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Helping the Parents of Middle School Students Communicate Biblical Truths of Sexuality at the First Baptist Church of Lenoir, North Carolina

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HELPING THE PARENTS OF MIDDLE SCHOOL STUDENTS
COMMUNICATE BIBLICAL TRUTHS OF SEXUALITY AT THE
FIRST BAPTIST CHURCH OF LENOIR, 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
THOMAS RUSSELL HINTON

MAY 16, 2011

APPROVAL FORM

HELPING THE PARENTS OF MIDDLE SCHOOL STUDENTS
COMMUNICATE BIBLICAL TRUTHS OF SEXUALITY AT THE
FIRST BAPTIST CHURCH OF LENOIR, NORTH CAROLINA

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ABSTRACT

An educational program was developed to discover the role of the church in promoting healthy parent/child communication about sexuality. Believing scripture affirms sexuality as a blessing from God, parents and middle school youth were recruited and led through the study. Surveys measured attitudes, opinions, and understanding of biblical knowledge, anatomy, and communication levels. After the program the families were given two months to observe parent/child communication. Final surveys indicated that the church can play an active role in promoting parent child communication about sexuality, and participants reflected a positive outcome by recommending the continuation of this program as a part of the on-going youth ministry of the church.

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CHAPTER ONE INTRODUCTION

In the fall of 2010 the State of North Carolina implemented a new sexuality education program under the Healthy Youth Act. The law mandated a new curriculum based on research that has shown that effective sexuality education promotes abstinence and gives medical information teens would need as young adults.¹ While the education system is to be commended for promoting abstinence, the curriculum is based on adolescent health issues and therefore approaches sexuality as a physical act.

The rationale behind the theory of this project was developed when looking at two main philosophies in sex education discussed by Lynn and Yaconelli. The first is Moral Certainties, which offers a moral code. The second is Normative Consequences, which teaches that right and wrong are determined by the consequence.² Both of these philosophies seemed inadequate, and modern sex education in the school system can be counterproductive if it teaches a values neutral approach. The church must develop its own philosophy to communicate Christian values based on biblical principles.

The mission statement of First Baptist Church is that we are to be a Great Commission church. Our task is to make disciples, train disciples, and equipping

¹ Adolescent Pregnancy Prevention Campaign of North Carolina. *Local Schools Implementation Guidebook for North Carolina Healthy Youth Act*. (Durham: 2010), 1-10.

²David Lynn and Mike Yaconelli, *Teaching the Truth About Sexuality* (Grand Rapids: Zondervan, 1990), 6.

disciples. Part of equipping our youth to be disciples of Christ is to provide them with a biblical understanding of sexuality. This project began with a theory of the role of the church in communicating sexuality to middle school students and their parents and with the goal of providing a model for how that theory might be implemented. For parents, this included helping to develop their communication skills about sexuality. For middle school students, this included helping them gain an understanding about what the Bible communicates about sexuality. This purpose of this project was to examine the role of youth ministry in helping the parents of middle school students communicate biblical truths about sexuality. The church had the logical role of teaching biblical truths, but sexuality and sex education have so many aspects that it could not be assumed that the parents would expect or allow the church to teach more than the Bible. A basic idea was created to lead the Youth Advisory Committee, the youth teachers, and the parents of middle school youth to provide an opportunity to train and equip parents and teenagers to practice a more open dialogue about God's creation of sexuality and how this aspect of life affects relationships.

The youth ministry of First Baptist Church is a team concept made up of the parents of youth, volunteers who teach the youth, the Youth Advisory Committee and the youth minister. Working together, we considered the current needs of parents and teenagers. We listened to youth and their parents, asked them what they needed to know, and talked frankly about sex. We discussed current parenting trends and evaluated the church's role to help parents in light of the current parenting trends. We gave careful consideration to how technology has redefined the role of parents and the church.

Within the last three years technology has invaded every aspect of teenage life. The teenagers are connected to each other twenty-four hours a day with the ability to text, Twitter, and Facebook. While technology has placed knowledge and entertainment at the tips of their fingers, it has also presented a very worldly view of sexuality along with graphic images. As youth are bombarded with sexual images from the media, it was unknown to me if their understanding of anatomy and biology had grown with their amount of time spent with technology. Before the project began, it was my observation that this new technology had not provided very much help to hearing God's word or understanding the biblical view of sexuality.

A goal throughout the project was to understand the church's role in the midst of so much new technology. It was hoped that the time spent with parents and teenagers and the data gathered from both groups would not only guide the youth ministry of First Baptist Church of Lenoir to develop a philosophy of sex education for the church and to clarify the church's role in teaching Christian values, but would also provide direction for future programs and curriculum concerning teaching biblical concepts of sexuality.

Project Setting

Lenoir, North Carolina is located in the foothills and provides a gateway to Boone and the High Country. It is the county seat of Caldwell County and has a population of 17,000. Downtown Lenoir is the home of several congregations, including First Baptist Church. The Lenoir area was known for decades as one of the nation's manufacturing

centers for fine furniture. Broyhill, Bernhardt, Thomasville, and Kincaid furniture were prominent names. Other industries such as sawmills, lumber yards, Sealed Air, and freight lines supported the furniture industry. First Baptist Lenoir was also connected to the industry with owners, executives, designers, and plant supervisors making up a significant part of the church membership.

In the 1990s the furniture companies began to outsource their work overseas. Consequently, the landscape of the little town and its churches has likely changed forever. Most of the factories have closed along with the supporting businesses laying off hundreds of workers. Many of the church members at First Baptist who were employed in the furniture industry were either old enough to retire or had the opportunity to change professions. The church has weathered a 10% downturn in the church budget over the last three years while the church membership has remained stable. Google Inc. constructed a server farm in Lenoir in 2007. It was hoped that this would provide much needed jobs and help the local economy. The church, however, has not received any new members as a result of Google's construction. The town's unemployment rate is currently 17%.

First Baptist Church has been located on three different sites since its birth over one hundred years ago. While digging part of the foundation for a building annex at First Baptist Church in 1901, the Rev. George Church was asked, "What are you doing?" to which he reportedly replied, "I'm getting ready to raise Baptists."³ First Baptist has been "raising" Baptists since 1889 and currently supports a Sunday school attendance of 200

³First Baptist Church, *Citadel of Faith* (Lenoir, NC: Forbes, 1989), 53.

with 230 attending worship. The church membership is 779 with a 2010 church budget of \$656,000.

Dr. David Smith is the current pastor. Dr. Smith began his ministry in December 1988, and I joined the ministry team as Minister of Music and Youth in September of 1990. We have been together for twenty years, and I have been in full time ministry for thirty-two years. Paid staff include the two full time ministers, two full time office administrators, a full time custodian, and a part time Minister of Children, preschool director, organist, and handyman.

Although the furniture giants are gone, we have many fine business owners, lawyers, members of the medical community, and school personnel that make up our congregation. The church is very much a middle class church but is viewed by the community as a wealthy church because of our buildings and the furniture executive membership in the past. We are also seen as the most liberal of the seventy-six Baptist churches in the county because we have female deacons. We are understaffed for a church our size; therefore, our volunteers take on much of the leadership. Youth ministry has played an important role in the life of the church since the 1940s. Although various staff members including Ministers of Education and student summer workers have supervised the youth ministry, the church has taken great pride in the youth program. The modern, first class youth facilities reflect the importance of the youth ministry in the life of the church.

The setting for this project took place in the current youth group of the church. The youth group has grown up together, attending the same elementary and middle

schools. There is a high level of trust among parents, teens, and the youth minister. Twenty years of ministry experience in the same congregation has allowed the parents to embrace me as a fellow parent as well as minister. A part of the success of the youth ministry has been the ability to provide ongoing programs for parents as well as their teens and to change and adapt to meet the needs of a new generation of teenagers.

Personal Interest in the Project

In the early 1980s I took one of my first youth groups to summer camp. I noticed several of the young high school girls flirting with the college age painters who were working on several of the buildings. I dismissed any thoughts of danger by labeling the flirtations as “puppy love,” and we finished a great week of camp. Over the next few years I took great pride in seeing this youth group grow together as a group and grow individually in their spiritual life. I was also frustrated that one young lady seemed to be dedicated to experimenting with every vice known to man, including running away from home for months at a time. It was years later that I learned that this young lady had sexual intercourse with one of the painters at camp. This giving of herself so early in high school changed the direction of her life forever.

I have often wondered if I failed her in any way as a youth minister by not providing an adequate theology of the blessings of sexuality as seen through the eyes of scripture. I have wondered if the church could have done anything differently to help her with her decision-making skills or help her parents communicate their sexual values. The story of this girl is not unique to me. I have witnessed it over and over through

thirty-five years of ministry. Again and again I have seen a teenage girl give herself away physically only to be caught up in a downward spiral to regain her self worth. Again and again I have observed a teenage boy give himself away physically and claim to be more of a man only to discover that he often fails in relationships as an adult. Pam Stenzel says it so well: “If you have sex outside of marriage you will always pay a price.”⁴

Experience has taught me that if teenagers are nurtured with the biblical view of sexuality, they are better equipped to make wise choices. Over the years my conviction has grown that the church must discover how to support parents as they nurture their children in the community of faith. If the church is going to impact the lives of middle school youth, it must impact the homes in which they are nurtured. But what is the church’s role in this rapidly changing society? Should Christian sexual values be taught earlier than middle school? What does the current generation of parents need and expect from the church? Is it possible that parents and technology working together do not need the church to have a role in the sex education of their child other than providing the biblical theology?

Every generation of parents and teenagers seems to change and evolve. For generations society and the church have observed teenagers struggling with their sexuality and parents struggling with how to communicate sexual values. The current parents of teenagers may have had few models of their own or awkward parents, ignorant

⁴Pam Stenzel, *Sex has a Price Tag*, DVD (Grand Rapids: Rooftop Productions, 2000).

friends, or a basic biology class in school. But sexuality and middle school youth culture have dramatically changed over the last two decades. Within the last three years technology has exploded in teen culture with cell phones, the Internet, and the ability to pick up the Internet on iPods. What do these changes mean for youth ministry?

This searching provided the framework for the project question: “What should the role of the church be in helping the parents of middle school youth communicate biblical truths of sexuality and sex education, and how does the church respond to that role?” For the better part of my ministry, I would have had an easy answer. I would have claimed that the church needs to be the primary source for both biblical education and factual information as a basis for decision-making. Prior generations may have had very little sex education from parents, schools or the television. Today, teenagers have few sexual norms that define right and wrong sexual behavior. There seem to be few answers as to who is in charge and who should help these middle school youth.

Literature and Resource Review

There were many members in our church and many friends in the community who supported this project. The church staff, the Youth Advisory Committee, the parents of youth and their teenagers, key church members, the Caldwell Council on Adolescent Health, and my wife were all a part of the human resources helping to make this effort successful. The educational wing of First Baptist Church and Camp Caraway served as the physical resources. All of the literature resources were reviewed and approved by several groups and parents were encouraged to review all curriculum and literature.

Human Support

The church staff at First Baptist supported my continuing education through the Doctor of Ministry Program. The staff assisted in discussions of the goals and the theology of the project, and they fully embraced the project proposal. The Youth Advisory Committee is a group of adults that is charged with giving guidance to the youth ministry of the church. The group met in the spring of 2009 to discuss the proposal, and they had no reservations about content or methodology. There were many key members of the church family who were approached to discover their willingness to participate in this project and to give guidance to the subject matter. Guidance counselors at the middle school and high school, as well as several church members who serve in the medical community including doctors, nurses and pharmacists were helpful in providing literature and direction.

The Caldwell Council on Adolescent Health is located in Lenoir and was very interested in this project. This agency has the task of providing sex education in the school system. I attended their introduction sessions for the new statewide program that the council provided for parents in the Lenoir community. I also met with middle school guidance counselors to review the new statewide curriculum. These meetings provided access to their staff, literature, and data, and provided a comparison of what the schools were teaching as compared to what the church should teach. All of these human resources merged to guide my project and bless the outcome.

Facilities

First Baptist Church of Lenoir completely remodeled a wing of the building to serve the needs of youth in 1993. This facility includes classrooms, lounge, kitchen with café, and recreation room. In 2006 we built a new dining room that doubles as a large meeting hall with stage, complete media systems, and a commercial kitchen. The combination of these two wings was more than adequate to provide appropriate meeting space. Camp Caraway in Asheboro, North Carolina, is the North Carolina Baptist Conference Center and RA Camp. The camp provided a unique weekend away with the middle school youth. The camp was far enough away from Lenoir to provide the feeling of a “road trip” and was isolated enough to help the youth focus on the weekend topic.

Literature Review

The literature review provided material for both parents and their teenagers. This review included materials on theology, sex education philosophy, and views on parental involvement. It included video and media resources related to the promotion of a Christian stance on sexuality that have proven to be effective in youth ministry. All of the literature was available for preview by the church staff, the Youth Advisory Committee, and to the parent of teenagers. An appropriate bibliography was provided to the parents along with ideas of where to seek additional information. After three decades of youth ministry, I had collected dozens of games, activities, and worksheets that would provide possible ways of approaching different sex education subject matter.

Literature And Parents

One of the unique aspects of this project was the opportunity to work with parents to develop the actual goals for the teenagers' retreat. This became meaningful to both parents and myself as we allowed the process to create the goals which helped dictate the literature we used. This meant being prepared with appropriate literature to teach any subject generated by the created goals and needs that were discovered. It also meant being prepared to face the possibility of certain literature not being needed.

At First Baptist of Lenoir we have routine parent meetings that offer group dialogue. The youth have a Sunday night Bible study while the parents meet to have parenting classes or simply have coffee and conversations about parenting. The book *Teaching the Truth About Sexuality* by Lynn and Yaconelli provided multiple ideas to bring parents on board to discuss sex education.⁵ The writers did an excellent job covering many of the issues of sexuality such as fears, myths, and relationships. Their work provided ideas on how to write a curriculum, and their use of reflective worksheets provided a wealth of possibilities for curriculum planning and interactive activity. I searched for additional materials for parents to evaluate how they were parented as children and evaluate how they might choose to parent today. The Abbey-Harris book

⁵ Lynn and Yaconelli, *Teaching the Truth About Sexuality*.

Saying Goodbye to The Birds and the Bees was another helpful resource that uses the same reflection and discussion format.⁶

David Mace has developed the theology of blessing and sexuality in his writing that especially resonated with me.⁷ This theology of blessing was an excellent starting point for the teenagers' retreat and for parents to embrace. The biblical text on blessing was crucial to this project. Helping youth understand that sexuality and sex are part of God's overall blessing was the theological rationale for this project, and Mace provided the direction for many of my theological reflections.

Middle School Youth Literature

A wealth of literature is available on teaching sex education within the school systems. There was also adequate literature to help develop sex education in the church, although some of it was outdated. *Teaching the Truth About Sexuality*⁸ and *Saying Goodbye to the Birds and the Bees*⁹ provided worksheets and ideas for stimulating discussions with teens as well as parents. Through the Caldwell Council on Adolescent

⁶Nancy Abbey Harris, *Saying Goodbye to the Birds and the Bees: Telling the Real Story: a Guide for Parents* (Santa Cruz: Planned Parenthood of Santa Cruz County, 1980).

⁷ David Mace, *The Christian Response to the Sexual Revolution* (Nashville: Abingdon, 1970).

⁸ Lynn and Yaconelli, *Teaching the Truth About Sexuality*. 1-10.

⁹Nancy Abbey Harris, *Saying Goodbye to the Birds and the Bees: Telling the Real Story*.

Health, I had access to all the literature that is used in the school system from fifth grade introductions to high school issues.

Because this generation is so connected to technology and the visual media, it was imperative to find resources for teenagers to see and experience. Clark Chap created a dynamic video resource to move the teens away from viewing sexuality as a mere physical expression and moved them toward forming holistic relationships.¹⁰ As a guidance counselor, Pam Stenzel¹¹ provides straight talk using video format. While very few videos were shown to the youth in their entirety, many clips were edited to serve as discussion starters.

Lynn and Yaconelli shaped my thoughts with their discussions on philosophies of sex education.¹² It was important to review philosophies of past generations to discover trends. This review helped clarify needs for the current generation. I also found Kenda Dean's book *Almost Christian* to be of great value, not as sex education curriculum but as a study to help understand the faith of American teenagers.¹³ Her thoughts on Martin Luther's approach to education served as a wonderful reminder for me as to the role of parental involvement. I also found the writings of Jeffery Marx to bring great clarity to the need for young men to develop relationships as they strive for manhood.¹⁴ I was able

¹⁰ Chap Clark, *Next Time I Fall in Love* VHS (Grand Rapids: Zondervan, 1992).

¹¹ Pam Stenzel, *Sex Has a Price Tag* DVD (Grand Rapids: Rooftop Productions, 2000).

¹² Lynn and Yaconelli, *Teaching the Truth About Sexuality*, 1-10.

