Toward A Theology Of Youth Ministry And Its Praxis In The Local Church

Luis Fernando Ortiz
Andrews University

Follow this and additional works at: https://digitalcommons.andrews.edu/dmin

Part of the Practical Theology Commons

Recommended Citation
https://digitalcommons.andrews.edu/dmin/398

This Project Report is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Dissertation Projects DMin by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.
ABSTRACT

TOWARD A THEOLOGY OF YOUTH MINISTRY
AND ITS PRAXIS IN THE LOCAL CHURCH

by

Luis Fernando Ortiz

Adviser: Nancy Vyhmeister
Problem

In many Seventh-day Adventist churches in North America patterns of non-involvement among the youth were observed. Young people were attending church on Sabbath, but almost none of them were leaders.

The objective of this dissertation was to identify biblical principles for the development of a youth ministry in which leaders build responsible servant leaders and encourage young people to grow, learn, and use their gifts in Christian ministry.
Method

The Scriptures were searched for a biblical background for youth work and principles for successful youth involvement. The word “youth” was analyzed in the Old and New Testaments together with the activities and duties of the youth. The contemporary problems that hinder successful youth ministry were identified, and sound solutions were found in the incarnational ministry of Jesus. Three bilingual churches with a high level of youth involvement were studied and evaluated to identify the mechanisms of their success. Lastly, these principles were applied and suggestions given for youth leaders to create an effective ministry based on the “Old Testament Paradigm of Youth Ministry.”

Results

In the Old Testament youth were respected, trusted, and highly regarded. Responsibilities such as being king, prophet, minister, and priest were given them, showing trust and willingness to form their characters in service. A different spectrum was found in the New Testament where youth were generally regarded as inexperienced, immature, and unfit for leadership. Young leaders were more the exception than the rule. For example Timothy was advised: “Do not let anyone look down on you because you are young” (1 Tim 4:12); and on another occasion the church at Corinth was told to “see to it that Timothy has nothing to fear while he is with you” (1 Cor 16:10), speaking clearly of the lack of support and implying the difficulty that churches had in working with young leaders. An exception to the lack of trust in the youth in the New Testament is the incarnational ministry of Jesus Christ who used the same principles outlined in the
Old Testament. The three successful North American youth programs investigated had also applied the principles of the “Old Testament Paradigm of Youth Ministry.”

Conclusions

Applied in the local church the “Old Testament Paradigm of Youth Ministry,” including the elements of trust, involvement, equipping, and empowerment, will not only prepare youth for the ministry, but will reproduce leadership in others. The emphasis of the Old Testament Paradigm and the incarnational ministry of Jesus Christ is not so much in evangelizing as in reproducing.
Andrews University
Seventh-day Adventist Theological Seminary

TOWARD A THEOLOGY OF YOUTH MINISTRY
AND ITS PRAXIS IN THE LOCAL CHURCH

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by

Luis Fernando Ortiz

July 1997
TOWARD A THEOLOGY OF YOUTH MINISTRY
AND ITS PRAXIS IN THE LOCAL CHURCH

A dissertation
presented in partial fulfillment
of the requirements for the degree
Doctor of Ministry

by
Luis Fernando Ortiz

APPROVAL BY THE COMMITTEE:

Nancy Vyhmeister
Adviser
Nancy Vyhmeister

Ricardo Norton
Director of D. Min. Program
Ricardo Norton

Eduardo Schmidt
Dean, SDA Theological Seminary

Ron Whitehead

August 3, 1997
Date approved
# TABLE OF CONTENTS

ACKNOWLEDGMENTS ................................................................. vi

Chapter

I. INTRODUCTION ................................................................. 1

   Statement of the Project .................................................... 3
   Justification of the Project ............................................... 3
   Description of the Process ............................................... 4

II. YOUTH IN THE BIBLE ....................................................... 6

   Biblical Words for “Youth” ............................................... 7
      Na'ar ................................................................. 7
      Neos .............................................................. 9
   Implications ............................................................... 11
   Roles of Youth in the Bible ............................................. 12
      Youth as Political Leaders ........................................ 13
      Youth as Prophets ............................................... 18
      Youth as Priests .................................................. 21
   A Portrait of Youth in the Bible ..................................... 23
      Devotion ......................................................... 24
      Reliability ....................................................... 30
      Valor ............................................................. 32

III. OBSTACLES TO EFFECTIVE YOUTH MINISTRY .......... 36

   Leader-centered Ministry ............................................. 37
   Building Numbers Instead of People .............................. 40
   Lack of Intentionality .................................................. 42
   Ignoring the Psychological Needs of Young People ........ 43
      The Need for a Sense of Community and Deeper Relationships .................................................. 45
      The Need to Be Appreciated and Loved ..................... 47
      The Need to Be Heard .......................................... 48
   Spiritual Needs and Faith Growth ................................. 49
IV. INCARNATIONAL MODEL FOR YOUTH MINISTRY

Presence
   In Christ’s Life
      With Individuals
      In Religious Events
      In the Community
   In Youth Ministry
      With Individuals
      In Religious Events
      In the Community
Servant Leadership
   In Christ’s Life
   In Youth Ministry
Holistic Care
   In Christ’s Life
   In Youth Ministry
Discipleship
   In Christ’s Life
      Engaging
      Explaining
      Empowering
      Evangelizing
   In Youth Ministry
      Engaging
      Explaining
      Empowering
      Evangelizing

V. CONTEMPORARY MODELS OF SDA YOUTH MINISTRY

The Berrien Springs Spanish Church
   Organization Process
      Identification of Needs
      The Youth Council
   Program Development
      Sábado Joven
      Shabbat Shalom
      ESCAPE
   Evaluation
La Sierra Spanish Church, Riverside, California
   Organization Process
      Identification of Needs
<table>
<thead>
<tr>
<th>Chapter Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Youth Council</td>
<td>94</td>
</tr>
<tr>
<td>Program Development</td>
<td>95</td>
</tr>
<tr>
<td>ATTIC</td>
<td>96</td>
</tr>
<tr>
<td>Sabbath School</td>
<td>99</td>
</tr>
<tr>
<td>U-R-US</td>
<td>101</td>
</tr>
<tr>
<td>Evaluation</td>
<td>103</td>
</tr>
<tr>
<td>Lighthouse of the Valley</td>
<td>105</td>
</tr>
<tr>
<td>Organization Process</td>
<td>105</td>
</tr>
<tr>
<td>Identification of Needs</td>
<td>105</td>
</tr>
<tr>
<td>The Youth Council</td>
<td>106</td>
</tr>
<tr>
<td>Program Development</td>
<td>107</td>
</tr>
<tr>
<td>The Mission Team</td>
<td>108</td>
</tr>
<tr>
<td>The Magnification Team</td>
<td>109</td>
</tr>
<tr>
<td>The Maturity Team</td>
<td>111</td>
</tr>
<tr>
<td>The Ministry Team</td>
<td>112</td>
</tr>
<tr>
<td>The Administration Team</td>
<td>114</td>
</tr>
<tr>
<td>Evaluation</td>
<td>115</td>
</tr>
<tr>
<td>VI. SUMMARY AND CONCLUSIONS</td>
<td>118</td>
</tr>
<tr>
<td>Summary</td>
<td>118</td>
</tr>
<tr>
<td>Conclusions</td>
<td>121</td>
</tr>
<tr>
<td>Application</td>
<td>123</td>
</tr>
<tr>
<td>The Challenge Facing Small Churches</td>
<td>125</td>
</tr>
<tr>
<td>A Suggested Youth Ministry Model</td>
<td>126</td>
</tr>
<tr>
<td>Identification of Needs</td>
<td>127</td>
</tr>
<tr>
<td>Formation of a Youth Council</td>
<td>128</td>
</tr>
<tr>
<td>Development of a Purpose Statement</td>
<td>130</td>
</tr>
<tr>
<td>The Creation of Ministries</td>
<td>131</td>
</tr>
<tr>
<td>Evaluation</td>
<td>132</td>
</tr>
<tr>
<td>APPENDIX</td>
<td>134</td>
</tr>
<tr>
<td>A. BERRIEN SPRINGS SPANISH SDA CHURCH MATERIALS</td>
<td>135</td>
</tr>
<tr>
<td>B. LA SIERRA SPANISH SDA CHURCH MATERIALS</td>
<td>140</td>
</tr>
<tr>
<td>C. LIGHTHOUSE OF THE VALLEY SDA CHURCH MATERIALS</td>
<td>144</td>
</tr>
<tr>
<td>D. YOUTH RESOURCES</td>
<td>163</td>
</tr>
<tr>
<td>E. MASLOW'S HIERARCHY OF NEEDS/NEEDS ASSESSMENT SAMPLE</td>
<td>184</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>233</td>
</tr>
<tr>
<td>VITA</td>
<td>243</td>
</tr>
</tbody>
</table>
ACKNOWLEDGMENTS

The following people provided the necessary urgings, reminders, compliments, kicks, and timely advice to get this job done.

Thanks to:

Dr. Nancy Vyhmester, my chairman, for her availability, prompt feedback, for believing in the relevance of this project, and for her constant “let’s do it” attitude.

Ed Schmidt, my second reader, who through the ideas and thought-provoking issues raised in his classes inspired me to pursue further studies in evangelism and youth ministry and constantly challenged me to “throw the rock a little further.”

Dr. Ricardo Norton, who offered extremely practical advice for collecting and organizing the data involved in this project. His valuable suggestions throughout the process were a tremendous support.

Ron Whitehead, for his reading of the project and his participation at the oral defense.

Jorge Mayer, my senior pastor, who allowed me to dedicate the time I needed to complete this project, and who was happy to see the Berrien Springs Church used as a model of contemporary youth leadership.
My parents who instilled within me the love for God and a desire to serve him, and my family for their support and patience in the midst of long hours of work and stress.

Dawnita Neal, my editor, for doing a wonderful job, and for changing what was written in English but sounded more like Spanish.

My church, the Berrien Springs Spanish Church members, and especially the young people who provided the basis for this dissertation.

And to countless others whose names are not mentioned here, but whose efforts and assistance I would like to recognize.

Finally and foremost thanks to God, who opened many doors along the way, gave me strength, wisdom, and endurance when at times the task seemed unsurmountable. To him be all credit, honor, and glory.
CHAPTER I

INTRODUCTION

The idea for writing this dissertation was born out of the frustration of seeing the lack of involvement of youth in local churches. As I visited different Hispanic and Anglo Seventh-day Adventist (SDA) churches in North America, I found that youth had little or no part in planning and implementing ideas in the local church. Furthermore, the youth departments were languishing for the lack of youth leaders—most of them were led by adults. The greatest impression of the need for youth involvement came when I read a comprehensive study prepared by Roger Dudley, presenting the reality of the SDA church and its youth where he affirms that youth participation and leadership in local churches are minimal. The great majority of SDA youth attend church and participate in some church activities, but they are merely present, not involved either in participation, in programming, or in leadership.¹

I observed that the tendency is for adults to plan and implement most of the programs in the local church. In many cases, youth are not involved in any part of the process. Their place is in the pews, as spectators. As I noticed this tendency, I began to

investigate what kept leaders from involving youth in ministry. Something held them back, not allowing them to trust young people with leadership and decision-making. I found that one of the factors that apparently keeps adults from involving youth in leadership in the local church is fear. The two main fears are that the issues addressed by the youth in the church may be different from those that have traditionally been presented,¹ and that young people will change the traditional worship style,² thus the idea of youth involvement in ministry is regarded with caution and skepticism.

Besides the fact that they do not have the support of adults, I also found that young people often express frustration and boredom with traditional worship formats that seem to fit only an older generation. They are reluctant to bring their friends to church for fear that they will not understand what happens and the lack of a friendly environment.³

So, there was a need to find ways to involve youth in developing, planning, and executing youth-centered ministries. The Bible presents patterns and principles that are needed in youth ministry and can be applied to any circumstance or culture. For that reason the research began with the Bible, where solid theological principles for the involvement of youth in ministry are outlined. This study led to the search for and


²Ibid., 259.

description of a number of successful SDA churches that are using biblical principles in youth ministry.

Statement of the Project

The objective of this dissertation is to identify biblical principles for the development of a youth ministry in which leaders build responsible servant leaders and encourage young people to grow, learn, and use their gifts in Christian ministry.

Justification of the Project

There are many reasons why this project was undertaken. The predominant ones—encompassing the broad vision of the SDA church, current literature, the biblical, theological, and sociological relevance of the topic, and the relation of the topic to my ministerial responsibilities as youth pastor of the Berrien Springs Spanish church—are explained below.

There have been limited ministries in the local church in which youth could be involved and feel comfortable to participate in, lead, and have ownership of. Traditionally, in a typical SDA church, there is only what is called Adventist Youth (AY). This is a simple program that takes care of one vesper a week and invites the youth to camp once a year. But usually there are no ministries aimed at the actual needs of the youth.

There are many highly talented young people who would like to make use of their talents in music, leadership, and service, and set an example for other youth to also be
involved, but they are not given the opportunity to exercise and develop these God-given gifts because of the lack of trust in them.

Studies such as Valuegenesis\(^1\) indicate that as many as 45 percent of the youth in Seventh-day Adventist (SDA) churches are not involved in any way, while 33 percent are involved only 1-2 hours a month, which indicates that three quarters (78 percent) of SDA youth are virtually uninvolved in church activities or leadership. According to Valuegenesis, young people are losing interest in attending and participating in church services. Twenty percent do not attend church programs; another 28 percent attend only 1-2 hours per month.\(^2\) The solution is also suggested by the Valuegenesis study, which emphatically states that involving the youth in programming and participation is one of the best ways to keep the youth committed to church.\(^3\)

**Description of the Process**

Since the inception of the idea for this project, the research process has included many different elements. These steps are described in order to provide a background understanding of this investigation.

The first step was a review of relevant literature. Literature related to the topic was selected and studied. The specific areas investigated were theological and biblical foundations for youth ministry; the current shape of youth ministries; special needs of

\(^1\) Dudley, 112.

\(^2\) Ibid., 111.

\(^3\) Ibid., 116.
young people, both spiritual and social; and church-based youth ministries, with emphasis on Seventh-day Adventism.

Three youth-oriented successful SDA churches were selected, analyzed, and evaluated in order to understand what elements of those ministries have allowed youth to become involved. A site visit to each church was conducted and careful note was taken of all activities, ministries, and liturgy. A personal interview was conducted with the pastor of each church in order to discover the dynamics involved in developing a healthy youth ministry. The data gathered at these churches were analyzed and further compared to find similarities, patterns, and differences that will help leaders and local churches to develop their own model for youth ministry.

This study is presented in six chapters. Chapter 1 is a general introduction outlining the problem, justification, and procedures of the project. Chapter 2 is a study of youth in the Bible which gives the basis for the involvement of youth in ministry. Chapter 3 describes some obstacles to effective youth ministry as reflected in contemporary literature. Chapter 4 investigates principles for involving youth in ministry based on Jesus' incarnational ministry. Chapter 5 describes the application of these principles in three different churches. Finally, chapter 6 presents a summary, conclusions, and suggestions for contemporary youth ministry.
CHAPTER II

YOUTH IN THE BIBLE

The Bible asserts the high value God places on young people and the high expectations that he has for them. This is evidenced by the many youth he chose to minister to in specific ways in both the Old Testament (OT) and New Testament (NT) and by the statements made in the Bible about youth. This chapter shows that the idea of involving youth in ministry has scriptural foundations.

Through careful analysis of the biblical terms used to describe youth and a subsequent study of the roles and characteristics of those youth who were effectively used by God in ministry, a biblical basis for the participation of youth in ministry is identified. These ideas and their significance for contemporary youth ministry are presented in three parts. The first includes an overview of the main terms the Bible uses for youth and some implications of OT and NT attitudes toward youth and their effects on youth involvement in ministry. The second part presents a summary of important roles of youth in the Bible. The last section builds on this by exploring some characteristics that make up a portrait of youth in the Bible who became effective ministers for God.
Biblical Words for “Youth”

Through analysis of the OT and NT usage of language to describe youth, it is possible to identify trends that are helpful in the understanding of youth and youth ministry. For this reason, a brief study of the words used for youth in Greek and Hebrew and the significance of this pattern are presented.

Neither the OT nor the NT use a consistent term when referring to youth. In fact, several expressions are employed. However, two words are used more frequently than others, one from each language. Those two words are na’ar in the Hebrew and neos in the Greek.

*Na’ar (נָעַר)*

Most of the designations for youth in the OT derive from the Hebrew word *na’ar*, which means youth, lad, or young man, and occurs 235 times. Its use is predominant in the Pentateuch and in the historical books, at times signifying a very young “boy” (Isa 7:16). However, generally *na’ar* denotes a young man who is of marriageable age and is still a bachelor, most likely around the age of twenty, since that is when individuals passed from youth to maturity.

---


2. Bible references are taken from the New International Version (NIV) unless otherwise stated.


A derived meaning of *na'ar* is "servant" or "attendant." Jonathan used a young attendant as an arms bearer (1 Sam 14:1); the young person, in return, addressed his employer as "master" (Judg 19:11). A *na'ar* also carried important documents, was trained in the art of warfare, and even gave counsel to the king as in the case of Ahasuerus' attendants who advised him to conduct a search for young virgins (Esth 2:2).

It is evident by the context that the meaning of the word *na'ar* as "attendant" does not denote a "slave" or a "performer" of humble duties, but a respected young person capable of performing duties and responsibilities in different capacities. A *na'ar* was used by God in important ways and was respected by others. There is a pattern throughout the OT of *na'ar* who developed and used their talents in ministry. Following are some examples of this pattern.

Joshua, Moses' aide, who later became leader of Israel (Josh 1:1), is referred to as *na'ar*. As a young person, Joshua's talents and abilities were used and developed as he assisted Moses (Num 11:28). Another example is that of the Levites who were chosen "to minister before the ark of the Lord, to make petition, to give thanks, and to praise the Lord" (1 Chr 16:4) and who started their ministry at the age of twenty (1 Chr 23:24), giving testimony of the constant involvement of youth in important religious activities. Lastly, Rehoboam rejected the advice of the elders and asked his young advisors what he should do in a difficult situation (2 Chr 10:8). The counsel of the youth was convincing

---

1 *EDBW*, s.v. "Youth."

2 Ibid.
enough that Rehoboam decided to follow it (2 Chr 10:14). Obviously the talents and abilities of the youth in the OT were recognized and respected.

In the OT, the major trend was for youth to be highly regarded and to hold important positions as counselors, ministers, priests, and helpers. Youth in the OT were characterized not only by their activity, but also by the recognition and development of their talents. This directly contrasts the image of youth in the NT.

**Neos (νεος)**

The most common words employed in the description of youth in the NT derive from the noun neos. Neos and its derivatives appear forty-one times in the NT; its adjective form expresses time, more precisely meaning “belonging to the present moment,” combining the meanings of new, fresh, not previously there, not long there, young, and youthful. One derivative is neanias (νεανιας) meaning youth or young man, and used for one who is in the prime vigor of life and under the age of thirty. Another derivative is neaniskos (νεανισκος), which conveys the same meaning as neanias and is used in the description of young men such as the rich young man who came to Jesus (Matt 19:20, 22), the young man who fled naked (Mark 14:51), the young man at the grave (Mark 16:5), the young man of Nain (Luke 7:14), and to describe Paul's nephew.

---

2. Some examples of these occurrences are Acts 7:58; 20:9; 23:17.
3. Behm, 897.
The plural of *neaniskos* (νεανίσκοι) refers to the younger members of the community (Acts 5:10).

*Neos* may present the individual as independent and sometimes stubborn, as is the case with the parable of the prodigal son who decided to follow his own ways (Luke 15:11) and the rich young ruler, who was instructed as to how to obtain eternal life, but did not act accordingly (Matt 19:16-22).

*Neos* also seems to suggest that often the characters are passive, not taking an active or important role, as is the case with the young Eutychus who fell asleep as he heard Paul from a window (Acts 20:9). Since NT youth were seen as inexperienced, youth did not frequently occupy positions of responsibility. There were cases where youth acted responsibly and were used by God, but this does not seem to be as frequent in the NT, and the talents and abilities of youth are not consistently recognized and developed as they were in the OT. One youth who did act responsibly and was used by God was Paul’s nephew, who saved the apostle’s life by informing the commander of a plot to kill him (Acts 23:17-21).

It would be difficult to discuss youth in the NT in the context of youth ministry without mentioning Timothy. In fact, his case is an excellent example of NT attitudes towards youth. The Bible implies that Timothy was not highly esteemed by the elders of the church where he pastored. In fact, he was so intimidated by them that Paul had to write and tell him not to “let anyone despise his youth” (1 Tim 4:12, KJV). The way this idea is stated suggests that youth were sometimes not held in high esteem in NT society, not seen as ready for service or ministry because of their lack of experience, and that the
youth of Timothy, a young pastor, could be a handicap to his ministry. This is made even more clear by Paul's letter to the Corinthians where Paul prepares the way so that believers will even accept Timothy, and makes arrangements so that he will have "nothing to fear" (1 Cor 16:10-11).

The fact that there are few NT young men and women who occupied positions of responsibility and leadership, or who were able to use their talents in ministry, is in itself a commentary about the results of this ideology.

Implications

As we compare the role of the youth in the OT and NT, it is necessary to mention that the Greek version of the OT, the Septuagint (LXX), uses the word neos whenever the Hebrew word naʻar (נער) is presented.\(^1\) However, as was mentioned earlier, the implications of the meanings of these two words are slightly different. This is visible not only through the actual definition of the word, but also because of specific examples that show what attitudes and ideas were generally held regarding youth.

Although references to youth in the NT are not as specific as in the OT, it appears that, overall, youths were not so highly regarded in the NT as in the OT, and their duties were more elementary. The word neos itself implies newness and immaturity\(^2\) while naʻar has connotations of ability and respect.\(^3\) Interestingly enough, there appears to be a

---

\(^1\)Behm, 897.

\(^2\)Ibid.

\(^3\)EDBW, s.v. "Youth."
direct correlation between the responsibilities given to youth and the expectations placed upon them, and their development and activity. Evidently the different perceptions and expectations of youth in the OT and NT affected the role of youth within society. In comparison with their counterparts in the OT, youth in the NT do not seem to have been as active in developing and using their talents either in social contexts or in ministry. However, OT youth who were highly regarded and given responsibility were used by God in important ways. This gives a clear message about how youth should be treated in order to grow within the church body. Based on these examples it seems to be important for a church interested in the input and development of youth to recognize both the newness and inexperience of youth emphasized in the NT, and also the capability and achievement of youth whose talents are encouraged and developed through service to God in the OT.

**Roles of Youth in the Bible**

God used a number of young people to advance his cause at different times and places throughout history. Their stories show that even immature and inexperienced youth in the hands of God can produce precious fruits and carry out a successful ministry. Although not all youth in the Bible were exemplary and godly, and some were rebellious, disobedient, and even wicked, those who allowed themselves to be molded by God were powerfully used by him in the ministry he called them to. God was able to use these teachable youth in many different capacities. The Scriptures tell of youthful
political leaders, prophets, and priests. Several examples of youth who ministered will be considered in the discussion of each of these areas.

Youth as Political Leaders

Over the span of history it is possible to identify many youth whom God was able to use as political leaders. Among them are Moses, Joshua, Saul, David, and Solomon. The experience of each was different, and yet three things in each of these individuals' lives bring them together and set them apart from other youth: a close connection with God, a willingness to be led by him, and a rise in the political hierarchy of the day.

One of the greatest political figures in the Bible was Moses. He was given the opportunity to be prepared for a great work. As a youth, he was thoroughly educated as a general, studying with the best and wisest Egyptians, and becoming a powerful person in speech and action (Acts 7:22). Even though Moses was not a youth when the Exodus took place, he was chosen and prepared for this work from his youth. As leader of the Israelites in the Exodus, Moses purposely set out to create young leaders to assist him. He saw great potential in Hoshea and chose him as an "intern," taking his training and mentoring so seriously as to change the youthful Hoshea's name to Joshua (Num 13:16). As part of this mentoring process, Moses often invited Joshua to accompany him on special missions, where Joshua could get exposure to real, everyday duties and challenges. The narrative of Exod 24:13 and 32:17-18 implies that Joshua alone accompanied Moses during at least some of the climb up Mt. Sinai when the Ten
Commandments were given. Furthermore, Joshua is mentioned several times in the OT as Moses' "assistant" or "minister."  

Joshua's leadership qualities were developed through working with Moses for several years, until he was ready to take higher responsibilities. Joshua had been "prime minister" to Moses, and at Moses' death he became "commander of Israel," having then the responsibility not only of being Moses' successor, but being in charge of leading the people of Israel to the promised land (Josh 3).

Joshua had long attended Moses, and being a man of wisdom and ability, of faith and piety, he was chosen to succeed him. Moses was to instruct Joshua concerning the responsibilities of his position as the visible leader of Israel, and to assure him that if he would be faithful to his sacred trust the Lord would ever be his counselor and support.

Careful analysis of this narrative in Scripture shows two political leaders trained and used by God beginning in their youth. Key to their development as political leaders was their 

---


2In several texts Joshua is referred to as Moses' "young aide," literally, Moses' "minister" (Heb. *mesharei*). This word means more than an "aide," and is generally used for service in the House of God performing religious functions, or performing a military function (Exod 24:13; 33:11; Num 11:28; and Josh 1:1). Edward E. Hindson and Woodrow Michael Kroll, eds., *Joshua*, The KJV Parallel Bible Commentary, vol. 1 (Nashville: Thomas Nelson Publishers, 1994), 392.


willingness to learn and to be guided completely by God, and the training or mentoring process that prepared them to use their leadership skills.

Joshua desired to know and to do God's will, and he was commanded by God to study and meditate upon all the directions which had been given: "For then, shalt thou make thy way prosperous, and thou shalt have success." The secret of Joshua's victories was that, even amid his accumulated cares and responsibilities, he dared not trust his own finite wisdom, but made God his counselor and guide.¹

Another instance of an important young leader was Saul, who became the first king of Israel when he was a young adult (1 Sam 9:2; 13:1). Right at the beginning of Saul's ministry, just after he was anointed as king, "God changed his heart" (1 Sam 10:9). Some commentators refer to this event as "the first conversion recorded in sacred scripture."² This event underscores an important point. Dedication to God and willingness to be changed and molded by him are vital characteristics of the youths God was able to use effectively in leadership. Ellen White affirms:

God takes men as they are, with the human elements in their character, and trains them for His service, if they will be disciplined and learn of Him. They are not chosen because they are perfect, but notwithstanding their imperfections, that through the knowledge and practice of the truth, through the grace of Christ, they may become transformed into His image.³

This is meaningful because God does not always call the prepared, rather he equips those he calls.

¹Ibid.


Saul's change of heart was accompanied by a change of direction in mental activity. Instead of thinking about animals and farms, Saul had to think of the problems that confronted a statesman, general, and king. Saul is said even to have prophesied at that time (1 Sam 10:9-12). He was “changed into a different person” (vs. 6). His experience bears witness to the fact that God is able to transform the most unpromising into instruments that will be useful to him. Furthermore, Saul's remarkable change attracted the attention and confidence of the people and prepared them to follow him as their leader.\footnote{“1 Samuel,” SDA Bible Commentary (SDABC), ed. F. D. Nichol (Washington, DC: Review and Herald Publishing Association, 1980), 2:496.}

The importance of dependence on God is highlighted by Saul's experience. Although faithful at the beginning, Saul gradually abandoned God to the point of taking his own life (1 Sam 31:4). This unfortunate end for Saul shows that youth are called to be leaders, but are also called to depend on God and be continuously molded by him in order to endure and be faithful to their call and to God until the end.

David is yet another example of a youth whom God chose to prepare and use in leadership. He was anointed king in spite of being the “youngest of the family” (1 Sam 16:11). David had shown himself to possess youthful vigor, a loving, gentle spirit, and fearlessness born of confidence in divine power. He was uncorrupted by the world, a meditative soul raised in the quiet seclusion of the hills of Bethlehem. There, herding
sheep like Moses in Midian, he acquired a sense of responsibility and developed qualities of leadership that were to carry him through life.1

God also chose to use David’s son Solomon as a political leader. He was not only called to follow his father as king, but was also given the assignment of building the most ornate and luxurious temple ever in the history of Israel. David, referring to his son who was about to take the throne and commit to the task of constructing the temple, recognized Solomon’s youthfulness and inexperience, but suggested that these characteristics were not a detriment to those taking important responsibilities. To help Solomon in his inexperience, David coached and helped him by giving extensive preparation.

My son Solomon is young and inexperienced, and the house to be built for the Lord should be of great magnificence and fame and splendor in the sight of all the nations. Therefore I will make preparations for it. So David made extensive preparations before his death. (1 Chr 22:5; 29:1)

David made these preparations so that his son would have physical, emotional, and spiritual tools to lead the nation.

When Solomon received the throne, he saw himself as “only a little child” (1 Kgs 3:7), and recognized his inability to “carry out his duties” (vs. 7). This very inability prompted him to look for divine help. So he asked for a “discerning heart” to govern the nation and to “distinguish between right and wrong” (vs. 9). The Lord not

1Ibid., 530.
only granted Solomon’s request to be given understanding to render right judgments, but also gave him what he had not requested long life and riches (vs. 12).

Youth as Prophets

The call to prophecy was one of the most important in the Bible. Prophets were God’s instruments to transmit his will, call for repentance, and announce future happenings. This office was normally held by mature, credible persons with a long history of spiritual training or experience (Rev 22:8, 9). Notwithstanding, at times, God called youth to carry out this responsibility, implying that maturity, gender, age, and experience were not specific requirements for a person to be called as a prophet.

Samuel is an example of a prophet who started his ministry at a very young age. As a “child” he was dedicated by his mother to serve in the Temple “for his whole life” (1 Sam 1:27-28). Soon after, when he was still a “boy” (1 Sam 3:8), he received a revelation from God announcing the fate of Israel. Not long after that, Samuel was confirmed by all Israel as a prophet (1 Sam 3:19-20). Samuel was perhaps the youngest person to receive a revelation and probably the youngest prophet (1 Sam 12:2).

It was not customary for the Levites to enter upon their peculiar services until they were twenty-five years of age, but Samuel had been an exception to this rule. Every year saw more important trusts committed to him; and while he was yet a child, a linen ephod was placed upon him as a token of his consecration to the work of the sanctuary.

---


The ministry of young Samuel is most appreciated within the context of his time period: "In those days the word of the Lord was rare; there were not many visions" (1 Sam 3:1). Samuel’s calling was a special one. In a time when there were not many prophets, God chose him as a youth, as one he could depend on and use throughout his lifetime.

After Israel had chosen Saul as king, and had rejected Samuel as guide of the nation, Samuel responded to the need to train godly youth amidst an alarming increase in idolatry, establishing the Schools of the Prophets where youth could “get an endowment of the Holy Spirit of God and then go forth into the dark places of the earth and seek for those who would listen to the testimony that they had to bring.”1 The education provided in the school was aimed at keeping “the wonderful works of God continually before the students, which magnified the law of God, and made it honorable”2 and “to serve as a barrier against the widespread corruption resulting from the iniquitous course of Eli’s sons, and to promote the moral and spiritual welfare of the people.”3 Thus Samuel gathered companies of young men who were pious, intelligent, and studious to become the sons of the prophets.4

---


5 Ibid.
Youths involved in prophecy are described in the Bible not only in experiences like the ones just mentioned, but also by other prophets who spoke of young men and women prophesying. The prophet Joel foretold the “pouring out of the Spirit on all people” (2:28), which would cause “sons and daughters” to “prophesy,” and “young men” to see “visions” (vs. 28). Mills points out the following:

In the past, the Spirit had been given only to certain people, commissioned with special tasks: judges, kings, and above all in Joel’s day, the prophets. The pouring out of Yahweh’s Spirit here, however, depicts the entire nation as a community of inspired prophets. The references to young and old, male and female, and slave and free in v. 29 encompass the entire community. These human distinctions are rendered void by the coming of the spirit, for all will share the presence of Yahweh.1 Again, it is demonstrated that God is not limited by human distinctions as he prepares and uses his people of all ages in ministry.

The prophet Amos also wrote about youth as prophets. He communicated that God “raised up prophets from among their sons and Nazarites from among their young men” (Amos 2:11). These were to give Israel an example of righteousness and holy living. This is another example of a situation where God chose to raise up youth as leaders in this case, spiritual leaders.

Prophecy was one of the gifts given to the early church (1 Cor 12:28), including its youth, so they could help “prepare God’s people for works of service so that the body of Christ may be built up” (Eph 4:11). The book of Acts mentions a man named Philip the evangelist who lived in Caesarea and whose four daughters had the gift of prophecy (Acts 21:9). Not much is said about them, except that they were young, virgins, and prophets.

1Mills and Wilson, 741.
The fact that his daughters prophesied throws interesting light on the ministry of gifted women, as prophecy is, by definition, a public ministry. I Corinthians 11:5 supports the view that such gifts woman had were more than merely a domestic ministry in apostolic times.¹

Among those who had hoped for a permanent spiritual revival as the result of the reformation under the youthful king Josiah was Jeremiah (Jer 1:1-4), called of God to the prophetic office while still a youth. A member of the Levitical priesthood, Jeremiah had been trained from childhood for holy service.² In those years of preparation he little realized that he had been ordained from birth to be a “prophet to the nations” (Jer 1:5), and when the divine call came, he was overwhelmed with a sense of his unworthiness: “Ah Sovereign Lord, I do not know how to speak; I am only a child” (Jer 1:6). Jeremiah was receptive to the call of God and became a prophet of honor and respect.

As we have seen, God called young people to prophecy on numerous occasions. Obviously he did not see anything in age or gender differences that would hinder his prophetic work. He did not limit this calling to experienced adults, but chose to use an array of people, including young men and young women, because God had no reservations about giving highly spiritual responsibilities to youth who were willing to allow themselves to be used by him.

Youth as Priests

Young men served as priests until the Aaronic priesthood was instituted


(Exod 28:1). Moses delegated young men (Exod 24:5) to offer both burnt offerings and also peace offerings, closely linked with covenant-making and covenant relationships. These young men may have been selected because of their skill in handling struggling animals, but more likely for their moral qualities.

Later on, the Levites were “set apart” to do “the work of the Lord” (Num 8:11,14), that is, to help Aaron and his sons in the priestly activities of the sanctuary. The Levite was required to be at least twenty, and must have retired from his regular service by the age of fifty (Num 8:23-25). The fact that many youth took part in the important ministry of priesthood shows that God had just as much confidence in a youth being used by him as in any other individual.

Since different minimum ages for priests are mentioned, a question may be raised about this. However, there is a good reason for this apparent discrepancy. Jones clarifies the situation:

It is stated here [Num 8:23] that the Levites are to serve in the tabernacle from the age of twenty-five to fifty. But in 4:3 it is stated they were not to begin service until thirty. Rabbinic tradition explains this by saying that they served a five-year apprenticeship before thirty. Later on, the age was lowered to twenty (II Chr 31:17; Ezra 3:8). So not only were young people to take on the responsibilities of priesthood, they were given a five-year preparation time and a mentor to encourage and teach them.

---

1Durham, 3:343.
2“1 Samuel,” SDABC, 2:631.
Throughout the Bible, several youths were involved in ministry as kings, prophets, and priests among other roles. All of those who have been mentioned were leaders, each in a unique setting and using the distinctive talents given him/her by God. All carried out different, yet important responsibilities at crucial times in biblical history. The youthfulness of these individuals was not a detriment to their success nor did age in any way indicate faithfulness. What determined their success was their connection with God and their continual surrender to and dependence on him. When they were willing to be molded, God was able to prepare and equip the youths he called to be increasingly effective ministers and leaders. It was not necessarily that God chose individuals to use as ministers and leaders of his people, but rather that often individuals’ own choices about his leadership in their lives were influential in their development and effectiveness.

Based on these examples it is evident that characteristics other than age and gender were most important in predicting success in Bible times. God was able to use youth in many different capacities, providing the appropriate experiences for each to best use his or her talents in ministry.

