Commander
- Awana Leader
- Awana Leaders
- Chairman of Deacons
- Children's Ministry Assistant
- Church Council
- Department Heads
- Elder over Missions
- Global Impact Team
- Individual Leaders (Teachers) of RA, GA, Mission Friends
- Lay Shepherd for Multiplying Ministers
- Minister of Music/Outreach
- Ministry Team Leader (Volunteer)
- Mission Coordinators
- Mission Council
- Missions Committee
- Missions Committee/RA GA Leaders
- Missions Coordinator
- Pastor
- Pianist
- Secretary
- Secretary and Church Members
- Stewardship Committee
- Sunday School Director
- Sunday School Teachers
- Teachers
- Transition Team
- Utilize Brotherhood/W.R.W.
- Vacation Bible School
- Volunteer
- WMU Council
- Youth Department
-

APPENDIX E

In your church, which do you think works best for young boys or girls—gender specific programs (all-boy or all-girl) or co-educational programs (boys and girls together)? Why?

Responses for Coeducational

- A small number of children participate, so we combine to have larger groups. Fewer teachers are also required.
- All of our youth programs are co-ed.
- Awana has been a huge success for our church. It has a co-ed approach.
- Awana has worked better than RAs and GAs.
- Awana is working much better than RAs and GAs. I don't know why, but perhaps because it is new, fresh and exciting.
- Awana is working very well for us.
- Awana works well.
- Awana has worked well for us. We have no problems with being co-ed. I think it is the best way for a small church to utilize their workers.
- Because all other activities are co-educational.
- Because if we had any children, there would not be many. We are a very small church.
- Because of the number of workers needed.
- Because right now we don't have enough girls to separate into gender specific classes.
- Because the number of boys and girls at various grades differs greatly.
- Because their life in school and other activities works that way.
- Because there is a natural energy and excitement created in mixed groups. Also, guest missionaries can address the whole group at once.
- Both in Sunday school and Awana our children do well together.
- Boys must begin to develop the same missions understanding as girls if Southern Baptist missions are to continue in the future generation. Typically girls have received good mission education while boys have focused on more "male things".
- Everything else they do is co-ed, with a few exceptions.
- Few children
- Few workers, although co-ed encourages new friends, promotes fellowship.
- Fewer volunteers are needed to facilitate.
- Follows school programs and grading.
- For small children sex has not begun to play a significant role.
- Gender specific would be great, but we currently lack the space to keep class gender specific. We are gender specific during small group times.
- Group is small.
- I just know that it has worker here.
- Interaction is a challenge to young people.
- It affords us a big enough group to have.
- It does not require as many workers as separate groups do.
- It enables parents to work together with their children.
- It encourages interaction.
- It has greater appeal, easier scheduling, and increased growth both numerical and spiritual.
- It is easier to find workers and easier for programming one group rather than two.
- It is easier to get leaders.
- It is the world they are in every day at school. Most churches are too small to go gender specific.
- It is what the children are used to.

- It just works better for us.
- It just works better in our church.
- It really depends on the setting and what the lesson is that is being taught and how personal the application is.
- It reflects the way kids live out their lives.
- It reflects their groupings at school, so they are “prepped” to learn in this way.
- It requires fewer workers.
- It seems to draw more youth.
- It seems to work best.
- It takes less support staff.
- It works best to have co-ed because of the smaller number of children.
- It’s easier to secure workers.
- Lack of children and available leadership.
- Lack of space.
- Lack of space.
- Lack of workers and children.
- More come and there is more conversation.
- Most of their other involvements are co-ed.
- Not enough children to divide.
- Not enough children.
- Not enough leaders.
- Not really enough children to divide into gender specific.
- Numbers are very low
- Our church is a small church.
- Our church is small.
- Our groups are small and teachers are not available.
- Our numbers are low.
- Our numbers are not large enough at this point for gender specific.
- Our numbers are not sufficient to have separate groups.
- Our site and the numbers do not allow for gender specific classes.
- Segregating the sexes does not seem to be as effective or as desirable to the kids today.
- Sex doesn’t seem to be relevant at this age.
- Small churches usually don’t have enough children to have all boy or all girl programs.
- Small numbers makes gender specific almost impossible. We do not have enough teachers or enough kids.
- Small size does not allow for gender specific programs.
- That is the way today’s generation thinks.
- That’s life.
- The boys and girls balance each other.
- The group tends to grow faster when together.
- The interaction is more realistic, and the groups are larger.
- The kids and teachers prefer co-educational.
- The numbers are limited so that co-ed provides larger classes.
- The numbers are low.
- The numbers are small.
- The numbers are small.
- The RA program had extremely low attendance.
- The small numbers make it impractical to separate genders.

- There are not enough people willing to lead.
- There are not enough volunteers to have multiple programs.
- There interests are different and gender specific helps with crowd control.
- There is a low number of children.
- There is a low number of teachers and students.
- They are co-ed at school.
- They are small so they can be together.
- They are together Monday through Friday at school. They are together on Sunday for Sunday school. Then we separate them for RA's/GA's.
- They are used to being together at school and other areas of life.
- They are used to co-ed in school.
- They are with students from their schools.
- They desire to be together.
- They go to school together, learn together, worship together and serve together.
- They have to get along with members of the opposite sex.
- They learn together at school so why separate fro spiritual things.
- They like being together.
- They live to be together.
- They live together, why not work and play together.
- They need to learn to interact with each other.
- They pay better attention.
- They prefer to be together.
- They tend to learn better if they learn together.
- They want to be together.
- This coincides with what they do and how they learn in their school setting.
- This enables us to have to find fewer leaders for the groups.
- This fits our Sunday school structure and our leadership availability.
- This is how they are set up at school, Sunday school, choir etc.
- This is the environment that they are used to socially.
- This is the format they are accustomed to in school.
- This is the way they are in all other classes.
- This works for us because we are smaller with limited resources and leaders.
- Very small church
- We are a fairly small church.
- We are a small church and all the youth get along great together.
- We are a small church with 6-12 youth in this age group, which all know each other and most are related.
- We are a small church.
- We are a small church.
- We are a small church.
- We are a small city with the number of boys and girls changing regularly.
- We are doing it their way now and it is working.
- We are limited in our leadership.
- We are not large enough to consider dividing the group.
- We are small and workers are limited.
- We are small in number, especially boys.
- We are small in our number of children.
- We are small.