¹³ Kenda Dean, *Almost Christian: What the Faith of Our Teenagers is Telling the American Church* (NY: Oxford, University Press, 2010).

to relate his writings concerning teenage boys to teenage girls to gain a clearer picture of today's youth.

¹⁴Jeffery Marx, *Seasons of Life* (Simon and Schuster, NY: 2003).

CHAPTER TWO

DETAILED PROJECT DESCRIPTION

Project Outline

1. An organizational meeting was held with the Youth Advisory Committee and key leadership to present an overview of the project, secure faculty and facilitators, and survey potential topics.
2. A parent/teen fall kick off meeting was held to preview the yearly program and describe the project.
3. The parents of middle school students met to hear goals of the project, reflect on parenting models, share feelings, and take surveys on communication and biblical understanding.
4. The parents met again one week later to share their expectations of topics to be taught, to hear an overview of the theology of the project, and to take a survey on anatomy.
5. The middle school youth met the next week to hear goals for the project, to discuss their weekend retreat, and to take pre-retreat surveys on communication, biblical understanding, and anatomy.
6. The middle school youth traveled for a weekend retreat to Camp Caraway for a program that included vocabulary, anatomy, birth control, disease prevention, relationships, dating, and theology.
7. The youth and parents met together one week after the middle school retreat to hear an overview of the youth retreat, to hear from chaperons and teachers and to brainstorm ways to improve communication. Both groups took surveys on biblical understanding and anatomy.
8. A two-month waiting period was planned to allow some time to observe communication levels.
9. A final parent/teen meeting was held to hear reflections, give encouragement, and take final surveys on communication levels.
10. All of the surveys were tabulated and analyzed.
11. The Youth Advisory Committee met to discuss the project and give direction for future programs on communicating biblical truths of sexuality.

Project Goals

The main goal of this project was to develop an educational program that discovered the role of the church in promoting healthy parent/child communication about sexuality, and by testing the program with the youth of First Baptist Church of Lenoir. The undertaking of this project provided the opportunity to establish several goals for the middle school youth, their parents, the youth minister, and the church. An opportunity was provided for the youth so that they could achieve a higher level of understanding about sexuality because of this project. Three goals were established for the youth. The first goal was to increase their knowledge of biblical terms and biblical truths about sexuality. To meet this goal they examined the biblical theology of sexuality and compared this theology with the world's view of sexuality. The second goal was to provide the youth with factual information they could use to make decisions. The youth had the opportunity to engage in classes on anatomy, contraception, disease prevention, and relationships. The third goal was to allow the youth to experience a higher level of communication with their parents concerning sexuality. Parents and youth participated together in various activities throughout the project.

There were several goals concerning parents. The first goal was to increase their understanding of the biblical theology of sexuality. To meet this goal the parents had the opportunity to participate in parent workshops that included biblical terms and truths. A second goal was for parents to experience a higher level of confidence in communicating matters of sexuality with their child. By participating in the workshops and becoming informed about resources for themselves and their child, the parents had an opportunity to

increase their knowledge as to how to give guidance to their child. It was also hoped that parents would help evaluate new technology to discover both the benefits and harmful effects of using it in teaching sexuality to their child. They would also give the church guidance concerning helpful future programs and curricula to meet the needs of youth.

For our church and for me as a youth minister, one goal was to gain a better understanding of the church's role in parent/teen communication about human sexuality. A second goal was to examine and evaluate literature and resources concerning sexuality and to develop a comprehensive program presenting sexuality from a biblical viewpoint. A final goal was to determine how or whether a new generation of parents communicates in a different manner from that of previous generations. I expected to have a better understanding of how technology has affected the youth's ability to grasp and accept the biblical view of sexuality.

The Initiation of the Project

The Youth Advisory Committee has the authority to oversee the functions of the youth program of First Baptist Church. The Youth Advisory Committee met on August 22, 2010 for the purpose of planning the project. The committee was given the opportunity to reflect on the quality of communication and information that they received and experienced from their own parents when they were teenagers. Only one committee member claimed to have had any verbal communication with a parent regarding sexuality.

The committee was given an overview of the theological and pragmatic goals for the project. I was able to present the need for this project based on my reflections of the

current teen culture, and each member was given the opportunity to reflect on the need based on their own observations and experience. The group was very pleased with the direction of the project, and the only concern or question that was voiced had to do with other churches. There was a frustration that our church would provide this “good program” for our youth but that their friends at other churches would not have the same benefit or be exposed to the same information. The committee agreed that our church could not try to provide this program at this time to every church in Lenoir. However, we could provide an opportunity for youth from other churches to travel with us on retreat provided that their parents were willing to participate in pre-retreat meetings.

The group was asked to brainstorm topics that the church should teach and discuss with the youth and their parents. This activity gave the committee ownership and provided a teaching outline that included vocabulary, anatomy, birth control, disease prevention, relationships, dating, theology, impact of technology, and improving communication skills. The group took The Youth Advisory Pre-Project Survey and then gave instruction and their blessing to teach all of the topics (see Appendix A). There were no topics that anyone felt the church should omit in its teaching. With their blessings the project began.

Session I with Parents

The project was implemented on Sunday night, October 3, 2010 with a meeting of the parents of seventh, eighth, and ninth graders. The parents were greeted and thanked for their participation. Consent forms were explained and time was given for a for their participation. Consent forms were explained and time was given for a discussion of the

importance of confidentiality. Parents signed all appropriate forms and were asked to complete the two surveys for parents which evaluated communication levels and biblical understanding (see Appendix B and C). The surveys were given before any program material was presented in order to assess the parent's pre-project understanding without any impact from our first meeting.

The program began with overheads explaining the theological and pragmatic goals of the project, the goals for each week, and the goals for the weekend with the teenagers. This presentation included a philosophy of the project and a comparison of sex education philosophies. An outline of the new North Carolina State Sex Education curriculum that was implemented in August 2010 was reviewed to give parents an awareness of what their children would have the opportunity to be taught during the school year. Parents were given the opportunity to ask questions anonymously by writing down their questions and placing them in a fish bowl located at the door at the conclusion of the session.

Following these activities, a discussion was facilitated to elicit reasons that any parents might have for a lack of communication with their teenager, especially concerning sexuality issues. Responses were recorded on the board and included a lack of time, embarrassment, fear, not knowing how much to say, and finding it difficult to see their child as a sexual being.

The group was next asked to reflect on their own childhood models of sex education. This gave parents an opportunity not only to look at their models but also to identify the influences on their values. At this point the entire group immediately came

alive and plugged into the program. Their sharing of stories brought much laughter to the group experience and helped to break down walls of fear and anxiety. This moment allowed the parents to share memories from their teenage years and reflect on the differences that their children experience in today's culture. Examples that were shared included parents feeling less pressure from society, concern over more media exposure, and the lack of family time in today's family schedule.

Parents were then asked to reflect on technology, their own child, and sexual issues. The two issues around which the discussion revolved were the impersonal nature of texting and the Internet in regard to relationships and the dangers they feared with easy access to the Internet. They were disturbed that the current generation of teenagers feels free to express sexual content laced with profanity as long as it is in text form or on Facebook. Parents could not give any reasons for the freedom of expression. I encouraged them to ask their teenagers why they thought other teenagers felt free to express themselves in this way.

In this discussion a number of facts concerning the use of technology among the families was discovered. By a show of hands the parents reported that all of the teenagers have access to their family computer in the family den. Only 15 per cent indicated that they allow their child to have a computer in their child's bedroom. Over two thirds of the teens have a Facebook page but 100 per cent of these parents monitor what is posted on line. Over half of all of the parents read all of their child's text messages at the end of each day.

One of the good things that I believed should always happen at any parent meeting was that parents should see and feel that they are not alone in the parenting process because their fears and struggles are a common journey with other parents. It was good for parents to see and hear the levels of concern from other parents. The group was asked to do a homework sheet for the next week. (see Appendix D) The goal of the homework sheet was to provide a framework for a discussion on what the church should teach. The first session ended with parents praying for their child.

Session II with Parents

The parents met for a second time on Sunday night, October 10, 2010. They were greeted and thanked for their participation. Four new parents were given a brief overview of the program and asked to sign consent forms. Six parents did not return from the previous meeting, but four of these were out of town with traveling soccer teams. The Parent Pre-Camp Survey of Anatomy was administered to assess the parents' knowledge of anatomy (see Appendix E).

The evening program began with a general overview of the combined data from the surveys given the previous week. The parents were complimented for having good relationships with their teens, but it was noted that less than half felt they could talk with their teen about sexuality. The parents shared information from their homework worksheet. Common feelings experienced when talking with their child about sex were fear, anxiety, and apprehension. The parents were reminded that all of these feelings were normal, and they were encouraged to monitor their feelings as the project progress.

The parents responded to one question concerning the most important thing that they wanted their child to understand about sexuality. The unanimous answer was that sexuality was a good part of God's creation. When asked what was important for their child to grasp about the teachings of the Bible as it pertains to sexuality, the two responses were to wait until marriage for intercourse and to understand that sexuality was a part of God's creation.

As part of the agenda for this session, I shared some observations about the survey regarding biblical knowledge that the parents completed at the first meeting. Even though three fourths of the parents stated that they understood what the Bible says about sexuality, more than two thirds said that they were confused about what the Bible says. This difference may be interpreted as parents' knowing what the Bible says but not knowing how to approach the subject with their teen. It is interesting to note that although many agreed or disagreed with the biblical statements, very few were willing to "strongly agree" or "strongly disagree."

Another part of their homework sheet included a fairly comprehensive list of items regarding sexuality from which parents were to choose those important for the church to teach. The parents could add items and state anything that they did not feel was the role of the church to teach. Ninety percent of all parents checked all items on the list. Birth control was the only item singled out by two parents. They were not against the church teaching birth control, but they wanted to make sure that teaching birth control would be taught as part of promoting abstinence until marriage and not as a way to have intercourse.

In response to this information, I suggested to the parents that they were not only affirming that the church should play a key role in teaching their teenager about sexuality, but that this was a cry for help on behalf of parents to partner with families in educating children about sexuality from a Christian viewpoint. The entire room nodded in agreement, and there were no other questions about curriculum.

The parents were given an outline of the theology of the project and a summary of each item that would be presented to their teen (see Appendix F). They were given an overview of the weekend retreat for their teenager. The parents were then given a self-awareness exercise to discover how approachable their teenager might find them. This was not a survey but a self-awareness exercise. The questionnaire, “Are You an Askable Parent” was taken, self graded, and each parent was encouraged to consider his or her role in the project process (see Appendix G). Afterwards, information for the retreat was discussed and the parents were led in guided prayers for their teenager.

Session III with Middle School Youth

The project was continued on Sunday night, October 17, 2010 with the teenagers in seventh, eighth, and ninth grades. The purpose of the evening was to provide information to teenagers about the project, to help relieve their fears, and to answer questions about the upcoming youth retreat. Upon arriving, youth were immediately placed in large circles to play warm up games. The games *Body to Body* and *Honey if You Love Me Smile* were chosen not only to introduce the topic but also to relieve anxiety

caused by the topic. After the games, the youth appeared relaxed and ready for the evening program.

The youth were greeted and thanked for their participation. An outline of the project was presented along with a project calendar. Consent forms were explained and time was given for a discussion on the importance of confidentiality. Youth signed all appropriate consent forms.

The program continued with overheads explaining the goals of the project, the goals for each week, and the goals for the weekend with the teenagers. An outline of the new North Carolina State Sex Education curriculum that was implemented in August, 2010 was reviewed, and the youth were asked if any of them had been through the new state program during the year. No one had been through the state program. The youth were given the opportunity to ask questions anonymously by writing down their questions and placing them in a fish bowl located at the door at the conclusion of the session. There were no questions asked in this way.

The weekend retreat information was distributed and there were the usual 100 questions on “what can I bring?” (see Appendix H). The devotional time provided an opportunity for the youth to think about continuing to grow up in Jesus and the opportunity for me to pray for the group. The youth finished the evening by taking three surveys which were The Youth Pre-Camp Communication Survey (see Appendix I), The Youth Pre-Camp Anatomy Understanding Survey (see Appendix J), and The Youth Pre-Camp Biblical Understanding Survey (see Appendix K).

Session IV Retreat with Middle School Youth

The middle school youth group traveled to Camp Caraway on October 22, 2010 for the weekend retreat. One hundred percent of the active youth from First Baptist in grades seven, eight, and nine participated along with three community friends. The retreat was planned for Friday evening through Sunday morning.

The adult chaperons for the weekend were also the teachers and instructors for all of the material. During one of the parent meetings prior to camp, the parents were unanimous in their belief that the instruction should come from Sunday school teachers and Sunday night youth workers and not simply from physicians, nurses, and pharmacists. In this way it was felt that the church would send a clear message that the discussion of the Bible as it relates to sexuality was a topic that everyone should participate in and not a topic reserved strictly for the medical community.

The goals for the retreat were as follows:

1. to enable youth to feel comfortable with their sexuality
2. to present factual information
3. to present a balanced view in the context of the Christian faith
4. to allow youth to practice decision-making skills

To achieve these goals the youth were given a well-rounded curriculum that began with the physical side of sexuality (see Appendix L). This starting point was chosen because it was the area in which the youth were most interested. The active learning curriculum provided opportunities to learn vocabulary, anatomy, myths, contraception methods, and disease prevention. After the presentation of the information,

the youth discovered that the only 100 percent guarantee to keep from getting pregnant or contracting a disease was abstinence.

It was during these first sessions on anatomy and vocabulary that the adults observed a transformation in the behavior of the youth. The youth changed from giggly immature middle school students to young adults working to embrace their role as more mature learners. This happened, in part, because the adults used vocabulary to teach the youth appropriate ways to communicate (see Appendix L). During the exercise the adults were willing to give examples of slang or “street” language as inappropriate means of communication. This was a clear statement to the youth that this learning environment was safe to say anything and that the adults meant business. The youth became so involved in the learning process that it became difficult to answer all of their questions and proceed to the next topic. A fishbowl was provided for youth to ask questions anonymously, but it was never used because of the openness of the sessions.

The adults guided the youth from the physical side of relationships through the dynamics of dating, role expectations, and the different types of love from eros to agape. The youth were able to discuss the types of relationships that they observed at school and evaluate the qualities of a balanced relationship using the introduction material from Chap Clark.¹⁵ The final session of the morning concluded with a discussion on dating. The youth talked about why date if you are not going to have intercourse, the purpose of dating, good things to do on a date and group dating in middle school. There were several

¹⁵ Chap Clark, *Next Time I Fall in Love*, VHS.

moments given to the damage that can occur when sexuality is expressed outside of marriage.

The youth were given the afternoon free for recreation, hiking, and relaxation. This free time for play is always important but especially on a retreat at which sexuality is a topic. I have observed over thirty five years of ministry that middle school youth often do not know what to do with all of their energy, and the afternoon was needed to burn off pent up energy. It also gave boys and girls time to interact with each other without the pressure of being together one on one.

The evening sessions gave the instructors an opportunity to return to all of the weekend material through the eyes of the Bible. The Bible study taught the blessings of sexuality and sex within the context of marriage, and the youth were encouraged to claim the blessings of sex that God had planned for them. The youth brainstormed their expectations for the opposite sex and shared these expectations with the group. They were encouraged to grow together as a youth group and as brothers and sisters in the faith while lovingly protecting and encouraging each other. The camp program ended with a bonfire, s'mores, and devotions.

The group returned to church early Sunday morning to be a part of the regular Sunday activities. On Sunday evening the group was surprised with a special guest. Instead of the usual Sunday night Bible Study, one of the high school seniors that had given birth the previous year was invited to come with her baby and boyfriend to tell her story. The teen parents were interviewed and did an excellent job showing how their

choices moved them out of the teenage high school world of Friday night football games and proms into the adult world of caring for a child.

The adults were impressed with the interest level the youth group showed to this young couple after the program was over. Even the senior high group that had not been on the retreat was impressed by the testimony regarding the importance of making the right decisions. During the following week, several parents commented that their teen had shared with them the Sunday night interview experience and what had been impressed upon their minds and hearts.

In reflecting on the weekend activities, one of the main observations from the adult chaperons was that the types of questions that were asked reflected a generation that has been bombarded with exposure to sex and sexuality from the media. However, the same questions revealed that the youth have a very limited factual knowledge base. The weekend experience provided a bonding time not only among the members of the youth group but also among the youth group, youth minister, and chaperons. It served as a major rite of passage from childhood into the young adult world. The initial feelings from the chaperons was that the church needs to provide this opportunity for every generation of middle school youth and to discover how to reinforce the middle school weekend with a “refresher course” given to sophomores in high school.

Session V with Parents and Middle School Youth

On October 31, 2010 the youth and their parents came together for the first time to hear from each other. One hundred percent of the parents who participated in the pre-retreat

parent meetings were present in addition to several new spouses that joined the group. Only one youth who attended the retreat did not participate in this follow up meeting. The evening gave me the opportunity not only to thank the parents and youth for their participation on the youth retreat but provided a moment for the group to thank the adults who accompanied the youth as chaperons and teachers.