A Portrait of Youth in the Bible

Hundreds of characteristics can be identified in youth in the Bible. This study focuses on several of these that are pertinent to the creation of an effective youth ministry. Because these characteristics were consistently present in the young people, God was able to use them through their involvement in ministry. Three characteristics in particular stand out above others in the experience of these youth: devotion to seek and
know God, reliability in the tasks entrusted to them, and valor based on their knowledge of God and assurance of his presence. These characteristics provide a portrait that shows what young people can be when they are receptive to God's leadership and molding in their lives, and are involved in ministry.

Devotion

The most outstanding characteristic of the young people God was able to use powerfully in ministry was devotion to him. These youth made it a priority to seek God and know him. Many other positive traits were also displayed in their lives as a result of their dependence on God and responsiveness to his life-transforming presence. An exploration of the lives of some youth in the Bible who exemplify this outlines the importance of devotion to God within the context of ministry.

In the seventh century B.C., Josiah became king at only eight years of age (2 Chr 34:1). As king, he “did what was right in the eyes of the Lord and walked in the ways of his predecessor David, not turning aside to the right or to the left” (vs. 2). In order to do what was right in the eyes of the Lord, it was necessary for him to know what that was. Part of knowing and doing what was right before God meant following what he had learned from his predecessors (vs. 2). However, as Josiah matured, it involved even more than following the things his progenitors had taught him.
Born of a wicked king, beset with temptations to follow in his father’s steps, and with few counselors to encourage his in the right way, Josiah nevertheless was true to the God of Israel. Warned by the errors of past generations, he chose to do right, instead to the low level of sin and degradation to which his father and his grandfather had fallen.¹

When he turned sixteen, Josiah became more serious about seeking God (2 Chr 34:3). At that time he found the book of the law (vs. 14) and taught his people to “follow the Lord, keep his commandments, and obey” (vs. 31). As Josiah became serious about seeking God, he turned to the study of his word. Josiah taught his people to follow the Lord, but in order to teach others, he first had to learn himself. It is implied that Josiah found out how to “follow the Lord, keep his commandments, and obey” (vs. 31) through the study of his word.

Josiah was committed to the word of God, but he also realized the practicality of what he was learning and was equally committed to its application to Israel. “When the book of the law was found . . . the king made a covenant to keep the statutes of the Lord with his whole heart. Josiah did not rest until the people did all they could to return from their backsliding, and serve the living God.”²

First he taught the people to seek and know God and follow his commandments. Then Josiah made several reforms to bring Israel into harmony with God’s law (2 Chr 34:31-33). One of the results of these reforms was the faithfulness of the people to God, which lasted throughout his reign (vs. 33).

¹White, Prophets and Kings, 384.

²Ellen G. White, Reflecting Christ (Hagerstown, MD: Review and Herald Publishing Association, 1985), 57.
Josiah is perhaps the classic example of an extremely young political leader who sought God and his word from his youth. Josiah did not simply find out what was right, he did so with a purpose—to live the truth he found. That same principle, the thirst to know and follow God, made Josiah's experience successful in the position where God placed him to minister.

Paul made it a part of his work to educate young men for the gospel ministry. He took them with him on his missionary journeys, and thus they gained an experience that later enabled them to fill positions of responsibility. When separated from them, he still kept in touch with their work. His letters to Timothy and Titus are an evidence of how deep his desire was for their success.1

Even though Timothy was a mere youth when he was chosen by God to be a teacher,2 he was committed to search for, obey, and depend on God. Paul saw in Timothy a "faithful, steadfast, and true companion."3 From his earliest years Timothy had "known the Holy Scriptures." Lois, his grandmother, and Eunice, his mother, had attended to that (2 Tim 1:5). As Paul wrote to encourage Timothy in his ministry, he reminded him that the Scriptures are the source of all spiritual intelligence (2 Tim 3:15). Not only that, but both faith and salvation come through knowing and living the word of God. Salvation

1Ellen G. White, The Retirement Years (Hagerstown, MD: Review and Herald Publishing Association, 1990), 50.


3Ibid.
comes through faith (Eph 2:8-9) and faith comes by the Word of God (Rom 10:17).

Through searching to know God, Timothy found spiritual knowledge and faith, and it was his search for God and reliance on him that made Timothy’s ministry powerful.

The devotion to seek, know, follow, and depend on God was extremely important in the lives of Josiah and Timothy, youth who were used by God to do God’s work. Those principles are also encouraged in other parts of the Bible. The Psalms include many calls encouraging young people to seek God and his word from an early age. The Psalmist attributes his own attainment to setting his trust in God and God alone beginning early in his life: “For you have been my hope, O Sovereign Lord, my confidence since my youth” (Ps 71:5). Some verses later, the psalmist affirms the need to be taught by God from early in life and notes his thankfulness for the results: “Since my youth, O God you have taught me, and to this day I declare your marvelous deeds” (Ps 71:17). Like Josiah and Timothy, the Psalmist had been raised in a God-fearing environment, had learned well of the goodness of God, and declared his “wondrous works” (Ps 71:17, KJV). He affirmed that knowing God brought powerful transformation to lives.

The Psalmist also renders an account that has become classic in advising youth on how to know and follow God: “How can a young man keep his way pure?” or with what shall a youth clean his path? The word rendered “his way” (Heb orach),¹ signifies a track, a rut, such as would have been made by the wheel of a cart. A sinner does not beat a broad path, but rather transgresses again and again in the same manner, creating a sinful

¹Hindson and Kroll, 1148.
rut. How shall he escape? “By living according to your word” (Ps 119:9-10). Heeding the word of God leads to a godly lifestyle. Ignoring the Word of God leads to a godless rut. The very purpose of seeking God is to live according to his word, and it is this that will bring transformation and effective ministry to the lives of youth.

One among many scriptural passages encouraging youth to devotedly seek, know, follow, and depend on God is the book of Ecclesiastes that makes an urgent call for young people: “Remember your Creator in the days of your youth” (Ps 12:1). This is an invitation for young people to take advantage of their youthful days and put God in first place, “before the days of trouble come and the years approach when [they] will say ‘I found no pleasure in them’” (Eccl 12:1). Donald Fleming expands on this passage: “Let the young man remember that God is the Creator—the Giver of life and all good things—and so let him enjoy God’s world and God’s gift of life as He intended them to be enjoyed. It will be too late when old age comes and the sunny days of life are gone forever.”

Hindson writes:

The opportunity for remembrance will soon be over, what will replace it will drastically limit a man’s ability to enjoy life under the sun. In older age life takes on the characteristics of the dark, cold, Palestinian winter, when storm after storm hides the heavenly luminaries.

In numerous places the Bible encourages youth to look for and follow God in order to be happy and successful. Certainly this portrait of aging is calculated to cause the

---


2Hindson and Kroll, 1280.
young to stop and ponder the direction in which they are going. Fleming comments that a youth has a positive responsibility to enjoy life now, and God will call him to account for the way he responds to this responsibility. It is particularly important for a person to understand this while he is still young, and so avoid misusing his physical and mental powers by futile pursuits. For he will find that his capacity for the true enjoyment of life will be gone before he realized it.¹

These passages affirm that youth is the best time to seek God, as that can form the basis for a person’s happiness and success in life. It certainly did in the experiences of Josiah, Timothy, and the Psalmist, three individuals who found their capacity for the true enjoyment of life in seeking God, depending on and being changed by him, and being involved in ministry.

Devotion to God is a simple concept, yet complex in that it is affected by many factors. Searching to know God has often led young people to his word, the Scriptures, as it did Josiah, Timothy, and the Psalmist. Scripture has taught youth to keep God’s commandments and obey him, thus transforming their lives as that knowledge was applied. “They made the knowledge of God the foundation of their education . . . and God’s word their highest instructor.”²

There are many scriptural references to devotion to God, and many benefits to living according to God’s word. These benefits include spiritual intelligence, faith,

¹Fleming, 700.

salvation, enjoyment of a godly lifestyle, and God’s ability to use individuals who seek and follow him powerfully in ministry.

Reliability

The Bible records that young people engaged in fruitful ministry were often models of reliability. These characteristics were typically nurtured by mentors who encouraged and helped them. The experiences of Jeroboam, Timothy, and Titus illustrate reliability. Jeroboam’s dependability and integrity in his work brought about his promotion to higher responsibilities because king Solomon recognized and valued these characteristics. Timothy and Titus were both responsible in their commitments and could be counted on. Paul often wrote to encourage and advise them in order to strengthen them and their ministry. Consideration of the lives of these three young men aids in understanding how their reliability maximized God’s ability to minister through them.

Jeroboam is an excellent example of a youth modeling responsibility and hard work. He was one of the officials of king Solomon, and a skilled and industrious worker. Though but a youth, Jeroboam proved to be a man of valor with leadership ability and ambition. When “Solomon saw how well the young man did his work, he put him in charge of the whole labor force of the house of Joseph” (1 Kgs 11:28). Other versions render this text to say that Jeroboam was a “mighty man of valor” (KJV); “a very able man, and energetic” (MLB). Jeroboam not only came to be in charge of the “whole labor force” (vs. 28), but later God, through the prophet Ahijah, appointed him king over Israel
Jeroboam became a model of a dedicated and vigorous young person who wanted to be excellent and responsible in all of his duties.

The second example of reliability to be mentioned is Timothy, who was a young man when he pastored the church at Ephesus (1 Tim 1:1, 3). The *SDA Bible Commentary* says that Timothy was timid and reticent by nature, more given to obey than command, and Paul’s counsel to him was intended to correct this supposed defect; it adds: “Youth is no barrier to a rich spiritual fellowship with God, and old age is not a guarantee of sound thinking or complete dedication. Men, according to Paul, are to be judged by their sanctified abilities and not by arbitrary standards such as age.”

Timothy’s dedication was certainly not adversely affected by his youthfulness.

As a young pastor, Timothy’s congregation evidently did not fully recognize his calling to the ministry or his authority. Because of this situation Paul advised: “Don’t let anyone look down on you because you are young” (1 Tim 4:12), challenging Timothy to ask his members to see his ministry with more interest. The apostle also admonished Timothy to continue to exemplify the Christian virtues and graces as he “set an example for the believers in speech, in life, in love, in faith, and in purity” (vs. 12) so that his authority might be held in honor. By being an example of reliability and integrity, Timothy would earn the respect of his church.

Paul also wrote to Titus, and asked him to encourage the young women and young men to be self-controlled and in everything set an example by doing what is good (Titus

---

1“1 Timothy,” *SDABC*, 7:306.
The word example or "pattern" (Gk *typos*) means model or type. The fact that the word "pattern" is used speaks to the consistency and reliability expected of young people who are used by God as they become models of his character to those around them. Further on, Paul explains that Titus must teach the youth integrity, seriousness, and soundness of speech (vss. 7-8). Just as others had encouraged Titus in his development, he was to encourage others and help them to be people of integrity.

An important part of youths’ involvement in ministry involves their integrity or reliability. The lives and accomplishments of Jeroboam, Timothy, and Titus show that these characteristics are developed through the encouragement of a mentor within a lifestyle of devotion to God.

**Valor**

Youth who are used by God are dedicated to him, and as a result show integrity and reliability in their lives. However, in addition to these two characteristics, there is still one more aspect of the character of the youth God is able to use meaningfully in ministry to be discussed. This aspect of involvement in ministry involves a characteristic necessary in youth who are active. More than simple bravery, daring, nerve, strength, or endurance, youth can have a fearless resolve to accomplish what God has called them to do, a boldness based in their knowledge of God and his will. Youth of God-inspired action show valor.

---

1Hindson and Kroll, 2522.
Early in the biblical record, two young men gave testimony of godly courage when they were sent by Joshua to spy on Jericho (Josh 2:1). This required courage and trust in God, especially since they knew that their lives were in danger. The two carried out their mission and successfully brought their report to Joshua: “The Lord has surely given the whole land into our hands; all the people are melting in fear because of us” (Josh 2:24). They were responsible in their assignment and their intervention was crucial for the conquest of Canaan. Their report at the close of the forty years of wandering, revealing of their trust in God, was very different from the report of the ten spies thirty-eight years earlier (Num 13:31-33), who brought a discouraging report. They were called by God to action, and chose to go forward boldly, confident of the presence, protection, and leadership of their God.

One of the most courageous youth found in the Bible was David. His acts of heroism killing bears, lions (1 Sam 17:36), and later a giant (vs. 42) are among the most courageous recorded in the Bible. David, referred to by Goliath as “only a boy” (1 Sam 17:42) and by Saul as a “young man” (1 Sam 17:56), was not only able to kill the giant, but later served as king of Israel for forty years. (1 Kgs 2:11). His confidence in God sparked a courage that first showed itself in small things, and later grew to a boldness that God was able to use in mighty ways.

Another example of courage was God’s instruction to 232 young soldiers to go in front of their army and fight Ben-Hadad and thirty-two other allied kings (1 Kgs 20:13-14). This small number taken from the larger group of 7,000 veteran soldiers was probably a special elite guard of young men normally assigned to the various provincial
governors. God asked these youth to put themselves in the most vulnerable and
dangerous part of the battlefield, facing the enemy face to face. He called them to the
front lines usually occupied by the most experienced veterans, a place where many fell
and the risk of death in battle was high. Taking this kind of a move required faith in God
and his protection. It called for fearlessness in the face of danger. These youth did not
hesitate to follow God’s orders, and by leading out in the front lines of battle, brought
confidence and security to the rest of the army.

Youth like the spies sent by Joshua to Jericho, David, and the 232 soldiers sent to
the front lines by God showed courage and valor. Their boldness, based on the assurance
of their calling by God and their confidence in him, allowed them to accomplish amazing
things. Willingness to be used by God in action and courage to proceed when led by
God, even in situations that appeared dangerous, are the patterns of valor shown by youth
in the Bible.

The lives of youth explored in this section demonstrate what can happen when
youth are empowered by the Holy Spirit and by the encouragement of mentors to set an
example of devotion by seeking, knowing, following, and depending on God, becoming
dependable and consistent models of integrity, and showing willingness to courageously
step forth in action as directed by God.

There are many examples of youth God used in ministry mentioned throughout the
Old and New Testaments of the Bible. Many of these have been examined specifically

12:249.
throughout this chapter. The scriptural basis for the involvement of youth in ministry
drawn from these examples was explored in three parts. First it was found that the use of
language in the Old and New Testaments was representative of the attitudes toward youth
in those times, and the amount of youth who developed and used their talents in ministry
was directly related to these perceptions of youth and their abilities. Second, a synopsis
of important roles of youth in the Bible revealed that the effectiveness of ministry results
not from filling specific age and gender requirements but from an individual’s
dependence on God and willingness to be molded by him. Third, the concluding section
identified some characteristics consistently found in youth in the Bible who God was able
to use in ministry. Devotion, reliability, and valor together form a portrait of youth God
can use powerfully in ministry.
CHAPTER III

OBSTACLES TO EFFECTIVE YOUTH MINISTRY

As the study of Old and New Testament attitudes towards youth so clearly showed, there are ways of dealing with youth that enable and empower them to develop their talents in ministry, and others that hinder this process and can even become an obstacle to authentic ministry. Unfortunately, these limiting philosophies have become common within youth ministry. In this chapter, some common pitfalls of contemporary youth ministry are described in order to outline by comparison the relevance and power of the biblical ideologies presented throughout this project.

The mistakes that cause ministry to become an obstacle to meeting its own goals can easily be avoided when ministry is based on the biblical principles of trust, involvement, and empowerment of youth. Yet it is necessary to recognize that unless the ideologies behind youth ministry are clearly evaluated it is easy for the philosophy of youth ministry to drift from scriptural truth and be shaped by the prevailing views of the culture in which it exists. On the other hand, once these views have been recognized, it is possible to evaluate their effectiveness in relation to scriptural views and choose the principles that will enable the development of an effective youth ministry.
Informed professionals say that youth ministry is in “crisis,”¹ has become “ineffective,”² and is part of a “packaged” religion.³ Many also describe philosophies of youth ministry that have been identified by research on youth and the church as ineffective. This chapter dedicates some time to the description of four of these philosophies which have somehow become a part of contemporary youth ministry: leader-centered ministry, building numbers not people, lack of intentionality, and ignoring the psychological needs of young people.

**Leader-centered Ministry**

Every youth ministry needs a dynamic and visionary youth leader. Without such vision and enthusiasm, youth ministry could not exist. The problem comes when the leader becomes the beginning and end of the ministry, when he plans, decides, and leads without empowerment. This is referred to as leader-centered ministry.

This common malfunction is referred to by Wesley Black as the “Pied Piper” model. He refers to a youth minister who “leads the parade, with youth following wherever the leader goes. Adults line the way, cheering him on, glad that the church has

a youth minister the youth will love and follow."\(^4\) The youth leader becomes the center of every activity. Black adds:

Peter Piper is the dynamic youth minister at a growing suburban church. He has obvious gifts in speaking and leading youth. He preaches to youth every week during the mid-week youth meeting. The youth relate to him well, as evidenced by the ever-growing numbers of youth who attend the youth group meetings. Peter plans and leads a lot of exciting youth activities.\(^2\)

This type of a program has the advantage of "being smooth and efficient, as long as the youth follow."\(^3\) Once the youth are not willing to follow, the whole structure falls.

Another emphasis given to this model is the "Lone Ranger,"\(^4\) characterized by a leader who, instead of being a facilitator or a coach, is the quarterback, the defense, and the receiver, all at the same time. The "Lone Ranger" projects power and authority, or as Bill Myers explains, it has to do with who can get to the top:

The pyramid emphasizes the imperialistic perspective of the youth worker (usually male, but not always), who rides at the top. From this vantage point, youth, and perhaps a few faithful adults (the lone ranger’s faithful companions), are busy arranging themselves on the hierarchical, descending and broadening, levels of the pyramid. Power rests with the one who has the silver bullets, and program participants are ministered to. They have no silver bullets of their own.\(^5\)

---


\(^2\)Ibid.

\(^3\)Ibid., 24.


\(^5\)Ibid., 83.
The leader-centered ministry often portrays a pastor or youth worker as the center of attention of everything that happens in the church and, sometimes, the one who does everything for the youth group. Such leader has created a structure that, without him, what has been built will disintegrate, since he is the foundation, the bricks, the mortar, and the walls of the ministry. When he leaves or can no longer keep up with everything, the flourishing ministry he was leading will immediately collapse. Roland Martison speaks of this collapse:

This “Lone Ranger” myth is adopted by churches who believe they can pay or appoint one or two people to do youth ministry for them. The congregation abdicates its responsibility and sits back to judge how well the pastor, the youth director, or the youth sponsor is doing with youth. This view of youth ministry centers in one leader and his or her personality. At its worst, this myth leads to a personality cult. At its best, it makes ministry dependent on one person. Where this is the case, the congregation’s youth ministry often “leaves” when that person leaves.1

Edward Trimmer in his *Youth Ministry Handbook* refers to this malady as the “Merling the Magician” image because a youth leader can appear to magically solve or deal with the youth ministry problem. And part of the negative reaction is that when “Merlin” leaves, no one else in the congregation understands anything more about youth ministry than they did before.2 Enabling laity to do youth work or enabling youth to minister does not have any part in this image.

---


Leader-centered ministry can also fall into the “Bill Cosby” trap. Here the youth leader, as Bill Cosby, “is very good at what he does: entertain people.” Trimmer believes that “Cosby often makes a valuable point. But if he does not, it really does not matter because we have been entertained. Students have referred to this concept as a babysitting image.” One goal of this ministry is to keep the youth from being bored so they continue to come to church.

Trimmer proposes that the leader-centered model of youth ministry has at least three disadvantages: (1) youth will idolize the leader who may be pointing more to himself than to Christ, (2) it leaves little room for others to be involved, and (3) when the leader marches off to another church, the youth ministry is left in confusion and disarray. If the ministry has been built around one person, others have not been equipped to carry on the work.

Building Numbers Instead of People

Another failure of youth ministry has been the race to increase numbers. Success in youth ministry has often been measured by attendance, magnificent presentations, and a strong sports program. However, in the press to expand the youth ministry with numbers and programs, some leaders have forgotten that the true priority and purpose for

---

1Ibid., 26.
2Ibid.
3Ibid., 24.
youth ministry is to build people and bring them "into a right relationship with God and each other."1 Duffy Robbins describes this forgetfulness:

Like much of the church, we in youth ministry have forgotten that our number one priority is not to build big youth groups or flashy youth programs. We are called to build people. Anything less than that is an attack on Richmond! It might gain us some geography, but won’t win the war.2

Programs, systems, and methods will not produce maturity in youth, but the church can provide the context to plant and water3 by involving youth in ministry, equipping them for service, and empowering them to lead. This will provide an environment that fosters growth and maturity.

Paul, writing to the Ephesians, noted that the priority in ministry should be to:

"Prepare [equip, kjv] God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Eph 4:12).

In the verses that follow, the apostle challenges those who work with “younger saints” to lead them into “mature personhood, . . . so that they may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles” (Eph 4:13-14, rsv). Paul’s call to older Christians

---


3Mark DeVries, Family-Based Youth Ministry (Downers Grove, IL: InterVarsity Press, 1994), 163-164.
is to help the younger in the faith to reach maturity by strengthening their faith in the person of Jesus Christ.

Furthermore, equipping has to do with “building maturity, not perpetuating youth.”1 This can be achieved by providing psychological, social, physical, and spiritual tools for the youth to grow, since the work of training young people “is the most noble and delicate work ever given to man.”2

Lack of Intentionality

One of the clear reasons why youth ministry has failed in recent years is its lack of intentionality. Generally, the objectives and direction of youth ministry have not been clear. The aspirations and purpose of youth ministry have not been identified. Several basic questions regarding the targeted population, goals, and objectives of youth ministry have not been addressed. For this reason, in many ways youth ministry has been directionless.

According to Roland Martinson, effective youth ministry “starts with an ‘intentional’ theology.” “This means that perspectives and programs need to be constructed on the foundations of the Christian faith.”3

1Terry Hershey, Young Adult Ministry (Loveland, CO: Group Books, 1994), 9.


3Martinson, 11.
A ministry with clear objectives and oriented directions is needed. By definition, "effective ministry is an intentional ministry." Edward Trimmer comments: "Congregations ought to have intentions, definite plans, purposes, goals, and objectives toward which energy and resources can be mobilized. . . Ministry should be a thoughtful planning and attention to what God and the church are called to be and to." Its object, or mission, has not always been clear. Trimmer points out that "intentional youth ministry develops a clearly understood purpose with goals and objectives. . . Each congregation needs to struggle with its own specific intentions for its youth ministry to be effective and faithful."

**Ignoring the Psychological Needs of Young People**

The failure of traditional youth ministry is in part attributed to the unmet needs of youth. Terry Hershey wrote that "the effectiveness of our ministry is tied to a clear understanding of the needs of those whom we are called to minister."

The "felt" and "real" needs of youth have generally been ignored. Mark Finley defines a "felt" need as "a need that a person perceives he has, for example, the need to quit smoking, the need to lose weight, the need to improve his marriage, the need to

---

1Hershey, 169.

2Trimmer, 34.

3Ibid., 35.

4Hershey, 29.
discipline his children."1 Felt needs are perceived, apparent, and immediate. They are what individuals need to have in order to survive or face everyday life.

In youth ministry, needs are not usually taken into consideration as a priority to be met. But, if they are met, they tend to be mainly the "felt needs" and not so much the "real" or "ultimate needs." This is because humans are concerned with the present, what hurts now, and not so much with the future or ultimate goals in life, which cannot be seen and are not yet apparent. Jesus himself experienced "ultimate" needs: "In his human nature he felt the need of the ministration of heavenly angels. He felt the need of his Father's help, as no other human being has ever felt it."2

Ultimate needs go beyond felt needs. These may not be felt consciously. Examples of this are the need for assurance of salvation, a successful career, and a stable marriage. Ultimate needs must also be recognized and meaningfully satisfied. Abraham Maslow has been recognized for his simplicity and accuracy in categorizing human needs in hierarchical order. In his pyramid (see Appendix E) he illustrates how caregivers can recognize priorities in care, suggesting that there are essential needs that must be met before the motivation to satisfy other needs arises.3 Maslow formulates five levels of need: Physiological, safety, belonging and love, esteem, and self-actualization.

---


one can be motivated for safety needs, basic physiological needs such as hunger, thirst, oxygen, and sleep must be met. K. Haugk comments on the hierarchy of needs with the following remark:

Christian care givers understand that the whole person needs ministry... that some needs are more immediately compelling than others... [and] know that God alone is the one who takes broken individuals and makes them whole.¹

Youth have many specific needs which have been largely ignored by churches and leaders of every age. George Gallup, in a fine study and survey on *The Religious Life of Young Americans,* ² has proposed six basic needs that today's youth face in America. These are supported by other authors who add to Gallup's insights. They include the need for a sense of community and deeper relationships, the need to be appreciated and loved, the need to be heard, and the need to grow in faith.

The Need for a Sense of Community and Deeper Relationships

Youth ministries have not been instrumental in dealing frontally with the separateness and acute loneliness in society as it could be through encouraging corporate worship and participation in small groups. A growing number of people are coming to the conclusion that small groups, rooted in prayer and Bible study, may be the best hope


for a renewed church in the new century.¹ Youth ministry has not provided the environment to foster a sense of community and strong relationships to youth.

Surveys disclose that Americans are among the loneliest people in the world. As many as three people in ten say they have been lonely for a long period of time in their lives, with half of these people saying that this experience has affected their thoughts a great deal.² Many other factors conspire to increase separateness in society, among them, high mobility, divorce, and the breakup of families.

Developmentalist Erik Erikson stresses the importance for youth to acquire a sense of community and to form healthy relationships. Youth need “the ability to be committed to close and lasting relationships and the willingness to sacrifice and compromise as those relationships require.”³ This idea is supported by Christian theology which emphasizes people’s need for relationships. “It is not good for man to be alone,” God declared (Gen 2:18). God created man to live in community, surrounded by people. This is why the church community is an ideal place where a sense of community is established and relationships are created and deepened.

Satisfying the need for community and deep relationships in young adulthood is as necessary as learning language in early childhood.⁴ Failure to do so can cause serious

¹Ibid., 13.
²Ibid.
problems, for the alternative to living in community and relationship with others is isolation, which Erikson defines as "the incapacity to take chances with one's identity by sharing true intimacy."\(^1\) Loneliness, the direct result of isolation, can be tragic. Erikson claims that certain severe psychological problems are related to isolation.\(^2\)

The Need to Be Appreciated and Loved

As many as one-third of Americans have a low sense of self-worth or self-esteem, arising in considerable measure from not being loved or appreciated. Low self-esteem brings with it a host of social problems, including alcohol and drug abuse, child and spouse abuse, lawlessness, crime, and more.

Thomas Stanton has emphasized that love and affection must be given unconditionally. The young person, just as any other human being, must feel loved because of who he is, not because of what he can do or does not do.\(^3\) This is the kind of love that God has for humans, and the same kind he enables his people to share. The youth need to understand that adults appreciate them no matter who they are, how they dress, or how they speak. Unconditional love is necessary for a healthy development.

Interestingly enough, Gallup has discovered that the closer people feel to God, the better they feel about themselves, the more altruistic they are, the better health they enjoy,

---


\(^{2}\)Ibid., 266.

and the happier an outlook they have. Experiencing the closeness of God is also a key factor in the ability of people to forgive themselves and others.¹ Ellen White adds that the task of the church is “to become interested in the youth; for they need kindness, patience, and tenderness.”²

Youth’s need to be appreciated and loved is real, healthy, and biblical. It is a need created by God: “How delightful is your love . . . How much more pleasing is your love than wine” (Prov 4:11). The need to feel loved and appreciated is not only a need, it is a key ingredient for normal development in the youth’s life. A climate of love and understanding can be offered by appreciating and accepting young people, not as they should be, but as they are. Could it be that the traditional youth ministry has been focused in programs and growth, but not in recognizing and loving its youth?

The Need to Be Heard

Is youth ministry so interested in teaching that it forgot to listen to the youth? Youth want an ear that can just listen without being condemned and hear them without being cynical. Charles Sell comments:

Talking is trusting; listening is being trustworthy; talking requires honesty and a desire to be cared for; listening requires empathy and a will to care. A good talker can build his pride and keep his prejudices; a listener grows humble and gives up his stereotypes. Of the two, listening is the most difficult to master and thus the rarer.

¹Gallup, 13.
²White, Counsels to Teachers, 41.
Most of us play the fool described in Proverbs: “A fool does not delight in understanding, but only in revealing his own mind.” (Proverbs 18:2)

Paul Tounier agrees: “Each one speaks primarily in order to set forth his own ideas. . . . Exceedingly few exchanges of viewpoints manifest a real desire to understand the other person.” Youth ministries in today’s churches seem too busy to stop and listen to the youth. Why should they anyway? Do they have anything good to contribute?

Spiritual Needs and Faith Growth

It is known that, in the past, “very much has been lost to the cause of truth by a lack of attention to the spiritual needs of the young.” Ellen White adds that meeting the spiritual needs of the children have been ignored: “How many families there are where the temporal needs [are] abundantly supplied, [but children] are allowed to grow up without a knowledge of the Savior! Their spiritual needs are neglected. God is not in the home.” Youth are more interested in religion than the church thinks, they are a “spiritually hungry group.” They are not only interested in religion, but want to grow in faith. Youth have the need

1Sell, 37.


to know, to be known by and to be affiliated with God. All people need to be involved in an intimate relationship with God. Parachurch youth ministries often reach unchurched high schoolers with the message that God loves them and wants to be involved in their lives. And many young people respond eagerly and positively because such a response meets their needs.¹

The youth feels that unless he satisfies his intellect with solid food, he is wasting his time at church. Churches would do well to pay close attention to the growth experience of youth’s lives, and to religious experiences which often change the course of their lives. Youth want to know and understand the significance of growing a strong faith.

Youth want to find in their youth group a “sense of home. A sense of family. A Fellowship. . . . That is what real Christianity is supposed to be all about.”²

A need to have a power, a force, or authority which is ever present or available to eliminate loneliness. A need to believe in a God that is loving and forgiving and always with him. Youth needs a God that is not a magician, but a constant companion who he can turn to not only in a S.O.S. situation, but who walks beside him or dwells within him as a friend confidant and guide.³

But unfortunately “that is not what comes to mind for Busters when they think about the church.”⁴ Where has the religious community invested its strength? Where is


²Celek and Zander, 85.


⁴Ibid.
the priority to build the spiritual life of youth and to grow their faith? Could the church survive without it?

Contemporary youth ministry has shown that it has departed from the OT paradigm of youth ministry which was centered on what God could do for and through youth, not what the “program” can do for the youth. Youth ministries have focused on creating a “packaged” religion which is interested in externals and growth in numbers. Youth pastors have been interested in “entertaining” crowds and their popularity. Because youth ministry has drifted from biblical principles it has encountered problems that can only be resolved as scriptural bases for ministry are reexamined and implemented.

Ellen White affirms that Satan “well knows that there is no other class that can do as much good as young men and young women who are consecrated to God. The youth, if right, could sway a mighty influence.”¹ A church that is serious about the fullness of its mission must also be serious about its ministry with youth today. Yet, in many cases, the church has ignored the needs of young people within the church.

The church has often drifted from biblical principles for youth ministry in several areas, including the development of leader-centered ministry, focus on entertainment, building numbers instead of people, lack of intentionality, and ignoring the psychological needs of young people. In many cases, the philosophies of contemporary youth ministry directly contrast biblical models for the effective involvement of youth shown in the OT

¹Ellen G. White, Messages to Young People (Nashville: Southern Publishing Association, 1930), 204.
paradigm and through the principles of Jesus' incarnation. These weaknesses and even failures of contemporary youth ministry are recognized only as a context which clarifies the need for a practical and powerful ministry firmly founded on biblical principles.
CHAPTER IV

AN INCARNATIONAL MODEL FOR YOUTH MINISTRY

Previous chapters have described youth in ministry in the Old and New Testaments and some philosophies within contemporary youth ministry that have become obstacles to effective ministry. This chapter focuses on Jesus’ answer to a ministry in crisis—his own ministry, exemplified in his incarnation.

Incarnational ministry is “the ministry of God in becoming a person in Jesus Christ” as he reveals his character to humanity. This act, recognized as the “mystery of all mysteries,” “brought God within the reach of humanity and made Him understandable. Jesus was God’s clearest and most unambiguous statement about himself.” The human race needed to understand God as he is, and to have a physical


demonstration of his character. Thus the incarnation became the way through which
"humanity understands God and His ministry."¹

As the church endeavors to carry its mission successfully, it follows Jesus' perfect
model for ministry who was “himself the determinant of all ministry within the church.”²

His incarnate model of ministry provided a “new paradigm” that rocked the very
foundations of tradition.³ This new paradigm was to be followed by his disciples and the
church throughout the generations.

Doug Stevens points out: “The church should strive to pattern its endeavor after
His original, pioneering, pace-setting ministry, graphically demonstrated in the
incarnation.”⁴ That is why the understanding and praxis of ministry should be carefully
crafted following the model of Jesus’ incarnational ministry at a time when "God is
seeking to make His church the continued incarnation of Christ.”⁵

To better understand this model, a detailed study of Jesus’ ministry with his
disciples is made, with the Gospels as the main source of information. Obviously this
study is selective as it would be impossible to cover in one chapter everything Jesus did
in his ministry. For this reason, several principles that apply specifically to youth

¹Ibid., 16.
²Ibid.
³Ibid., 18.
⁴Doug Stevens, Called to Care (Grand Rapids: Zondervan, 1985), 19.
ministry and were implemented within an effective ministry in the Berrien Springs Spanish church have been selected for further investigation.

Through careful examination of Jesus’ incarnate ministry, four principles that promote effective and meaningful ministry to youth can be identified. A common denominator that within each is an integral component of operative, Christ-centered pastoral care of youth, and as such merits careful study. For that reason, Jesus’ presence, servant-leadership, holistic care, and discipleship are individually considered and applied to youth ministry.

**Presence**

**In Christ’s Life**

Jesus did not come to earth as an angel of glory, neither did he come merely pretending to be a human; he became a man, lived among humans (Matt 4:23), and walked the streets of first-century Palestine—in flesh and blood (John 1:14). He was emphatically “God with us” (Matt 1:23); he was physically present to human senses (1 John 1:1-3); and he presented himself amongst human misery.

Christ presents himself in the depths of human need—the hungry, the thirsty, the naked, the sick, the imprisoned (Matt 23:31). The stranger among us, the homeless and psychologically debilitated, may be the place of Christ’s presence among us.¹

There was no place or social stratum that he did not reach. His presence can be evidenced in three ways: in individual lives, in the religious and cultural activities, and in the community.

With Individuals

Through the incarnation Jesus came in direct contact with individuals. Jesus met with Nicodemos privately (John 3) and had a one-to-one conversation with the Samaritan woman (John 4). Besides being in direct, private contact with some, he was aware of each person in the multitude that surrounded him. He stopped to heal a woman who had been subject to bleeding for twelve years (Luke 8:43-46). He interrupted his journey to speak to Zacchaeus and eat with him at his house (Luke 19:5). He went to Jairus’ home and resurrected his only daughter (Luke 8:50-55), healed the paralytic (Mark 2:3) and the man born blind (John 9). In all these cases, he took the time to see people one at a time.

In Religious Events

Jesus was not only present in individuals’ lives, but he also participated in the religious events of his time. Beginning early in his life, at age twelve, he was “found at the temple courts, sitting among the teachers, listening to them and asking them questions” (Luke 2:46). On this text, the KJV Parallel Commentary says: “Jesus was engaged in a profound discussion of theological topics with the greatest religious leaders of the day anywhere on earth. They knew the Old Testament and Jesus questioned them,
as well as answered their questions." His presence at religious celebrations was evident from early in his life.

Jesus not only met with prominent leaders, but he often participated actively in the religious ceremonies. He “taught in their synagogues” (Luke 4:15) and worshiped with them “as was his custom” (Luke 4:16). With his popularity, it would have been easy for Jesus to leave the formality of the religious customs of that time; instead, he chose to make positive contributions to them by teaching and preaching. That he was a member of a community of believers is evidenced by his presence in the house of worship and his active participation in the services.