- We are small. Our youth prefer to be a “family”.
- We are too small to be able to split them into gender groups.
- We are used to it.
- We cannot get men to teach the boys.
- We deal with low socio-economic children who share all activities. Also, many children come from a home where they do not learn to properly relate to the opposite sex.
- We do not have enough children for separate groups.
- We do not have enough children to be gender specific.
- We do not have enough workers to have 2 separate programs.
- We do not have many young people.
- We don't have enough leaders to be gender specific.
- We don't need to make more programs than what we already have.
- We have a leadership shortage and they are used to co-ed in public school.
- We have a small children's department and issues being discussed are not gender specific.
- We have a small church and gender specific would make our classes too small.
- We have a small church with limited teachers and children.
- We have a small church.
- We have a small church.
- We have a small church. We lack both the number of leaders and children to support gender specific programs. Our children's church, Bible drill, and Sunday school are all co-educational. Why would we separate for mission training?
- We have a small group, and they are together for Sunday school and regular school.
- We have a small number of children and teachers.
- We have a small number of children in church.
- We have a small number of children.
- We have a small number of children.
- We have a small number of children.
- We have a small number of children.
- We have a small number of each gender.
- We have a small preschool number.
- We have a space deficit.
- We have a very small congregation.
- We have a youth pastor who works with the co-educational group.
- We have about 15 children with ages ranging from 1 year to 12 years. With such a small group we find that co-ed works best for us.
- We have better attendance.
- We have better interaction.
- We have boys and girls together for other classes and they are already organized coeducational.
- We have co-ed Mission Friends and then RAs and GAs. I don't know if this is best or not.
- We have limited resources.
- We have low numbers.
- We have more kids involved than we had in RAs and GAs.
- We have only a few children in each age group, so it is not practical to divide them.
- We have several young couples who work together when doing any activities in the church, such as children's church.
- We have smaller groups that it would make it difficult to find gender specific leaders.
- We have so few children.
- We have so few kids.

- We have space issues and the challenge of ongoing leader development.
- We have very few children of either sex.
- We lack adult men to work with boys only.
- We lack children and leaders for gender specific programs.
- We lack gender specific leadership because we are a small church.
- We lack helpers.
- We lack leadership for gender specific programs.
- We lack the leaders for gender specific.
- We lack the leadership for gender specific groups, and co-ed is easier to implement.
- We lack the leadership for gender specific.
- We lack the number of children for gender specific groups.
- We lack workers.
- We live in a co-ed world (work, play and school).
- We separate only when the need arises, to speak on gender specific needs. Otherwise co-ed is used, just as they are in school settings.
- We tried gender specific, but when we moved to co-ed TeamKid the program doubled immediately.
- We use a team philosophy which works well.
- Word of Life clubs are co-ed.
- Workers prefer this.
- Works well because of school.
- Works well in small churches with limited membership.
- You get perspectives, ideas and input from each gender.

Gender Specific

- A man teaching boys or a lady teaching girls tends to get information to them better.
- Actually either may work fine, however it has been a tradition to have gender specific programs.
- After pre-school girls tend to be quiet and more reflective than boys. Boys will tend to overpower even though they might not mean to. Also, boys are more action oriented as a rule and girls, though they like some activity, are more bookish or literary as a rule.
- Allows for more focused activities.
- Allows more one-on-one with men to boys and ladies to girls.
- At that age boys and girls do not relate to one another well.
- At that age, boy's and girl's interests are different, where as, teenagers have a closer interest.
- At their young age they don't typically want to associate with the other gender. This also allows the leaders to focus on the groups specific needs.
- Because the programs are already in place and we have over 100 children on Wednesday nights.
- Better able to meet their needs and also easier to plan activities that will interest the group.
- Better attention!
- Better focus on targeting activity.
- Boys and girls respond to different stimuli and teaching tools.
- Boys are so rowdy and girls miss out! Our male leaders can control the boys.
- Boys are too rowdy for girls.
- By adolescence it is less distracting to separate them.

- Children ages 6-12 are maturing sexually and have issues that sometimes require a boy/girl only approach.
- Church culture currently lends itself to this type activity.
- Co-ed is not important to them yet.
- Discipline and attention can be handled better when younger age children are separated.
- Discipline is easier.
- During the early teen years the kids seem to hold back if a member of the opposite sex is there.
- Easier to focus the children.
- Enables us to minister to male needs and female needs. Many come from broken homes and /or blended families.
- For grades 1-5 their interests, learning styles are different.
- For mission education we are gender specific for children grades 1-5.
- For missions this seems to work well because it allows the activities and mission projects to be selected to fit the children involved. All other Christian education organizations in the church are co-ed, so plan must be made to try and appeal to all children. The children seem to enjoy having one organization that is gender specific.
- For younger children gender specific programs are more ideal because in that setting there is less desire to “show off” for the opposite sex.
- Greater interest and less competition.
- I do believe there are some issues to deal with if separated by grade.
- I think genders separated until high school is helpful.
- I think the children open up more and can relax more in gender specific programs.
- I think you can still do certain things with more appropriate application this way.
- In our church it’s always been gender specific programs. I cannot see that it makes that much difference.
- It allows for campouts/slumber parties. Boys and girls can talk freely about issues. Boys are not as mature and disciplined which is distracting.
- It allows specific activities that each gender likes.
- It follows the Biblical pattern of older men teaching young men and older women teaching younger women. Also, the teenage girls are more open about issues they face when the boys are not around (same with the boys).
- It has proven to work. We have tried co-ed and it did not work.
- It helps in disciplining due to the age difference.
- It helps us to target specific needs unique to gender differences. However, we do co-ed programs as well for all ages.
- It is a great opportunity for our men and women to have great influence on our children. Our kids love being with our leaders, who they identify with because of gender.
- It is easier to focus on gender needs, maintaining discipline, and respond more directly to those exclusive issues.
- It is easier to mentor them.
- It is easier to teach and control.
- It is less distracting and easier to plan for one gender.
- It is the way we have traditionally run our programs. We are open, however, to co-ed programs.
- It is their only opportunity to be with their own gender and have totally gender specific leadership.
- It is tradition and has strong support.
- It just seems to work best.

- It removes some hindrances for children if boys are with boys, with a man teaching, and girls with girls, with a woman teaching.
- It seems that the interest level between genders is different.
- It seems to keep the “showing off” to a minimum.
- It works better to divide children twelve and under.
- It’s a tradition and is working well.
- Keeps them from becoming distracted.
- Many differences between the two.
- Opportunities for more personal discussions.
- Our adult leaders feel more comfortable addressing specific topics with gender specific groups.
- Our younger ones seem to work better separated.
- Prior to teen years this seems to be best for us.
- Programs are designed differently for gender specific.
- Programs can be built for gender specific interests as well as the spiritual needs addressed.
- Small groups work well with same gender. We mix the large group and use PromiseLand.
- Some co-ed activities work well. The corresponding adult organizations are gender specific. These adults provide leadership for the kids.
- The age difference in the kids and the types of activities they do are better suited for them if they are separated.
- The attention span is better with gender specific.
- The boys and girls can focus better on the subject rather than each other.
- The boys seem to respond better to things aimed and designed for boys. The girls really respond to either situation. We used Team Kids for five years.
- The boys seem to want to impress the girls.
- The children have less competition or distraction when separated.
- The children work better together when with their own gender.
- The emphasis is different, outreach (hands-on projects) are different.
- The girls like to do things with just girls and most of the boys don not like being with the girls.
- The girls want Girls in Action and the schedule on Wednesday nights limits the offerings. Both genders go to choir, and then separate for GA and Boy Scouts.
- The groups are more manageable in size.
- The interests of boys and girls are quite different at this age.
- The leadership prefers it.
- The material is like this, but they do things together.
- The maturity difference and focus of each sex make gender specific better.
- The needs of boys and girls are so different.
- The RA and GA programs are designed to better fit gender specific likes and dislikes.
- The teacher can address issues that are gender related. I do believe, however, that there should also be co-ed instruction to help each gender develop social skills and respect for others.
- The young boys and girls are not ready emotionally to be in together all the time.
- Their age development.
- Their attention is easier to hold when they are separated.
- Their needs are different.
- There are differences in maturity and interests.
- There are differences in their physical and emotional maturity.