The evening began with a review of the retreat program that the youth had experienced. Goals were reviewed and an outline of the retreat program was presented to the parents. A major goal of the evening was for parents and youth to be together so that both groups could share information and give encouragement to each other. Parents were encouraged to communicate with their child from this point forward as a mature young adult using the scientific names for body parts and with the understanding that their child had been given a full anatomy lesson.

Each chaperon and teacher that participated was given the opportunity to speak to the parents and give his or her assessment of the weekend experience. The chaperons thanked the youth for their willingness to learn. Parents were then given the opportunity to state their impression of the weekend including what they had observed and heard. There were many expressions of gratitude to the chaperons and teachers, and many stated that a wealth of good information had been shared.

As youth minister, I shared with the parents two main observations. The first was that the adult chaperons all agreed that each youth grew up right before their eyes. After the first thirty minutes of giggles, the rest of the weekend became a major turning point in the lives of these youth. Similar to a graduation, baptism or bar mitzvah, this weekend

was a coming of age and a coming to terms with sexuality. The second observation was based on the youth group's questions during the weekend. Their questions showed an incredible influence from the media while at the same time showed evidence of very little factual knowledge of basic anatomy, the female cycle, and contraception.

The youth were then asked to share some of their photographs and some of their experiences from the weekend. They shared posters they had created describing what they expected from the opposite sex in a Christian relationship. Knowing that it would be hard for this group to verbalize about their weekend experience, the youth were shown a list that the parents had made of why it can be hard to talk with their child about sex. A filmstrip from the 1950s was shown to demonstrate how very little information was given to past generations at church. The 1950s generation serves not only as the grandparents for these youth but also as the model for the current generation of parents. Both parents and teenagers were challenged to think about how to become better communicators than their parents.

The rest of the evening was spent brainstorming and sharing ways to improve parent/teen communication on sexuality issues. Parents were given basic ideas on positive reinforcement to use at home based on the retreat program. The group was reminded that both groups would meet again in January 2011 to allow time for observation, feedback and final survey data. After prayers of thanksgiving, both groups were asked to take survey instruments. The parents were administered The Post-Camp Parent Biblical Understanding Survey (see Appendix M), and the Post-Camp Parent Anatomy Understanding Survey (see Appendix N). The youth were administered the

Post Camp Youth Biblical Understanding Survey (see Appendix O), and the Post Camp Youth Anatomy Understanding Survey (see Appendix P). During clean up three fathers approached me at different times to say the same thing as if they had rehearsed their lines together. They each said: “I was supposed to have this conversation with my child over a year ago and never got around to it. Thank you for doing this.” A thank you card from a mom the following week expressed her appreciation for the retreat and how much her teenagers had learned. The fall part of this project concluded with a deep feeling of satisfaction that not only had goals been met, but also that the youth ministry of First Baptist Church had accomplished something very positive for the church family.

Session VI with Parents and Middle School Youth

The parents and youth met together again on January 9, 2011. The project had planned for a two-month interval between the teaching sessions in the fall of the year and this final session. Since one of the main goals of the project was to give parents and youth an opportunity to grow in their ability to communicate with each other in the area of sexuality, it was necessary to provide an opportunity for both parents and youth to observe the communication skills and reflect on the value of the project.

The parents and youth were greeted and thanked for their participation in the project and for their attendance at the final session. To begin the final meeting, it was important to help the group relax and return to the high level of dialogue that had been experienced two months earlier. To accomplish this, parents and teenagers were asked a series of questions as ice-breakers. Their answers were shared only with each other.

These questions served to remind both the parents and the youth that being a teenager can be an awkward experience. Examples of these questions were:

1. For parents: Did you like yourself when you were a teenager? Why or why not?
2. For Teenagers: Do you like yourself now? What parts of you are easier or harder for you to like?
3. For Parents: Share an awkward moment that you experienced as a teenager.
4. For Parents: Share a funny moment that happened when you were dating.

All of the parents and teens seemed to engage each other in conversations that were so full of energy that it was difficult for them to conclude their stories. Parents were asked if anyone wanted to share a funny date moment with the large group, and several parents used this moment to share stories that brought laughter and focus to the evening.

I reviewed the basic five weeks of the project that the group experienced in the fall of the year and took time to remind the group of the outline of each session and of the surveys that were administered in each session. I asked them to reflect on the project and on their feelings about participating. I was correct in that I anticipated that none of the youth would share at this moment, but several of the parents verbally expressed the following:

1. One parent said that he was so glad that his family had participated because the topic of sexuality had been so hard for him to know how to approach.
2. One parent said that she learned how different the media is today compared to when she was a teenager and how she needed to continue to monitor her teens media.
3. One parent stated that she had seen the need to begin communication on issues regarding sexuality at a younger age with other children in the home.
4. One parent stated that he was glad that everyone had finally acknowledged the need for conversations on sexuality.

5. One parent stated that a change in her household was that their teenage daughter was now viewed as more of a “grown-up.”

These were all excellent comments, and they encouraged a very positive atmosphere for the group to continue. I shared with the parents the improvements that the data had shown. They were complimented for having scored so high on the pre-test on communication. The results showed some very good family dynamics already in place according to the survey. This group of parents improved in their level of biblical understanding and understanding of anatomy. The improvement in their understanding of anatomy was very interesting because the parents never actually had a session on anatomy, and very little was discussed about anatomy during the parents’ time together. I asked the parents to explain why they thought their levels had improved. When no parent chose to respond to my question, I suggested that maybe they were more aware of the topic because of our discussions, or maybe they had gone home and researched on the Internet, or maybe their teen had come back from camp and shared some new information. Then one parent expressed what may be a correct answer and a summation of the project. The parent said:

I think that although I had a fairly high level of biblical knowledge and of anatomy. This project has pushed me to step up to the next level and share the knowledge I have with my son. I am finally claiming my parental duty of teaching my son about anatomy and what the Bible says.

One of the points of information that I had failed to gather at the beginning of the project was just how many of these parents had grown up in church and in a church youth group. By a show of hands, the vast majority (85 percent) had grown up in church. This was important for me to learn because the group had tested so high on the communication

pre-test. These parents talked about some of the impact the church had on their lives when they were teenagers.

The youth were then shown how they had improved in their understanding of anatomy and their biblical understanding. There were two questions that the youth had been asked about their biblical understanding. One of these questions was asked in reverse and may have created confusion among the youth. I was concerned that they responded with a high understanding of the Bible but also responded that they were confused about what the Bible says. I asked the group to try to explain how these answers could be so different. The answers from the group included the possibility of reading the response scale wrong and answering what they thought was being asked instead of what was actually being asked. Perhaps the best possibility that was offered was that the group may actually know and understood what the Bible says but are confused as to what to do with all of the information.

Parents and teenagers were then asked to individually draw a time line of their lives. They were encouraged to show the highs, lows, joys, sorrows, and stressful or difficult moments at specific ages. After everyone drew and designed their life, they shared their stories with their family members. Both youth and parents shared, and both were asked to look for similarities in the time lines of each other. It was hoped that parents and teens alike would notice where their lives were similar and that parents would reflect on their own lives as teenagers. This proved to be a moment for several families to come together in their understanding of shared feelings.

I then showed the teenagers an example of a life graph that showed how the greatest moments of stress often occur in people about the time they are being parents of teenagers. At the same time the graph was able to show that often the lowest levels of happiness and self-esteem occur about the same time. This allowed me to lead in a discussion of the difficulties of parenting a teenager and gave me a moment to encourage the teenagers to work with and be forgiving of their parents. The teenagers were encouraged to help teach their parents how to be better parents. One homework assignment was given for parents and teens to sit down together at home and view the top forty singles chart on I-tunes. This activity would give teenagers an opportunity to introduce parents to some of the explicit music that is currently available and give parents an opportunity to share a comparison of the current music world to the biblical view of sexuality.

The meeting needed to close with affirmations so I read some open-ended questions that parents and teenagers answered to each other. Examples of questions included:

1. For youth: I really appreciate the way you: _____.
2. For parents: I really appreciate the way you: _____.
3. For parents: I really appreciate how patient you have been about: _____.
4. For Youth: I admire you because: _____.
5. For Parents: I admire you because: _____.
6. For youth: I wish we could _____.
7. For parents: I want us to keep working on: _____.

After several moments of conversation the group was thanked again for their participation, and I prayed for the parents and their teenagers. The two groups then separated so that the youth could take The Post-Camp Communication Survey (see Appendix Q) and the parents could take The Post-Camp Communication Survey (see Appendix R), and respond to The Parent Project Reflection Survey (see Appendix S).

The Conclusion of the Project

The Youth Advisory Committee of First Baptist Church met on Sunday, January 23, 2011. A part of the agenda for the evening was given to an evaluation of the project. I reviewed the initial goals of the project and presented the project calendar as a way to remind the group of everything that had taken place. I asked if anyone had had any specific feedback from any parent or any youth who participated. There was none. The group had an opportunity to review the data and read my evaluations of the value of the project for the youth and for their parents.

The committee was very pleased with the outcome of the project, and they were very proud of the fact that we had offered this program. We discussed repeating the program in the future and the need to study the possibility of providing age appropriate programs for parents whose children are in elementary school. They recommend that I repeat this program every other year so that every middle school youth has the opportunity to experience this program. This recommendation was to be reported to the Deacon Board of First Baptist Church. The committee was administered The Youth Advisory Post Camp Project Survey (see Appendix T).

CHAPTER THREE THEOLOGICAL REFLECTION

God The Creator of Blessings

The biblical accounts of creation in Genesis 1 and 2 became the foundation for this project. The opening chapters of the Bible show a God that not only created the world but also blessed the creation by caring for it. Blessing is the oldest theology in scripture. Matthew Fox states, “blessing is the word behind the word, the desire behind the creation. Blessing preceded creation because blessing was the purpose of creation.”¹⁶ One powerful recurring theme in the Old Testament is that of God acting as a father who would bless his children.¹⁷ This blessing history begins with the first signs of life and continues throughout all of scripture.¹⁸ An example of blessing history is one of the basic truths of Genesis: we were created to be in fellowship with God and with each other. Fox notes that the Hebrew word for blessing (*berakah*) is closely related to the word to create (*bara*), and he reminds us, “if it is true that all of creation flows from a single loving source, then all of creation is blessed.”¹⁹ It is imperative that the church embrace

¹⁶Matthew Fox, *Original Blessing* (Sante Fe: Bear & Company, 1983), 42.

¹⁷Leland Ryken, James C. Wilhoit, Tremper Longman, eds. *Dictionary of Biblical Imagery* (Dovers Grove, IL: InterVarsity, 1998), 15.

¹⁸ Sibley W. Towner, *Westminster Bible Companion; Genesis* (Louisville: John Knox, 2001), 29.

¹⁹ Matthew Fox, *Original Blessing*, 44-46

the responsibility for the continuation of the blessing model. By teaching youth the theology of blessing, the youth can acknowledge the blessing and can embrace their responsibility to bless creation.

In Genesis 1:26 God said, “let us make.”²⁰ God chose to share his creative process with others and created in a way that shared his power with this creation.²¹ God spoke to the human creatures in verse 29 and addressed them directly. God had a different relationship with humans than with any other part of his creation. The humans had the freedom to respond to the blessing of being created.²²

Blessed to be in the Image of God

In the beginning humankind was blessed to be in the image of God. Bruggemann suggests that the verses in Gen. 1:26-27 that speak of the image of God must be understood in light of the Old Testament laws against setting up any image of God. Idols and fixed images were prohibited. The only way that God could be imaged was in humanness.²³ In the Old Testament a king would erect an image of himself in places of

²⁰Unless otherwise noted all biblical references are taken from the New International Version of *The Holy Bible* (Colorado Springs: International Bible Society, 1973).

²¹ Terence Fretheim, "The Book of Genesis: Introduction, Commentary, and Reflections." *Genesis and Old Testament Articles; Genesis, Exodus, Leviticus*. Vol. 1 of *New Interpreter's Bible*. Edited by Leander F Keck (Nashville: Abingdon, 1994), 345.

²² Walter Brueggemann, *Genesis*. Interpretation: A Bible Commentary for Teaching and Preaching (Atlanta: John Knox, 1982), 31.

²³ Walter Brueggemann, *Genesis*, 32.

the kingdom where he would not be seen otherwise. Likewise, man is an image of God placed on earth as a reflection of God.²⁴

Von Rad stated, “God was imaged in the freedom of humans to be faithful and gracious.”²⁵ Being created in the image of God means that humans have the freedom and ability to be faithful to the relationship with the creator and with all of creation. There is freedom in making the choice to honor God’s laws regarding relationships. Guiding youth to exercise their freedom to make good choices gives them the opportunity to mirror God’s plan for creation.

The image of God was not a statement about any physical characteristic or sexuality of God. As a part of his plan for creation, God ordained sexuality, but it does not belong to or describe God as a person.²⁶ Fretheim states “The image included “likeness to them (the heavenly council) in spiritual powers, the power of thought, the power of communication, and the power of self transcendence.”²⁷ The image of God is both male and female working together in community reflecting God to each other and the world. Jesus confessed to be in the image of God but did not think of himself as God’s equal. (Phil. 2:6-8) Instead, Jesus became obedient to God’s law.

²⁴ Gerhard Von Rad, *Genesis, A Commentary* (Philadelphia: Westminster, 1972), 60.

²⁵ Gerhard Von Rad, *Genesis, A Commentary*, 32.

²⁶ Walter Brueggemann, *Genesis*, 33.

²⁷ Terence Fretheim, *NIB*. 1:485.

Blessed with the Gift of Sexuality

God blessed creation with the gift of sexuality. This ordained gift from God is not a physical quality of God but a result of creation.²⁸ God is neither male nor female nor is God a sexual being. However, sex and sexuality are very much a part of God's good creation and blessing. In Genesis 1:27 when God created humans, male and female, a statement was being made as to the difference in physical characteristics of gender. Von Rad states that the verse is so simple that there is no deification of sexuality and fear of sex disappears.²⁹

Sex and sexuality are not the same. Sex is biology. God's gift of sexuality to humans, while not the whole of a person, is a very basic part. Sexuality does not determine all of how a person thinks or feels, but it does affect every aspect of a person.³⁰ Therefore, it is of great value to our relationship with others and our relationship to God.

This is the reason that the Old Testament treats sex and sexuality as if it should be a natural part of human life.³¹ Genesis 2:25 says, "they were naked and not ashamed." While this statement may be understood in the broader sense of openness, it cannot be overlooked that there was no embarrassment because of sexuality or sexual intimacy.³²

²⁸ Leland Ryken, *Dictionary of Biblical Imagery*, 776.

²⁹ Gerhard Von Rad, *Genesis, A Commentary*, 60.

³⁰ James B. Nelson, *Embodiment: An Approach to Sexuality and Christian Theology*, (Minneapolis: Augsburg, 1978), 17.

³¹ David R. Mace, *The Christian Response to the Sexual Revolution*, 15.

³² Terence Fretheim, *NIB* 1:354.

It is noted that there are sexual images that describe God's relationship to Israel throughout the Old Testament. Examples include the story of Hosea and Gomer and the prophet's words in Ezek. 19-24 that compare Israel to an unfaithful wife. These images were easily understood without embarrassment. All men of the Hebrew nation carried with them the mark of circumcision on their sex organs. This was the "most sacred part of the body" because it was a symbol that the whole body was dedicated to God.³³ Today's culture may reduce sex or sexuality to a single body part or a single act. However, to hold such a belief does not consider the whole person in relationship to the whole of scripture.

Blessed with the Gift of Sexual Intercourse

Immediately after creating male and female, God blessed the couple and commanded them to be fruitful and multiply.³⁴ Sexual intercourse is a major topic throughout the Bible. Although the Bible does not have a verb that means "to have sexual intercourse," it does give the reader key words such as "to know" or "to lie down" with someone as a reason to talk about physical expression in a relationship.

Scripture is clear about the purposes of sexual intercourse:

1. to establish a one-flesh union (Gen. 2:24-25)
2. to provide meaningful communication (Gen. 4:1)
3. for the procreation of children (Gen. 1:28)
4. for mutual pleasure (Prov. 5:18-19, Song of Songs)
5. a regular activity between husband and wife (I Cor. 7: 2-3)

³³ David R. Mace, *The Christian Response to the Sexual Revolution*, 20.

³⁴ Leland Ryken, *Dictionary of Biblical Imagery*, 77.