In the Community

In addition to his participation in individuals’ lives and in the religious organizations of his time, Jesus made himself present in the community by genuinely caring about the people around him and their needs. He made himself available, living where people lived and eating where people ate. Ellen White comments that

his presence in any community made a decided change in the ideas of men. Wherever he went, he created an atmosphere of heavenly purity. Whatever he did, he did to make men like himself—pure, spotless, undefiled. And he was ever engaged in helping the poor, in preaching the gospel to them. 2

---


The community saw him often empathizing with their hurts, joys, and aspirations—mingling, touching, talking, and listening to them. Stevens notes that “Jesus carelessly mingled with the poor and the rich, the religious and the profane, the self-righteous and the immoral, the conservative and the revolutionaries, Samaritans, Romans, Jews, women, men.”

In order for Jesus to provide presence to humanity, he had to spend some time alone in the presence of his Father. The precious moments with his father alone in meditation were a model to the community:

Jesus divided his time between the mountain and the multitude. They witnessed his praying, the source of guidance and strength, and his healing, teaching and preaching, his action in the midst of humanity. These things left an indelible impression on the minds of his followers and became a model for their ministry as they were commissioned to tell the world of the reconciliation that Christ had achieved.

Jesus appears to have loved to participate in the cultural events of his time. He was often found at dinners, synagogues, and feasts, present where he could reach and save the lost (Luke 19:10).

He actively and naturally participated in the culture of His day. He was thoroughly Jewish, enthusiastically participating in Jewish holidays (Luke 7:34), weddings (John 2:1-11), and other social gatherings. He was immersed in the rural milieu and borrowed heavily from agrarian imagery in His speech. He spoke the language of ordinary people in a way that made an indelible impression (Luke 19:47-48), and there was an immediacy about his physical presence and His conversation.

1 Stevens, 24.
2 Gane, 18.
3 Stevens, 22.
Jesus was present and available to individuals at religious and cultural events, and to the community. This tells of his commitment to impact every aspect of society and to carry his mission of saving the lost. White sums up the presence of Jesus:

He reached the hearts of the people by going among them as one who desired their good. He sought them in the public streets, in private houses, on the boats, in the synagogue, by the shores, of the lake, and at the marriage feast. He met them at their daily vocations, and manifested an interest in their secular affairs. He carried His instruction into the household, bringing families in their own homes under the influence of His divine presence. His strong personal sympathy helped to win hearts.¹

He came to mingle with humanity and he did not hesitate to do it.

In Youth Ministry

Just as Jesus humbled himself and left the glories of heaven to identify with sinful humanity, so in simple humility youth ministry seeks to come to young people where they are and to offer a sense of love, acceptance, and belonging. This ministry takes place on an individual level as well as in the church and the community.

With Individuals

It is imperative to become accessible and understanding to youth; a youth leader must “become one of them.”²

Youth ministry cannot be done long-distance. We must enter the world of the adolescent, just as Christ entered ours. We are sent onto their “turf.” We must become

¹White, Christian Service, 119.
²Lawrence O. Richards, Youth Ministry: Its Renewal in the Local Church (Grand Rapids: Zondervan, 1979), 25.
accessible to them by intentionally placing ourselves in the midst of their subculture (1 Corinthians 5:9-12).¹

The person involved in youth ministry is called to become one, that is, to identify with the youth, and to understand every aspect of their culture, needs, and background. Gane explains this challenge:

The challenge of this to youth ministry lies in translating God and His revelation and reconciliation into terms and language that can be clearly understood by youth. This means that those involved in youth ministry must understand the culture of those they minister to, and this comes only when one becomes part of that culture as Jesus did. The Gospel must be heard and heeded where young people are, seen and understood through their thinking, accepted and applied in their situation.²

It becomes clear that when a youth leader is not part of the world of the youth, his ministry becomes totally meaningless. As Jesus accepted people and loved them unconditionally, so youth leaders must make every effort to win young people as individuals and offer unconditional love and acceptance. “We are called to a passionate involvement with young people, which expresses itself in natural, comfortable ways. We are to become youth!”³ Youth ministry will succeed only as it is built on this highly relational model.

In Religious Events

Youth are also called to establish their presence in the local church by being an integral part of its programs and activities of the parish. The ideal is that young people

¹Stevens, 27.
²Gane, 31.
³Stevens, 28.
and adults in the local church work together towards the same goal and recognize that each person, regardless of age, is an important part of the body of Christ.

Youth need to be encouraged to be present in the local church and take active participation in its different projects. They ought to be given the opportunity to plan and execute youth programs. Activities like Sabbath School, Friday or Sabbath afternoon vespers, and retreats should be planned by youth. Their presence can also be a reality in leading music as well as in the pulpit. Ellen White comments on the need of involving the youth in ministry:

> In order that the work may go forward in all its branches, God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies. Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow-men.¹

The presence of youth in the local church and in different religious activities in the community is of great importance. Their vigor, youthfulness, and talents make the church a better place to be, full of life and enthusiasm. Furthermore, it is the place where youth look for opportunities to participate, for friends and acceptance.

**In the Community**

Youth ministries can look for ways to establish their presence in the community through service. Service projects such as providing food or clothes to the needy, helping

¹White, *Gospel Workers*, 67.
the handicapped and the elderly, painting a house, or mowing a lawn will establish a friendly presence in the neighborhood. Ellen White admonished:

The followers of Christ are to labor as He did. We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. We are to minister to the despairing, and inspire hope in the hopeless.¹

Christian youths also may become involved with other community youth through sports. A tournament may be created to mix church and community youth in leisure, non-competitive events. This will provide a comfortable environment to make friends and establish presence. Speidell points out:

We must be where Christ is, and act where he acts. By meeting the stranger, by entering into a distinctively human relationship with those to whom the government may or may not dispense services and programs, we will meet Christ himself and find our own humanity.²

As presence is promoted in the community, a natural openness to the gospel will automatically be created. It is an effective bridge between the community and the church.

Servant Leadership

In Christ's Life

An important aspect of Jesus' incarnation was his taking "the very nature of a servant" (Phil 2:7). He came to serve others as well as to lead them. These two roles may seem contradictory, but they actually complement each other. A leader will be followed and obeyed only as he serves.

¹White, The Desire of Ages, 350.
²Speidell, 146, 147.
John 13 records Jesus’ greatest lesson of service and leadership at the last supper when he wrapped a towel around himself and bent to wash the feet of the disciples (John 13:13-17). Jesus acted out the words about greatness and servanthood that he had uttered so often before, that those who would be greatest must first be servants (Mark 10:44).

This act was a lesson in both humility and leadership. According to Speidell,

It was a lesson that summarized his earthly ministry. It was a lesson that previewed the love He was about to demonstrate by dying on the cross. It was a lesson in love and leadership that disciples down through the ages must understand if they are to follow the model of leadership given by Jesus.¹

The disciples had the idea that authority came from those with power and command. The politicians and rich leaders were able to intimidate and coerce. This authority the disciples pictured for themselves in the kingdom of God, but Jesus turned things around by calling “His disciples to a new outlook on life that views power from a base of love rather than position. This leadership is symbolized best by the towel and wash basin rather than symbols of rank and wealth.”² Black further comments that “those who are greatest in the kingdom of God achieve that greatness by being servants. To minister is to serve, and those who would be first in God’s kingdom must picture themselves as servants of God and the family of God.”³

As Jesus ministered, at no time was he a slave of circumstances or of people, yet he served humanity to the utmost as he healed, comforted, and taught words of hope.

¹Ibid., 20.

²Black, 22.

³Ibid., 21.
Notwithstanding, he gave the example of true servanthood by announcing that he “did not come to be served, but to serve” (Mark 10:45).

With this, Jesus taught that there is no place for authoritarian leadership in the Christian system. The one who leads will receive authority and be followed only by serving others.

In Youth Ministry

According to Robert Greenleaf, a servant leader is not one who leads to gain authority but “one who leads in order to serve, who serves the highest priority needs of others, and who prizes the contributions of each individual to the whole.” Servant leadership is being bound to God in service and love, willing to serve him as he sees fit. This service is expressed in loving ways to believers and unbelievers in order to convey the message of God’s love for the world. Servanthood is evidenced by making available one’s resources to the body of Christ and using one’s God-given talents in the best way possible.

To be a servant-leader does not suggest that the Christian must be a slave or vassal at the mercy of others. To the contrary, “the servant is to lead those who follow into service and empower them in order that they might be released into the world to further

---


2Black, 21.
The servant-leader facilitates the growth of others by guiding them to spiritual maturity, not obstructing or limiting their capabilities.

Being a servant-leader does not mean waiting until someone else gives direction. Servanthood is not necessarily synonymous with passivity. Even though it is clear that the Christian leader receives direction from God, he does not simply wait for incidents to dictate actions. Or as Duffy Robbins rightly points out, “If a youth worker doesn’t have enough diligence to be a self-starter, it’s quite possible that there will be no start at all.”

The servant-leader takes initiative and guides with a spirit of service, love, and compassion, all with the purpose of training individuals to be effective in the ministry and to further the kingdom of God. “A leader is a catalyst. He or she is the one who stimulates others to action by expressing conviction, and his conviction must be strong.”

A servant-leader is one who is willing to give his talents in service and leadership to the church: in service, as he builds the body according to his talents; in leadership as he provides for the people’s progress into a mature relationship with God. The servant-leader volunteers to be the first to serve. Greenleaf notes: “The servant leader is servant first. It begins with the natural feeling that one wants to serve, to serve first. The conscious choice brings one to aspire to lead. That person is sharply different from one who is leader

---

1Gane, 35.
2Black, 21.
3Robbins, Youth Ministry That Works, 24.
first.” Or as Donald Smith puts it: Servants “lead in such a way that members of their congregations and the churches themselves are healthier, wiser, freer, more autonomous and more likely themselves to become servants.”

**Holistic Care**

**In Christ’s Life**

It was not enough for Jesus to be among people, have compassion, and be an example. The incarnational model is love in action, meeting people’s needs. Christ was aware of the varied needs of people and met them completely: he responded to the breakdown of humanity with total help (Luke 4:40). Jesus knew that people were injured physically, mentally, and spiritually: “Your whole head is injured, your whole heart afflicted. From the sole of your foot to the top of your head there is no soundness—only wounds and welts and open sores, not cleansed or bandaged or soothed with oil” (Isa 1:5-6). For a comprehensive injury, only an absolute restoration will suffice, and Jesus provided that.

Jesus’ ministry was multi-dimensional. As he ministered, he did not limit people to any of their components—physical, social, mental, or spiritual. When the paralytic was brought to Jesus, he was first healed spiritually: “Son, your sins are forgiven” (vs. 5), then he was healed physically: Jesus said “get up, take your mat and go home” (vs. 11). “

---

1Greenleaf, 13-14.

paralytic found in Christ healing for both the soul and the body. The spiritual healing was followed by physical restoration.”1 Jesus was interested in the whole person at once; healing was his passion.

Jesus knew when a soul was hurting, when the crowd was hungry, when somebody was sick. He showed interest and care for the widow, compassion for the sinner, and provided complete healing to those who asked to be transformed.

Above all, Jesus demonstrated authentic love for people (John 11:5; 33-36) and appreciated their true value. He was relentlessly and unhesitatingly committed to people, always viewing relationships as gifts from His Father (John 17:6).2

In Youth Ministry

Youth need to be approached and understood as total beings, with different components in their lives. The church has the opportunity to encourage and foster the growth and development of all aspects of a young person. This is especially accomplished through balanced programming which meets the needs of youth. Spiritual, mental, and physical activities should be provided in a balanced way that youth may develop their total beings.

The needs of the youth are identified by the church and are met at whatever level they are expressed. Furthermore, a difference is not to be made between “small” and “significant needs.” If the youth feel a need, it is real and deserves undivided attention. What may be small and trivial to an adult, may be heart-breaking for a youth. Healing

1White, Desire of Ages, 270.

2Stevens, 22.
should happen in the local church, and leaders must discover and meet the needs appropriately.

Youth can be instrumental in helping other youth to approach Jesus, the Master healer and forgiver. White points out that there are today thousands suffering from physical disease, who, like the paralytic, are longing for the message, “thy sins are forgiven.” The burden of sin, with its unrest and unsatisfied desired, is the foundations of their maladies. They can find no relief until they come to the Healer of the soul. The peace which He alone can give would impart vigor to the mind, and health to the body.¹

The youth cannot always “relieve physical maladies, but [they] can lead the sinner to the Great Physician, who can cleanse the soul from the leprosy of sin.”²

**Discipleship**

**In Christ’s Life**

Discipleship is based on the great commission of Matt 28:16-20, in which Jesus sent out his ambassadors to proclaim his gospel throughout the world. This commission is not just an order but a pronouncement of victory by the risen Savior through his disciples. Ellen White notes:

Jesus called His disciples that He might send them forth as His witnesses, to declare to the world what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, and was second only to that of Christ Himself. They were to be workers together with God for the saving of the world.³

---

¹White, *Desire of Ages*, 270.
²Ibid., 351.
³Ibid., 291.
According to Ellen White, Jesus “mentioned only one condition of discipleship and service. ‘Do you love me?’ He asked (John 21:17). This is the essential qualification.”1 Love would become the rule of his kingdom and the test of discipleship. Love for the Master will be evidenced by love towards others: “By this all men will know that you are my disciples, if you love one another” (John 13:35). Love is also manifest through obedience: “This is love for God: to obey his commands” (1 John 5:3). According to Ellen White, “obedience—the service and allegiance of love—is the true sign of discipleship.”2

Stevens describes Jesus’ intentions in gathering disciples to himself:

Jesus called these disciples to be with Him (Mark 3:14), so that they might learn how to minister to people by listening to and watching their Master at work. Their discipleship was also a lifestyle. He filled them with his life, which they would in turn share with others (Col 1:24-29). His investment in them has paid spiritual dividends to the ends of the earth. This principle of teaching and ministering is the key to discipling the nations (Matt 28:19-20).3

As modeled by Jesus, discipleship was an elaborate structure for ministry of the highest level. It included several elements vital for ministry: engaging, equipping, empowering, and evangelizing.

1Ibid., 815.


3Stevens, 25.
Engaging

Jesus engaged or involved his disciples in all facets of his ministry. They were not mere observants, but actively participated in it by preaching (Luke 9:2), healing (Luke 9:2), casting out demons (Luke 9:1), announcing the kingdom of God (Luke 10:1, 9), and involving others in ministry as disciples (Matt 28:19).

Sometimes Jesus even involved some of the people he healed, as in the case of the man born blind, by asking him to "go and wash in the pool" (John 9:7), thus making him a participant in his ministry and in the process of healing. Lastly, Jesus himself, from the beginning of his ministry, gave an example of total involvement in ministry. When asked to provide more wine at Cana, he answered: "Dear woman, why do you involve me?" (John 2:4). This was the first official involvement of Jesus in ministry.

By involving his disciples in ministry, Jesus was preparing them for a life of service. Only by doing in faith would they learn to do the works of the Master, and more: "I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things that these" (John 14:12).

Explaining

Before Jesus sent out his twelve disciples to "preach the kingdom of God and heal the sick" (Luke 9:2), he gave them a specific set of instructions. He wanted to equip his disciples with all the tools necessary for their journey. Ellen White describes this:

Calling the twelve about Him, Jesus bade them go out two and two through the towns and villages. None were sent forth alone, but brother was associated with
brother, friend with friend. Thus they could help and encourage each other, counseling and praying together, each one's strength supplementing each other's weaknesses.1

Then he appointed a group of seventy-two and “sent them two by two ahead of him to every town and place where he was about to go” (Luke 10:1). Jesus instructed them on what to do and how to do it, as he had commanded the twelve (Luke 9:1-3). In addition, he gave detailed instructions as to how to conduct their ministry: not to take a purse or bag or sandals, how to greet people, how to act when entering a house, and what to do when rejected (Luke 10:4-11). Jesus' instructions were full of life and meaning. By giving so many details, Jesus wanted to prepare his disciples for any situation they might encounter.

First Jesus appointed and sent the Twelve, then the Seventy, and lastly, as he was ready to ascend to heaven, he pronounced the “Great Commission” with a more universal application to the disciples and to all believers of all times: “go and make disciples of all nations” (Matt 28:19). Ellen White comments: “The Savior’s commission to the disciples included all the believers in Christ to the end of time.”2

Empowering

When Jesus called the Twelve, he invested them with “power and authority” (Luke 9:1), to go “from village to village” (vss. 6), to “drive out all demons, cure diseases, preach the kingdom of God, and heal the sick” (vs. 1-2).

1White, The Desire of Ages, 350.

2Ibid., 822.
This same “power and authority” Jesus imparted to the Seventy. He empowered them to go “ahead of him to every town, and place where he was about to go” (Luke 10:1). Ellen White points: “Like the apostles, the seventy received supernatural endowments as a seal of their mission.” The result of this empowerment was evidenced when the seventy returned with joy from their mission saying: “Lord, even the demons submit to us in your name” (Luke 10:17).

Furthermore, before Jesus left the earth, he not only ratified his authority, but magnified it: “All authority in heaven and earth has been given to me” (Matt 28:19). This authority he passed on to the apostles and his followers of all times to carry out the Great Commission of the church.

**Evangelizing**

Evangelism means to share the “good news” of Jesus Christ as Savior and Lord. This was to be announced with the power the apostles had just received. They were to share the good news and “make disciples of all nations, baptizing them . . . and teaching them” (Matt 28:19-20).

The commission was not only to proclaim, but to involve and recruit. Jesus’ command was to be productive and “make disciples” (vs. 19). The concept of reproduction is displayed here: Each disciple was to make disciples, who in turn would invite others until the good news reached “all creation” (Mark 16:15).

\[1\text{Ibid., 490.}\]
Engaging

Engaging or involving youth is probably the heart of a healthy and growing youth ministry because if a healthy, committed, strong, and long-lasting youth ministry is envisioned, it depends on youth being committed and highly involved.

Studies like Valuegenesis prove that most of the youth who attend church regularly, do not get actively involved. The study carried out by Roger Dudley affirms:

The church needs to be much more intentional in involving the youth in the functions they attend. Commitment is always heightened by participation and involvement. Only in this way will young people feel a commitment to these programs for the events become “theirs” rather than “the church’s.”

But one of the continuous complaints of youth is that they are given no participation in church services nor taken into consideration for planning, decision making, and, much less, execution. It has been said that:

it is necessary to permit the youth to participate in the administration of the church and to listen to the opinions of its members. Many talents are lost because they have not been developed and used. It is an integral part of the leader’s duties to awaken the youth’s interest and concern in church affairs so they will be converted and become participatory members of the church.

The successful church identifies the gifts of the youth and puts them to work, because as children of God and partners in his mission, youth have something to contribute to the church. A good youth ministry program is developed around the

---


acknowledgment of these gifts and the attempt to draw on this rich, valuable resource in the church.

While the church is a training ground for future leaders, it is also an arena for involvement in the mission of church today. As some recent studies indicate, youth are more effectively integrated into the life of the church when a structured youth program is fostered. The youth group offers an arena for mission and leadership to occur, a place where youth are comfortable. Stevens speaks of the need for the youth's active participation in ministry.

The key to discipleship is spending time with others so that we can become a family, a team, a genuine expression of the body of Christ. Ministering by oneself, with the hope of inspiring or entertaining, is easier and perhaps more glamorous. But in the long run it is always less satisfying and less productive.²

As a balanced program is fostered, youth participate in all the functions of the church and become integrated through experience and exposure. Brenda Gorrell Pyatt's research showed that "if youth were involved in the planning and decision-making process, they had a higher investment in the program, assumed more responsibility and participated more fully."³

¹Dudley, Valuegenesis: Faith in the Balance, 112.
²Stevens, 35.
Explaining

Explaining or teaching and equipping youth are of supreme importance: John Carroll and Keith Ignatius note that “the task of youth ministry is to equip youth for mission in the world—to bring the reality of the gospel into relevant encounter with youth in their life situations.” Terry Hershey adds that “equipping is the job description of a youth pastor.”

In 1893, E. J. Waggoner mentions the need to teach and encourage the youth:

We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work they are qualified to labor.

Empowering

Empowering is “the ability to establish a climate in which people feel free to grow, learn, explore, and use their gifts in Christian ministry without fear of retribution.” Pyatt defines empowering as “helping young people to recognize, to claim, and begin to put to work their full potential.”


2Hershey, 107.


4Smith, Empowering Ministry: Ways to Grow in Effectiveness, 1.

5Pyatt, 13.
As youth are empowered, a message of trust is transmitted. Pyatt affirms: "Youth empowerment is that unique form of ministry which says that young people are capable of being leaders, planners, and decision makers. This ministry affirms the skills, talents, viewpoints, and insights of youth."¹

Young people are being set "free to be all that God intends them to be."² Donald Smith adds: "Out of all our analysis it became clear that the one focus of ministry that relates most clearly to all other possible measures of effectiveness is a focus on empowering others."³

Youth empowerment affirms that "young people are capable of being leaders, planners, and decision makers. This ministry affirms the skills, talents, viewpoints and insights of youth."⁴ Youth should be given the opportunity to plan their own programs and activities. The church should give youth "power" to think and to know that what they do are good contributions to the church body. Youth's enthusiasm, new ideas, and energy will make any ministry come alive. Youth are eager to plan camp meetings, seminars, outreach programs to the community, and spiritual nurturing activities. Only as the youth are empowered will they feel ownership, and only when they have ownership will they be committed to the point that church activities become a passion and a priority.

¹Ibid., 12.
³Ibid., 6.
⁴Pyatt, 12.
Evangelizing

There is no more important activity for youth than witnessing. Ellen White points out that “the work above all work,—the business above all others which should draw and engage the energies of the soul,—is the work of saving souls for whom Christ has died. Make this the main, the important work of your life.”¹ The same author asserts: “With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Savior might be carried to the whole world!”²

Youth enjoy relating to the people in their communities and respond to the love offered to them. Through the power of the Holy Spirit, youth can successfully follow Jesus’ successful method of evangelism: “Christ’s method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow me.’”³

Evangelism not only means reaching those outside the church, but it also has to do with the work to be done among the youth of the church. The fact that the youth attend church does not necessarily mean that they are converted. Older members of the church as well as youth are used by God as instruments in their own land, church, and home. Ellen

¹White, *Messages to Young People*, 227.
²Ibid., 196.
White affirms: "Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighborhoods."¹

An incarnational theology for youth ministry offers a guide rooted in the life of Jesus. This is a model for God’s church today. Every aspect of his ministry was perfectly modeled to his disciples to train them and involve them in a ministry they were to continue at Jesus’ departure. Every aspect of his ministry teaches rich lessons for the church today regarding the foundations for ministry. Jesus’ model was perfect, because it was God’s model. If success is hoped for in today’s ministry, Jesus’ incarnation needs to become the supreme example.

Each of the aspects discussed, extracted from the life and ministry of Jesus, has been applied to contemporary youth ministry. Each of the facets of his ministry has a clear application for his church today. This is evidenced by the practicality of his messages and the universality of his principles. The incarnational model for youth ministry provides a the foundation for successful ministry—all based on a model that cannot fail, a divine model.

In the previous chapters, theological and sociological principles related to successful youth ministry have been considered. These principles are helpful only as they are implemented. The question of how to put these ideas into action is addressed through a discussion and analysis of the youth ministry programs developed in three different Hispanic SDA churches: the Berrien Springs Spanish Church; La Sierra Spanish SDA Church; and Lighthouse of the Valley.

**The Berrien Springs Spanish Church**

The Berrien Springs Spanish Church\(^1\) is located in the town of its name, fifteen miles south of Benton Harbor, Michigan. Berrien Springs is the home of Andrews University, a leading world-renowned Seventh-day Adventist institution. Most of the 300 members at the BSSC are somehow related with this institution, either as students or employees. One third of the membership (100) consists of youth and young adults. The church was founded in 1973 by a group of Andrews University students who wanted to worship in Spanish and reach out to the migrant community.

\(^1\)From now on BSSC.
In August 1995, the BSSC appointed an associate pastor to lead all the youth-related ministries. The newly appointed pastor and the leadership at the BSSC went through several stages in the process of organizing and developing a relevant youth ministry. The fundamentals of this growth pattern and the resulting ministries are described in detail, and an evaluation is made, identifying key principles, strengths, and weaknesses of the program.

Organization Process

Before any new ministry began, a process of organization took place which enabled the program to proceed with clear purpose and direction. This process included the identification of needs within the church, the formation of a youth council, the development of a statement of purpose, and the restructuring of the youth council.

Identification of Needs

The first step in this organization process was the recognition of unfulfilled needs. As a starting point for his new responsibilities, the youth pastor analyzed and compared the mission of the BSSC with what the church was offering for the youth. He found that although one of the priorities in the mission and commitment of the BSSC since its conception in 1972 was the development of young people in the church, most of whom are students at Andrews University planning to return to their homelands to lead churches, schools, and other institutions, this was not happening within the church. There was a significant problem in that almost no youth were involved in any activity within the church, and there were virtually no organized youth ministries.
As a natural result of uninvolvedment, youth within the church were starving for meaningful relationships, bonding, group activities, opportunities for leadership, and spiritual support. Therefore, there was an imperative need to create ministries that could meet youth's needs and provide involvement, a safe place to share life experiences, and support for one another. Activities in which youth could have the opportunity to grow were also deemed necessary. Once this concern was identified, it was possible to take steps toward dealing constructively with the issues.

The Youth Council

After the needs were identified, and the desire to strengthen the youth ministry of BSSC was evident, the next step was the formation of a youth council. The job of the youth council was to give direction to the process of meeting the identified needs. The persons named to this council were: the youth director, her associates, the adult Sabbath School leader, and four seminary students assigned to the BSSC from the Seventh-day Adventist Theological Seminary.

The first council meeting was called by the youth pastor in December 1995. The specific purposes of the first meeting were to lay the foundations for the creation of organized ministries that would meet the needs of young people, discuss the details of how the youth council was to work, and to create a purpose statement. As a result of the meeting, some specific actions were taken: The youth council was made official as such; monthly meetings were established; a group of five young people were appointed to work
with the youth pastor on the first ministry to be formed: Sábado Joven; and a purpose statement was created.

The council wanted to set their direction before formulating any strategy, therefore a purpose statement was developed to guide all activities and goals. It reads: “The purpose of the BSSC youth ministries is to help young people develop as active church members, with a close personal walk with Jesus and an interest in sharing that experience through missionary activity.” It was specified that every program and activity within the youth department was to reflect the purpose statement and work in harmony with it. The identification of a purpose statement was a way to help everyone to work together in unity towards the same goal.

Four months after being established, the council, which had become the backbone of the new approach to youth ministries, had to be restructured. Given the fact that the new youth ministry became more structured, and several new ministries had started to emerge, each with a team of highly involved youth, a more representative council was required. (See Appendix A for organizational chart.) The new council was to be formed by the leaders of each ministry who would attend a monthly meeting as representatives of their team, with the purpose of sharing their plans, activities, and ideas as a part of the total youth ministry. One of the critical tasks of the youth council was to coordinate the dates of the different activities so they did not overlap. In order to accomplish this, a

1In Spanish it reads: El propósito de los ministerios juveniles de la iglesia hispana de Berrien Springs es desarrollar una juventud activa, misionera e identificada con Jesús.
calendar was distributed, and the dates were set in harmony with the needs of each ministry (see Appendix A for general schedule).

The council was led by the youth pastor, who served more as a facilitator than as an authority. At the meetings, each leader gave a five-minute report on his or her ministry, including details on the challenges or successes of the previous month, and sharing plans for the following month. The presentation was followed by a group evaluation. As each team leader presented, the others anonymously wrote their evaluation on a card, rating each ministry on a scale of one to five, one being poor and five being excellent. After all the presentations had been given the cards were collected, the scores added, the results given aloud, and discussed one by one. Each ministry was analyzed individually allowing the input of all council members. Questions were asked regarding what had worked in the ministry that month and why, what plans had been made for next month, what obstacles were found, and what help was needed. These questions helped to show whether the mission of each ministry was being carried out and what improvements could be made. Most of the times, the comments were encouraging and supportive. A significant aspect of the council was that it created bonding and unity among members, which was reflected in the support each ministry received from other youth leaders.

Program Development

With the structure of the youth council in place, a statement of purpose written, and a number of youth involved in planning, it was much easier to continue the expansion process by working on the development of individual ministries. Among the nonexistent
ministries was a Sabbath morning worship for youth, one that would be organized by youth, presented in the language of youth, and that would meet their needs in a relaxed and comfortable setting.

_Sábado Joven_

_Vision_

The first ministry formed dealt with worship. It was stated that worship is not merely attending church, but includes living in God’s presence and integrating those things learned at church into one’s daily living. There was a need to equip young people with ideas that would help other Adventist young people and friends discover the joy of worship. _Sábado Joven_, or Youth Sabbath, was developed to provide a relevant Sabbath morning worship service for youth.

With this in mind, the young people sought to establish a more meaningful worship service that would be more appealing to the newer generation and more in tune with their interests. Given that such a program had never been presented at the BSSC church, the youth pastor investigated what elements were appropriate, what changes could be made considering the culture, environment, and membership, and the probable reaction by the church body to a different liturgy. The youth pastor was to lead the planning and organization along with a number of young people appointed by the youth council. After an evaluation at the end of the first four months, the youth pastor would ask the _Sábado Joven_ team to lead by themselves.
Description

*Sábado Joven* is a Sabbath morning service that offers a nontraditional worship time aimed at the youth but presented to the whole congregation. It includes several elements that bring new life to the morning program. Contemporary music is played, including more choruses than hymns. The words are projected from an overhead projector onto a large screen at the front of the church. The musical accompaniment includes piano and electric guitar. Sometimes other instruments are added. Four singers lead the congregation in worship with intervals for meditation or prayer.

The Garden of Prayer is a moment for reflection, confession, and petition. An invitation is made for people to come up front, kneel, and lift their personal prayers in a moment of silence. At the end, the leader closes with prayer and the lead singers sing “Open my eyes Lord.”

Heart to Heart is an interview with someone who has made a difference in the community or has been a role model worthy of imitation. This is an informal one-on-one interview on the platform, where the interviewer leads the conversation towards a spiritual/practical lesson. Special guests have included: Nathan Greene, renowned Adventist artist; Jessie Zorrilla, missionary to Korea (live phone interview); Paul Bergam, masters world heavy weight champion, and other leading personalities who shared Christ in their experiences.

Every part of *Sábado Joven* is meant to be special and unique. One of the elements that makes this day special is its theme song, chosen for this occasion, and only sung on youth Sabbaths: *Jesús, tú eres mi alegría* (Jesus, you are my happiness). Each part is
linked by a common topic. Thus, the entire worship service has one specific theme and people leave with clear instruction on a specific topic of Christian growth or inspiration. Some examples of themes include "You are a part of the body," explaining the role of the member at church, and "Fishing for Jesus," the call to be a witness. Also programs for special occasions are prepared like: "Welcome home" a welcome program for the new students; or "In honor to the graduates," a special graduation ceremony at the end of every school year recognizing the graduates.

**Outcome**

The program was carefully prepared and successfully presented for the first time on August 1995, and was presented thereafter at church once a month for four months. Attendance rose by 25 percent on Youth Sabbaths, and most of the attendees were young people. After the four-month trial period, the youth pastor asked the young people to take full responsibility for the planning and execution of *Sábado Joven*. A team of five young-adults who had been involved in *Sábado Joven* during the first four months were appointed by the youth council to lead the ministry and do the complete programming, with limited advice from the youth pastor.

*Sábado Joven* has not only been successful in attracting more people to church, it has created responsible leaders that have developed their talents and have enriched the church with their initiative and youthful worship. As the program became stronger, change began to take place. *Sábado Joven* was a banner ministry which indirectly helped to
develop other ministries by producing enthusiasm and unity among the youth and by demonstrating that innovative and meaningful programs could indeed be prepared.

Shabbat Shalom

Vision

Shabbat Shalom was born out of the need for fellowship. The ministry emerged after the church was challenged to “Take a vacation from noise,” a week without radios, television, magazines, newspapers, or the Internet. This initiative had an outstanding response from the whole congregation, and was seen by some as a “revival.” After that week, all who participated in the “vacation from noise” were invited to attend a vespers to assess the results, and study some type of continuity for this revival. A recommendation emerged for the organization of a monthly vespers where people could share experiences, petitions, and have a closer relationship with one another. A committee was appointed to study the possible ways of developing this fellowship, and the idea of “Shabbat Shalom” was the result of this brainstorming session.

Description

Shabbat Shalom is an informal Friday evening vespers for fellowship through sharing, socializing, singing, and prayer. The meeting place is the home of an adult member and alternates on a rotational basis. The program begins with singing for at least fifteen minutes. Then testimonies and prayer requests follow. Everybody who wants to

\textsuperscript{1}Shabbat Shalom is a Hebrew term meaning “Sabbath Peace,” and is used as a Sabbath greeting.
speak is given the opportunity. Prayer follows. Sometimes it takes place in small groups, with the whole group, or as a chain prayer. After this, there is special music and a presentation by a guest. Guests include teachers from the Theological Seminary, graduate students, adult members from the church, friends from the community, and young people. To finish, the theme song “Shalom Shaverim”¹ is sung and the meeting closes with prayer. At this time the host family serves refreshments or a light meal, and people stay to socialize for thirty minutes to an hour.

**Outcome**

The attendance to *Shabbat Shalom* meetings varies from thirty to fifty young people. Given the fact that most of the Hispanic students attending Andrews University stay in the dormitories, they need a home environment that is personal and caring. *Shabbat Shalom* has provided for that need. This ministry has been described by the youth as the “bonding factor” or “glue that keeps us together” because of its highly relational format that unites youth in purpose and action. Bible study and prayer have become more relevant to the youth’s life, since in *Shabbat Shalom* the study of the word and prayer is not only promoted, but it is a priority.

¹*Shalom Shaverim* is a Hebrew term meaning “The peace of God be with you.”
ESCAPE

Vision

The BSSC has had for years the traditional Sociedad de Jóvenes (Adventist Youth meeting), a Sabbath afternoon program focused on youth. In light of the suggestions proposed by the youth council, the Sociedad de Jóvenes team saw that significant changes had to be made in this ministry for it to rightly accomplish its mission and seriously involve youth. The first element changed was the name. The new one did not reflect the stereotypical long, boring, improvised program (as characterized Sociedad de Jóvenes). A contest was organized in which different people submitted names. ESCAPE was chosen among others names, for its bilingual connotation and meaning that rightly reflected the purpose it was to accomplish. ESCAPE stands for “Entrenando para servir, caminando para la eternidad,” and means “Empowering to Serve, Walking toward Eternity.”

Description

The Sabbath afternoon program consists of an informal vespers that presents a relevant message for the youth, focused on practical Christian living. It starts with an enthusiastic song service, with the words of the songs projected by an overhead projector. After prayer and a welcome, a one-on-one interview with a church member takes place. The interview includes questions about the individual’s life, place of origin, work, and conversion experience. The purpose of this segment is to get to know other church members better, and to relate their struggles to those of the rest of the youth, and to point to God as the only solution for our daily needs.
After this, the main segment follows: either a drama, a musical program, a topic presentation by a special guest, or a group activity. The total duration of the program is about an hour. Every Sabbath something new is presented, bringing variety, freshness, and instruction. Some of the programs presented deal with: World missions, biblical principles and norms, family life, love, and courtship. Also special programs are presented for Easter, Christmas, Mother’s and Father’s day, and there is a quarterly concert.

The ESCAPE leadership team consists of one general coordinator and five assistants, each in charge of about one ESCAPE program a month. Close supervision by the coordinator is enforced so that each Sabbath a relevant, biblical, instructive, and organized program takes place. Also a lot of team support among leaders is encouraged. The ESCAPE team meets once a month to evaluate the previous month’s programs and to plan for the following month. All ESCAPE team members critically evaluate each program and rank the quality of the program on a scale of one to five. The scores are analyzed and compared to the previous month’s to see either a decrease or increase in overall quality.

ESCAPE has been the outreach coordinator. Several outreach initiatives have been taken, involving the youth and the whole church. Activities like dividing into groups and knocking on doors in the church’s neighborhood to pray, bringing roses to the mothers of the neighborhood on Mother’s day, and visiting the migrant camps to investigate their needs, sing with them, and pray for them. Another outreach activity was the organization of a yearly youth festival where each SDA youth is encouraged to bring a non-Christian friend to the event. The last festival, called Visión ‘96, took place in November 1996, and
more than 600 youth from different parts of Michigan and the surrounding states attended. One hundred of the youth were non-Christians. ESCAPE and the youth council are always looking for ways to reach out to the community and to those Andrews University students who do not attend any church.

