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A training program for the mentoring ministry at Spencer Baptist Church in Spindale, North Carolina

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A TRAINING PROGRAM FOR THE MENTORING MINISTRY AT
SPENCER BAPTIST CHURCH IN SPINDALE, NORTH CAROLINA

A PROJECT

SUBMITTED TO THE FACULTY

OF THE M. CHRISTOPHER WHITE SCHOOL OF DIVINITY

GARDNER-WEBB UNIVERSITY

BOILING SPRINGS, NORTH CAROLINA

IN PARTIAL FULFILLMENT

OF THE REQUIREMENTS FOR THE DEGREE

DOCTOR OF MINISTRY

BY

BRUCE RAY CALDWELL

MAY 12, 2014

APPROVAL FORM

A TRAINING PROGRAM FOR THE MENTORING MINISTRY AT
SPENCER BAPTIST CHURCH IN SPINDALE, NORTH CAROLINA

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First, I would like to thank my family. I thank my best friend and wife, Ann Caldwell for all the support she has given to me through this venture and all the other ventures I have undertaken. She is the one who has helped me keep my eyes focused on God. I could not ask for a better person to share my life. I also need to thank two wonderful daughters, Julie and Olivia Caldwell, who have offered much support, encouragement and advice as I minister to youth. I must also thank my parents, Ray Von and Linda Caldwell for nurturing me in a Christian home and encouraging me to reach for anything I desired. They have been wonderful role models!

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I must say I thank God for all the opportunities he has given me. I am blessed beyond measure, and I am very grateful for the opportunity to have participated in this program.

ABSTRACT

A training program was developed to equip adult volunteers to be mentor/encouragers to adolescents. Believing Christian adults have a responsibility to nurture and encourage the church's children and youth, adult volunteers were led through training to enable them to give this support. Surveys and questionnaires measured the effectiveness of the weekly training sessions. Following the training, the mentor/encourager program was initiated.

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CHAPTER ONE

INTRODUCTION

Introduction and Statement of the Problem

In the summer of 2011, there was a group of ministers who began the process of obtaining a Doctor of Ministry degree from the Christopher M. White Divinity School at Gardner-Webb University. One of the first assignments was to begin considering a ministry project that would be beneficial to us and the churches we were serving. We were to find a need and begin formulating a method to meet this need. Our Student Ministry Team at Spencer Baptist Church had been searching for ways to offer encouragement to the youth attending our church. Driving home from Gardner-Webb University on that August day, it became obvious the ministry project I needed to be considering was the creation of a mentoring or encouragement program for the youth at Spencer Baptist Church.

The rationale for this project came from the fact that more and more of the students participating in the ministries at Spencer came from homes where no parents were involved in church activities. Many of the students rode the bus to church or walked from their houses. Some parents brought their children, but did not attend themselves. These students were receiving Christian support, encouragement and instruction while attending the activities and services at Spencer, but many were going back home to places where there were no positive role models or encouragement. If our church could develop a way to connect caring and encouraging adults with these students and offer ways for them to be in contact at times other than while they were attending church, then we could have a greater impact on the lives of these students.

As time for the project proposal drew near, several other ideas were discussed and pondered, but the mentoring program kept surfacing as a need for our church. Our Student Ministry Team kept asking when we were going to begin this mentoring program that had been mentioned. We researched various “mentoring” programs, and realized many of these were more concerned with issues related to school or doing activities with students. The program we were hoping to develop was more concerned with the encouragement and assisting in the spiritual development of the students. We really were not looking at having a “Big Brother” or “Big Sister” type of program, but rather offering students another encouragement partner in their lives. How could this idea be developed into a ministry project? How could it be evaluated in a short period of time? After discussions with several members of the faculty at Gardner-Webb University, it was concluded that the training program for our mentor/encouragers would be the ministry project.

The goals of the mentoring and encouraging program for Spencer were discussed with the Student Ministry Team and an outline for the training program began to take shape. The name for the program would be the *Amazing Sidekicks*, and the tagline would be *Every Hero Needs A Sidekick!* When asked who would be the Hero and who would be the Sidekick, we determined the answer would have to be whichever one you choose. The purpose of this philosophy was to make it an even playing field for the mentor/encourager and the student. Neither would be above the other. Hopefully this would make the relationship stronger. Kerry Giles, one of the team members, created the logo for the program.¹ We felt a recognizable logo would be important since “branding”

¹ See Appendix A for the *Amazing Sidekick* logo.

plays a major role in our society.² It would also give ownership to something unique to Spencer Baptist Church.

When the Student Ministry Team decided to move forward with the creation of the *Amazing Sidekick* program, the development of the training program began. The goal was to have the training during September of 2013, and the program to begin with the students soon after the training. As the research of mentoring programs began, it was realized that there are numerous mentoring programs available with many varying styles, purposes and desired outcomes. The *Amazing Sidekick* program for Spencer Baptist Church would be unique in its style and purpose. Elements from other established programs may be used, but this program, as reflected in the training would be unique. We would not be reinventing the wheel, but tweeking its design to meet our desired purpose.

As the training program was being developed, one of our church's mottos "Making A Difference" was seen as one of the goals of this program. The program, the training, the cool name, the nice logo and everything about the *Amazing Sidekicks* would be worthless unless it truly made a difference in the lives of the students as well as the adults involved. With the support of the staff, deacons, Student Ministry Team and the students, we were ready to proceed.

One area that had to be addressed was the defining of components used in the program. Our "youth ministry" at Spencer Baptist Church has been called simply "youth ministry" as well as "student ministry." The youth have been called "youth," "students," "kids," and even "young people." We tried to unify many of these terms, but varying

²Jennifer Vishnevsky, *Create A Powerful Brand Identity*, accessed December 10, 2013, <http://www.advantages-digital.com/publication/frame.php?i=159740&p=114>.

terms have been used throughout this project. The adult Sidekicks are called “volunteers,” “participants,” “encouragers,” and “mentors.” The definition page in Appendix B helps to clarify the use of these terms as well as some others used throughout this project.

Project Setting

Spencer Baptist Church is located in Rutherford County, North Carolina. The church building is in the town of Spindale, and is in the area of the state often called the “foothills.” This region has rolling land, small mountains and a great view of the Blue Ridge Mountains to the west. If you were driving into Rutherford County, you would see a sign that says, “Small Town Friendly,” and as written, the towns are small. Forest City, Spindale, and Rutherfordton are three towns that connect, and all together, they would be no larger than a small town. Even in the towns, there is a definite lack of what most people would consider “city life.”

Through most of the twentieth-century, Spindale was the economic leader in the county. It was a large textile center with the mills working three shifts every day except Christmas and the Fourth of July. It had a pool and recreation center, as well as its own library. There was a lot of money coming into this small town. The “mill village” consisted of many older houses that were well-kept and were full of working people. Spindale was seen as a great little town –definitely “small town friendly!”

The beginning of Spindale’s economic demise came with the signing of the North American Free Trade Agreement (NAFTA) in 1994. It took several years, but the textile jobs began to leave and the textile equipment went with them. When Stonecutter Mills, the textile giant of the town announced its closing in April, 2004, a sense of panic was

felt in the whole community. It was known in Spindale that if Stonecutter closed, the rest of the textile industry would be next. As expected, after Stonecutter closed, it was not long until there were no mills left in town. According to reports from town leaders, the revenues coming into the town were drastically reduced.

Spencer Baptist Church felt the effects of the mill closings as well. Many of the older workers retired and began living on their Social Security payments. Other workers were simply out of work or moved to other areas to find work. Very quickly, Spencer saw the amount of weekly offerings decreasing. Spencer had gone from a church with plenty of income to a church that struggled to meet its budget.

Although the economy seemed to shift downward, the one thing that did not change at Spencer Baptist Church was its focus on missions. As the community around the church has changed, so have the ministries of the church. Spencer realized the mill village around the church was a vast mission field and began to reach out to the people, especially the children living there. The members of Spencer Baptist Church provided the church two buses to be used to help people get to church on Sundays and Wednesdays. Today, on a typical Sunday, Spencer picks up fifteen children and adults. On Wednesday evenings, usually twenty-five or thirty people arrive by bus.

Spencer Baptist Church currently has almost 600 members and averages approximately 250 attendees on Sunday mornings. Many of the people on the roll are actually living elsewhere because of jobs or simply do not attend. Many of the people attending are unemployed, retired or are children picked up by the buses. Of the people with jobs, many are in the education field, nursing, or self-employed. A few people work in manufacturing, but these positions are rare. These changes really affect the ministry of

the church! The way a church does ministry and the types of ministry change when the majority become unemployed.

Other changes affecting ministry at Spencer during the twenty-seven years I have served are the age make-up of the members, the membership numbers, and the family composition. When I came to Spencer in 1986, only around 5% of the active youth were from broken or single-parent homes. Now that percentage is around 75%. In 1986, all the youth could afford to attend summer camp and participate in the scheduled activities. Now we find ourselves raising funds for many of these youth so they can participate. The way I plan for ministry has changed, but the basic needs of the youth are still the same.

Personal Interest In the Project

My wife and I have been blessed with two wonderful daughters. As they have grown up in Spencer Baptist Church, they have been mentored and encouraged by youth leaders, senior adults, older youth as well as other church members. I could always count on people like Bub and Thelma, two senior adult ladies to spoil and care for these girls. Dana, Erica and Kerry, some of the youth leaders took these girls under their wings to make sure they had all they needed and knew everything they needed to know about life and growing up. I have been grateful for these people caring for our children, but was somewhat saddened because so many other kids at the church were not getting the same attention.

As I thought about the mentoring/encouraging program we hoped to create at Spencer, I was concerned not only with those students whose parents did not participate, but as well with those who seemingly had it all together. How many students are really lonely and hurting underneath the veneer of a happy face? How many are making the

leaders think they have it all together? I cannot help but think of the letter from a student as shared by Chap Clark in *Hurt 2.0*:

I can't ever find someone to talk to who knows how I am feeling. My parents always say that they know how I feel and that they have been there, but times have changed. They don't know what I am going through. So I am forced to keep my feelings bottled up inside. Sometimes I just crack. I get onto everyone I am around. I hate it. I wish I could find someone to talk to who knows me and understands me.

High school student³

Is this the voice of any of the students at Spencer? Could it be the voice of my own children? It became evident that we had to create additional support and encouragement avenues for our students. These new support and encouragement persons needed to be aware of the students' world and be trained to offer additional support as these students travel through the wonderful world of adolescence. They must be ready for whatever comes their way!

In addition to making a difference in the lives of the students, the *Amazing Sidekick* program has a goal to make a difference in the lives of the adult volunteers as well. The continuing spiritual formation of these volunteers is stressed during the training. They are encouraged to begin or continue a daily "quiet-time," where the reading of scripture and devotional materials takes place. This would serve as a time to pray for their needs as well as for the needs of their sidekick. Suggestions for materials used in the "quiet-times" will be offered during the sessions. At the beginning of the new

³ Chap Clark, *Hurt 2.0: Inside the World of Today's Teenagers (Youth, Family, and Culture)* (Grand Rapids, MI: Baker Academic, 2011), 27.

calendar year, all of the Sidekicks – adults and students will begin using the same devotional material and be asked to commit to using them.

My ultimate desire for this program would be fulfilled one day when one of the mentors comes up to me and informs me that one of their student sidekicks has come back and told them what a difference they made in their life! It all boils down to making a difference on the lives of adolescents whether it is spiritual, mental, physical or economical. “Whatever it takes” has to be the motto for Sidekicks. We must try to meet any need these students have. If we are willing to do almost anything to help, the program will be successful.

Literature and Resource Review

There were several mentoring programs available to examine and could have been used as models. Some of these programs were biblically-based and others were simply need-based. As we began to formulate the *Amazing Sidekicks* program, we definitely wanted it to be biblically-based. It also needed to be somewhat need-based, according to the desired outcome. We examined the scriptures to get examples of mentoring and encouraging. We looked at traditional and contemporary approaches to mentoring. Questions such as, “Why do students need mentors?” and “What are the tasks of these mentors?” had to be addressed before the project could begin. Where would these answers come from? We studied several mentoring programs and various books on mentoring were used as resources. Research on adolescent development was examined to help determine the direction of the program and the necessary training to equip the volunteers.

Scripture Resources

In the scriptures there is much support for both mentoring and implementing a training program for these mentors at Spencer Baptist Church. In 2 Timothy 2:15, Paul encourages Timothy “to study and show himself approved.” Tim Elmore’s *The Greatest Mentors In the Bible: 32 Relationships God Used to Change the World* proved to be a great source of showing how mentors were important throughout the Bible. Jesus is one of the greatest examples in the way he taught and mentored the disciples. Throughout the New Testament, we see Jesus spending much time in the training and teaching of the disciples. Though much of Jesus’ teaching happened with large groups, there were times when he took individuals aside and mentored them. Jesus met people where they were and sought to help them with their situation at that time. Jesus would be the perfect model for the mentors we would be training.

Books like Kara Powell and Chap Clark’s *Sticky Faith: Everyday Ideas to Build Lasting Faith in Your Kids* and Group Publishing’s *Successful Youth Mentoring: A Step-by-Step Guide* were useful in developing a scripturally-based training program for this mentoring program. There are many resources available for secular mentoring programs, but these particular resources were helpful for a church-oriented mentoring program.

Program Resources

The Christian Association of Youth Mentors website (www.caym.org) offered a number of resources to be used in the training of mentors. The mentoring model they suggest is a very structured program, with set meeting times and agendas, but many of their ideas could be used to help shape what we will be doing. The program at Spencer Baptist Church would be less structured, with the mentors scheduling their own times to

interact with the mentees. One of the goals was for the mentors to utilize tools the students are already using – things like cell phones and computers. The use of technological resources would be addressed during the training.

Another resource that would be used significantly is the *Search Institute* website (www.search-institute.org). This site provides a number of resources that can be downloaded or purchased to be used in developing a mentoring program. It also gives their *40 Developmental Assets*, which is information they use in evaluating adolescents. During the training, there was to be one session devoted to the information that comes from this group.

Printed Resources

Mentoring Teens: A Resource Guide is another tool that can be helpful in “guiding children into becoming responsible adults.” This manual for helping create and evaluate mentoring programs provided much insight and information about mentoring programs. Even though it seemed to be a resource for school mentoring programs, there were many insights that were helpful in the training of mentors in the program at Spencer Baptist Church. Even though our mentors would not be required or even requested to be mentors dealing with homework and school issues, it would be helpful for these issues to be addressed during the training sessions.

Mentoring Youth Now: A Guidebook for Transforming Young Lives, addresses all the different types of mentoring models available, such as one-on-one, team, group, and even creative-arts mentoring. One of the benefits of the material in this book is the simple “do’s and don’ts” that any mentor should know. Mentors need to know their role, and this resource helped to define the roles. This resource also offered examples of

registration forms, covenants and other types of forms useful in setting up the mentoring program.

Chap Clark's *Hurt 2.0: Inside the World of Today's Teenagers* provides valuable insights into the world of today's adolescents. Published in 2011, this is one of the most current studies compiled to look at the current development of adolescents. The author of this book examines developmental and social changes affecting those we are attempting to lead in our churches. Technology is a huge factor in the changing world of adolescents. In the training, we looked at the differences in our world when we were growing up and their world today. "We were once there," as many adults would say, is really not true. Clark's research helped the mentors to understand the vast difference of the world of today's students!

Many adults have no clue what is going on in the world of today's adolescents. How youth communicate and use technology is foreign to many adults. Their whole mindset is different than that of adults. Tim Elmore's *Generation iY: Our Last Chance to Save Their Future* addresses some of these issues. "Their world is a world of iPod, iBook, iPhone, iChat, iMovie, iPad, iTunes. And for many of them, it is pretty much about 'I.'"⁴ This has truly become an "i" world. What is ahead for adolescents as they move toward adulthood? This book takes a look into with how these young people are affected by technology and how this will shape their future.

Abraham Maslow's *Hierarchy of Needs*, as presented in Robert Biehler and Jack Snowman's *Psychology Applied to Teaching*, explains that our basic needs must be met if

⁴ Tim Elmore, *Generation iY: Our Last Chance to Save Their Future* (Atlanta: Poet Gardener Publishing, 2010), 13.

we are going to succeed in other areas.⁵ Maslow's theory is still valid and a brief lesson on this theory in a training session would prove beneficial to the mentors. The adolescents we are working with must have those basic needs met before they can be expected to excel at school and church and relational areas of their lives. Search Institutes' *40 Developmental Assets* follow much of this line of thought. Their premise is that an adolescent must have at least 30 essential assets met before they can fully develop as they should.⁶ Search Institute's, *150 Ways To Show Kids You Care*, offers a list of things to do to let adolescents know the mentors care. Of all the resources about mentoring, this little simple list covers most of the things kids need. This would be shared with the trainees.

Another tool that was helpful in the training was Roger Hart's *Ladder of Young People's Participation*. This tool, which was used in the training sessions, would be used to show mentors the importance of communicating and working with adolescents in making decisions. If mentors will realize the importance of making these decisions "with" the adolescents instead of making decisions "for" the adolescents, their relationship will be much more meaningful. When the adolescents can take ownership of decisions they make regarding various issues, they are more likely to follow through with these decisions. As the literature reviewed in this section confirms, the world of adolescents is different from that of most adults –and is changing every day. This makes it even more important for the mentors and adolescents to work as a team in making decisions.

⁵ Robert F. Biehler and Jack Snowman, *Psychology Applied to Teaching*, 4th ed. (Boston: Houghton Mifflin Co, 1982), 374-375.

⁶ "The Power of Assets," *Search Institute*, accessed April 28, 2013, <http://www.search-institute.org/research/assets/aaetpower>.

CHAPTER 2

DETAILED PROJECT DESCRIPTION

Project Outline

1. I met with the Student Ministry Team to discuss the formation of the *Amazing Sidekicks* program. At this meeting, we determined the program would include students attending Spencer Baptist Church who were in grades seven through twelve. The adult mentors would be approved church members who met the requirements set forth in the guidelines,⁷ as well as had gone through the *Amazing Sidekick* training. These adults would be asked to sign the *Amazing Sidekick* Covenant, which simply says they will follow through with this program.⁸
2. During the week of summer camp at the North Carolina Baptist Assembly, the youth were given the details of the proposed *Amazing Sidekick* program. They were given the opportunity to give input for the program. At this time, they participated in several surveys to be used with the adult volunteers during the training sessions.⁹
3. During the church staff meetings following the summer camp, the staff was given details of the program. Suggestions were offered and approval and blessings were given by the other staff members. During the August deacon's meeting, approval and blessings were given by the deacons. We now had a broad base of support for the *Amazing Sidekicks* program and were ready to share it with the whole church.
4. An article describing the *Amazing Sidekick* program was included in Spencer's August

⁷ See Appendix C for the Mentor Guidelines.

⁸ See Appendix D for the *Amazing Sidekick* Covenant.

⁹ See Appendix E for Surveys and Data from Spencer Youth.

Newsletter¹⁰ describing the program and inviting potential adult sidekicks to let the Church secretary know of their interest in the program. Posters were placed throughout the church with details about the program. During August, the church became well-informed about the *Amazing Sidekicks*.