6. considered most sacred (Heb. 13:4)

Mace says that intercourse is the continuing work of creation on behalf of God.³⁵ Sexual intimacy is shown as a good blessing from God. Although the writer of Genesis does not focus on the intimacy, it is implied. From the leaving of one's parents to the one-flesh union, the writer's focus is on the man-woman relationship. It is interesting to note that the theological order of the Old Testament begins with God's creative activity with this couple long before the history of Israel began.³⁶ Paul quoted Gen. 2:24 when he wrote to the church at Ephesus. He reminded the church of the holy moment created by God when man and woman become "one flesh."

Blessed with the Gift of Freedom

Adam and Eve were created to have an intimate relationship with each other and with God. This was the highest privilege given by God to any part of the creation. This privilege was given to the part of creation that imaged God, but with this privilege came responsibility. Immediately after receiving the gift of sexuality, Adam and Eve were told to "fill the earth" and to "subdue it." (Gen. 1:28). To have "dominion" over or to subdue the earth suggests power implications over other creatures. This dominion over creation is "marked by a high sense of responsibility towards the things that God loves."³⁷

³⁵ David Mace, *The Christian Response to the Sexual Revolution*, 20.

³⁶ Terence Fretheim, *NIB* 1:354.

³⁷ Sibley W. Towner, *Westminster Bible Companion; Genesis*, 29.

Brueggemann states “dominion does not have to do with exploitation or abuse but securing the well being of creation.”³⁸ It is not only about power over a being but power over fertility.³⁹

Included in this creation story is the fall of Adam and Eve. (Gen. 3) The freedom to choose a right relationship is the same freedom that allows for the choice of abusing and exploiting a relationship. This was God’s great love and great gamble. Allowing humans to choose love and the deepest of relationships meant there was also the possibility for sin and brokenness.⁴⁰

Romans 3:23 says that “...all have sinned and fallen short of the glory of God.” Sin in the world means that the blessing of sexuality can be misused, especially as it claims power and dominion over other creatures for self-satisfaction. The apostle Paul did not rank sin in any order, but he did say that sexual sin like no other sin affects the body. “For sexuality is a sin against your own body.” (I Cor. 16:18) Sexuality was created as a blessing. Towner says “it is not part of a fallen or broken state.”⁴¹ However, to sin is to be a part of a fallen state, and sin is a turning away from the good of creation. This misuse of sexuality is a part of humans turning away from the “it was good” of Genesis. Sin is a broken image of God.

For the Hebrews it was important to ensure that a man’s children were his own to

³⁸ Walter Brueggemann, *Interpretation*, 32.

³⁹ Matthew Fox, *Original Blessing*, 53.

⁴⁰ Terence Fretheim, *NIB* 1:499.

⁴¹ Sibley W. Towner, *Westminster Bible Companion; Genesis*, 29.

continue his image and the spirit of the previous generations.⁴² While there was no condemnation of sex in the sources, there were laws that were given to preserve the father's name and personality.⁴³ In Genesis 5:3 Adam fathers a son "after his image." Adam was created in the image of God, and the image was kept pure in the eyes of the Hebrews by obeying the laws against adultery and fornication. The laws protected the image.

Both testaments agree that adultery is a sin.⁴⁴ Jesus taught that adultery was a matter of the heart. He echoes the Old Testament concern for one's internal disposition in Matt. 5:28.⁴⁵ This is another example that the Bible sees sexuality as more than just a physical expression. Sexual intercourse is an expression that affects every aspect of a person.

Blessed with the Gift of Forgiveness

From the beginning of time, God had a plan to bless the creation. God also had a plan to redeem a fallen creation. This plan speaks to man's two theological concerns in the Bible: "his sin and his salvation."⁴⁶ Romans 6:23 teaches that "The wages of sin is

⁴² Leland Ryken, *Dictionary of Biblical Imagery*, 51.

⁴³ O.J. Baab, *Interpreter's Bible Dictionary*. Editor: Keith Crim (Nashville: Abingdon, 1962), 297.

⁴⁴ Leland Ryken, *Dictionary of Biblical Imagery*, 15.

⁴⁵ Leland Ryken, *Dictionary of Biblical Imagery*, 16.

⁴⁶ O.J. Baab, *Interpreter's Bible Dictionary*, 361.

death.” There is the bad news for creation. Sin is costly. But there is good news in the same verse: “The gift of God is eternal life through Jesus Christ.” God’s gift of forgiveness through Jesus’ death and resurrection removes sin, and God’s power through the Holy Spirit makes responsible sexual behavior possible. Fox says that two of the significant ways God deals with creation are deliverance and blessing.⁴⁷ Deliverance can be considered a blessing. Deliverance came through forgiveness and was a part of God’s plan to renew and recreate. Forgiveness serves as another example of blessing theology as God delivers man from sin. God spoke a word to create the blessing of man and then gave the word (Jesus) as the blessing of deliverance.

The Hebrew word *amar* is God’s word given as a direct command. God’s word creates. His speech is not apart from action.⁴⁸ In John 1:14 the word became flesh. Flammig states, “God’s creative word and blessing become God’s redemptive word and blessing.”⁴⁹ Even forgiveness demonstrates the blessing of creation. Salvation is returning one to wholeness according to Fox. “In returning to one’s origin without sin we have a greater reverence for God’s creation.”⁵⁰ Forgiveness is both returning to the purpose of creation and being made into a new creation. Isaiah 43:18 says, “See, I am doing a new thing!” Paul writes that neither circumcision nor uncircumcision means

⁴⁷ Matthew Fox, *Original Blessing*, 44.

⁴⁸ Walter Brueggemann, *Theology of the Old Testament* (Minneapolis: Fortress, 1997), 146.

⁴⁹ Peter Flammig, *Layman’s Library of Christian Doctrine: God and Creation* (Nashville: Broadman, 1985), 56.

⁵⁰ Matthew Fox, *Original Blessing*, 121.

anything. What counts is a new creation. (Gal. 6:15) Jesus told Nicodemus that he must be born again. (John. 3:3)

Philippians 4:13 says, “I can do everything through him who gives me strength.” Paul reveals in this verse his secret to doing everything: Jesus gives the strength for Paul to say: “For to me, to live is Christ”. (Phil. 1:21) One must ask how did Christ live? Jesus was “the image of God,” but he did not grasp for power to be equal with God. Instead, he surrendered his will and became obedient even to his death on the cross. (Phil. 2:6-8) Paul’s letters encourage a high level of sexual purity and encouragement to “put on the new nature created in the likeness (image) of God.” (Eph. 4:24) Jesus’ death enables man to have this new nature.

This is our model for responsible sexual behavior. We are created in the image of God but do not grasp for power or dominion in an abusive way. Instead, we surrender our will to the will of God, and thus we are brought back to the original purpose and blessing of creation. Second Corinthians 5:17 says, “If anyone is in Christ he is a new creation.” Forgiveness through Jesus renews creation.

Blessed with the Gift of Obedience

The word ‘obedience’ carries with it more of the feeling of a burden than of a blessing in our current society. To view obedience as a burden is not biblical, and the blessing of obedience is one of the most important eternal principals in the Bible. Everything that God has done for man in creation flows out of God’s love, God’s desire for man’s happiness, and God’s desire to be in a covenant relationship with man. God’s

law is for man's welfare and happiness. It is not a burden to obey in fact, obedience frees us to have an intimate relationship with God. It is for our own good that we should obey (Deut. 6:24). The word in Hebrew for obedience literally means "to hear."⁵¹ Hearing God's word becomes the foundation for man's relationship to God and can best be seen in the relationship between God and Israel. Young reminds us that God's speaks; man trusts God's word; and man's response to hearing God's word is obedience. To truly hear God's word demands a response of obedience.⁵²

Blessings from God are conditional upon our relationship with God. (Ex. 19:5-6) The Bible shows moment after moment in history when man (or Israel) obeyed God's will, the covenant relationship with God was sustained, and man was happy. Disobedience always broke the covenant and brought unhappiness. The importance of obedience is found in the opening narratives of Genesis. An illustration of this is when God offered Adam a covenant relationship, and Adam's disobedience broke the relationship and brought Adam unhappiness. Brueggemann calls the tree of life in the creation story "the tree of command."⁵³ There is a prohibition of eating given by God, and Adam is expected to obey. A main lesson from chapter 2 of Genesis is a story of trust and obedience.

⁵¹ F.W. Young, *The Interpreter's Dictionary of the Bible: Obedience*. Editor George Buttrick (Nashville: Abingdon, 1962), 580.

⁵² F.W. Young, *The Interpreter's Dictionary of the Bible*, 581.

⁵³ Walter Brueggemann, *Interpretation*, 45-46.

God offered Abraham a covenant relationship and, unlike Adam, Abraham was blessed through obedience. Abraham is listed in chapter eleven of Hebrews where we find the roll call of the faithful. Long reminds us that the reward of faithful obedience is peace.⁵⁴ Abraham journeyed obediently in faith. The lesson that Israel never quite learned on its faith journey was that covenant and obedience were equal partners in their relationship to God.

Deuteronomy 28 gives a long list of blessings that will come through obedience that include being blessed within the city and field, with the flocks and storehouse, and with the fruit of the ground and the fruit of the body. This promise of blessing comes out of obedience to the covenant relationship. Fretheim says that blessing is not a reward for moral goodness but life itself: the fruit of the covenant relationship. To disobey is to betray life.⁵⁵ There are six blessings that cover all areas of Israeli life. It is interesting to note that the third blessing listed in the text is that “you will be blessed with the fruit of your womb.” (Deut. 28:11) Obeying God brings a blessing to future generations and is one of the primary reasons that youth are encouraged through this project to obey God’s law. The list of blessings concluded with God’s statement of establishing Israel as a holy nation. The national True Love Waits program echoes this same faith statement in the vow that teens make by stating they will wait and obey out of love for their future children. God’s love for man is best shown in His new covenant through Jesus Christ.

⁵⁴ Thomas G. Long, *Hebrews*. Int: A Bible Commentary for Teaching and Preaching (Westminster: John Knox, 1997), 117.

⁵⁵ Terence Fretheim, *NIB* 1:493.

Jesus became our example as he was obedient to God's will (John 6:38). By doing God's will, Jesus brought "salvation unto all that would obey him." (Heb. 5:8,9)

Our expressed thanks for salvation through Christ is obedience to God's will. I Peter 1:2 says, "We have been chosen to obey." When we obey God, we show that we love Him.

So our obedience is our gift to God out of love and not out of fear. (I John 4:18)

Biblical Summary

The Bible was not intended to be a sex manual. It does not teach how to have sex but does speak to appropriate expressions of the gift. The scriptures have many broad truths about sex and sexuality. At the same time there are many topics that are not covered in the Bible such as petting, masturbation, contraception, and abortion.⁵⁶ The Christian response to these topics and all sexuality has to be made in light of the whole of scripture.

God calls the creation good and the creation of man and woman very good. It is important to embrace sexuality as the good blessing that it was intended to be. The youth ministry team of First Baptist Lenoir follows and reflects this biblical model. Youth are taught not only to claim the blessings but to accept the responsibility to respect the creation and obey God's laws. Teenagers are taught that their body is the temple of God as they read 1 Cor. 6:19. The scripture goes on to say that they were bought with a price and so they do not own their bodies or their beings. To paraphrase in the language of a teenager, it is not "my life" but God's life because he owns me. This means that the

⁵⁶ David Mace, *The Christian Response to the Sexual Revolution*, 15.

church must convey to teenagers that as they choose to follow Christ they are expected to respect their bodies as a temple of God and to obey God's instruction. Teenagers are taught that the commandments in scripture concerning sexuality are part of God's goodness and blessing to protect us from this powerful force of sexuality that can harm us when it is misused.

Jesus was once asked, "What is the greatest commandment?" (Mark 12:28) Jesus answered the question by quoting Deut. 6:4 known as the Shema: "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." Culpepper gives a definition of the Shema: "The Shema was the foundation confession for ancient Israel, a call for complete and exclusive devotion to Yahweh."⁵⁷ This is the call of the church today for teenagers to give complete and exclusive devotion to God. When Jesus stated, "You shall love the Lord your God with all of your heart," he was not speaking about an emotional flutter or feeling but the very foundation of Israel's covenant. The Hebrews did not consistently assign a body part to a function but saw the personality defused throughout the body. The heart was the center of the will, and the center of emotions, and the center of the intellect. When the church asks teenagers to accept the biblical teachings on sexuality it is not asking for a simple commitment of feelings but a covenant that permeates every aspect of life.

Jesus added a second part to his answer concerning the greatest commandment from Lev. 19:18: "You shall love your neighbor as yourself." What Jesus did was unique

⁵⁷ Alan Culpepper, *Mark* (Macon, GA: Smyth & Helwys, 2007), 420.

in that this was the first time in scripture that the Shema and the Leviticus law were combined. Jesus took the old law and gave it new meaning. As teenagers learn to love others as themselves, they are fulfilling the teaching of having “dominion” over creation in the same way that God has dominion over creation.

Fretheim reminds us that the Bible also teaches that sex is divinely ordained and must be “related religiously to life.”⁵⁸ Teenagers would like to have a one-verse list of rules to follow concerning sexual behavior and a one-verse list of regulations concerning sexual sin. This is not possible because the Bible must be viewed in its entirety. The Old Testament gives laws regarding sexual conduct. The New Testament gives grace. John 1:17 says, “For the law was given by Moses but grace and truth came through Jesus Christ.” Teenagers are taught that God’s law sets their parameter and that God’s grace helps to train their way to receive the blessing of sexual intimacy in marriage. The Bible is clear that the expectations of God can be achieved. Deut. 30:11 says that the commandments “are not too hard for you.”

Historical Perspective

What has the church done with sex and sexuality over the last 2000 years? As a Baptist, I have been aware that very few church leaders have wanted to approach the subject as a part of the teaching of the church. The church has appeared either to avoid the issue all together or distort the biblical view. Fox says that the history of the church

⁵⁸ Terence Fretheim, *NIB* 1:499.

is one that ignored the theology of blessing in favor of original sin.⁵⁹ By emphasizing original sin, the church's attitude distorted the blessing of sexuality in creation and allowed the church to ignore the issue. But by ignoring the topic, the church has very few tactics for dealing with social change.⁶⁰

Mace goes as far as to state that "many doctrines of the church about sex are so foreign to the teaching of the Bible that they no longer deserve to be recognized as Christian at all."⁶¹ I would argue that the church has distorted the biblical view in part by interpreting the sexuality found in scripture as mere allegory. St. Augustine is an excellent example of this distortion. Augustine was one of the most influential Christian theologians, however, after a lifetime given to sexual addiction, he states that all references in the Bible are not literal but used in a figurative sense.⁶² Was Augustine trying to get over any guilt of his teen years that he describes as "totally surrendered to lust?"⁶³ He certainly embraced the widespread belief that Adam and Eve's sin had something to do with a sexual transgression.⁶⁴ To claim that all of scripture that

⁵⁹ Matthew Fox, *Original Blessing*, 44.

⁶⁰ Matthew Fox, *Original Blessing*, 55.

⁶¹ David R. Mace, *The Christian Response to the Sexual Revolution*, 18.

⁶² Saint Augustine, *Confessions* (Middlesex, England: Penguin Books, 1961), 334-336.

⁶³ Saint Augustine, *Confessions*, 44.

⁶⁴ Tom Grubber, *Sexual Ethics as Seen Through the Eyes of the Church Fathers* Wordpress.com. January 2010.

addresses sexuality is allegory misses the blessing of sexuality in creation and the very intent of the creation narrative, and Augustine missed it.

The church has distorted the Old Testament view, in part, because of the influence of the Greeks. Fretheim states that in the Old Testament the Hebrews thought the body was a part of the whole man and was necessary for his complete being.⁶⁵ The Greeks brought new ideas that began to shape the church's theology of sexuality in the New Testament. Greek thought in the New Testament did not accept the whole of a person. Wilkin describes how Plato and Greek thought greatly influenced Clement of Alexander to the point that Clement was so afraid that sexuality could overcome a person that he gave explicit direction on how to use passion in marriage.⁶⁶ This Greek thought that separated the body from the whole of a person was very influential with many of the early church fathers such as Justin Martyr, Thomas Aquinas, Terullian and Augustine. These great men who shaped the church's views on sexuality issues accepted Greek philosophy over Hebrew theology on sexuality. Teenagers were taught to accept the body that is full of passion as a part of the complete being that God blessed in the creation narrative.

Nelson states that it is a good thing that the Song of Songs is included in the Bible "as a protest against those who believe that Christianity stands of the restraint of

⁶⁵ Terence Fretheim, *NIB* 1:485.

⁶⁶ Robert Wilkin, *The Spirit in Early Thought: Seeking the Face of God* (New Haven: Yale University Press, 2003).

passion.”⁶⁷ The early church did not know what to do with the passion of the Bible or how to talk about sexuality. Martin Luther and John Calvin, however, brought a different view of sexuality to the church. Luther not only viewed sex and sexuality as healthy, sacred, and an integral part of marriage, but Marius states that “for Luther sexuality was as much a part of life as eating.”⁶⁸ Calvin taught Geneva that marriage was a covenant and gave “new ground to old rules.”⁶⁹ It is difficult to explain how these men could have such an impact on western civilization yet the church would take so long to integrate their teachings as foundational to relationships in the teachings of the church.