**Outcome**

BSSC members have congratulated the *ESCAPE* team for making the ministry relevant to the church’s needs. Attendance at these Sabbath afternoon vespers averaged thirty people before the new approach was implemented. When implementation took place, attendance started to raise rapidly to an average of sixty in the first two months, this taking into consideration the fact that the church’s membership is 300, out of which 100 are youth to young adults. When the ministry became more solid, the average rose to seventy. Besides having a good turnout, participation among youth skyrocketed. Previously there was an average of only ten youth involved. Four months later, there were approximately thirty directly involved in programming and around forty others involved indirectly in program participation.

**Evaluation**

There are some areas in which improvement can take place at the BSSC youth ministries. First, there is not a total integration between youth programs and the church in general. Ministries like *Shabbat Shalom* have grown to be almost exclusively for young people. To an extent, there are no activities in which the whole church participates
together, besides Sabbath morning worship. The youth group has become strong, but with a high cost to the adults; integration as a whole has become minimal.

Second, the youth group has not been successful in attracting a number of unchurched Hispanic students from Andrews University and surrounding colleges to the church or its different activities. Even though outreach activities have been done to reach Hispanics in the community, the students have not been taken as a target.

Finally, the youth group at the BSSC has not made provisions for the active involvement of the younger generation in their ministries and activities. This group ages thirteen to sixteen, traditionally called at the BSSC the “teens,” represents a sharp minority (ten of them) among the notorious number of young and young adults (more than 100). They are disconnected from all youth activities including social activities and sports. Serious consideration must be given to look for ways to integrate the two groups and to provide activities that will meet the needs of this minority.

A successful ministry for the BSSC youth pastor is the ability to equip youth for the ministry and enthusiastically send them as disciples to the community and to the world. In accordance with this definition, he rated the performance of the youth ministries of his church on a scale from one to ten (one being poor and ten being excellent); the answer was eight. The reason for giving this score was the recognition that although much growth has taken place, there is still room for improvement. In terms of barriers, the greatest challenge has been the lack of a youth chapel to organize the Sabbath School programs and other activities. If there was an opportunity to start all over again, what would be done differently? Create more solid foundations with the youth council right from the
beginning, look for ways to provide for even more participation, and integrate more adults into the different youth ministries.

The youth ministries at the BSSC did not emerge to fill a time slot, meet a requirement, or entertain, on the contrary, they emerged to involve and train the youth and to meet a specific need. In the past two years, since the conception of the youth ministries at the BSSC, leaders have been and continue to be formed. Attendance has been growing steadily from an uninvolved group of about thirty to over one hundred youth and young adults. One of the key factors in success has been the trust invested in the youth. This trust has brought about comprehensive involvement, which has resulted in ownership and commitment. All of these have been fundamental for the healthy development and growth of the BSSC.

La Sierra Spanish Church, Riverside, California

The information presented in this section was mostly gathered in a personal interview with the youth pastor of the church on April 29, 1997. La Sierra Spanish Church (LSSC), with an average membership in 1997 of 1,000 out of which 150 are young people, is located in Riverside, Southern California, just minutes away from the campus of La Sierra University. Similar to the BSSC, this church ministers to college and university students who come from different countries of the world to get a better education. This church was founded in 1970 and since then it has been serving the Hispanic community in the Riverside-La Sierra area.
Organization Process

Identification of Needs

When a new youth pastor was brought to this church in August 1994, he found that the youth were not attending the Adventist Youth (AY)\(^1\) program, not for lack of spiritual interest, but for lack of interest in the existent program. The youth did not “own” what was called the youth program. At that time adults made up about 93 percent of the attendance Sabbath afternoons, while the youth were only 7 percent. It should have been the opposite. This lack of involvement was caused by a crisis of relationships. The youth group was fragmented into several groups without constructive interaction among them and without the willingness to unite and bring forward the youth group. The greatest need was for better relationships among the youth, and disunity was more a rule than the exception.

Youth were hungry for meaningful and deep relationships, and activities that would enhance their Christian experience, but the environment and the few existent activities did not provide a chance for that to happen. When this need was clearly identified, the youth pastor set out to create, along with the youth council, ministries that would be 100 percent geared to the needs of the youth and as relational as possible.

The Youth Council

In September 1994, the youth pastor asked the church board to appoint a group of youth to compose the youth council. This was done and, since then, the pastor has met

\(^1\)Well known in Spanish churches as Sociedad de Jóvenes.
monthly with the council, which has been fundamental for restructuring the youth ministry at LSSC. The council conducts a thorough evaluation of the ministries every month and provides ideas that increase attendance, involvement, and collaboration among leaders and youth (see Appendix B). Each team leader gives a monthly report to the youth council and provides a plan for the next month, which becomes a master calendar to be ratified by the church board.

The members of the youth council are: the youth pastor, his associate, the leaders of each team or ministry, a secretary, a treasurer, and a counselor or sponsor (see Appendix B for organizational chart). All the council members are young people with the exception of the counselor, who is an adult appointed by the church board.

The youth council worked out a statement of purpose, which sums up their general objectives:

The youth ministries of the La Sierra Spanish Church exists with the sole purpose of introducing the saving knowledge of Jesus Christ to the young people (either monolingual or bilingual of the Riverside area) and to minister to them as a whole (body, mind and spirit) in view of the soon return of our maker.

Program Development

The youth department at the LSSC is divided into three major ministries: the ATTIC, Sabbath School, and U-R-US. Following is a description of the development of each one of them.
Before being appointed, the youth pastor had been attending the LSSC for three years and had seen and understood all the structural problems within the youth department. As an insider he saw the lack of leadership, and as an outsider he saw the lack of love and unity. New ideas were needed, a new approach needed to be implemented to create unity among the youth. One of the new ideas the youth pastor suggested to the church board was that the existing AY program be completely eliminated in order to give him the opportunity to start a pilot program for three months (October to December 1994) called the ATTIC. The church board accepted the idea and voted to:

allow the youth pastor to begin a youth meeting on Friday nights instead of the traditional Sabbath afternoon AY program during a three month trial period after which the church board will decide whether to continue with the vespers or cancel them.\

The program was initiated and successfully carried out by the pastor and his wife, who modeled their vision to the youth, of a ministry where all are involved, know each other, and grow spiritually. A logo was chosen to identify the ATTIC, and print it in all brochures and programs related with the ministry (see appendix B). After the three-month period, the church board members saw light in the continuation on this ministry given its good organization and success in involving youth.

---

1La Sierra Spanish SDA Church (Riverside, CA), Minutes of the La Sierra Spanish SDA Church Board Meeting, September 22, 1994.
Description

The **ATTIC**—an acronym for “All The Truth In Christ”— takes place every Friday night and attracts from 100-180, mostly bilingual, young adults, part of whom come from surrounding churches. It consists of a Friday night vespers with a youthful contemporary flavor. It all starts with a song service, lead by three to five young people, usually singing both in Spanish and English with guitars or piano for about fifteen minutes. This is followed by prayer, welcome, and a Scripture reading. After this, special music is interpreted by a special guest or a member. Then comes the well known “check-in,” a group activity where every youth meets at least two other youth and memorizes their names. This segment is usually led by the youth pastor who tries to create an environment of friendship and trust. Specifically on the “check in,” the pastor asks everybody to stand and meet two people they do not know, ask their name, profession, and where they are from. After this, the pastor asks some of the youth to share with the audience their new acquaintances. This has brought a sense of community, has broken walls, and has helped the group to be more friendly among themselves and with visitors. After the “check in” or “ice breaker,” a drama, a message, or a movie is presented—or a combination of them if time allows. All of these presentations are tied together by a common theme.

The **ATTIC** was created to minister to young people in three basic areas: emotional, social, and spiritual. Emotional needs are met by the uplifting, joyful song service, which combines contemporary music with some old youth favorites. For the social component of the **ATTIC**, a series of interactional activities was created to help young people mingle with others naturally, since previously, relationships and involvement among young
people were lacking. Activities include ice breakers that encourage young people to reach out to each other and make friends, skit presentations by groups, interactive games, and group prayer. Spiritual programming includes a great array of speakers, monologues, skits, interviews, Bible studies, and even musical festivals.

**ATTIC** is an example of youth ownership and participation, where regular planning is done by an organizing committee made up of young people responsible for planning, creating, and implementing the programs. The **ATTIC** organizing committee has one meeting a month, which usually takes place in the house of one of the leaders. Breakfast is usually served to provide more time for bonding among leaders.

At the **ATTIC** as in all ministries, every leader has the responsibility of teaching, training, and supervising a co-leader; the leader is a person with experience and the co-leader is someone who has some talent and is interested in learning. Furthermore, the leader and co-leader are assigned two more people who are observants and help sporadically. These two are in training to become co-leaders and eventually leaders of the ministry. This way there is always a group of people ready when the need to fill a position arises.

The church also has a training camp meeting in which the youth pastor takes the youth leaders and anybody interested in youth leadership to spend time together learning principles of good leadership, good role models, biblical principles, and where there is also time for meditation and study of the Word. Besides these activities, once a year the Riverside County SDA youth organizes a training seminar day for leaders where different
youth leaders of the Conference share their experiences and knowledge with all the participants.

Outcome

Interestingly enough, ATTIC, the first ministry developed, became foundational to all the other ministries. As a result of it, other ministries were formed, and up to a certain point they are dependent on the ATTIC, given the fact that through it the programming is established for the weekend, announcements are made, and plans are arranged among leaders.

The ATTIC started with forty people. Within three months the attendance was doubled to about eighty. In one year it increased to 140 and by the third year to 160-180, sometimes with as many as 200 people, taking in consideration that many of these are visitors from other churches. Members agree that LSSC used to be an extremely cold church, especially among youth, but the atmosphere has been changed to one that fosters communication, interaction, and involvement. The level of commitment and unity experienced in the last four years has been instrumental in the LSSC’s transformation into the most active and committed Hispanic youth group of the Southeastern California Conference.

Sabbath School

Vision

The second ministry especially designed for youth was Sabbath School. It was realized that, previously, Sabbath School was monopolized by a few who where not able
to innovate something different every week, falling into a routine with almost no youth participation. Besides this, the timing was very rigid. Each part occupied a specific amount of time and came in a specific order. As a result, the attendance was poor and participation null.

In order to solve the problem, a more participatory ministry was envisioned, where several youth would be involved in planning and executing this weekly activity. The youth council appointed four directors and their assistants to plan and implement this ministry.

Description

The Sabbath School team is planned and executed by a leadership of four teams. Each team is comprised of four people who take care of one program a month. Each team has the authority to meet as often as necessary to plan and analyze programs.

The Sabbath School was radically changed to meet the needs of the youth in this church. The schedule is not so rigid, the flow of the program is smoother, and youth are invited to be involved in programming and participation.

This Sabbath morning program consists of the following elements with some variations every week according to the occasion. First a series of songs is sung by the congregation, led by three or four lead singers. Then a series of standard activities follows including prayer, a welcome, and a Scripture reading. Following this there is special music or a dramatization. The main part is the Sabbath School lesson study, when the group is divided into four groups to promote interaction: one in English, two in Spanish,
and one bilingual. There are forty-five minutes of group interaction, and the program
finishes with a song and a prayer. At that time, everybody joins the adult worship in the
main sanctuary.

Outcome

The more planned, yet relaxed format of the Sabbath School has helped not only to
increase the attendance from an average of 50-60 to 100-140 youth each week in 1997, but
has been able to train a number of leaders who are now occupying higher responsibilities,
or are in other churches leading the youth program.

Participation has been a common denominator in Sabbath School. Everyone who
wants to participate can do it. There is also a lot of integration among young people. One
of the key factors has been the development of Sabbath School groups, which promotes
togetherness and bonding.

U-R-US

Vision

U-R-US—an acronym for “You are us”—is the outreach engine of the LSSC.
Previously youth were not involved in outreach. This ministry was envisioned as
everglistic with the purpose of going to the community to make one-to-one contact with
people and to help people experience a sense of belonging to a greater and more
significant family, the family of God. The dream was to share with people the good news
of salvation and at the same time show people love, caring, acceptance, and hope.
Description

The outreach ministry invites the Riverside community to belong to the family of God with the message that there is a safe and caring place for them to belong. This message is transmitted by choirs, one-to-one friendship encounters, teaching the Word, and personal invitation to visit the La Sierra church. It involves home visitation, preaching of the Word, and singing, as well as social assistance, such as distribution of food or clothing.

A group of forty to sixty youth and young adults faithfully meet every Sabbath afternoon at church to receive instructions and go to the streets with the specific purpose of sharing and caring. The activity starts with a twenty minute song service, followed by a short meditation, discussion of names or places to be visited, and the purpose of the visit. There is a detailed discussion of who is going where and what message is to be portrayed, in preparation to better impact the people visited. This discussion is followed directly by action as the group divides to go out to homes, parks, convalescent homes, and hospitals.

Outcome

_U-R-US_ has been instrumental for the youth because all participants have committed themselves to faithfully share their talents and energy in the community. The ministry has also been beneficial for the youth group because it has been a high bonding factor that has brought the once fragmented group to a cohesive mass of volunteers all working together for a common cause. It has brought spiritual unity given that there is a lot of prayer, singing, and sharing. Finally, it has been beneficial for the church because
*U-R-US* not only involved the youth in carrying out Jesus' mission, but it brings new members. The youth pastor sees this as the ministry where spiritual commitment is established and true ministry is performed. The experience received has developed youth into active and consecrated witnesses.

**Evaluation**

Even though the LSSC has dozens of virtues, there are some areas in which it could still grow. Rick Warren has stated that if he would start his ministry again, he would dedicate much, much more energy and money to the music ministry.\(^1\) At the visit to the LSSC it was noted that there was a lack of preparation, and the choice of music was less than ideal; the use of instruments and even public participation were minimal. The LSSC should teach and equip a number of committed youth to continuously prepare music fit for each activity and rehearse for each activity.

Second, sports are played every Saturday night at the church's gym. This activity, also called "social," was not well organized and lacked the participation of the majority of the youth. Only volleyball was played, limiting a number of youth whose sport may be basketball or soccer. It showed lack of planning, advertisement, and organization. The social ministry should make arrangements to plan a more varied night in which each person may participate. Also a more friendly environment should be created for the visitor who is attending a Christian activity perhaps for the first time.

---

\(^1\)Rick Warren, *The Purpose Driven Church* (Grand Rapids: Zondervan, 1995), 234.
The youth pastor at the LSSC measured the success of a ministry by "the spiritual growth of the young people, by their faithful attendance, their desire to be involved in the church and local community, by the personal support of money, time, and talents."

According to this description of success, the pastor was asked to give an overall rating of his youth ministries from 1-10, 1 being poor and 10 excellent. His answer was 8. The reason for this evaluation was:

Because the ministries have proven to be somehow successful. Kids are coming, are involved within the ministry and other ministries. For the youth pastor, the thermometer to know where his kids are spiritually is in the outreach program because it shows their level of spiritual commitment. The lives of kids are changing, there is a desire to be involved in the local church, something strange in California.

One barrier or difficulty found by the pastor was lack of time to do a complete ministry with young people. He has seven departments of the church to care for and feels he is only a part-time minister for youth.

If given the opportunity to start over, what would he do differently?

I would visit the youth sooner in my ministry at their own homes so I can learn more about them individually. Try to train musicians, or find them. Besides this, everything evolved nicely, they were hungry for a leader, a facilitator to begin the ministry. They followed, learned, took responsibilities, and the role of the pastor changed; from the leader, he became a facilitator for programs and ideas—a provider.

There are some common threads seen at the LSSC in every ministry and activity. First, the youth are trusted, even if they are not extremely talented. Trust creates trust and an environment of self-esteem is developed, resulting in highly motivated youth. Second, the youth pastor made sure that each youth was involved in at least one ministry and that the young people saw it as their own. Third, a natural result of involvement is ownership. When youth are in charge of programming and presenting, what they do becomes their
program; therefore, the youth leader does not need to have motivational talks every week in order to push the youth into action.

**Lighthouse of the Valley**

The information contained in this section was obtained mainly by a personal interview with the pastor of this church on April 26, 1997. The Lighthouse of the Valley (LHV) is an SDA church of 123 members, primarily young adults, located in Burbank, California. LHV was established on April 6, 1996, by an initiative of the young adult department of the Southern California Conference. Its purpose was to reach second-generation bilingual, unchurched, and backslidden young adults in the Los Angeles area, and to provide ministries and a worship format relevant to their needs and culture. More specifically, the aim of the LHV reads: “to reach in the Los Angeles Valley, through Jesus, young adults (18-35), [who are] former Seventh-day Adventists, or unchurched, and convert them into authentic and loyal Seventh-day Adventist Christians.” LHV is a young adult church, therefore the description and dynamics for the church and youth ministries are the same.

**Organization Process**

**Identification of Needs**

The young adult church and subsequently the young adult ministries at the LHV were born out of the need to reach SDA backsliders in the Los Angeles area. The pastor and the core leadership team recognized that a large number of young adult SDA Hispanics in the area were not attending any church. Several causes for this situation were
identified: (1) young adults were unhappy with the traditional worship format; (2) the preaching of their churches was not satisfying their needs, (3) they felt criticized and uncomfortable in their churches; and (4) they perceived traditional churches as cold and unfriendly, and (5) second-generation Hispanics did not identify with the Spanish church because the whole service was in Spanish, or with the Anglo church because of cultural differences. This information revealed to church leadership a need for the creation of a number of new ministries to fulfill the needs of second-generation Hispanics in the Los Angeles area.

The Youth Council

The youth council (also called the administrative team) was formed six months after the church was established. During these first six months, several individuals volunteered to help coordinate ministries within their areas of interest. After six months, with the help of these volunteers, the pastor organized the council to give direction to the emerging ministries. Not all of the ministries were formed at once. In fact, it took a full year to totally implement the five ministries since at the beginning there was not enough help for each one of the ministries.

The council meets every month and is composed of the senior pastor, five area coordinators, and a secretary. These area coordinators serve as a communication link between the council, their ministry team, and smaller subdivision teams in their own area of ministry. In this way team leaders are able to communicate the needs of their team to other members of the youth council and also to let their team know about planning and
decisions made in the council meetings. Each team is in charge of several ministry activities within its area (see Appendix C for an organizational chart).

LHV's purpose statement permeates all its activities and keeps a focused mission. The aim is: "To bring people to Jesus and membership them in the family, develop [in] them Christ-like maturity, and equip them for ministry in the church, and life mission in the world, in order to magnify God's name." Each team prepares ministry activities with this purpose, and through the focus of this vision all work together towards the accomplishment of the same goal.

Program Development

There are five main ministries or teams at the LHV: Mission, Magnification, Maturity, Ministry, and Administration. Although they all work toward the same general purpose, each team has its own objectives and target audience. Several of the organizational ideas used at LHV, including the structure of these ministry teams, have been modeled after the Saddleback Community Church in Saddleback Valley, California.

---

The Mission Team

Vision

The vision of the mission team is to "prepare believers for the ministry in the world." Its specific goals are to help supply the needs of the community and inform them about the LHV church and its mission, to recruit twenty-five former Seventh-day Adventists and to bring to Jesus fifteen new members every year, and to organize an evangelistic crusade every year called "Young Alive." The mission team is also in charge of prayer ministries.

Description

The mission team uses friendship evangelism to reach others. At one time the mission team sent a letter to all LHV members, signed by the senior pastor saying that the most powerful way for evangelism to take place was for members to bring a friend to the church. He then asked every one to return a card with the names of three individuals who were either former SDAs or unchurched. This was done, and a large file list was created. Among different ways of contacting these people is a video (still being prepared) to be sent to these persons with a friendly message and invitation to come to worship together. The mission team attempts to create an environment where visitors are not offended, a place void of criticism, and relevant Christ-centered sermons in their own language.

1

Ibid.
Prayer is an integral part of LHV's church. The mission team coordinates a season of prayer fifteen minutes every Sabbath before the church opens. The purpose is to intercede for the community and their families, for business leaders and their families, for troubled families, and for the minister who is going to preach.

Outcome

The mission team has implemented most of its strategies and the results are positive. LHV has been successful in creating ministries that meet the needs of the population they set out to reach. This is evidenced by the church's growth and by the participation of individuals who were previously uninterested in church and leadership. Forty-five percent of the membership at LHV are former SDAs who have returned to the church. There have also been eight baptisms in the first seven months of 1997. Given that there are few ways to contact second-generation or unchurched Hispanics, this growth has taken place through friendship evangelism with the participation of each member.

The Magnification Team

Vision

Under the motto “God wants us to make melody to Him,” the magnification team is responsible for creating an environment of praise and celebration in the sanctuary, providing music that will inspire and lift the soul to the throne of grace, and training each Christian in different aspects of music. The team has the goal of gathering 250 young adults every Sabbath service, performing two concerts a year with outreach purposes, organizing a Christmas program, and maintaining a drama ministry. The magnification
team also develops a follow-up program for guests and coordinates care groups that create a safe and caring environment in all LHV’s activities.

**Description**

The greatest responsibility of the magnification team is the Sabbath morning worship, the most visual part of all the ministries. The team rehearses weekly for its performances on Sabbath and works closely with the pastor to coordinate the music with the sermon’s topic. The Sabbath morning program begins with twenty minutes of congregational singing led by five singers with intervals for thanksgiving, prayer, and testimonies. A bilingual sermon follows, usually given by the senior pastor.

**Outcome**

The magnification team has been instrumental in touching hundreds of young people who had been disconnected from the church for several years. The flow of the music, the carefully chosen lyrics, and the deeply meaningful prayers make this an ideal place for youth to accept the challenge of genuine Christianity. What impresses most newcomers is the feeling of the presence of the Holy Spirit, and seeing his power acting among the congregation. Dozens of people have been baptized already mainly as a result of the magnification team. Every Saturday the church has an average of thirty to forty visitors.
The Maturity Team

Vision

The general vision of the maturity team deals with maintaining a high spiritual temperature among members. Its object is to encourage members to grow in their faith, and to help the church understand that God not only brings new members but builds the faith of those who already believe. The specific goals of the maturity team are to provide ways for members to grow spiritually, to raise the spiritual level of attenders through prayer, and to prepare a deep Bible study for the weekly small group meeting.

Description

The maturity team has developed four discussion groups in the Lighthouse Cafe program, which corresponds to Sabbath School classes in most churches. The Cafe takes place in the multi-purpose room where refreshments are available, and the groups meet around round tables where the weekly topic is discussed and friendship is established. The maturity team also trains two leaders a year for the Lighthouse Cafe, involves seventy-five young adults for Saturday afternoon programs, involves seventy-five percent of the membership in Friday night programs, prepares children’s church twice a month, and takes care of the teens, and provides for their maturity.

Outcome

The emphasis of this ministry is on the Cafe. In traditional SDA churches, the discussion groups meet in the church, and young people are not necessarily thrilled to attend a traditional Sabbath School. A notable result of the Cafe ministry is that young
people are coming. Given that the Cafe takes place in a large room where four groups meet separately, one of them in English, the experience has created a tremendous sense of bonding among young people. One full hour is dedicated to this activity in which everyone has an opportunity to express opinions and meet new people. Even though the Cafe is the first part of the morning program, people have learned to appreciate its value and arrive early.

Besides the Cafe, the maturity team has implemented four small groups. Two meet on Wednesdays and two on Fridays, and these groups complement the Lighthouse Cafe by studying the Scriptures in a deep and relational way. These meetings appeal to the spiritual maturity of the young person and create a sense of accountability. It has been found that the people who participate in these small groups are more effective in church leadership and participation. Finally, the maturity team has been enriched by helping and encouraging the sick of the church by visiting, praying, and sending get-well cards. Furthermore, on a rotating basis, the maturity team sends cards to the different leaders of the church offering encouragement and appreciation. Enthusiasm is created among leaders when they know that their work is appreciated.

The Ministry Team

Vision

The vision of the ministry team is to prepare believers for ministry, to train and equip the members for service within and outside the church. Its goals are to involve 80 percent of the members in at least one task or ministry, train twenty-five new members to
become spiritual leaders, develop a training retreat for young adult leaders, and assist other churches with leadership, evangelistic, and social programs.

Description

This team is in charge of training individuals for ministry and evaluating the performance of the different ministries of the church. Every month, the ministry team evaluates several critical aspects of the church, including attendance, effectiveness of the leaders and their teams, and spirituality. Suggestions are made and changes take place. The ministry team also has a training responsibility, to provide the necessary tools to the members so they can reach out to the community and grow in faith. The ministry team also gives a spiritual gifts inventory every quarter to assist new members in choosing their ministry. This ministry is also in charge of scheduling and planning all the recreational programs of the church.

Outcome

Because of the ministry team, more individuals participate, spiritual gifts are discovered, and responsibilities are equally balanced in the different teams. The spiritual-gifts inventory assessments have discovered the talents of the members and helped them to understand how they can better perform within the church.

Around 90 percent of the LHV members are participating in at least one ministry. As a result, the work load is shared, and people feel more esteemed. This team has been able to successfully find, encourage, and train different persons for different ministries.
The Administration Team

Vision

The general purpose of the administration team is to prepare each believer to be a good steward. The administration team takes responsibility for several departments including finance, deacons, development, multi-media, and communications. Specific tasks involve the preparation of an annual budget for the church needs and the development of a plan to provide the church with equipment for the different departments as needed.

Description

Every month the administration team meets to review the finances of the church and report to the core leadership. Also every month it meets with the deacons to make sure every detail of their ministry has been cared for and is in place. This ministry has trained the deacons to provide for building repairs and the communion service, and to be attentive to any need. This ministry has to do with general administration of the church including involvement with the deacons, treasury, and communication.

Outcome

Even though most of those who attend the church are young people, and some of them students, LHV has the highest per capita tithe in the Southern California Conference. Additionally, the administration team has sought to spend more than $30,000 in state-of-the-art sound and visual equipment, and thanks to the careful planning of the team, it has
been paid off quickly. The LHV has taken advantage of technology to preach the gospel.

(For a detailed description of each ministry see Appendix C.)

Evaluation

The senior pastor was asked several questions about his church and its effectiveness. The first was: “What is the participation of the young adult in planning and implementation?” He responded by saying that each ministry has its team that plans, implements, and has all the authority to meet by itself and make decisions pertaining to its ministry. The pastor meets and communicates often (at least once a month) with area coordinators to be updated on the latest of each ministry.

To a question about what was being done to train leaders, he said that each leader is in charge of training another person for the same ministry he is performing, in an ongoing, on-the-job training that will produce a large number of leaders every year. Besides this, there is a monthly meeting with the core group lead by the pastor to further develop the existing leaders.

A successful ministry is described by the pastor as “one which supplies the needs of people.” According to his description of success, the overall effectiveness of the LHV was rated “from 8 to 9.” However, he also mentioned some barriers or difficulties to ministry. One of these was the lack of a building owned by the church. This is a difficulty because church has to be set up and taken down every week, making it difficult for the persons in charge of this department. The second problem has been burnout. It has taken too much work, time, and money to develop this ministry and the pastor has come to a point of
exhaustion. The third difficulty within LHV's ministry has been criticism, which has affected the energies of the leaders. Members of LHV have been called liberals, a threat to the church, new agers, and independents. This has been disheartening. When asked what he would do differently if he were to start all over, the pastor explained that the rapid development of LHV had created a high level of stress and anxiety among leaders. If given the chance to begin again, he would allow the process to be slower and encourage more people to join the core group at the beginning.

LHV has some areas in which it can still do better. First, it is evident that each ministry is at the same time sub-divided into several more groups. This makes it extremely hard for leaders to have control of the whole structural web, and also difficult to attend to several organizational meetings. The bigger and more complicated the machinery becomes, the more complicated it is to run it. Youth ministries should be simple and practical. This is not always the case at LHV. Second, it was noted that even though this is a young-adult church, there were a lot of older adults and children present on the Sabbath the visit was conducted. Even though entrance to a house of worship cannot be denied to anyone, ways should be studied to provide for a mostly young-adult attendance, to experience a real young-adult environment where they are free to express themselves, be themselves, and feel the difference between a young-adult church and a common church. Possibly more young adults would come if they know that they will attend an all young-adult church.

On the positive side, LHV has become an undeniable example in North America of what young people can do if they use biblical principles to rule their ministries. These
principles have been carefully applied. Youth involvement is high, ownership is total, and commitment is evident by their consistency and love for the church and each ministry.

Youth get excited when they know that unique things can be done to bring a new meaning to their worship experience and that there is a non-threatening place to bring their friends to know about their faith. One of the greatest innovations at LHV is the Cafe. This may well be the best bonding activity the LHV has. It is the place where individuals have an opportunity to meet people, interact, and learn in an informal, practical, yet constructive way.

LHV has a great potential to grow; thousands of Hispanic second-generation SDAs are in the streets hoping for a better life. The potential is there, and the church is ready to accept the challenge. LHV’s emphasis now should be to carefully cultivate the newcomers and visitors to the church and provide a friendly and spiritual environment so they will come back. Spiritual and social activities should be prepared to continuously attract newcomers.

As the first young-adult Adventist church in North America and probably in the world, LHV has become an example of a church-planting project specifically targeted toward young people. It is recommended that this challenging idea be followed by other visionary leaders who have a burden for the spiritual growth, involvement, and empowerment of the young.
CHAPTER VI

SUMMARY AND CONCLUSIONS

This final chapter is divided into three sections. The first summarizes the findings of the research study, the second states the conclusions that have been derived from the findings, and the third presents recommendations for the application of these principles.

Summary

The purpose of this research project has been to identify biblical principles regarding the involvement of youth in ministry and to apply these principles to the local church. I was able to find those principles outlined throughout the Scriptures and especially in the OT and in the life of Jesus Christ. The OT gave testimony that training youth from their youth pays great dividends. Young Joshua was for several years Moses' "minister" and later leader of Israel. Samuel, the youngest multi-purpose leader, was a prophet, a judge, and a political leader from a very young age. King Solomon trusted young Jeroboam, making him the leader in a construction project, and later king of Israel. In the OT we see first a pattern of trust in the youth in spite of their youthfulness and inexperience; then involvement in ministry and equipping to perform better. In the OT youth were equipped as they were involved, not in order to be involved. Then they were empowered and released for the ministry with all authority.
As I studied the life of Jesus, I realized that there is a pattern in the way the OT approached youth ministry and the way Christ dealt with his disciples. He used the same principles outlined in the OT; those principles of trust, involvement, equipping, and empowerment given to his disciples gave the results of ownership and commitment for life. No doubt Jesus used what I have called the "Old Testament Paradigm of Youth Ministry," which includes the principles just outlined (see figure 1). Jesus' incarnational model of ministry not only reaffirmed these principles of discipleship, but provided an understanding of other biblical principles of presence, servant-leadership, and holistic care. Presence had to do with Jesus making himself a man to abide among humans, the mystery of the incarnation at its best. Servant-leadership had to do with using all of the talents and resources for a specific cause and at the same time leading others to be servants. Finally, holistic care was the principle that had to do with the whole person's health: Jesus healed the body, mind, and spirit. His was a complete ministry.

Thus, I found that there was an interesting relationship between the study of youth in the Bible, which provided a solid foundation for the involvement of youth in ministry, and the incarnational model, which explained how this process could happen.

The contemporary reality of youth ministry, shown by various studies such as Gallup polls and Valuegenesis, is that few youth use their talents in ministry. Although some participate and have interest in faith and religion, few are active in developing their talents in ministry.
Figure 1. Old Testament Paradigm of Youth Ministry
Some contemporary approaches to ministry have become obstacles to the involvement of youth in ministry. Among these, leader-centered ministry, building numbers instead of people, lack of intentionality, and ignoring the psychological needs of young people are foremost. In many cases, these philosophies have replaced the biblical model for youth ministry.

Three churches with successful youth programs were investigated to discover the basis for their success. Even though these churches had many differences in the ways they implemented their ministries, they used the same basic principles, showing a consistent pattern of following to a great extent the “OT Paradigm of Youth Ministry,” which consists of trusting, involving, equipping, and empowering youth for ministry and developing their talents. These principles were at the heart of these young churches, affirmed the biblical concept of involvement of youth, and provided some ideas for how these principles can be applied within a practical church setting.

Conclusions

A common thread of principles was identified throughout this research. Especially in the three ministries examined, in which leaders built responsible servant-leaders and encouraged young people to grow, learn, and use their gifts in Christian ministry, four principles were displayed: trust, involvement, equipping, and empowerment of youth. These resulted in ownership, commitment, and the continuation of this cycle as the talents of youth were used in ministry. The purpose of this cycle within these churches, as in the Old Testament, was its own continuation. The objective of ministry with youth in the OT
was to produce the same kind of people. Kings like David produced kings like Solomon. Leaders like Moses produced leaders like Joshua. Today we need to produce the same kind of people too. Pastors produce pastors, teachers train teachers, leaders mentor leaders. The final objective of youth work is not only to train youth for the ministry, or to reach new people, but to create an environment where this process takes place naturally.

The problems identified by Valuegenesis, Gallup, and others regarding the youth’s lack of commitment and involvement in ministry are directly related to a paradigm of youth ministry that is not effective, one in which youth are understood and treated as inexperienced and incapable rather than being trusted, involved, and empowered to develop their skills in ministry.

As churches today follow the current for youth ministry, they are consumed by the anxiety of entertaining their youth in order not to lose them to the world, while the leadership of the local church continues in the hands of a handful of adults. Today, youth are eager to be involved, to belong, to participate, and to be allowed to think, plan, and execute. They want to be part of a godly institution that cares for and trains them.

It is evident that the solution to these problems within the church lies in the implementation of biblical principles in ministry. Therefore a paradigm for youth ministry is proposed in which youth will be entrusted, involved, equipped, and empowered to develop and use their talents in ministry, and as a result feel ownership of and commitment to their church.
Application

One of the purposes of analyzing these churches was to provide resources so that the local church could create its own model of ministry. Youth ministries programs need to be developed within SDA churches which will reflect these principles of trust, involvement, equipping, and empowerment of youth.

It is proposed that leaders should create their own model following the principles outlined in the OT paradigm for youth ministry. The models described provide ideas for the process that a church needs to go through as the specific practical applications of these principles are identified and implemented in the creation of programs for youth. (For additional resources see Appendix D.)

It has been said that “models are expressions in miniature of larger possibilities that can be examined, checked out, focused on and fantasized about.”¹ One of the signs of a good minister or youth leader is the ability to conceptualize the building of a model of youth ministry appropriate to the surrounding culture and to predominant factors such as age, sex, and marital status. Model building, according to youth specialist Bill Myers, is the “bread and butter of effective youth ministry.”² Models organized with the intention of providing coherent structure and design will create over time healthy growing youth ministries.

²Ibid.
While it is urged that each leader create a youth ministry model that best fits the local reality, there are no “pure” models that were uniquely and independently born. All youth-ministry model builders borrow bits and pieces from “old” models. For that reason, in chapter 3, models were presented in order to provide information, possibilities, and ideas for the youth leader to create the best model possible according to his environment, possibilities, culture, talents, and needs.

In the following two sections suggestions are made about the practical implementations of these principles in church-based youth ministries. These recommendations are provided in two parts. The first addresses the specific challenges of small churches that are struggling to survive in a competitive environment. Small churches have several limitations, yet these same limitations can become advantages. In this section I offer encouragement to the leaders of small churches, as well as several suggestions for understanding the value of small churches. This section deals with the concerns of individuals who lead small churches, and who sometimes feel that the size of their church limits their opportunity to create a successful youth ministry; or makes it impossible for them to identify needs, form a youth council, develop a purpose statement, and create and evaluate ministries. In the second part a suggested plan, including the practical steps necessary for the creation or revitalization of youth ministry according to biblical principles, is outlined in detail.
The Challenge Facing Small Churches

A flourishing youth ministry with a full-time youth pastor and dozens of talented young people excited about the many activities that surround them may occasionally be found. But more as a rule than an exception, churches are small, with few youth, they lack leadership, and have no budget for youth staff. This can create the “small church complex” or the “David and Goliath attitude,” in which the programs prepared at the big churches seem impossible to “copy,” which may lead to discouragement.