5. On Sunday, August 25, 2013, two weeks before the first training session, the morning worship service was used to inform the church of the *Amazing Sidekicks* program. This worship service included a Powerpoint presentation providing the scriptural basis for the mentoring program. It also included some statistics about the students at Spencer, the reasons the program was needed, as well as the basic requirements for being a sidekick.¹¹
6. Before the training sessions began, the participants were given a test entitled simply “20 Questions.”¹² The questions were dealing with issues that would be discussed during the training sessions. The purpose was to get an idea of their knowledge about today’s adolescents. If they all made perfect scores on this pre-test, then course content would have been adjusted.
7. The training sessions began on September 8, 2013 and continued for five consecutive weeks during the Sunday School hour. Before each of these training sessions, printed materials and resources for that day’s session were given to the participants to add to their provided notebook. The session’s materials were discussed and then an evaluation for the session was conducted.¹³ The participants were asked to complete these before they left. They were also asked to make any comments, suggestions and

¹⁰ See Appendix F for Newsletter Article.

¹¹ See Appendix G for the Material Presented to the Church.

¹² See Appendix H for the “20 Question” Test.

¹³ See Appendix I for the “Session Evaluation.”

complaints about the sessions.

8. During the five-week training sessions, the participants were introduced to the Students using cards with their names and photos attached – sort of like a baseball card. They were asked to begin the process of choosing their sidekick. They were asked to pray and look closely at the interests of the students in making this decision. They were asked to choose three students they would like to consider as their sidekick. While the adults were considering their choice for a sidekick, the youth were being introduced to the adults in much the same way. The students were asked to consider three of the adults they would choose as sidekicks.
9. Following the final training session, the participants were given the same “20 Questions” they took before the sessions began. This was used to determine if the intended materials were adequately covered. The participants were also asked to give an evaluation of the overall training program¹⁴ and asked to offer any suggestions that would make future training sessions more beneficial.
10. During the week following the final training session, the adult participants were matched with the students. A letter was sent to both adults and students informing them of their sidekick, and inviting them to the *Amazing Sidekick* kickoff banquet to be held on Sunday, November 9, 2013.¹⁵
11. All the surveys were tabulated and analyzed.
12. The *Amazing Sidekicks* program is active with trained volunteers offering suggestions and continuous evaluations.

Project Goals

The main goal of this ministry project was to develop a training program that would equip the adult volunteers participating in the *Amazing Sidekicks* program at

¹⁴ See Appendix J for “Training Evaluation.”

¹⁵ See Appendix K for the “Banquet Invitation.”

Spencer Baptist Church to mentor and encourage students according to the guidelines approved by the Student Ministry Team. The undertaking of this project provided the opportunity to create a mentoring program that was unique to the needs of the youth in the Student Ministry at Spencer.

There were five goals established to equip the mentors to know how to communicate with the students in a quality manner. The first goal was to make sure the mentors understood some of the stages of adolescent development. While this would not be a psychology class, some basic knowledge about the developmental stages of the students they would be mentoring would prove helpful. The second goal was to educate these adults on some of the things that had changed since they passed through their adolescent years. Statistics about the “norms” of today’s students were shared to help these adults realize the fact that today’s adolescents really do not see things through the same lens as they do. The third goal in communicating with adolescents embraced the world of technology and the ways they communicate with each other. If these adults were going to be able to communicate, they would need to know what works best. The fourth goal dealing with the communication with adolescents simply dealt with ways they could “connect” with the students. What are some things they could do to offer encouragement? What activities could they participate in to help make a difference in the lives of these students?

Finally, the last goal dealing with communication to adolescents sought to equip these mentors in ways to disciple their sidekick. One of the goals of the common devotional materials is to open doors for mentors to provide this discipleship.

There were several goals intended to help in the spiritual development of the adult sidekicks as well. The first goal was to give a strong biblical basis for the mentoring program. It would be important for these volunteers to realize they were doing something that had been modeled throughout the scriptures. They were doing something taught to us by Jesus, not simply participating in a program at church. The second goal was to provide devotional materials to foster volunteers' continued spiritual growth. The third goal in spiritual development is to become better "disciplers" as well. In discussing the devotional materials with the students, they have a chance to help the students grow in their relationship to Christ. Finally, as a part of their continuing spiritual development, the mentors would continue to receive materials informing them about trends and issues related to adolescents.

One of my personal goals for this project was to develop a program that could be used by others. Most churches do not really want or need a full-blown mentoring program like some that are offered. Most probably need and desire a mentoring/encouraging program that is not necessarily structured with set meeting times and activities. My goal would be for someone to be able to take this document and set up their own program without having to recreate the whole program. If someone else can use all or even part, I would feel the project had been successful.

The Initiation of the Project

The Church Staff, the Deacons and the Student Ministry Team have the authority to oversee all the functions of the youth ministries at Spencer Baptist Church. Before the first training session began on September 8, 2013, all of these persons were made aware of the *Amazing Sidekicks* program and were given an overview of the materials to be

discussed. The participants in the training were aware of the purpose and goals of the training program as well as the desired qualifications and expectations. Participants were encouraged to be open and honest with the group and bring any concerns, suggestions or advice to the group.

Before the training sessions began, the participants were asked to have completed a background check in accordance with the policies set forth by Spencer Baptist Church. Their names were submitted to the staff and the current deacons of the church to be reviewed in the case of an unwanted conflict involving one of the volunteers. The volunteers signed the *Amazing Sidekicks* Covenant, meaning they were committing to the church and youth to be a mentor and encourager. Before the first session the participants were asked to complete the “20 Questions” test.

Session I

Some Things Never Change!

The first session was held on Sunday, September 8, 2013 with twenty-two adults attending. Twenty of these were planning to be a part of the *Amazing Sidekick* program, one was a parent who wanted to gain knowledge to be a better parent and the other was the pastor of Spencer Baptist Church. There were two people who could not attend this first session because of prior commitments. They were given the information during the following week. The session began with greetings and thanksgiving for willingness to participate and ultimately making a difference in the lives of students in our church.

The session began with a prayer for the *Amazing Sidekicks* program and this session. The biblical emphasis for this session was given.. The scripture shared was, “Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all

your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gate” (Deuteronomy 6:4-9). Most of the participants were familiar with this passage since it had been used two weeks earlier during the morning worship service when the *Amazing Sidekicks* program was officially introduced and explained to the larger congregation. I expressed the importance of this passage and my desire for this passage to be the basis for the *Amazing Sidekick* program. It was my desire for volunteers to be not only mentors and encouragers, but also teachers about God. These volunteers knew about making disciples and training children, but this passage of scripture was used to stress how much emphasis was placed on this concept in the Old Testament.

The participants were given the “word of the day.” The purpose was to introduce them to some new words – words the youth were using or words that were literally new. Our first new word was “twerking.” The definition as given by the Oxford English Dictionary is “to dance to popular music in a sexually provocative manner involving thrusting hip movements and a low, squatting stance.”¹⁶ This word gained much popularity because of Miley Cyrus’s demonstration the week before. The group was informed that the majority of Spencer Youth knew exactly what “twerking” was and who was doing it. The participants agreed that the world of today’s adolescent was different!

¹⁶ “Definition of Twerk, *Oxford Dictionary*, accessed September 2, 2013, http://www.oxforddictionaries.com/us/definition/american_english/twerk.

Following this was a discussion of the topic “Why Mentor?” This was a discussion of eleven reasons given by Regi Campbell and Richard Chancy in *Mentor Like Jesus*.¹⁷ If this group was going to mentor, encourage and teach about God and his love for humanity, what better example could we follow other than Jesus himself? These reasons were shared, and the group discussed how each one related to the *Amazing Sidekick* program.

The next thing on the agenda during this first session was to review the *Amazing Sidekick* Covenant, the guidelines and the basic definitions for the sessions. The group was then asked to grade their “20 Questions” test as the questions were reviewed and answers were given. As the correct answer was given, the source for the question and answer was shared, as well as the significance of the question. The participants were given the session and topic when each of these subjects would be discussed. The participants were given time to make comments and questions, but most of the details would be shared during the session when the particular subject would be shared.

The *Tearing Me Apart* scene from the 1955 Warner Brothers’ film *Rebel Without A Cause* was shown to illustrate the fact that some things really never change with adolescents and parents. In this clip, the adolescent, Jim Stark, played by James Dean is really frustrated with his parents and shares how they are “tearing him apart,” or as many kids would share today – “driving him crazy.” The purpose of this clip was to show the volunteers how some things stay the same in all generations. They were asked to reflect and share some of their experiences and reflections when they were adolescents.

¹⁷ Regi Campbell and Richard Chancy, *Mentor Like Jesus* (Nashville, TN: B&H Books, 2009), 5-7.

The session then entered a time of discussion dealing with meeting the needs of today's adolescents. The group was asked to reflect on how adolescents learn and what factors hinder them from learning. After discussion, I introduced to the group Abraham Maslow's *Hierarchy of Needs* theory.¹⁸ This theory, which was first presented in 1943, basically suggests a person will learn and grow – or become “fulfilled,” only after basic needs are met. This secular theory was used with the group to reinforce what I believe they already knew; these kids must have their basic needs met before we can mentor or encourage them. One of the underlying tasks of these mentors would be making sure their sidekick had food, shelter and clothing. We were not asking them to provide these things, but to make sure the staff at Spencer knew if there were needs.

For these volunteers, the idea of meeting the basic needs of adolescents in our church was nothing new. Several in the group were responsible for providing a light breakfast each Sunday for many of these young people before Sunday School. It was a known fact that many came with nothing to eat before they got to Spencer in the mornings and they were much easier to teach if they had some food. The group was asked to discuss other ways to make sure the basic needs of these adolescents would be met.

The participants were then asked to get into groups of three or four, according to how they were seated in the room. They were asked to brainstorm and then share some of the fears and frustrations they experienced when they were adolescents. They were asked to reflect on the adolescents they currently knew –maybe their own children, and discuss whether they felt these young people experienced the same fears and frustrations

¹⁸ See Appendix L for Maslow's Hierarchy of Needs.

they had experienced. The final discussion topic for these groups was to discuss things about growing up that really never change – that were the same then, now and probably will be the same in the future.

Following the group discussions, they groups shared their main findings with the larger group. I mentioned the movie clip that was previously shown and asked if they knew any current movies that would be useful to share with the students. The group was given the opportunity to add any comments or ask any questions before the session ended. They were given the Session One Evaluation form and asked to complete it before they left. They were encouraged to make any helpful comments or suggestions as well. We prayed and the session ended.

Session II

Some Things Do Change!

The second training session for the *Amazing Sidekicks* program met on Sunday, September 15, 2013 with eighteen participants in attendance. The mother who attended week one went back to her Sunday School class, one participant had to teach a Sunday School class, and one couple was out of town. The emphasis on this day's training would be on examining differences between today's adolescents and adolescents of past years. I shared that we often think we have a grasp of what is going on in the lives of today's adolescents, but in reality, it is a world we cannot and probably will not comprehend. The participants were asked to consider changes which have occurred in the past year alone – much less in the past thirty years. The group was given time to give their opinions and thoughts about the changes taking place in the lives of these adolescents.

This session's scriptural emphasis was from Proverbs 22.6, "Start children off on the way they should go, and even when they are old they will not turn from it." We had a brief discussion on the importance of teaching today's adolescents the scriptures and the things that God says are important for them to follow. They were asked to reflect on their upbringing and to share some things they were taught that never left their mindset. Many shared about being taught the correct ways to live, and even though they may have done the opposite, they were glad they knew what was correct. They reflected on how they came back to the correct ways they were taught. The purpose of this part of the training was to help the participants understand the importance of sharing God's expectations with their Sidekick.

The word for this session was "selfie." The online Oxford Dictionary defines this as "a photograph that one has taken of oneself, typically one taken with a smartphone or webcam and uploaded to a social media website."¹⁹ The purpose for giving this word was to give the participants even another view of how much of an "I" world these adolescents live in. They constantly take photos of themselves and post them on various social media sites. It truly is a different world than the one many of these participants knew as adolescents.

The participants were then given several of the Beloit College's "Yearly Mindset Lists."²⁰ This list, which Beloit College has prepared each August since 1998, provides "a look at the cultural touchstones that shape the lives of students entering college."²¹

¹⁹ "Definition of Selfie," *Oxford Dictionary*, accessed September 4, 2013, http://www.oxforddictionaries.com/us/definitions/american_english/selfie.

²⁰ "Mindset List," *Beloit College*, accessed September 4, 2013, <http://www.beloit.edu/mindset/previouslists/2013/>.

²¹ See Appendix M for "2013 Mindset List."

The purpose of using this list in this training was to help the participants know how much is different in the live of today's adolescents. It was sort of a "shock factor" method of helping them to know that students entering middle and high school are not familiar with many of the things the older sidekicks would take for granted. There was a brief discussion about this list with the leader mentioning some of the more interesting changes. They were given copies of the list and the website to review even more available lists.

The participants were shown several letters from Chap Clark's *Hurt 2.0*. The purpose of these letters was to share some of the real issues facing today's adolescents. There was a long discussion about issues facing the youth at Spencer. Even as the Youth Minister, I was shocked to find some of the things these volunteers already knew about. There were many "fringe" youth who are not there all the time that had some major issues going on at home and school. Even some of the youth that attended regularly had some things going on at home – and not many people knew about them. This part of the discussion was "eye-opening" for the whole group and probably took more time than was budgeted.

The participants were given some statistics and findings dealing with some of the questions on the *20 Questions* test they took before the training began. This part of this session was not as lengthy as planned because of the earlier discussion. This information and statistics were given to the participants in print form at the next session.²²

The participants were once again asked to get into small groups and discuss the "5 Most Dramatic Differences" between the adolescents today and when they were

²² See Appendix N for Additional Session II materials.

adolescents. They would share these with the group. Some of these were: technology, availability of knowledge, changes in what is right and wrong, communication methods, makeup of the home, economics, developmental changes, and lack of spiritual emphasis in the homes and schools.

The group was given the Session Two Evaluation form and asked to complete it. The session ended with a prayer for all the Sidekicks.

Session III

Some things Keep Changing!

The third session of the *Amazing Sidekicks* training was held on September 22, 2013, with eighteen in attendance. One couple was absent because of sickness and another participant was teaching a Sunday School class. The emphasis on this day was on the changing technology facing today's adolescents. The group focused on the methods young people use to communicate with each other and how they get desired information. As the group looked at the ways adolescents communicate, they would have a chance to discuss how these methods could be used for Sidekicks to communicate as well.

The scriptural emphasis on this day came from Matthew 28:18-20, "Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." and Acts 1:8, "But you will receive power when the Holy Spirit comes on you; and you will be my

witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” Both of these familiar passages tell of the need to communicate the gospel of Jesus Christ with those around us. If this group of Sidekicks did not share the gospel and show their adolescent Sidekick how Christ expects them to live, who would? The participants were reminded of the main task ahead of them - to show these kids how to live a Christian life! The brief devotional time was also used to share with the participants the need to be able to communicate with adolescents in a relevant manner. All participants agreed that simply calling and having a conversation would not be the most successful way to communicate with today’s adolescents.

The word of the day was “nomophobia.” Nomophobia is the fear of being out of mobile phone contact. The term, an abbreviation for "no-mobile-phone phobia", was coined during a study by the UK Post Office who commissioned YouGov, a UK-based research organization to look at anxieties suffered by mobile phone users.²³ There is even a website www.nomophobia.com dedicated to help people overcome this fear. The group was asked to consider how they felt when they were without their phones. Then they were asked to imagine how much worse it was for adolescents, whose phone is more than a tool, but rather a major part of their lives. For many adolescents, it is all about technology and communication!

As I am now classified as a “middle-aged” adult, I felt a younger person would be more up-to-date on all the communication methods used by Spencer’s youth. I asked Heidi Crowe, a senior at Gardner-Webb University to come and share the ways her generation communicates. Heidi has been a summer intern at Spencer, and still

²³“Nomophobia,” *Wikipedia*, accessed September 9, 2013, <http://en.wikipedia.org/wiki/Nomophobia>.

volunteers with the youth program. I felt she was in touch with our students and would be on the “cutting edge” when discussing technology and communication.

Heidi shared about *Myspace*, *Facebook*, *Twitter*, *Instagram*, *Skype*, texting, email and several other ways adolescents communicate. This presentation elicited much discussion from the group and several shared how many adolescents resent adults “stalking” them on these social media outlets. The emphasis for this group was to make sure they did not use these methods to discipline or judge these students. The group was reminded of the facts about how many see our responses. One participant shared how her own father corrected her on *Facebook* and how embarrassed she was because so many people saw it. The group was reminded of our purpose – to encourage and not judge.

This session served to inform many of the group about a world that was somewhat unknown to many of the adults. All participants had cell phones, but many had no idea what it could accomplish. Heidi did a great job of informing the participants of the many ways today’s adolescents communicate. She also reminded the group of the ability for older Sidekicks to be able to reach younger Sidekicks effectively.

The discussion had to come to a close because of time restraints. The group asked if we could do this for the whole church family, because of the new things they learned. It was decided this would be scheduled for the winter of 2014. They also requested the sharing of much of this information with the whole church. They felt it would prove beneficial to both the children’s and youth ministries. The group was given the Session Three Evaluation form, and some information about eMentoring and Telementoring²⁴ and after a prayer, the participants were dismissed.

²⁴ See Appendix O for additional Session III information.

Session IV

Some Things Need To Change!

The fourth session of the *Amazing Sidekick* training took place on September 29, 2013 with eighteen participants attending. One of the older ladies decided she could serve more effectively in another area, and another participant had to teach Sunday School. The emphasis for this session would be discovering methods in which the participants could be Godly influences on the adolescents assigned to them. We would look at many issues and subjects that have become “normal” in the world of today’s adolescents – yet are contrary to the teachings of Christ. The question of how to present correct teachings to the students would be addressed.

The scriptural emphasis for the session was Amos 2: 6-7a, “This is what the LORD says: ‘For three sins of Israel, even for four, I will not relent. They sell the innocent for silver, and the needy for a pair of sandals. They trample on the heads of the poor as on the dust of the ground and deny justice to the oppressed.’” It is in this passage that Amos informs the Israelites of God’s disappointment in them for mistreating the poor and needy people around them and that they will be judged accordingly. The participants were given this passage to help them realize the fact that our church has a responsibility for our youth, especially the ones that have many needs. I told them this was almost like “preaching to the choir” since one of the main focuses of Spencer Baptist Church has been helping those who have needs.

The word of the day was “Molly,” which the Urban Dictionary defines as an abbreviation of ‘molecular.’ It is a pure form of MDMA (ecstasy), and is usually found in a free powder or in capsules. Oftentimes MDA is sold as Molly, and should be white in

color (when it's pure) but is more often beige or yellow-brown, and sometimes brown or rarely gray.²⁵ The reason this was shared was to help the participants realize there are still many drugs available to youth today. Many of us would have thought ecstasy would have been long gone, but now it seems to have risen in a new form. When the youth were asked what Molly was on the previous Wednesday, many had heard of it and knew a little about it – because it was used in several recent popular songs.

