

Teen Challenge Principles of Rehabilitation

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Introduction

How do we see troubled youth? The young people with whom we are confronted in our Teen Challenge rehabilitation centers come from many different walks of life. We must not think that we are better people; the only difference between us and the young person with whom we are confronted is that we are washed, sanctified, and justified in the name of Jesus Christ. The difference between the young person in need and us is simply the grace of God. The tragedy of the junkie and the alcoholic is that they “do not know” that the unrighteous shall not inherit the kingdom of God. The unrighteous are not a certain type of sinner, because all men are sinners, and the wages of sin is death.

Teen Challenge concentrates on the people mentioned in I Cor. 6:9-11: “Do not be deceived; neither fornicators, nor idolators, nor adulterers nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God. And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.” These are the people on whom society has given up, and, sadly, so has the church in many cases. Through whose eyes do we see young people with life-controlling problems? When Jesus saw the crowds, He felt compassion for them because they were distressed and downcast, like sheep without a shepherd.

We must see that the troubled youth with whom we are confronted have a potential for the kingdom of God. As we were changed, they can be changed. We must see that within these young people live potential teachers, pastors and workers, fathers and mothers, missionaries, etc. We have to treat them as a costly pearl. There may be a lot of dirt on the outside, but we are not reaching the dirt. We try to reach the real pearl underneath the dirt.

I. What is the philosophy of the Teen Challenge rehabilitation program?

- A. The Teen Challenge program is designed to help young men and women to find a meaningful answer to problems, habits, and conflicts which confront them. Teen Challenge believes that there is a cure for all habits. This cure is found in the person of Jesus Christ.
 - 1. He breaks the power of every sin and habit.
 - 2. Jesus gives a positive, lifetime cure for drug-addiction, alcoholism, perversion, smoking, and every sinful habit known to man.
 - 3. The young people that enter the Teen Challenge program are challenged with the fact that they do not have to be slaves to sin.
- B. Teen Challenge uses the “total person” concept in its program. The spiritual, mental, educational, physical, and social dimensions of the individual are all considered.

1. In the spiritual dimension, Teen Challenge deals with youth problems as symptoms.
 - a. The real healing in the life of a person begins when a spiritual need is met. Through Jesus Christ the life of the troubled person changes.
 - b. Because of the new found life and the power of the Holy Spirit, he learns to cope with problems.
 2. The mental dimension of a person is considered. The Bible teaches the renewal of the mind. “And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect” (Rom. 12:2).
 - a. Most people who enter the Teen Challenge program have mental problems.
 - b. Consistent Bible study enhances mental growth by serving as a foundation for restructuring of broken down thought patterns, thus creating a new and stable way of life.
 - c. Group and personal counseling assist the young person in mental growth.
 3. The rehabilitation center also provides educational training.
 - a. Some young people during their Teen Challenge time can complete their high school education.
 - b. Others can be assisted in general education in such areas as reading and writing.
 - c. Teen Challenge also offers professional/vocational training.
 4. Teen Challenge cares for physical needs on a long-term training basis. In addition to proper food and shelter, sports, and recreation are a part of the daily program.
 5. In the social dimension, the resident is helped to work out relationship problems through the group living situation.
 - a. He learns to relate to family and peers.
 - b. He learns to assume responsibilities as a member of society and of the body of Christ.
- C. Rehabilitation involves bringing the person to break with his life-controlling problems, reactivating the maturation process, developing a new life-style, making the person acceptable to society, and fortifying him to live free from his old habits.

II. What are the goals of Teen Challenge rehabilitation?

- A. Our first goal is to bring young people into a personal relationship with Jesus Christ.
 - 1. It is not enough to preach Christ as Savior. We must stress the Lordship of Jesus as well.
 - 2. When we neglect our first goal, there is a danger of becoming just another social organization trying to help young people primarily through humanistic means. All other rehabilitation approaches try to cure people physically, and make them socially and mentally healthy.
 - 3. The “Jesus Factor” in our rehabilitation centers is at the heart of the program. It is what makes Teen Challenge rehabilitation successful. Only spiritual renewal guarantees that a person will be healthy in all areas of his life.
 - 4. It should be impossible for someone to go through the Teen Challenge program and leave after 18 months without being a Christian.

- B. The second goal is to teach and train new converts in what it means to be a disciple.
 - 1. This teaching and training in discipleship is not a theoretical method, it is applied Christianity.
 - a. Our goal is that what is taught in our program will be lived both in the program and continued when the resident leaves.
 - b. Those who come into the program must leave with a heart knowledge of who Jesus is and then go out and live for Him.
 - 2. There are two dangers that we face in this area of rehabilitation work.
 - a. There is a danger that the young people will learn only verbalized concepts.
 - (1) Staff must use words in order to try to communicate Christian truths. Many young people are familiar, at least in general, with the doctrinal statements of the church. They learn to use theological terms and a religious vocabulary, but learning words that describe a religious experience is not the same as having a religious experience.
 - (2) Religion is a personal encounter between God and man – it is a relationship experience.
 - (3) It is relatively easy to lead individuals to become familiar with words that describe a religious experience. For this reason it is easy for both staff and residents to accept head knowledge and not clearly differentiate this from heart knowledge and application.

- (4) Biblical truth in Teen Challenge is taught on the basis of how it can be applied in every day life. All aspects of the daily program are designed to provide learning situations.
- b. There is a danger of young people experiencing only an emotional purging instead of a real spiritual change.
 - (1) Many young people have unconsciously developed the attitude that all that is necessary is to discuss the beautiful ideals of Jesus' teaching in contrast to the evils and sins in the world. In doing so, the emotions of these young people will be touched, but, unfortunately, this does not cause spiritual change. They often identify this emotional stirring with having a spiritual experience. These young people receive a satisfying experience merely from talking about "the needs of the world." It is tragic when these emotions are stirred with no accompanying overt action.
 - (2) The Teen Challenge program is designed to result in actions not just words. Motivating people to do something about their own problems, not just about the problems of the world is not easy. Our rehabilitation program can only be effective when Christian action takes place. "For the Kingdom of God is not just a lot of talk; it is living by God's power." (1 Cor. 4:20, New Living Translation)
- C. The third goal of Teen Challenge rehabilitation is to help the young people find their place in society as useful Christians and citizens and actively involve them in the life of the local church.
 - 1. Because many of these youth have had an inadequate education, have never worked, and have lived on social security or welfare, the future may seem very dim to them.
 - 2. Through the rehabilitation process, they come to realize that they are the "salt of the earth," which means that they have God's potential in them to change their world.
 - a. For the young people who come through the rehabilitation program, the world is their mission field.
 - b. The end result of the rehabilitation process is coming to assume responsibility for their roles in church and society.

III. What is the structure of the rehabilitation program?

- A. The Teen Challenge rehabilitation program is highly structured in the beginning with rules and regulations. This is to help the person become aware of his actions and attitudes, as well as the effect which he has upon others.
 - 1. When a person enters the program, he is given an agreement which tells him about the various obligations and responsibilities while in the center.