In western civilization two philosophies of sex education developed in the church. Lynn and Yaconelli state that many liberal churches have taken the values neutral approach. These churches may not deal with the subject because they believe that each individual will need to deal with sexuality without any value being placed on it by the church. On the other hand, many conservative churches may have taken the silent approach because of the belief that sexual knowledge equals sexual activity.⁷⁰

Fox says, “A blessing theology names our deepest preferences and encourages us to name them and to celebrate them.”⁷¹ Teenagers and families at First Baptist Church

⁶⁷ James B. Nelson, *Embodiment: An Approach to Sexuality and Christian Theology*, 34.

⁶⁸ Cherir L. Ve Ard, *What Would Luther Do?* <http://www.serolynne.com/luther.htm>. 10/19/2010.

⁶⁹ John Witte, *Sex, Marriage, and Family Life in John Calvin's Geneva* (Grand Rapids, MI: Eerdmans, 2005).

⁷⁰ Lynn and Yaconelli, *Teaching the Truth About Sexuality*, 8.

⁷¹ Matthew Fox, *Original Blessing*, 55.

of Lenoir were invited to name the blessing of sexuality and celebrate the blessing with each other.

CHAPTER FOUR CRITICAL EVALUATION

This project was evaluated using the Statistical Package for Social Science.⁷² A comparison was made between the data and the stated goals for the project. Both youth and parent data were summarized along with an evaluation of the value of the project for both groups. The Youth Advisory Committee helped to evaluate the project for the effects on First Baptist Church of Lenoir, the church's youth ministry, and future programming of the church. I also evaluated the project as I reflected on the project's value to me as a youth minister.

Introduction to the Data

The sample description of the project shows that thirty-one parents and twenty-one youth representing twenty family units participated in the surveys (see Appendix U). Twelve pairs of parents and seven single parents participated. One youth did not have a parent to participate. One of the parents attended only the final meeting and that parent's responses were not included in the following analysis. By gender there were eleven male parents, nineteen female parents, ten male youth, and eleven female youth. This parental group was all college educated including a significant representation of the medical community - two doctors, three nurses, and one pharmacist. 80 percent of these parents

⁷² Statistical Package for Social Sciences. Version 17.0(Sumers, NY: IBM, 2008).

have been members at First Baptist for at least ten years, and 85 percent reported growing up in church and participating in a youth group when they were teenagers.

To describe the data collected in this research project, several terms will be used consistently. The definitions of these terms may be helpful in understanding the data. *Crombach's alpha* is a way to measure the reliability of the test scores. A larger number indicates more consistency and reliability of the test scores and the scale for Crombach alpha is from .01 to 1.0. *The mean* is simply the average where the variables converge. *Standard deviation* is the measure of how much variation there is from the mean or the "average". A low standard deviation indicates that the data points tend to be very close to the mean. A high standard deviation indicates that the data are spread out over a large range of values. A *paired t-test* was used to address the issue created when two means differ from each other to a statistical degree. *Reverse scoring* was used to score those questions that were asked "in reverse" order to provide a more reliable survey instrument.

Youth Data

Three goals were established for the youth at the beginning of the project. The first goal for the youth was to experience a higher level of communication with their parents concerning sexuality. The pre-camp communication survey for youth was completed by twenty-one youth. Ten items were included in the analysis of the scale's reliability. Five of the items were reverse scored (4, 6, 7, 9, 11) and the responses to each item were added. Missing variables were replaced by the mean of the individual's

responses to the rest of the items on the scale. Cronbach's alpha for the 9 item scale was .65. For the total scale, the mean was 32.62 and standard deviation was 5.32.

The final Youth Communication Survey was completed by sixteen youth. The ten items were included in an analysis of the scale's reliability. Five of the items were reverse scored (4, 6, 7, 9 and 11) and then the responses to each item were added. Cronbach's alpha for the scale was .732. Scores ranged from 26 to 46. The minimum mean for an item was 2.5 and the maximum mean was 4.75. For the total scale, the mean was 38.87 and the standard deviation was 5.78. To address the question of whether youth would report changes in their communication with parents, the total scale means were compared pre-post using a paired *t*-test (see Appendix DD). There was a statistically significant difference in scores pre- to post.

A second goal for the youth included an increased knowledge of biblical terms and biblical truths about sexuality. The pre-camp biblical understanding survey for youth was completed by twenty-one youth. Ten items were included in the analysis of the scale's reliability, and five of the items were initially reverse scored (3, 4, 6, 8). The initial scale reliability analysis resulted in a Cronbach's alpha of .4, an unacceptably low level of reliability. Hence, the items were analyzed separately (see Appendix V). The post-camp biblical understanding survey for youth was completed by twenty youth. Ten items were included in the analysis of the scale's reliability, and five of the items were initially reverse scored (3, 4, 6, 8). The initial scale reliability analysis resulted in a Cronbach's alpha of .56, an unacceptably low level of reliability. Hence, the items were analyzed separately (see Appendix W).

A comparison of Pre and Post Camp Biblical Understanding Survey for Youth was done to address the question of whether youth would report changes in these items. Item responses were compared pre-post using 10 paired *t*-tests (Appendix X). Five of the items indicated statistically significant differences pre to post, items 2, 6, 7, 9, and 10. Youth reported increases in having a good understanding of what the Bible says about sex (item 2) at the same time that they reported increases in confusion about what the Bible says about sex (item 6). They also reported decreases in scores on item 7, “The Bible says that sex is a blessing from God.” Youth reported increases in understanding that the Bible says that sex has physical, emotional, and spiritual consequences, as well as the item, “The Bible should have an important role in my sex education.” The second goal of giving the youth an opportunity to increase their biblical understanding about sexuality was met.

A third goal for the youth was to have factual information from which to make decisions. The factual information included the opportunity to engage in classes on anatomy, contraception, disease prevention, and relationships. The pre-camp anatomy survey for youth was completed by twenty-one youth. Nine items were included in the analysis of the scale’s reliability. Two of the items were reverse scored (4, 9) and the responses to each item were added. Cronbach’s alpha for the 9 item scale was .211, an unacceptably low level of reliability. Hence, the items were analyzed separately (see Appendix Y). The post-camp anatomy survey for youth was completed by twenty youth. Nine items were included in the analysis of the scale’s reliability. Two of the items were reverse scored (4, 9) and the responses to each item were added. Cronbach’s alpha for the

9 item scale was .39, an unacceptably low level of reliability (see Appendix Z). Hence, the items were analyzed separately.

To address the question of whether youth would report changes in the items for the Anatomy Understanding Survey, item response were compared pre-post using 9 paired *t*-tests (see Appendix AA). All items except item 4 indicated statistically significant differences pre to post. The goal of giving youth an opportunity to learn factual information was met.

The Value of the Project for the Youth

One of the positive evaluations of this project for the youth was the setting. Being in a church setting provided the youth group a very different environment from being in a sex education class in a public school room. By giving permission for any sexual topic to be discussed the youth were not afraid to ask questions. This is very significant because freedom and openness flourished in the church setting, which has traditionally been viewed as a restrictive environment to discuss sexuality. The church should be the place where youth can ask uncensored questions. This openness demonstrated for the youth that God is not afraid of their questions nor does their questioning diminish him.

This openness also came about as a result of being taught by a group of people that the youth group knew cared about them and loved them. The chaperons and teachers were the same individuals that teach Sunday school, coach Little League, support the youth by attending their school functions, and are in an on-going relationship as adult friend with the youth. In public school the topic of sex education can sometimes come

across as being taught in a sterile environment. The relationships between the youth and their chaperon teachers proved to be very valuable to the success of this project.

Another positive evaluation of the project was seen in the group building within the youth attending. A group bonding resulted because the youth walked through this experience together. Something very significant happened in that the large group accepted youth who would normally be labeled outsiders, “fringe kids”, or not the popular kids. This happened because all of the youth were not only treated equally but were on the same level experiencing the same information, the same blessing, and the same anxiety over the subject material. These outsiders would never have felt the freedom to ask questions and participate at school for fear of being ridiculed. In this program all of the youth were on equal terms, and a positive result was the integration of the youth group.

Parent Data

Data involving parental goals was also analyzed. The first goal was for parents to experience a higher level of confidence in communicating about sexuality with their child. The initial Pre-Camp Parent Communication Survey was completed by twenty-two parents (see Appendix B). All parents strongly disagreed with the statement “I think talking about sex is a sin,” so that item was not included in the scale reliability analysis. The remaining 8 items were included in an analysis of the scale’s reliability. Four of the items were reverse scored (4, 6, 7, and 9), and then the responses to each item were added. Cronbach’s alpha for the scale was .733, indicating that the items were measuring

the same thing. The minimum mean for an item was 3.364 and the maximum was 4.409 with a variance of .176. For the total scale, the mean was 32, and the standard deviation was 4.9.

The final Parent Communication Survey was completed by twenty five parents (see Appendix R). The nine items were included in an analysis of the scale's reliability. Four of the items were reverse scored (4, 6, 7, and 9) and then the responses to each item were added. Cronbach's alpha for the scale was .713. The minimum mean for an item was 3.48 and the maximum mean was 4.76. For the total scale, the mean was 38.16 and the standard deviation was 4.3. To address the question of whether parents would report changes in their communication with youth, the total scale means were compared pre-post using a paired *t*-test (see Appendix CC). There was not a statistically significant difference the pre-survey to the post survey.

The second goal for parents was to increase their understanding of the biblical theology of sexuality. The initial Pre-Camp Biblical Understanding Survey was completed by twenty-two parents (see Appendix C). Eleven items were included in an analysis of the scale's reliability. Four of the items were reverse scored (3,4,6,8) and the responses to each item were added. Cronbach's alpha for the ten item scale was .703. The mean of the items was 4.173 (variance .157), the minimum mean for an item was 3.545, and the maximum was 4.773. For the total scale, the mean was 41.73 and the standard deviation was 3.64. The post-camp Biblical Understanding survey was completed by thirty parents (see Appendix M). Eleven items were included in an analysis of the scale's reliability. Four of the items were reverse scored (3,4,6,8), and the responses to each item

were added. Cronbach's alpha for the ten item scale was .634. For the total scale, the mean was 44.6 and the standard deviation was 3.63.

A comparison of pre and post camp Bible Understanding Survey was completed by a group of twenty-two parents who completed both pre and post surveys. The mean scores of the Bible Understanding Survey increased from an initial 41.72 (standard deviation 3.64) to 44.77 (standard deviation 3.84). To determine whether this was a statistically significant increase in scores, an independent samples t-test was calculated which yielded a significant value $t = -4.507$ for 21 degrees of freedom (significance = .000). The second goal of giving parents an opportunity to increase their understanding of the biblical theology of sexuality was met.

A third goal was to discover if parents improved in their understanding of anatomy. The pre-camp Anatomy Survey for Parents was completed by seventeen parents (see Appendix E). Nine items were included in the analysis of the scale's reliability. Two of the items were reverse scored (4, 9), and the responses to each item were added. Cronbach's alpha for the nine item scale was .649. For the total scale, the mean was 39 and the standard deviation was 4.4. The post-camp Anatomy Survey for Parents was completed by thirty parents (see Appendix N). Nine items were included in the analysis of the scale's reliability. Two of the items were reverse scored (4, 9), and the responses to each item were added. Cronbach's alpha for the 9 item scale was .607. For the total scale, the mean was 40.97 and the standard deviation was 3.57.

A comparison of pre and post camp Anatomy Surveys for Parents was completed by the group of seventeen parents who completed both pre and post surveys. The mean

scores of Anatomy increased from 39 (SD = 4.4) to 41.12 (SD = 3.71). To determine whether this was a statistically significant increase in scores, an independent samples t-test was calculated which yielded a significant value $t = -2.435$ for 16 degrees of freedom (significance = .03). The goal of helping parents have a higher understanding of anatomy was met.

The Value of the Project for the Parents

One of the keys to the success of this project was the level of parental involvement. Their participation, planning, and sharing bonded the parents together in a unique way similar to that of the youth group. On several occasions the parents stayed and continued the conversation about the program materials. It was evident to me that they experienced some of the same fears and frustrations as evidenced by their comments and questions. Another key was that we named the big elephant in the room around which both parents and youth had previously danced. Parents were glad they had finally acknowledged it and breathed a collective sigh of relief.

I have judged the project to be a success, in part, because of the data results from both youth and parents. The Final Parent Reflections Survey was completed by twenty-five parents (see Appendix S). Higher responses to eight items indicated more positive responses to the program, but three items (3, 6 and 8) were worded such that lower scores indicated more positive response to the program. All eleven items helped to prove the project a success. Parents also improved on their pre-post communication scores, but there was no statistical significance (see Appendix BB).

This result may have been because the parents scored very high initially. However, the results of the final reflections survey showed that parents agreed or strongly agreed that this project had been helpful (see Appendix EE). Some of their comments help summarize the success of the project. One mother said, “I think this project has been very beneficial and I appreciate what you have done.” One father said, “The project has allowed the opportunity to talk about a subject that just does not come up often enough on its own.” Another mother said, “I am most pleased with how communication opened between myself and my teen in many areas. I am also pleased with the bond that was created among the teens in our church.” One father said, “This has been an open and honest dialogue not judging or punishing their honesty.” One mother said, “It has helped me with the relationship with my daughter to be able to be open and keep the lines of communication open.” One father said, “I appreciate our church taking on this task along with my wife. It has made it easier to talk with my teen.” One mother said, “I appreciate the opportunity to be open with my teen with our church. I wish we could do more ongoing programs.” One father said, “Even though we talk with our kids about sex, it was good they get to hear it again in a different setting.” I did not receive any negative comment or negative written evaluation at any time during the project.

There are several additional positive results that happened with parents. Parents were given the opportunity to see that it is appropriate and necessary to communicate what the Bible says about sexuality and sex with their children even though it may be difficult and confusing. Parents were given the opportunity to examine some of their own values and identify the important values to pass on to their children. They also

began to develop some confidence in their parenting skills that they are qualified to be parents and that they are competent to communicate sexual values to their child. They were informed about resources for their child and for themselves and heard from other parents alternative methods of parenting. I view all of these opportunities as having a very positive influence on the parents.

Even though I received no negative feedback from the parents, I think one negative was that the parents did not have time to practice handling difficult situations. The lack of time prevented the parents from role-playing certain situations that could have produced good insights into parenting. I also felt some negative frustration that was caused by having parents jump into sexuality and parenting workshops having had very little help from the church on communicating biblical truths of sexuality before their child became a teenager. This is a subject that must be addressed by our church in the future.

Personal Significance

I began the project with the belief that the church should have an active role in helping parents teach not only the theology of sexuality from the Bible but also a comprehensive sexuality program that would help youth make wise, healthy decisions. I also believed that this generation of parents would probably reflect many of the same hesitant tendencies towards openly teaching sexuality with their children that previous generations may have had. But I wondered about the overall education of the youth if the parents did not need or did not want the church to help them other than with teaching

basic Bible. I would be left as a youth minister with very few options to provide opportunities for youth to learn the biblical principles of sexuality. The value of this project for me came in the many blessings that I had not foreseen as every participant from the Youth Advisory Committee to the youngest youth member embraced the project through out the journey. These blessings came about as a result of the creation of the material for the project, as a result of the bonding that took place, and as a result of achieving some very good goals in ministry.

Within the public school system program there are seventeen characteristics of effective sexual curriculum development.⁷³ In reviewing the First Baptist Lenoir project, I experienced a great deal of satisfaction knowing that this project met all of those seventeen characteristics of content, teaching methods, and implementation. I had never created a project with this much detail or a comprehensive sexuality curriculum for youth. Information from the data and from the feedback from the participants proved that the project was successful. It was a true blessing to have worked so hard to provide a quality program and to see it succeed. I needed to learn whether or not I had the expertise to direct such a project and I needed this success.

I was also blessed with good things that happened during the project because of my relationships with the parents and youth. The time with parents during the Sunday evening sessions took me away from the youth group, and I worried about any distance this absence might create with the youth. A unique bond formed between the parents and me, and between the youth that blessed me and I think will bless our church for some

⁷³ Adolescent Pregnancy Prevention Campaign of North Carolina, *Local Schools Implementation Guidebook for North Carolina's Health Youth Act*. (Durham: 2010) 10.

time to come. All youth need to “buy into” the youth program of a church, and the sooner this happens the stronger the ministry will grow. By spending a long weekend together with this group of youth and by being completely open with them about the topic of sexuality, we created a bond that allowed the youth to “buy into” our youth program. This was also a good moment for me because the “fringe kids” were accepted by everyone. I had the opportunity to establish some relationships with them that would not normally have occurred. The project also reinforced my belief that longevity at a church is such an important key in ministry. I had always believed in the value of longevity and with this project I worked with youth who once sang in my children’s choirs. I saw them move one step closer to young adulthood, and it was significant for me to have been a part of their life literally from their births.