The rest of this session was set up to be participant driven more than the previous sessions. There were several purposes for this difference. I felt it was good to mix things up in teaching methodology, I wanted their opinions; additionally, I wanted them to really take greater ownership of the things discussed. The participants were asked to discuss some of the changes and/or shifts in the areas of morality that they had seen in their lifetime. They discussed how the schools had changed from places where God played a huge role to places where God could hardly be mentioned. Also discussed were how much things had changed in television and music. One person remembered how people had twin beds on television shows and now they were in bed together all the time. This discussion was lengthy and meaningful, with the participants seeing many areas where the adolescents could use another good influence.

The group was given *Search Institute's 40 Assets*²⁶ list. One of *Search Institute's* promotional lines is "Discovering what kids need to succeed," and this list is a part of that idea. It is a valuable tool in determining what is needed in healthy adolescent development.

²⁵"Molly," *Urban Dictionary*, last modified November 12, 2010, accessed September 11, <http://urbandictionary.com/molly/5948302>

²⁶ See Appendix P for *40 Assets* list.

“The Developmental Assets are 40 research-based, positive qualities that influence young people’s development, helping them become caring, responsible, and productive adults. Based in youth development, resiliency, and prevention research, the Developmental Assets framework has proven to be effective and has become the most widely used approach to positive youth development in the United States and, increasingly, around the world. The framework has been adapted to be developmentally relevant from early childhood through adolescence.”²⁷

Many of the things on the list would be normal for most adolescents, but some are in situations where common and normal things are not found. As the participants reviewed the list, they were asked to keep the list and be ready to review this list as it concerns the Sidekick they would be assigned the next week.

The Session Four Evaluation forms were distributed, and after a prayer, the session ended.

Session V

Together, We Can Help Change Their World!

The fifth *Amazing Sidekick* training session was held on October 6, 2013 with eighteen participants attending. One couple was gone on vacation. The emphasis for this session was focusing on ways to “connect” with our Sidekick. We discussed activities and other methods they could use to encourage their Sidekick. We had previously examined the similarities and differences in the participants’ upbringing and that of adolescents of today. We had compared ways of communication and even ways to try to

²⁷“Developmental Assets,” *Search Institute*, accessed September 11, 2013, <http://www.search-institute.org/what-we-study/developmental-assets>.

be good influences in their lives. Now it was time to assemble these ideas and become “Sidekicks” for these adolescents. We would be discussing how we could be the best encouragers possible and giving specific things we could do as we moved into this new program.

Our scripture passage for the day was Philippians 4:13, “I can do all things through Christ who gives me strength.” This verse was chosen to offer encouragement to the participants as they moved into this new venture. Some participants were nervous about being a Sidekick and others wondered if they could be successful. Some had expressed doubts about being able to connect with the youth. Since we had spent much time in prayer about this new program and they had bathed their participation in prayer, I wanted them to have the assurance they would be successful. God would give them the strength they needed to be Sidekicks!

All of this talk about Sidekicks led us to our word of the day, which was “sidekick.” The definition for sidekick as given by Webster is, “a person who helps and spends a lot of time with someone who is usually more important, powerful, etc.”²⁸ The purpose for using this word on this day was to remind them of their purpose. They were not the “knight in shining armor” coming to rescue the poor, pitiful adolescent, but rather to be a partner or companion, offering encouragement and support as this young person is growing up. They are in some ways to be the subordinate of the adolescent – to offer support rather than having all the answers.

²⁸ “Sidekick,” *Merriam-Webster Dictionary*, accessed September 12, 2013, <http://www.merriam-webster.com/dictionary/sidekick>.

One of the tools shared with the group was Roger Hart's *Ladder of Young People's Participation*.²⁹ This tool was used to remind us all that adolescents will follow through with things when they have a part in establishing the guidelines and expectations. I reminded the group that very few of us like to be told what to do. We would rather have a part in determining how things are carried out in all aspects of our lives. The same holds true with adolescents. The group was asked to discuss issues and situations where this notion of "letting the youth help make decisions" could be used in the *Amazing Sidekick* program. Some of the topics discussed included homework, chores, curfew, finances and discipline. The participants were encouraged to keep this in mind when dealing with their Sidekicks. They might even need to share this tool with the parents of their Sidekick.

The participants were then given a copy of *Upstream/Downstream* a modern parable written by Donald Ardell.³⁰ This parable was written to share about healthcare and how we treat the symptoms rather than work on preventing the cause. This also rings true in working with adolescents. If the church could help prevent adolescents from getting involved with many of the things that cause them problems, we could help make their lives much better. We could also spend our energies in areas other than trying to fix what has gone wrong. The participants were asked to share some ideas where prevention would be better than treatment. Their list was long and they realized the *Amazing Sidekick* program could be useful in helping prevent trouble in their lives.

²⁹"Ladder of Young People's Participation," *Freechild*, accessed September 12, 2013, <http://www.freechild.org/ladder.htm>. See Appendix Q.

³⁰ See Appendix R for *Upstream/Downstream*.

The group was given a copy of *150 Things To Do* from the *Search Institute*.³¹ This little brochure gave suggestions of things to do with their Sidekick. We examined these and there was time to share other things the group felt could be done with Sidekicks. The participants were asked to get into groups of two or three and come up with their top five things they felt they would like to do with or do for their Sidekick. After a few minutes, they were given time to share these with the larger group.

The participants were then given the name of their Sidekick. Most of the participants were paired with their top choice. A few were paired with their second choice and maybe one or two were paired with their third choice. It worked out really well. They were informed of the banquet date, November 10, 2013, where they would officially be paired with their Sidekick.

They were given the Session Five Evaluation form to be completed before they left. They were also given the *20 Questions* post-test to gauge their overall knowledge, and given an evaluation form for the entire training program. They were encouraged to be as honest as possible since this would be helpful in future training sessions. We prayed for the *Amazing Sidekicks* program and were dismissed.

The Banquet

Initiation of the Program

The *Amazing Sidekick* banquet was held on Sunday, November 10, 2013. At this meeting, official introductions were made between the adult Sidekicks and the adolescent Sidekicks. The evening began with the Sidekicks and their families enjoying a meal with

³¹ Ordered pamphlet from <http://www.search-institute.org>.

each other. Following the meal, there was a Powerpoint presentation³² shared with the Sidekicks and their families.

The purpose of this banquet was twofold. First, it served to give information to the families. Some of these family members are not a part of church activities and needed to be informed about the program. Second, it was a chance to reiterate much of the training with the adult volunteers.

The basics of the *Amazing Sidekick* program were shared with the group. I presented several of the intended outcomes of the program and even shared some of the imagined results. Following this, the participants shared information with each other. They shared phone numbers, addresses, the best way to contact each other, some of their favorite things and other information that could be useful in this relationship. They stayed as long as they wished to talk. When they finished, the participants were free to go.

Now the basic training was finished, and we were ready to get started!

³² See Appendix S for Banquet Presentation.

CHAPTER THREE

THEOLOGICAL REFLECTION

Equipping caring adults to mentor and encourage the students of Spencer Baptist Church became the focus of this project. The question “Why are we doing this?” kept surfacing as the plans were made to create and initiate the *Amazing Sidekicks* program. Should we train Sidekicks to make a difference in the lives of adolescents simply because it was the right thing to do? Should we have the program because it is what Jesus would do? Should we do this because it is a great way to fulfill the commands to take care of those who need help? Should there be an *Amazing Sidekicks* program because it could serve as another avenue to share Christ with people? Our Student Ministry Team came to the conclusion the answer would be “yes” to all the above. As the training program was developed, these questions were kept in the forefront of our plans. If there were no good theological reasons for the program, it would not be successful.

From the questions above, five ideas from scripture began to emerge for the focus of the mentoring program. First, part of the *Amazing Sidekick* program training was to teach the participants to really care for their assigned student as God cares for each of us. Second, with many of the adolescent Sidekicks coming from broken and poor families, it was very important that caring for the vulnerable was stressed. Third, the scriptures are clear in their commands to teach the children and this was a great opportunity to teach about God. Fourth, if we were going to be mentors, we should learn from Jesus, who was the master mentor. Fifth, the program emphasized the importance of being a part of a community where one’s needs would be met. These five concepts were the emphasis for the training.

A Call to Care like God

The opening chapters of the Bible tell us about a loving God who created the world. The culmination of God's action was the creation of humankind. The writer of Genesis 1:26-28 tells us we were created in the image and likeness of God. Does that mean we physically look like God or does that mean we are given the ability to reason and make decisions like God? Gordon J. Wenham shares five possible solutions as to what "created in the image and likeness" could mean:

- a. "image" and "likeness" are distinct. The image refers to the natural qualities in man (reason, personality, etc.) that make him resemble God, while the likeness refers to the supernatural graces, e.g. ethical, that make the redeemed godlike.
- b. The image refers to the mental and spiritual faculties that man shares with his creator. This view suggests that the image of God resides in man's reason, personality, free-will, self-consciousness, or his intelligence.
- c. The image consists of a physical resemblance, i.e., man looks like God.
- d. The image makes man God's representative on earth.
- e. The image is a capacity to relate to God. Man's divine image means that God can enter into personal relationships with him, speak to him, and make covenants with him.³³

Even though the exact meaning intended by the the writer of these verses may not be known, we do know we are somehow created in the image of God. Whether we are to

³³ Gordon J. Wenham, *Word Biblical Commentary*. Vol. 1, *Genesis 1-15*. (Dallas, TX: Thomas Nelson, 1987), 29-31.

represent him, act like him or look like him, his characteristics should be seen in each one of us. This means we should reflect God in the way we care for those around us.

Walter Brueggemann suggests that Genesis 1:26-27 must be understood in the light of the Old Testament laws against setting up images of God. Idol and other images of God were strictly prohibited. The only way God could be imaged was in “humanness.”³⁴ A king would erect an image of himself in places to be representative of his ruling over the people – a reflection of his rule. In this same manner, man is an image of God placed on earth as a reflection of God.³⁵ When people see us, especially those of us who claim to “know God,” they should see a reflection of God.

Walter Brueggeman also suggests that these verses are “revolutionary” in the fact that they show a creator who is “humanized” as the one who cares in costly ways for the world. “This man and woman are not the chattel and servants of God, but the agents of God to whom much is given and from whom much is expected (cf. Luke 12:48).”³⁶ If we are going to be like God, we are going to be people who are caring for others as God does. Being created in the image of God means we should care for those around us, including a group of youth at Spencer Baptist Church.

We can further understand what being created in the image of God means by looking at the life of Jesus. Jesus tells us in John 14: 8-11 that by seeing him, the disciples have seen the Father. If we wish to see what we are to be as “images” of God, we can look to the life of Jesus. George Beasley-Murray suggests “Since Jesus as the

³⁴ Walter Brueggemann, *Genesis* (Atlanta: Westminster John Knox Press, 1986), 31.

³⁵ Gerhard Von Rad, *Genesis, A Commentary* (Philadelphia: Westminster, 1972), 24.

³⁶ Brueggeman, *Genesis*, .33.

Way is the mediator of the truth of God and of life from God, to know him is to know the Father.”³⁷ Jesus himself confessed to being created in the image of God, but did not think of himself as God’s equal (Philippians 2:6-8). He became obedient to God’s laws in order to reflect this. If we want to reflect the image of God, we have an earthly example in Jesus.

As the *Amazing Sidekick* training program was being developed, caring for those around us as God cares for his creation was one of the key principles. By reflecting the characteristics of Christ – by being Christ-like or Christian, we could give these adolescents a glimpse of what God is like. In Acts 11:26, we are told the disciples were first called Christians at Antioch. Those around them saw that they were “Christ-like.” The disciples were seen in Christ’s image because they cared, gave and loved. William H. Willimon suggests in Antioch, “Here is a faith so strange, so against the grain of our natural inclinations, that only by careful instruction and long-term nurture can it be apprehended in the lives of those who would believe.”³⁸ If we will take “being Christ-like” seriously, we may be seen as being different from the world around us, but we will make a difference in the lives of those around us.

A Call to Care for the Vulnerable

The whole nature of Christianity is about caring for others. In Matthew 22:36-40, Jesus says, “Love God and love others as we love ourselves.” If we are going to attempt to fulfill the teachings of Jesus, we will find ourselves caring for all people including those who are vulnerable, needy, arrogant, and even those we find hard to love. As noted

³⁷ George R. Beasley-Murray, *Word Biblical Commentary*. Vol.36, *John*, (Waco, TX: Word Books, 1987), 36, 253.

³⁸ William H. Willimon, *Acts* (Atlanta: Westminster John Knox Press, 1988), 107.

in the section above about being created in God's image, we must try to care for others as God does. This caring for all is not just seen in the life and teachings of Jesus, but is a thread that runs through all the scriptures. From the sections of the Old Testament giving the laws for the people to follow, to the writings of poetry, wisdom and the prophets, God's people are given the task of caring for those who are vulnerable. These vulnerable people may be seen as widows, orphans, poor, homeless or dysfunctional, in other words, anyone who is "less-fortunate." For the *Amazing Sidekick* training program, the participants were reminded time and time again that at least half of the participants fell into the "vulnerable" category. If one wants to be realistic, simply being an adolescent may put one into this category!

James 1:27 tells us we are to care for the widows and orphans. This is one of the most direct commands we are given in caring for the vulnerable. During this section of James' writing, he is telling us about the importance of living in accordance to God's will. Part of this includes caring for the poor and needy. "The care James wants to see exercised reaches out to the distressed community members, and he will complete this instruction in 2:8 where 'the perfect law' is recast as the 'sovereign law' of love to one's neighbor, especially the unfortunate and socially marginalized."³⁹ The two groups called by name in James represent two social classes that were often exploited. Yahweh is seen as the protector of the needy and a special blessing is given to their human preservers.⁴⁰

Another passage from the New Testament that has been meaningful to Spencer Baptist Church and fits nicely into the *Amazing Sidekick* intentions is 1 John 3:17-18.

³⁹ Ralph P. Martin, *Word Biblical Commentary* Vol. 48, *James* (Waco, TX: Thomas Nelson, 1988), 46.

⁴⁰ Martin, 52.

We have tried to teach our church members to meet the needs of those around them. One of the teaching points of the training for mentors was to make sure the adolescents saw the love of God in all them. Stephen S. Smalley suggests, “Anyone who (a) has material possessions, (b) takes note of a needy person, (c) and then deliberately draws back from offering assistance, cannot be said to possess the love of God.”⁴¹ If we are going to make a difference in the lives of others – especially adolescents, we must possess and share the love of God!

There are many other passages in the New Testament pointing us to the need of caring for the vulnerable. As has been noted previously, simply calling ourselves Christian is reason enough to share the love of God with all those we encounter. It would be hard to imagine one reading the New Testament and not seeing the need to help others. This message, as presented by Christ and his followers, was not anything new. This idea of caring for the vulnerable was one of the central themes throughout the Old Testament as well.

Amos is the spokesperson who gives one of the harshest words to those who mistreat these vulnerable people. Douglas Stewart suggests “Yahweh’s concern for the plight of the poor and the decadence of the rich pervades the book”.⁴² Obviously God was not pleased with a people who misused others to acquire and keep their wealth. In Amos 2:6-7, God says, “He will not turn back his wrath” on those who mistreat the poor and oppressed. Israel’s sins included selling of the poor into slavery, oppression of the poor, sexual abuse and exploitation of needy debtors. Stewart reminds us that, “These

⁴¹ Stephen S. Smalley, *Word Biblical Commentary*, Vol. 51, 1,2,3 John (Nashville: Thomas Nelson, 1984), 195.

⁴² Douglas Stuart, *Word Biblical Commentary*, Vol. 31, *Hosea-Jonah* (Waco, TX: Thomas Nelson, 1987), 291.

were not famous historical events. These are the daily practices of Amos' contemporaries, observable throughout Israel, and evidence of the rife injustice by which Israel has condemned itself to rejection by Yahweh as a foreign people."⁴³ Throughout this book, Amos shows God's displeasure to those who mistreat others.

God's displeasure toward those who mistreat the vulnerable is seen in the message of other prophets as well. In Jeremiah, we read about God's people being judged partially because of the way they treat others. Brueggemann says,

"In 5: 25-28 the poet traces what happens to a community with a disoriented heart. The moral failure of Israel derives from its 'practical atheism' (v. 21). Israel is indicted for iniquity, sins (v. 25), wickedness (v. 26), treachery (v. 27). The result is that they are great/fat/rich/sleek, that is satiated and self-sufficient (vv. 27-28). Israel exploits and abuses. The particularity of the offense is that they judge unjustly (cf. Deut. 16:18), they exploit orphans and fail to defend needy people (Jer. 5:28)...This poem points Israel back to the marginal one for whom Yahweh has special regard. This affirmation about Yahweh is crucial and nonnegotiable for prophetic faith."⁴⁴

This message of taking care of the vulnerable is one of the central themes in the messages of many of the prophets.

Isaiah addresses the issue of taking care of the oppressed as well. There are numerous examples in this body of writings where Israel is told to take care of the oppressed, poor and needy. They are often told of blessings to come when they take care

⁴³ Stewart, 316

⁴⁴Walter Brueggemann, *A Commentary On Jeremiah: Exile and Homecoming* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 68-69.

of this group of people. In 58:10, Isaiah tells the people they will prosper if they care for the needy. John D.W. Watts suggests this verse may be applicable to the Persian emperor, whose success depends on how he treats the oppressed. He says, “The political leader is rare who recognizes that the ultimate measure of a leader’s greatness lies in the extent to which he gives himself to and for the very needy of his people. In the end, *satisfying the afflicted* is more important than pleasing the powerful and the rich.”⁴⁵ God expects his people to care for the vulnerable even if it seemingly makes no sense to the people.

In addition to being reflected in the writings of the prophets, this idea of caring for the vulnerable is given in the sections of the law and poetic writings of the Old Testament. The Book of Deuteronomy, especially Chapter 24, gives many references to laws making sure this group of poor people is cared for. The Israelites are told to treat foreigners, widows, orphans and the destitute with kindness and care. Many of the Psalms remind Israel to care for these vulnerable groups. An example of this teaching is Psalms 82:3-4, where the Psalmist writes that we are to “Defend the cause of the weak and fatherless; maintain the rights of the poor and oppressed. Rescue the weak and needy; deliver them from the hand of the wicked.” There are many references to caring for the poor and needy in Proverbs. An example of this message is Proverbs 14:31, “He who oppresses the poor shows contempt for their Maker, but whoever is kind to the needy honors God.” The theme of caring for the vulnerable runs throughout the scripture.

⁴⁵John D.W. Watts, *Word Biblical Commentary*. Vol. 25, *Isaiah 34-66*. (Waco, TX: Thomas Nelson, 1987), 275..

The *Amazing Sidekick* program training shared the idea that the church is called to care for adolescents who have no strong parental influence and who have very little in the way of possessions or means. This mentoring and encouragement program is a great way to have a positive influence on the lives of our adolescents. Our mentor training program has taken seriously this idea from scripture as we seek to meet the needs of the vulnerable. When adolescents' needs are not being met in their homes, we have the responsibility to care for them. This training program at Spencer sought to help mentors identify the adolescent's needs and give insight on finding solutions.