2. When he has signed the agreement, he knows that he has to abide by it. Otherwise, he might be dismissed from the program.
 3. The reason for this heavy structure is that for years these people have been “doing their own thing,” going their own way, and rebelling on every hand. In order to counteract this, the structure goes in the opposite direction. Examples of the structure and rules follow.
 - a. A rehabilitation center resident is required to get up early in the morning and be in his room at a certain time in the evening.
 - b. He is required to have prayer and to get to his classes on time.
 - c. Expectations of his performance (behavior) are outlined in detail.
 4. By giving a over-balance in structure, the person should be able to carry-over some principles of structure when he leaves the program.
 5. The rigid structure helps the person in building convictions and principles so that he begins to realize that he has to discipline his mind, his actions, and his attitudes in every phase of life.
- B. The more the person grows, the more responsibilities he receives and the less structure.
1. There is not a structure simply for the sake of being strict. The goal of the structure is so that a person will learn to stand on his own; this is the reason for teaching self-discipline, responsibility, and goal-setting.
 2. Most of the young people have completed very little in their lives. Some of them have never completed high school of any other goals. They have previous patterns of failure. Now they are encouraged to complete the program and set specific goals for themselves to be completed within 12 to 18 months.
 3. The residents are not asked just to “fill up” time. The rehabilitation program is not like a prison sentence. They must come to realize that it is accomplishing something worthwhile.

IV. For an overview of the Teen Challenge Rehabilitation Program, see Appendix A.

V. What is the Motivation Phase?

- A. The Motivation Phase challenges young people to change.
1. The first phase can vary in its time span. Depending on the readiness of the individual to accept the “challenge to change,” this phase can take from two days to several months, or in some cases, up to one year.

2. It starts by reaching the person where he is, including the streets, bars, jails, coffeehouses, abandoned buildings, etc. Methods of contact include: the coffeehouse, street meetings, posters, and stickers, rock festivals, and church contacts.
 3. The Teen Challenge workers must try to communicate God's love and concern for the individual's life.
 - a. He must try to establish a relationship of trust.
 - b. The Spirit-filled worker must be able to show that there is a positive cure for the person's life-controlling problems and shows some commitment to getting involved in a training program, an intake interview should be scheduled.
- B. The Intake Interview is an important source for gathering facts and information about a person before he enters the rehabilitation program.
1. The interview should be conducted by two workers.
 - a. Two people can be more effective than one alone.
 - b. When one talks the other can objectively observe and pray.
 - c. Strong personal ties between the troubled youth and only one staff worker are avoided.
 2. There are four goals of the intake interview.
 - a. It gives all three people a better chance to get to know one another.
 - b. It gives a chance for both sides to share information.
 - c. The interview gives possibilities of evangelization.
 - d. It provides an opportunity for discussing house rules and the program.
 3. The materials, which the staff need include: the Intake Questionnaire (see Appendix B), information brochures, copies of the house rules, and gospel literature.
 4. The Intake Questionnaire must contain questions about several vital areas.
 - a. It should ask for personal information such as name, address, etc.
 - b. It should have questions about the current living environment of the prospective resident.
 - c. It should gain information about the person's physical condition.

- d. Information should be gathered about chemicals taken, alcohol and medical problems (such as name of the “product,” frequency of use, dosage, age when started, previous treatments, etc.).
 - e. It should ask questions relating to criminal records and probationary follow-up.
5. The Intake Interview must result in the person making some decisions.
- a. He should be encouraged to call back at a later, specified time to share his decision about entering the program and to get feedback and recommendations from the staff.
 - b. Occasionally, the staff might give the person some “homework” intended to reinforce his motivation.
 - (1) The prospective resident might be asked to write a brief essay about his life.
 - (2) He might be asked to write his primary goals for rehabilitation (i.e. 3 reasons why he wants to enter the program).
 - (3) He might be asked to take care of some personal business, such as moving from his apartment, quitting his job, etc.
 - c. All decisions are written down on paper by the prospective resident. The staff writes them down in the agenda, Intake Questionnaire, and daily report sheet.
 - d. When a decision is made about intake, the new resident is asked to bring all of his official papers with him.

VI. What is the Induction Phase?

- A. It begins with the actual intake.
 - 1. In planning the intake of a new resident, the staff has to plan in such a way that it does not conflict with current activities in the center. When a new resident comes, especially if he has to undergo withdrawal from drugs, he needs a great deal of time and attention from the staff.
 - 2. The following general procedures must be followed upon arrival of the new resident.
 - a. It is possible that the person is somewhat nervous. Help him to feel at ease and show him that he is welcome by your kind attention and hospitality.
 - (1) Introduce him to the other residents and staff.
 - (2) Remember that Teen Challenge is not a prison. The person joins by his own choice.

- b. One of the first steps of the rehabilitation process involves controlling personal belongings.
 - (1) Weapons, cigarettes, and all drugs and medications must be given to the staff.
 - (2) Money and official papers should go to the office where they can be kept in a safe place.
 - (3) Books, records, and cassette tapes should be checked for their content (i.e. they should not be negative, contain text or music that is detrimental the center's philosophy).
- c. The house rules should be explained again. The resident is expected to sign an agreement to follow these rules either initially or at the end of the first 14 day "trial period."
- d. The new resident should be shown all of the facilities in the center and shown where he will sleep and keep his things.

B. The first 14 days of the Induction Phase are very important.

- 1. This is seen as a "trial period." Both staff and residents have a chance to learn to know each other better. It is important for the staff to keep in mind that people enter the program at different levels.
 - a. There may be different spiritual levels.
 - (1) Some are already converted, although they may be weak Christians.
 - (2) Some are open for a spiritual change, but are not yet saved.
 - (3) Some know all of the religious jargon or can quote Bible verses, but use them as a "cop-out." They have not yet incorporated these teachings into their own personal lives.
 - b. There may be great differences educationally.
 - (1) It is important for the quality of the rehabilitation process that the staff take into consideration the different levels of intellect and education of the residents.
 - (2) Many may not have completed much schooling and may have difficulty in reading and writing. During counseling sessions and bible classes, the staff should be careful not to use difficult words.

- c. To a degree all of the young people entering the rehabilitation program have psychological problems.
 - (1) Some of these stem from childhood experiences and/or from the roots of addiction at a later age.
 - (2) The so-called “borderline addicts” are very mentally unbalanced. Their erratic behavior is obvious even without the use of drugs. The healing process after their encounter with Christ usually takes considerably longer.
 - d. There may be physical difficulties that are apparent.
 - (1) Some of the young people have to under-go withdrawal from drugs after coming in to the center, while others may have gone through detoxification in the hospital or elsewhere. For those who have to go through withdrawal in the center, it will be a time of crisis. They will need to experience the love of Jesus personally by accepting Him as their source of strength and healing, as well as their Savior. This love should also be demonstrated through the kindness and concern shown by the staff and other residents.
 - (2) Experiences in Europe show that this withdrawal time should not be over-dramatized. The addict may feel very sick for several days, but the more he is motivated for real change, the less important the symptoms will be. In most Teen Challenge centers in Europe, there are not separate “withdrawal rooms.”
2. During the first 14 days, it is important that the new resident find his place within the group. Because of this, the staff should watch carefully for two dangers.
 - a. They should be sure that the new resident gets the attention that he needs for his support.
 - b. They should be careful that the new resident does not take a position of power from which he can manipulate the staff and other residents.
 3. The residents have to experience what it is to live with rules and schedules.
 - a. It is very important that they know that they have to live within certain limits of behaviors.
 - b. When rules are violated or appointments are not kept, they should be dealt with in an appropriate way.
 - c. It is much more difficult to discipline someone when he has already been in the program for some time than it is to do it in the beginning.