- There are fewer distractions.
- There are fewer distractions.
- There is too much child's play and competition between the genders at this age.
- They can grow together in Christ as a church family. They can also learn things about life and each other through their experiences.
- They do other things that only boys or girls would enjoy.
- They have different needs and for discipline reasons.
- They have different needs.
- They have different temperaments.
- They have more freedom to express themselves.
- They learn differently, there are less distractions and the energy level is different.
- They really don't want to be around one another too much at the younger age.
- They seem to be more focused.
- They seem to come and participate better in separated groups.
- They seem to function better—boys like active, hands-on projects and girls have different needs and like other programs better.
- They seem to get along better.
- They think more alike.
- They want to be separated prior to 5th grade.
- They work better apart.
- They're more attentive.
- This age enjoys doing things apart.
- This church wants to do mission education this way.
- This is what we have worked with over the years and leadership prefers it.
- This works best here in our church.
- We are able to teach using interests which are unique to both genders.
- We are better able to adapt learning activities, there are fewer distractions, and the groups are closer with better relationships with each other.
- We combine some activities, but we have more participation apart and we don't know the reasoning.
- We do gender specific because of specific teaching agendas.
- We don't have a hard and fast rule here, but for us gender specific has worked best.
- We have a co-ed Friendship Choir which practices on alternate Wednesdays. We have less behavior problems in gender specific groups.
- We have less silliness and with so many children involved it just works better for us to go gender specific.
- We have seen continued growth in our GA and RA programs. We have no desire to change the format currently offered.
- We lack workers.
- We presently have strong male leadership with our RAs. There is definite benefit from men teaching boys. Our GA leadership is equally strong.
- We separate them because of their differences.
- We use some of each but the common purpose makes gender specific work well.
- We've never thought about co-ed.
- Young boys and girls work within their own gender better. Girls need different programs than boys. Boys need men to work with them to meet their individual needs.
- Young boys seem to be more disruptive/energetic, and girls are more studious.
- Younger children of the same gender are prone to openly participate.

APPENDIX F

In your church, which do you think works best for teen boys or girls—gender specific programs (all-boy or all-girl) or co-educational programs (boys and girls together)? Why?

Responses for Coeducational

- All of our youth programs are co-ed.
- Adolescents have moved beyond antisocial boys vs. girls mentality.
- As the children grow older they appreciate each other more.
- At that age, boy's and girl's interests are different, where as, teenagers have a closer interest.
- At this age, teens are more interested in doing things together, whether it is missions or most anything else. The sexes are learning about each other.
- Awana works well.
- Because right now we don't have enough girls to separate into gender specific classes.
- Because teenagers want to be together.
- Because that is how the program is set up by the Minister of Youth.
- Because their life in school and other activities works that way.
- Because there is a natural energy and excitement created in mixed groups. Also, guest missionaries can address the whole group at once.
- Because they enjoy being together and often are drawn here as a result.
- Because they're teenagers!
- Boys and girls have to work together and cooperate with one another.
- By this age they are already in co-ed activities and don't like to be separated.
- Co-ed is important to them.
- Everything else they do is co-ed, with a few exceptions.
- Except for times when questions on sex education might be addressed, I feel they do better together. Then when they are adults we won't have to have them separate to express themselves.
- Fewer volunteers are needed to facilitate.
- Gender specific days are behind us—Didn't work!
- High school age kids do better together.
- I am not sure because we have not done anything but co-ed. The girls are very much involved and the boys are marginal.
- I think the interaction is positive for guys and girls to be together.
- In high school ministries we use both but large group time is co-ed. Small groups are gender specific.
- Interaction brings the best out of both sexes.
- Interaction seems to be the natural.
- It affords us a big enough group to have.
- It draws them together and is also what they have in school.
- It encourages interaction.
- It has greater appeal, easier scheduling, and increased growth both numerical and spiritual.
- It helps them to deal with issue better.
- It helps to establish social skills. However, they may need to be separated for specific issues that are discussed.
- It is consistent with our other youth programming.
- It is not feasible for us to have them separate at this time.
- It is what the children are used to.
- It just works better in our church.

- It keeps down competitiveness.
- It offers opportunities to grow together in understanding of God's call on our lifestyles. The teens seem more interested.
- It really depends on the activity being planned. At times I want them separated and others I want them combined.
- It reflects the society at large in which they will have to work and live.
- It reflects the way kids live out their lives.
- It seems to work best.
- It takes the girls to get the boys there sometimes.
- It works best for our church.
- It works in school, so it works here.
- It would be much more difficult to get a single-sex group to attend.
- Lack of space.
- Lack of teens and available leadership.
- Lack of workers and children.
- Meets teen's social needs.
- Mission teens participate in weekly programs sponsored by "mother church," Sunnyside Baptist church.
- Mission trips.
- More come and there is more conversation.
- Most teens prefer co-ed, and we also lack leadership for gender specific.
- Not enough children.
- Not enough youth to divide.
- Numbers are low (only one family with teens).
- Our church is a small church.
- Our church is small and we simply don't have enough teens to separate them.
- Our groups are small and teachers are not available.
- Our numbers are low.
- Our numbers are not sufficient to have separate groups.
- Our teens prefer to mix.
- Programs can be built around social interaction needs of students as well as the spiritual needs.
- Quite frankly, in our transient community, the boys are more likely to attend if girls are present, and our girls tend to be much more spiritually mature/hungry than boys.
- Segregating the sexes does not seem to be as effective or as desirable to the kids today.
- Small enrollment prevents splitting genders.
- Small groups are gender specific.
- Small size does not allow for gender specific programs.
- Students like being together.
- Teen ministry here thrives on "co-ed" approach.
- Teenagers enjoy being together. Their interests are more alike and can be taught using similar styles.
- Teens like to be together. It builds excitement and interest.
- Teens seem to enjoy doing things in groups. Though there is an Acteen group, most other things are done as co-ed and it works well.
- Teens seem to prefer it.
- Teens work well together even when mixed together. They do join projects in school and are accustomed to that atmosphere.