A Call to Teach the Children

“Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates”. These words from Deuteronomy 6:4-9 are commonly known as the “Shema,” referring to the Hebrew word beginning the passage. Verses 4 and 5 of the passage are probably the most quoted verses in all of scripture, following the command in verse 7 to recite them in the morning and evening. This teaching has been followed for thousands of years and is still followed by Jews today.⁴⁶ The command to recite the verses in the morning and evening signifies the importance of teaching the children about God.

⁴⁶ Rabbi Shraga Simmons, *Shema Yisrael: What is Behind the Most Famous Jewish Prayer?*, accessed April 28, 2013, <http://www.aish.com/jl/m/pb/48954656.html>

These verses tell of the importance of making sure the community knew of the one true God and the importance of the whole community knowing these words. In verse 7, we see the importance of the children being taught these verses. “These words (i.e. the book of Deuteronomy) are to be known by every adult member of the community, are to be taught diligently to their children. Nothing is more important to the future of God’s people than the communication of ‘these words.’”⁴⁷ If “these words” were this important for the Israelites, it is assumed that it should be the responsibility of the Christian church to share them with our current community as well. These words were important to Jesus as he quoted them when asked, “What is the greatest commandment?” Matthew 22 tells that Jesus quoted the Shema and added the second commandment “To love your neighbor as yourself.” The importance of these verses supports the rationale for the church to have a strong mentoring program. When the role of parents seems to be diminished in many homes, it is especially important for our churches to take the lead in teaching children the basic truths that come from the one true God.

What biblical rationale should a church mentoring program have as its basis for existing? A large part of it should be the two greatest commandments as presented in the Shema and the teachings of Jesus. Mentors must demonstrate and teach a loyalty to God. The Shema reminds us that there is one God and that he is holy. We are to love God with all that we are: with heart, soul and strength. Our mentors must live out this faith. As Jim Burns shares in a devotional article, kids have a highly-tuned “hypocrisy” detector.⁴⁸

⁴⁷ Duane L. Christensen, *Word Biblical Commentary*. Vol. 6A, *Deuteronomy 1-11*, Grand Rapids: Thomas Nelson, 1991, 143.

⁴⁸ Jim Burns, Ph.D., *Three Parenting Lessons from the Shema*, accessed April 28, 2013, http://www.homeword.com/Freebies/Files/Three_Parenting_Lessons_From_The_Shema.pdf.

Our mentors must live out faith in Christ if they are to successfully mentor adolescents. One of the youth at Spencer put it in another way on April 17, 2013. He said, “Bruce, thank you for telling the truth and being real. So many leaders simply blow smoke up our tails to get us to come to church.” If we are going to be effective mentors, we must live it rather than just say it.

The Shema commands us to make sure all the people in our care are taught the things of God. At least at Spencer Baptist Church, many parents are content to let us take the lead in teaching their adolescents about God. When many of us were growing up, our parents took the lead in teaching about God and his love for us, but now that seems to be the church’s responsibility. The mentoring program at Spencer Baptist Church seeks to make sure these teachings are shared with the adolescents. Even though churches should be a supporting partner in raising children, we sometimes have to take the lead.

In addition to these commands, the Shema teaches us that we can never teach about the love of God too much. The Shema says to post “these words” on our door posts, on our foreheads and even tie a string around our fingers to remind us of the fact that we are to serve God. We can take this idea even further to remind today’s adolescents that there is a loving God who loves them enough to send his son to die for them. The mentor training program must equip and inform the mentors of the necessity to share this message with the adolescents they are mentoring.

Another popular verse used in the importance of teaching children comes from Proverbs 22:6, “Train up a child in the way he should go, and when he is old, he will not depart from it”. This verse has been the basis for all sorts of children’s programs through the years. Most of us would admit it is easier to teach a young person than it is an adult.

Young people are often more eager to learn and have not gotten “set” in their minds. *The Interpreter’s Bible* suggests, “This verse expresses one of the strong points of the Hebrew sages, viz., their insistence on the moral training of the child by the parents. This training must start early when the mind of the child is impressionable.”⁴⁹ If many of the parents of these adolescents are not going to take the lead in the spiritual training of these young people, then the church needs to step in and do so. That is one of the tasks of the *Amazing Sidekick* program.

One may ask why the term “adolescent” was used during the training when the term is not used in the scriptures. In *Almost Christian*, Kenda Creasy Dean shares that until the early twentieth century, you were either a child or an adult. “Adolescence is an invention of the Industrial Revolution, a social pattern devised to keep young workers out of the factories so as not to displace older employees.”⁵⁰ Today, adolescence is viewed as a period from around twelve years to the early twenties. One of the premises of this project was that the adolescents would be seen more as children than adults. Even though they may be older than many of the “adults” presented in scripture, our current society treats them commonly as children.

On the current bulletins at Spencer Baptist Church is one of the bylines from the youth program, “Making a Difference.” Our youth leadership team adopted this theme several years ago. If we are going to make a difference in the lives of adolescents at Spencer, we must take seriously the words of Jesus. If he felt loving God was the most important commandment given by his father, and the “love your neighbor as yourself”

⁴⁹*The Interpreter’s Bible: A Commentary in Twelve Volumes*, Vol. 4, *The Book of Psalms - the Book of Proverbs*, (New York: Abingdon Press, 1952), 907.

⁵⁰ Kenda Creasy Dean, *Almost Christian: What the Faith of Our Teenagers Is Telling the American Church*, (Oxford: Oxford University Press, 2010), 8-9

command was equally important, then it is important for us to pass this along to today's adolescents. We must do whatever we can to make a difference in their lives.

A Call to Mentor like Christ

Jesus' life on earth provides us with many examples of why a mentoring program and a mentor training program is necessary. It is understood Jesus would have grown up reciting the Shema during the morning and evening of each day. He would have grown up knowing the importance of making sure everyone around him knew about the God of his heritage. In Luke 2:41-52, we are given the story of Jesus going to the temple at age 12. His parents find him sitting with the leaders listening and asking questions. This is an image mentors should have in their minds –a picture of a child or youth seeking their wisdom. So many times adults seem to be too busy to spend time answering the questions youth seem to have. Jesus experienced the guidance of mentors. He then grew to mentor others.

Is it possible that Jesus' experience at the temple helped to form his love for the children as reflected in Mark 10:14, when he said, "Let the children come to me"? As was stated previously, Jesus would have known the command in the Shema to teach children, but could it be the special attention he received at the temple influenced him as well? Whatever the reason Jesus had for wanting to give special attention to the children, it is a great example for us to follow in working with the youth in our churches.

Also in this passage in Mark, we see a side of Jesus that is toned down in the other gospel accounts of this story. Mark says that the turning away of the children made Jesus angry – indignant, as a matter of fact. *The Interpreter's Bible* suggests the irony of the fact that Jesus would get angry about children being mistreated and then simply

uttering “Father forgive them” as he was being mistreated.⁵¹ This gives a little insight on how important the blessing and caring for children was to Jesus. *The Interpreter’s Bible* adds, “Keeping in view this indignation of Jesus over his disciples’ blindness to the worth of a child, imagine what would stir his wrath if he walked up and down the streets of our world today; particularly if he traveled its back alleys. We may be sure that he would see things to which familiarity has made many of us indifferent.”⁵² The reaction of Jesus as recorded by Mark is one that we are familiar with. Mark allows us to see the human reaction of Jesus, and therefore lets us know it is okay to be angry when others are being mistreated.

As the *Amazing Sidekick* training was being developed, it was important for the participants to see how significant these children were to Jesus. It was stressed that we must be diligent in taking time to meet the needs of adolescents as Jesus was diligent in taking time for the children in this passage of scripture. We must give special attention to meeting any needs of our adolescents – even if it means getting angry and rebuking someone else. We, like the disciples in this story, find it hard to provide time the youth seeking our attention or to be patient, but we have a great example in Jesus. Once again, we must do whatever it takes to help these adolescents grow into adults who have a relationship with God through Jesus Christ!

Jesus also was a mentor to his own disciples. When he said, “Follow me and I will make you fishers of men” in Matthew 4:18-22, he took these men as mentees and formed them into people who changed the world. Not only did Jesus teach them, he

⁵¹ George Arthur Buttrick, *The Interpreter’s Bible*. Vol. 7, *New Testament Articles, Matthew, Mark* (Nashville: Abingdon Press, 1951), 799.

⁵² Buttrick, 799.

trained them to become mentors for others. Jesus was called “Rabbi” on numerous occasions, which shows that he was teaching people, one of the tasks of a mentor. Jesus also taught or mentored one-on-one with people. In John 3:1-21, we are given the story of Nicodemus coming to Jesus in the night. Jesus gave his time to share with him – as a good mentor should. We can also see Jesus mentoring Peter after the denial in John 21:15-19. A good mentor helps to restore a person when they have made mistakes.

In his book *Mentor Like Jesus*, Regi Campbell gives eleven key ingredients of next-generation mentoring. He says these mirror Jesus’ approach:

1. It’s **on purpose**. It’s all about the Father and kingdom building. Jesus was on a mission, and mentoring was a key strategy to fulfill His mission.
2. It’s a **selfless** endeavor. Jesus mentored out of obedience to the Father. He got nothing out of it personally. He simply responded to God’s call on His life and did what the Father led Him to do.
3. It starts in a **group** context, not one-on-one. Jesus knew the value of interaction of group members with one another.
4. Jesus **handpicked** those He mentored after prayer. The group was made up of laypeople, not “church people.”
5. It was for a short, **defined period of time**. Jesus’ mentoring program began on time and ended on time.
6. At the core of Jesus’ teaching was **Scripture**. Jesus and His mentorees knew The Scriptures by heart. The Word guided their decision making.
7. Public and private **prayer** was huge. Jesus modeled a prayerful life.
8. Jesus **modeled** His faith in a transparent way. Jesus lived out His life in front

of his mentorees.

9. Jesus **taught along the way** of life. His life was practical yet spiritual.
10. There was a **mutual commitment**, and it was a huge commitment. They left their businesses, families, homes...all to follow and learn.
11. It had a **required multiplication** element. It produced evangelists and disciple makers.⁵³

One of the primary teachings of Christianity is to follow the example Jesus. Ephesians 5:1, “Follow God’s example, therefore, as dearly loved children,” is one of many scriptures that instruct us to imitate Christ. The characteristics above show that Jesus was a gifted mentor, and if we train our mentors to follow his example, they too will have a great impact on lives of the mentees.

A Call to Be a Part of a Family and Care for One Another

Another rationale for having a mentoring program is the biblical idea of “community.” When we accept Christ as our Lord and Savior, we are adopted into the family of God. We become part of a family and part of the community of faith. As previously shared, we are supposed to care for those who are vulnerable and needy, but in reality, we are called to care for all those around us. In Genesis 4:9, Cain asks God, “Am I my brother’s keeper?” This is one of those nagging questions we often find ourselves asking and one that we have trouble answering. Down deep inside of ourselves, we know we are to care for others, but the side of us influenced by this “all about ourselves” world finds it hard to really care for others. As far as a mentoring program, why should a church spend time, effort and possibly money to help adolescents who often do not care

⁵³ Regi Campbell and Richard Chancy, *Mentor Like Jesus* (Nashville, Tenn.: B&H Books, 2009), 5-7.

about helping themselves? Are we responsible for others? We are not really given the answer in the verses that follow, but Gerhard von Rad suggests, “Responsibility before God is responsibility for the brother”⁵⁴ in the case of Cain and Abel. We find as we read the scriptures, we really are responsible for those around us. We are given many passages that advise us on dealing with those around us. There are at least thirty-eight citations where “one another” is given to us in the New Testament, assuring us of the need to care for others.⁵⁵

The early church models this for us. In Acts chapter 2 and 4, we are told they “sold their possessions and divided them with anyone who had needs.” We are to help meet the needs of people around us, especially the children. Rabbi Hillel’s famous quote, “If I am not for myself, then who will be for me? And if I am only for myself, what am I? And, if not now, when?”⁵⁶ is often paraphrased and shortened to say, “If not me, then who?” Either version of the quote sums up how we are to act as Christians in dealing with those around us. We are to care for those in our “community,” whether it is meeting physical needs, spiritual needs or simply providing the support and encouragement that comes from a mentoring program.

The church often looks to ministers and others in leadership positions to give the instruction and encouragement, but the biblical model is for all of the members to partner in this venture. This is what Kenda Creasy Dean and Ron Foster call “Sharing the Mantle” in *The Godbearing Life: The Art of Soul Tending for Youth Ministry*. They give

⁵⁴ Gerhard von Rad, *Genesis - A Commentary (Old Testament Library)*. (Philadelphia: Westminster John Knox Press, 1973), 103.

⁵⁵ See Appendix T for “One-Another” passages.

⁵⁶ Rabbi Hillel, *Hillel: If Not Now, When?*, Jewish Virtual Library, accessed April 28, 2013, <http://www.jewishvirtuallibrary.org/jsource/Quote/hillel2.html>.

the example of Moses being frustrated with the Israelites and their constant complaining. In Numbers 11: 11-12, he cries out to God, “Why have you treated your servant so badly? Why have I not found favor in your sight, that you lay the burden of all this people on me? Did I conceive all this people? Did I give birth to them that you should say to me, ‘Carry them in your bosom, as a nurse carries a sucking child, to the land that you have promised on oath to their ancestors?’” Moses feels he cannot do this by himself.

As always, God has a plan! In Numbers 11: 16-17, he tells Moses, “Gather for me seventy of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tent of meeting, and have them take their place there with you. I will come down and talk with you there; and I will take some of the spirit that is on you and put it on them; and they shall bear the burden of the people along with you so that you will not bear it all by yourself.” Moses’ solution is not to try to minister and instruct alone, but to call out others to help.

This biblical notion of community or teamwork provided a greater sense of purpose during the training of the Sidekicks. As Dean and Foster share, the volunteers are “sharing God’s workload, not ours.”⁵⁷ Together, as community, we can do more than we could ever do as individuals.

Another way of approaching the concept of “community” is to make sure adolescents are included in all aspects of the ministry of the church. Adolescents are often left out in the areas of ministry and making important decisions, simply because of their age. In *Four Views of Youth Ministry and the Church*, by Wesley Black, Chap Clark, Malan Nel and Mark H. Senter III, Nel shares the “Inclusive Congregational Approach to Youth

⁵⁷ Kenda Creasy Dean and Ron Foster, *The Godbearing Life: The Art of Soul Tending for Youth Ministry* (Nashville: Upper Room Books, 1998), 90-91.

Ministry.” This approach shares that all youth must be included as full participants in the church. The four premises he gives are:

1. The congregation will never think of the faith live of youths separately from the faith of adult members.
2. Youths will not become a separate group within the congregation.
3. Youths will not be neglected or ignored.
4. Youths will be the congregation’s responsibility, not merely the responsibility of the “youth workers.”⁵⁸

As the four writers of this book would share, this is not the only approach to youth ministry. I believe a good youth ministry program has elements of several approaches, but inclusiveness is important. I feel it is important for the *Amazing Sidekick* training program to stress the fact that the youth are a major part of the church. Sure they need special attention by all of the members, but they need to feel included as well.

Summary: A Call to Care

The five areas of emphasis for the *Amazing Sidekick* training program call for us to care for others. Whether it is teaching, meeting needs, encouraging or any other function of a Sidekick, “care” is the word that describes them all. The *Amazing Sidkicks* program and the training required to be a Sidekick can be summed up with the phrase the NC Baptist Youth Ministers used at Caswell several years ago – “Love God. Love People.” If we follow this simple saying, we will be pleasing to God. If the mentor training program at Spencer Baptist Church stresses this idea in all the training, the

⁵⁸ Mark H. Senter III et al., *Four Views of Youth Ministry and the Church: Inclusive Congregational, Preparatory, Missional, Strategic* (Grand Rapids, MI: Zondervan/Youth Specialties, 2001), 4.

mentors will surely make a difference in the lives of adolescents. It is simply what being a “Christ-follower” should be about.

CHAPTER FOUR

CRITICAL EVALUATION

As the *Amazing Sidekick* training program was being developed, several aspects of the assessment had to be considered. First, there had to be an evaluation of the materials presented to the participants. These questions had to be answered:

1. Did the materials presented inform the participants about the development and mindset of today's adolescent?
2. Did the materials adequately equip the participants to be Sidekicks as described in the *Amazing Sidekick* guidelines?
3. Did the materials satisfy the goals as presented at the beginning of the Sidekick training?

Second, evaluation of the presentation of the materials had to take place as well.

These questions about the presentation of the materials had to be answered:

1. Were the sessions presented in an interesting and informative manner?
2. Was the presenter properly prepared?
3. Were the teaching methods used appropriate for the adult participants?

Not only did these questions need be answered as part of the evaluation process, but there also had to be an opportunity for the participants to add suggestions, advice or criticisms about the training program.

This project was assessed using both qualitative and quantitative data. The quantitative assessment was compiled from evaluations given at the end of each training session as well as from the results from the pre- and post-training "Twenty Questions" test. The qualitative data was compiled using an opinion-based survey given at the

conclusion of the training as well as from the comments and suggestions given before, during and after the training. The Student Ministry Team at Spencer Baptist Church helped evaluate the project effect on our ministry to students. The student Sidekicks were also given a chance to offer feedback after the banquet. I also evaluated the project's impact on my ministry at Spencer.

The Pre-Training and Post-Training “20-Question” Tests

There were twenty-one people who began the *Amazing Sidekick* training. Nineteen people participated in the pre-training “20-Question” test. Only nineteen responded to the test because one was absent when the test was given and another simply did not return the test. Nineteen post-training tests were returned. One person dropped out of the training and another never returned the test. It was not determined if the same person failed to return both tests.

The “20-Question” tests were scored by calculating the percentage of correct answers. Notes were made about the questions answered incorrectly by a large portion on the class. These were evaluated to help determine whether the question needed to be reworded in future training sessions. If the question was incorrect on a large portion of the post-training tests, it was determined the teaching was inadequate in that specific area.

The average score of the pre-training “20-Question” was 65% - not quite passing!⁵⁹ Two participants scored the high score of 90%. One scored the low score of 55%. These scores indicated many areas of little knowledge or that the questions were asked incorrectly. The results would be more clearly defined after the training and the post-

⁵⁹ See Appendix U for “20 Questions” test results.

training test. As the training sessions began, I felt this data indicated that I would be able to share a lot of new information with them. If they answered all the questions correctly about the projected subject matter, then the training would not be needed.

The questions most often missed on the pre-training test were question number 4, which indicated the greatest need in youth culture was the presence of a “father-figure,” and question number 15, which was about the percentage of adolescents who had “sexted.” Other often missed questions were number 6, which says a relative or close friend has the greatest influence on an adolescent, and number 14, which defines adolescence as being the period between 12-22 years of age. These questions were questions one would have little knowledge about unless they were doing research or involved in a training class. These were questions the participants said they guessed the answer.