- C. It is important that the resident come to understand the Teen Challenge style of helping troubled youth from the beginning of the program.
1. The testimony of the staff members is of essential value for the residents of the center. “Be imitators of me, just as I also am of Christ” (1 Cor. 11:1).
 - a. God can use a staff member in his contacts with the residents.
 - b. Giving a Bible study or spiritual advice alone is not all that can be done. The attitudes that staff members display in working with the people in the program are very important.
 - c. Staff members can witness effectively in many ways.
 - (1) Their relationship with the young people can be a witness.
 - (2) Their relationship with their co-workers is a witness.
 - (3) They can witness by sharing things about their lives.
 - (4) They can be a witness by being actively involved in the whole program.
 - (5) Staff members also witness by their work attitudes.
 2. The people who come into Teen Challenge rehabilitation program come from different spiritual backgrounds.
 - a. All of the residents are involved with all parts of the program. This includes the spiritual activities (i.e., devotions, Bible study, church attendance, etc.).
 - b. In the beginning they do not usually do this out of desire or because they are Christians, but because they have agreed to do so.
 - c. Their attitude toward the faith helped them to make a choice to come to Teen Challenge in the first place.
 - d. The new birth is the necessary basis for further development. This is why it is important that we know for sure that each resident is born again.
 - e. When this is not the case, a person begins to think that Christianity is a very legalistic system.
 - f. After someone has surrendered his life to Christ, we can give him clear pastoral help, as well as practical help.

D. Another part of the Induction Phase is the introduction of the Residential Agreement.

1. There are two types of Residential Agreements.
 - a. The general rules that have to do with the conditions of being a part of the rehabilitation program are the first type (see Appendix C).
 - b. The second type is the daily, practical arrangements that deal with the use of the house, food, equipment, etc.
2. Every community has rules and agreements. In most cases they are not on paper, but because of the size of the group, and especially because of the types of problems the residents have, the rules are written.
3. Of course, the spiritual development is the most important, but in helping young people, practical things are a first point of contact.
4. In Teen Challenge centers, the responsibility for changing is placed on the resident and not on the center or the staff.
 - a. That is why rules are not formulated on “do this” or “don’t do that.”
 - b. An agreement is designed using terms like, “I promise to...” or “I will not do...”
5. The agreement is signed by the newly enrolled resident and his counselor on behalf of the staff, indicating that on this basis, both parties will work together.

E. Setting boundaries is an important element of the Induction Phase.

1. How do we use authority in Teen Challenge centers?
 - a. Training young people to live disciplined lives is a very important part of the program.
 - (1) It can be described as “building a fence.” This means that the staff must be able to communicate with the resident that he went too far.
 - (2) The residential agreement forms the boundaries of this fence.
 - (3) Sometimes the staff is afraid to enforce boundaries because of the fear that the relationships might be ruined.
 - (a) Letting things go by because the staff is afraid of dealing with the situation only makes it more difficult for both staff and the resident (see Appendix D on “Counseling Insight for Rehabilitation Centers”).
 - (b) Staff members think sometimes that the only possible use of authority is by exhorting or taking strict measures.

- (c) It is important that each worker discovers and develops his own possibilities for setting boundaries.
- (4) The goal of setting boundaries is to bring across to a resident that he is going too far. There are different ways to make and enforce boundaries.
- (a) One way is to make an agreement (i.e. the house rules).
 - (b) Insisting that the staff be present in the group (the staff should not hang out in the staff office) can enforce boundaries.
 - (c) Evaluation talks (i.e. talking about how one is progressing in his daily life) are good ways to set boundaries.
 - (d) A staff member can set boundaries by using his eyes.
 - (e) Sometimes it is effective to have a talk with the whole group. A conflict between two people can affect the whole group, and on the spot a counselor can talk with the whole group, thus dealing with the problem.
 - (f) Praying with one another helps to set boundaries.
 - (g) Sometimes exhortation is needed. This is when the staff calls resident into the office and tells him clearly that he went too far. Sometimes this can be done with all the staff present to stress the seriousness of the situation. The resident is confronted with his own written goals, the signed residential agreement, and shown that this is the basis upon which the decision to work together was made. Privileges may be taken away.
 - (h) Extreme measures may have to be taken. In this case a resident may be dismissed for one week to think about the problem and his commitment.
 - (i) The ultimate measure is, of course, final and total dismissal from the program.
- (5) The staff must be aware that someone is not punished just to satisfy the staff's own desires.
- (a) The most important thing in setting boundaries is that the resident sees the importance of discipline in his own life.
 - (b) The staff must try to communicate that this is an opportunity to learn and to develop one's own potential.
 - (c) Sometimes staff must respond to a situation right away. Other times they may decide to wait and correct a problem later.

- (d) The staff either repeatedly respond to certain problems as they arise, or they can work with the person with a specific plan for change.
- (e) The staff must anticipate problems so that they are not caught by surprise. Otherwise, the staff will find themselves doing nothing but problem-solving.

F. Goal-setting is another important element of the Induction Phase.

1. In the Induction Phase, one of the first things to do is give the resident a notebook with different sections. The contents of this notebook will be the basis for counseling during the Induction Phase.
 - a. One part is for the Residential Agreement.
 - b. One section is for Bible Studies.
 - c. Another section is for a goal list.
 - d. There is also a section for the Personal Change Plan.
2. When he enters the program, the resident is asked to make a list of what he wants to have changed during the time he is in the program.
 - a. He discusses this list with his counselor.
 - b. Some of the goals may be modified as needed. Others may be added.

G. From the start of the program, a person receives a “Personal Change Plan” (see Appendix E).

1. This is also called a “Break Away Program.” When these goals are met, they will produce a spiritual breakthrough in the life of the resident.
2. There are 10 points included in the Personal Change Plan.
 - a. The beginning must be a surrender to Jesus Christ.
 - b. Then comes daily growth in spiritual life.
 - c. Victory over temptations and wrong habits is stressed.
 - d. A daily walk in the power of the Holy Spirit is stressed.
 - e. Another important area is the acceptance of personal responsibilities.
 - f. Love and respect for self and others is stressed.

- g. The resident must learn how to be faithful to God.
 - h. Another section emphasizes learning God's plan for his life.
 - i. Learning to take initiative is stressed.
 - j. The last section teaches the development of a well-balanced life.
3. This Personal Change Plan must be completed in the first three months before being allowed to continue to the next phase.
 4. The emphasis is on the "here and now" and the future with Jesus, not the past.

VII. What is the Formation Phase?

- A. This is a learning phase and every situation is a learning situation is a learning situation. Emphasis is placed on a daily walk with the Lord, learning to get along with others, and developing healthy attitudes.
- B. The resident should be faced with the inescapable reality of his situation.
- C. All assignments and attitudes are discussed among the staff and with the resident concerned so that he will get feedback on how well he is progressing.
- D. The staff cannot make all the decisions for the residents in the program. The residents need to learn to do things for themselves. They must learn love, sharing, responsibility, and dependability.
- E. What are the various daily activities, and why are they included in this phase of the program?
 1. Many of the daily activities are the same as those in the Induction Phase.
 2. One of the important areas that is stresses is living together in a Christian home.
 - a. It is important areas that the resident finds the importance of restoring his relationship with God.
 - (1) Here the spiritual climate of the center is very important. It should be one of Christian love.
 - (2) The attitude and testimony of the staff are crucial.
 - (3) There must be a direct witnessing combined with an attitude of waiting since it is each person's responsibility to make his own choice to become a Christian.

- b. The residents must learn to live in a community. There are four goals in this area.
 - (1) One goal is to build a structure in the life of the resident. A tool here is the daily program with its regular schedule.
 - (2) The residential setting offers living situations to help develop skills in handling relationships.
 - (3) It offers the opportunity of living together in a non-self-centered way.
 - (4) Another goal is to help to learn to carry responsibility I both assigned and non-assigned tasks.
- 3. Bible study and prayer are vital elements of the Formation Phase.
 - a. Bible study is a vital part of the Teen Challenge program. It is the “bread of life” for the young people.
 - (1) Some of the goals of Bible Study in the rehabilitation program are as follows.
 - (a) It is important that the residents learn to apply biblical truths in their own lives (not just “head knowledge,” but “heart knowledge”).
 - (b) It is vital that the residents learn to be obedient disciples. “And Jesus came up and spoke to them saying, ‘All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age’” (Matt. 28:18-20).
 - (2) Again, it is important to note that the staff is used by God as a key to unlock the heart for worship. A staff member who has inhibitions in the area of praise and worship will face difficulties with the spiritual development of the young people in his care.
 - (3) Prayer takes place in the planned silent time, Bible Study time, morning chapel, and evening prayer.
- 4. The “Life Space Interview” is an essential ingredient of the Formation Phase.
 - a. The “Life Space Interview” is a conversation with a resident within the present living situation regarding an incident that happened. This type of conversation is very important within the rehabilitation center.
 - b. People live with one another and many problems arise. It is often profitable to discuss the incidents when they occur.