- That is the way today's generation thinks.
- The boys and girls did not want to be separated.
- The faculty members and kids participate better in a co-ed setting.
- The girls want to see the boys, and the boys want to see the girls. Attendance drops if we separate by gender.
- The group tends to grow faster when together.
- The interaction is more realistic, and the groups are larger.
- The issues are more gender specific; however, we have a husband and wife team working with them.
- The kids enjoy co-ed programs more.
- The needs of teens can be met either gender specific or co-ed. However, co-ed classes seem to work better in our church.
- The number of students is small and workers or teachers are few.
- The number of students.
- The numbers are limited so that co-ed provides larger classes. It is more natural to do the co-ed approach.
- The numbers are low.
- The small numbers make it impractical to separate genders.
- The teens just seem to be a team all together.
- The world is made up of boys and girls and they learn from and about each other.
- The youth are always together in other settings.
- The youth program is designed that way.
- The youth seem to respond better to co-educational.
- There is a low number of teachers and students.
- There is a time when both can be effective.
- They are able to work together and learn the answers to each others pluses and minuses.
- They are already becoming very interested in each other, so it helps build the group.
- They are going to get together anyway, why fight it, rather facilitate their growth together.
- They are learning to work together.
- They are more comfortable being together.
- They are more interested.
- They are more likely to attend because they want to be together.
- They are more mature to handle co-educational.
- They are nearing the adult years.
- They are together everywhere else, so why should the church be the only institution continuing such a separated program. I found Jesus in a co-ed program when I was 16. It worked then, and will work now.
- They are together in regular school.
- They are used to co-ed in school.
- They desire to be together.
- They do enjoy being together and learning together.
- They enjoy being together and it creates group dynamics.
- They enjoy being together.
- They enjoy being together.
- They enjoy being together.
- They enjoy interacting with each other.
- They go to school together, learn together, worship together and serve together.
- They have common interests.

- They have gotten over girl and boy “cooties”.
- They learn to properly relate/interact with the opposite sex.
- They like being together—it’s an age thing!
- They like being together and need to develop healthy opposite sex relationships.
- They like each other at this age.
- They like to be together and it is tough to get enough workers to have separate classes.
- They like to be together.
- They pay better attention.
- They prefer to be together.
- They resent separate classes.
- They seem to want this.
- They serve on mission teams together and use this time to plan, prepare etc.
- They tend to learn better if they learn together.
- They want to be together at this age. However, in Sunday school we still separate them.
- They want to be together.
- They want to be together.
- They want to be together.
- They want to be together.
- This enables us to have to find fewer leaders for the groups. We are a small church and don’t have many kids.
- This is a good time to prepare kids to deal with their physical, emotional and mental needs as they prepare for adulthood.
- This is how they are set up at school, Sunday school, choir etc.
- This is more like school.
- This is preferable for our small church.
- This is the format they are accustomed to in school.
- This is the youth minister’s preference.
- This is what the teens will embrace and support.
- This is what we have worked with over the years and leadership prefers it.
- This works for us because we are smaller with limited resources and leaders.
- Very small church
- We are a small church with 6-12 youth in this age group, which all know each other and most are related.
- We are doing it their way now and it is working.
- We are small and our youth prefer to be a “family”.
- We are small and workers are limited.
- We are small in number, especially boys.
- We are small in size.
- We are small in the number of children.
- We are small.
- We are used to it.
- We do both as needs require.
- We do not have enough children for separate groups, plus they all like being together!
- We do not have enough teens to split the class.
- We do not have enough workers to have two separate programs.
- We do not have many young people.
- We don’t have the leadership to divide even if we wanted to.
- We don’t need to make more programs than what we already have.

- We have a leadership shortage and they are used to co-ed in public school.
- We have a small church with limited teachers and children.
- We have a small church.
- We have a small church. We lack both the number of leaders and children to support gender specific programs. Our children's church, Bible drill, and Sunday school are all co-educational. Why would we separate for mission training?
- We have a small group, and they are together for Sunday school and regular school.
- We have a small group.
- We have a small group.
- We have a small number of children.
- We have a small number of each gender.
- We have a small number of teens and teachers.
- We have a small number of youth.
- We have a small number of youth.
- We have a very small congregation and currently have no teens.
- We have a youth pastor who works with the co-educational group.
- We have better attendance.
- We have better attendance. Gender specific events with youth are not as well received or attended.
- We have better parental support.
- We have boys and girls together for other classes and they are already organized coeducational.
- We have low numbers.
- We have no teens at this time.
- We have several young couples who work together when doing any activities in the church, such as children's church.
- We have smaller groups that it would make it difficult to find gender specific leaders.
- We have so few teens.
- We have so few youth.
- We have specific Sunday school break-out groups for gender specific.
- We lack adult men to work with boys only.
- We lack leaders for both.
- We lack the leaders for gender specific.
- We lack the leadership for gender specific.
- We lack the number of children for gender specific groups.
- We live in a co-ed world (work, play and school).
- We separate only when the need arises, to speak on gender specific needs. Otherwise co-ed is used, just as they are in school settings.
- We think junior high boys and girls need to be separated because they are too cruel to each other. They have grown out of that by senior high.
- We tried to separate them a few times and it just didn't work.
- We use a team philosophy which works well.
- While some teen issues are gender specific and require separate lessons, most are common to boys and girls and they can learn from one another.
- Word of Life clubs are co-ed.

Gender Specific Responses

- Actually either may work fine, however it has been a tradition to have gender specific programs.
- Allows more one-on-one with men to boys and ladies to girls.
- At this age they are too concerned with one another to give full attention to the lesson.
- Attention is greater when separated.
- Basically because we don't have a boys program for this age group. But if we did, we'd keep it gender specific because the guys usually want to do activities that differ from the girls.
- Because of the differences in the sexes.
- Both need times to be with their own gender. Missions become their focus, not the opposite sex.
- By adolescence it is less distracting to separate them.
- Can discuss more sensitive material.
- Easier to focus the teens.
- Enables us to discuss more mature themes with youth who may not be more mature.
- Enables us to minister to male needs and female needs. Many come from broken homes and /or blended families.
- For some programs (such as Disciple Now and Discipleship Groups), they need the freedom to share. That works best in gender specific programs. However, some large group social activities remain co-ed.
- For teens, we do not have a large group.
- I do believe there are some issues to deal with if separated by grade.
- Issues are sometimes difficult to address fully with a mixed group because of the maturity differences.
- It follows the Biblical pattern of older men teaching young men and older women teaching younger women. Also, the teenage girls are more open about issues they face when the boys are not around (same with the boys).
- It helps in disciplining due to the age difference.
- It helps to keep their attention on the lessons and not on each other.
- It is easier to discuss certain topics.
- It is easier to focus on gender needs, maintaining discipline, and respond more directly to those exclusive issues.
- It is less distracting.
- It is their only opportunity to be with their own gender and have totally gender specific leadership.
- It keeps them from becoming distracted.
- It removes some hindrances for children if boys are with boys, with a man teaching, and girls with girls, with a woman teaching.
- It removes the sexual tension and allows them to focus on the subject.
- Keeps boyfriend/girlfriend conflicts out of the classroom.
- Most other ministries are co-ed. It is good to be separate at times.
- No distractions.
- Our adult leaders feel more comfortable addressing specific topics with gender specific groups.
- Our girls need to be able to share in a "safe" environment. They have time with boys in Sunday school.
- Participation is greater without being self-conscious of the opposite sex.
- Specific gender lessons are important to highlight spiritual concerns relevant to gender.
- The behavior differences make gender specific better.
- The boys and girls can focus better on the subject rather than each other.