The post-training “20-Question” test was scored in the same manner as the pre-training test. The average score for the group was 92.1% - not quite an A but close. On average the participants incorrectly answered less than two questions. There were four perfect scores, and the low score was 70%. Were the same questions answered incorrectly for most participants or were they random questions? As the data was reviewed, it was discovered that questions number 4, 5 and 9 were answered incorrectly most often.

As this was evaluated, it was realized that Question 4 did need to be changed. The participants informed me that the idea of a “father-figure” being the greatest need in an adolescent’s life was totally foreign in our context. Even though they heard the quote from the Christian Association of Youth Mentoring, they still strongly disagreed.

Questions 5 and 9 were questions dealing with percentages and the participants felt the percentages given in the answers were too close to give a definitive answer. These concerns were noted and would need to be changed before the next training session.

As these results were reviewed, it was determined the scores met expectations. If these questions were removed, the scores increase to 95%. The scores were in line with the expectations I had shared with the Student Ministry Team when the planning began. These results provide indication that the *Amazing Sidekick* training was successful in teaching the participants the intended information. Were there other areas in which information needed to be given? Absolutely! The sharing of statistics, trends, ideas, and anything else learned about adolescents would have to be a continuous process. This could not be a “a one and done” training. It must go on!

The Weekly Session Surveys

After each of the weekly *Amazing Sidekick* training sessions, the participants were asked to complete a survey of the session. This evaluation tool was designed using the Likert Scale style of reporting responses. This evaluation tool was designed in a rather simple manner – not because the participants were not capable of giving detailed analysis, but because of time constraints. With the training being held during the Sunday School hour, there was not a lot of time between the sessions and the worship time.

The survey sought to assess the issues that were important in the weekly training of the Sidekicks. They were examined to see if the training had been inadequate in any of the areas. If the sessions followed the designed plan and nothing altered the schedule, then the results should be positive. If the leader got “off-track” or some participant sought to dominate the conversations, then the results may be negative. As the training

program was being designed, the goal was to be well-prepared, have a plan and administer it. If this occurred, the material would be covered and the expected results would be realized. The following are survey questions and evaluative comments:⁶⁰

1. Was the topic of the day clearly defined? If they participants came for training and the topic was not clearly defined and the session used the time to “chase rabbits” or talk about random things, the participants would grow weary and not want to come back for another session. It was desired for each session to address a specific area of dealing with adolescents, and if the sessions failed to do so, an important part of the training would be missing. As indicated by the results of the evaluations, the topics for each session seemed to be clearly defined.

2. Were the questions at the beginning of the class thought-provoking? At the beginning of each session, the participants were asked several questions as the day’s materials were introduced. One of the questions was the “word of the day.” This method sought to get the participants thinking about something they did not know or may have never considered. When asked if they knew what “twerking” was or if they knew the meaning of “nomophobia,” they were engaged and ready to listen. Most of the weeks, the survey results were very positive. On week three, there was one respondent who realized this part was abbreviated since we needed time for our guest to share.

3. Were the materials presented clear and understandable? Great effort was made to provide clear and understandable information. What good would it do to confuse this group of willing volunteers? Yes, a lot of new statistics and information were presented each week, but it had to be something they understood. The material on week 3 which

⁶⁰ See Appendix Q for Weekly Session Evaluation Results.

introduced them to all the technology and communication practices of today's adolescent was almost overwhelming to some. As a matter of fact, it was after this class that one dear senior adult decided she did not need to be a Sidekick. She said, "Technology has passed me by. I will gladly do whatever and be the Grandma to the youth, but I just feel this is too much for me." Overall, the evaluations for this item were very positive.

4. Were the materials presented new to the participants? Even though the evaluations for this question were very good, I feel that many knew more than they shared in the evaluation. Were there new things presented for each of them during each session? Yes, but surely not all of it was new. During the technology session, many of the participants knew as much as the person leading the class and some of that was reflected in that week's evaluation. This led to the understanding that many of these participants, which were a good representation of typical people, are not keeping up with what is going on around them. It also reiterated the idea that our church must be constantly sharing information about these adolescents with the church members.

5. Were the methods used to present the materials current and up-to-date? One of the best teaching methods is to vary the methods used to teach. In these sessions, video, Powerpoint presentations, handouts, lecture, discussion and small-groups were used to present the materials. A variety of methods allowed the sessions to include materials that were current – as recent as a few days before the session by including the video of a group "twerking" in New York. According to this evaluation as well as comments of the participants, the mixture of teaching methods was appreciated.

6. Were the materials relevant to mentoring? The materials presented were chosen to help participants begin to understand the world of adolescents. These were used to

inform them on how to mentor, encourage, and relate to their Sidekick. The evaluations indicated the materials were relevant and useful in mentoring.

7. Did the sessions give the participants a better understanding of adolescents? The planning before the training session sought as much information as possible in the development, patterns and practices, and trends of today's adolescents. A main focus was to share about "who today's adolescents really are." It may sound incredible to many people, but their world is vastly different than the world of adolescents just a few years ago. The evaluations on this question were good, and I believe the sharing about their unique world was one of the stronger points of the training program.

8. Was the "small-group" time beneficial? One of the methods used in the sessions was "small-group" time. This was a chance for the participants to share in groups of two or three. The purposes for this were: 1. It was a change in teaching methods, 2. Many people will share in small groups when they would never share in front of the larger group and 3. It allowed the leader to stop the "small-group" time and move on to something else (if someone is sharing with the large group, it is sometimes hard to get them to stop). The survey indicated the participants appreciated this time and hopefully it was meaningful. Interestingly, on the Session 3 survey, the evaluation was good even though small-group discussion was shorter than other weeks.

9. Were the printed materials beneficial? During each of the weekly sessions, the participants were given printed materials. Some of these included notes for the session. If there was a website that was important for the participants, a copy was printed so they would have a record of the address. The Center for Parent/Youth Understanding's

(CPYU) monthly “Parent Update”⁶¹ was included in the materials. Our church purchased a subscription to this valuable resource and will be sharing it with the parents and Sidekicks each month. Anything found valuable for the sessions was printed and shared with the participants. According to the surveys, this was appreciated by the participants.

10. Did the participants feel free to share their opinions with the group? One of the beginning statements during the training sessions was always, “We are in this together! None of us are experts and your opinions and suggestions are as important as any other’s. Please feel free to share.” The participants felt free to share and did participate. One of the underlying ideas was to make sure the participants took some ownership of the *Amazing Sidekicks* program, and after the training, our team felt like this had been accomplished. When the participants gave good evaluations of this question, I believe it was merited!

11. Was the session worth the time given up to participate? One of the things I despise in life is being a part of something that simply wastes my time! The desire of the training sessions was to make sure time was not wasted. I believe the surveys indicate, and the participant agreed that the time given for this training was not wasted. The sessions seemed to be enjoyable as well as informative.

Personal Evaluation of Quantitative Data

It is rewarding to give a survey and get good results. It makes all the hard work and preparation time worth it. In saying that, I do not rely solely on these evaluations. I think of how many times I have been asked to complete a survey or do an evaluation about a

⁶¹ <http://www.cpyu.org>.

class or training session. If I like the class or the even more, if I like the instructor, I am going to give high marks. When I look at the summary results of the Weekly Session Surveys, I see the *mean* (average of the number, or a calculated central value of a set of numbers) to be above 4.5 on a scale of 1 to 5 on all but a few responses, and above 4 on the rest. The *range* (difference in the smallest and largest number) on the responses is usually 1 with a few being 2. There is one response with a range of 4. The *standard deviation* (a quantity calculated to indicate the extent of deviation for a group as a whole, how the numbers are spread out) is not very large on any of the responses. What does this say to me as an evaluator of the sessions? Either the sessions were well-planned and were conducted in a good manner or the participants really like me!

My evaluation of my effort would indicate agreement with both of these answers. For the training, there was much effort given to make sure this training was beneficial to the participants. There was much time given to preparation of the session materials. There was much effort given to make sure the sessions were interesting and informative and were not a waste of time. As I reflect on the sessions, they deserved good marks. As I reflect the participants and how they support all I do as a minister, and how they support the youth at our church, I would have to admit they may be prone to give a better evaluation to me than to another person doing the training. I must add that that this is a great issue to deal with – being in a church as the Youth Minister for over twenty-seven years and being worried about someone giving me a “better than reality” evaluation because they like me. Even though they liked me, I desired for them to be totally honest in the evaluations.

The Qualitative Evaluation of the Training

The qualitative data for the *Amazing Sidekicks* training was obtained using a post-training tool in which the participants were asked to evaluate the program. This questionnaire was given to the Sidekicks and returned to the church office or to me. These were done anonymously with the hope this would encourage the participants to share completely honest answers to the questions. Four participants never returned the questionnaires for various reasons. Most of the responses were similar, with an occasional differing comment. Overall the responses were positive and affirmed the *Amazing Sidekick* program and the training. A summary of the responses⁶² and evaluations of these is given below:

1. Was the training beneficial? The responses were very positive regarding the training program. The verbal comments I received and some on the questionnaire used adjectives such as “eye-opening,” “shocking” or “scary” to describe the information given in the training sessions. One gentleman said he was “blown away” by the session on technology, and yet he is now the one using texting to communicate regularly with his Sidekick.

The majority of the participants have shared with me the benefits of the training and felt they came away with a much greater understanding of today’s adolescents. They felt they had forgotten what it was like to be an adolescent or things had changed drastically in the past few years. One lady commented, “Now I know why they act the way they do.” Since the training was designed to remind adults of adolescent matters as well as give them new information, the training was beneficial.

⁶² See Appendix R for the Questionnaire Results

2. Did the program meet or exceed expectations? Most of the participants responded that the program exceeded their expectations. I am glad it exceeded their expectations, but that response makes me wonder what they expected. Did they believe the training would not be well-planned or that they would not receive new information? I sincerely hope the program exceeded their expectations because the information was new and almost shocking to them. In future training programs, this question will be worded in another manner to get more in-depth answers.

Some of the reasons the training exceeded expectations was the fact that so much of the data and information was current. Each week, they were given examples of things which happened during the previous week. The information they were being given was happening right before their eyes. One of my favorite comments was, “Man, where have I been?”

3. Was the information relevant to the program? This close-ended question received mostly simple “yes” answers. Some commented that it was “eye-opening” and that it would enable them to be better Sidekicks. From the answers and the comments throughout the training, I feel the information was on target and useful to the participants. This question will also need to be reworded for the next training session.

4. What suggestions would you make for the upcoming training sessions? This question was not only asked on the evaluation, but throughout the training. Each week the participants were asked to share any suggestions they have about anything we were discussing or they felt needed to be discussed. My plea was, “How can it be better?” Several participants asked if there was a way to include some of the adolescents in the training. Since we were learning about adolescents, could we hear from them on a

firsthand basis? They were not quite sure how it would work, but at least it was a suggestion. I assured them it would be considered.

One participant suggested that more videos of current topics be used. We spoke of “twerking” and shared a segment on the news showing a group of adults in New York City doing this dance. He said it would have been beneficial for the group to see this. We also discussed the Miley Cyrus “Wrecking Ball” video. I related that the majority of the youth had seen the video. A man said it would be good to have shown this to the group. I responded that on one hand I agreed, but that was so close to pornography, it may have caused me to get fired! The point of this comment was understood and more video and clips of these matters would definitely be useful.

Another suggestion related to time. It seemed as if we ran out of time during every session. I suppose “time flies when you are having fun” is true. When I asked how much time they suggested, they still thought the hour was enough. It was suggested that during the next training sessions, the number be increased to six instead of five sessions. Another suggested we do the training on a Sunday evening or Wednesday evening when we were not tied to such a rigid schedule.

5. What were other issues that may need to be addressed during the sessions?

There were several issues the participants felt needed to be addressed. Several wished we could have spent more time on the subject of bullying. Some of the youth had shared how they had been dealing with this at school and the Sidekicks felt they may need more information on how to help the adolescents deal with this. Another participant felt the topic of drugs should be addressed during a whole session. The concern of prescription drug use in teens was something she felt needed more time. Another said they needed

more training in sharing Christ with their Sidekick. These concerns were noted, and after considering their requests, I felt these may be items that need to be addressed with the whole church. Parents and adolescents need to hear about these topics in addition to the adult Sidekicks.

Another issue that probably could be expanded further during the training was more help with activities. Some felt they were lost trying to figure out what activities today's adolescents wanted to do. These were valid concerns and these topics will be expanded during the next training sessions.

6. Does any information or do any sessions need to be further developed in another setting with the whole church family? Most of the responses to this question as well as the verbal comments gave indication that we need to share the session on technology with the whole church family. They felt every adult needed to be aware of the ways in which adolescents communicate. The youth need to be aware of the dangers that are present. Some related how they thought they knew about adolescents, but were shocked to find how large of a role technology plays in their lives.

Another thing they felt would be good was to make the CYPUParent Pages available to the whole church family. They felt this monthly document was very informative and that parents could benefit from this. It was suggested that this could somehow be included on our webpage. I am not sure if this can be done legally, since we have to subscribe to the CYPUParent Pages. They also suggested adding a parent's page to the newsletter to provide information from me or the staff.

Several suggested we share some of the statistics with the church family. Since some of these were shocking to the participants, they felt all adults should hear them so they would know about the things adolescents face on a daily basis.

7. In what ways could the leader have been better prepared? The only suggestion for this question was to make sure the computer and projector worked better. We had a lot of problems with the projector during the training. The main projector was being used in the sanctuary of the church to project the service. This was due to the fact that that projector needed a bulb. During the first and second sessions, the computer and cables were not compatible. We tried several cables, but could not figure out why the projector we were using did not cooperate. During the third session, the speaker's computer was not compatible. This was frustrating to me as the leader and probably caused us to waste a little time. For the next training sessions, I will make sure everything works.

8. Internet access was limited and video was a disaster, but what other things could be used to make the sessions better? The responses were simple things like having some coffee and refreshments and even better seating. Some were on the couches while some were in chairs. Besides comments already shared, there were not much added for this question.

9. Will "Sidekicks," as presented, work for Spencer Church? The responses were overwhelmingly "yes." The participants felt this was one of the best programs initiated at Spencer in a very long time. They were excited to have a chance to make a difference in the lives of an adolescent. They felt this was a great way for the youth minister to share information with them and for them to share back with him. They were excited and eager to get started and see where the program would go.

10. Is there any additional feedback or suggestion you would like to share? This question gave the participants an opportunity to share anything they felt necessary. There were not many responses to this question. One person did suggest we develop a handbook for the program. This could be used in training and be useful as a source for them. Another suggestion was to make better use of the church website.

In reflecting on notes, comments and conversations during and following the training sessions, I found one word that seemed to surface - “different.” There were many comments about the training being different from any other training they had been a part of. The comments at least gave the impression that the training sessions were enjoyable and informative and not like the usual mundane training that sometimes occurs in churches. There seemed to be an appreciation that the entire *Amazing Sidekick* program was something different than other mentoring programs. The volunteers appreciated the freedom to encourage their Sidekick in a manner that suited their skills and abilities, as well as follow their own timeline. As busy as everyone seems to be, they were glad they did not have to meet at an externally prescribed time. At least in the case of the *Amazing Sidekicks* program, “different” was seen as a good result.

Personal Evaluation of Qualitative Data

The qualitative data for this project was obtained through a questionnaire and by recording comments during the time of the training. If one of the participants made a comment or suggestion, I attempted to record it. I know that quantitative data is good

and necessary, but qualitative data is most helpful to me. I prefer hearing what people are thinking about the training while it is happening.

The comments were basically very positive and encouraging. The things I heard made me feel like the training was worthwhile and because of this, I felt the *Amazing Sidekick* training was a success. I also heard the suggestions and plan to implement a few changes in the next round of training. By the time of the next training session, it is hard to imagine what may be happening in the lives of adolescents. This training program will require much work to keep up with all of the trends and new things happening in the lives of the youth at Spencer.

As I have read and reread the comments given in the evaluations, I feel encouraged the program will be successful. In trying to conduct the training sessions in a “different” manner by using new words, videos, unusual resources and even humor, I felt the volunteers would be willing to attend future training sessions. The comments and suggestions led me to believe they would be eager to have more information given to them, both in print form and in classroom form.

The Value of the Project for the Adult Sidekicks

One of the keys to the success of this project was the eagerness of the participants to begin as official “Sidekicks.” It was evident several weeks into the training that they were ready to get started in their relationship with their adolescent Sidekick. They kept asking when would the assignments be made and when could they get started? Some were ready to “Friend” on Facebook and others were ready to follow on Twitter. It was truly exciting to see them wanting to get started as encouragers to these youth.

Another exciting part of this training was the desire of the participants to receive information. They finished the training with a new knowledge of where to seek information. They were given resources and website information about reputable sources of information. They also became part of a network of other Sidekicks, joined together with a common cause. These were not simply volunteers, but trained volunteers seeking to do whatever it takes to make a difference in the lives of these youth at Spencer.

One of the greatest values for the adults is the fact that they have an opportunity to participate in the daily devotionals with their Sidekicks. It will be very rewarding to both the adolescent and adult to discuss the materials they encounter during the reading of the devotional materials. Additionally, both will have an opportunity to grow spiritually through this process.

Value of the Project for the Youth of Spencer Church

This project has great value for the youth of Spencer! They now have twenty advocates that have an improved understanding of their world. It is much more than having twenty Sidekicks to support and encourage (which is very important!); they also have twenty adults who will help others understand what is happening in an adolescent's world. When the typical "Negative Ned or Nellie" is ranting and raving about the youth, chances are there may be a Sidekick to come to the defense of the youth. They may even have the opportunity to remind some of the older folks that they too were once young! It helps the youth ministry to have adults relating with the youth.

The value for the youth of Spencer is obviously the addition of a supporter and encourager in their lives. These trained Sidekicks are not going to be experts, yet they have been given enough information to make a difference. They have been reminded of

the fact that they are not to take the place of parents or serve as psychologists; they are to encourage and support. The trained Sidekicks know they can turn to the church staff if they get into a situation they feel is “over their heads.” They have been assured that the staff are not experts either, but have resources to turn to for help. The youth now have a greater network working to help in any way to support them through their adolescent years.

Personal Value of the Project

I began this project believing the *Amazing Sidekicks* program would be a great addition to the youth ministry at Spencer Baptist Church. I assumed there would be a few adults interested in being Sidekicks. I must admit that I did not believe the response would be as large as it was. Some of the adults I expected to volunteer for the training did not. This was not an issue because so many I would have never imagined volunteering felt led to be Sidekicks and spent the time in training. Because of the training, we have twenty “Sidekicks” working with us in the youth ministry of our church. The base of support for our youth ministry greatly increased in six short weeks! I believe it will be easier to get chaperones, teachers and helpers because the number of concerned adults increased through the training of the Sidekicks.

I will be a better minister to these youth because this project caused me to take a fresh look at the world of adolescents. Some of the issues discussed in the sessions were new to me. I must continue my professional education and stay up-to-date on current trends and specific situations in the lives of the students I lead each week. The CPYU newsletter is one of the best tools I discovered. This newsletter is something I can share with not only the adult Sidekicks, but parents and church leaders as well. The whole

CPYU website is full of useful information. The information from the *Search Institute* has proven to be useful as well.