- c. Depending on the situation and the position of the resident, the emphasis of the conversation may lie in one of two areas.
 - (1) It may be important to give a kind of psychological and spiritual “first-aid” at the place of the incident, and encourage the resident so that he can go on again.
 - (2) On-the-spot discussion of an incident can make this a learning experience in the lives of the people involved. They can be confronted with their behaviors and the consequences, and take steps toward change.
5. Personal counseling is an indispensable element of the Formation Phase.
- a. In the Induction Phase, the Personal Change Plan and the goal list are used; but in the Formation Phase, the personal goals of the resident are used as a basis for the counseling sessions.
 - b. There are five goals for personal counseling in the Formation Phase.
 - (1) It is a training situation for building up a relationship of trust.
 - (2) It offers a possible situation for the resident to ventilate his feelings, thoughts, worries, etc.
 - (3) It gives the opportunity to receive spiritual and practical direction.
 - (4) It offers the possibility of expressing the love of God in a relationship with a fellow Christian.
 - (5) It helps the resident to gain personal so that he knows what must be changed. It also helps build confidence so that he can handle himself responsibly in different situations.
 - c. It is important to look at the style of the sessions.
 - (1) Many residents have built up the habit of either suppressing or denying their problems, or shifting the blame to someone else. This acts as a hindrance to gaining insight and understanding of himself. It is important to work on this during these sessions.
 - (2) This can be done in different ways.
 - (a) Biblical confrontation may be used.
 - (b) The example of the staff and how they deal with everyday situations is important.

- (c) Talking about conflicts and other problems which may have occurred in the center is helpful.
 - (3) A counselor can use one method or a combination of counseling methods.
 - (4) It is important that the staff have a motivation of love and does not merely exhort because of fear.
 - (5) It is important to take into account the type of relationship that the counselor has with the resident.
6. There are two types of group counseling sessions which should be used in the Formation Phase: the encounter session and the Kiononia (sharing) session.
- a. Certain goals of personal counseling are valid when used in group counseling, i.e. providing a training situation for building a relationship of trust.
 - b. Talking with a group is often harder than with individuals because of the complicated social interactions that emerge.
 - c. Teen Challenge rehabilitation groups consist of many different people with different backgrounds.
 - d. The staff have an important function in being an example. They must demonstrate a balance between being open and not being “preachy”.
 - e. Remember that having silent times in the group may be profitable.
 - f. The leader of the group session must be able to coordinate the session. He should decide on the subject and introduce it.
 - (1) The subject chosen should be close to daily reality.
 - (2) Coming too close to reality can cause too much tension and make the situation very difficult. A disadvantage of abstract subjects is that they are often intellectual and very noncommittal.
 - (3) Sometimes choosing an abstract subject is a good way of starting because it helps people get to know one another. Afterwards, the group can start to talk about situations and events closer to reality.
 - g. There are some important suggestions to remember about starting group sessions.
 - (1) The staff must come having prepared themselves in prayer, without preconceived ideas, and with a willingness to allow the Holy Spirit to work.

- (2) Openness, honesty, and being relaxed are necessary ingredients.
- (3) The following are some possible ways of beginning a group session.
 - (a) The group leader introduces the subject himself.
 - (b) A group member does the introduction.
 - (c) The introduction may be written down and copies given out.
 - (d) It can be started with a role play situation.
- (4) The staff must learn to be in control of the group, especially when there is a danger of a “power play” developing between the staff and the residents.
 - (a) A good way to handle this problem is to share the responsibility for the group with one or more members.
 - (b) This can also be done by making a person the secretary of the group, or one of the residents can temporarily be the discussion leader.
 - (c) The staff should mingle with the group and not just sit together. It is important for the staff to actively participate.
- h. In the Koinonia meetings, the situation is more relaxed because the members of the group can share as individuals.
 - (1) It is important that a Bible text or personal devotion is prepared in advance.
 - (2) A lot of time should be taken for corporate prayer, singing, and worship.
 - (3) Everyone should be stimulated (staff included) to share openly and personally.
- 7. Work therapy and vocational training are also essential elements of the Formation Phase.
 - a. The goal of work therapy is to learn new or different work attitudes, such as responsibility, learning to work together finishing a job (also cleaning up), learning various skills, and learning to start on time.
 - b. In this area it is also important that the staff demonstrate a good example through their work habits and the organizational structure around the center.
 - c. There are some important considerations to remember.
 - (1) The choice of the type of work should be considered. Does it suit the person?

- (2) The attention span of the person should be considered. Can he handle work that involves this length of time or intensity of concentration?
 - (3) How much supervision and what type of supervision is necessary should be taken into account both for the staff and for the resident.
- d. A thorough evaluation with feedback important to ensure that this is a good learning situation.
8. Personal study is another area to be included in the Formation Phase.
- a. The staff should take into consideration the materials which are available for personal study, as well as the individual preferences and capabilities of the residents.
 - b. Personal study is divided into two parts.
 - (1) Studying is done with the goal of learning how to assimilate information and develop good study habits.
 - (a) It is training in mental discipline, perseverance, and concentration.
 - (b) It can start with reading a book, making a report on it, and discussing it with the counselor.
 - (c) It is important to give the resident a written task with guidelines.
 - (d) Another possibility in this area is starting a correspondence course.
 - (2) Study that is focused upon learning a new vocation may be appropriate.
 - (a) The commitment involved in completing a new vocation must first be discussed among the staff.
 - (b) Choosing vocational training may be very attractive for the resident since this has to do with very concrete, practical, long-term goals.
 - (c) It is important in this area to be sure that the resident doesn't start studying with the wrong motive of seeing this as the answer to all of his problems.
9. Creative therapy is offered in Teen Challenge because the residents may lack self-confidence and an understanding of their own creativity.
- a. The structure of the creative therapy sessions is to give the resident support in order to develop his own creativity.

- b. He can learn a great deal about himself, both about his creativity, and his frustration level as he is busy in a creative way.
 - c. In these sessions a lot of tensions come to the surface because the residents have to make something they design themselves.
 - d. The structure of these sessions must be planned.
 - (1) A few days before the sessions the resident decides what he wants to make.
 - (2) This is to stimulate him to handle the challenges presented by different types of techniques and materials that are available.
 - e. It is important that enough staff are present during these sessions.
 - (1) Tensions and frustrations often arise, and the staff should be prepared to handle them.
 - (2) The staff can help to stimulate self-confidence and creativity.
10. Another important element of the Formation Phase is the development of a Christian view of society and culture.
- a. The objective here is to make the residents aware that they are living in the midst of a society, and that we as Christians need to see our responsibilities both for and to society.
 - b. The residents are encouraged to develop a vision of the society from a Christian perspective.
 - c. The first step is that the young Christians learn to see their own place in society.
 - d. Different subjects can be covered during this time.
 - (1) What is the structure of the government?
 - (2) What are the political parties and what are their programs?
 - (3) How do newspapers handle their news?
 - (4) What are the different types of music?
 - (5) What are the different types of museums?
 - (6) What are the different types of art?