- The children act more interested.
- The exception is co-ed mission trips.
- The maturity difference is significant between the genders.
- The needs are different.
- The teacher can address issues that are gender related. I do believe, however, that there should also be co-ed instruction to help each gender develop social skills and respect for others.
- The workers prefer it.
- Their attention is easier to hold when they are separated.
- There are “couples” in the co-ed grouping and this is sometimes “uncomfortable” for some youth.
- There are fewer distractions and issues can be discussed better.
- There are fewer distractions for discipleship programs.
- There are fewer distractions.
- There are fewer distractions.
- There are fewer distractions.
- There are fewer distractions.
- There is a difference in the topics discussed according to gender.
- There is no competition for attention.
- There is no pressure to impress each other.
- They are big and need to be separate.
- They are more open to being themselves.
- They are together in all other activities—Sunday school, choir, discipleship, etc. I think the missions teaching can be more focused with a gender specific program.
- They feel free to discuss all matters with gender problems without pressures.
- They have different needs and the application of material is better.
- They need quality time with their own gender. The projects are more adaptable with one gender and there are fewer distractions.
- They tend to “cut up” when together.
- They’re more attentive.
- Too many hormones raging at this age. They concentrate better and are more open when separated.
- We already have a strong Acteens program.
- We can address issues specific to that gender. The way each gender responds to similar topics is different.
- We can be more specific in sensitive issues.
- We don’t want instruction hindered by the opposite sex.
- We have a large group and they can focus better separated by gender.
- We have a young youth group and they focus better when separated.
- We have gender specific, but I think for many things co-educational would have benefits in ministry opportunities.
- We have less behavioral problems in gender specific groups. We do not have a youth minister who has co-ed meetings on alternate Wednesdays.
- We separate them because of their differences.
- We’ve had an active Acteens organization with leadership. We have lacked leadership for boys.
- We’ve never thought about co-ed. For years our Sunday school has been gender specific in the youth department. We might need to change that.
- Works well for small group discipleship. We use large mixed groups for activities and worship.
- Youth can focus on lesson/instruction when separated.

APPENDIX G

What can NAMB do to strengthen mission education in your church? Other (Please specify.)

- Actively work with church leaders to have active mission programs and encourage member involvement.
- Allow WMU to do it. NAMB material is weak.
- Be more responsive to requests for information and materials. Working with NAMB has been frustrating at times.
- Bring your ideas/thoughts into 21st century focus dealing with 21st century children. The “ole ways” have changed and we must change our approach or fail at our task. Principles are unchangeable. Our method must change.
- Continue updating the RA program, also make it more versatile to be used in programs like AWANA, and make more video and CD, computer materials.
- Coordinate with LifeWay to integrate mission emphasis through Sunday school literature.
- Develop church-wide mission education so everyone will be studying the same thing.
- Develop material for smaller churches (30-50 total in Discipleship Training).
- Develop material that can be implemented into other programs like Sunday school and Awana.
- Develop material that contains elements that can be done with other programs/ministries— short video clips, devotions for kids and adults.
- Develop material/programs which have a better theological base, and not be so interested in appealing to our culture.
- Develop materials to mentor children who have little home support.
- Develop materials to use in Awana clubs to supply a needed SBC focus.
- Develop mission education materials for girls, especially if the WMU doesn't improve their material ASAP. RAs and Challengers are light years ahead of GAs and Acteens.
- Develop mission opportunities for small churches with low income people to be directly involved in missions.
- Develop more local mission opportunity, maybe coming through local associations.
- Develop programs/ideas that are not time specific and demanding, things that can be done individually or as a family as we go about our daily routine.
- Develop resources that work with Awanas.
- Do a video like IMB.
- Encourage pastors to lead a church to mission's involvement and understanding of missions.
- Encourage the convention to place more emphasis on men's ministry and ladies ministry instead of limiting to Baptist men and WMU.
- Equip lay people for actual mission work. Don't assume lay people have already been exposed to SBC ways.
- Facilitate church/church partnerships. Provide 5-10 year plans to start new churches. Three years isn't long enough, especially in Colorado!
- Find ways to integrate missions into other programs.
- Furnish materials in all languages.
- Give boys back to WMU.
- Give more people so we can develop a mission program. Sunday school is now using all our teachers.
- Have award pins in stock for end of year programs. This has been a problem for the last couple of years.
- Help us to be aware of what is available.
- I don't know that you can do anything except pray for us until our people see a need.
- I feel mission education is too fragmented. WMU is going one direction, men another etc. It needs to be streamlined. That gives options in organization for men and women mission groups.

- I'm not in favor of this change of assignment.
- Include it in TeamKid.
- Incorporate it into Sunday school lessons.
- Integrate it into Sunday school material.
- It seems like everything that SBC does anymore is geared to large churches. Small churches are basically ignored
- Look at Awana and see how powerful it is. TeamKids is weak in comparison. We build a mission component into Awana using IMB videos and material. NAMB needs to develop videos like that.
- Make action/game times with high energy.
- Make the program more fun and exciting. This is why Awana is so popular. It is well structured and organized with little effort for leaders.
- Men are "doers". They would rather do missions than study about them. Develop materials and programs that lead to mission actions.
- Men like more hands-on projects.
- Most SBC churches are small. They should not have to adapt large programs to their small churches. Have workable programs for the small church.
- Our church is small in size. Programs are needed for the small church also. Sometimes everything seems to point only to larger churches.
- Our church would love to receive information about each of the programs that NAMB offers. Before we were family-run, now God is the church leader.
- Place inserts into the Sunday school lessons, do a study on missions education. Work this out with LifeWay. Use bulletin inserts, video clips, cassettes and CD's with mission testimonies of what other churches are doing with missions.
- Pray for available leaders who have a heart for missions.
- Pray that through the study of God's word, our men and boys will see the need for missions.
- Provide a better network for mission service opportunities. Let people get their hands in it rather than spending all the time in a class.
- Provide an SBC missions supplement that would be easily blended with programs like Awana.
- Provide connections for people from multiple churches who desire to work in the same areas.
- Provide list of missionaries to come and speak at local church.
- Provide more exciting short-term mission opportunities and materials.
- Provide more materials that can be adapted into current programs: Sunday school, Awana, men's and women's ministries, etc.
- Provide more relevant activity-oriented RA mission programs, more video promotional programs of on-sight mission work.
- Provide more resources for direct mission involvement (nothing encourages missions like personal participation).
- Provide more structure and optional activities for leaders. Include stronger Biblical basis for each lesson.
- Provide video of our missionaries sharing: 1) why they need short term mission help, 2) how volunteers can be equipped to go (our people think only career missionaries are qualified), 3) video of how volunteers short term have had an impact on a mission field and have been able to help strengthen and encourage our missionaries and their ministry. The focus of the video should be the missionary focusing on that they see God doing in the volunteers while they are on the field. The missionary may have more credibility than anyone because he or she is the expert. Also, include interviews with mature missions churches and how God had used "going" international to actually strengthen individual churches at home and ultimately the church. How did going cause Baptists to have a greater value of missions, a greater Biblical