Through the process of researching materials for this project, I found there is a lot of good material available that has no connection with any religious organizations. I discovered there are a lot of non-religious organizations that really care about the well-being of today's adolescents. I also found the value of social-media in the lives of adolescents. They feel they need to be connected at all times. I feel my eyes were opened through the undertaking of this project.

Finally, the greatest benefit of this project for me was a paradigm shift when I discovered the Upstream/Downstream parable. The truth of this parable – that was written about prevention in healthcare matters, is overwhelming to me. It is such a great snapshot of what the church should be doing. If we teach children and youth about Jesus Christ and show them (not just tell them) what it means to be Christian while they are young, then we will help them avoid many of the problems facing adults today. I reflect on how many counseling sessions and crisis situations could have been avoided if these persons had been given better insights when they were young.

I grew up on a farm, with a father and grandfather who believed in getting “all of the life possible” out of the farm equipment. I believe one of their favorite phrases was “preventative maintenance.” It was imperative that all the pieces of machinery be greased on a regular basis. All of the tractors and trucks had to be serviced regularly. The equipment even had to be washed. I guess it worked, because most of that farm machinery is still in use today. This is the mindset I have gained with the *Amazing Sidekick* program and the training that accompanies it. With twenty caring and concerned

Sidekicks doing preventative maintenance on our youth at Spencer, we can surely make a difference in their lives as they approach adulthood.

CHAPTER FIVE

CONCLUSION

Each and every day, adolescents are faced with many decisions that may alter the course of their lives. Questions of sexuality, substance abuse, authority issues, school and religion are just a few of the issues before them. As they face these issues, who will give them guidance? Traditionally, it has been parents, teachers, church leaders and friends, but many of today's adolescents do not have these groups to lean on. If adults look closely, they can see the world of today's adolescents is vastly different than the world they knew as adolescents.

What can be done to assist adolescents as they move along a sometimes rocky road toward adulthood? We know we can support and encourage, and we can listen and give advice, but how do we do this when we are not with them every day. One great way of helping adolescents on their journey is through a mentoring and encouraging program such as the *Amazing Sidekick* program developed for Spencer Baptist Church. This program is not just for "troubled" youth, but for all who pass through our doors. It offers encouragement and support to those who have great needs as well as those who seemingly "have it all together."

One of the great features of the *Amazing Sidekicks* program is the fact that it has "trained" mentors giving the encouragement. We felt it was important to require anyone serving as a Sidekick to go through a training program. Through this training, they become aware of some of the similarities and differences between adolescents of today and yesterday. These adults have learned about communicating with the younger

Sidekicks and about other things “trending” in their world. Through this training, they have gained valuable insights about adolescents.

I am sure many churches have untrained volunteers working with their youth who really have no clue what they are doing. I have been to summer camps and a leader would come in who had no clue what was going on. He had received no training and was given the task of leading the group only days before. I would never want to have untrained leaders working with our youth. It excites me to know that we now have twenty trained leaders, who know the expectations of the church and the expectations of Student Ministry Team. My point is that we do not just have a program – rather, we have a program with trained volunteers.

Even though the training portion of the program is technically over for this Doctor of Ministry project, the success of the *Amazing Sidekick* depends on the ongoing training of the Sidekicks. Each month, the participants get a newsletter with trends and useful information. The participants also receive suggestions each month regarding their Sidekick activities. We hope to have another banquet in the coming months. This cannot be a once-and-done deal!

The need for a mentoring program at Spencer Baptist Church was confirmed by a parent on March 27, 2013. Lisa, a parent who attends on Wednesdays with her adolescent daughter shared her need with me during supper. Her words were, “Bruce, Jill (name changed) has been cutting herself. She feels like she is being bullied at school and really believes no one cares for her. I am just her mom. She won’t listen to me. What she needs is a really good Christian mentor. Bruce, can you help me find a mentor for her?” Lisa had no clue I would be working on a project to get all the adolescents

assigned to a mentor. She simply knew there was a need for her child to be connected with someone who would offer encouragement, support and guidance as her child is moving toward adulthood.

Since the program has been implemented, Lisa comes to me each week to thank me for the program. Jill has been given a great Sidekick who is making a difference in her life. As planned, Jill has a trained encourager and friend offering support and guidance. There have been many other instances where parents have shared their appreciation for the program.

From all evidence, it appears the *Amazing Sidekick* training served its purpose in equipping adults to serve as Sidekicks. Is there room for improvement? Absolutely! Did the program meet the stated goals? I feel it met them, and in some areas, exceeded them. Could someone take this document and use it to begin a mentoring and encouraging program in another setting? I sure hope so – that is why there is so much in the Appendix! It would be great if churches everywhere could have similar programs to offer support and encouragement to their adolescents.

It would be great, if years from now, an adult walked up and said, “Thank you for the *Amazing Sidekick* program. It helped me to get through those years and to get where I am today!” We may never know how much of an impact our efforts will have, but we will keep trying to make a difference.

APPENDIX A

AMAZING SIDEKICKS LOGO



A Mentoring Program for the Youth of Spencer Baptist Church
Spindale, North Carolina

APPENDIX B

Definitions

Mentor: A mentor is a coach, guide, tutor, facilitator, counselor, encourager and trusted advisor. A mentor is someone willing to spend his or her time and expertise to guide the development of another person.

The name comes from the story of Mentor from Homer's *Odyssey*. Odysseus, king of Ithaca, fights in the Trojan War and entrusts the care of his household to Mentor, who serves as teacher and overseer of Odysseus' son, Telemachus. After the war, Odysseus is condemned to wander vainly for ten years in his attempt to return home. In time, Telemachus, now grown, ventures in search of his father. Athena, Goddess of War and patroness of the arts and industry, assumes the form of Mentor and accompanies Telemachus on his quest. Father and son reunite and cast down would-be usurpers of Odysseus' throne and Telemachus's birthright.

The word *Mentor* evolved to mean trusted advisor, friend, teacher and wise person. History offers many examples of helpful mentoring relationships: Socrates and Plato, Hayden and Beethoven, Freud and Jung. Mentoring is a fundamental form of human development where one person invests time, energy and personal know-how in assisting the growth and ability of another person. History and legend record the deeds of princes and kings, but each of us has a birthright to actualize our potential. Through their deeds and work, mentors help us to move toward that actualization.

**From Shea, Gordon F. (2002) Mentoring (Rev. Ed.). Menlo Park, CA: Crisp Publications*

Mentee: A mentee is a student, friend, apprentice and eager learner. A mentee is someone who wants to learn from someone who knows and seeks their valuable advice in order to grow personally and/or professionally.

Adolescent, Youth, Young Person and Student: For this project, these terms will be used to describe young people in grades 7-12, or in the age-group from 12-18. Sometimes these terms include those several years younger or older, but target group for this project is grades 7-12.

Encourager: One who gives encouragement, hope and support. The term as used for this project is synonymous with mentor.

Participant, Volunteer, Adult Sidekick: These are terms that are used interchangeably to describe the adults who have volunteered to participate in the training and ultimately become adult Sidekicks.

Sidekick: An adult or adolescent participating in the *Amazing Sidekick* program at Spencer Baptist Church.

APPENDIX C

***AMAZING SIDEKICK* BASIC GUIDELINES**

1. Any applicants seeking to serve as a mentor of youth at Spencer Baptist Church is required to be a member in good standing (according to church policy) for at least three years prior to becoming a mentor. This helps to insure the credibility and legitimacy of the mentor.
2. Applicants must submit to a background check according to the policies set forth by Spencer Baptist Church regarding those who work with children.
3. Applicants must submit to the guidelines of Spencer Baptist church regarding the leading of children and youth.
4. The names of all applicants will be reviewed by the Board of Deacons and the Ministerial Staff in an effort to ensure there are no “red flags” or any matters that an applicant may have that need further review before they are allowed to serve as a mentor.
5. Applicants must be willing to participate in the *Amazing Sidekick* training, whether it be in a group setting or individually with the program coordinator.

APPENDIX D

Amazing Sidekick Covenant



A Mentoring Program for the Youth of Spencer Baptist Church
Spindale, North Carolina

Sidekicks Covenant

As a Sidekick, I , _____ , will do my best to attend the training sessions. Upon completion of the training, I understand I will be assigned one of the youth from Spencer Baptist Church to be my “Sidekick.” I will do my best to develop a meaningful relationship with that person as described in the training sessions. I will be positive and try to be one who provides encouragement and support for this person.

I give permission to have a background check performed as follows the policies in place at Spencer Baptist Church. I know no reason for me not to be considered as a participant in this program

Signature and date

APPENDIX E

SPENCER YOUTH SURVEY

20 Questions About Me*

		Never	Once or Twice	Occas- sionally	Often	Habitually
1	Viewed pornography					
2	Used Tobacco					
3	Smoked Marijuana					
4	Used Illegal Drugs					
5	Cheated on a test					
6	Stolen Something					
7	Touched Someone in an inappropriate manner					
8	Used Profanity					
9	Drank Alcohol					
10	Tried to harm yourself					
11	Cut myself (not accidental)					
12	Shot someone a "birdie"					
13	Gossipped or Bullied someone					
14	Denided Jesus Christ					
15	Had intercourse when not married					
16	Broke one of the 10 commandments					
17	Disrespected parents					
18	Broke a law					
19	Lied to parents					
20	Lied about any of the above					

*The results are not printed here because the participants were minors.

20 Questions About Me and What I Like!

WHAT IS YOUR.....?

1. Favorite Musician?
2. Favorite type of music?
3. Favorite brand of clothes?
4. Favorite fast food of choice?
5. Favorite type of food?
6. Favorite candy?
7. Favorite drink?
8. Favorite vehicle?
9. Favorite TV show?
10. Favorite movie?
11. Favorite video game?
12. Favorite sport?
13. Favorite actor/actress?
14. Favorite Bible verse?
15. Favorite teacher?
16. Favorite hero?
17. Favorite color?
18. Favorite team?
19. Favorite electronic device?
20. Favorite subject in school?

APPENDIX F

NEWSLETTER ARTICLE



A Mentoring Program for the Youth of Spencer Baptist Church
Spindale, North Carolina

Do you want to be a Hero or a Sidekick? Of course, everyone wants to be the Hero! At Spencer, we need you to be a Sidekick - a Sidekick that is part of a great new mentoring program.

We are looking for adults who would be willing to mentor and encourage a youth from Spencer. You will not have to be the math or English tutor! You will not be a substitute parent! You will not have to raise this youth! You simply will need to be a friend, offering encouragement and support as your Sidekick (yes, you both are Sidekicks) grows into adulthood!

Interested? Willing? See the brochures placed around the church, or see Bruce for more details! This is a great opportunity for you to make a difference in the life of a youth at Spencer. If you are not quite ready to say "YES," would you be willing to pray about it? Thanks!

APPENDIX G

MATERIAL PRESENTED TO CHURCH

Deuteronomy 6:1-9

Love the LORD Your God

6 These are the commands, decrees and laws the LORD your God directed me to teach you to observe in the land that you are crossing the Jordan to possess, ² so that you, your children and their children after them may fear the LORD your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life. ³ Hear, Israel, and be careful to obey so that it may go well with you and that you may increase greatly in a land flowing with milk and honey, just as the LORD, the God of your ancestors, promised you.

Deuteronomy 6:1-9

- ⁴ Hear, O Israel: The LORD our God, the LORD is one. ⁵ Love the LORD your God with all your heart and with all your soul and with all your strength. ⁶ These commandments that I give you today are to be on your hearts. ⁷ Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. ⁸ Tie them as symbols on your hands and bind them on your foreheads. ⁹ Write them on the doorframes of your houses and on your gates.

We Are Responsible For The Children!

- James says for us to take care of the children who are orphans...
- James 1:27
Anyone who sets himself up as “religious” by talking a good game is self-deceived. This kind of religion is hot air and only hot air. Real religion, the kind that passes muster before God the Father, is this: Reach out to the homeless and loveless in their plight, and guard against corruption from the godless world.

Children are a good thing!

- Jesus said children are special
- Luke 18:15-17
People brought babies to Jesus, hoping he might touch them. When the disciples saw it, they shooed them off. Jesus called them back. “Let these **children** alone. Don’t get between them and me. These **children** are the kingdom’s pride and joy. Mark this: Unless you accept God’s kingdom in the simplicity of a child, you’ll never get in.”

Let's Look At Spencer's Children

- Results from looking at the youth that went to Caswell
- 54% live with their birth parents
- 70% live with two adults (step-parent, grandparents, etc)
- 71% have a parent with a job
- 48% have parents who attend Sunday worship at least 50% of the time. (Really, more like 31%)

What Does That Tell Us?

- We have a great task ahead. A task to be the encouragers and trainers of a generation of kids who get very little parental support in the area of spiritual matters.
- Be must be ready as a church to show kids the way to live, or we they will not remain active in the Kingdom's work!

You Can Help!



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Spindale, North Carolina

What Do You Do?

- Pray
- Encourage
- Listen
- Share
- Remember Special Days
- Disciple
- "Fill In The Gap" at times
- Enjoy the companionship!

Not A New Idea!



- Jesus mentored the Disciples
- Ananias mentored Saul in Acts 9
- Saul mentored Timothy
- Barnabas mentored Mark

If You Can't Officially Be A Sidekick, You Can...



- Pray for the kids
- Send notes
- Pray for the adults
- Sit with children in church on Sundays!
- Offer to let kids sit with you on Wednesday nights!
- Offer encouragement to children
- Be patient
- Offer to help the children and youth
- Be positive!

Bottom Line...



Be a BARNABUS to all!

APPENDIX H

20 Questions Test

20 Questions...Sidekicks and Adolescents

*Answer the following questions as best as you can.
During the training, you will learn the answers! This is
part of the evaluation of the training!*

1. Which of the relationship combinations listed below would best describe the *Sidekicks* program at Spencer Church? (Described in *Amazing Sidekick* guidelines)
 - a. Parent/Child
 - b. Teacher/Student
 - c. Mentor/Mentee
 - d. Encourager/Friend**

2. Which of the below best describes “Twerking?” (Wikipedia)
 - a. Tweeting while driving
 - b. Texting in your sleep
 - c. Twisting and jerking**
 - d. Texting while working

3. Abraham Maslow, a psychologist from a few years back, gave a theory that basically says, “ We can’t expect kids to be successful if these needs are not met. What are these needs?
(www.simplypsychology.org)
 - a. esteem needs
 - b. physical needs
 - c. relational needs
 - d. all of the above**

4. The Christian Association of Youth Mentoring is an organization that trains mentors. They feel the single-most need in today's youth culture is.. (www.caym.org)

- a. **father-figures**
- b. stable homes
- c. good mother and father relationships
- d. physical needs to be met

5. The divorce rate of parents of Spencer Youth attending Caswell in 2013 was around 22%. The current national divorce rate is? (AmericanThinker.com)

- a. 20-30%
- b. 40-50%
- c. **50-60%**
- d. 60-70%

6. A 2011 survey given by the Barna Group ask 13-17 year-olds who they admired most. Besides parents, who did they admire? (www.Barna.org)

- a. politicians
- b. **relative or close family friend**
- c. a famous person
- d. pastor

7. According to the Guttmacher Institute, current pregnancy rates among teens compared to the years 1980-2000 are:

- a. **lower**
- b. higher
- c. about the same

8. What percentage of sexually active teens have a sexually transmitted disease (STD)? (dosomething.org)

- a. **25**
- b. 33
- c. 5
- d. 50

9. According to an article by Yahoo News, 2.4% of 12 year-olds are sexually active. What is the percentage of 16 year-olds who are sexually active?

- a. 50
- b. 10
- c. **33**
- d. 25

10. What does LGBT stand for?

- a. Local Government Board of Transportation
- b. Legal services for girls and boys
- c. **Lesbian, Gay, Bisexual and Transgender**
- d. A club for homeless girls and boys

11. How do today's adolescents purchase music?

- a. buy an album
- b. buy a cd
- c. **download songs**
- d. mail-order

12. What adolescent tends to make the news and therefore influence today's teens?

- a. Senn Penn
- b. **Miley Cyrus**
- c. Madonna
- d. Barney

13. Which of the following have most teens never used?

- a. cassette player
- b. rotary-dial phone
- c. car with manual transmission
- d. all of the above**

14. Adolescence is a term used to describe a period of “growing up.” The ages for this period have changed over the past decades. Currently the “adolescent years” generally fall between: (Chap Clark, *Hurt 2.0*)

- a. 12-22 years**
- b. 10-17 years
- c. 13-18 years
- d. 16-20 years

15. Sexting is sending sexually explicit materials over a mobile phone. What percentage of teens 14-17 have been involved in sexting? (www.dosomething.org)

- a. 22**
- b. 10
- c. 50
- d. 33

16. What percentage of the parents of the youth at Spencer Church attends at least $\frac{1}{2}$ of the Sunday services?

- a. 25
- b. 50**
- c. 75
- d. 85

17. If you were attempting to communicate with your Sidekick, of the ways listed below would give you the best chance of getting a response?

- a. email
- b. home phone
- c. letter

d. text message

18. According to the teens at Spencer Church, Facebook is used by many middle-schoolers. Which social-media platform is preferred by high-schoolers?

- a. Facebook
- b. MySpace
- c. Twitter**
- d. Instagram

19. Cutting is something that has grown in popularity among teens. This refers to:

- a. skipping school
- b. cutting the body to “make you feel better”**
- c. dividing drugs
- d. cutting food into small pieces to supposedly make it digest faster

20. The Sidekick program requires you to give the following to the person assigned to you:

- a. financial support
- b. tutoring with school work
- c. support and encouragement**
- d. transportation to church

APPENDIX I

SESSION EVALUATION

Weekly Session Survey

Instructions: Please answer all questions using the following scale: SD (strongly disagree), D (disagree), N (no opinion), A (agree), and SA (strongly agree). Any comments will be kept confidential.

1. The topic of the session was clearly defined.....SD D N A SA
2. The questions asked at the beginning of the session..... SD D N A SA
were thought-provoking.
3. The material presented was clear and understandable.....SD D N A SA
4. The material presented was new to me.....SD D N A SA
5. The methods used to present the material were
current and up-to-date..... SD D N A SA
6. The materials were relevant to mentoring..... SD D N A SA
7. I feel I have a better understanding of today's
adolescents after this session..... SD D N A SA
8. The "small-group" part of the session was beneficial..... SD D N A SA
9. The printed materials shared with the group will be
helpful as I work with my mentee..... SD D N A SA
10. I felt I had the freedom to share my opinion with the grou..... SD D N A SA
11. This session was worth the time I spent to attend..... SD D N A SA

Please give any additional comments and/or feedback about the session.