- (7) How can they develop a vision of current social issues (i.e. abortion)?
 - (8) What are proper relationships between members of the opposite sex?
 - (9) What is involved in a Christian marriage?
 - (10) What is a Christian's view of sexuality?
 - (11) How does one go about applying for jobs?
 - (12) What are Christian job ethics?
- e. The residents are encouraged to get involved in what is happening in society.
 - f. The methods of teaching may vary from subject to subject. The staff needs to constantly seek for new, dynamic approaches in presentation.
 - (1) Films, slides, and overhead projections may be used to present some subjects.
 - (2) It may be appropriate to invite a guest speaker (i.e. a doctor or police officer).
 - (3) An excursion to a factory or museum may be organized.
 - (4) Group discussions about current events may be appropriate.
 - (5) Role play is often very effective.
 - g. The subject must be "catchy" and stimulate the interest of the students.
11. Athletics and physical conditioning are important parts of the Formation Phase.
- a. There is a saying, "A healthy spirit lives in a healthy body." Proper attention for the body is essential.
 - b. There are at least 3 elements to this part of the program: conditioning, team sports, and games.
 - c. This combination allows not only for the person to be physically trained, but also to learn how to cooperate (learning sportsmanship, how to win and how to lose).
 - d. Playing together offers a great opportunity for learning interdependence because people have to depend on each other.
12. Through the week there are various possibilities for recreation, social activities, and learning how to effectively use free time.

- a. The staff can motivate the residents to wisely use the
- b. unscheduled hours.
 - (1) Walking or attending a sporting event together as a group can be very enjoyable.
 - (2) Other times the residents can be encouraged to be productive individually by developing hobbies and other activities.
- c. On weekends these recreational activities are especially important as there is more unstructured time available.
- d. When someone starts the program, recreational activities help to reduce the tension and to motivate the resident to stay in the program.

VIII. What is the function of the Re-Entry Phase?

- A. There are some prior considerations for re-entry.
 - 1. Each participant in the Teen Challenge program must have gained a certain emotional, social, and spiritual stability in order to successfully obtain the necessary independence for returning to the main stream of society.
 - 2. The Re-Entry Phase of Teen Challenge acts as an aid to lead residents from a system with many rules through an adjustment period to a system which offers more freedom for the development of individual potential.
 - 3. The Re-Entry phase is adapted to each individual resident.
 - 4. Too much guidance and over-independence can be harmful.
 - a. Some may not have the opportunity to test their own independence.
 - b. Some may resist too much guidance and structure and react by refusing to communicate, thus making counseling very difficult.
- B. In many cases a period of time for adaptation may be needed to go into the Re-Entry Phase. This may be accomplished in different ways.
 - 1. Some can be placed outside the center, but follow the daily program within the center for a few more weeks.
 - 2. Some can live by work outside the center and later be placed in one of the Re-Entry facilities.

- C. Since the Re-Entry Phase is integrated into the totality of the Teen Challenge rehabilitation program, special appointments with the counselor are needed to follow the resident's progress and guide him along the way.
1. This means that fewer decisions are made for the resident allowing for opportunities to apply what he has learned into everyday, practical circumstances.
 2. There are some important areas which should be emphasized in these sessions.
 - a. Domestic skills should be further developed.
 - b. Emotional functioning (especially learning to be alone) should be supported.
 - c. Relations with others (church members, friends, and acquaintances) should be developed and guided.
 - d. Church activities should be encouraged.
 - e. Personal devotions and Bible study should be continued.
 - f. There should continue to be contact with fellow residents in the program.
 - g. There should be counseling concerning the work situation.
 - h. Residents should be guided and instructed on how to handle finances.
- D. Counseling is important in the Re-Entry Phase.
1. Frequent counseling contacts with the person in the Re-Entry Phase are essential.
 2. The amount of time invested is not as important as the quality of time spent during the contact.
 3. Usually each person will continue with his personal counselor during the Re-Entry phase.
 4. When someone is placed in a guest family, the counselor should have talks with both the counselee and the family.
- E. There are various possibilities for placement of someone in the Re-Entry Phase.
1. The choice of possibilities depends on the personality of the individual in the program and the opportunities for placement at that time.
 2. There may be three possibilities for placement.
 - a. Some may be placed in a Christian family.

- b. Some may be placed in an apartment.
- c. Others may be placed in a room in the rehabilitation center when no where else is available.

IX. The last stage of the rehabilitation process includes a farewell party and After-Care.

- A. When someone has successfully completed the whole Teen Challenge program, a farewell party should be organized. This is a highlight of the rehabilitation program.
 - 1. This party is very important for each resident, no matter what phase he may be in at the time.
 - 2. Successfully completing rehabilitation is a great accomplishment. It is important to make this party a big celebration.
 - 3. Usually the entire ceremony begins with a banquet where friends, key church people, family, staff, and board members are invited.
 - a. The students, under the supervision of one of the staff members, organize the entire evening.
 - b. The program includes music, skits, speeches, a dedication, prayer, and the passing out of certificates.
 - (1) The certificate is an official paper which states that the person has successfully completed the entire Teen Challenge rehabilitation program.
 - (2) It should be signed by the director and several board members.
- B. Prior to someone's leaving the program, the church in the town where he will be living should be informed of his arrival. The youth leader of that church should be encouraged to integrate him into the church body and give him a task within the church.
- C. During the process of rehabilitation, relationships with the family should be restored, if possible.
 - 1. Where possible, staff members should prepare the family and the counselee for his return into the family.
 - 2. This contact needs, in some cases, to be extended by the staff of the center, but preferably it should be referred to the local church.

- D. Special appointments are made so that the graduate can visit the center to talk with his counselor to discuss both his progress and his problems as he start life in society on his own. Contact should also be maintained by letter, telephone, and yearly reunions.

Appendix A

Overview of Teen Challenge Rehabilitation Program

Phases	Structure	Daily Activities
1. Motivation Phase	<ol style="list-style-type: none"> 1. Highly structured 2. Many appointments 	<ol style="list-style-type: none"> 1. Living together 2. Bible studies/prayer
2. Induction Phase	<ol style="list-style-type: none"> 1. Counseling initiative 2. Little responsibility 3. Group sessions 4. Work therapy 	<ol style="list-style-type: none"> 1. Life-space interview 2. Counseling
3. Formation Phase	<ol style="list-style-type: none"> 1. Growing responsibility 2. Less structure 3. Vocational training 4. Study 5. Creative therapy 	
4. Re-Entry Phase	<ol style="list-style-type: none"> 1. Fewer appointments 2. Counseling initiative comes mainly from youth 3. Lessons about “Christian View of Society” 4. Athletics and physical conditioning 	
5. After-Care	<ol style="list-style-type: none"> 1. Growing responsibility ends in “standing on his own” (independence) 2. Recreation (social activities) 	

*Re-Entry uses mainly the same activities, but is more individualized and less structured.

Hashish Daily / Weekly
 Heroin Daily / Weekly
 LSD Daily / Weekly
 Marijuana Daily / Weekly
 Milatran Daily / Weekly
 Mescaline Daily / Weekly
 Morphine Daily / Weekly
 Pervitin Daily / Weekly
 Preludin Daily / Weekly
 Ritalin Daily / Weekly
 Others: Daily / Weekly
 Medicine: Daily / Weekly

When started? Age: With what drug?
 Previous treatments: Yes / No How many times? Where?

5. Legal Problems

Police record: yes / no If yes, description;
 Prison sentence: yes / no If yes, how long? When?
 On probation: yes / no Concerning:
 Contact with probation office: yes / no Name:

If in prison, when will you be released?