world view of missions in a 7-14 day window? How did “going” become used of God to lead people to commit to full-time missions? In fact, what a great job it would be for someone like me to encourage pastors, churches, DOMs and association to network for the purpose of reaching unreached people groups.

- Start all over! Why not have an age based system where 5th grade learns x, 6th y, then 7th z? This would be easier to get leaders and you could teach the same thing every year, just a new group of kids.
- The material is excellent. Finding men to lead RAs is next to impossible. We blew it when we separated the two genders and left mission education for boys to men (and I’m a guy!).
- Use our Sunday school through LifeWay for missions more.
- Use Word of Life literature.
- We are an American Indian Baptist church and use traditional materials adapted to present needs.
- We are looking for co-ed material for children and teens.
- We don’t need another program or study. People need examples of how to do missions, to get out of a classroom and touch people.
- We need more current information on specific missionaries and countries. Kids want to learn about the differences in other cultures and countries (life stuff on the Discovery Channel, etc.).
- We need other mission programs that are relevant like Awanas.
- You could create some ministries/methods/programs for the smaller churches. It just doesn’t seem that there is a lot out there for the smaller churches.

APPENDIX H

If your church does not have Royal Ambassadors, please indicate why not.

- Apparently RAs did not modify the curriculum quickly enough to engage the children. Our church chose to go with Awana and a 6-8th grade and 9-12th grade youth ministry on Wednesday nights.
- As a new pastor, I'm struggling to keep the church alive. This is a small family church that I think is sometimes satisfied with the way things are.
- Awana has been great—10x more children.
- Awana has proven to be more effective. The enlisting of workers in Awana is easier than for RAs. Awana has been more effective in reaching new members in our church.
- Awana is much easier to use and is more relevant (up to date) in its look and feel.
- Awana is our main emphasis.
- Awana is the main program. During the summer months when Awana is not meeting, the RA and GA programs are active.
- Awana is very successful in our ministry.
- Awana ministry is so strong that we focus our efforts all on it.
- Awana program is used.
- Awana seems much more relevant and places fewer demands on leaders for preparation.
- Awana!
- Awanas has replaced it.
- Awanas is ministering to the boys.
- Awanas meets at the same time.
- Awanas seems to capture the interests of our kids. They keep coming and bringing friends with them.
- Because of the Awana program we do not have time or leadership for an additional program.
- Change was made under former staff. It's very difficult to back-tack and restart ministry.
- Church had no children when I came 6 months ago. We are trying to plant and grow a living church here. The children's meetings through the week have no support as of yet.
- Few of that age are interested.
- Get real!
- I am not familiar with the program (pastor).
- I do not know anything about Royal Ambassadors, but would be interested in receiving information.
- I don't know anything about it. I've been looking for information on RA and other groups in NAMB, but to no avail.
- I grew up in RAs in the 50s and 60s (great then!). I think it is too denominationally oriented today. In the Northeast we get kids that know nothing of the Bible. It's not important to them where SBC headquarters, WMU etc are located. Get back to the Bible. Awana works because it has kids learning the Word.
- I have been pastor for 3 months and have not yet found a worker for our RAs. But pray and hope to find one soon!
- I want as much work on salvation Scriptures as the emphasis on missions. We think you have to get them saved before they will be very interested in missions.
- If you are really thinking about updating RAs, GAs etc, go for it! We love our missions programs but the material does need work.
- In a church that hasn't been involved in children's ministry, "Team Kids" programs are easy to implement and to grow. Royal Ambassadors is for churches that have large numbers of children and workers, if it is to be carried out properly. After 13 years of

- membership in now 3 Baptist churches, I have never seen a RA program that was properly done or successful.
- In grade school we are long on girls and short on boys. Even if we had a co-ed group, there is just not the interest from parents to bring children during the week. We used to have a Team Kid program on Wednesday night, but discontinued due to lack of interest.
 - In the past the RA material was not user friendly. The Awana material is. We teach Southern Baptist missions in the Awana large group time.
 - In the small rural setting of our church, we just do not have the number of RA age boys in our congregation.
 - It did not work. It was hard to enlist leadership. The program had little appeal and the group did not grow.
 - It did not work. The men leading were not going to do the necessary preparation as a woman would normally do. Therefore, the boys just ran around the church property getting into trouble. It seems to be outdated. The term “Royal Ambassadors” is outdated. It’s time to move on. We do Awana and it’s fantastic.
 - It did not work. We have Awana on Wednesday, and Sunday nights we do Discipleship Training. Trying to find time is a problem and finding workers.
 - It didn’t work. Our children are now co-ed with worship, recreation, missions, dramatic arts, Bible study, as a rotation on Wednesday nights.
 - It does not appear to be of interest. We only have a handful of R.A. age boys.
 - It does not seem to meet the spiritual needs of the children in our area.
 - It does not work here because the children are not interested and neither are the adults.
 - It failed to energize/motivate leaders and hold them accountable. The same leadership saw attendance, evangelism, discipleship, character, and other growth with Awana.
 - It had become a play time for our adults and boys. We needed to start from scratch with a new program. We decided to go with Awana and it has gone exceptionally well.
 - It has been easier for us to get women to work with children than it has been men.
 - It has been replaced by Awanas.
 - It has never been started.
 - It is because of our investment in
 - It is because of the popularity and success of Awana at our church.
 - It is because we have AAlso, the “scout”-like programs, as they are, are becoming obsolete. The kids think they are boring and hokey. We have to modernize and step out of the 1950s. The K.O.M. videos are the best stuff NAMB/IMB does for kids.
 - It is ineffective in drawing boys, but most of all, drawing men to lead it.
 - It is not appealing, especially for middle and high school students.
 - It is outdated.
 - It is too difficult to recruit leaders.
 - It is too programmatic. Christ didn’t die for the “program”.
 - It never produced interest whereas Awana is very successful.
 - It seemed to lack leadership due to the materials, etc.
 - It seems to be out of date in comparison to other boys programs (shallow).
 - It was ineffective—We have Awana!
 - It was poorly attended and we lacked leadership.
 - It was replaced with Awana.
 - It’s out of date and boring compared to Awanas.
 - Lack of leadership and competition with secular programs (i.e. Boy Scouts) are reasons our church does not have Royal Ambassadors.
 - Lazy!