APPENDIX J

TRAINING EVALUATION



A Mentoring Program for the Youth of Spencer Baptist Church
Spindale, North Carolina

1. Was training beneficial?
2. Did it meet or even exceed any expectations you may have had about the training?
3. Was information relevant to the program?
4. What suggestions would you recommend for upcoming training sessions?
5. What other issues do you feel need to be addressed in the training sessions?
6. Does any information or any sessions need to be further developed in another setting with the whole church family?
7. In what ways could the leader of these sessions be better prepared?
8. Internet access was limited and video was a disaster, but what other things could be used to make the sessions better?
9. Will "Sidekicks" as presented work for Spencer Church? Give any ideas and suggestions?
10. Your chance to give any additional feedback and/or suggestions.

APPENDIX K
BANQUET INVITATION



Dear _____,

Your presence is needed at the SideKick banquet to be held this Sunday, November 10 at 6 p.m. You will be sitting with your "Sidekick," which is _____. You are encouraged to bring your family as well. We will go over the program and let you get to know your "SideKick" better. This is going to be good!

See You Sunday, November 10

Bruce Caldwell, 429-****

APPENDIX L

MASLOW'S HIERARCHY OF NEEDS

by [Saul McLeod](#) , published 2007, updated 2013.

The earliest and most widespread version of Maslow's (1943, 1954) *hierarchy of needs* includes five motivational levels.

This five stage model can be divided into basic (or deficiency) needs (e.g. physiological, safety, love, and esteem) and growth needs (cognitive, aesthetics and self-actualization).

One must satisfy lower level basic needs before progressing on to meet higher level growth needs. Once these needs have been reasonably satisfied, one may be able to reach the highest level called self-actualization.

Every person is capable and has the desire to move up the hierarchy toward a level of self-actualization. Unfortunately, progress is often disrupted by failure to meet lower level needs. Life experiences including divorce and loss of job may cause an individual to fluctuate between levels of the hierarchy.

Maslow noted only one in a hundred people become fully self-actualized because our society rewards motivation primarily based on esteem, love and other social needs.

The original hierarchy of needs five-stage model includes:

1. Biological and Physiological needs - air, food, drink, shelter, warmth, sex, sleep.
2. Safety needs - protection from elements, security, order, law, limits, stability.
3. Belongingness and Love needs - work group, family, affection, relationships.
4. Esteem needs - self-esteem, achievement, mastery, independence, status, dominance, prestige, managerial responsibility.
5. Self-Actualization needs - realizing personal potential, self-fulfillment, seeking personal growth and peak experiences.



Maslow posited that human needs are arranged in a hierarchy:

“It is quite true that man lives by bread alone — when there is no bread. But what happens to man’s desires when there is plenty of bread and when his belly is chronically filled?

At once other (and “higher”) needs emerge and these, rather than physiological hungers, dominate the organism. And when these in turn are satisfied, again new (and still “higher”) needs emerge and so on. This is what we mean by saying that the basic human needs are organized into a hierarchy of relative prepotency.” (Maslow, 1943, p. 375)

The expanded hierarchy of needs:

It is important to note that Maslow's (1943, 1954) five stage model has been expanded to include cognitive and aesthetic needs (Maslow, 1970a) and later transcendence needs (Maslow, 1970b).

Changes to the original five-stage model are highlighted and include a seven-stage model and a eight-stage model, both developed during the 1960's and 1970s.

1. Biological and Physiological needs - air, food, drink, shelter, warmth, sex, sleep, etc.
2. Safety needs - protection from elements, security, order, law, limits, stability, etc.
3. Belongingness and Love needs - work group, family, affection, relationships, etc.
4. Esteem needs - self-esteem, achievement, mastery, independence, status, dominance, prestige, managerial responsibility, etc.
5. Cognitive needs - knowledge, meaning, etc.
6. Aesthetic needs - appreciation and search for beauty, balance, form, etc.
7. Self-Actualization needs - realizing personal potential, self-fulfillment, seeking personal growth and peak experiences.
8. Transcendence needs - helping others to achieve self actualization.

Self Actualization

Psychologist Abraham Maslow (1943, 1954) stated that human motivation is based on people seeking fulfillment and change through personal growth. Self-actualized people as those who were fulfilled and doing all they were capable of.

Maslow offers the following description of self-actualization:

“It refers to the person’s desire for self-fulfillment, namely, to the tendency for him to become actualized in what he is potentially.

The specific form that these needs will take will of course vary greatly from person to person. In one individual it may take the form of the desire to be an ideal mother, in another it may be expressed athletically, and in still another it may be expressed in painting pictures or in inventions.”(Maslow, 1943, pp. 382–383).

The growth of self-actualization (Maslow, 1962) refers to the need for personal growth that is present throughout a person’s life. For Maslow, a person is always “becoming” and never remains static in these terms. In self-actualization a person comes to find a meaning to life that is important to them.

From www.simplypsychology.com (accessed September 2, 2013)

APPENDIX M

2013 MINDSET LIST

2013 List

If the entering college class of 2013 had been more alert back in 1991 when most of them were born, they would now be experiencing a severe case of déjà vu. The headlines that year railed about government interventions, bailouts, bad loans, unemployment and greater regulation of the finance industry. *The Tonight Show* changed hosts for the first time in decades, and the nation asked “was Iraq worth a war?”

Each August since 1998, Beloit College has released the Beloit College Mindset List. It provides a look at the cultural touchstones that shape the lives of students entering college. It is the creation of Beloit’s Keefer Professor of the Humanities Tom McBride and Emeritus Public Affairs Director Ron Nief. It is used around the world as the school year begins, as a reminder of the rapidly changing frame of reference for this new generation. It is widely reprinted and the Mindset List website at <http://www.beloit.edu/mindset/> receives more than 300,000 hits annually.

As millions of students head off to college this fall, most will continue to experience the economic anxiety that marked their first two years of life just as it has marked their last two years of high school. Fears of the middle class--including their parents--about retirement and health care have been a part of their lives. Now however, they can turn to technology and text a friend: "Momdad still worried bout stocks. urs 2? PAW PCM".

Members of the class of 2013 won't be surprised when they can charge a latté on their cell phone and curl up in the corner to read a textbook on an electronic screen. The migration of once independent media—radio, TV, videos and CDs—to the computer has never amazed them. They have grown up in a politically correct universe in which multiculturalism has been a given. It is a world organized around globalization, with McDonald's everywhere on the planet. Carter and Reagan are as distant to them as Truman and Eisenhower were to their parents. Tattoos, once thought "lower class," are, to them, quite chic. Everybody knows the news before the evening news comes on.

Thus the class of 2013 heads off to college as tolerant, global, and technologically hip...and with another new host of *The Tonight Show*.

The Beloit College Mindset List for the Class of 2013

Most students entering college for the first time this fall were born in 1991.

1. For these students, Martha Graham, Pan American Airways, Michael Landon, Dr. Seuss, Miles Davis, *The Dallas Times Herald*, Gene Roddenberry, and Freddie Mercury have always been dead.
2. Dan Rostenkowski, Jack Kevorkian, and Mike Tyson have always been felons.
3. The Green Giant has always been Shrek, not the big guy picking vegetables.
4. They have never used a card catalog to find a book.
5. Margaret Thatcher has always been a former prime minister.
6. Salsa has always outsold ketchup.
7. Earvin "Magic" Johnson has always been HIV-positive.
8. Tattoos have always been very chic and highly visible.
9. They have been preparing for the arrival of HDTV all their lives.
10. Rap music has always been main stream.
11. Chocolate chip cookie dough ice cream has always been a flavor choice.
12. Someone has always been building something taller than the Willis (née Sears) Tower in Chicago.
13. The KGB has never officially existed.
14. Text has always been hyper.
15. They never saw the "Scud Stud" (but there have always been electromagnetic stud finders.)
16. Babies have always had a Social Security Number.
17. They have never had to "shake down" an oral thermometer.
18. Bungee jumping has always been socially acceptable.
19. They have never understood the meaning of R.S.V.P.
20. American students have always lived anxiously with high-stakes educational testing.
21. Except for the present incumbent, the President has never inhaled.
22. State abbreviations in addresses have never had periods.
23. The European Union has always existed.
24. McDonald's has always been serving Happy Meals in China.
25. Condoms have always been advertised on television.
26. Cable television systems have always offered telephone service and vice versa.
27. Christopher Columbus has always been getting a bad rap.
28. The American health care system has always been in critical condition.
29. Bobby Cox has always managed the Atlanta Braves.
30. Desperate smokers have always been able to turn to Nicoderm skin patches.
31. There has always been a Cartoon Network.
32. The nation's key economic indicator has always been the Gross Domestic Product (GDP).
33. Their folks could always reach for a Zoloft.
34. They have always been able to read books on an electronic screen.
35. Women have always outnumbered men in college.
36. We have always watched wars, coups, and police arrests unfold on television in real time.
37. Amateur radio operators have never needed to know Morse code.
38. Belarus, Moldova, Ukraine, Uzbekistan, Armenia, Latvia, Georgia, Lithuania, and Estonia have always been independent nations.
39. It's always been official: President Zachary Taylor did not die of arsenic poisoning.
40. Madonna's perspective on Sex has always been well documented.

41. Phil Jackson has always been coaching championship basketball.
42. Ozzy Osbourne has always been coming back.
43. Kevin Costner has always been Dancing with Wolves, especially on cable.
44. There have always been flat screen televisions.
45. They have always eaten Berry Berry Kix.
46. Disney's Fantasia has always been available on video, and It's a Wonderful Life has always been on Moscow television.
47. Smokers have never been promoted as an economic force that deserves respect.
48. Elite American colleges have never been able to fix the price of tuition.
49. Nobody has been able to make a deposit in the Bank of Credit and Commerce International (BCCI).
50. Everyone has always known what the evening news was before the Evening News came on.
51. Britney Spears has always been heard on classic rock stations.
52. They have never been Saved by the Bell
53. Someone has always been asking: "Was Iraq worth a war?"
54. Most communities have always had a mega-church.
55. Natalie Cole has always been singing with her father.
56. The status of gays in the military has always been a topic of political debate.
57. Elizabeth Taylor has always reeked of White Diamonds.
58. There has always been a Planet Hollywood.
59. For one reason or another, California's future has always been in doubt.
60. Agent Starling has always feared the Silence of the Lambs.
61. "Womyn" and "waitperson" have always been in the dictionary.
62. Members of Congress have always had to keep their checkbooks balanced since the closing of the House Bank.
63. There has always been a computer in the Oval Office.
64. CDs have never been sold in cardboard packaging.
65. Avon has always been "calling" in a catalog.
66. NATO has always been looking for a role.
67. Two Koreas have always been members of the UN.
68. Official racial classifications in South Africa have always been outlawed.
69. The NBC Today Show has always been seen on weekends.
70. Vice presidents of the United States have always had real power.
71. Conflict in Northern Ireland has always been slowly winding down.
72. Migration of once independent media like radio, TV, videos and compact discs to the computer has never amazed them.
73. Nobody has ever responded to "Help, I've fallen and I can't get up."
74. Congress could never give itself a mid-term raise.
75. There has always been blue Jell-O.

APPENDIX N

ADDITIONAL INFORMATION FOR SESSION II

11 Facts About Sexting

1. Sexting is defined by the U.S. court system as “an act of sending sexually explicit materials through mobile phones.” The messages may be text, photo, or video.
2. 22 percent of high-school age teens (ages 14 to 17) and 33 percent of college-age students (ages 18 to 24) have been involved in a form of nude sexting.
3. Sending or receiving a sexually suggestive text or image under the age of 18 is considered child pornography and can result in criminal charges.
4. Among 14- to 24-year-olds who admit to sexting, 29 percent send these messages to people they have never met, but know from the Internet.
5. Sending semi-nude or nude photos is more common among teens girls. 22 percent of teen girls report sending images of this nature, while only 18 percent of same-age boys have.
6. Nearly 40 percent of all teenagers have posted or sent sexually suggestive messages, but this practice is more common among boys than girls.
7. While nearly 70 percent of teen boys and girls who sext do so with their girlfriend or boyfriend, 61 percent of all sexters who have sent nude images admit that they were pressured to do it at least once.
8. Who will see your sext? 17 percent of sexters share the messages they receive with others, and 55 percent of those share them with more than one person.
9. Teenage girls have a few reasons for sexting: 40 percent do it as a joke, 34 percent do it to feel sexy, and 12 percent feel pressured to do it.
10. In the U.S., 8 states have enacted bills to protect minors from sexting, and an additional 14 states have proposed bills to legislation.

11. 11 percent of teen girls ages 13 to 16 have been involved with sending or receiving sexually explicit messages.

11 Facts About Bullying

1. Over 3.2 million students are victims of bullying each year.
2. 1 in 4 teachers see nothing wrong with bullying and will only intervene 4 percent of the time.
3. Approximately 160,000 teens skip school every day because of bullying.
4. 1 in 7 students in grades K-12 is either a bully or a victim of bullying.
5. 56 percent of students have personally witnessed some type of bullying at school.
6. Over two-thirds of students believe that schools respond poorly to bullying, with a high percentage of students believing that adult help is infrequent and ineffective.
7. 71 percent of students report incidents of bullying as a problem at their school.
8. 90 percent of 4th through 8th graders report being victims of bullying.
9. 1 out 10 students drop out of school because of repeated bullying.
10. Harassment and bullying have been linked to 75 percent of school-shooting incidents.
11. Physical bullying increases in elementary school, peaks in middle school and declines in high school. Verbal abuse, on the other hand, remains constant.

11 Facts About Teens and STIs

1. New estimates show that there are about 20 million new infections in the United States each year.
2. Young people age 15 to 24 account for 50 percent of all new STIs, although they represent just 25 percent of the sexually experienced population.
3. Roughly 75 percent of all reported gonorrhea is found in people age 15 to 29, with the highest infection rates found in teen girls age 15 to 19 and 20 to 24-year-old men.

4. The Centers for Disease Control and Prevention estimates that there are more than 110 million STIs among men and women in the U.S. This includes both new and existing infections.
5. The annual number of new infections is roughly equal among teen girls (51 percent) and teen guys (49 percent).
6. HPV (human papillomavirus) accounts for the majority of prevalent STIs in the U.S.
7. The U.S. has the highest rate of STD infection in the industrialized world.
8. 46% of American high school students have had sexual intercourse and potentially are at risk for human immunodeficiency virus (HIV) infection, other STDs.
9. 6 in 10 sexually active high school teens reported using condoms during their most recent sexual intercourse.
10. 1 in 4 teens contracts an STD/STI every year.
11. Less than half of adults age 18 to 44 have ever been tested for an STD other than HIV/AIDS.

From <http://www.dosomething.org>. (accessed September 3, 2013)

APPENDIX O

ADDITIONAL SESSION III MATERIALS

E-mentoring

From Wikipedia, the free encyclopedia

Jump to: [navigation](#), [search](#)

ementoring is a means of providing a guided mentoring relationship using online software or email. It stemmed from [mentoring](#) programs with the invention of the internet, and began to gain popularity around 1993. First used for programs connecting schoolchildren with businesspeople, ementoring is now popular throughout the US, the UK, and some parts of Europe.

Early ementoring

Many early ementoring programs used [email](#) communication to link mentors and mentees. [Telephone](#) communication was also occasionally used, known as telementoring. One of the first ementoring programs was developed in Canada in 1990, where teachers from schools in British Columbia were given online support and training by experienced peers. The teachers and peers never met in a [face-to-face](#) context.^[1]

Web-based ementoring

Modern ementoring projects tend to rely on web-based solutions,^[2] particularly if children are involved. Online [software](#) allows both mentors and mentees to log into a secure online environment where they can converse under supervision of moderators and coordinators.

An example of an e-mentoring organization is in the US is MentorNet,^[3] a non-profit e-mentoring organization that focuses on women and underrepresented minorities in the STEM (Science, Technology, Engineering and Mathematics) fields. MentorNet uses an algorithm to match over 27,000 mentor relationships since 1997. The organization is unique because it uses technology to guide relationships between mentors and protégés. MentorNet focuses on college-level protégés for the 8-month matching scheme.

An example of an ementoring provider in the UK is Brightside,^[4] a non-profit e-mentoring organization that works with 60 businesses, charities and universities. Brightside has developed a secure online portal featuring interactive content and resources through which over 6,000 trained online mentors are connected with over 21,000 young people, providing them with information and guidance about education and employment.

ementoring mediums

ementoring can retain the face to face interaction by utilizing video chat services, such as FaceTime, [Google Hangouts](#), Skype, video chat through Facebook, etc.

Controversy and debate

Online mentoring is occasionally compared unfavourably with face to face [mentoring](#). The medium limits the ability to pick up on visual or social clues, makes immediate feedback difficult and can often be seen as impersonal. ^[citation needed]

However, ementoring can make participants more willing to offer honest feedback. ^[5] It is also being embraced more readily by those in business who want to become mentors, as ementoring is less time-consuming than face-to-face mentoring. ^[6]

Impact

It has been suggested that the quality of the mentoring relationship is heavily influenced by the amount of common interest that the mentor and mentee have in common. As such, most charities and businesses that offer eMentoring programmes require some shared interest between the mentor and mentee. ^[7] It is also generally accepted that any mentoring relationship is most effective during a transitional period in the mentee's life, such as applying to university or making decisions about future careers. ^[8]

Ementoring programs also impact beneficially on the motivation of the youth pursuing post highschool studies. The impression, that is driven from the exchanges with an ementor working in the field of interests of the youth, of "how important the studies are" if he wants to get the job he dreams of is tangible. ^[9]

Notes

1. [Jump up](#) ^ "Mentoring: students and young people" Andrew Miller, 2002
2. [Jump up](#) ^ <http://www.aimhighersw.ac.uk/cases/casestudy31.htm>
3. [Jump up](#) ^ [Mentoring in Engineering and Science - MentorNet](#)
4. [Jump up](#) ^ [Brightside - home](#)
5. [Jump up](#) ^ "Interpersonal effects in computer-mediated interaction: a relational perspective" JB Walther 1992
6. [Jump up](#) ^ [Advance Mentoring - Database Error](#)
7. [Jump up](#) ^ ^[1] ^[dead link]
8. [Jump up](#) ^ ^[2] ^[dead link]
9. [Jump up](#) ^ ^[3] ^[dead link]

From <http://en.wikipedia.org/wiki/E-mentoring>. (accesses September 8, 2013).

Telementoring

Overview

Telementoring is the practice of developing mentorship relationships between students and those with more experience in areas compatible with their studies. In general, telementors are geographically removed from their students and may be asked to develop an email or telephone relationship. Often, telementoring is supported with a website where student assignments are posted. The telementor may access the material and provide feedback to the student. This real-world contact and ongoing feedback motivates students to perform at higher levels and to understand the value in assignments they have been asked to complete. In general, telementoring increases student enthusiasm for an activity and gives students a sense that their work will be shared beyond the walls of the classroom. Immediate feedback from a telementor provides motivation and gives students an incentive to perform at higher levels.

Research Findings

Research in telementoring suggests the following factors play an important role in ensuring success:

- Frequency of contact is very important. Students and mentors need to interact regularly. Prolonged periods of silence may be interpreted by students to indicate disinterest.
- Preparation such as learning goals, definition of specific deliverables, teacher involvement with both students and mentors, and an orderly initiation of the process are all helpful.
- Mentor-Student matching is crucial. Research seems to indicate that the involvement of the student during the matching activity helps bring about higher levels of 'buy-in' and results in stronger relationships.
- Mentors which share both personal and career details seem to have higher success rates.