6. Prospective Resident's Version of Problems

Reason for abuse / addiction: Living situation Parents Family
 Work Situation Marriage Engagement Profession
 Education Finances Crime

Other:

Explanation of above mentioned:

Appendix D

Counseling Insights for Rehabilitation Centers

A Good Counselor Is Made – Not Born

The Teen Challenge ministry has drawn world-wide attention from both religious and secular fields because of the high percentage of “cures” that occur without medical aid.

These “cures” (conversions) have taken place because of the labor of love by staff counselors. Any convert can testify to this fact. These counselors are men and women who have dedicated themselves to working hard and have had the “stick-to-itiveness” to work day by day with the converts.

Effective counselors have been difficult to find in this ministry. Since its beginning, Teen Challenge has had staff members come and go. Among them have been excellent preachers, evangelists, and personal workers. Strangely, very few were effective counselors.

It is not easy to be a counselor, and no one can become an effective counselor overnight. Only the day by day experience of living and working with the convert – prayer, patience, and a teachable spirit – plus the desire to be a good counselor will turn a person from an average staff worker into a proven, successful one.

The counselor’s challenge is a long and arduous one. Often an evangelist’s work is more appealing because of its seemingly glamorous aspects and “on-the-spot” results. The evangelist’s work is to plant; the counselor must water it, pluck the seeds, prune it, and wait for the full corn to grow. In the process there are long nights, hot days, and dry periods when it looks as though the plant may wither and die and the seed go to naught. The evangelist hews out the rock from the quarry; the counselor chips the rough edges and fits the stone into the body of Christ. In the chiseling process, dust flies and sparks are ignited, and the counselor is sometimes left physically and spiritually worn. Often he is tempted to seek greener pastures or more exciting challenges, such as street evangelism pulpit preaching, and other similar ministries.

But what good would Paul’s evangelism or Peter’s preaching to thousands have been if there were not the faithful who waited on the tables, broke bread from house to house, and brought converts from babes in Christ to mature men of God? As a counselor, this is a special calling, too.

A counselor has the opportunity of projecting a part of their soul into the convert. They have the privilege of “rearing” the child from a weak, crawling babe to a man or woman of God. The evangelist sees a new life born – the counselor sees a man reared. The evangelist’s influence is at the moment of birth, but the influence of the counselor affects the convert in his daily growth. There is a certain amount of glamour and glory in the evangelistic ministry; in counseling much of the labor will go unnoticed by the public or even the convert. If a person is looking for the limelight ... he should not become a counselor!

The Rod and Staff

The rod is for correction – the staff for comfort. The counselor’s task is to determine which method to use and when. Sometimes it is necessary to use the rod of discipline, correction and rebuke. At other times the staff of guidance, comfort, understanding and patience is needed.

Sometimes the rod is used when it should have been the staff, and sometimes the staff was used when the rod would have been more appropriate. Only God-given wisdom and discernment and experience

enable the counselor to know which approach to use in a given situation. What may be good for one convert may not be good for another.

Two converts may be guilty of a rule infraction. They must be dealt with. The rod may be necessary for one – the staff for the other. One may learn from his mistake and feel embarrassed, ashamed and convicted for his conduct. He needs encouragement (the staff). The other may be rebellious and have no sense of guilt. He needs the rod of correction and rebuke.

A balance between the rod and the staff will bring about the best results. As in any family situation, if parents are overly strict and always using the rod, the result in the children will be bitterness and resentment. On the other hand, if parents are too lenient and always using the staff, the children will become spoiled. Converts should not be “brow-beaten,” but neither should they be “babied.”

How does a counselor determine whether to use the rod or the staff when faced with a convert disciplinary problem?

First of all, find out the full story. The viewpoint of several counselors and residents will help in determining exactly what took place. Action taken on “fragmentic” reports may result in using the wrong approach.

Next, determine the motivation. It is important not only to find out what took place, but why. What was behind a certain action? What was the reaction for a law infraction? Was it rebellion? Was it deliberate, or was it ignorance and weakness? Did the convert come to a temptation and out of weakness of character or spiritual strength fall? On the other hand, did he by design premeditate certain actions and commit the wrong deed?

The rod and the staff can be used as dual instruments or methods of use. Some situations may call for both the rod and the staff to be used simultaneously. It must be determined which approach is best for which individual. A tough approach may be met with rebellion and resistance. By changing to a softer and milder method, the end result may be accomplished. Speak softly, but carry a big stick (rod). Use it when necessary – at the right time, at the right place, and with the right person. Experience will teach you when this is. Also, carry your rod and staff everywhere you go. Take it into the pulpit. Preach grace and mercy, but also preach judgment and wrath with them. Don't overwork or overuse either instrument in convert relationships.

How can you see the rod and the staff in your personality?

If your personality is such that you lean toward the rough, blunt, and hard approach – ask the Lord to mellow you. If you by nature are gentle, soft-spoken, and easy-going, keep what you have and learn to carry a big stick when necessary.

There are disadvantages to overusing the rod or staff. Overuse of the rod can be interpreted as meanness or lack of understanding and compassion. Drug addicts have been severely mistreated by authoritative persons in various institutions. They will interpret strictness on the counselor's part as “cop” treatment. This must be and can be overcome by their being able to see the use of the staff. They must see that you really love and care for them and let the love of Christ shine through your life. Then they will see that stern discipline is for their good.

The staff may also be overused. Compassion, understanding, and tenderness can be interpreted as weakness by a convert. They will test both the rod and the staff characteristics that the counselor manifests. They will try to take advantage of one who appears to be easy-going. They must learn that they cannot ride over or around the counselor.

Law or Grace

The rod and staff are instruments or methods of handling and dealing with the discipline or routine matters of daily conduct. Law and grace have to do with the laws and regulations and standards that are the basis of conduct and for which the counselor is responsible in helping the convert to learn and live up to. The rod and staff are methods; the law and grace have to do with standards that necessitate the methods.

We have laws (rules) but they must be administered in grace. For every rule there is always an exception. Only the wisdom of God will enable you to know when, or when not, to make an exception. We must not have all law and no grace. There must be standards, and we must stick to them, but not to the point of legalism. There are exceptions to rules. Certain circumstances may overrule an infraction of the law. The law may say, "Punish, dismiss, take disciplinary action," but grace may say, "Forgive and forget."

On the other hand, we must not have all grace and no law. The law can be circumvented or so misused that it no longer has any strength. When the rules are taken advantage of and if grace is misunderstood or misused by the convert or the counselor, then law must be strictly enforced.

Converts of the Teen Challenge background need the law of the Lord and the center because they do not have the inner law forcibly at work in their hearts. As Christ comes to live within, he will bring with Him a rule of law that will operate willingly within the convert.

A new program enrollee may ask, "Why can't I smoke or why can't I be trusted to go down to the store?" He must understand that certain decisions must be made for him until he knows by the entrance of the Word how to make his own proper decisions. We become (or the house rules become) his legal master until he learns to be his own master. Until he learns that smoking mars the temple of the body, he must abide by the law for the law's sake. When he understands grace, righteousness, and holiness, then he will accept laws, rules, regulations, and discipline, not simply because he has to, but because he wants to and knows it is best for him.

Salt or Sap

"You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot" (Matt. 5:13 NIV).

Much of what has been said above all boils down to a matter of communication. How do you properly communicate to a convert so that he understands the law or understands grace? Salt or sap has to do with how we communicate. Are our words seasoned with salt or surrounded by sap? Do our words come out in bitterness or in anger? Are they sharp and curt – that is what is called "sap." Or do they come out in tones of understanding and love? Are our words soft and gentle?

Often how you say something is as or more important than what you say.

What you say may not be the best choice or vocabulary of words, but if it is said with the right spirit, it can get results.