I came to the realization after twenty-one years of ministry in the same church that longevity had also built a high level of trust with parents. This project provided a unique opportunity to purposefully use this trust level for a specialized moment in youth ministry and to extend the risk factor that parents were willing to take. It also created a bond between the parents and me because they came to see us more as a team. I have always seen myself as an enabler, meaning it was my job to enable the church to become the church that it wanted to be. I also saw myself as an enabler to help parents become the Christian parents that God wants them to be. This project provided the opportunity for both. Parents were so grateful because they came to the realization that they have all of the tools needed to communicate with their teenager. I was blessed with this deepening relationship with parents, and one of the good things that came about was

that several new parents in our congregation were able to begin a friendship with me. The project opened new lines of communication which will bless me and our church in the future.

The Value of the Project for First Baptist Church

I had struggled over the last few years with the alarming statistics I read on the subject of youth and sexual intercourse. I knew what I believed about the Bible and sexuality but was often not sure what to say about it. This project has helped me overcome any fear to the point that I cannot be silent anymore. I will look for other avenues with other churches and through the school system to share the message of this project. Based on the evaluations of the parents and the Youth Advisory Committee, we will repeat this program every two years so that every generation of middle school youth and their parents will have the opportunities to achieve the same goals of this project. This program was so important that we will continue to repeat it until parents no longer respond.

I will also explore and evaluate with the church staff the possibilities of creating a program for older elementary school age children and their parents to help them deal with sexuality issues that are appropriate for their age. Such a program would not only provide the opportunity to meet the needs of the children of the church but also help to set the stage for the middle school program, in which the children of the church would eventually participate.

Another significance for our church is that this program has helped define our church in the community. Lenoir is a small town, and it is easy for the community to hear and observe the types of ministry that happen at First Baptist. The community has heard about this project and the benefit it has been to our parents and young people. Two new families have joined our church because their child was allowed to participate, and First Baptist has been labeled as a church that is open to working with parents and youth on issues of sexuality. Our church has made a contribution to the Caldwell Council on Adolescent Health to help promote abstinence in the schools.

I would be remiss if I did not include this statement concerning the theological appropriateness of this project in light of its value to our church. As a child I was taught that God made all of his creation good, and this included the gift of sexuality. Until this project, I had never considered the theology of blessing that is found in scripture and coupled this blessing theology with my own theology. This blessing theology was such a powerful influence on my life through this project that it has become one of the foundations for the youth ministry program and for our church. In fact, the theme for our church in the year 2011 is "I Am Blessed."

CHAPTER FIVE

CONCLUSION

Last year in North Carolina sixteen percent of eighth graders had sexual intercourse, thirty-four percent of ninth graders had sexual intercourse, and seventy percent of high school seniors had sexual intercourse.⁷⁴ These statistics paint a picture that is very disturbing and hopeless. But my own experience as a youth minister and while working with this project gives me a sense of hope and joy that families will continue to strive to communicate the biblical principles of sexuality.

I have observed that parents will go to great lengths to provide for their child to be successful in athletics, beauty, popularity, and in acquiring material wealth. I believe that parents do this, in part, out of a fear that their child will be left behind or not grow up to be successful. This project has shown that the church can provide support and resolve to relieve some of the parents' fears by helping them communicate the biblical truths of sexuality. The church has done this by working to strengthen the relationship between parents and children and between individuals and God. In the building of these relationships teenagers took another step on their journey to becoming the Godly man or woman they were intended to be. Helping parents communicate the blessings of sexuality has been a key to improving their relationship with their teen. Teenagers have

⁷⁴ Adolescent Pregnancy Prevention Campaign of North Carolina, *Local Schools Implementation Handbook for the North Carolina Healthy Youth Act*, Durham, 2010.

learned the Godly blessing of sexuality and can strive for healthy dating relationships and eventually a healthy marriage.

In his book *Seasons of Life*, Jeffery Marx speaks about how our society has a false sense of what being a man is all about.⁷⁵ Society has said through the media and advertising that being a man is proven by success in athletics, sexual conquest, and acquiring things. I believe that the media also distorts the view of what it means to be a woman. Being beautiful and being in the right social group are the standards towards which girls most struggle. Marx argues that being a man has to do with only two things: having quality relationships, and knowing one's purpose in life. Even the public schools are becoming aware that they must speak to these false definitions of what it means to be a man or woman as evidenced by a new emphasis in sex education funding in this state that includes discussions about relationships.⁷⁶

When I grew up as a child in the 1960s the community had established sexual values that were biblically based and if not spoken, at least understood by the entire community. The sexual standard that was taught was abstinence before marriage. Even the youth who did not go to church seemed to know of this moral code. Today, if the community is without a standard and the church is without a voice then parents may feel isolated in attempting to communicate the biblical standard and what they value as parents. I believe that communication of biblical understanding of sexuality must be taught by the parents with the strong support of the church.

⁷⁵ Jeffery Marx, *Seasons of Life* (NY: Simon & Schuster. 2003).

⁷⁶ Kelli Kennedy, "Sex funding changing its focus," *The Charlotte Observer*, October 2, 2010.

Dean reminds the reader that Martin Luther was convinced that youth ministry started at home.⁷⁷ Luther had so much success with small catechism because families taught it out loud in the home. In this way the children made the connection between the faith, their own home, and with the people who loved them. By helping the parents of teenagers express the biblical view of sexuality and express their own values, each youth has had the opportunity to make this connection between the words of the Bible and the faith of their parents. The National Survey of Youth and Religion stated that the best way for youth to become more serious about religion was for their parents to do so.⁷⁸ The church's silence and the parents' silence on the topic of the biblical view of sexuality has been a big hurdle in communicating the blessings of scripture in this area. Working together we provided an answer for some of the problem.

On this journey of life we are in a constant state of growing and changing even when we are not aware of the impact that life brings day to day. Much of who we are is attached to, or at least, colored by our sexuality. We are constantly changing as a sexual being and our ideas and values evolve from birth throughout our entire life. Most of us do not spend a lot of time reflecting on how we developed into a complex sexual being or how our sexual values were shaped. It would be an interesting study to re-gather this group of middle school youth in twenty-five or thirty years to hear their reflections on the value of this project. At that point in history many of these youth will be married with middle school children of their own.

⁷⁷ Kendra Dean, *Almost Christian: What the Faith of Our Teenagers is Telling the American Church* (NY: Oxford, 2010), 111.

⁷⁸ Dean, *Almost Christian*, 121.

I seldom paused to evaluate some of my own youth experiences until I was the parent of a teenager. It became easier to reflect on my childhood as I observed my own children. We will never know, as with most ministry, the full value of this project. Thirty five years from now I hope that one of these middle school youth will reflect on this project and will find me in my twilight years and say: “Remember when...Thanks, it made a difference.”

Appendix A
YOUTH ADVISORY PRE-PROJECT SURVEY

August 2010

Please do not write your name or identify yourself on this survey. All surveys are confidential.

1. Please circle the appropriate letter to identify your gender.

M F

*Please circle your level of agreement regarding the following statements using this scale:
1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree*

2. I understand the goals outlined for this project.

1 2 3 4 5

3. This church's attitude towards sex is old fashioned.

1 2 3 4 5

4. It is important to teach sex education in the church.

1 2 3 4 5

5. This project meets the established goals of the youth ministry of First Baptist Church.

1 2 3 4 5

6. What topics should be covered in this project? Please check all that apply.

<input type="checkbox"/> vocabulary	<input type="checkbox"/> relationships
<input type="checkbox"/> anatomy	<input type="checkbox"/> masturbation
<input type="checkbox"/> myths	<input type="checkbox"/> homosexuality
<input type="checkbox"/> menstruation	<input type="checkbox"/> Bible vocabulary
<input type="checkbox"/> birth control	<input type="checkbox"/> setting limits
<input type="checkbox"/> sexual transmitted diseases	<input type="checkbox"/> how to say No
<input type="checkbox"/> dating	<input type="checkbox"/> Biblical view of sexuality

7. Is there any other related topic that you feel should be included in this project?

8. Is there any topic that you feel strongly should not be discussed?

Appendix B
PARENT PRE-CAMP COMMUNICATION SURVEY
October 3, 2010

Please do not write your name or identify yourself on this survey. All surveys are confidential.

1. Please circle the appropriate letter to identify your gender.
M F

*Please circle your level of agreement regarding the following statements using this scale:
1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree*

2. I have a good relationship with my teenager.
1 2 3 4 5
3. I can talk to my teenager about anything.
1 2 3 4 5
4. I find it difficult to talk to my teenager about sex.
1 2 3 4 5
5. Both my spouse and I can talk to my teenager about sex.
1 2 3 4 5
6. My teenager's embarrassment keeps me from talking about sex.
1 2 3 4 5
7. I think talking about sex is a sin.
1 2 3 4 5
8. I talk to my teenager about sex. I answer their questions and let them say what they think.
1 2 3 4 5
9. I think sex is a private matter and should not be discussed with anyone.
1 2 3 4 5
10. I can talk to my spouse about communicating with my teenager about sex.
1 2 3 4 5

Appendix C
PARENTS PRE-CAMP BIBLE UNDERSTANDING SURVEY
October 3, 2010

Please do not write your name or identify yourself on this survey. All surveys are confidential.

1. Please circle the appropriate letter to identify your gender.

M F

*Please circle your level of agreement regarding the following statements using this scale:
1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree*

2. I have a good understanding of what the Bible says about sex.

1 2 3 4 5

3. The Bible says that sexual desire is a sin.

1 2 3 4 5

4. There are no absolute Christian sexual values. You determine what is right for you.

1 2 3 4 5

5. The Bible says to wait until marriage to have sexual intercourse.

1 2 3 4 5

6. I am confused about what the Bible says about sex.

1 2 3 4 5

7. The Bible says that sex is a blessing from God.

1 2 3 4 5

8. God does not forgive sexual intercourse before marriage.

1 2 3 4 5

9. I am familiar with the Biblical definitions of adultery and fornication.

1 2 3 4 5

10. The Bible says that sex has physical, emotional, and spiritual consequences.

1 2 3 4 5

11. The Bible should have an important role in the sex education of my child.

1 2 3 4 5

Appendix D
PARENT HOMEWORK SHEET
October 10, 2010

1. When I think about talking with my child about sex I feel

2. The most important thing I want my child to understand about sexuality is

3. I want my child to understand that the Bible says _____

4. My greatest fear in this process is _____

5. I am comfortable with _____

6. Please check the following items that you think it is important for the church to teach our child. Check all that apply. Question mark (?) any time you are unsure of:

<input type="checkbox"/> vocabulary	<input type="checkbox"/> relationships	<input type="checkbox"/> anatomy
<input type="checkbox"/> masturbation	<input type="checkbox"/> myths	<input type="checkbox"/> homosexuality
<input type="checkbox"/> menstruation	<input type="checkbox"/> Bible vocabulary	<input type="checkbox"/> birth control
<input type="checkbox"/> setting limits	<input type="checkbox"/> sexual transmitted diseases	<input type="checkbox"/> how to say no
<input type="checkbox"/> dating	<input type="checkbox"/> Biblical view of sexuality	<input type="checkbox"/> other

7. I do not think it is the role of the church to teach _____

Appendix E
PARENT PRE-CAMP ANATOMY SURVEY
October 10, 2010

Please do not write your name or identify yourself on this survey. All surveys are confidential.

1. Please circle the appropriate letter to identify your gender.

M

F

*Please circle your level of agreement regarding the following statements using this scale:
1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree*

2. I understand how girls and boys bodies change as they grow up.

1

2

3

4

5

3. I believe that abstinence is the only birth control that is 100% effective.

1

2

3

4

5

4. I am confused about the menstrual cycle.

1

2

3

4

5

5. I think that there are STDs that have no symptoms.

1

2

3

4

5

6. I understand how different types of birth control prevent pregnancy.

1

2

3

4

5

7. I believe that masturbation is normal for both boys and girls.

1

2

3

4

5

8. I understand how the menstrual cycle prepares a woman's body for pregnancy.

1

2

3

4

5

9. I have a lot of unanswered questions about sex.

1

2

3

4

5

10. I think that it is important for my child to have an understanding of how the human body works before they start to date.

1

2

3

4

5

Appendix F
THEOLOGY OF PROJECT OUTLINE
October 10, 2010

1. God: The Creator of Blessing
 Genesis 1:26 “let us make”
 Genesis 1:29 God spoke directly to humans
2. Blessed to be in the Image of God
 Genesis 1:26-27
3. Blessed with the Gift of Sexuality
 Genesis 1:27 “Male and Female”
 Genesis 2:25 Naked and not ashamed was natural
4. Blessed with the Gift of Sexual Intercourse
 -to establish a one flesh union (Genesis 2:24-25)
 -to provide meaningful communication (Genesis 4:1)
 -for the procreation of children (Genesis 1:28)
 -for mutual pleasure (Proverbs 5:18-19, Song of Songs)
 -a regular activity between husband and wife (I Corth. 7:2-3)
 -a most sacred act
5. Blessed with the Gift of Freedom
 “dominion” defined Genesis 1:28
 Romans 3:23
 Definitions: adultery, fornication
6. Blessed with the Gift of Forgiveness
 Romans 6:23 The wages of sin is death
 Phil 4:13 I can d all things
7. Blessed with the Gift of Obedience
 For our own good Deut. 6:24
 List of Blessings (Deut 28)

Appendix G
“ASKABLE PARENT” SURVEY
October 10, 2010

ARE YOU AN ASKABLE PARENT?

The following are some typical situations which a majority of parents will face at one time another. Several alternative responses are suggested for each. Consider the situations, and circle the number next to the response that **MOST CLOSELY COINCIDES WITH YOUR OWN**. The given responses are necessarily abbreviated; real-life exchanges are naturally more complex. In choosing your answers, it might help to think of each one as the way you would begin to respond to the particular situation described. There are no objectively right or wrong answers. The right answer is simply the response which comes closest to your own.

1. Your 4 year old comes up to you and asks, “Where do babies come from?” What do you say?
 - 1) “When you get older, I’ll tell you about that.”
 - 2) “When a Mommy and a Daddy want a baby, and they love each other, they’ll have a baby.”
 - 3) “Babies come from a special place in a Mommy’s body.”
 - 4) “When a man puts his penis into a woman’s vagina, the woman may become pregnant, and a baby will begin to grow in her body in a place called the uterus.

2. Ten year old Dough comes home from the playground and asks his father what a rubber is. What should Doug’s father say?
 - 1) “It’s nothing that need concern you at this time.”
 - 2) “Why do you want to know? Where did you find out about it?”
 - 3) “A rubber is something a man uses in sex, as a birth control.”
 - 4) “A rubber is something a man can use to keep a woman from getting pregnant. He puts it on his penis and it keeps the sperm from coming out. It helps prevent venereal disease as well.”

3. Your six year old asks, “Why do you and Daddy close the door when you go to sleep?” What do you answer?
 - 1) “That’s not really your business, dear.”
 - 2) “We don’t want to be disturbed.”
 - 3) “We do personal things that you shouldn’t see.”
 - 4) “Sometimes we want to make love and we want to do it in private.

4. Nine year old Ted asks his mother, "What are homosexuals?" What should his mother say?
 - 1) "They're sick people, and you'll become one if you play with girls as much as you do."
 - 2) "They're people who are different from the rest of us."
 - 3) "They're people who are attracted to their same sex."
 - 4) "They're people who have and prefer sexual experiences with people of their same sex."

5. You are buying toys for your nieces and nephews and have to choose between 'sexless' dolls and dolls with penises and vaginas. What do you do?
 - 1) You decide on the sexless ones because your sister and brother-in-law would never understand.
 - 2) You decide on the sexless dolls because that's what you had and you turned out okay.
 - 3) You choose the new dolls because they're the latest model and you like to keep up with things like that.
 - 4) You decide on the dolls with sexual components because they're the most accurate.

6. Your 13-year-old daughter asks if a male could ever urinate in the vagina during intercourse. What do you do?
 - 1) You laugh at her silly question and say, "that's ridiculous."
 - 2) You try to hide your embarrassment and quickly change the subject.
 - 3) You tell her you don't really know, and tell her to ask her health teacher.
 - 4) You say you are not sure, but offer to find out the correct answer. If you know, you'll say the answer is no, because sexual function inhibits the urinary one.

7. Eight year old Kenny says, "I saw Tom and Sue kissing with their mouths open. Why is that called yukky kissing?" What do you answer?
 - 1) "That's disgusting."
 - 2) "It's something naughty that I don't ever want you to do."
 - 3) "It's a kind of kissing for grownups."
 - 4) "One name for it is French kissing. It's not "yukky," but it is one of the ways in which people usually show that they like each other."