- Mainly we are a senior adult congregation with 3 or 4 children.
- Many are uninterested in Royal Ambassadors.
- No age group of boys.
- No boys or teens in church.
- No children.
- No commitment from anyone.
- No interest.
- No interest.
- No leader at this time.
- No leader available.
- No leaders and no interest.
- No leaders are interested.
- No leaders.
- No leaders.
- No male leaders.
- No male leadership.
- No men are willing.
- No men have stepped up to take responsibility of the young boys. We have a men's ministry that is getting off the ground and we encourage the young men to join us in our activities.
- No men will take leadership roles with boys.
- No one is interested in leading RAs.
- No one is interested in leading.
- No place or workers available.
- No trained leaders.
- No young boys.
- No young men or boys.
- None of our programs are currently where they need to be, though missions should be taught. We are not reaching any mission goals because we don't have any yet. I am a new pastor and will soon ensure that programs are giving mission education.
- Not as effective as Awana.
- Not effective.
- Not effective.
- Not effective.
- Not enough boys coming to church.
- Not relevant enough.
- Not relevant or workable with our target group.
- Other groups are used (Youth and Children in Action).
- Our adult leadership moved on and no one replaced them. Men tend to not prepare for good meetings. Boys become too rowdy. We started TeamKid.
- Our assembly is young and have only infants.
- Our Awana ministry is so strong and well-supported. We channel mission's education through this ministry.
- Our church has never been involved in mission work, but that is changing.
- Our church has no one less than 40 years of age.
- Our church is a small growing church that is looking to develop a children's program which will most likely be co-educational because of our small numbers.

- Our congregation is made up of 95% or more seniors (70 and above). I am attempting through the Scripture to develop a more mission minded congregation. Their view of missions is different, more traditional than Biblical.
- Our lay leadership was not supportive of this program.
- People respond better to Awana.
- RAs is a dead program in every church I know.
- Simply did not find the material adequate for every week.
- Started Awana program and incorporated mission focus into that.
- TeamKid is a superior and more comprehensive discipleship program. Between TeamKid, Sunday school and children's choir, that is about all we try to offer.
- TeamKid is easier, cheaper, kids love it, incorporates worship, music and recreation.
- That program needs updating to 21st century boys.
- The church is an older congregation and the people don't see the need. They want to see the church grow, but are not willing to work.
- The leaders felt it was a waste of time. Those leaders are no longer with the church, so some of these programs may be possible.
- The leadership is not in place for RAs. Other activities take priority.
- The material is not relevant and is too expensive. We do a different program.
- The material is not very good.
- The materials are poor, it is difficult to secure male leadership, we have Awanas and we combine boys and girls for mission's education during summer.
- The materials of times past were not the kind of quality material that workers and students were willing to study and use. There was no interest.
- The program appears to not appeal to our "latch-key" kids. They make the choice whether to come to church or not, and the material does not interest them.
- The RA program does not seem to generate very much interest in our church.
- The small number of children coming for mission's education causes us to have co-ed classes.
- The two we have are in Children in Action.
- There are no interested leaders who want to take an RA ministry.
- There are no interested leaders.
- There are no workers.
- There are not enough boys at this time and no leader available.
- There are not many boys in that age group and we lack the leadership for Royal Ambassadors.
- There has never been an active movement in our church (at least in the last 30 years).
- There is a lack of interest among leadership and boys.
- There is a lack of interest and leaders.
- There is a lack of interest by teachers and youth.
- There is a lack of interest in leaders and boys.
- There is a lack of interest.
- There is a lack of participation.
- There is little interest.
- There is no active interest at this time.
- There is no leadership for them.
- There is no one to lead as yet.
- There is no one to lead.
- There is no willing leadership.

- There is not enough interest among leaders or young boys to start it.
- There is not enough interest and not any of that age group attending.
- There is not enough interest.
- There is not enough interest.
- There is too much mission emphasis and not enough discipleship.
- There is virtually no interest. Leaders are absorbed in other programs (Awana, Sunday school), and cannot sustain another detailed program.
- There was a lack of interest and workers.
- They are combined with girls in more of a TeamKid mission education format.
- They are interested in TeamKids.
- They are poor materials and we had trouble getting leaders. We switched to Awana 17 years ago.
- They have dropped that program many years ago. The help needed is not available.
- This church is new to the Southern Baptist Convention, so many of the programs offered have never been used by our people. They come from an Independent Baptist background with a strong Church of God influence.
- This program was here seven years ago when I became pastor. We determined it was not effective for outreach and not “worker friendly”. We moved to Awana.
- We are a contemporary, non-traditional church who does our missions support outside the SBC. This survey doesn’t fit us at all. We directly support 7 missionaries and take our youth on mission trips.
- We are a new church still seeking to “establish” ourselves.
- We are a small church and have no leaders for it.
- We are a small church and there is only one young boy at this age.
- We are a small church with not a lot of people willing to commit their time. We are planning on having RAs in the coming year.
- We are a small church.
- We are a young church and we need financial and worker growth. Right now we have Mission Kids to fill the gap. The Building Program has had top priority.
- We are a young church plant with a small leadership team which is all bi-vocational. We also lack the finances and appropriate facilities for Royal Ambassadors. We are a cell church and most of what NAMB/LifeWay produces does NOT fit our working strategy.
- We are aggressively not program-based in our approach to ministry.
- We are an Awana church.
- We are an older congregation with no youth.
- We are currently using Awana.
- We are not quite familiar with the program.
- We are presently without a volunteer to work with them. We have volunteers in MissionKids.
- We are still in a growth pattern.
- We are unfamiliar with the program.
- We could not get leaders.
- We could not get sufficient leadership and had people with experience volunteering for Awanas.
- We could not keep enough volunteers to staff it. TeamKid required fewer because it is co-ed.
- We currently do not have the leadership available.
- We decided to have Awana.