If success means creating fancy programs, attracting large crowds, and impressing people by a luxurious building, then it would be very difficult for the small church to be successful. However, flashy programs, impressive dramas, and well-interpreted music are not everything in a youth ministry. Those things may impress and attract people, but they do not have long-lasting effect on youth. A real ministry is one that builds and trains people for the Lord’s body, trusts them, and allows them to participate. It provides the tools needed for growth, and nurtures its people. It is a ministry that has more to do with quality of leaders produced than with quantity of people present.

Furthermore, people in large churches often complain of the lack of personal contact with other members and feelings of loneliness in the midst of a multitude. Such a difficulty is less likely to express itself in a small church permeated by a family environment and intimacy, where most everyone knows everyone else and it is easy to know when someone misses church. Another element small churches have in their favor is the opportunity for a large percentage of members to be able to use and develop their talents. The common and constant complaint in large churches is that a person needs to be
very good in order to talk, play, or participate in church programming, and most are limited to the role of a mere spectator.

One final positive dynamic present in small churches is the challenge and ability to grow and expand. A church will never be more alive than when a decisive program of outreach is going on. When a church is full to capacity, there is neither a need for people to “bother to” bring their friends nor a place for newcomers to be seated. And if they do come, there may not be anyone to welcome and befriend them. They may well be ignored as they slip into the crowd. The small church is less likely to experience these problems. The small church complex is more a mirage than a reality. In actuality, small churches are more often than not healthy, happy, spiritually alive, and ideal for the implementation of these principles.

A Suggested Youth Ministry Model

In this section I present a number of suggestions for youth leaders or pastors who want to start or revitalize the youth ministry of their church following the principles already outlined, based on the Bible and the examples of three successful churches. The biblical principles described are appropriate for all kinds of churches and can be successfully implemented if the appropriate steps are given. However, the suggestions given in this section are relative and must be adjusted to fit the needs of individual churches.

Before the creation of a youth ministry or the restructuring of an existing program, it is necessary to study factors such as culture, environment, age, sex, educational
background, and economic status of the targeted population. Any other factors that may affect the implementation of the program must also be considered.

**Identification of Needs**

Evangelism sometimes encourages ministers to aim at numbers, packed churches, and fast baptisms. Such emphasis in the long run is not healthy given the fact that the aim of this type of ministry is not the heart. An individual becomes only an instrument for the achievement of a specific goal. Persons who feel like a mere number will not last long in the church or will never feel valuable to the congregation and to God.

The people-oriented church is aimed at the needs of the person. It sees people as they are, accepts them, and supports them, because the idea is to build people to their highest potential. Whether they are baptized or ever become permanent members of that congregation is immaterial. All people are loved the same, because people come first, even before liturgy, money, buildings, reputations, and other interests. Thus, numbers should not be a primary goal, but rather reaching people’s hearts should be the target.

Reaching people’s hearts is possible only as their needs are recognized and met. An effective ministry meets the needs of people. That is the purpose for the existence of a ministry—to meet needs. But different groups have different needs. There is not a set of needs formatted for all churches nor a subsequent prescription to remedy them. Every church has a set of widely different needs that are to be discovered and rightly supplied. In order to discover the needs, an evaluation must be prepared and distributed asking youth what their desires and anxieties are, what role they believe the church should play in
their lives, etc. (See Appendix E for a sample needs assessment.) When the survey is
gathered and the results computed, then one can take action in accordance with those
needs. Ministries, programs, and activities must be prepared to meet those needs. Priority
must be given to the needs even at the cost of making radical changes in the traditional
format of youth ministry and programming.

It is important to note that the effectiveness of each of the church-based programs
described in the previous chapter was in part because they were focused on meeting the
needs of the church. Leaders should keep in mind both general needs of youth as
described in chapter 3, as well as the specific needs and situation of their church. After the
needs have been clearly identified, the next step is to form a youth council.

Formation of a Youth Council

The youth council is vital for several reasons. It frees the youth leader from
attending several meetings a month as is the case when the youth leader has to lead several
ministries. The council is able to reconcile several ideas and activities under one calendar
and philosophy; it gives a sense of unity and team work; more ideas surface; and more
support is created. Through working and planning together, new leadership is developed.

If nothing similar to a youth council exists in a church, the following steps must be
followed in order to create one.

1. Work in conjunction with the pastor and the church board, asking for their
guidance and support. A number of people always think better than one. If there is no
youth pastor, identify a visionary adult who can represent the youth in the board. Let him
or her present the ideas in a board meeting, preferably in writing for clarity and for the records.

2. Ask the church board to choose the persons who will belong to the council and to put all their trust in them, having the assurance that they will do their best. Let them remember that trust creates trust and that a great challenge in youth ministry today is to help young people build trust. A way to build trust is to give youth freedom to explore different ways of doing ministry. Another way is to constantly affirm their commitment to ministry. The majority of council members must be youth and young adults. Suggest that the following people be included: the pastor or youth pastor, youth leader, Sabbath school youth leader, Pathfinder leader, and any other leader of an active youth ministry.

3. The nature of the first meeting is for the most part organizational and descriptive. The council outlines the purposes for the meeting, clarifies how often the council will meet during the formation stages of the new or revised ministry, formulates the responsibilities of each member, and describes the needs shown by the assessment. Initially, one person is selected to coordinate the formation of the council, and this person will lead out in the first meeting. Usually the person assigned is the youth pastor or the youth leader unless the board assigns another person with more vision and experience. However, his responsibility is only to facilitate the organization process. Subsequent decisions regarding organization and an action plan, including who is going to call and lead council meetings, must be the result of council decisions.

As soon as the youth council has been established, a purpose statement must be developed. This should be the first task undertaken by the council. This is necessary in
order to ensure that the task is clear and all work together towards the achievement of the same goals.

**Development of a Purpose Statement**

An effective purpose statement should be biblical, specific, relevant, and measurable. It must be biblical because Jesus established the purpose of youth ministry long ago, and today each congregation must base its ministry on the solid foundation of Scriptures. It is necessary to be specific because members want to know in a clear way what they are aiming for. The purpose statement should be simple and clear. The longer it is, the more complicated it becomes. Its object is to provide clarity not confusion. An effective purpose statement must be relevant in that it makes sense in today’s terms, that when the purpose statement is read it stands out as a sharp statement full of meaning and flavor. And it must be measurable because the church must be able to look back and evaluate whether it is doing what it set out to accomplish or not. The purpose statement will serve as a road map to leaders, disciples, and newcomers, demonstrating a clear route and certain destination.

---

1Warren, 100-101.
The Creation of Ministries

Taking into consideration what the youth group needs, the youth council proceeds to study the creation of ministry teams that will provide for those needs. These ministries will not and cannot be created at once. The process may take one to three years. In each of the three churches mentioned, it took an average of a year to have ministries functioning fully. In order to start ministries for a specified need, a leader for that ministry must be found or trained. A ministry must not be started unless it has the necessary infrastructure to provide on an ongoing basis the services needed. The leaders of such ministry must be committed for at least a year, a period which allows time to train others for the same position.

There is need to have a vision for creating new leaders. Each church should set the objective of training and reproducing new leaders continually. As the church grows and leaders mentor others to become like themselves, this new leadership will be needed. Those who are currently in the church should first be involved and equipped, but the second tier of training is to reach out and involve community members in the church. Evangelism starts when the OT paradigm is implemented in the community, with the intention not only of baptizing people, but also of involving them in the church and equipping them to become future leaders. Within four years a new leadership must be in place.

On the other hand, sufficient time should be allowed for the training and mentoring process. Probably the worst error committed by youth leaders is to try to rush the creation
of ministries. In the interview with the pastors of the churches studied, all expressed that they should have started slower, and even though they have had success, it would have been better and less stressful to have allowed the ministries to emerge in a more natural way.

Evaluation

Continuous evaluation must happen in a church that wants its ministries to be relevant and healthy. The Berrien Springs Church and the La Sierra Church both have a system of evaluating their ministries. This has contributed to their continued success. There are three places where evaluation takes place. One is in each specific ministry, another is in the youth council with the leaders of each ministry, and the third takes place in the church board. First, each team leader conducts an evaluation with his or her associates in their own meeting. There they evaluate in detail each program or activity presented. Each of the associates and the director will evaluate, taking into consideration the following elements: relevancy of the program, Christ-centeredness, organization, utilization of time, clarity of message imparted, and usage of inspirational music. Each of these aspects is evaluated and rated on a scale of one to five. The results are computed and shared with everyone. Measures are taken to improve or help individuals to improve their programs in the areas specified. Generous affirmation should also take place when merited.

The second place where evaluation takes place is in the youth council. Here the details of each ministry are not analyzed, but rather the ministry is considered as a whole.
Questions such as the following are asked: "Is the ministry accomplishing its purpose?" "Is the ministry creating leaders?" "Is the ministry still meeting the expressed needs of youth" and "What can the council members do to improve that ministry?" Each ministry is also evaluated and rated according to its effectiveness.

Finally, the church board must conduct a yearly evaluation of the youth ministry and all of teams. The church board must carefully evaluate and give ideas and suggestions for the improvement of specific ministries. These suggestions must be taken to the youth council and subsequently to each of the teams for consideration and implementation.
APPENDIX A

BERRIEN SPRINGS SPANISH SDA
CHURCH MATERIALS

I. ORGANIZATIONAL CHART

II. GENERAL YOUTH MINISTRIES CALENDAR
Youth Ministries and its Leaders-1997
BERRIEN SPRINGS SPANISH SDA CHURCH

ESCAPE TEAM

• Rebecca Ceballos
  471-8011

Isidro Monteso
  683-6126

Medardo Marroquin
  471-6769

Amelia Spinoza
  471-9316

Gerardo Oudri
  471-6730

Eileen Ramos
  471-6953

SABADO JOVEN TEAM

• Sandra Ortiz
  471-5352

Benjamin Nava
  471-5251

Luver Escobar
  471-3906

Jose Cruz
  471-6406

Littney Cruz
  471-6406

SABBATH SCHOOL TEAM

• Verushka Valenzuela
  471-5151

Betania Payan

SHABBAT SHALOM TEAM A

• Mayra Andrade
  471-8019

Santos Aleman
  473-1805

Hector Dominguez
  473-6108

Ana Morales
  471-2135

Littney Cruz
  471-6406

SHABBAT SHALOM TEAM B

• Eileen Ramos
  983-2310

Gerardo Oudri
  471-6730

Luis Beltre
  471-9259

Edna Menendez
  473-2802

Amelia Spinoza
  471-9316

Littney Cruz
  471-6406

SOCIALS TEAM

• Angel Jimenez
  471-6738

Littney Cruz
  471-6406

Arnaldo Contreras
  471-8612

Hector Dominguez
  473-6108

Molly Dominguez
  473-6108

Ana Morales
  471-2135

• Coordinator & member of the council
### PROGRAMACIÓN DE JÓVENES ENERO-MARZO 1997
Iglesia Adventista de Berrien Springs

#### ENERO - TEMA: PERSEVERANCIA

<table>
<thead>
<tr>
<th>ENERO</th>
<th>EVENTO</th>
<th>ENCARGADO</th>
<th>HORA</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>ESCAPE:</td>
<td>Rebeca Ceballos</td>
<td>5:00pm</td>
</tr>
<tr>
<td>11</td>
<td>ESCAPE: “La armadura del cristiano”</td>
<td>Gerardo Oudri</td>
<td>5:00pm</td>
</tr>
<tr>
<td>17</td>
<td>Shabbat Shalom: Hogar Familia Ortiz</td>
<td>Grupo “A”</td>
<td>7:30pm</td>
</tr>
<tr>
<td>18</td>
<td>ESCAPE: “Las Sagradas Escrituras”</td>
<td>Medardo Marroquin</td>
<td>5:00pm</td>
</tr>
<tr>
<td>25</td>
<td>Sábado Joven: “Vuelve a Casa...”</td>
<td>Rebeca Ceballos</td>
<td>10:00am</td>
</tr>
<tr>
<td>25</td>
<td>ESCAPE:</td>
<td>Tony Rodriguez</td>
<td>5:00pm</td>
</tr>
<tr>
<td>25</td>
<td>Social: Hogar Familia Norton</td>
<td>Ricardo &amp; Gerardo</td>
<td>7:30pm</td>
</tr>
<tr>
<td>31</td>
<td>Shabbat Shalom: Hogar Familia Maxwell</td>
<td>Grupo “B”</td>
<td>7:30pm</td>
</tr>
</tbody>
</table>

#### FEBRERO: AMOR Y AMISTAD

<table>
<thead>
<tr>
<th>FECHA</th>
<th>EVENTO</th>
<th>ENCARGADO</th>
<th>HORA</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Salida a Chicago</td>
<td>Rebeca Ceballos</td>
<td>7:00am</td>
</tr>
<tr>
<td>8</td>
<td>ESCAPE: “Amor y Relaciones”</td>
<td>Isidro Monteso</td>
<td>5:00pm</td>
</tr>
<tr>
<td>14</td>
<td>Shabbat Shalom: Hogar Familia Valenzuela</td>
<td>Grupo “A”</td>
<td>7:30pm</td>
</tr>
<tr>
<td>15</td>
<td>ESCAPE</td>
<td>Ricardo Palacios</td>
<td>5:00pm</td>
</tr>
<tr>
<td>16</td>
<td>Banquete de la Amistad - “Schullers”</td>
<td>Rebeca Ceballos</td>
<td>7:00pm</td>
</tr>
<tr>
<td>22</td>
<td>Sábado Joven</td>
<td>Sandra Ortiz</td>
<td>10:00am</td>
</tr>
<tr>
<td>22</td>
<td>ESCAPE</td>
<td>Tony Rodríguez</td>
<td>5:00pm</td>
</tr>
<tr>
<td>22</td>
<td>Social</td>
<td>Medardo M.</td>
<td>7:30pm</td>
</tr>
<tr>
<td>28</td>
<td>Shabbat Shalom: Hogar Familia Peña</td>
<td>Grupo “B”</td>
<td>7:30pm</td>
</tr>
</tbody>
</table>
### MARZO: VIDA, PASIÓN Y MUERTE DE JESUCRISTO

<table>
<thead>
<tr>
<th>Fecha</th>
<th>Evento</th>
<th>Encargado</th>
<th>Hora</th>
</tr>
</thead>
<tbody>
<tr>
<td>16</td>
<td>ESCAPE: Con Wanda Vaz</td>
<td>Medardo Marroquín</td>
<td>5:00pm</td>
</tr>
<tr>
<td>17</td>
<td>ESCAPE</td>
<td>Ricardo Palacios</td>
<td>5:00pm</td>
</tr>
<tr>
<td>18</td>
<td>Social</td>
<td>Gerardo y Ricardo</td>
<td>7:30pm</td>
</tr>
<tr>
<td>21</td>
<td>Shabbat Shalom: Hogar Familia Mattey</td>
<td>Grupo “A”</td>
<td>7:30pm</td>
</tr>
<tr>
<td>22</td>
<td>Congreso de Jóvenes en Detroit</td>
<td>Equipo Joven</td>
<td>10:00am</td>
</tr>
<tr>
<td>23</td>
<td>ESCAPE: Coro de Niños</td>
<td>Isidro Monteso</td>
<td>5:00pm</td>
</tr>
<tr>
<td>26</td>
<td>Social: Sala de Actividades - Andrews</td>
<td>Pedro Navia</td>
<td>7:30pm</td>
</tr>
<tr>
<td>28</td>
<td>Shabbat Shalom: Hogar Familia Leonor</td>
<td>Grupo “B”</td>
<td>7:30pm</td>
</tr>
<tr>
<td>29</td>
<td>ESCAPE</td>
<td>Gerardo Oudrí</td>
<td>5:00pm</td>
</tr>
</tbody>
</table>

### PROGRAMACIÓN DE JÓVENES ABRIL - MAYO 1997

Iglesia Adventista de Berrien Springs

<table>
<thead>
<tr>
<th>ABRIL</th>
<th>EVENTO</th>
<th>ENCARGADO</th>
</tr>
</thead>
<tbody>
<tr>
<td>5-12</td>
<td>ABRIL: La Diferencia es Cristo</td>
<td>Eugene Joseph</td>
</tr>
<tr>
<td>5</td>
<td>SEMANA DE ORACIÓN DE JÓVENES.</td>
<td>Eugene Joseph</td>
</tr>
<tr>
<td>5</td>
<td>Sábado Joven: “La diferencia es Cristo”</td>
<td>José F. Cruz</td>
</tr>
<tr>
<td>5</td>
<td>Seminario de Liderazgo Juvenil - Chan Shun Hall</td>
<td>Eugene Joseph</td>
</tr>
<tr>
<td>5</td>
<td>E.S.C.A.P.E. Cantata Juvenil, “Cristo la luz”</td>
<td>Aneris Coria &amp; Gerardo Oudri</td>
</tr>
<tr>
<td>10</td>
<td>Santa Cena: “Tiempos Bíblicos”</td>
<td>Eugene Joseph</td>
</tr>
<tr>
<td>ABRIL</td>
<td>EVENTO</td>
<td>ENCARGADO</td>
</tr>
<tr>
<td>-------</td>
<td>---------</td>
<td>-------------------</td>
</tr>
<tr>
<td>12</td>
<td>Sábado Joven: “Yahweh es mi Pastor”</td>
<td>Luver Escobar</td>
</tr>
<tr>
<td>12</td>
<td>Seminario de Liderazgo Juvenil - Iglesia, 3:30pm</td>
<td>Eugene Joseph</td>
</tr>
<tr>
<td>12</td>
<td>E.S.C.A.P.E.</td>
<td>Amelia Spinoza</td>
</tr>
<tr>
<td>12</td>
<td>Social - Gimnasio de la Village</td>
<td>Equipo Sociales</td>
</tr>
<tr>
<td>18</td>
<td>Shabbat Shalom: Hogar Familia Beltré</td>
<td>Grupo A</td>
</tr>
<tr>
<td>19</td>
<td>E.S.C.A.P.E.</td>
<td>Richard Aguilera</td>
</tr>
<tr>
<td>26</td>
<td>E.S.C.A.P.E. :Conquistadores, Investidura.</td>
<td>Arturo Huaringa</td>
</tr>
<tr>
<td>26</td>
<td>SOCIAL: Gimnasio Academia de Andrews</td>
<td>Equipo Sociales</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MAYO</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
</tr>
<tr>
<td>3</td>
</tr>
<tr>
<td>10</td>
</tr>
<tr>
<td>16</td>
</tr>
<tr>
<td>17</td>
</tr>
<tr>
<td>17</td>
</tr>
<tr>
<td>24</td>
</tr>
<tr>
<td>30</td>
</tr>
<tr>
<td>31</td>
</tr>
<tr>
<td>31</td>
</tr>
</tbody>
</table>
APPENDIX B

LA SIERRA SPANISH SDA CHURCH MATERIALS

I. ORGANIZATIONAL CHART

II. YOUTH COUNCIL’S EVALUATION FORM

III. ATTIC’s LOGO
A.T.T.I.C. Meeting  
February 5, 1997  
8:30 p.m.

1. Worship

2. Minutes - Approved

3. Reviewed Old Programs

<table>
<thead>
<tr>
<th>Date</th>
<th>January 3</th>
<th>January 10</th>
<th>January 17</th>
<th>January 24</th>
<th>January 31</th>
</tr>
</thead>
<tbody>
<tr>
<td>Director:</td>
<td>Robert/Hector*</td>
<td>J.J. Martinez</td>
<td>Irma Martinez</td>
<td>Imelda Ramirez</td>
<td>Pastor</td>
</tr>
<tr>
<td>Speaker:</td>
<td>Courtney</td>
<td>Videotape</td>
<td>Dan Smith</td>
<td>Dan Smith</td>
<td>Pastor</td>
</tr>
<tr>
<td>Topic:</td>
<td>Friendship</td>
<td>Bonnie Consolo</td>
<td>Jesus</td>
<td>Persecution</td>
<td>Brain Stats.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Average Score</th>
<th>4-Voting/Score</th>
<th>3 = Good</th>
<th>5-Voting/Score</th>
<th>2 = Fair</th>
<th>3-Voting/Score</th>
<th>1 = Poor</th>
<th>4-Voting/Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Creativity</td>
<td>3/2</td>
<td>1/1</td>
<td>4/3</td>
<td>2/2</td>
<td>3/2</td>
<td>2/3</td>
<td>1/2</td>
</tr>
<tr>
<td>Bible Centered</td>
<td>4/3</td>
<td>5/3</td>
<td>1/3</td>
<td>3/5</td>
<td>5/3</td>
<td>3/3</td>
<td>2/2</td>
</tr>
<tr>
<td>Music</td>
<td>N/A</td>
<td>3/3</td>
<td>3/2</td>
<td>1/2</td>
<td>4/3</td>
<td>1/3</td>
<td>2/2</td>
</tr>
<tr>
<td>Topic Relevan t</td>
<td>4/2</td>
<td>6/3</td>
<td>5/3</td>
<td>3/3</td>
<td>3/3</td>
<td>4/3</td>
<td></td>
</tr>
</tbody>
</table>

*Hector had to start for Robert and help him out.

4. No programs scheduled for March.

5. Open for ?'s and Comments

- Platform presentation has to be improved. 1/2 to 1 hour before the program the assigned director should setup the platform and fix chairs.

- Checklist of ATTIC duties should be posted for the directors.

- The ATTIC will ask appropriate person as to singing at Evangelistic Meeting.

Present: Hector R., Liliana G., Rachel N., Samuel N., Maritza S.
APPENDIX C

LIGHTHOUSE OF THE VALLEY SDA CHURCH
MATERIALS

I. ORGANIZATIONAL CHART

II. LIGHTHOUSE VISION
Collegiate/Young Adult Director-SCC

AREA COORD #4
Ben Escudero
Ministry Team
Discipleship
COMMITTED & CORE

AREA COORD #5
George Bustos
Administration Team
Administration
CHURCH

**Tools & Spiritual Gifts**
- Spiritual Gifts Coord.
- Seminars Coord.
- Ministry Coord.
- Leadership Coord.
- Social Coord.
  - Aura Luna

**Develop & Vision**
- Development Coord.
  - Ruben Rubi
- Finance Coord.
  - Dan Toews
- Deacon Coord.
  - Frank Torres
- Multi-Media Coord.
  - Cesar Marconde
- Communication Coord.
  - Denise Bustos
Our Mission Statement:

Our mission is to provide a Safe, Friendly place where young adults can come as their are, to discover the joy of Christian living. Our church is a family where everyone can develop their Spiritual Gifts successfully, sharing with others their purpose for life through Leadership, Love and Transformation.

Successful ministry is "building the church on the purpose of God in the power of the Holy Spirit and expecting the results from God".

Our slogan:

A friendly place where you can come as you are, and everybody knows your name

"Efficiency is doing things right. Effectiveness is doing the right things. God want the church be both."

Our Purpose Statement:

To bring people to Jesus and MEMBERSHIP them in the family, develop them Christ-like MATURITY and equip them for their MINISTRY in the church and life MISSION in the world, in order to MAGNIFY God's name.

Church leaders should stop praying: "Lord, bless what I'm doing" and start praying "Lord, help me to do what you are blessing".

Our target:

To reach through Jesus in the Los Angeles Valley the Young Adults (18-35): former Seventh-day Adventists, Christian non Seventh-days, unchurched and become them an authentic and loyalty Seventh-day Adventist Christians.

We bring them as a Member, we build them up to maturity, we train them for Ministry and we send them off for Mission Magnifying the Lord in the process.
Our General Goals:

1. Create a safe and caring environment for the young adult.
2. Train young people to face the challenges of today's world with maturity.
3. Help expand their potential to the maximum, motivating their self-esteem and trust in God.
4. Give them the opportunity to be an integral part to help other young adults.
5. Magnify the God's name in the spiritual growing process.
6. Strengthen their biblical principles to be able to stand alone in a changing society.

Jesus targeted his ministry in order to be effective, not to be exclusive.

Our Specific Goals:

1. Help supply the needs of the community and inform them about our church and our mission
2. Involve 90% of our members to be responsible for at least one task.
3. Recruit 25 ex-Adventists
4. Train 25 new members to become spiritual leaders
5. Bring to Jesus 20 new members.
6. Raise the spiritual level, through prayer, Bible study and service to others.
7. Gather 150 young adults for Worship Service.
8. Involve 50% of the members in joining small groups
9. Plan to organize one Evangelistic Program (Youth Alive)
10. Organize and/or participate in two Spiritual Retreats
11. Develop a training retreat for young adult leaders.
12. Assist other churches with leadership, evangelistic and social programs.
13. Develop a fund-raising program.
14. Propose a long-term vision plan that involve a complete church ministry.
15. Participate in one out of country mission trip.

The Nehemiah Principle: Vision must be renewed every twenty-six days.
Our personal purposes:

God want me to be a Member of His family
God want me to be a Model of His character
God want me to be a Minister of His grace
God want me to be a Messenger of His love
God want me to be a Magnifier of His name.

Jesus' Method: "He'd begun with their hurt, needs and interest."

Our family purpose:

My Church Family gives me:

God's purpose to live for (Mission)
God's people to live with (Membership)
God's principles to live by (Maturity)
God's profession to live out (Ministry)
God's power to live on (Magnify)

God's work done, God's way will not lack, God's support.

Why does lighthouse exist?

- There are 7.3 million SDA in the world.
- 5 million are under the age of 30.
- 71% of the world church membership is youth and young adult.
- In North American Division, there are nearly 800,000 church members.
- 22% of the church member in North American Division are Youth.
- Only 25% who left returned, while a 42% are still unchurched.
- One million of Baby Busters are going to leave the Adventist Church this decade.
- 63% of the San Fernando population are under 30 and Hispanic (193,000).
- 50% of this youth and young adults were born in USA (153,000).
- 23% speak English at home (70,000).
- 80 million people today are between the ages of 11 and 31 in North America.
- Over half of them have divorced parents.
- One out of three was born from single mother.
- One our of three have been physically or sexually abused. Often by their stepparent.
- There are over 2 million pregnant teenagers with 1.2 million resulting in abortion.
- The second leading cause of death is suicide. Every 8 seconds a teenager attempts such act.
<table>
<thead>
<tr>
<th>Month</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apr. '95</td>
<td>Birth of the concept</td>
</tr>
<tr>
<td>May '95</td>
<td>Strategic planning with District Pastor &amp; c/YA Ministries Director, Southern California Conference</td>
</tr>
<tr>
<td>Jun. '95</td>
<td>Meeting with the Conference President</td>
</tr>
<tr>
<td>Jul. '95</td>
<td>Approval by San Fernando Valley Hispanic Pastors</td>
</tr>
<tr>
<td>Aug. '95</td>
<td>Presentation to and approval by Conf. Executive Committee</td>
</tr>
<tr>
<td></td>
<td>Selection of Senior Pastor</td>
</tr>
<tr>
<td>Sep. '95</td>
<td>Selection of the key leaders by advisory board</td>
</tr>
<tr>
<td></td>
<td>Strategic planning Senior Pastor &amp; Leaders</td>
</tr>
<tr>
<td></td>
<td>Defining Mission Statement, Goals and Objectives</td>
</tr>
<tr>
<td>Oct. '95</td>
<td>Selection of the site</td>
</tr>
<tr>
<td></td>
<td>Strategic planning with leaders</td>
</tr>
<tr>
<td>Nov. '95</td>
<td>Selection of Coordinators by advisory board</td>
</tr>
<tr>
<td>Dec. '95</td>
<td>Strategic Planning with leaders and Coordinators</td>
</tr>
<tr>
<td>Jan. '96</td>
<td>Leadership Retreat</td>
</tr>
<tr>
<td></td>
<td>Senior Pastor on staff full time</td>
</tr>
<tr>
<td>Feb. '96</td>
<td>Strategic planning with leaders and coordinators</td>
</tr>
<tr>
<td>Mar. '96</td>
<td>Strategic planning with leaders and coordinators</td>
</tr>
<tr>
<td>Apr. '96</td>
<td>Grand Opening</td>
</tr>
</tbody>
</table>
The Circles of Commitment

The goal of your church is to move people from the outer circle (low commitment/maturity) to the inner circle (high commitment/maturity). At Saddleback we call this "moving people from the community into the core."

The Community

The community is your starting point. It is the pool of lost people that live within driving distance of your church that have made no commitment at all to either Jesus Christ or your church. They are the unchurched that you want to reach. Your community is where the purpose of evangelism takes place. It is the largest circle because it contains the most people.

As Saddleback Church has grown, we have narrowed our definition of the community to refer to people we call "unchurched, occasional attenders." If you visit a Saddleback service at least four times in a year (and indicate it with a registration card or offering envelope), your name gets put on the "Community" database in our computer. These are our hottest evangelistic prospects. As I write this, we have over 31,000 names of occasional attenders of Saddleback. This represents about 10 percent of our area. Our ultimate goal, of course, is total penetration of our community, giving everyone a chance to hear about Christ.

The Crowd

The next circle in represents the group of people we call the "Crowd." The crowd includes everyone who shows up on Sundays for services. They are your regular attendees. The crowd is made up of both believers and nonbelievers all they may have in common is that they are committed to attending a worship service every week. That isn't much of a commitment, but at least it's something you can build on. When someone moves from your community into your crowd you've made major progress in his or her life. Currently we have about 10,000 "crowd" people attending our services at Saddleback each weekend.

While an unbeliever cannot truly worship, he can watch others worship. I'm convinced that genuine worship is a powerful witness to unbelievers if it is done in a style that makes sense to them. I will discuss this in detail in chapter 13. If an unbeliever makes a commitment to regular attendance at Saddleback, I believe it will be just a matter of time until he accepts Christ. Once a person has received Christ, our goal is to move him into the next level of commitment: the "Congregation".

The Congregation

The congregation is the group of official members of your church. They have been baptized and have made a commitment to be a part of your church family. They are now more than attenders, they are committed to the purpose of fellowship. This is a critical commitment. The Christian life is not just a matter of believing; it includes belonging.
Once people have made a commitment to Christ they need to be encouraged to take the next step and commit themselves to Christ's body, the church. At Saddleback, only those who have received Christ, been baptized, taken our membership class (Class 101: "Discovering Saddleback Membership"), and signed the membership covenant are considered a part of the congregation (membership).

At Saddleback we see no use in having nonresident or inactive members on a roll. As a result, we remove hundreds of names from our membership each year.

We are not interested in a large membership, just a legitimate membership of genuinely active and involved people. Currently, our congregation is formed by about five thousand active members.

I once spoke in a church that had over a thousand members on its roll but had less than two hundred people attending services! What is the value of having that kind of membership? If you have more members on your church roll than you have in attendance you should seriously consider redefining the meaning of membership in your congregation.

Having more attenders than members means the church is being effective in attracting the unchurched and building a pool for evangelism. A good indicator of a church's evangelistic effectiveness is when you have a least 25 percent more people attending as part of the crowd than you have members in the congregation. For example, if you have 200 members, you ought to have a least 250 in average attendance. If you don't, it means almost no one in your church is inviting unbelievers to come with them. Currently at Saddleback, the crowd is 100 percent larger than the congregation. Our 5,000 members are bringing their unsaved friends, so we're averaging 10,000 in attendance.

The Committed

Do you have people in your church who are godly and growing people who are serious about their faith who for one reason or another are not actively serving in a ministry of your church? We call these people the "Committed." They pray, give, and are dedicated to growing in discipleship. They are good people, but they have not yet gotten involved in ministry.

At Saddleback, we consider those who have taken Class 201: "Discovering Spiritual Maturity" and have signed a maturity covenant card to be in this group. The maturity covenant card indicates a commitment to three spiritual habits:

(1) Having a daily quiet time,
(2) Tithing ten percent of their income, and
(3) Being active in a small group.

We consider these three habits essential for spiritual growth. At the time of this writing, about 3,500 people at Saddleback have signed maturity covenant cards and are considered a part of our "committed" group.
The Core

The "Core" is the smallest group, because it represents the deepest level of commitment. They are the dedicated minority of workers and leaders, those who are committed to ministering to others. They are people that lead and serve in the various ministries of your church as Sunday school teachers, deacons, musicians, youth sponsors, and so forth. Without these people your church would come to a standstill. Your core workers form the heart of your church.

At Saddleback we have a very intentional process for helping people find their best ministry niche. This includes taking Class 301: "Discovering My Ministry", filling out a SHAPE profile, having a personal ministry interview, being commissioned as a lay minister in the church, and attending a core-only monthly training meeting. Currently we have about 1,500 people in the core at Saddleback. I would do anything for these people. They are the secret of our strength. If I were to drop dead, Saddleback would continue to grow because of this base of 1,500 lay ministers.

What happens when people finally get to the core? We move them back out into the community for ministry!
OUR SPECIFICS GOALS (1997)

THE MISSION TEAM

1. Help supply the needs of the community and inform them about our church and our mission.

2. Recruit 25 Former S.D.A.s.

3. Bring to Jesus 15 New Members

4. Plan a special activities at C.S.U.N.

5. Plan to organize one Evangelistic Crusade (Youth Alive)

THE MAGNIFICATION TEAM

1. Gather 250 young adults for Worship Services.

2. Plan to perform 2 Concert with Outreach purpose.

3. Stabilize the Worship Team.

4. Plan to organize a Christmas Program

5. Propose to have a Worship Team CD

6. Propose to have a organize Drama Ministry

7. Develop a Follow Up program for Guest

THE MEMBERSHIP TEAM

1. Involve 50% of the members in joining small groups.

2. Involve 35% of the members in joining a Prayer Power Team.

3. Develop a Follow Up program for Members


5. Organize and/or participate in two Spiritual Retreats

6. Organize a Valentine’s Dinner
THE MATURITY TEAM

1. Raise the spiritual level, through prayer, Bible studies, and service to other
2. Increase to Four Groups at the Lighthouse Caféé.
3. Develop 2 new Leaders for the LightHouse Caféé
4. Gather 75 Young Adults on Saturday Afternoon Programs
5. Involve 75 % of the members in joining Friday Night Progrmas.
6. Have Children’s Church twice a month.

THE MINISTRY TEAM

1. Involve 80 % of our members to be responsible for at least one task
2. Train 25 new members to become spiritual leaders
3. Develop a training retreat for young adult leaders.
4. Assist other church with leadership, evangelistic and social programs.

THE ADMINISTRATION TEAM

1. Propose a Budget which supplies the church’s needs.
2. Develop a Plan to equip the church’s necessities.
3. Train a Deacon Group.
BOARD

ADMINISTRATIVE  (Once a month)
Chairman:  Senior Pastor
Records:  Church Secretary
Finances:  Treasurer
Ministry:  Elders & Founders
Advisors:  Collegiate/Young Adult Ministries Director, Southern California Conference

PROGRAMMING (Once a quarter)
Chairman:  Senior Pastor
Records:  Church Secretary
Members:  Elders and Coordinators
THE ADMINISTRATION TEAM

God’s Purpose: To Prepare each Believer to be a Good Steward.

God’s Purpose

- Use time and mental energy daily to commune with Him
- Follow healthful living as I understand it
- Support the ministries of the church by giving
- Keep the Church as a Holy Place.

1. Finance

- Carry accurate and detailed records up-to-date on all expenses and income
- Pay all bills on time
- Make a monthly written report and presented to the Core
- Make an Annual Budget to be present it to the Core
- Be in charge of the person making the Offering and Tithe request each Sabbath.
- Work closely and under the supervision of Area Coordinator # 5

2. Deacons Coord.

- Care for the well-being of the church
- Care for the building and repairs (if)
- Care for the cleanliness and order of the church
- Assist and Coordinate in ceremonies (baptisms, communion, etc)
- Arrive half an hour early to all meetings
- Have an evaluation and planning meeting every two month
- Work closely and under the supervision of Area Coordinator # 5

3. Development

- Supply all the equipment that the church may need
- Develop a Fund Raising program that accommodates the LightHouse’s Concept
- Work closely and under the supervision of Life Elder # 3

4. Multi-Media

- 

5. Communication

- 

THE MATURITY TEAM
God's Purpose: To maintain a High Spiritual Temperature.
God Adds Believers not only Members.