8. Your nine year old comes home from school and asks you the meaning of a couple of obscene words he saw painted on the school yard wall. What do you say?
 - 1) "I don't know what they mean."
 - 2) "They're bad words for sex and I don't ever want you to say them"
 - 3) "They are not polite words, and we don't use them in our house."
 - 4) You say the words yourself and explain that they're expressions that people use in anger and sometimes to describe sex between a man and a woman.

9. Your four year old comes to you and asks, "What's the difference between boys and girls? What do you say?"
 - 1) "You know."
 - 2) "Girls cook and clean and boys go to work when they grow up."
 - 3) "Girls can have babies when they grow up and boys can't."
 - 4) "Girls' breasts get larger when they grow up. They have vaginas and can have babies. Boys have penises and can become fathers."

10. Your eight year old daughter asks whether it hurts to have a baby. What do you say?
 - 1) "Just wait till you have one. You'll find out."
 - 2) "No, it doesn't hurt."
 - 3) "Yes, it hurts for a while, but the doctor shows you special exercises and ways to breathe, and can give you medicine for the hurt."
 - 4) "I'll answer that question, but I wonder if there is another question about all this that you are curious about."

11. Johnny is 6 and his brother Ed is 4. They fight a lot. Johnny has punched Ed, and their mother has seen it. What should she do?
 - 1) Slap Johnny and say, "Don't you ever do that again."
 - 2) Comfort Ed and say to Johnny, "He's your brother and you're suppose to love him."
 - 3) Say, "I think we ought to try and get to the bottom of this," as she comforts both children.
 - 4) Take a sympathetic approach to both, but say to Johnny, "You don't have to like your brother, but I still don't want you to hit him."

12. Susan comes home from school and says her teacher is an idiot. What should her mother say?
 - 1) "Don't you ever say things like that. It's very disrespectful."
 - 2) "Aren't you exaggerating? Isn't there something nice about her?"
 - 3) "You seem really unhappy. I wonder what that's all about."
 - 4) "I'm sorry to hear that. It's bad enough to have a teacher you don't like. I hope you don't punish yourself twice by not doing the work anyway."

13. You discover your 4 year old and a neighbor's 5 year old without any clothes, playing doctor! What do you do?
 - 1) Send the other child home with an "are you going to get it!" and then scold your own child.
 - 2) Say to both children, "this is not a very nice thing to do. If you do it again, I won't let you play together."
 - 3) Say, "This is not something we do in our house, so get dressed and play some other games."
 - 4) Say, "I know it's enjoyable, but it's not polite to take off your clothes. I'd appreciate it if you'd play in other ways."

14. Your small son asks, "how come I have a penis and you don't?" What do you answer?
 - 1) "Go ask your father."
 - 2) "Because God made us different."
 - 3) "Because you're a boy and I'm a girl."
 - 4) "Because I have a vagina instead."

15. What do you tell a child who wants to know "how babies get inside the mother's stomach?"
 - 1) "You're too young to know that."
 - 2) "By love."
 - 3) "Babies don't grow in the stomach. They grow in the uterus, a special place in their mother's body."
 - 4) "A man's body produces sperm; a woman's body produces eggs or ovum. When men and women feel like having sex, the man put his penis in the woman's vagina and sperm comes out the penis. If the sperm joins an

ovum in the mother's body, a baby starts to grow in a special place called the uterus."

End of test

Scoring the "Are You Askable Survey"

When you have completed the survey add up all of the numbers you have circled. The maximum score is 60. If you scored between:

55-60 You are unhesitatingly askable (which does not mean you will always be asked or always be successful.

45-54 You are askable. (You will still make mistakes and that is OK)

25-44 Your askability needs improving. (Try reading a current self improvement book.

0-24 You are not askable. (Check out your sense of humor first, and then re-think whether you want to be a parent.)

Appendix H
RETREAT INFORMATION SHEET FOR YOUTH
October 17, 2010

Fall Retreat for Grades 7-8-9
To Camp Caraway
October 22-24
The Bible and Sexuality

Times: Arrive 3:30 p.m. on Friday – We'll leave by 3:45
(this means you must pack up on Thursday night)
Returning by 10:00 a.m. in time for Sunday School

Cost: You have paid for the retreat and do not need any more money
You will not need any money at Caraway

You will need enough money for Breakfast on Sunday at McDonalds

Medical Form: Attached and Required.

Emergency Contact: Camp Caraway 336-629-5149
Thomas Cell: 828 499 1529

What to Bring Check List:

- ☐ Sleeping Bag, pillow, stuffed animal
- ☐ Towel, wash cloth, soap, shampoo, tooth brush
- ☐ Clothes for Sunday Church (we'll be back in time)
- ☐ Bible, ink pen notepad,
- ☐ Flashlight
- ☐ Plate of homemade goodies to share
- ☐ medical form
- ☐ Money for breakfast
- ☐ Tennis shoes or boots to hike, walk, and play in
- ☐ Sports equipment

Chaperons: Thomas and Kim Hinton, Derrick and Brenda Walters, Bekah Haithcock

Appendix I
YOUTH PRE-CAMP COMMUNICATION SURVEY
October 17, 2010

Please do not write your name or identify yourself on this survey. All surveys are confidential.

1. Please circle the appropriate letter to identify your gender.

M F

*Please circle your level of agreement regarding the following statements using this scale:
1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree*

2. I have a good relationship with my parents.

1 2 3 4 5

3. I can talk to my parents about anything.

1 2 3 4 5

4. I find it difficult to talk to my parents about sex.

1 2 3 4 5

5. I can talk to my mother about sex, but not to my father.

1 2 3 4 5

6. I am embarrassed to talk to my parents about sex.

1 2 3 4 5

7. My parents think talking about sex is a sin.

1 2 3 4 5

8. I talk to my parents about sex. They answer my questions and let me say what I think.

1 2 3 4 5

9. I think sex is a private matter and should not be discussed with anyone.

1 2 3 4 5

10. I can talk to my father about sex.

1 2 3 4 5

11. My parents can't talk to me about sex because they are embarrassed.

1 2 3 4 5

Appendix J
YOUTH PRE-CAMP ANATOMY SURVEY
October 17, 2010

Please do not write your name or identify yourself on this survey. All surveys are confidential.

1. Please circle the appropriate letter to identify your gender.

M

F

*Please circle your level of agreement regarding the following statements using this scale:
1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree*

2. I understand how girls and boys bodies change as they grow up.

1

2

3

4

5

3. I believe that abstinence is the only birth control that is 100% effective.

1

2

3

4

5

4. I am confused about the menstrual cycle.

1

2

3

4

5

5. I think that there are STDs that have no symptoms.

1

2

3

4

5

6. I understand how different types of birth control prevent pregnancy.

1

2

3

4

5

7. I believe that masturbation is normal for both boys and girls.

1

2

3

4

5

8. I understand how the menstrual cycle prepares a woman's body for pregnancy.

1

2

3

4

5

9. I have a lot of unanswered questions about sex.

1

2

3

4

5

10. I think that it is important for me to have an understanding of how the human body works before I start to date.

1

2

3

4

5

Appendix K
YOUTH PRE-CAMP BIBLICAL UNDERSTANDING SURVEY
October 17, 2010

Please do not write your name or identify yourself on this survey. All surveys are confidential.

1. Please circle the appropriate letter to identify your gender.

M F

*Please circle your level of agreement regarding the following statements using this scale:
1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree*

2. I have a good understanding of what the Bible says about sex.

1 2 3 4 5

3. The Bible says that sexual desire is a sin.

1 2 3 4 5

4. There are no absolute Christian sexual values. You determine what is right for you.

1 2 3 4 5

5. The Bible says to wait until marriage to have sexual intercourse.

1 2 3 4 5

6. I am confused about what the Bible says about sex.

1 2 3 4 5

7. The Bible says that sex is a blessing from God.

1 2 3 4 5

8. God does not forgive sexual intercourse before marriage.

1 2 3 4 5

9. I am familiar with the Biblical definitions of adultery and fornication.

1 2 3 4 5

10. The Bible says that sex has physical, emotional, and spiritual consequences.

1 2 3 4 5

11. The Bible should have an important role in my sex education.

1 2 3 4 5

Appendix L
YOUTH RETREAT CURRICULUM
October 24-26, 2010

The following was the curriculum used at Camp Caraway to communicate Christian sexual values.

The goals for the weekend were:

1. to enable youth to feel comfortable with their sexuality
 2. to present factual information
 3. to present a balanced view in the context of the Christian faith
 4. to allow youth to practice decision-making skills
- (The weekend schedule is attached as Appendix A)

Friday Night

I. Introductory Activities

A. Opening games.

Goal: To help youth feel comfortable in the retreat setting

Middle school students needed to move after a bus ride. The introductory activities included the games “Animal Mating Sounds” and “Body to Body.” These traditional youth group mixers related to the theme and served as icebreakers.

Youth then wrote down five characteristics about themselves including physical characteristics. The cards were collected and all of the youth were asked to stand. As a card was read the youth sat down when they heard a characteristic that did not describe them. The goal of this activity was to show the youth that we are all special and unique but we also have many things in common.

B. Statement of purpose

Goal: To clarify goals for the weekend

The youth were given positive reinforcement and guidelines for the weekend.

They were reminded of the following:

1. They were important to the adults who took time to travel with the group.
2. Their parents trusted these adults to teach this subject and trusted the youth to learn.
3. The church thought this was important to invest money into the weekend.
4. They were saying by their presence that as a teenager they were willing to grow and discover God's word.

The youth were reminded about what the week was not intended to be:

1. The weekend was not about doing something behind their parents back.
2. The weekend was not planned to embarrass anyone but it is OK to feel embarrassed when new information is presented.
3. The weekend was not to teach how to have sex. The purpose is to teach why the Bible says wait.
4. The weekend was not a time to learn personal past information about any chaperon.

The youth were reminded of my expectations as a youth minister. I expected each youth to:

1. Try to listen to everything – all weekend – even when they felt uncomfortable.
 2. Feel free to ask any question at anytime.
 3. Realize that some of the information learned on the retreat will not be needed until they are adults.
 4. Be willing to share factual information with other young friends when they return home.
- C. "Parts of a Teenager"

Goal: To help youth understand that even though we separate our thoughts, our feelings, our body, and our spirituality they interact with each other as one.

A large Mobil was displayed with four symbols on each end post. The symbols will be the following: a heart representing emotions, a brain representing how we think, a 'dough boy' representing our bodies, and a cross representing how we feel about God and how we think he feels about us.

The youth were asked to talk about each part of a person who is involved in a relationship. They were taught that even though in reality we cannot separate the four areas or keep them from interacting with each other we separated them to be able to have adequate discussions on each area.

II. Anatomy

A. Introduction

Goal: To remind youth of the physical changes in puberty

Youth were divided into small groups of just boys or just girls. They designed the “perfect teenager” by doing a body trace of the outline of one of their small group members on butcher paper and writing words or symbols on the inside of the traced body that described the changes they are going through. They reported to the large group on how their perfect teenager is changing.

The youth were taught that all of the changes are normal and how important their biological development is to reproduction. From single cells all the way to humans, living things are made to reproduce and we affirmed that one of the strongest urges that a human has is to reproduce themselves.

B. Vocabulary

Goal: To help youth learn to use scientific names for body parts

The small groups of boys and girls were given a poster board and asked to make three columns. At the top of the columns they will write the words penis, vagina, and intercourse. They were asked to write down everything they have ever heard that body part or word called. Permission was given to say anything. The columns were

created one at a time. Then each group read their words out loud as the other groups crossed off words that were read.

Following this activity the group discussed the four ways that people have of speaking about anatomy. The four were baby talk, in general (down there) talk, street language, and the scientific terms. The youth were shown how the first three of these ways are inadequate and they were encouraged to use the scientific words for the remainder of the weekend. It was hoped that this exercise also served as an icebreaker to anatomy.

C. The Human Body

Goal: To teach the male/female reproductive system

Using charts, overheads, and scientific models the human reproductive system was taught. Boys and girls remained together for most of the weekend because they needed to learn about the opposite sex with the opposite sex present to be able to communicate with the opposite sex.

D. Myths

Goal: To help youth discover sexual myths

The youth watched two short movies: *Dear Dairy* and *Am I Normal?* These 1970's films were old enough to be 'cartoon like' in character while giving factual information about sexual myths.

The Friday evening session ended with snacks, free time and devotions before lights out. The devotion was based on the Genesis creation account where God said: "It is good."

Saturday:

The day began with quiet time for the youth. Because most of the youth have not developed or experienced a highly disciplined quiet time materials were provided to guide their thoughts to experience “the silence of presence.”

III. Contraception Myths

Goal: To teach all of the types of contraception including the dangers and percentage of failure rate

The session began by teaching the youth that pregnancy can happen any day of the month and prevention is the job of both male and female. The movie *Birth Control Myths* was shown. At the conclusion of the movie all types of contraception were placed on a center table. Each youth was asked to come forward and choose a type of contraception by picking it up. They then had the task of teaching the group what they are holding, how it works, and what the failure rate is. In this way the youth were given the opportunity to discover that contraception is not something dirty to talk about, but very important for a couple to choose the right contraception.

The teenagers were reminded of the way that God prepares the female body to become pregnant once a month and how the unused egg leaves the body. As a part of this, a hands on activity was used in which the teenagers play the “pad relay” game. The boys were divided into two relay teams. The runner ran to the store managed by girls and screamed, “I need a pad!” The runner ran the pad back to his team where each boy passed it along to the second to last team member who unwrapped it. The unwrapped pad was given to the next to the last team member who peeled off the tape and stuck it

anywhere on the last team member. When the last team member was completely covered in a box of pads their team won. The purpose of this game was to affirm to the girls that their monthly cycle is normal and teach the boys that this is a special time of month and is not something that they need to fear but to which they do need to be sensitive. This activity also helped dispel the taboo the young men may feel about feminine products.

IV. Relationships

Goal: To help youth discover the role of dating in relationships and the dynamics of sexuality in dating relationships

The session began with a preview of the movie *Sex Has a Price Tag* by Pam Stenzel. After a discussion of the main points the youth were asked to discuss the dangers of oral sex based on the information they have just received. During this session the youth were confronted with question of why date if you do not intend to have sexual intercourse. The youth debated reasons to date, the ideal date, and safe things to do together as a couple.

After a snack break the youth viewed a part of the video *Next Time I Fall in Love* by Clark Chap. This excerpt provided the framework for setting limits, making out, and body language. The youth learned how to evaluate a relationship using Chaps relationship graph and then evaluated relationships that they see at school and on the TV.

V. Just for Guys/Just for Girls

Goal: To provide gender specific time for questions, concerns and affirmations

This was the first and only session of the weekend for which the two sexes were separated. I believe that if we expect young Christian men and women to grow up and communicate together as sexual beings that they need to hear about sexuality together and hear from each other. But this session provided an opportunity for gender specific questions to be answered. This provided a time to talk about sex and culture as it related to being male/female, and related to parents. It was a time to talk about what the Bible says about masturbation, homosexuality, and abuse. But most important, it was a time for Christian adults to encourage and affirm teenagers to wait until marriage to have sexual intercourse. During the retreat there was a time provided at the end of every session for teenagers to write down any question and drop it in the question box. This session gave the adult chaperons time to answer any question that has not yet been addressed.

The afternoon included free time to play as well as an organized hike to Slick Rock. This free time was important for teenagers after detailed sessions on sexuality. They needed time to process new information, ponder their own development, and exercise some of the physical tension of dealing with such a sensitive subject.

VI. What Does the Bible Really Say?

Goal: To teach Biblical terminology and scriptural references for sexuality

It was hoped that after a weekend full of biology, vocabulary, anatomy, myths, contraception, STDs, relationships and encouragement the teenagers were willing to discover why the Bible gives specific rules and guidelines on sexuality. They were given a worksheet with Biblical references and then participate in a discovery time where they

read to the group a reference and explain why that verse is important to the weekend topic.

The Bible study focus was on the following:

A. Introduction

1. God made us Sexual Beings and affirmed creation.
(Genesis 1:27, 31)
 2. Sin in the world means that sex can be abused.
(Romans 3:23)
 3. Jesus makes responsible sexual behavior possible.
(Phil. 4:13, 2 Peter 1:4)
- B. Reasons for sexual intercourse in marriage:
1. as communication (Genesis 4:1)
 2. as procreation (Genesis 1:28)
 3. as pleasure (Proverbs 5:18-19, Song of Songs)
 4. as a spiritual bond (Genesis 2:23-25, Ephesians 5:31-33)
- C. Sexual Control
1. within marriage (I Corinthians 7:3-5)
 2. for eunuchs (Matthew 19:12)
 3. through celibacy (I Corinthians 7:7-9)
- D. Misuse of sex
1. premarital intercourse – fornication
(Deut. 22:20-21, 28-29, Gal. 5:19)
 2. prostitution (I Corinthians 6:15-20)
 3. lust (Ex. 20:17, Matthew 5:27-28)
 4. adultery (Ex. 20:14, Lev. 18:20, 20:10)
 5. homosexuality (Lev. 18:22, 20:13, Romans 1:26-27,
I Corinthians 6:9)
 6. rape (Deut. 22:25-26)
 7. incest (Lev. 20:11, 17, 19; I Corinthians 5:1)

VII. Worship

Goal: To give youth the opportunity to celebrate God's presence and their sexuality.