Two staff members may make the same request of a convert. To one the convert rebels, but to the other, he responds. What is the difference? Communication! One communicated in such a way that motivated the convert. The other spoke in such a manner that the convert rebelled.

There comes a time when you must lay down the law and order a resident to do something. If it works, fine. However, if even that method does not work, do not add insult to injury by threats or

intimidation. The situation may have to be left to be dealt with another time when emotions are settled.

Words that are spoken in rough or curt terms “covered with sap” are met with resistance and rebellion.

By the very tone and inflection of your voice, you can say words that mean very different things. For instance, the word “no” could be said in several ways. “No” can be said too firmly and bluntly. It is like hammering a nail into a board. You can hammer it down until the head of the nail is in the wood, but then if you keep hitting it, you pound the head of the nail into the wood so far that you cannot see it anymore. Some people tell you, “no,” just like that. They try to drive it in as far as they can, and then still keep pounding. Another kind of “no” is the one that is said so simply and firmly with no voice inflection either up or down. It is stated in a manner so as to be understood simply as a “no.” Then there is another kind of “no” which is said quickly and curtly as if to say, “I’ve said ‘no’ and don’t question why I’ve said it!” You must be careful in your manner of speech so that people will not interpret your words or your answer to mean anything more or anything less than what you really mean.

Those at Teen Challenge are often people who through their lives have been hurt and cut very deeply through words. Like knives, they have been stabbed in the back with them. They have come to especially regard promises as being very cheap. Words have been thrown at them and pounded at them from parents, from police, and many others.

Letting Your Right Hand Know What Your Left Hand Is Doing

A successful rehabilitation program can only be operated by staff counselors who adhere to the principles as outlined by their leaders. Most important, the staff must learn to work together as a team. Nothing can disrupt the total program and effect the Spirit of God more than staff divisions and disunity. This may be the greatest weapon the enemy has to use against a Teen Challenge center. It is the enemy from within.

In a ministry where there are a number of strong-spirited individuals—few can last in this ministry unless they have a strong spirit—and where there are those functioning together with similar callings, there is potential for conflict. It is like having four or five pastors in one church. Each may have his own idea of how the church should be run or how a certain situation should be handled. If the right hand and the left hand knows his or her position, and if the left hand does not try to become the right hand, and the right hand does not try to become the left one, then all of the members will work together to make an effective operation.

There need not be conflict if each one knows his job, abides in his calling, and has respect for those in authority, as well as respecting his fellow workers.

Another important factor is communication between staff members. This could be called “letting your right hand know what the left one is doing, has done, or is going to do.”

A lot of problems can be solved in the operation of a center if communication is good.

“From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.” (Eph. 4:16 NIV).

Some Do's and Don'ts

Don't make deals with converts and with those assigned to you to counsel. If you catch them breaking a rule, confront them in love. If their attitude is good, forgive them with a warning. If it is their first offense, you may not feel obligated to inform the leadership, but if they continue to disobey or break rules, report it to whoever is in charge. Never let them con you into keeping it a secret. There may be some personal feelings and problems a convert will present to you that can be kept in confidence, but when it comes to rule infractions, don't make deals. They may "butter you up" and say, "You are the only one I can really look up to." Beware! That may be a catch phrase by which you could be trapped.

If a convert can get you to break down in your loyalty to the program and to the leadership, he will use it to his own advantage. He will use it to feed your ego and gain favors for himself.

Don't threaten. Never say to a resident who has been disobedient, "I will have you thrown out of this place." It is your duty to point out misbehavior and to reprimand a resident who is in the wrong, but never intimidate or threaten. Any such feelings should be expressed to the leadership or in staff meetings. Any actions that may result in a resident's dismissal should be done as a unified decision of several counselors, not on an individual basis. Never try to exert your authority by throwing out threats or challenges to residents.

Do deal with a situation at hand. There may be extenuating circumstances that will make it necessary for the counselor to go to strong disciplinary measures in dealing with a resident. Don't take on the full responsibility of making individual decisions that may mean one's dismissal. Preferably two other counselors should be involved.

Don't entertain "cry babies." Do not agree or sympathize with a convert who is constantly complaining about the program, about how much he is being worked, or about other staff members. It is your highest duty to stand behind the decisions of another staff member, and especially the leadership. If it appears another staff member has unjustly dealt with a resident, then the staff and resident plus the individual in charge should sit down together and come to an understanding. A counselor should never feel it beneath his dignity or position to humble himself before a convert and say, "I was wrong. Please forgive me."

Don't blow up in public. If a resident needs some stern rebuking, try to avoid making a scene in public. Take him in private and talk with him one-to-one. Only in a very rare case would a public rebuke be in order.

One of the worst offenses you can commit is to have harsh words with another staff member in front of the residents. If you have feelings to express to another staff member or the leadership, by all means go behind closed doors and do it in calmness of spirit and with a level head.

Appendix E

Personal Change Plan

Introduction

You have now been in the Teen Challenge program for a few days. We would like to help to make your time fruitful. That's why we have put some points on paper which are important for the process of change through which you are going.

It is very important that you know why you are here, what kinds of things you have to break with, and what things you would like to adopt in the new life which you have just started.

In the sessions you will have with your counselor, you will use these points. You will talk about them and see how they apply to your life. Talking about these things will help you to do things differently in your daily life.

This "Personal Change Plan" is a part of the growing process you will undergo while you are here. We all understand that you cannot handle all of these points right away. But ...let's work on it. The staff and leaders of the center share these goals with you. They are here to guide you in achieving your goals and to help you find God's perfect plan for your life.

1. *How can I fully surrender my life to the Lord Jesus Christ?*

This means that you give the direction of your life into the hands of Jesus. This means that you must confess your sins and break with them, then receive the forgiveness of your sins from Jesus who died for you.

Jesus comes into your life when you invite Him. Each day you must give yourself to Him again. (John 3:16; John 1:12; I John 5:11, 12; Rev. 3:20; Rom. 3:23, 24)

2. *Why am I here?*

One of the most important things in Teen Challenge is setting goals. Setting goals will help you to cope with life. -When you don't have goals, you don't know what you have to change. Some goals take a longer time to come about than others. You will discuss these goals with your counselor.

Write your goals down on the goal list. These are some areas you can think about:

- * Living a drug-free life
- * Feelings (fear, guilt, mistrust, inferiority, superiority)
- * Relationship with God
- * Relationship with others
- * Spiritual life
- * Accepting authority
- * Health and hygiene
- * Physical condition
- * Sexual feelings and behavior
- * Responsibility
- * Practical skills

- * Study
 - * Work
 - * Free time and spending money
 - * Hobbies
- (Phil. 3:12-14)

3. *How can I yet rid of my problems?*

When we talk about change, we talk also about habits and attitudes that keep bothering us. Sometimes we see what the problem is, but we don't know how to handle it.

The Bible gives an answer for this. We read, for instance, that we must “put down” our old self and “put on” the new man. Many times we suppress feelings like aggression, hate, pride, and criticism instead of breaking with them. Breaking, away means admitting that you have these feelings and attitudes, and then giving them to God. You must believe that God will help you with that and be prepared to learn from your experiences.