God's Purpose:

- We will train all believers in tracing surface problems to root causes, and in conquering them through the powerful weapons of Biblical truth and the blood of Christ.
- We will teach scriptural cause-and-effect sequences so that believers have an appreciation for the wisdom of God's law and the practical benefits of those who follow His commandments.
- We will identify areas of jurisdiction in our souls that we have surrendered to Satan by going to bed angry, having secret sins or commenting inequity.
- We will teach Biblical principles and urge believers to make commitments and follow them.
- We will recognize every born-again believers in our community as a member of the body of Christ and treat him as a fellow child of God, a part of the household of faith.
- Concentrate on bringing every believer to full maturity in Christ.

1. Lighthouse Cafe
   - Propose their weekly topics.
   - Provided the corresponding material.
   - Promote a weekly meeting with personal in charge of coordinating the dialogue.
   - Maintain the program focused on the purpose.
   - Work Closely with Area Coordinator # 3.

2. Small Groups
   - Promote fellowship through dialogue.
   - Fund practical solutions in Jesus.
   - Increase the knowledge of the Bible.
   - Coordinate small Groups (Schedule, location and changes).
   - Provided the corresponding material.
   - Work Closely with Area Coordinator # 3.

3. Fellowship
   - Complete the continuing process of Guest and Members.
   - Sends Cards to Members remembering their Birthdays, Get well, Christmas, etc.
   - Plan weekly meals (menu and schedule with personnel responsible).
   - Up-to-date mailing list.
   - Provided the corresponding material.
   - Work closely with Area Coordinator # 3.

4. Teens
   - We will challenge the young people to be mature.
   - We will not give our young people freedom without accompanying responsibility.
   - We will teach older brothers and sisters to be best friends with their younger.
   - Promote fellowship through Bible studies.
   - Fund practical and relevant solutions in Jesus.
   - Increase the knowledge of the Bible.

4. LightHouse 101
God's Purpose

- We will be diligent in searching our all believers in our community and finding ways that we could be of service of them in accordance with 6:10.
- The good works that we do for others will no be in our own name, but in the name of the Lord and the leaders who are informing us of community needs.
- We will do all we can to assist each believer and family to be effective ministry to other members of the body of Christ and to our community.
- Our goal in serving others will not be to have them join our group, but to edify the body of Christ so that the world will view His church as a glorious church without spot or wrinkle, and Christian will not blaspheme the Word of God.

1. Outreach

2. Community Services.

3. LightHouse Little Ones

- We will be committed to building strong families that can work together as effective teams, both in our church and in the community.
- We will design activities that will encourage families to be together.
- We will give special attention to helping older children work with younger brothers and sisters, and to be best friends.
- We will establish effective training programs for fathers, so that they can discover their purpose in life and help each members of their family find God's calling.

4. Children Church

- We will teach parents how to spend quality time with each child so that they can build them up in the ways of the Lord.
- We will give special attention to helping older children work with younger brothers and sisters, and to be best friends.
- We will train men to discover and use their spiritual gifts and how to balance their gifts with those of others.
- We will design activities that will encourage families to be together.
- We will be committed to building strong families that can work together as effective teams, both in our church and in the community.

5. Prayer

- We will pray for all pastors in our community and their families and for business leaders and their families and employees.
- We will pray for troubled families in our community.
- We will maintain continual prayer for specific requests that are giving to us by those who have promised to let us know when God answers our prayer.
- We will look for ways in which God would want to use us to answer precise needs.
- Based on the clear instruction and ample testimonies of Scriptures, we will encourage all believers to engage in periodic fasting for spiritual purposes.
THE MAGNIFICATION TEAM

God’s Purpose: God wants us to make melody to Him

God’s Purpose

- To raise our spirits to God. (Eph 5:18,19 - Ps 40:3 - 100: 4)
- To train each Christian in music. (Eph 5:19)
- To feature contrite people. (Ps 51:17)
- To worship God with music (Eph. 5:19 - Col 3:16 - Ps 57:9)

1. WORSHIP & MUSIC COORD.

- To increase maturity and purity.
- Test the spirit of the music
- Test the message of the music and the words
- Test the fruit in the lives of the performers and those who have listened to it
- Make sure that no music is used by us that would cause a weaker brother to stumble, or another Christian to be offended or even to be made weak
- Practice weekly with worship team.
- Work close with Pastor and his Sermon.
- Work Closely with Area Coordinator # 2

2. DRAMA COORD.

- Make sure the programs will “feed my sheep” - John 21:16
- Make sure the programs will increase maturity and purity - Col 1: 28,29
- Make sure the programs will give direction for action - James 1:21-27
- Make sure the programs will conduce to have regular self-examination.
- Write/Collect - Rehearsals - Weekly drama based on Sermon’s topic.
- Work Closely with Area Coordinator # 2

3. CARE GROUPS COORD.

- Create a safe and caring environment for the young adults
- Reserve the best parking spots for Guest.
- Offer a welcome that relaxes people making them feel accepted.
- Fulfill the 3-minute rule- Spend time with people right after the service
- Remember: people are more important then your job or duty.
- Complete the “How to said Hello ...” process
- Pick up intentionally the Friendship Cards
- Make copies and give to the Pastor/ Only the Coordinator can handle this confidential material.
- Make a phone call during the week.
- Maintain an up-to-date list of guest according to regular assistance..
- Send invitation for Special Events.
- Work Closely with Area Coordinator # 2
THE MINISTRY TEAM

God’s Purpose: To Prepare Believers for Ministry in the World.

God’s Purpose:

- Have frequent and regular times of self-examination
- Especially emphasize the need for each believer to forgive those who have offended him and to ask for forgiveness of all those whom he has offended
- Committed to the discipline and requirements for obtaining lasting spiritual fruit among all the believers under our spiritual care.
- Concentrate on bringing every believer to full maturity in Christ
- Confess our specific sin to God, ask Him to restore our souls, and then tear down the false concepts with which Satan has blinded us

1. Spiritual Gifts
   - Realize Spiritual Gifts inventory every quarter with the new members.
   - On job training
   - Official recommendation for placement
   - Work closely with Area Coordinator # 4

2. Ministry
   - Official placement
   - Create a new ministry if we have the minister
   - Create new ministry in order to supply a need
   - Work closely with Area Coordinator # 4

3. Seminars
   - Coordinate all the LightHouse’s Workshops/Training.
   - Coordinate all the Leaders’ Retreats.
   - Serve as facilitator to the Ministries
   - Work closely with Area Coordinator # 4

4. Leadership
   - We will make sure that we have qualified leaders in our church
   - We will pray daily for our leaders and follow the regulation of 1 Timothy 5:19-21
   - We will evaluate staff and leaders on the basis of their character, spiritual maturity and skills, not on the basis of academic degrees
   - The foundation of all of our training will be the memorization and meditation of large portion of Scripture, because it is by this means that a person discovers true wisdom and understanding
   - We are committed to having church leaders who meet Scriptural qualifications.

5. Social
   - Plan and Schedule recreational program that will promote unite, friendship and health.
# EXPLAINING THE CHURCH’S PURPOSES

<table>
<thead>
<tr>
<th>Purpose</th>
<th>Task</th>
<th>Acts 2:42-47</th>
<th>Objective</th>
<th>Target</th>
<th>Life Component</th>
<th>Basic Human Need</th>
<th>The Church Provides</th>
<th>Emotional Benefit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Outreach</td>
<td>Evangelize</td>
<td>&quot;...added to their number daily those who were being saved.&quot;</td>
<td>Mission</td>
<td>Community</td>
<td>My Witness</td>
<td>Purpose to Live For</td>
<td>A Focus for Living</td>
<td>Significance</td>
</tr>
<tr>
<td>Worship</td>
<td>Exalt</td>
<td>&quot;They devoted themselves to...breaking of bread and prayers...praising God.&quot;</td>
<td>Magnify</td>
<td>Crowd</td>
<td>My Worship</td>
<td>Power to Live On</td>
<td>A Force for Living</td>
<td>Support</td>
</tr>
<tr>
<td>Fellowship</td>
<td>Encourage</td>
<td>&quot;...devoted to the fellowship ...all the believers were together ...they ate together.&quot;</td>
<td>Membership</td>
<td>Congregation</td>
<td>My Relationships</td>
<td>People to Live With</td>
<td>A Family for Living</td>
<td>Support</td>
</tr>
<tr>
<td>Discipleship</td>
<td>Edify</td>
<td>&quot;They devoted themselves to the apostles’ teaching.&quot;</td>
<td>Maturity</td>
<td>Committed</td>
<td>My Walk</td>
<td>Principles to Live By</td>
<td>A Foundation for Living</td>
<td>Stability</td>
</tr>
<tr>
<td>Service</td>
<td>Equip</td>
<td>&quot;They gave to anyone as he had need.&quot;</td>
<td>Ministry</td>
<td>Core</td>
<td>My Work</td>
<td>Profession to Live Out</td>
<td>A Function for Living</td>
<td>Self-expression</td>
</tr>
</tbody>
</table>
The Life Development Process

Committed to Maturity

Growing in Christ
- Passion to Grow
  - Fellowship
  - Small Groups
  - Lit 101
  - Ministries
  - Socials

Committed to Membership

Knowing Christ
- Come As You Are
- Welcome
- LH Cafe
- Little Ones Church
- Worship
- Lunch
- Socials

Committed to Ministry

Sharing Christ
- Ministry
  - Passion for a Christian Life
  - Needs
    - Spirit Gifts
    - Heart & Soul
    - Personality
    - Experience

Committed to Missions

Needs
- Perspective
- Conviction
- Skills
- Character
- Habits
APPENDIX D

YOUTH RESOURCES

I. TOLL FREE LEADS OF YOUTH ORGANIZATIONS AND SERVICES

II. TIPS FOR WORKING WITH GEN-Xers
YOUTH MINISTRY RESOURCES

ADVENTIST EDUCATIONAL HELP LINES:
Andrews University: 1-800-253-2874
Atlantic Union College: 1-800-282-2030
Canadian Union College: 1-800-661-8129
Columbia Union College: 1-800-835-4212
Florida Hospital College of Health Sciences: 1-800-500-7747
Home Study International: 1-800-394-4769
Kettering College of Medical Arts: 1-800-433-KCMA
La Sierra University: 1-800-874-5587
Loma Linda University: 1-800-422-4558
Oakwood College: 1-800-824-5312
Pacific Union College: 1-800-862-7080
Southern Adventist University: 1-800-768-8437
Southwestern Adventist University: 1-800-433-2240
Union College: 1-800-228-4600
Walla Walla College: 1-800-541-8900
Weimar College: 1-800-525-9192

ADVENTIST INFORMATIONAL HELP LINES:
Adventist Information Ministries (AIM): 1-800-253-3000
SDA PlusLine: 1-800-SDA-PLUS

ADVENTIST YOUTH & YOUNG ADULT MINISTRY HELP LINES:
Center for Youth Evangelism: 1-800-YOUTH-2U {1-800-968-8428}
Creative Ministries Resource Center: 1-800-272-4664
Family Matters: 1-800-309-LOVE
Hancock Center for Youth Ministries: 1-800-785-HCYM {1-800-785-4896}
Youth and Young Adult Ministry Consultants: 1-800-440-1670
Youth and Young Adult Ministry Response Line: 1-800-SDA-7738

1Artemio Allan Martin II: <dream_VISION_ministries@compuserve.com>, “Youth Ministry Resources” accessed 17 April 1997.
CHURCH COMPUTER/SOFTWARE RESOURCES

Apply Software Systems, Inc.: 1-800-932-7759
Bible Master: 1-800-535-5131
Bible Software Clearance: 1-800-991-3004
Bible Windows: 1-800-214-2144
Biblesoft: 1-800-995-9058
BibleSource: 1-800-925-0316
Bytesize Software: 1-800-232-9837
Christian Technologies: 1-800-366-8320
Christianity Online (America Online): 1-800-827-6364
CompuBible: 1-800-288-2044
Computer Source: 1-800-526-9166
Consistent Computer Bargains: 1-800-342-4222
DisKit: 1-800-323-7543
Growing Technologies: 1-800-490-GROW
HyperBible: 1-800-428-4385
Kingdom Computers: 1-800-488-1122
Logos Research Systems: 1-800-87-LOGOS
Group's MinistryNet: 1-800-447-1070
NavPress Software: 1-800-777-SOFT
New Bible Library: 1-800-222-0171
Online Bible: 1-800-243-7124
Oxford University Press: 1-800-451-7556
QuickVerse: 1-800-223-6925
SDA On-line (CompuServe): 1-800-260-7171
Venture Bible: 1-800-328-4648
White Harvest Software: 1-800-318-7333
WordSoft: 1-800-933-9673
Youth Track 4.0: 1-800-625-2388

DRAMA MINISTRY/ARTISTS/PUBLISHER RESOURCES:

A.D. Players: 1-800-388-4773
Baker's Plays: 1-800-8-ACT-NOW
Center for Creative Ministries: 1-800-610-9676
Contemporary Drama Service: 1-800-93-PLAYS
Covenant Players: 1-800-350-5719
Destination Players Christian Drama Company: 1-800-801-3992 ext.9393
Destiny Drama Company: 1-800-SOUTHERN
Dramatic Publishing Company: 1-800-HIT-SHOW
Heuer Publishing Company: 1-800-950-PLAY
International Arts Ministry: 1-800-247-6440
Lillenas Publishing: 1-800-877-0700
One Way Street: 1-800-569-4537
Pioneer Drama Service: 1-800-33-DRAMA
Puppet Productions: 1-800-854-2151
Resource Publications: 1-800-736-7600
Richard Gary: 1-800-846-5906
Samuel French Inc.: 1-800-8-ACT-NOW
Willow Creek Drama Resources: 1-800-876-SEEK
Word Drama: 1-800-933-9673

FILM/VIDEO/AUDIO/MULTI-MEDIA RESOURCES

A Time To Speak: 1-800-453-5158
Adventist Communication Network: 1-800-ACN-1119
Adventist World Radio: 1-800-4AWR
American Cassette Ministries: 1-800-233-4450
American Tract Society: 1-800-548-7228
Big Fish Records: 1-800-426-1465
Camfel Productions: 1-800-5-CAMFEL
Can Ya Hear Me?: 1-800-687-2946
Carmen Times 2 Club: 1-800-79-TIME-2
Christian Family Video: 1-800-231-0095
Club Fish TV: 1-888-420-FISH
Concerned Women for America: 1-800-345-8800
Creative Productions: 1-800-29-SOURCE
Crown Ministries International: 1-800-433-4685
CYM Productions: 1-800-559-4781
Dallas Christian Video: 1-800-231-0095
DRC Productions: 1-800-618-0914
Edge TV: 1-800-616-EDGE
Family Films: 1-800-325-2004
Family Research Council: 1-800-225-4008
Focus on the Family: 1-800-932-9132
Fowler Productions, Inc: 1-800-729-0163
Genevox Music Group: 1-800-436-3869
Gospel Films: 1-800-253-0413
Grava Enterprises: 1-800-486-0079
Impact Resources: 1-800-333-6475
Interline: 1-800-725-3300
Mind Over Media, Inc.: 1-800-972-5483
Pinnacle Youth Resources: 1-800-803-8778
Power Surge: 1-800-477-7575
Priority One Publishing: 1-800-274-4824
Sport Spectrum: 1-800-653-8333
Vision Videos: 1-800-523-0226
Young Productions: 1-800-448-4812
Youth Leaders Only: 1-800-725-3300

FUND RAISING/CLOTHING RESOURCES

Aim High: 1-800-246-5511
Badge-A-Minit: 1-800-223-4103
Coupon Coalition: 1-800-767-7718
CrossCap Inc.: 1-800-873-5911
CrossThreads: 1-800-436-3455
Designer Unlimited: 1-800-919-6884
Dutch Mill Bulbs: 1-800-533-8824
Evergreen Industries: 1-800-284-3048
Fundcraft Marketing: 1-800-853-1364
Golden Harvest Fruit Co: 1-800-826-9099
Home Study International Press: 1-800-394-7746
Living Epistles: 1-800-635-3128
Mickman Brothers: 1-800-446-4229
Morris Press: 1-800-445-6621
NewLife Industries: 1-800-443-9523
Priorities: 1-800-579-0427
Profit Potentials: 1-800-543-5480
Pumpkin Patch: 1-800-453-9793
Revere Company: 1-800-876-9967
Rocky Mountain Music & Video: 1-800-808-0986
Screen Print USA: 1-800-216-7822
Sherwood Forest Farms: 1-800-767-7778
Show 'N Tell: 1-800-688-TELL
Tee Club Inc. of Pennsylvania: 1-800-25T-CLUB
Truth Clothing: 1-800-683-7882
Uth Stuph: 1-800-242-9166
Witness Wear: 1-800-226-4924
Wiz Technology: 1-800-869-3475
NATIONAL CRISIS HOTLINES:

AIDS All Prevention Center: 1-800-322-8911 
AIDS Project Inform Hotline: 1-800-822-7422 
American Diabetes Association: 1-800-232-3472 
American Dietetic Hotline: 1-800-366-1655 
American Kidney Fund: 1-800-638-8299 
American Liver Foundation: 1-800-223-0179 
American Social Health Association (English): 1-800-342-2437 
American Social Health Association (Spanish): 1-800-344-7432 
Anorexics & Bulimics Anonymous: 1-800-222-1146 
Auto Safety Hotline: 1-800-424-9393 
Be Sober Hotline: 1-800-BE-SOBER 
Bethany Christian Services: 1-800-BETHANY 
Birthright / Abortion Alternative: 1-800-848-5683 
Center for Disease Control National STD Hotline: 1-800-227-8922 
Center for Substance Abuse Treatment: 1-800-662-4357 
Center for Substance Abuse Treatment (Spanish): 1-800-662-9832 
Child Abuse Hotline: 1-800-540-4000 
Child Find: 1-800-426-5678 
Childhelp USA: 1-800-422-4453 
Children of Alcoholics Foundation: 1-800-359-2623 
Children's Wish Foundation: 1-800-323-9474 
Co-Dependency Helpline: 1-800-234-0038 
DES Action USA: 1-800-337-9288 
Domestic Violence Hotline: 1-800-548-2722 
Drug Information Hotline: 1-800-241-9746 
Federal Information Center: 1-800-726-4995 
Filoha Meadows Christian Retreat and Counseling Center: 1-800-227-8906 
Health Information Clearing House: 1-800-336-4797 
Hit Home-Youth Crisis Hotline: 1-800-448-4663 
Homosexuals Anonymous: 1-800-253-3000 
Just Say No Foundation: 1-800-258-2766 
Kids Against Crime Hotline: 1-800-522-5670 
Loma Linda Behavioral Medicine Center: 1-800-752-5999 
National Abuse Hotline: 1-800-422-4453 
National Adoption Center: 1-800-862-3678 
National AIDS/HIV Hotline: 1-800-342-2437 
National Alcohol & Drug Abuse Hotline: 1-800-252-6465 
National Cancer Institute: 1-800-638-6694 
National Child Abuse Hotline: 1-800-422-4453 
National Child Safety Council: 1-800-327-5107 
National Information on Drug Abuse: 1-800-622-HELP
National Pregnancy Hotline: 1-800-356-5761
National Response Center (Toxic Waste): 1-800-424-8802
National Runaway Switchboard: 1-800-621-4000
National Youth Care Hotline: 1-800-829-0989
New Hope: 1-800-570-HOPE
Minirth Meier New Life Treatment Centers: 1-800-NEW-LIFE
Missing Children Help Center: 1-800-USA-KIDS
Open Quest Institute: 1-800-444-9999
Operation Peace of Mind: 1-800-231-6946
Parents Anonymous: 1-800-421-0353
Pearson Foundation: 1-800-633-2252
Prevent Blindness America: 800-331-2020
Rape Crisis & Sexual Assault Hotline: 1-800-750-9899
Rapha Program: 1-800-227-2657
Recording for the Blind: 800-221-4792
Safe Drinking Water Hotline: 1-800-426-4791
Spinal-Cord Injury Hotline: 1-800-526-3456
Suicide Prevention Center: 1-800-352-7873
Teen Rescue: 1-800-794-0072
Teen/Youth Counseling: 1-800-243-8435
Toxic Substance Hotline: 1-800-698-6942
Venereal Disease National Hotline: 1-800-227-8922
Youth Crisis Hotline: 1-800-448-4663

NATIONAL HELP LINES (listed by issue)

Adoption: 1-800-TO-ADOPT
Aging: 1-800-424-9046
AIDS: 1-800-243-2437
AIDS/HIV (English): 1-800-922-2437
AIDS/HIV (Spanish): 1-800-400-7432
Alcohol: 1-800-ALCOHOL
Alcohol and Drug: 1-800-821-4357
Allergy/Immunology: 1-800-842-7777
Alzheimers Disease: 1-800-272-3900
Anorexia/Bulemia: 1-800-BASH-STL
Arson (reporting): 800-47-ARSON
Asthma: 1-800-822-2762
Attorney Referral: 1-800-324-8846
Blindness: 1-800-424-8666
Cancer: 1-800-4-CANCER
Child Abuse: 1-800-422-4453
Child Support: 1-800-537-7072
Childbirth Education: 1-800-624-4934
Cocaine: 1-800-COCAIN
Compulsive Gambling: 1-800-522-4700
Conservation: 1-800-363-3732
Crime (reporting): 1-800-762-7463
Diabetes: 1-800-223-1138
Disabilities: 1-800-54-HEALTH
Domestic Violence: 1-800-333-SAFE
Drug Abuse: 1-800-662-HELP
Drug Smuggling (reporting): 1-800-232-5378
Dyslexia: 1-800-ABCD-123
Education: 1-800-638-9675
Employment: 1-800-451-5627
Epilepsy: 1-800-332-1000
Food Addiction: 1-800-872-0088
Hearing: 1-800-521-5247
Hospice: 1-800-331-1620
Immigration & Naturalization: 1-800-755-0777
Impotence: 1-800-843-4315
Learning Disabilities: 1-800-452-7323
Lou Gehrig's Disease: 1-800-782-4747
Lupus: 1-800-558-0121
Marijuana: 1-800-677-7433
Marrow Donor Program: 1-800-688-1088
Mentoring: 1-800-914-2212
Missing Children: 1-800-843-5678
Neurofibromatosis: 1-800-942-6825
Parkinson Disease: 1-800-344-7872
Pregnancy: 1-800-356-5761
Runaways: 1-800-621-4000
Social Security Benefits: 1-800-772-1213
Spina Bifida: 1-800-621-3141
Stuttering: 1-800-992-9392
Sudden Infant Death Syndrome: 1-800-221-SIDS
Teenage Prostitution: 1-800-551-1300
Venereal Disease: 1-800-227-8922
Youth Problems: 1-800-999-9999
PRODUCTION/MUSIC RESOURCES/ARTIST AGENCIES

Adoration Inc.: 1-800-541-1950
Adventist Media Center: 1-800-225-7707
The B&B Media Group: 1-800-927-1517
Clean Comedians: 1-800-354-GLAD
Echo Productions: 1-888-ECHO-PRO
Faith First: 1-800-952-0506
Glad Productions: 1-800-772-4523
Heritage Singers / Turning Point Studios: 1-800-748-5658
InterAct: 1-800-370-9932
Interlink: 1-800-725-3300
Larry Sparks Agency: 1-800-827-0099
Morning Song Concerts / Steve Darmody: 1-800-621-3059
New Creation: 1-800-621-5861
The Talent Center: 1-800-825-4322
Vintage Music: 1-800-447-4332

TRAVEL/RETREAT/ADVENTURE/MOVING RESOURCES

Acquired Tastes Whitewater Rafting: 1-800-888-8582
Adventure Fun USA: 1-800-927-1992
Alpine Conference Center: 1-800-350-6289
American Adventure Expeditions: 1-800-288-0675
American Tour & Travel: 1-800-243-4365
America's Keswick: 1-800-453-7942
Around The Earth Travel: 1-800-883-9020
Arrowhead Springs Christian Conference Center: 1-800-723-2222
Bahamas Sailing Adventures: 1-800-226-2050
Beaver Village Resort: 1-800-666-0281
Blue Ridge BackCountry: 1-800-500-9453
Carpenter Bus Sales: 1-800-370-6180
Carolina Wilderness: 1-800-872-7437
Cherokee Adventures Whitewater Rafting: 1-800-445-7238
Christian Purchasing Network: 1-800-927-6775
City Express Travel Services, Inc.: 1-800-678-5340
Cohutta Springs Convention Center: 1-800-940-6789
Covenant Wilderness Center: 1-800-392-1501
Eagle Adventure Company: 1-800-288-3245
Eagle Ranch At Ice Mountain: 1-800-288-3245
EarthTrek Expeditions: 1-800-229-8735
Eldora Mountain Resort: 1-888-2-ELDORA
Fontana Village Resort: 1-800-849-2258
Forest Glen Conference Center & Christian Camp: 1-800-395-GLEN
Gilgal Ministries: 1-800-305-2502
Great Outdoor Adventures: 1-800-451-9972
Group Travel Network: 1-800-447-4529
GroupSource Travel: 1-800-800-2519
High Point Travel: 1-800-683-3335
High Road: 1-800-325-8718
Montana Conference Transportation: 1-800-525-1177
Mountain River Tours: 1-800-822-1-FUN
North American River Runners: 1-800-950-2585
Orion Travel: 1-800-685-5541
Outland Expeditions: 1-800-827-1442
Outland Travel: 1-800-468-8526
Palomar Christian Conference Center: 1-800-833-1444
Premier Group Travel: 1-800-354-6835
Quest Expeditions: 1-800-277-4537
Raven Rafting: 1-800-332-3381
Reachout Expeditions: 1-800-697-3847
Rec Source: 1-800-800-9456
Rec-Specs: 1-800-253-1559
Recreation Adventure Inc.: 1-800-927-1992
Redemption: 1-800-365-1711
Rivermen: 1-800-545-7238
Royal Gorge Rafting & Heli-Tours: 1-800-758-5161
Sheltowee Trace Outfitters: 1-800-541-RAFT
Silverado II Resort: 1-800-654-7157
Ski Sunlight: 1-800-445-7931
Student Life: 1-800-718-2267
Summit Adventure: 1-800-827-1282
Thousand Pines Christian Camp: 1-888-ICE-CAMP
Whitewater Express: 1-800-676-7238
Whitewater Voyageurs: 1-800-255-2585
Wilderness Aware Rafting: 1-800-462-7238
Winter Park Adventures: 1-800-525-2466
YMCA of the Rockies: 1-800-777-YMCA
Zephaniah's Camp: 1-800-655-4031
YOUTH / YOUNG ADULT MINISTRY PUBLISHERS

Abingdon Press: 1-800-672-1789
Adventist Book Centers: 1-800-765-6955
AdventSource/NAD Distribution Center: 1-800-328-0525
Amazing Entertainment Productions: 1-800-511-0745
American Bible Society: 1-800-32-BIBLE
Augsburg Fortress Publishers: 1-800-328-4648
Baker Book House: 1-800-877-2665
Baptist Sunday School Board: 1-800-458-2722
Beacon Hill Press: 1-800-887-0700
Brentwood Music: 1-800-846-7664
Bretheren Press: 1-800-441-3712
Christian Supply: 1-800-845-7618
ChristianNet: 1-800-287-CNET
Cokesbury: 1-800-672-1789
Concerned Communications: 1-800-447-4332
Concordia Publishing House: 1-800-325-3040
CRC Publications: 1-800-333-8300
Cutting Edge Youth Ministries: 1-800-784-6722
David C. Cook Publishing: 1-800-366-7788
Essential Connection: 1-800-458-2722
Experiencing God: 1-800-458-2772
Faith and Life Press: 1-800-743-2484
Focus on the Family: 1-800-932-9123
Free Spirit Publishing: 1-800-735-7323
Gospel Publishing House: 1-800-641-4310
Group Publishing: 1-800-447-1070
Health Connection: 1-800-548-8700
Herald Press: 1-800-759-4447
International Bible Society: 1-800-266-6364
InterVarsity Press: 1-800-843-9487
LifeWay Press: 1-800-458-2772
Ministerial Supply Center: 1-800-982-3344
National Clearinghouse for Alcohol and Drug Information: 1-800-729-6686
NavPress: 1-800-366-7788
Nazarene Publishing House: 1-800-877-0700
Noah's Ark Publishing: 1-800-525-6624
Pacific Press: 1-800-447-7377
Parents of Teenagers: 1-800-238-2221
Radiant Life: 1-800-641-4310
Randall House Publications: 1-800-877-7030
Regal Books / Gospel Light: 1-800-4-GOSPEL
Regeneration Quarterly: 1-800-783-4903
Review & Herald: 1-800-777-9098
Rose Publishing: 1-800-484-9891
S&S Worldwide: 1-800-243-9232
Serendipity: 1-800-525-9563
7ball Magazine: 1-800-352-7BALL
Smyth & Helwys Publishing: 1-800-568-1248
Standard Publishing: 1-800-543-1353
Student Life: 1-800-718-2267
Totally True/Life's Greatest Adventure (YFC): 1-800-735-3252
Tyndale House Publishers: 1-800-323-9400
Upper Room: 1-800-972-0433
Victor Books / Son Power: 1-800-323-9409
Walk Thru the Bible: 1-800-877-5286
Word Ministry Resources: 1-800-933-9673
WordAction Publishing Company: 1-800-877-0700
World Bible Publishers: 1-800-GODS-WORD
Youth Buzz: 1-800-551-8941
Youth For Christ: 1-800-983-5548
Youth Ministries Magazine: 1-800-784-6722
Youth Ministry Stuff Ltd.: 1-800-YM-STUFF
Youth Specialties: 1-800-776-8008
Zondervan: 1-800-727-3480

YOUTH/YOUNG ADULT MINISTRY RESOURCE/TRAINING/RESEARCH
(interdenominational)

George Barna Group: 1-800-55-BARNA
Group Kidstitute & Youth Ministry Workshop: 1-800-774-3838
National Institute of Youth Ministry: 1-800-397-9725
Search Institute: 1-800-888-7828
Sonlife Ministries: 1-800-770-4769
Understanding Your Teenager: 1-800-561-9309
Young Hearts Youth Ministry: 1-800-266-8014
Youth Specialties Convention & Resource Seminars: 1-800-776-8007
YOUTH SERVICE/MISSIONS/VOLUNTEER HELPLINES

Adventist Development and Relief Agency (ADRA): 1-800-424-ADRA
Adventist Youth Service Program: 1-800-252-SEND
Adventures In Missions: 1-800-881-AIM-1
Boys Hope/Girls Hope: 1-800-545-2697
Children International: 1-800-888-8039
Christian Outreach International: 1-800-451-3643
Compassion International: 1-800-336-7676
Confrontation Point Ministries: 1-800-884-8483
Global Mission: 1-800-648-5824
Group Workcamps: 1-800-774-3838
Mission Discovery: 1-800-767-8720
New Missions in Haiti: 1-800-937-4248
New Tribes Missions: 1-800-233-GO-YE
Project Serve: 1-800-669-4932
Samaritan's Purse: 1-800-353-5949
30 Hour Famine: 1-800-7-FAMINE
World Vision: 1-800-448-6437
WorldStory: 1-800-843-3605
Youth Buzz: 1-800-551-8941
Youth for the Nations: 1-800-933-CFNI
Youth With A Mission: 1-800-922-2143
Youth Works! Missions: 1-800-968-8504
YouthNet: 1-800-331-2767
Here are some ideas of how to minister to young adults and invite their involvement with your church:

(1) Let them minister to each other. Unlike youth ministry where an adult is the central figure, young adults are more inclined to lead their own groups, meetings, and projects. Ownership is important to them. Give them responsibilities based on individual talents and interests, then step to the side, providing support from an advisor vantage point.

(2) Practical is their first name. Young adults are pragmatic; Look towards practical projects with local relevance. Also make sure there are tangible results that are evident to your young adults. Doing homeless feedings or shelter work, blood drives, and big "sibling" programs are examples of programs close to home that make an impact. Young adults get excited about these opportunities.

(3) Relationships are a primary concern. Beyond their peers, young adults are also looking for authentic, mutual relationships with adults. Select some empathic adults to initiate personal relationships with one or two of your young adults. Start a mentorship program in your church. Create

---

1Ibid.
social events that are more relationally structured and less program
structured. Intentional ministry efforts to get to know young adults
personally will make a substantial difference.

(4) Niche ministries. A successful way to involve young adults in
your ministry is to look first at the talents of your young adults. Rather
than plug them into a church job description, create "niches" where they can
use their expertise or develop their interests. Videography for Sabbath School
discussion starters, developing a desktop-published newsletter for the church,
and initiating relations for the church with social action agencies; These are
examples of simply empowering young adults to employ their abilities for the
church.

(5) Focus group consult. Young adults are very diverse, and no doubt
your ministry to and by them will need to be custom-tailored. An excellent way
to involve them is to create a focus group or advisory council made up of young
adults. Regularly meet with them to check your ideas, to get their advice, to
ask for their help. Gradually, based on their comfort, enlist their leadership
into the very core of church life. Taking this route will help them acclimate to the
occasional "tempests" that emerge in church boards and other arenas of
church leadership. But keep the focus group to hone your young adult ministry
vision.

Although the world calls them Generation X, young adults can stand for
something excellent in your ministry. With consistent efforts to pray for,
nurture, and empower young adults, your church can make a positive spiritual impact in their lives.

Generation X Resources recommended:


A penetrating look at the life and times of Generation X, Neil Howe and William Strauss present a seering view of the struggles of young adults from a secular vantage point. Satirical, irreverent, and powerfully poignant, 13th Gen is must have for those interested in understanding and grappling with Buster culture.

Price: $10.00


Glendale, CA: Barna Research Group, Ltd.

George Barna of the Barna Research Group, Ltd., is well respected as one of the leading marketing researchers working with Christian populations. Although not as edgy as Howe & Strauss' 13th Gen, Barna's _Invisible Generation_ is insightful and goes a step further to analyze the relationship of young adults to the church. Provocative yet practical, Invisible Generation gives good content based on thorough demographic research on young adults.

Price: $18.00

Co-authored by a college chaplain and a collegiate young adult, A Generation Alone is a notable work pulling on the strengths of William Mahedy and Janet Bernardi to illustrate with their personal experiences. Although some of the psychological/sociological theorizing of Mahedy seems a bit stretched at times, the book gives some wonderful attention to the relational experience of young adults.

Price: $12.00

X-PUBLICATIONS

Regeneration Quarterly, W. Bradford Wilcox, editor, P.O. Box 3000, Denville, NJ 07834-9369, 800-783-4903, e-mail: regeneration@csgi.com

By young adults, RQ is a powerful periodical that "promotes a community of cultural engagement among Christians from the rising generation who might otherwise be separated by conviction, circumstance, or geography." It is meaty and well worth reading through from cover to cover.

Price: $19.95

Adventist Review, William G. Johnsson, editor, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, 800-456-3991, e-mail: 74617.15@CompuServe.com

Everywhere I turn, someone is telling me that the Adventist Review is taking on a new face, is going to have new columns, is going to have a new edgy feel.
WILD World Web Sites!, CompuServe's Adventists Online Forum, Young Adults library section, 800-260-7171.

This selected world wide web directory contains a wide range of youth/young adult ministry resources and helpful informational sites for youth work! If you are not a member of CompuServe's Adventists Online Forum, call the PlusLine, 800-SDA-PLUS, and they can help you access a hardcopy of the directory.

Young Adult Online Conferences, CompuServe's Adventists Online Forum, Main Conference Room (rm 1), Sundays, 9:00-10:00 P.M. (Eastern), 800-260-7171.

Young adults from all over the world convene in cyberspace! Every Sunday join young adults online for intriguing discussions, fascinating guests, and hot topics! Once a month a combined conference with youth (8:00-10:00 P.M.) will feature Jose' Rojas, NAD Youth Ministries Director, and a variety of special guests! For more information contact A. Allan Martin, 74532.3315@CompuServe.com.
X-RESOURCE PERSONS

Name: Tony Anobile
Address: SCCSDA, P.O. Box 969, Glendale, CA 91209
Phone: 818-546-8400 CompuServe: 74532,2605
Reference: A. Allan Martin, dre*am VISION ministries; 909-793-8007, dvm@discover.net

Tony Anobile is Southern California Conference Young Adult Ministries Director. A passionate and personable speaker, Tony's work centers exclusively on collegians and young adults, making him an exceptional resource to you.