From <http://www.elatewiki.org/index.php/Telementor>. (accessed September 8, 2013)

Appendix P

Search Institute's 40 Developmental Assets

EXTERNAL ASSETS



SUPPORT

1. **Family Support** | Family life provides high levels of love and support.
2. **Positive Family Communication** | Young person and her or his parent(s) communicate positively, and young person is willing to seek advice and counsel from parents.
3. **Other Adult Relationships** | Young person receives support from three or more nonparent adults.
4. **Caring Neighborhood** | Young person experiences caring neighbors.
5. **Caring School Climate** | School provides a caring, encouraging environment.
6. **Parent Involvement in Schooling** | Parent(s) are actively involved in helping the child succeed in school.



EMPOWERMENT

7. **Community Values Youth** | Young person perceives that adults in the community value youth.
8. **Youth as Resources** | Young people are given useful roles in the community.
9. **Service to Others** | Young person serves in the community one hour or more per week.
10. **Safety** | Young person feels safe at home, school, and in the neighborhood.



BOUNDARIES AND EXPECTATIONS

11. **Family Boundaries** | Family has clear rules and consequences and monitors the young person's whereabouts.
12. **School Boundaries** | School provides clear rules and consequences.
13. **Neighborhood Boundaries** | Neighbors take responsibility for monitoring young people's behavior.
14. **Adult Role Models** | Parent(s) and other adults model positive, responsible behavior.
15. **Positive Peer Influence** | Young person's best friends model responsible behavior.
16. **High Expectations** | Both parent(s) and teachers encourage the young person to do well.



CONSTRUCTIVE USE OF TIME

- 17. **Creative Activities** | Young person spends three or more hours per week in lessons or practice in music, theater, or other arts.
- 18. **Youth Programs** | Young person spends three or more hours per week in sports, clubs, or organizations at school and/or in community organizations.
- 19. **Religious Community** | Young person spends one hour or more per week in activities in a religious institution.
- 20. **Time at Home** | Young person is out with friends "with nothing special to do" two or fewer nights per week.

INTERNAL ASSETS



COMMITMENT TO LEARNING

- 21. **Achievement Motivation** | Young person is motivated to do well in school.
- 22. **School Engagement** | Young person is actively engaged in learning.
- 23. **Homework** | Young person reports doing at least one hour of homework every school day.
- 24. **Bonding to School** | Young person cares about her or his school.
- 25. **Reading for Pleasure** | Young person reads for pleasure three or more hours per week.



POSITIVE VALUES

- 26. **Caring** | Young Person places high value on helping other people.
- 27. **Equality and Social Justice** | Young person places high value on promoting equality and reducing hunger and poverty.
- 28. **Integrity** | Young person acts on convictions and stands up for her or his beliefs.
- 29. **Honesty** | Young person "tells the truth even when it is not easy."
- 30. **Responsibility** | Young person accepts and takes personal responsibility.
- 31. **Restraint** | Young person believes it is important not to be sexually active or to use alcohol or other drugs.



SOCIAL COMPETENCIES

- 32. **Planning and Decision Making** | Young person knows how to plan ahead and make choices.
- 33. **Interpersonal Competence** | Young person has empathy, sensitivity, and friendship skills.
- 34. **Cultural Competence** | Young person has knowledge of and comfort with people of different cultural/racial/ethnic backgrounds.
- 35. **Resistance Skills** | Young person can resist negative peer pressure and dangerous situations.
- 36. **Peaceful Conflict Resolution** | Young person seeks to resolve conflict nonviolently.



POSITIVE IDENTITY

- 37. **Personal Power** | Young person feels he or she has control over "things that happen to me."
- 38. **Self-Esteem** | Young person reports having a high self-esteem.
- 39. **Sense of Purpose** | Young person reports that "my life has a purpose."
- 40. **Positive View of Personal Future** | Young person is optimistic about her or his personal future.

This list is an educational tool. It is not intended to be nor is it appropriate as a scientific measure of the developmental assets of individuals.

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APPENDIX Q

HART'S LADDER

Ladder of Youth Voice

By Adam Fletcher

For a long time, the only formal position every young person held in society was that of young person. That [has changed](#). Today, young people increasingly have more important positions, including that of decision-makers, planners, researchers, and more. The following *Ladder of Youth Voice* was created to encourage youth and adults to examine *why* and *how* young people participate throughout communities. Think of specific activities youth are involved in, and measure them against this tool.

Ladder of Youth Voice



Adapted by Adam Fletcher (2011) from work by Roger Hart, et al. (1994)

It is important to recognize that the Ladder is not meant to represent the whole community at once. Instead, it represents each specific instance of youth voice. That means that rather than say a whole classroom is rung 4, several youth could be experiencing that they are at that rung while others are experiencing that they're at rung 6. For a long time, determining which rung a young person is at was left to perception and position: If an adult believed the youth on their committee were at rung 6, and the youth believed they were at rung 8, they simply agreed to disagree. The following rubric can help provide a clearer explanation of what youth voice looks like.

Youth Voice Rubric

By Adam Fletcher

Description	Challenge	Reward
1. Adults manipulate youth	Youth forced to attend without regard to interest.	Experience of involving youth and rationale for continuing activities.
2. Adults use youth to decorate their activities	The presence of youth is treated as all that is necessary without reinforcing active involvement.	A tangible outcome demonstrating thinking about youth voice.
3. Adults tokenize youth	Young people are used inconsequentially by adults to reinforce the perception that youth are involved.	Validates youth attendance without requiring the work to go beyond that.
4. Youth inform adults	Adults do not <i>have</i> to let youth impact their decisions.	Youth can impact adult-driven decisions or activities.
5. Adults actively consult youth while they're involved	Youth only have the authority that adults grant them, and are subject to adult approval.	Youth can substantially transform adults' opinions, ideas, and actions.
6. Youth are fully equal with adults while they're involved. This is a 50/50 split of authority,	There isn't recognition for the specific developmental needs or representation opportunities for youth.	Youth can experience full power and authority, as well as the experience of forming basic youth/adult

obligation, and commitment.	Without receiving that recognition youth lose interest and may become disengaged quickly.	partnerships.
7. young person-driven activities do not include adults in positions of authority; rather, they are they to support youth in passive roles.	Youth operate in a vacuous situation where the impact of their larger community isn't recognized by them. young person-driven activities may not be seen with the validity of co-led activities, either.	Developing complete ownership of their learning allows youth to drive the educational experience with a lot of effectiveness. Youth experience the potential of their direct actions upon themselves, their peers, and their larger community community
8. Youth have full equity with adults. This may be a 40/60 split, or 20/80 split when it's appropriate. All are recognized for their impact and ownership of the outcomes.	Requires conscious commitment by all participants to overcoming all barriers.	Creating structures to support differences can establish safe, supportive learning environments, ultimately recreating the climate and culture in communities.

Roger Hart, a sociologist for UNICEF who originally developed the Ladder, intended the first three rungs to represent forms of *non-participation*. However, while the first rung generally represents the nature of all youth voice in communities with the threat of “attend or fail”, there are more roles for youth than ever before throughout the education system. Rungs 6, 7, and 8 generally represent “young person/adult partnerships”, or intentional arrangements designed to foster authentic youth engagement in communities.

Today, youth are increasingly engaged as researchers, planners, teachers, evaluators, decision-makers, and advocates. With this knowledge in mind, the rungs of the Ladder can help youth and adults identify how youth are currently involved in communities, and give them goals to aspire towards.

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APPENDIX R

UPSTREAM/DOWNSTREAM

It's been many years since the first body was spotted in the river. Some old-timers remember how Spartan were the facilities and procedures for managing that sort of thing. Sometimes, they say, it would take hours to pull ten people from the river and only a few would survive.

Though the number of victims in the river has increased greatly in recent years, the good folks of Downstream have responded admirably to the challenge. Their rescue system is second to none. Most people discovered in the swirling waters are reached within 20 minutes, many in less than 10. Only a small number drown each day before help arrives-a big improvement from the way it used to be.

Talk to the people Downstream, and they'll speak with pride about the new hospital by the edge of the waters, the flotilla of rescue boats ready for service at a moment's notice, the comprehensive health plans for coordinating all the manpower involved, the large number of highly trained and dedicated swimmers, all ready to risk their lives to save victims from the raging currents. Sure it costs a lot, say the Downstreamers, but what else can decent people do except provide whatever it takes when human lives are at stake.

Oh a few people in Downstream have raised the question now and again, but most folks show little interest about what's happening Upstream. It seems there's so much to do to help those in the river, that nobody's got time to check

how all those bodies are getting there in the first place. That's the way things are sometimes.

From Donald B. Ardell, Ph.D., *Upstream/Downstream: A Fable for Our Time*, , <http://www.seekwellness.com/wellness-reports/2001-03-20.htm> (accessed April 28, 2013).

APPENDIX S

BANQUET PRESENTATION



A Mentoring Program for the Youth of Spencer Baptist Church
Spindale, North Carolina

Deuteronomy 6:1-9

Love the LORD Your God

6 These are the commands, decrees and laws the LORD your God directed me to teach you to observe in the land that you are crossing the Jordan to possess, ² so that you, your children and their children after them may fear the LORD your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life. ³ Hear, Israel, and be careful to obey so that it may go well with you and that you may increase greatly in a land flowing with milk and honey, just as the LORD, the God of your ancestors, promised you.

Deuteronomy 6:1-9



- ⁴ Hear, O Israel: The LORD our God, the LORD is one. ⁵ Love the LORD your God with all your heart and with all your soul and with all your strength. ⁶ These commandments that I give you today are to be on your hearts. ⁷ Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. ⁸ Tie them as symbols on your hands and bind them on your foreheads. ⁹ Write them on the doorframes of your houses and on your gates.

We Are Responsible For The Children!



- James says for us to take care of the children who are orphans...
- [James 1:27](#)
Anyone who sets himself up as “religious” by talking a good game is self-deceived. This kind of religion is hot air and only hot air. Real religion, the kind that passes muster before God the Father, is this: Reach out to the homeless and loveless in their plight, and guard against corruption from the godless world.

Children are a good thing!



- Jesus said children are special
- Luke 18:15-17

People brought babies to Jesus, hoping he might touch them. When the disciples saw it, they shooed them off. Jesus called them back. “Let these **children** alone. Don’t get between them and me. These **children** are the kingdom’s pride and joy. Mark this: Unless you accept God’s kingdom in the simplicity of a child, you’ll never get in.”

What Does That Tell Us?



- We have a great task ahead. A task to be the encouragers and trainers of a generation of kids who get very little parental support in the area of spiritual matters.
- We must be ready as a church to show kids the way to live, or we they will not remain active in the Kingdom’s work!

What Do You Do?



- Pray
- Encourage
- Listen
- Share
- Remember Special Days
- Disciple
- “Fill In The Gap” at times
- Enjoy the companionship!

Not A New Idea!



- Jesus mentored the Disciples
- Ananias mentored Saul in Acts 9
- Saul mentored Timothy
- Barnabas mentored Mark

Some things you are asked to do...

- Pray for the kids
- Send notes
- Pray for the adults
- Sit with children in church on Sundays!
- Offer to let kids sit with you on Wednesday nights!
- Offer encouragement to children
- Be patient
- Offer to help the children and youth
- Be positive!

What you are not asked to do...

- Babysit
- Provide Financial Assistance
- Take place of Parent
- Provide Transportation
- Let spend the night at your house
- Tutor
- Discipline
- Preach to them

APPENDIX T

38 “One Another” Bible Verses

Leviticus 19:11

Do not steal. Do not lie. Do not deceive one another.

Zechariah 7:9

This is what the Lord Almighty says: Administer true justice; show mercy and compassion to one another.

John 13:14

Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet.

John 13:34

A new command I give you: Love one another. As I have loved you, so you must love one another.

John 13:35

By this all men will know that you are my disciples, if you love one another."

Romans 12:10

Be devoted to one another in brotherly love. Honor one another above yourselves.

Romans 12:16

Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.

Romans 13:8

Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellowman has fulfilled the law.

Romans 14:13

Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's way.

Romans 15:7

Accept one another, then, just as Christ accepted you, in order to bring praise to God.

Romans 16:16

Greet one another with a holy kiss. All the churches of Christ send greetings.

1 Corinthians 1:10

I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought.

1 Corinthians 16:20

All the brothers here send you greetings. Greet one another with a holy kiss.

2 Corinthians 13:12

Greet one another with a holy kiss.

Galatians 5:13

You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love.

Ephesians 4:2

Be completely humble and gentle; be patient, bearing with one another in love.

Ephesians 4:32

Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.

Ephesians 5:19

Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord.

Ephesians 5:21

Submit to one another out of reverence for Christ.

Colossians 3:13

Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you.

Colossians 3:16

Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.

1 Thessalonians 5:11

Therefore encourage one another and build each other up, just as in fact you are doing.

Hebrews 3:13

But encourage one another daily, as long as it is called today, so that none of you may be hardened by sin's deceitfulness.

Hebrews 10:24

And let us consider how we may spur one another on toward love and good deeds.

Hebrews 10:25

Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another--and all the more as you see the Day approaching.

James 4:11

Brothers, do not slander one another. Anyone who speaks against his brother or judges him speaks against the law and judges it. When you judge the law, you are not keeping it, but sitting in judgment on it.

1 Peter 1:22

Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart.

1 Peter 3:8

Finally, all of you, live in harmony with one another; be sympathetic, love as brothers, be compassionate and humble.

1 Peter 4:9

Offer hospitality to one another without grumbling.

1 Peter 5:5

Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, "God opposes the proud but gives grace to the humble."

1 Peter 5:14

Greet one another with a kiss of love. Peace to all of you who are in Christ.

1 John 1:7

But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.

1 John 3:11

This is the message you heard from the beginning: We should love one another.

1 John 3:23

And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.

1 John 4:7

Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God.

1 John 4:11

Dear friends, since God so loved us, we also ought to love one another.

1 John 4:12

No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us.

2 John 1:5

And now, dear lady, I am not writing you a new command but one we have had from the beginning. I ask that we love one another

APPENDIX U

WEEKLY SESSION EVALUATION RESULTS

Week 1

	Number						Standard
	Participating	Range	Minimum	Maximum	Mean	Deviation	
Item 1	21	1	4	5	4.71	0.463	
Item 2	21	1	4	5	4.76	0.436	
Item 3	21	1	4	5	4.71	0.463	
Item 4	21	1	4	5	4.62	0.498	
Item 5	21	1	4	5	4.71	0.463	
Item 6	21	1	4	5	4.71	0.463	
Item 7	21	1	4	5	4.71	0.463	
Item 8	21	1	4	5	4.62	0.498	
Item 9	21	1	4	5	4.76	0.436	
Item 10	21	1	4	5	4.71	0.463	
Item 11	21	1	4	5	4.76	0.436	

Week 2

	Number						Standard
	Participating	Range	Minimum	Maximum	Mean	Deviation	
Item 1	18	1	4	5	4.67	0.485	
Item 2	18	1	4	5	4.78	0.428	
Item 3	18	1	4	5	4.61	0.502	
Item 4	18	2	3	5	4.44	0.616	
Item 5	18	1	4	5	4.5	0.515	
Item 6	18	1	4	5	4.56	0.511	
Item 7	18	1	4	5	4.61	0.502	
Item 8	18	1	4	5	4.61	0.502	
Item 9	18	1	4	5	4.67	0.485	
Item 10	18	1	4	5	4.56	0.511	
Item 11	18	1	4	5	4.61	0.428	

Week 3

	Number				Standard	
	Participating	Range	Minimum	Maximum	Mean	Deviation
Item 1	18	1	4	5	4.65	0.489
Item 2	18	2	3	5	4.6	0.598
Item 3	18	1	4	5	4.75	0.444
Item 4	18	4	1	5	4.15	1.183
Item 5	18	1	4	5	4.6	0.598
Item 6	18	1	4	5	4.7	0.47
Item 7	18	1	4	5	4.6	0.598
Item 8	18	2	3	5	4	0.795
Item 9	18	2	3	5	4.5	0.827
Item 10	18	2	3	5	4.4	0.821
Item 11	18	1	4	5	4.6	0.598

Week 4

	Number				Standard	
	Participating	Range	Minimum	Maximum	Mean	Deviation
Item 1	19	1	4	5	4.55	0.51
Item 2	19	1	4	5	4.45	0.51
Item 3	19	1	4	5	4.6	0.503
Item 4	19	2	3	5	4.15	0.671
Item 5	19	1	4	5	4.3	0.47
Item 6	19	1	4	5	4.85	0.366
Item 7	19	1	4	5	4.45	0.51
Item 8	19	1	4	5	4.6	0.503
Item 9	19	1	4	5	4.5	0.513
Item 10	19	1	4	5	4.95	0.224
Item 11	19	1	4	5	4.85	0.366

Week 5

Number		Standard				
	Participating	Range	Minimum	Maximum	Mean	Deviation
Item 1	18	1	4	5	4.53	0.513
Item 2	18	1	4	5	4.47	0.513
Item 3	18	1	4	5	4.68	0.478
Item 4	18	2	3	5	4.26	0.733
Item 5	18	1	4	5	4.68	0.478
Item 6	18	1	4	5	4.84	0.375
Item 7	18	1	4	5	4.63	0.496
Item 8	18	2	3	5	4.37	0.684
Item 9	18	1	4	5	4.79	0.419
Item 10	18	1	4	5	4.53	0.513
Item 11	18	1	4	5	4.74	0.452

APPENDIX V
TRAINING EVALUATION SUMMARY

1. Was training beneficial?

- yes, learned a lot.
- most beneficial training I ever had.
- never knew there was so much I didn't know about youth.
- eye-opening.
- made me a better parent.
- believe I can do this after this training.

2. Did it meet or even exceed any expectations you may have had about the training?

- exceeded.
- exceeded. Thought I knew more than I did.
- met all my expectations.
- exceeded. Thanks for the information.

3. Was information relevant to the program?

- yes
- yes, very informative.
- opened eyes about youth.
- should help me be a great Sidekick.

4. What suggestions would you recommend for upcoming training sessions?

- have youth share.
- more videos.
- more time.
- more hand-outs.

5. What other issues do you feel need to be addressed in the training sessions?

- more on bullying.
- more on drugs.
- more on how to share Christ.
- more on activities to do with Sidekicks.
- more on technology.

6. Does any information or any sessions need to be further developed in another setting with the whole church family?

- technology and communication.
- the CPYU parent pages.
- statistics about youth.

7. In what ways could the leader of these sessions be better prepared?

-make sure computer and projector work.

8. Internet access was limited and video was a disaster, but what other things could be used to make the sessions better?

-refreshments.

-allow more time.

9. Will "Sidekicks" as presented work for Spencer Church? Give any ideas and suggestions?

-yes. Should be great.

-more information about the youth and their parents.

-will be better when up and running.

-

10. Your chance to give any additional feedback and/or suggestions.

-develop a handbook.

-add information to the church website for Sidekicks, parents and church as a whole.

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