- A. Recognize your problems—Ps. 51:5
- B. Put away your old nature with its practices—Col. 3:9, 10

4. *Am I a “Doing” Christian or a “Knowing” Christian?*

Jesus explains that we are wise when we hear the word and put it into practice. Gathering a lot of Bible knowledge without putting it into practice produces only “big heads” and many frustrations. When I know and do, I will be open for new experiences, and I will grow and change day-by-day. (Matt. 7:24-27; James 2:17)

5. *Do I live in the past or present?*

When we read and understand the Bible, we see that we can live today with trust about tomorrow and the day after. This is an attitude which we can learn and apply to ourselves. We must learn to draw a line through our past. If we live in the past, all kinds of memories hinder us. It is these negative, frustrating memories which influence our feelings in the present. You can be happy that you have a God who can heal your memories. He desires to forgive and cleanse the guilt that is hindering you. The following points are important:

- A. Learn to break with the past.
- B. Certain things and feelings that repeatedly come back from your past must be talked about with your counselor. Bring these to the Lord for forgiveness and healing.
- C. Don't become a “detective” into your past. (2 Cor.5:17; Eph.4:20-24)

6. *What is my own responsibility?*

Am I still someone who likes to put the blame on other people or the situation? We learn the most when we accept the challenge to accept our responsibilities for our own problems. We must have a realistic look at ourselves. When we want to change the world, we must start with ourselves. (Rom. 14:12; Ezek. 18:20; Gen. 3:8-13)

7. *How do I get into a process of growing!*

We talk about being “born again,” about developing and maturing. This has to do with growth. In concrete situations it is hard to accept that we are growing, especially when something doesn’t work out the way we thought it would. It is important to realize that you are growing, and that when you fall, you have to learn to stand up again. It is important that you have a healthy view of your own life and the things around you. (John 3:3; 2 Cor. 3:18; Phil. 3:12; Col. 2:7)

8. *What about being “born again” and the baptism of the Holy Spirit?*

When someone is born again, his spirit is made alive so that he can have contact with God. When you are born again, the Holy Spirit and your new spirit live together. Besides this, God likes to give His Spirit in abundance so that we are totally baptized in the Spirit. It is vitally important that you receive the power of the Holy Spirit. The expressions of the Holy Spirit are a result of the presence of the Holy Spirit in your life. You can learn how the Spirit will function in your life. Sometimes we can hinder the Spirit because of our feelings. Openness to the Holy Spirit is important to develop our spiritual lives. Don’t start to experiment. Discuss these matters with the staff. (John 3:3; Rom. 8:11; Acts 1:8; John 14:16-31; John 7:37-39)

9. *What about water baptism?*

The Bible also talks about the baptism of the believer. Water baptism is a sign of burying the old life and being raised in the new life with Christ. It is an act of obedience, of separation from your old life, and it is a testimony of your decision that you want to follow Jesus. (Acts 2:38; Rom. 6:3, 4)

10. *How do I walk in the power and with the direction of the Holy Spirit daily?*

It is important to learn to listen to the voice of God daily and to accept the leading of the Holy Spirit. It is important that you break away from a weak, directionless life. Talk about this subject with your counselor. God will use him to help you and to pray about these matters. (Eph. 5:16; Gal. 5:25; Rom. 8:13; John 16:13; John 15:5-6).

11. What does the Bible say about spiritual battles?

The Bible teaches us that in addition to our own problems, Satan also tries to hinder us in following Jesus. However, in Jesus, we are more than conquerors. Learn to recognize the tactics of Satan. He likes to work where you are vulnerable:

- A. Where you have doubts and have to choose
- B. In your feelings because they are hard to control. You can give Satan a “handle” by having negative feelings.
- C. In your thought life (Eph. 6:10; I Cor. 10:13; I John 5:4, 5)

Appendix F

Bible Classes—Group Studies for New Christians

The *Group Studies for New Christians* courses are basic tools in the process of developing a deeper relationship Jesus Christ. The 14 courses get people involved in discovering practical ways to apply Bible truths to problems and challenges facing them today. While these courses are designed with new believers in mind, they are a great refresher for those who are more mature in their faith. These classes provide practical hope for living in today's society.

These courses are available through www.iTeenChallenge.org or contact Global Teen Challenge at email: gtc@globaltc.org

How Can I Know I'm a Christian?

This course takes a close look at how to become a Christian. How are your feelings involved? Where can you look for evidence that you are a Christian? How can you develop a personal relationship with Jesus? What can you do about doubts?

A Quick Look at the Bible

This course is a general introduction to the Bible. How was the Bible written? How can you know the Bible is accurate? How does Christ fit into the whole Bible?

Attitudes

What are attitudes? How do we use them? How do we develop new attitudes? What is the right attitude to have when being criticized or corrected? What is the right attitude to have when correcting someone else?

Temptation

What is temptation? Why do Christians get tempted? How can we respond to temptation? How can we prepare for temptation?

Successful Christian Living

How did God make you? What does God say about how you can be a successful Christian? Who is the Holy Spirit? What does the Holy Spirit do in your life when you are a Christian?

Growing Through Failure

What causes failure? What God does when you fail? Steps to recovery from failure. What is the role of forgiveness and restitution in recovery? How to prevent relapse.

Christian Practices

A study of six subjects on the church and its practices: The local church, how to give a testimony, how to be a manager for God, communion, water baptism, and prayer.

Obedience to God

Why should you obey God? What are God's greatest laws? How can you develop obedient attitudes? Which laws in the Bible are Christians responsible to obey? What are the results of obeying and disobeying God?

Obedience to Man

Why should you obey your leaders? This course introduces guidelines on obeying your leader with love. What are the three levels of obedience? What should you do when your leader tells you to do something wrong?

Anger and Personal Rights

This course discusses why we get angry and how we express our anger. We explore how your personal rights affect your anger. What are some practical ways to deal with your anger? How does God want you to use your anger?

How to Study the Bible

This course gives basic teaching on how and why to study the Bible. What are the three basic steps of Bible study? Three simple methods of studying the Bible are presented.

Love and Accepting Myself

What is love? What does the Bible say about love? How can we express love to others? What does it mean to accept yourself? What are the steps to developing a positive self-image?

Personal Relationships with Others

Discusses how to be a good friend and how to develop different kinds of friendships. What should you do about non-Christian friends? What should be the Christian's attitude toward sex? Dating and marriage are also covered.

Spiritual Power and the Supernatural

The issues of faith, spiritual power, and the Christian's involvement in supernatural events have become quite controversial in many churches today. This course takes a look at what is true spiritual power and how it can have a practical impact on the life of the new Christian.

Personal Studies for New Christians

The *Personal Studies for New Christians* is an individualized education program which provides students with some exciting opportunities to discover and apply Biblical truths to their lives today. The quality of the learning by the students will be directly affected by the teacher's role in the classroom. For some students, these individualized Bible classes may be the turning point in establishing their relationship with God.

Learning God's Word is important, but not nearly as important as the daily adventure of living it. *Personal Studies for New Christians* (PSNC) launches the student forward from the study of God's Word toward its daily application. They won't be taking this journey alone, as PSNC is designed as an opportunity for teachers/mentors to come alongside students as they customize the personal accountability contract.

This journey also includes daily disciplines and action that will breathe life into the scriptures as students meet the challenge to live out the Word of God in their conversation and behavior.

Most importantly, students can experience what it is like to invite the Holy Spirit to personally walk with them each step of this adventure. Before long they will soon look back in amazement at the distance they have traveled from past destruction to a new personal strength and confidence in God.

The *Personal Studies for New Christians* are more than a new set of lessons and Bible studies. For many of us, this individualized educational program is a totally new approach to education. Most of us have not had any experience as a student in an individualized educational program. This fact underscores the importance of proper training for our teachers if we are to successfully operate this kind of an educational program.

All those wanting to teach the *Personal Studies for New Christians* curriculum must complete the PSNC Teacher Certification Course. This training course gives you an opportunity to go through all the student materials used in the PSNC educational program. You will also be studying some of the basic educational principles behind individualized education.

This teacher training course is designed to begin the process of training teachers for the PSNC curriculum. This PSNC Teacher Certification course is available at www.iTeenChallenge.org.