Name: Bill Crofton
Address: FCSDA, P.O. Box 2626, Winter Park, FL 32790-2626
Phone: 407-644-5000 Fax: 407-644-7550
Reference: A. Allan Martin, dre*am VISION ministries; 909-793-8007, dvm@discover.net

Bill Crofton is Florida Conference Youth/Young Adult Ministries Director. His extensive experience with campus ministry and young adult ministry development make him an excellent seminar/training speaker. His humorous and narrative style help him connect with all audiences, but especially with young adults.

Youth & Young Adult Speakers Bureau, CompuServe's Adventist Online Forum, Young Adult library section, 800-260-7171.
Tony Anobile and Bill Crofton are among the many exceptional resource people listed in this bureau. The bureau is a list of professional youth and young adult speakers, musicians, and dramatists that are ready to support your local ministry. This is the place to start if you are planning worship, campmeetings, or super youth and young adult spiritual events. If you are not a member of CompuServe's Adventists Online Forum, call the PlusLine, 800-SDA-PLUS, and they can help you access a hardcopy of the bureau.
X-RESOURCE CENTERS

These organizations provide a wide range of young adult ministry resources and services:

Baby Boomer Ministries Resource Center: 1-800-272-4664

Center for Youth Evangelism: 1-800-YOUTH-2U

Hancock Center for Youth Ministries: 1-800-785-HCYM

Youth and Young Adult Ministry Consultants: 1-800-440-1670

Youth and Young Adult Ministry Response Line: 1-800-SDA-7738

George Barna Group: 1-800-55-BARNA

Group Kidstitute & Youth Ministry Workshop: 1-800-774-3838

National Institute of Youth Ministry: 1-800-397-9725

Search Institute: 1-800-888-7828

Sonlife Ministries: 1-800-770-4769

Youth Specialties Convention & Resource Seminars: 1-800-776-8007
APPENDIX E

I. MASLOW'S HIERARCHY OF NEEDS

II. NEEDS ASSESSMENT SAMPLE
Maslow's Hierarchy of Needs

- Physiological
  - (Most basic needs: food, sleep, sexual release and physical activity)

- Safety
  - (Protection from bodily harm and security)

- Love and Belonging
  - (Warmth and affection, acceptance, approval and connection with others)

- Esteem
  - (Status and self-respect; feeling adequate and worthwhile)

- Self-Development
  - (Personal growth; fulfilling one's potential)

- Knowledge/Understanding
  - (To value knowledge for its own sake)

- Spiritual
  - (A need to rise above the boundaries of oneself)

- Physical Needs
  - (Protection from bodily harm and security)

- Love and Belonging
  - (Warmth and affection, acceptance, approval and connection with others)

- Esteem
  - (Status and self-respect; feeling adequate and worthwhile)

- Self-Development
  - (Personal growth; fulfilling one's potential)

- Knowledge/Understanding
  - (To value knowledge for its own sake)

- Spiritual
  - (A need to rise above the boundaries of oneself)
YOUTH SURVEY

Directions

This survey isn’t about what you know.
It’s about who you are—
what you think,
what you feel,
what you believe.

It’s about your school,
your church,
your friends,
your family,
yourself.

It’s about what is important to you in life—
what you do,
what you worry about,
what you enjoy.

Be honest in giving your answers. Your name will not be attached to the survey, so no one will know what you write. Your answers will be summarized together with the answers of other young people in your church. All of those answers together will provide important clues to the interests, beliefs, problems and hopes of your church’s young people. It’s important for youth ministry leaders to have those clues so they can do a better job of planning youth ministry for you and your friends.

Do not begin answering questions until you are instructed to do so. As soon as the survey administrator gives the signal to open this booklet to the first page, you may begin. Mark your answers on the answer sheet, not in this booklet.

For each question, decide which answer fits you best, then circle the corresponding number or letter on the answer sheet. Mark only one answer for each question. Do not spend a lot of time trying to decide between two answers; it’s usually best to mark your first impression and go right on to the next question. There is no “right” or “wrong” answer to any question—so answer each question honestly.

When you have finished, fold your answer sheet in half and put it into the envelope provided by the survey administrator.

Thanks for helping.
Thanks for being you.

Peter L. Benson and Dorothy L. Williams, Determining Needs in Your Youth Ministry (Loveland, CO: Group Books, 1987).
General Information
1. I am:  F. Female
           M. Male
2. My grade in school is:
           7  8  9  10  11  12

A. What I Want in Life
Listed below are things that some people want in life. Read through the complete list without making any marks. Then go back and decide how important each one is to you. Your choices are:

V. Very important  S. Somewhat important  N. Not very important

It is ______________ to me . . .
3. To be good in music, drama or art.
4. To have a happy family life.
5. To make my parents proud of me.
6. To make my own decisions.
7. To do things that help people.
8. To feel safe and secure in my neighborhood.
9. To feel good about myself.
10. To be popular at school.
11. To have lots of fun and good times.
12. To understand my feelings.
13. To have lots of money.
14. To have God at the center of my life.
15. To have a world without hunger or poverty.
16. To get a good job when I am older.
17. To have things (such as clothes, records and so on) as nice as other kids have.
18. To do something important with my life.
19. To do well in school.
20. To have a world without war.
21. To be really good at sports.
22. To be different in some way from all the other teenagers I know.
23. To have friends I can count on.
24. To do whatever I want to do, when I want to do it.
25. To be part of a church.
26. To have clothes and hair that look good to other kids.

B. What I Worry About
How much do you worry about each of the following statements? Your choices are:

V. Very much  S. Somewhat  N. Very little or not at all

I worry ______________ . . .
27. About how my friends treat me.

28. That I might kill myself.
29. That I might not be able to get a good job when I am older.
30. That someone might force me to do sexual things I don’t want to do.
31. About how well other teenagers like me.
32. That I might lose my best friend.
33. That one of my parents will hit me so hard that I will be badly hurt.
34. That I may die soon.
35. That a nuclear bomb might be dropped on our country.
36. About all the drugs and drinking I see around me.
37. That one of my parents might die.
38. About all the people who are hungry and poor in our country.
39. That I might get beaten up at school.
40. About whether my body is growing in a normal way.
41. About how much my mother or father drinks.
42. About how I’m doing in school.
43. About my looks.
44. That my friends might get me in trouble.
45. About all the violence in our country.
46. That my parents might get a divorce.
   (Leave this number blank if your parents are already divorced, or if one of your parents is no longer living.)

C. My Family
For each of the following statements, mark the response that best matches your feelings. Your choices are:

A. Strongly agree  B. Agree  C. Not sure  D. Disagree  E. Strongly disagree

I wish my parents (or guardians) would . . .
47. Give me more freedom.
48. Spend more time with me.
49. Yell at me less often.
50. Talk with me more about their views on important issues such as sex and drugs.
51. Be more interested in the things I care about.
52. Give me more responsibility.
53. Say “I love you” more often.
54. Trust me more.

Mark the appropriate response to the following statements and questions.

55. There is a lot of love in my family.
   A. Very true
   B. Somewhat true
   C. Not true

Determining Needs in Your Youth Ministry
56. How often does your family do projects together to help other people (such as collecting food for the hungry or helping a neighbor)?
   A. At least once a month
   B. Once in a while
   C. Never

57. How often does your family talk together about God, the Bible or other religious things?
   A. Every day
   B. At least two or three times a week
   C. At least once a week
   D. At least once or twice a month
   E. Never

58. How often do you hear your mother talk about her religious faith?
   A. Every day
   B. At least two or three times a week
   C. At least once a week
   D. At least once or twice a month
   E. Never

59. How often do you hear your father talk about his religious faith?
   A. Every day
   B. At least two or three times a week
   C. At least once a week
   D. At least once or twice a month
   E. Never

60. On the whole, I like myself.

61. I spend a lot of time thinking about who I am.

62. No one really understands me.

63. I believe life has a purpose.

64. I feel good about my body.

65. I will someday be married and have children.

66. I will go to college.

67. I will be very happy 10 years from now.

68. I will be active in church when I am 40.

69. I myself or someone close to me might get AIDS.

70. The world will be destroyed by a nuclear war sometime in the next 10 years.

F. My Friends

71. How many close friends (not relatives) do you have?
   A. None
   B. One or two
   C. Three to five
   D. Six to nine
   E. Ten or more

72. I wish I could be better at making friends.
   A. Strongly agree
   B. Agree
   C. Not sure
   D. Disagree
   E. Strongly disagree

73. I wish I could be better at being a friend to others.
   A. Strongly agree
   B. Agree
   C. Not sure
   D. Disagree
   E. Strongly disagree

74. Some of my best friends belong to this church.
   T. True
   F. False

75. How often do you feel lonely?
   A. Every day
   B. Quite often, but not every day
   C. Once in a while
   D. Never

76. How often do your friends try to get you to do things you know are wrong?
   A. Very often
   B. Often
   C. Sometimes
   D. Once in a while
   E. Never

77. Which of the following choices best describes your parents' feelings toward your friends?
   A. My parents like all of my friends.
   B. My parents like most of my friends, except for one or two.
   C. My parents like about half of my friends, and half they don't.
   D. My parents don't like most of my friends, but one or two are okay.
   E. My parents don't like any of my friends.
G: Where I'd Go for Help

If you were in the following situations, to whom would you most likely turn for help or advice? For each situation, choose one of these answers:

A. A parent or guardian  
B. A friend my own age  
C. An adult friend or relative  
D. A minister or youth worker  
E. Nobody __________________

78. If I were having trouble in school, I would turn to __________

79. If I were wondering how to handle my feelings, I would turn to __________

80. If some of my friends started using alcohol or other drugs, I would turn to __________

81. If I had questions about sex, I would turn to __________

82. If I were feeling guilty about something I had done, I would turn to __________

83. If I were deciding what to do with my life, I would turn to __________

H. My Christian Faith

84. Overall, how important is religion in your life?
   V. Very important  
   S. Somewhat important  
   N. Not important

85. Compared to a year ago, would you say your faith is now more important, less important or about the same?
   M. More important  
   L. Less important  
   S. About the same

86. I am sure God loves me just as I am.
   T. True  
   ?. Don’t know  
   F. False

87. Which of the following statements comes closest to your view of God?
   A. I know for sure that God exists.  
   B. I am mostly sure that God exists.
   C. I'm not sure if God exists.
   D. I don't think there is a God.
   E. I am sure there is no such thing as God.

88. Which of the following statements is closest to your view of Jesus?
   A. Jesus is the Son of God who died on the cross and rose again.
   B. Jesus is the Son of God, but I doubt that he actually rose from the dead.
   C. Jesus was a great man who lived long ago, but I don't think he was the Son of God.
   D. Jesus never existed; his life is just a story people made up.

89. My religious beliefs greatly influence how I act at school and with my friends.
   M. Most of the time  
   S. Some of the time  
   R. Rarely or never

90. I believe God will stop loving me if I do a lot of wrong things.
   T. True  
   ?. Not sure  
   F. False

What do you think God wants you to do with your life? For each of the following actions, choose one of these responses:

T. True  
?. Not sure  
F. False

God wants me . . .

91. To pray.
92. To worship.
93. To read the Bible.
94. To help get rid of hunger, poverty and war.
95. To tell other people about Jesus.
96. To spend time helping other people.

I. What I Do

Please answer the following questions as honestly as you can. Remember, no one will ever find out how you answered.

Choose one of the following answers for questions 97 to 107:

A. None  
B. Once or twice  
C. Three to five times  
D. Six to nine times  
E. Ten times or more

97. In the past twelve months, how many times have you been to a party where people your age were drinking alcohol?

98. During the past twelve months, how many times have you taken something from a store without paying for it?

99. During the past twelve months, how many times have you cheated on a test at school?

100. During the past twelve months, how many times have you intentionally damaged or destroyed property (for example, broken windows or furniture, put paint on walls or signs, or scratched or dented a car)?

101. During the past twelve months, how many times have you lied to one of your parents?

102. During the past twelve months, how many times have you hit or beat up another kid?

103. During the past twelve months, how many times have you drunk alcohol while you were alone or with friends your own age? (Do not include communion wine.)
104. During the past month, how many times have you drunk alcohol while you were alone or with friends your own age? (Do not include communion wine.)
105. How many times have you used marijuana (grass, pot) or hashish (hash, hash oil) in your lifetime?
106. How many times in the past two weeks have you had five or more drinks in a row? (A “drink” is a glass of wine, a bottle or can of beer, a shot of liquor or a mixed drink.)
107. How many times in your lifetime have you tried cocaine or crack?
108. In the past month, how much time did you spend helping people outside your family with special needs (for example, collecting food for hungry people, mowing lawns for people who can’t do it themselves, or spending time with sick or disabled people)? Don’t count work for which you were paid.
   A. None
   B. One or two hours
   C. Three to five hours
   D. Six to ten hours
   E. Eleven hours or more
109. How much television do you watch on an average school day? Don’t count weekends.
   A. None
   B. One hour or less
   C. About two hours
   D. About three or four hours
   E. Five hours or more

J. School

110. How much time do you usually spend on homework each week?
   A. None
   B. One hour or less
   C. Between one and three hours
   D. Between three and five hours
   E. Between five and ten hours
   F. More than ten hours
111. I enjoy school.
   M. Most of the time
   S. Sometimes
   N. Rarely or never
112. I try to do the best I can at school.
   M. Most of the time
   S. Sometimes
   N. Rarely or never
113. How often, if ever, do you get in trouble at school?
   M. Most of the time
   S. Sometimes
   N. Never
114. During the past four weeks, how many school days have you skipped or “cut”? 
   A. None
   B. One day
   C. Two days
   D. Three days or more

K. Right and Wrong

In your opinion, are each of the actions in questions 115 to 120 right or wrong? Here are the possible responses:

R. Morally right
   T. Not sure
   W. Morally wrong

115. Sexual intercourse between two unmarried 16-year-olds who love each other.
116. People trying to keep a minority family from moving into a neighborhood.
117. Cheating on a test at school.
118. Lying to one’s parents.
119. Sixteen-year-olds drinking a couple of beers at a party.
120. Stealing a shirt from a store.

L. Male-Female Relationships

121. How many times in the past twelve months have you been out on a date (such as going to a party or movie with one person of the opposite sex)?
   A. None
   B. One or two times
   C. Three to five times
   D. Six to nine times
   E. Ten to nineteen times
   F. Twenty times or more
122. In the past twelve months, how many times have you kissed someone about your age who is of the opposite sex?
   A. None
   B. One or two times
   C. Three to five times
   D. Six to nine times
   E. Ten to nineteen times
   F. Twenty times or more
123. Is it difficult for you to talk with other kids of the opposite sex?
   Y. Yes
   N. No
124. Are you in love right now with someone about your age who is of the opposite sex?
   Y. Yes
   N. No
125. Do you like to do things with teenagers of the opposite sex?
   A. Usually
   B. Sometimes
   C. Never
126. How often do you think about sex?
   A. Very often
   B. Sometimes
   C. Never
127. Have you ever had sexual intercourse ("gone all the way" or "made love")?
A. Never
B. Yes, one time
C. Yes, two to five times
D. Yes, six times or more
E. I don’t know what sexual intercourse is.

M. My Church

128. How many adults in your church do you think know you well?
A. None
B. One or two
C. Three to five
D. Six to nine
E. Ten or more

129. How much does your church help you answer important questions about your life?
V. Very much
S. Some
L. A little
N. Not at all

130. If you had an important question about life, how many adults in your church would you feel comfortable going to for help? Don’t count your parents or other relatives.
A. None
B. One or two
C. Three to five
D. Six to nine
E. Ten or more

131. How important is church to you?
A. Very important
B. Somewhat important
C. Not important

132. Would you recommend your church to a friend who doesn’t belong to another church?
Y. Yes
N. No

N. My Feelings About My Church

For questions 133 to 138, circle the number that best describes the main "feeling" you get from your church. For example, if you believe that most people in your church think teenagers are important, but some don’t, you might circle a 6 or 7 for question 133.

In my church . . .

133. Kids are important
134. I have many church friends.
135. I learn a lot.
136. Questions are invited.
137. It’s exciting.
138. Everyone cares about me.

139. To learn about the Bible.
140. To learn what it means to be a Christian.
141. To learn what is special about me.
142. To help my religious faith grow.
143. To make good friends.
144. To get to know adults who care about me.
145. To have opportunities to help other people.
146. To learn more about how I can make decisions about what is right and wrong.
147. To learn about sex and sexual values.
148. To learn about alcohol and other drugs, and what my values about them should be.
149. To have lots of fun and good times.
150. To learn what a Christian should do about big issues such as poverty and war.

P. How Well My Church Is Doing

Rate how well your church does in each of the areas listed in questions 151 to 162. Your choices are:

How well does your church . . .

151. Help you learn about the Bible?
152. Help you learn what it means to be a Christian?
153. Help you learn what’s special about you?
154. Help your religious faith grow?
155. Help you make friends?
156. Help you get to know adults who care about you?
157. Help you to help other people?
158. Help you learn about what is right or wrong?
159. Help you learn about sex and sexual values?
160. Help you learn about alcohol and other drugs, and what your values about them should be?
161. Provide lots of fun and good times?
162. Help you learn what a Christian should do about big issues such as poverty and war?
<table>
<thead>
<tr>
<th>General Information</th>
<th>C. My Family</th>
<th>H. My Christian Faith</th>
<th>M. My Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. 7 8</td>
<td>48. A B C D E</td>
<td>85. M L S</td>
<td>129. V S L N</td>
</tr>
<tr>
<td>9 10</td>
<td>49. A B C D E</td>
<td>86. T ? F</td>
<td>130. A B C D E</td>
</tr>
<tr>
<td></td>
<td>52. A B C D E</td>
<td>89. M S R</td>
<td></td>
</tr>
<tr>
<td></td>
<td>53. A B C D E</td>
<td>90. T ? F</td>
<td>133. 9 8 7 6 5 4 3 2 1</td>
</tr>
<tr>
<td></td>
<td>54. A B C D E</td>
<td>91. T ? F</td>
<td>134. 9 8 7 6 5 4 3 2 1</td>
</tr>
<tr>
<td></td>
<td>55. A B C</td>
<td>92. T ? F</td>
<td>135. 9 8 7 6 5 4 3 2 1</td>
</tr>
<tr>
<td></td>
<td>56. A B C</td>
<td>93. T ? F</td>
<td>136. 9 8 7 6 5 4 3 2 1</td>
</tr>
<tr>
<td></td>
<td>57. A B C D E</td>
<td>94. T ? F</td>
<td>137. 9 8 7 6 5 4 3 2 1</td>
</tr>
<tr>
<td></td>
<td>58. A B C D E</td>
<td>95. T ? F</td>
<td>138. 9 8 7 6 5 4 3 2 1</td>
</tr>
<tr>
<td></td>
<td>59. A B C D E</td>
<td>96. T ? F</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>D. How I Feel About Myself</th>
<th>I. What I Do</th>
</tr>
</thead>
<tbody>
<tr>
<td>60. V S N</td>
<td>97. A B C D E</td>
</tr>
<tr>
<td>61. V S N</td>
<td>98. A B C D E</td>
</tr>
<tr>
<td>63. V S N</td>
<td>100. A B C D E</td>
</tr>
<tr>
<td>64. V S N</td>
<td>101. A B C D E</td>
</tr>
<tr>
<td></td>
<td>102. A B C D E</td>
</tr>
<tr>
<td></td>
<td>103. A B C D E</td>
</tr>
<tr>
<td></td>
<td>104. A B C D E</td>
</tr>
<tr>
<td></td>
<td>105. A B C D E</td>
</tr>
<tr>
<td></td>
<td>106. A B C D E</td>
</tr>
<tr>
<td></td>
<td>107. A B C D E</td>
</tr>
<tr>
<td></td>
<td>108. A B C D E</td>
</tr>
<tr>
<td></td>
<td>109. A B C D E</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>E. My Future</th>
<th>J. School</th>
</tr>
</thead>
<tbody>
<tr>
<td>65. E G F P N</td>
<td>110. A B C D E F</td>
</tr>
<tr>
<td>66. E G F P N</td>
<td>111. M S N</td>
</tr>
<tr>
<td>67. E G F P N</td>
<td>112. M S N</td>
</tr>
<tr>
<td>68. E G F P N</td>
<td>113. M S N</td>
</tr>
<tr>
<td>69. E G F P N</td>
<td>114. A B C D</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>F. My Friends</th>
<th>K. Right and Wrong</th>
</tr>
</thead>
<tbody>
<tr>
<td>71. A B C D E</td>
<td>115. R ? W</td>
</tr>
<tr>
<td>73. A B C D E</td>
<td>117. R ? W</td>
</tr>
<tr>
<td>74. T F</td>
<td>118. R ? W</td>
</tr>
<tr>
<td>75. A B C D</td>
<td>119. R ? W</td>
</tr>
<tr>
<td>76. A B C D E</td>
<td>120. R ? W</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>G. Where I'd Go for Help</th>
<th>L. Male-Female Relationships</th>
</tr>
</thead>
<tbody>
<tr>
<td>78. A B C D E</td>
<td>121. A B C D E F</td>
</tr>
<tr>
<td>79. A B C D E</td>
<td>122. A B C D E F</td>
</tr>
<tr>
<td>80. A B C D E</td>
<td>123. Y N</td>
</tr>
<tr>
<td>81. A B C D E</td>
<td>124. Y N</td>
</tr>
<tr>
<td>82. A B C D E</td>
<td>125. A B C</td>
</tr>
<tr>
<td>83. A B C D E</td>
<td>126. A B C</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>N. My Feelings About My Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>133. 9 8 7 6 5 4 3 2 1</td>
</tr>
<tr>
<td>134. 9 8 7 6 5 4 3 2 1</td>
</tr>
<tr>
<td>135. 9 8 7 6 5 4 3 2 1</td>
</tr>
<tr>
<td>136. 9 8 7 6 5 4 3 2 1</td>
</tr>
<tr>
<td>137. 9 8 7 6 5 4 3 2 1</td>
</tr>
<tr>
<td>138. 9 8 7 6 5 4 3 2 1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>O. What I Want From My Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>139. 5 4 3 2 1</td>
</tr>
<tr>
<td>140. 5 4 3 2 1</td>
</tr>
<tr>
<td>141. 5 4 3 2 1</td>
</tr>
<tr>
<td>142. 5 4 3 2 1</td>
</tr>
<tr>
<td>143. 5 4 3 2 1</td>
</tr>
<tr>
<td>144. 5 4 3 2 1</td>
</tr>
<tr>
<td>145. 5 4 3 2 1</td>
</tr>
<tr>
<td>146. 5 4 3 2 1</td>
</tr>
<tr>
<td>147. 5 4 3 2 1</td>
</tr>
<tr>
<td>148. 5 4 3 2 1</td>
</tr>
<tr>
<td>149. 5 4 3 2 1</td>
</tr>
<tr>
<td>150. 5 4 3 2 1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>P. How Well My Church Is Doing</th>
</tr>
</thead>
<tbody>
<tr>
<td>151. 5 4 3 2 1</td>
</tr>
<tr>
<td>152. 5 4 3 2 1</td>
</tr>
<tr>
<td>153. 5 4 3 2 1</td>
</tr>
<tr>
<td>154. 5 4 3 2 1</td>
</tr>
<tr>
<td>155. 5 4 3 2 1</td>
</tr>
<tr>
<td>156. 5 4 3 2 1</td>
</tr>
<tr>
<td>157. 5 4 3 2 1</td>
</tr>
<tr>
<td>158. 5 4 3 2 1</td>
</tr>
<tr>
<td>159. 5 4 3 2 1</td>
</tr>
<tr>
<td>160. 5 4 3 2 1</td>
</tr>
<tr>
<td>161. 5 4 3 2 1</td>
</tr>
<tr>
<td>162. 5 4 3 2 1</td>
</tr>
</tbody>
</table>

(Permission to photocopy this answer sheet granted for local church use only. Copyright © 1967 by Search Institute. Published by Group Books, Inc.)
TALLY SHEET

Subgroup (if applicable): ____________________________________________

Date: __________________________________________________________________

Tally team: __________________________________________________________________

Identification numbers of answer sheets tallied: ______________________________

Directions:

The tally sheet is used to compile the responses from the answer sheets in order to consolidate the survey findings on the summary sheet. To use this tally sheet, follow these steps:

• Divide the answer sheets among two-person tally teams. Be sure to give each team only sheets from one subgroup if you plan to calculate data for subgroups. (See page 19 for an explanation of subgroups.)

• Fill out the top of this page by indicating the subgroup represented, the names of the tally team members, the numbers written on your answer sheets and the data.

• Have one person read the answers aloud while the second person records the responses in the column marked “Tally answers.” Carefully follow this procedure for the entire test. Except where noted, if a person did not answer a question, do not mark anything.

• When you have recorded the answers from all the answer sheets, total the numbers in the last column for each line.

• For more detailed instructions on using this tally sheet, see page 19.
### General Information

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Sex</td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>M</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Grade</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### A. What I Want in Life

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. Arts</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Family</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Make parents proud</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Make own decisions</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Help people</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Feel safe</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Feel good about myself</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Popular</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Fun</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. My feelings</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Money</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. God</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. No hunger</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16. Good job</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17. Nice things</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18. Important life</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19. School performance</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20. No war</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21. Sports</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22. Different</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23. Friends</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24. Do my own thing</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Question</td>
<td>Response</td>
<td>Tally answers</td>
<td>Total</td>
</tr>
<tr>
<td>-------------------</td>
<td>----------</td>
<td>---------------</td>
<td>-------</td>
</tr>
<tr>
<td>25. Church</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>26. Look good</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**B. What I Worry About**

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>27. Treat me</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>28. Kill myself</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>29. Good job</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30. Sexual things</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>31. Kids like me</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>32. Lose friend</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>33. Hurt me</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>34. Die soon</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>35. Nuclear bomb</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>36. Drink/drugs</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**C. My Family**

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>37. Parents die</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>38. Hungry/poor</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>39. Beat up</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>40. Body growing</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>41. Parent drinks</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>42. School</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>43. Looks</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>44. Trouble</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>45. Violence</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>46. Divorce</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*If this question is left blank, make a mark next to "No response."*

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>47. Freedom</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Question</td>
<td>Response</td>
<td>Tally answers</td>
<td>Total</td>
</tr>
<tr>
<td>----------</td>
<td>----------</td>
<td>---------------</td>
<td>-------</td>
</tr>
<tr>
<td>48. Time</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>49. Not yell</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>50. Talk</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>51. Interest</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>52. Responsibility</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>53. I love you</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>54. Trust</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>55. Love</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**D. How I Feel About Myself**

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>56. Projects together</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td>57. Talk religion</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>58. Mother talk</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>59. Father talk</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>60. Like self</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>61. Who I am</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>62. Understand</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>63. Purpose</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>64. Body</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### E. My Future

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>65. Marry</td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>G</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>P</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>66. College</td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>G</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>P</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>67. Happy in 10 years</td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>G</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>P</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>68. Church when I am 40</td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>G</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>P</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>69. AIDS</td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>G</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>P</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>70. Nuclear war</td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>G</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>P</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### F. My Friends

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>71. Number</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### G. Where I'd Go for Help

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>78. School trouble</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

Determining Needs in Your Youth Ministry
<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>80. Drugs</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>81. Sex questions</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>82. Feeling guilty</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>83. Life decision</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>H. My Christian Faith</td>
<td>Question</td>
<td>Response</td>
<td>Tally answers</td>
</tr>
<tr>
<td>84. Importance of religion</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>85. More important now</td>
<td>M</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>L</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td>86. God loves me</td>
<td>T</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td>87. God exists</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Question</td>
<td>Response</td>
<td>Tally answers</td>
<td>Total</td>
</tr>
<tr>
<td>88. Resurrection</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td>89. How I act</td>
<td>M</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>R</td>
<td></td>
<td></td>
</tr>
<tr>
<td>90. God stop loving</td>
<td>T</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td>91. Pray</td>
<td>T</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td>92. Worship</td>
<td>T</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td>93. Read Bible</td>
<td>T</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td>94. Poverty/hunger/war</td>
<td>T</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td>95. Tell about Jesus</td>
<td>T</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td>96. Helping</td>
<td>T</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I. What I Do</td>
<td>Question</td>
<td>Response</td>
<td>Tally answers</td>
</tr>
<tr>
<td>97. Beer party</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Question</td>
<td>Response</td>
<td>Tally answers</td>
<td>Total</td>
</tr>
<tr>
<td>---------------------------</td>
<td>----------</td>
<td>---------------</td>
<td>-------</td>
</tr>
<tr>
<td>98. Shoplift</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>99. Cheat</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>100. Vandalize</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>101. Lie</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>102. Beat up</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>103. Alcohol in 12 months</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>104. Alcohol in 30 days</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>105. Pot/hash in life</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>106. Five drinks</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>107. Cocaine in life</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>108. Help others</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>109. TV time</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**J. School**

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>110. Homework</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>111. Enjoy school</td>
<td>M</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>112. Try my best</td>
<td>M</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>113. Trouble</td>
<td>M</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Question</td>
<td>Response</td>
<td>Tally answers</td>
<td>Total</td>
</tr>
<tr>
<td>-----------</td>
<td>----------</td>
<td>---------------</td>
<td>-------</td>
</tr>
<tr>
<td>114. Cut school</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**K. Right and Wrong**

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>115. Sex at 16</td>
<td>R</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>W</td>
<td></td>
<td></td>
</tr>
<tr>
<td>116. Discriminate</td>
<td>R</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>W</td>
<td></td>
<td></td>
</tr>
<tr>
<td>117. Cheating</td>
<td>R</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>W</td>
<td></td>
<td></td>
</tr>
<tr>
<td>118. Lying</td>
<td>R</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>W</td>
<td></td>
<td></td>
</tr>
<tr>
<td>119. Drink at 16</td>
<td>R</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>W</td>
<td></td>
<td></td>
</tr>
<tr>
<td>120. Shoplifting</td>
<td>R</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>W</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**L. Male-Female Relationships**

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>121. Date</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**M. My Church**

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>126. Think sex</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td>127. Intercourse</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td>128. Adults know</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>129. Help answer</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>L</td>
<td></td>
<td></td>
</tr>
<tr>
<td>130. For help</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### N. My Feelings About My Church

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>133. Kids important</td>
<td>9</td>
<td>Tally answers</td>
<td>Total</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>134. Church friends</td>
<td>9</td>
<td>Tally answers</td>
<td>Total</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>135. Learn</td>
<td>9</td>
<td>Tally answers</td>
<td>Total</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### O. What I Want From My Church

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>139. Bible</td>
<td>5</td>
<td>Tally answers</td>
<td>Total</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Question</td>
<td>Response</td>
<td>Tally answers</td>
<td>Total</td>
</tr>
<tr>
<td>--------------------------</td>
<td>----------</td>
<td>---------------</td>
<td>-------</td>
</tr>
<tr>
<td>140. Christian</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>141. Special</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>142. Grow</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>143. Friends</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>144. Know adults</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>145. Help others</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>146. Right/ Wrong</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>147. Values about sex</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>148. Values about drugs</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>149. Fun</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>150. Big issues</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

P. How Well My Church Is Doing

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>151. Bible</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>152. Christian</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>153. Special</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Question</td>
<td>Response</td>
<td>Tally answers</td>
<td>Total</td>
</tr>
<tr>
<td>----------</td>
<td>----------</td>
<td>---------------</td>
<td>-------</td>
</tr>
<tr>
<td>154. Grow</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>155. Friends</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>156. Adults care</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>157. Help others</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>158. Right/ wrong</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>159. Values about sex</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>160. Values about drugs</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
<th>Tally answers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>161. Fun</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>162. Big issues</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(Permission to photocopy this tally sheet granted for local church use. Copyright © 1987 by Search Institute. Published by Group Books, Inc.)

Determining Needs in Your Youth Ministry
Directions

The summary sheet is designed to translate and condense the raw data from the tally sheet into useful information about your group. Use the following procedure to analyze the data:

- Trying to calculate the percentages for each response to every question would be overwhelming. The summary sheet highlights the most important responses to each question, thus condensing the data from the survey to a more manageable size. Therefore, it is not necessary to calculate the information in the shaded areas. However, if you want additional data, calculate it in the appropriate shaded column.
- Transfer the numbers from the last column of the tally sheet to the column marked "Total responses."
- If the Total responses column calls for the sum of two or more responses, add the responses together before recording them.
- In the lines not shaded, calculate the percentage using this formula:

  \[
  \text{Percentage} = \frac{\text{# who chose this response}}{\text{total # of respondents}} \times 100
  \]

  For example, if 54 people took your survey and 22 people marked "V" on question 3, then: \(22 \div 54 \times 100 = 41\%\). Fill in this number on the appropriate line under the column marked "Percent."
- Questions 133 to 138 and 151 to 162 call for averages rather than percentages. To calculate averages, follow the directions given at the beginning of each section.
- See page 21 for more detailed instructions on using the summary sheet.
### General Information

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Sex</td>
<td>F</td>
<td>% are female</td>
</tr>
<tr>
<td></td>
<td>M</td>
<td>% are male</td>
</tr>
<tr>
<td>2. Grade</td>
<td>7</td>
<td>% are in seventh-grade</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>% are in eighth-grade</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>% are in ninth-grade</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>% are in tenth-grade</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>% are in eleventh-grade</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>% are in twelfth-grade</td>
</tr>
</tbody>
</table>

### A. What I Want in Life

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. Arts</td>
<td>V</td>
<td>% say it is &quot;very important to be good in music, drama or art.&quot;</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>4. Family</td>
<td>V</td>
<td>% say it is &quot;very important to have a happy life.&quot;</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>5. Make parents proud</td>
<td>V</td>
<td>% say it is &quot;very important to make my parents proud of me.&quot;</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>6. Make own decisions</td>
<td>V</td>
<td>% say it is &quot;very important to make my own decisions.&quot;</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>7. Help people</td>
<td>V</td>
<td>% say it is &quot;very important to do things that help people.&quot;</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>8. Feel safe</td>
<td>V</td>
<td>% say it is &quot;very important to feel safe and secure in my neighborhood.&quot;</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>Question</td>
<td>Total responses</td>
<td>Total responses x 100 = Total group size</td>
</tr>
<tr>
<td>---------------------------</td>
<td>-----------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>9. Feel good about myself</td>
<td>V</td>
<td>% say it is &quot;very important to feel good about myself.&quot;</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>10. Popular</td>
<td>V</td>
<td>% say it is &quot;very important to be popular at school.&quot;</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>11. Fun</td>
<td>V</td>
<td>% say it is &quot;very important to have lots of fun and good times.&quot;</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>12. My feelings</td>
<td>V</td>
<td>% say it is &quot;very important to understand my feelings.&quot;</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>13. Money</td>
<td>V</td>
<td>% say it is &quot;very important to have lots of money.&quot;</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>14. God</td>
<td>V</td>
<td>% say it is &quot;very important to have God at the center of my life.&quot;</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>15. No hunger</td>
<td>V</td>
<td>% say it is &quot;very important to have a world without hunger or poverty.&quot;</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>16. Good job</td>
<td>V</td>
<td>% say it is &quot;very important to get a good job when I'm older.&quot;</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>17. Nice things</td>
<td>V</td>
<td>% say it is &quot;very important to have things as nice as other kids have.&quot;</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>18. Important life</td>
<td>V</td>
<td>% say it is &quot;very important to do something important with my life.&quot;</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
</tr>
</tbody>
</table>
### A. What I Want in Life (Continued)

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Total responses $\times 100 = \frac{\text{Total responses}}{\text{Total group size}}$</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>19. School performance</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20. No war</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21. Sports</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22. Different</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23. Friends</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24. Do my own thing</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>25. Church</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>26. Look good</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### B. What I Worry About

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Total responses ( \times 100 )</th>
<th>Percent</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>27. Treat me</td>
<td>V</td>
<td></td>
<td>S</td>
<td>% say, &quot;I worry very much about how my friends treat me.&quot;</td>
</tr>
<tr>
<td>28. Kill myself</td>
<td>V</td>
<td></td>
<td>S</td>
<td>% say, &quot;I worry very much that I might kill myself.&quot;</td>
</tr>
<tr>
<td>29. Good job</td>
<td>V</td>
<td></td>
<td>S</td>
<td>% say, &quot;I worry very much that I might not be able to get a good job when I am older.&quot;</td>
</tr>
<tr>
<td>30. Sexual things</td>
<td>V</td>
<td></td>
<td>S</td>
<td>% say, &quot;I worry very much that someone might force me to do sexual things I don't want to do.&quot;</td>
</tr>
<tr>
<td>31. Kids like me</td>
<td>V</td>
<td></td>
<td>S</td>
<td>% say, &quot;I worry very much about how well other kids like me.&quot;</td>
</tr>
<tr>
<td>32. Lose friend</td>
<td>V</td>
<td></td>
<td>S</td>
<td>% say, &quot;I worry very much that I might lose my best friend.&quot;</td>
</tr>
<tr>
<td>33. Hurt me</td>
<td>V</td>
<td></td>
<td>S</td>
<td>% say, &quot;I worry very much that one of my parents will hit me so hard that I will be badly hurt.&quot;</td>
</tr>
<tr>
<td>34. Die soon</td>
<td>V</td>
<td></td>
<td>S</td>
<td>% say, &quot;I worry very much that I may die soon.&quot;</td>
</tr>
<tr>
<td>35. Nuclear bomb</td>
<td>V</td>
<td></td>
<td>S</td>
<td>% say, &quot;I worry very much that a nuclear bomb might be dropped on our country.&quot;</td>
</tr>
<tr>
<td>Question</td>
<td>Total responses</td>
<td>Total responses x 100 =</td>
<td>Percent</td>
<td></td>
</tr>
<tr>
<td>-----------------------</td>
<td>-----------------</td>
<td>-------------------------</td>
<td>---------</td>
<td></td>
</tr>
</tbody>
</table>
| 36. Drink/drugs       | V               | % say, "I worry very much about all the drugs and drinking I see around me."
|                       | S               |                         |         |
|                       | N               |                         |         |
| 37. Parents die       | V               | % say, "I worry very much that one of my parents might die."
|                       | S               |                         |         |
|                       | N               |                         |         |
| 38. Hungry/poor       | V               | % say, "I worry very much about all the people who are hungry and poor in our country."
|                       | S               |                         |         |
|                       | N               |                         |         |
| 39. Beat up           | V               | % say, "I worry very much that I might get beaten up at school."
|                       | S               |                         |         |
|                       | N               |                         |         |
| 40. Body growing      | V               | % say, "I worry very much about whether my body is growing in a normal way."
|                       | S               |                         |         |
|                       | N               |                         |         |
| 41. Parent drink      | V               | % say, "I worry very much about how much my mother or father drinks."
|                       | S               |                         |         |
|                       | N               |                         |         |
| 42. School            | V               | % say, "I worry very much about how I'm doing in school."
|                       | S               |                         |         |
|                       | N               |                         |         |
| 43. Looks             | V               | % say, "I worry very much about my looks."
|                       | S               |                         |         |
|                       | N               |                         |         |
| 44. Trouble           | V               | % say, "I worry very much that my friends might get me in trouble."
|                       | S               |                         |         |
|                       | N               |                         |         |
### B. What I Worry About (Continued)

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Total responses × 100 = Total group size</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>45. Violence</td>
<td>V</td>
<td>% say, &quot;I worry very much about all the violence in our country.&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>46. Divorce*</td>
<td>V</td>
<td>% of those whose parents are married say, &quot;I worry very much that my parents might get a divorce.&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Individuals whose parents are already divorced were instructed to skip this question. Subtract the number who left it blank from the total group size before figuring percentage.