The setting was an outdoor fire early in the evening. By attaching the weekend retreat theme to every aspect of worship the youth had the opportunity to experience

worship in it's width. Every youth was recruited and given the opportunity during the weekend free time to prepare something for the service. The main part of the service was from the adults who have accompanied the youth for the weekend. They were prepared to tie the weekend together by encouraging the youth to practice abstinence and reminding them of why the Bible has laws to protect them from things that can hurt them. There was a time of confession with throwing written sins into the fire. It was hoped that this allowed any teenager who has already expressed their sexuality in a wrong way to receive forgiveness and recommit to abstinence. After candle prayers for each other there were marshmallows and s'mores around the fire.

VIII. Practice Time

Goal: To help youth learn to say no without explanation

The Saturday activities concluded with role-plays. Youth were given situations and asked to act them out. They were taught how to say no without explanation and how to return pressure when needed.

Sunday

We woke early and after quiet time returned to our home church to support the Sunday school and worship hour.

The youth were surprised on Sunday evening to discover that for our regular scheduled Bible study time we had invited a teenage mom to bring her infant and boyfriend to talk about the harsh reality of raising a child. The mom was interviewed with questions from a "rehearsed interview" earlier in the week with me. Then the youth

were able to ask questions. The youth gave the mom a child's Bible as a gift and took time to pray for this family.

Appendix M
PARENT POST-CAMP BIBLICAL UNDERSTANDING SURVEY
October 31, 2010

Please do not write your name or identify yourself on this survey. All surveys are confidential.

1. Please circle the appropriate letter to identify your gender.

M F

*Please circle your level of agreement regarding the following statements using this scale:
1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree*

2. I have a good understanding of what the Bible says about sex.

1 2 3 4 5

3. The Bible says that sexual desire is a sin.

1 2 3 4 5

4. There are no absolute Christian sexual values. You determine what is right for you.

1 2 3 4 5

5. The Bible says to wait until marriage to have sexual intercourse.

1 2 3 4 5

6. I am confused about what the Bible says about sex.

1 2 3 4 5

7. The Bible says that sex is a blessing from God.

1 2 3 4 5

8. God does not forgive sexual intercourse before marriage.

1 2 3 4 5

9. I am familiar with the Biblical definitions of adultery and fornication.

1 2 3 4 5

10. The Bible says that sex has physical, emotional, and spiritual consequences.

1 2 3 4 5

11. The Bible should have an important role in the sex education of my child.

1 2 3 4 5

Appendix N
PARENT POST CAMP ANATOMY SURVEY
October 31, 2010

Please do not write your name or identify yourself on this survey. All surveys are confidential.

1. Please circle the appropriate letter to identify your gender.

M F

*Please circle your level of agreement regarding the following statements using this scale:
1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree*

2. I understand how girls' and boys' bodies change as they grow up.

1 2 3 4 5

3. I believe that abstinence is the only birth control that is 100% effective.

1 2 3 4 5

4. I am confused about the menstrual cycle.

1 2 3 4 5

5. I think that there are STDs that have no symptoms.

1 2 3 4 5

6. I understand how different types of birth control prevent pregnancy.

1 2 3 4 5

7. I believe that masturbation is normal for both boys and girls.

1 2 3 4 5

8. I understand how the menstrual cycle prepares a woman's body for pregnancy.

1 2 3 4 5

9. I have a lot of unanswered questions about sex.

1 2 3 4 5

10. I think that it is important for my child to have an understanding of how the human body works before they start to date.

1 2 3 4 5

Appendix O
YOUTH POST-CAMP BIBLICAL UNDERSTANDING SURVEY
October 31, 2010

Please do not write your name or identify yourself on this survey. All surveys are confidential.

1. Please circle the appropriate letter to identify your gender.

M F

*Please circle your level of agreement regarding the following statements using this scale:
1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree*

2. I have a good understanding of what the Bible says about sex.

1 2 3 4 5

3. The Bible says that sexual desire is a sin.

1 2 3 4 5

4. There are no absolute Christian sexual values. You determine what is right for you.

1 2 3 4 5

5. The Bible says to wait until marriage to have sexual intercourse.

1 2 3 4 5

6. I am confused about what the Bible says about sex.

1 2 3 4 5

7. The Bible says that sex is a blessing from God.

1 2 3 4 5

8. God does not forgive sexual intercourse before marriage.

1 2 3 4 5

9. I am familiar with the Biblical definitions of adultery and fornication.

1 2 3 4 5

10. The Bible says that sex has physical, emotional, and spiritual consequences.

1 2 3 4 5

11. The Bible should have an important role in my sex education.

1 2 3 4 5

Appendix P
YOUTH POST-CAMP ANATOMY SURVEY
October 31, 2010

Please do not write your name or identify yourself on this survey. All surveys are confidential.

1. Please circle the appropriate letter to identify your gender.

M F

*Please circle your level of agreement regarding the following statements using this scale:
1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree*

2. I understand how girls and boys bodies change as they grow up.

1 2 3 4 5

3. I believe that abstinence is the only birth control that is 100% effective.

1 2 3 4 5

4. I am confused about the menstrual cycle.

1 2 3 4 5

5. I think that there are STDs that have no symptoms.

1 2 3 4 5

6. I understand how different types of birth control prevent pregnancy.

1 2 3 4 5

7. I believe that masturbation is normal for both guys and girls.

1 2 3 4 5

8. I understand how the menstrual cycle prepares a woman's body for pregnancy.

1 2 3 4 5

9. I have a lot of unanswered questions about sex.

1 2 3 4 5

10. I think that it is important for me to have an understanding of how the human body works before I start to date.

1 2 3 4 5

Appendix Q
YOUTH POST-CAMP COMMUNICATION SURVEY
January 9, 2011

Please do not write your name or identify yourself on this survey. All surveys are confidential.

1. Please circle the appropriate letter to identify your gender.

M

F

*Please circle your level of agreement regarding the following statements using this scale:
1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree*

2. I have a good relationship with my parents.

1

2

3

4

5

3. I can talk to my parents about anything.

1

2

3

4

5

4. I find it difficult to talk to my parents about sex.

1

2

3

4

5

5. I can talk to my mother about sex, but no way to my father.

1

2

3

4

5

6. I am embarrassed to talk to my parents about sex.

1

2

3

4

5

7. My parents think talking about sex is a sin.

1

2

3

4

5

8. I talk to my parents about sex. They answer my questions and let me say what I think.

1

2

3

4

5

9. I think sex is a private matter and should not be discussed with anyone.

1

2

3

4

5

10. I can talk to my father about sex.

1

2

3

4

5

11. My parents can't talk to me about sex because they are embarrassed.

1

2

3

4

5

Appendix R
PARENT POST-CAMP COMMUNICATION SURVEY
January 9, 2011

Please do not write your name or identify yourself on this survey. All surveys are confidential.

1. Please circle the appropriate letter to identify your gender.

M F

*Please circle your level of agreement regarding the following statements using this scale:
1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree*

2. I have a good relationship with my teenager.

1 2 3 4 5

3. I can talk to my teenager about anything.

1 2 3 4 5

4. I find it difficult to talk to my teenager about sex.

1 2 3 4 5

5. Both my spouse and I can talk to my teenager about sex.

1 2 3 4 5

6. My teenager's embarrassment keeps me from talking about sex.

1 2 3 4 5

7. I think talking about sex is a sin.

1 2 3 4 5

8. I talk to my teenager about sex. I answer their questions and let them say what they think.

1 2 3 4 5

9. I think sex is a private matter and should not be discussed with anyone.

1 2 3 4 5

10. I can talk to my spouse about communicating with my teenager about sex.

1 2 3 4 5

Appendix S
PARENT PROJECT REFLECTION SURVEY
January 9, 2011

Please do not write your name or identify yourself on this survey. All surveys are confidential.

1. Please circle the appropriate letter to identify your gender.

M F

*Please circle your level of agreement regarding the following statements using this scale:
1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree*

2. Compared to last year, I find it easier to talk to my teen about anything.

1 2 3 4 5

3. This project created frustration in communicating with my teen.

1 2 3 4 5

4. This project has increased my awareness of opportunities to communicate with my teen.

1 2 3 4 5

5. I find it easier to talk with my teen about sex.

1 2 3 4 5

6. This project had little impact on my ability to communicate with my teen.

1 2 3 4 5

7. This project has increased my awareness of the opportunity to use TV programs and movies to talk about sexual issues.

1 2 3 4 5

8. My teenager's response to this program was negative.

1 2 3 4 5

9. I feel this project contributed to the maturation of my teenager.

1 2 3 4 5

10. This program should be included in the ongoing educational program of the church.

1 2 3 4 5

11. Please feel free to write a brief comment on this project. What pleased you the most?
What disappointed you the most?

Appendix T
YOUTH ADVISORY POST PROJECT SURVEY
January 23, 2011

Please do not write your name or identify yourself on this survey. All surveys are confidential.

1. Please circle the appropriate letter to identify your gender.
- M F

*Please circle your level of agreement regarding the following statements using this scale:
1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree*

2. The goals outlined for this project were met.
- 1 2 3 4 5
3. It is important to teach sex education in the church.
- 1 2 3 4 5
4. This project met the established goals of the youth ministry of First Baptist Church.
- 1 2 3 4 5
5. This project should become a part of the ongoing educational program of the church.
- 1 2 3 4 5
6. The feedback from parents on this project was positive.
- 1 2 3 4 5
7. I am aware of negative feelings created by this project.
- 1 2 3 4 5
8. Please feel free to write a brief comment on this project.

9. What recommendations would you give the deacon board concerning future projects on sex education and parent teen communication

Appendix U

Table No. 1.
PARENT OR YOUTH GENDER
CROSSTABULATION

Count

		Gender		Total
		1	2	
Parent or	parent	11	19	30
Youth	Youth	10	11	21
Total		21	30	51

Appendix V

Table 2.
DESCRIPTION OF RESPONSES TO PRE-CAMP BIBLICAL UNDERSTANDING
FOR YOUTH

	N	Range	Minimum	Maximum	Mean	Std. Deviation
Item 2	21	4	1	5	3.43	1.207
Item 3	21	4	1	5	2.90	1.091
Item 4	21	4	1	5	3.00	1.000
Item 5	21	1	4	5	4.76	.436
Item 6	21	4	1	5	2.76	1.091
Item 7	21	4	1	5	3.48	.981
Item 8	21	2	1	3	1.81	.814
Item 9	21	4	1	5	2.81	1.123
Item 10	21	2	3	5	3.76	.831
Item 11	21	2	3	5	4.48	.680
Valid N (listwise)	21					

Appendix W

Table 3.
DESCRIPTION OF RESPONSES TO POST-CAMP BIBLICAL UNDERSTANDING
SURVEY FOR YOUTH

	N	Range	Minimum	Maximum	Mean	Std. Deviation
Item 2	20	2	3	5	4.60	.598
Item 3	20	4	1	5	2.35	1.348
Item 4	20	4	1	5	2.65	1.348
Item 5	20	1	4	5	4.85	.366
Item 6	20	3	1	4	1.60	.940
Item 7	20	2	3	5	4.80	.523
Item 8	20	2	1	3	1.50	.761
Item 9	20	3	2	5	3.80	.834
Item10	20	1	4	5	4.70	.470
Item 11	20	2	3	5	4.70	.657
Valid N (listwise)	20					

Appendix X

Table 4.
RESULTS OF PAIRED T-TEST OF BIBLICAL UNDERSTANDING
SURVEY FOR YOUTH

	Paired Differences							
				95% Confidence Interval of the Difference				
	Mean	Std. Deviation	Std. Error Mean	Lower	Upper	t	df	Sig. (2-tailed)
Item 2	-1.150	1.226	.274	-1.724	-.576	-4.196	19	.000
Item 3	.650	1.461	.327	-.034	1.334	1.990	19	.061
Item 4	.350	1.040	.233	-.137	.837	1.505	19	.149
Item 5	-.100	.553	.124	-.359	.159	-.809	19	.428
Item 6	1.100	1.165	.261	.555	1.645	4.222	19	.000
Item 7	-1.300	1.129	.252	-1.828	-.772	-5.151	19	.000
Item 8	.350	.933	.209	-.087	.787	1.677	19	.110
Item 9	-1.000	1.298	.290	-1.607	-.393	-3.446	19	.003
Item 10	-.900	.788	.176	-1.269	-.531	-5.107	19	.000
Item 11	-.250	.786	.176	-.618	.118	-1.422	19	.171

Appendix Y

Table 5.

RESPONSES TO PRE-CAMP ANATOMY SURVEY FOR YOUTH

	N	Range	Minimum	Maximum	Mean	Std. Deviation
Item 2	21	3	2	5	4.48	.750
Item 3	21	4	1	5	3.24	1.179
Item 4	21	4	1	5	2.62	1.284
Item 5	21	4	1	5	2.90	.944
Item 6	21	4	1	5	3.43	1.121
Item 7	21	3	1	4	2.76	.889
Item 8	21	4	1	5	3.29	1.309
Item 9	21	4	1	5	3.67	1.155
Item10	21	4	1	5	3.86	1.153
Valid N (listwise)	21					

Appendix Z

Table 6.

RESPONSES TO POST CAMP ANATOMY SURVEY FOR YOUTH

Descriptive Statistics

	N	Range	Minimum	Maximum	Mean	Std. Deviation
postyana2	20	1	4	5	4.85	.366
postyana3	20	4	1	5	4.15	1.226
postyana4	20	4	1	5	1.60	1.046
postyana5	20	4	1	5	2.65	1.531
postyana6	20	1	4	5	4.60	.503
postyana7	20	2	3	5	4.35	.813
postyana8	20	1	4	5	4.75	.444
postyana9	20	3	1	4	1.85	1.182
postyana10	20	3	2	5	4.40	.883
Valid N (listwise)	20					

Appendix AA

Table 7.

RESULTS OF PAIRED T-TEST OF ANATOMY SURVEY FOR YOUTH

	Paired Differences							
				95% Confidence Interval of the Difference				
	Mean	Std. Deviation	Std. Error Mean	Lower	Upper	t	df	Sig. (2-tailed)
Item 2	-.400	.754	.169	-.753	-.047	-2.373	19	.028
Item 3	-1.000	1.487	.332	-1.696	-.304	-3.008	19	.007
Item 4	1.050	1.701	.380	.254	1.846	2.761	19	.012
Item 5	.250	1.713	.383	-.552	1.052	.653	19	.522
Item 6	-1.150	1.182	.264	-1.703	-.597	-4.351	19	.000
Item 7	-1.600	.883	.197	-2.013	-1.187	-8.107	19	.000
Item 8	-1.500	1.192	.267	-2.058	-.942	-5.627	19	.000
Item 9	1.800	1.240	.277	1.220	2.380	6.493	19	.000
Item 10	-.600	.883	.197	-1.013	-.187	-3.040	19	.007

Appendix BB

Table 8.

PARENT SCORES RANGE FOR COMMUNICATION SURVEYS

	N	Minimum	Maximum	Mean	Std. Deviation
prepcom_scale	22	28.00	45.00	37.0000	4.89898
preycom_scale	21	23.00	43.00	35.3333	5.95259
postpcom_scale	25	30.00	45.00	38.1600	4.29806
postycom_scale	16	26.00	46.00	38.8750	5.78360
Valid N (listwise)	0				

Appendix CC

Table 9.

RESULTS OF PAIRED T-TEST OF COMMUNICATION SURVEY FOR PARENTS

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
prepcom_scale – postpcom_scale	-1.40000	3.87162	.86572	-3.21198	.41198	-1.617	19	.122

Appendix DD

Table 10.

RESULTS OF PAIRED T-TEST OF COMMUNICATION SURVEY FOR YOUTH

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
preycom_scale – postycom_scale	-3.81250	3.98696	.99674	-5.93700	-1.68800	-3.825	15	.002

Appendix EE

Table 11:

Statistics

	postpref2	postpref3	postpref4	postpref5	postpref6	postpref7	postpref8	postpref9	postpref10
N	25	25	25	25	25	25	25	25	25
Mean	4.24	1.16	4.52	4.36	1.76	4.04	1.16	4.44	4.88
Std. Deviation	.723	.374	.586	.569	1.091	.935	.374	.870	.332
Minimum	3	1	3	3	1	1	1	1	4
Maximum	5	2	5	5	5	5	2	5	5

FINAL REFLECTION SURVEY FOR PARENTS

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