- We didn't have a man to work with them, so we started Mission Kids. Now we break that into boy's class and girl's class.
- We discontinued RAs due to a lack of interest. The materials and methods seem stuck in the 60s. Updating and re-packaging might help, but ultimately a total overhaul is needed.
- We do Awana.
- We do Awanas.
- We do boys mission education in TeamKid.
- We do not have a leader right now.
- We do not have a leader.
- We do not have any children in our church.
- We do not have anyone to take it on right now.
- We do not have enough youth.
- We do not have many boys and we have fewer adults who feel led to work with boys.
- We do not have the youth.
- We do not have workers for any of the mission programs. We do give to mission causes.
- We do not know how to begin and have no material or leaders.
- We do not separate boys and girls.
- We do the Awana program.
- We don't have any children attending church.
- We don't have enough participants.
- We don't have the leadership to run it.
- We dropped it years ago and replaced it with Awanas. We now have better participation.
- We found Awana more effective in the overall objectives of our children. We reach more families than Awana than we do with RAs. Few folks are looking for an RA program but we constantly run into families that come to our church because we do Awana.
- We found Awana to be more fruitful!
- We had a split and RAs was lost during the recovery.
- We had difficulty in enlisting and training leaders and lack of interest on the part of the boys.
- We had RA, GA and Acteen but they failed. Workers complained about the material. I'm a former missionary (IMB) and spent hours helping them fill in. We went to Awana and our numbers grew nearly 8-fold. The 1st year we switched and we got IMB material to supplement our missions.
- We had RAs at one time. Several years ago, we implemented Awana and participation increased 10-fold. We cancelled RAs.
- We had trouble finding male leadership.
- We have a co-ed Children on Missions group.
- We have a lack of leadership skills.
- We have a semblance of RA programs due to the lack of interested leadership.
- We have a shortage of leadership.
- We have a small church and our leaders are all fully involved in Team Kid.
- We have a strong youth ministry for girls and boys.
- We have an Awana program instead.
- We have an Awana program.
- We have Awana, which works very well for us.
- We have Awana.
- We have Awana.
- We have Awana.

- We have Awana.
- We have Awana.
- We have Awana.
- We have Awanas.
- We have Awanas.
- We have Awanas.
- We have Awanas.
- We have chosen not to have it.
- We have chosen to use other methods.
- We have co-ed mission programs for our kids.
- We have co-ed Team Kids and Kids on Mission.
- We have different groups in our church. Dealing with people with different cultures and backgrounds requires a different approach.
- We have difficulty sustaining leadership.
- We have found the Awana program more effective in reaching boys and girls. We have coordinated SBC missions with this program.
- We have had better success and retention using Awana.
- We have had RAs in the past. The church at some point couldn't get male workers in that area. We eventually went to TeamKid.
- We have just implemented Awana and are considering how to keep the best of RAs.
- We have never seen it in action.
- We have no boys.
- We have no children.
- We have no leader at this time.
- We have no leadership yet, but we are hopeful.
- We have no leadership yet. We do have a youth director and hope to implement mission emphasis through him.
- We have no male leadership available yet!
- We have no men who are vitally interested.
- We have no men's ministries to support and provide the leadership.
- We have no men's organizations.
- We have no one that has stepped up to take on the responsibility.
- We have not been able to enlist enough male workers.
- We have one active youth-age boy and two semi-active boys in the children's group.
- We have one boy, age 6.
- We have only one boy in church.
- We have other program in place.
- We have other programs age-appropriate (i.e. break-out groups).
- We have other programs we use.
- We have recently committed to Awana and Children in Action.
- We have TeamKid.
- We lack boys in the RA age.
- We lack boys.
- We lack leaders.
- We lack leadership.
- We lack leadership.
- We lack leadership.
- We lack leadership.
- We lack leadership.

- We lack leadership.
- We lack leadership. There are more young ladies than young men in the church.
- We lack male leadership.
- We lack male leadership.
- We lack male leadership.
- We lack the adult leadership and the boys in that age group.
- We lack the adults to lead and plan the program.
- We lack the boys and the leadership.
- We lack the leadership and the time.
- We lack the leadership and training of leaders.
- We lack the leadership and volunteers.
- We lack the leadership, commitment and the time.
- We lack the leadership.
- We lack the leadership.
- We lack the leadership.
- We lack the leadership.
- We lack the leadership. Presently we use the co-ed Children in Action.
- We lack the leadership. We had better participation from the Awana program.
- We lack the man power and training, and the urgency that it is of importance.
- We lack the teachers and students (mostly an elderly congregation).
- We lack the work
- We lack the workers because of a slack feeling of responsibility in our younger couples.
- We lack the workers to staff this program.
- We lack the young men in that age group.
- We lack workers.
- We lacked the leadership and interest among children when the program was offered.
- We lacked the leaders Most of our churches are really involved with FW Friends and we reach more kids.
- We lacked the participation over the years. We do not do traditional mission studies.
- We like the Sunlight curriculum. It fits our church better.
- We need more information on Royal Ambassadors.
- We never could involve many in the program. Leadership was lacking. It became a sports club.
- We only have it in the summer, because we have AWANA during the school year.
- We practice the principles of “Experiencing God”, and God has not brought or led anyone to lead.
- We stopped GAs, Acteens, and RAs and put TeamKid in their place for preschool through 5th grade. The reason was that the former material was repetitive and not engaging. How many different ways can you study drilling wells for water and provide hunger relief?
- We stopped using it a long time ago and no one has felt led to coordinate or lead it.
- We switched from RAs to Awanas. The former program was not growing.
- We switched to Team Kid due to the easier format.
- We tried it but it was not successful.
- We use Awana instead. RAs has a reputation of being ineffective and boring.
- We use Awana, and plug in SBC mission material into Awana at various stages. We believe in getting boys and girls saved, grounded, and as part of being grounded, teaching

missions. RA/GA material seems to be weak on kid's discipleship (also dry). Awana is kids discipleship that is fun for the, and we plug missions into it.

- We use Awanas and incorporate mission education.
- We use Awanas.
- We use Children in Action material.
- We use Word of Life programs.
- We used to have RAs and GAs, but with very small numbers participating we decided to combine and have the Children in Action program. Personally I prefer the separate programs.
- We went from about 8 in RAs to well over 60 in Awana (boys only) with 16 professions of faith in the 1st year. Awana reaches community children and families.
- Wednesday activities are for outreach and RAs is not an outreach tool. Kids need to be taught how to live the Christian life, not so much about what missionaries do.
- What is Royal Ambassadors? Filling the need is more important than showing how.
- Why? It has not been effective since it was taken from WMU!

Additional responses from those with RAs

- We have a strong RA program.
- We do RAs but we have also implemented a few aspects of Awana.
- We do have RAs, but it is weak.
- We do have RAs, but we feel SBC is not pushing missions enough. Present leadership fights too much and cooperative missions is not important. Big churches send their own missionaries.
- We are proud of our excellent RA chapter! This is due to motivated leaders, strong support from staff and parental involvement.
- We have RAs but Awana is growing in churches around us. What can we do to make RAs more interesting to help boys?