### C. My Family

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Total responses × 100 = Total group size</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>47. Freedom</td>
<td>A + B</td>
<td>% agree or strongly agree with the statement, &quot;I wish my parents would give me more freedom.&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D + E</td>
<td>% disagree or strongly disagree with the statement, &quot;I wish my parents would give me more freedom.&quot;</td>
<td></td>
</tr>
<tr>
<td>48. Time</td>
<td>A + B</td>
<td>% agree or strongly agree with the statement, &quot;I wish my parents would spend more time with me.&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D + E</td>
<td>% disagree or strongly disagree with the statement, &quot;I wish my parents would spend more time with me.&quot;</td>
<td></td>
</tr>
<tr>
<td>49. Not yell</td>
<td>A + B</td>
<td>% agree or strongly agree with the statement, &quot;I wish my parents would yell at me less often.&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D + E</td>
<td>% disagree or strongly disagree with the statement, &quot;I wish my parents would yell at me less often.&quot;</td>
<td></td>
</tr>
<tr>
<td>50. Talk</td>
<td>A + B</td>
<td>% agree or strongly agree with the statement, &quot;I wish my parents would talk to me more about their views on important issues such as sex and drugs.&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D + E</td>
<td>% disagree or strongly disagree with the statement, &quot;I wish my parents would talk to me more about their views on important issues such as sex and drugs.&quot;</td>
<td></td>
</tr>
<tr>
<td>Question</td>
<td>Total responses</td>
<td>Total responses $\times 100 = \frac{\text{Percent}}{\text{Total group size}}$</td>
<td>Percent</td>
</tr>
<tr>
<td>-------------------</td>
<td>----------------</td>
<td>--------------------------------------------------------------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>51. Interest</td>
<td>$A + B$</td>
<td>% agree or strongly agree with the statement, &quot;I wish my parents would be more interested in the things I care about.&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>$C$</td>
<td>% disagree or strongly disagree with the statement, &quot;I wish my parents would be more interested in the things I care about.&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>$D + E$</td>
<td>% disagree or strongly disagree with the statement, &quot;I wish my parents would be more interested in the things I care about.&quot;</td>
<td></td>
</tr>
<tr>
<td>52. Responsibility</td>
<td>$A + B$</td>
<td>% agree or strongly agree with the statement, &quot;I wish my parents would give me more responsibility.&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>$C$</td>
<td>% disagree or strongly disagree with the statement, &quot;I wish my parents could give me more responsibility.&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>$D + E$</td>
<td>% disagree or strongly disagree with the statement, &quot;I wish my parents could give me more responsibility.&quot;</td>
<td></td>
</tr>
<tr>
<td>53. I love you</td>
<td>$A + B$</td>
<td>% agree or strongly agree with the statement, &quot;I wish my parents would say, 'I love you,' more often.&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>$C$</td>
<td>% disagree or strongly disagree with the statement, &quot;I wish my parents would say 'I love you,' more often.&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>$D + E$</td>
<td>% disagree or strongly disagree with the statement, &quot;I wish my parents would say 'I love you,' more often.&quot;</td>
<td></td>
</tr>
<tr>
<td>54. Trust</td>
<td>$A + B$</td>
<td>% agree or strongly agree with the statement, &quot;I wish my parents would trust me more.&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>$C$</td>
<td>% disagree or strongly disagree with the statement, &quot;I wish my parents would trust me more.&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>$D + E$</td>
<td>% disagree or strongly disagree with the statement, &quot;I wish my parents would trust me more.&quot;</td>
<td></td>
</tr>
<tr>
<td>55. Love</td>
<td>$A$</td>
<td>% say, &quot;It is very true that there is a lot of love in my family.&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>$B$</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>$C$</td>
<td></td>
<td></td>
</tr>
<tr>
<td>56. Projects</td>
<td>$A$</td>
<td>% say, &quot;My family does projects together to help other people at least once a month or more.&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>$B$</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>$C$</td>
<td></td>
<td></td>
</tr>
<tr>
<td>57. Talk religion</td>
<td>$A + B + C$</td>
<td>% say, &quot;My family talks together about God, the Bible or other religious things at least once a week.&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>$D$</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>$E$</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### C. My Family (Continued)

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>58. Mother talk A + B</td>
<td></td>
<td>% say, &quot;I hear my mother talk about her religious faith at least twice a week.&quot;</td>
</tr>
<tr>
<td>59. Father talk A + B</td>
<td></td>
<td>% say, &quot;I hear my father talk about his religious faith at least twice a week.&quot;</td>
</tr>
</tbody>
</table>

### D. How I Feel About Myself

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>60. Like self V</td>
<td></td>
<td>% say, &quot;On the whole, I like myself.&quot;</td>
</tr>
<tr>
<td>61. Who I am V</td>
<td></td>
<td>% say, &quot;I spend a lot of time thinking about who I am.&quot;</td>
</tr>
<tr>
<td>62. Understand V</td>
<td></td>
<td>% say, &quot;Nobody understands me.&quot;</td>
</tr>
<tr>
<td>63. Purpose V</td>
<td></td>
<td>% say, &quot;I believe my life has a purpose.&quot;</td>
</tr>
<tr>
<td>64. Body V</td>
<td></td>
<td>% say, &quot;I feel good about my body.&quot;</td>
</tr>
</tbody>
</table>

---

*Determining Needs in Your Youth Ministry*
### E. My Future

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Total responses $\times 100 =$ Total group size</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>65. Marry</td>
<td>E + G</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>P</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>66. College</td>
<td>E + G</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>P</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>67. Happy in 10 years</td>
<td>E + G</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>P</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>68. Church when I am 40</td>
<td>E + G</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>P</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>69. AIDS</td>
<td>E + G</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>P</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>70. Nuclear war</td>
<td>E + G</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>P</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### F. My Friends

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Total responses $\times 100$</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>71. Number</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D + E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>% say, &quot;I have no close friends.&quot;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>72. Make friends</td>
<td>A + B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>% say, &quot;I have six to ten (or more) close friends (not relatives).&quot;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>73. Better friend</td>
<td>A + B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>% agree or strongly agree with the statement, &quot;I wish I could be better at making friends.&quot;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>74. Best friends</td>
<td>T</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td>% say, &quot;Some of my best friends belong to this church.&quot;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>75. Often lonely</td>
<td>A + B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td>% say, &quot;I feel lonely quite often or every day.&quot;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>76. Do wrong</td>
<td>A + B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>% say, &quot;My friends often or very often try to get me to do things I know are wrong.&quot;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>77. Parents like my friends</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
<tr>
<td>% say, &quot;My parents like all of my friends.&quot;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>% say, &quot;My parents don't like any of my friends.&quot;</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### G. Where I'd Go for Help

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Total responses ( \times 100 = ) Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>78. School trouble</td>
<td>A</td>
<td>% would seek help from parents if having trouble in school.</td>
</tr>
<tr>
<td></td>
<td>B</td>
<td>% would seek help from peers if having trouble in school.</td>
</tr>
<tr>
<td></td>
<td>C</td>
<td>% would seek help from an adult friend or relative if having trouble in school.</td>
</tr>
<tr>
<td></td>
<td>D</td>
<td>% would seek help from a minister or youth worker if having trouble in school.</td>
</tr>
<tr>
<td></td>
<td>E</td>
<td>% would not seek help if having trouble in school.</td>
</tr>
<tr>
<td>79. Feelings</td>
<td>A</td>
<td>% would seek help from parents if wondering how to handle feelings.</td>
</tr>
<tr>
<td></td>
<td>B</td>
<td>% would seek help from peers if wondering how to handle feelings.</td>
</tr>
<tr>
<td></td>
<td>C</td>
<td>% would seek help from an adult friend or relative if wondering how to handle feelings.</td>
</tr>
<tr>
<td></td>
<td>D</td>
<td>% would seek help from a minister or youth worker if wondering how to handle feelings.</td>
</tr>
<tr>
<td></td>
<td>E</td>
<td>% would not seek help if wondering how to handle feelings.</td>
</tr>
<tr>
<td>80. Drugs</td>
<td>A</td>
<td>% would seek help from parents if friends started using drugs or alcohol.</td>
</tr>
<tr>
<td></td>
<td>B</td>
<td>% would seek help from peers if friends started using drugs or alcohol.</td>
</tr>
<tr>
<td></td>
<td>C</td>
<td>% would seek help from an adult friend or relative if friends started using drugs or alcohol.</td>
</tr>
<tr>
<td></td>
<td>D</td>
<td>% would seek help from a minister or youth worker if friends started using drugs or alcohol.</td>
</tr>
<tr>
<td></td>
<td>E</td>
<td>% would not seek help if friends started using drugs or alcohol.</td>
</tr>
<tr>
<td>81. Sex questions</td>
<td>A</td>
<td>% would seek help from parents if having questions about sex.</td>
</tr>
<tr>
<td></td>
<td>B</td>
<td>% would seek help from peers if having questions about sex.</td>
</tr>
<tr>
<td></td>
<td>C</td>
<td>% would seek help from an adult friend or relative if having questions about sex.</td>
</tr>
<tr>
<td></td>
<td>D</td>
<td>% would seek help from a minister or youth worker if having questions about sex.</td>
</tr>
<tr>
<td></td>
<td>E</td>
<td>% would not seek help if having questions about sex.</td>
</tr>
</tbody>
</table>
**G. Where I'd Go for Help (Continued)**

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Total responses × 100 (^{\text{Total group size}})</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>82. Feeling guilty</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A</td>
<td></td>
<td></td>
<td>% would seek help from parents if feeling guilty about something.</td>
</tr>
<tr>
<td>B</td>
<td></td>
<td></td>
<td>% would seek help from peers if feeling guilty about something.</td>
</tr>
<tr>
<td>C</td>
<td></td>
<td></td>
<td>% would seek help from an adult friend or relative if feeling guilty about something.</td>
</tr>
<tr>
<td>D</td>
<td></td>
<td></td>
<td>% would seek help from a minister or youth worker if feeling guilty about something.</td>
</tr>
<tr>
<td>E</td>
<td></td>
<td></td>
<td>% would not seek help if feeling guilty about something.</td>
</tr>
<tr>
<td>83. Life decision</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A</td>
<td></td>
<td></td>
<td>% would seek help from parents if deciding what to do with life.</td>
</tr>
<tr>
<td>B</td>
<td></td>
<td></td>
<td>% would seek help from peers if deciding what to do with life.</td>
</tr>
<tr>
<td>C</td>
<td></td>
<td></td>
<td>% would seek help from an adult friend or relative if deciding what to do with life.</td>
</tr>
<tr>
<td>D</td>
<td></td>
<td></td>
<td>% would seek help from a minister or youth worker if deciding what to do with life.</td>
</tr>
<tr>
<td>E</td>
<td></td>
<td></td>
<td>% would not seek help if deciding what to do with life.</td>
</tr>
</tbody>
</table>

**H. My Christian Faith**

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Total responses × 100 (^{\text{Total group size}})</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>84. Importance of religion</td>
<td></td>
<td></td>
<td>% say, &quot;Religion is very important in my life.&quot;</td>
</tr>
<tr>
<td>V</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>85. More important now</td>
<td></td>
<td></td>
<td>% say, &quot;Religion is more important to me now than it was a year ago.&quot;</td>
</tr>
<tr>
<td>M</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>L</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>86. God loves me</td>
<td></td>
<td></td>
<td>% say, &quot;I am sure God loves me just as I am.&quot;</td>
</tr>
<tr>
<td>T</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>87. God exists</td>
<td></td>
<td></td>
<td>% say, &quot;I am sure or mostly sure God exists.&quot;</td>
</tr>
<tr>
<td>A+B</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>C</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>E</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

"Determining Needs in Your Youth Ministry"
<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Total responses $\times \frac{100}{\text{Total group size}}$</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>88. Resurrection</td>
<td>A</td>
<td>% declare a belief in Jesus Christ and the Resurrection.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td>89. How I Act</td>
<td>M</td>
<td>% say, &quot;Most of the time my religious beliefs influence how I act at school and with friends.&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>R</td>
<td></td>
<td></td>
</tr>
<tr>
<td>90. God stop loving</td>
<td>T</td>
<td>% believe, &quot;God will stop loving me if I do a lot of wrong things.&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td>91. Pray</td>
<td>T</td>
<td>% believe God wants them to pray.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td>92. Worship</td>
<td>T</td>
<td>% believe God wants them to worship.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td>93. Read Bible</td>
<td>T</td>
<td>% believe God wants them to read the Bible.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td>94. Hunger/poverty/war</td>
<td>T</td>
<td>% believe God wants them to help get rid of hunger, poverty and war.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td>95. Tell about Jesus</td>
<td>T</td>
<td>% believe God wants them to tell other people about Jesus.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
<tr>
<td>96. Helping</td>
<td>T</td>
<td>% believe God wants them to spend time helping other people.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## I. What I Do

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Total responses ( \times 100 ) =</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>97. Beer party</td>
<td>A</td>
<td>C + D + E</td>
<td>% have been to parties three or more times in the past year where kids their own age were drinking alcohol.</td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td>98. Shoplift</td>
<td>A</td>
<td>B + C + D + E</td>
<td>% have shoplifted once or more during the past year.</td>
</tr>
<tr>
<td>99. Cheat</td>
<td>A</td>
<td>B + C + D + E</td>
<td>% have cheated on a school test once or more in the past year.</td>
</tr>
<tr>
<td>100. Vandalize</td>
<td>A</td>
<td>B + C + D + E</td>
<td>% have damaged or destroyed property at least once in the past year.</td>
</tr>
<tr>
<td>101. Lie</td>
<td>A</td>
<td>B + C + D + E</td>
<td>% have lied to their parents at least once in the past year.</td>
</tr>
<tr>
<td>102. Beat up</td>
<td>A</td>
<td>B + C + D + E</td>
<td>% have hit or beaten up another kid at least once in the past year.</td>
</tr>
<tr>
<td>103. Alcohol in year</td>
<td>A</td>
<td>B + C + D + E</td>
<td>% have drunk alcohol alone or with peers at least once in the past year.</td>
</tr>
<tr>
<td>104. Alcohol in month</td>
<td>A</td>
<td>B + C + D + E</td>
<td>% have drunk alcohol alone or with peers at least once in the past month.</td>
</tr>
<tr>
<td>105. Pot/hash in life</td>
<td>A</td>
<td>B + C + D + E</td>
<td>% have used marijuana or hashish at least once in the past year.</td>
</tr>
<tr>
<td>106. Five drinks</td>
<td>A</td>
<td>B + C + D + E</td>
<td>% have had five or more drinks in a row on one or more occasions in the past two weeks.</td>
</tr>
<tr>
<td>107. Cocaine in life</td>
<td>A</td>
<td>B + C + D + E</td>
<td>% have used cocaine or crack at least once in their lifetime.</td>
</tr>
<tr>
<td>108. Help others</td>
<td>A</td>
<td>B + C + D + E</td>
<td>% have spent three or more hours helping people outside their family without payment.</td>
</tr>
</tbody>
</table>
I. What I Do (Continued)

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Total responses ×100 = Total group size</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>109. TV time</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>C</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D + E</td>
<td></td>
<td></td>
<td>% watch three or more hours of television on an average school day.</td>
</tr>
</tbody>
</table>

J. School

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Total responses ×100 = Total group size</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>110. Homework</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A + B</td>
<td></td>
<td></td>
<td>% spend no more than one hour a week on homework.</td>
</tr>
<tr>
<td>C</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>E + F</td>
<td></td>
<td></td>
<td>% spend at least five hours per week on homework.</td>
</tr>
<tr>
<td>111. Enjoy school</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>M</td>
<td></td>
<td></td>
<td>% rarely or never try their best at school.</td>
</tr>
<tr>
<td>S</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>112. Try my best</td>
<td></td>
<td></td>
<td>% rarely or never try their best at school.</td>
</tr>
<tr>
<td>M</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>113. Trouble</td>
<td></td>
<td></td>
<td>% are in trouble most of the time at school.</td>
</tr>
<tr>
<td>M</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>114. Cut school</td>
<td></td>
<td></td>
<td>% have skipped at least one school day in the past month.</td>
</tr>
<tr>
<td>A</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B + C + D</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### K. Right and Wrong

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Total responses $\times 100 = \frac{\text{Total group size}}{\text{Total group size}}$</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>115. Sex at 16</td>
<td>R</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>W</td>
<td>% disapprove of sexual intercourse for two unmarried 16-year-olds who love each other.</td>
<td></td>
</tr>
<tr>
<td>116. Discriminate</td>
<td>R</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>W</td>
<td>% disapprove of racial discrimination shown by trying to keep a minority family from moving into a neighborhood.</td>
<td></td>
</tr>
<tr>
<td>117. Cheating</td>
<td>R</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>W</td>
<td>% disapprove of cheating on a school test.</td>
<td></td>
</tr>
<tr>
<td>118. Lying</td>
<td>R</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>W</td>
<td>% disapprove of lying to their parents.</td>
<td></td>
</tr>
<tr>
<td>119. Drink at 16</td>
<td>R</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>W</td>
<td>% disapprove of 16-year-olds drinking a couple of beers at a party.</td>
<td></td>
</tr>
<tr>
<td>120. Shoplifting</td>
<td>R</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>W</td>
<td>% disapprove of stealing a shirt from a store.</td>
<td></td>
</tr>
</tbody>
</table>

### L. Male-Female Relationships

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Total responses $\times 100 = \frac{\text{Total group size}}{\text{Total group size}}$</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>121. Date</td>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D+E+F</td>
<td>% have not dated at all in the past year.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>D+E+F</td>
<td>% have dated six or more times in the past year.</td>
<td></td>
</tr>
</tbody>
</table>
### L. Male-Female Relationships (Continued)

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Total responses × 100 =</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>122. Kiss</td>
<td>A</td>
<td></td>
<td>% have not kissed an opposite sex peer.</td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D</td>
<td></td>
<td>% have kissed an opposite sex peer six or more times in the past year.</td>
</tr>
<tr>
<td>123. Talk</td>
<td>Y</td>
<td></td>
<td>% have difficulty talking with an opposite sex peer.</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>124. In love</td>
<td>Y</td>
<td></td>
<td>% say they are in love with an opposite sex peer.</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>125. Opposite sex</td>
<td>A</td>
<td></td>
<td>% say they usually like to do things with opposite sex peers.</td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td>126. Think sex</td>
<td>A</td>
<td></td>
<td>% say they think about sex very often.</td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td>127. Intercourse</td>
<td>A</td>
<td></td>
<td>% say they have never had sexual intercourse.</td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td>% say they have had sexual intercourse once.</td>
</tr>
<tr>
<td></td>
<td>C + D</td>
<td></td>
<td>% say they have had sexual intercourse two or more times.</td>
</tr>
<tr>
<td></td>
<td>E</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### M. My Church

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Total responses × 100 =</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>128. Adults know</td>
<td>A</td>
<td></td>
<td>% say no adults in the church know them well.</td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D + E</td>
<td></td>
<td>% say six or more adults in the church know them well.</td>
</tr>
</tbody>
</table>
### M. My Church (Continued)

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Total responses x 100 = Total group size</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>129. Help answer</td>
<td>V</td>
<td></td>
<td>% say the church is a great help in answering their questions about life.</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>L</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td>% say the church is no help at all in answering their questions about life.</td>
</tr>
<tr>
<td>130. For help</td>
<td>A</td>
<td></td>
<td>% say there are no adults in the church that they would seek out to help with an important question about life.</td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D + D</td>
<td></td>
<td>% say there are six or more adults they would seek out to help with an important question about life.</td>
</tr>
<tr>
<td>131. Important</td>
<td>A</td>
<td></td>
<td>% say the church is very important to them.</td>
</tr>
<tr>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td></td>
</tr>
<tr>
<td>132. Recommend</td>
<td>V</td>
<td></td>
<td>% say they would recommend their church to an unchurched friend.</td>
</tr>
<tr>
<td></td>
<td>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### N. My Feelings About My Church

Instead of calculating percentages for questions 133 to 138, calculate the average rating given for each statement. To do this, multiply by nine the number of times 9 was chosen; by eight, the number of times 8 was chosen; etc. Then add together all the responses to the statement and divide by the total number of responses.

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Average rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>133. Kids important</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
|                               | + (total # of responses) | = the average rating on a scale of 1 to 9 given to the statement, "Kids are important in my church."

| 134. Church friends          |                 |                |
| 9X                            |                 |                |
| 8X                            |                 |                |
| 7X                            |                 |                |
| 6X                            |                 |                |
| 5X                            |                 |                |
| 4X                            |                 |                |
| 3X                            |                 |                |
| 2X                            |                 |                |
| 1X                            |                 |                |
| Total                         |                 |                |
|                               | + (total # of responses) | = the average rating on a scale of 1 to 9 given to the statement, "I have many friends in my church."
## N. My Feelings About My Church (Continued)

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Average rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>135. Learn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
</tr>
<tr>
<td>+</td>
<td>(total # of responses)</td>
<td>— the average rating on a scale of 1 to 9 given to the statement, “I learn a lot in my church.”</td>
</tr>
<tr>
<td>136. Questions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
</tr>
<tr>
<td>+</td>
<td>(total # of responses)</td>
<td>— the average rating on a scale of 1 to 9 given to the statement, “Questions are invited in my church.”</td>
</tr>
</tbody>
</table>
### N. My Feelings About My Church (Continued)

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Average rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>137. Exciting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1X</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>+ (total # of responses)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>=</td>
<td></td>
<td></td>
</tr>
<tr>
<td>— the average rating on a scale of 1 to 9 given the statement, &quot;It's exciting in my church.&quot;</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| 138. Caring       |                 |                |
| 9X                |                 |                |
| 8X                |                 |                |
| 7X                |                 |                |
| 6X                |                 |                |
| 5X                |                 |                |
| 4X                |                 |                |
| 3X                |                 |                |
| 2X                |                 |                |
| 1X                |                 |                |
| **Total**         |                 |                |
| + (total # of responses) |         |                |
| =                 |                 |                |
| — the average rating on a scale of 1 to 9 given to the statement, "Everyone cares about me in my church." |
Instead of calculating percentages for questions 139 to 150, calculate the average rating given for each statement. To do this, multiply by five the number of times 5 was chosen; by four, the number of times 4 was chosen; etc. Then add together all the responses to the statement and divide by the total number of responses.

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Average rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>139. Bible</td>
<td>5X = 4X = 3X = 2X = 1X =</td>
<td>Total =</td>
</tr>
<tr>
<td></td>
<td>+ (total # of responses) =</td>
<td>—the importance on a scale of 1 to 5 of learning about the Bible.</td>
</tr>
<tr>
<td>140. Christian</td>
<td>5X = 4X = 3X = 2X = 1X =</td>
<td>Total =</td>
</tr>
<tr>
<td></td>
<td>+ (total # of responses) =</td>
<td>—the importance on a scale of 1 to 5 of learning what it means to be a Christian.</td>
</tr>
<tr>
<td>141. Special</td>
<td>5X = 4X = 3X = 2X = 1X =</td>
<td>Total =</td>
</tr>
<tr>
<td></td>
<td>+ (total # of responses) =</td>
<td>—the importance on a scale of 1 to 5 of learning what's special about themselves.</td>
</tr>
<tr>
<td>142. Grow</td>
<td>5X = 4X = 3X = 2X = 1X =</td>
<td>Total =</td>
</tr>
<tr>
<td></td>
<td>+ (total # of responses) =</td>
<td>—the importance on a scale of 1 to 5 of helping my religious faith grow.</td>
</tr>
</tbody>
</table>
### O. What I Want From My Church (Continued)

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Average rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>143. Friends</td>
<td></td>
<td></td>
</tr>
<tr>
<td>144. Adults care</td>
<td></td>
<td></td>
</tr>
<tr>
<td>145. Help others</td>
<td></td>
<td></td>
</tr>
<tr>
<td>146. Right/wrong</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Average rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>143. Friends</td>
<td></td>
<td></td>
</tr>
<tr>
<td>144. Adults care</td>
<td></td>
<td></td>
</tr>
<tr>
<td>145. Help others</td>
<td></td>
<td></td>
</tr>
<tr>
<td>146. Right/wrong</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Question</td>
<td>Total responses</td>
<td>Average rating</td>
</tr>
<tr>
<td>-------------------</td>
<td>-----------------</td>
<td>----------------</td>
</tr>
<tr>
<td>147. Values about sex</td>
<td>5X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1X =</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>=</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(total # of responses) =</td>
<td>the importance on a scale of 1 to 5 of learning about sex and sexual values.</td>
</tr>
<tr>
<td>148. Values about drugs</td>
<td>5X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1X =</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>=</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(total # of responses) =</td>
<td>the importance on a scale of 1 to 5 of learning about alcohol and other drugs, and what my values about them should be.</td>
</tr>
<tr>
<td>149. Fun</td>
<td>5X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1X =</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>=</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(total # of responses) =</td>
<td>the importance on a scale of 1 to 5 of having lots of fun and good times.</td>
</tr>
<tr>
<td>150. Big issues</td>
<td>5X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1X =</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>=</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(total # of responses) =</td>
<td>the importance on a scale of 1 to 5 of learning more about what a Christian should do about big issues such as poverty and war.</td>
</tr>
</tbody>
</table>
P. How Well My Church Is Doing

Instead of calculating percentages for questions 151 to 162, calculate the average rating given for each statement. To do this, multiply by five the number of times 5 was chosen; by four, the number of times 4 was chosen; etc. Then add together all the responses to the statement and divide by the total number of responses.

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Average rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>151. Bible</td>
<td>5X</td>
<td>=</td>
</tr>
<tr>
<td></td>
<td>4X</td>
<td>=</td>
</tr>
<tr>
<td></td>
<td>3X</td>
<td>=</td>
</tr>
<tr>
<td></td>
<td>2X</td>
<td>=</td>
</tr>
<tr>
<td></td>
<td>1X</td>
<td>=</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>=</td>
</tr>
<tr>
<td></td>
<td>+ (total # of responses)</td>
<td>=</td>
</tr>
</tbody>
</table>
|          | — the average rating on a scale of 1 to 5 given to the question, "How well does your church help you learn about the Bible?"

| 152. Christian | 5X | = |
|                | 4X | = |
|                | 3X | = |
|                | 2X | = |
|                | 1X | = |
|                | Total | = |
|                | + (total # of responses) | = |
|                | — the average rating on a scale of 1 to 5 given to the question, "How well does your church help you learn about what it means to be a Christian?"

| 153. Special | 5X | = |
|              | 4X | = |
|              | 3X | = |
|              | 2X | = |
|              | 1X | = |
|              | Total | = |
|              | + (total # of responses) | = |
|              | — the average rating on a scale of 1 to 5 given to the question, "How well does your church help you learn what's special about you?"
### P. How Well My Church Is Doing (Continued)

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Average rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>154. Grow</td>
<td>5X = _</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4X = _</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3X = _</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2X = _</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1X = _</td>
<td></td>
</tr>
<tr>
<td></td>
<td>_ + (total # of responses)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>= _ _ — the average rating on a scale of 1 to 5 given to the question, &quot;How well does your church help your religious faith grow?&quot;</td>
<td></td>
</tr>
<tr>
<td>155. Friends</td>
<td>5X = _</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4X = _</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3X = _</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2X = _</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1X = _</td>
<td></td>
</tr>
<tr>
<td></td>
<td>_ + (total # of responses)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>= _ _ — the average rating on a scale of 1 to 5 given to the question, &quot;How well does your church help you make friends?&quot;</td>
<td></td>
</tr>
<tr>
<td>156. Adults care</td>
<td>5X = _</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4X = _</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3X = _</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2X = _</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1X = _</td>
<td></td>
</tr>
<tr>
<td></td>
<td>_ + (total # of responses)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>= _ _ — the average rating on a scale of 1 to 5 given to the question, &quot;How well does your church help you get to know adults who care about you?&quot;</td>
<td></td>
</tr>
<tr>
<td>157. Help others</td>
<td>5X = _</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4X = _</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3X = _</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2X = _</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1X = _</td>
<td></td>
</tr>
<tr>
<td></td>
<td>_ + (total # of responses)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>= _ _ — the average rating on a scale of 1 to 5 given to the question, &quot;How well does your church help you help other people?&quot;</td>
<td></td>
</tr>
</tbody>
</table>

*Determining Needs in Your Youth Ministry*
<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Average rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>158. Right/Wrong</td>
<td>5X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Total =</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>(total # of responses)</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>— the average rating on a scale of 1 to 5 given to the question, &quot;How well does your church help you learn about what is right and wrong?&quot;</td>
<td></td>
</tr>
<tr>
<td>159. Values about sex</td>
<td>5X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Total =</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>(total # of responses)</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>— the average rating on a scale of 1 to 5 given to the question, &quot;How well does your church help you learn about sex and sexual values?&quot;</td>
<td></td>
</tr>
<tr>
<td>160. Values about drugs</td>
<td>5X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1X =</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Total =</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>(total # of responses)</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>— the average rating on a scale of 1 to 5 given to the question, &quot;How well does your church help you learn about alcohol and other drugs, and what your values about them should be?&quot;</td>
<td></td>
</tr>
</tbody>
</table>
### P. How Well My Church Is Doing (Continued)

<table>
<thead>
<tr>
<th>Question</th>
<th>Total responses</th>
<th>Average rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>161. Fun</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>5X</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4X</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3X</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2X</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1X</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td></td>
</tr>
<tr>
<td></td>
<td>+ (total # of responses)</td>
<td>— the average rating on a scale of 1 to 5 given to the question, &quot;How well does your church provide lots of fun and good times?&quot;</td>
</tr>
<tr>
<td>162. Big issues</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>5X</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4X</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3X</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2X</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1X</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td></td>
</tr>
<tr>
<td></td>
<td>+ (total # of responses)</td>
<td>— the average rating on a scale of 1 to 5 given to the question, &quot;How well does your church help you learn about what a Christian should do about big issues such as poverty and war?&quot;</td>
</tr>
</tbody>
</table>

(Permission to photocopy this summary sheet granted for local church use. Copyright © 1987 by Search Institute. Published by Group Books, Inc.)
BIBLIOGRAPHY

Allen, Malcolm J. *Divine Guidance or Worldly Pressure?* Silver Spring, MD: General Conference of Seventh-day Adventists, 1995.


Evans, David M. *Shaping the Church’s Ministry with Youth*. Valley Forge, PA: Judson Press, 1965.

*Exegetical Dictionary of the New Testament*. Edited by Balz Hurst and Gerhard Schneider. Grand Rapids: Eerdmans Publishing Company, 1981. S.v. "\(\nu\epsilon\alpha\nu\iota\sigma\chi\circ\)."


*Greek English Lexicon of the New Testament*. Edited by Joseph H. Thayer. New York: American Book Company, 1886. S.v. “\(\nu\epsilon\alpha\nu\iota\alpha\varsigma\).”


Martin, Artemio Allan, II. <dream_VISION_ministries@compuserve.com> “Youth Ministry Resources.” Accessed 17 April 1997.


“Lessons from the Life of Daniel.” The Youth’s Instructor, August 1903, 3.


“The Little Things.” The Youth’s Instructor, April 1888, 6.


The Retirement Years. Hagerstown, MD: Review and Herald, 1990.

“Words to Parents.” Signs of the Times, September 16, 1903, 9.


*Youth Ministry Training Course*. Edited by the General Conference Youth Department. Washington, DC, 1982.
VITA

Name: Luis Fernando Ortiz
Address: 8711 George Ave. Berrien Springs, MI 49103
Place of Birth: Medellin, Colombia
Date of Birth: November 6, 1964

EDUCATION

Bachelor of Theology
03/86 - 11/86 Loma Linda University, Riverside, CA. 92505
03/87 - 11/89 Central American University, Alajuela, Costa Rica

Master of Divinity
12/92 - 02/93 SDA Theological Seminary, São Paulo, Brazil
03/93 - 12/94 Andrews University, Berrien Springs, MI. 49104

Doctor of Ministry
01/95 - 07/97 Andrews University, Berrien Springs, MI. 49104

PASTORAL WORK

Youth Pastor
01/85 - 02/87 San Bernardino SDA Church, San Bernardino, CA. 92410

District Pastor
03/90 - 01/92 Bay Islands Mission of SDA, Honduras

Guest Evangelist
03/92 - 05/92 Elizabeth Spanish SDA Church, Elizabeth, NJ. 07201

Guest Evangelist
10/93 - 11/93 São Paulo Conference of SDA, São Paulo, Brazil

Guest Evangelist
08/94 - 09/94 New Brunswick SDA Church, New Brunswick, NJ. 08901

Chaplain
06/93 - 07/95 Adventist Information Ministry, Berrien Springs, MI. 49104

Youth Pastor
8/95 - 5/97 Berrien Springs Spanish SDA Church, Berrien Springs, MI. 49103

Pastor
6/97 - Present Berrien Springs Spanish SDA Church, Berrien Springs, MI. 49103