

1998

An Analysis of Using Dramatic Activities to Communicate and Stimulate Learning of Biblical Principles Regarding Drug/Alcohol Abuse Among Teens

Victoria Norton

Eastern Illinois University

This research is a product of the graduate program in [Speech Communication](#) at Eastern Illinois University.

[Find out more](#) about the program.

Recommended Citation

Norton, Victoria, "An Analysis of Using Dramatic Activities to Communicate and Stimulate Learning of Biblical Principles Regarding Drug/Alcohol Abuse Among Teens" (1998). *Masters Theses*. 1777.

<https://thekeep.eiu.edu/theses/1777>

This is brought to you for free and open access by the Student Theses & Publications at The Keep. It has been accepted for inclusion in Masters Theses by an authorized administrator of The Keep. For more information, please contact tabruns@eiu.edu.

THESIS REPRODUCTION CERTIFICATE

TO: Graduate Degree Candidates (who have written formal theses)

SUBJECT: Permission to Reproduce Theses

The University Library is receiving a number of request from other institutions asking permission to reproduce dissertations for inclusion in their library holdings. Although no copyright laws are involved, we feel that professional courtesy demands that permission be obtained from the author before we allow these to be copied.

PLEASE SIGN ONE OF THE FOLLOWING STATEMENTS:

Booth Library of Eastern Illinois University has my permission to lend my thesis to a reputable college or university or the purpose of copying it for inclusion in that institution's library or research holdings.

Date

8/28/98

I respectfully request Booth Library of Eastern Illinois University **NOT** allow my thesis to be reproduced because:

Author's Signature

Date

**An Analysis of Using Dramatic Activities to Communicate and Stimulate Learning of
Biblical Principles Regarding Drug/Alcohol Abuse Among Teens**

by

Victoria Norton

THESIS

SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF

MASTER OF ARTS

IN THE GRADUATE SCHOOL, EASTERN ILLINOIS UNIVERSITY
CHARLESTON, ILLINOIS

1998

I HEREBY RECOMMEND THIS THESIS BE ACCEPTED AS FULFILLING
THIS PART OF THE GRADUATE DEGREE CITED ABOVE

8/27/98
Date

8/27/98
Date

Running head: RELIGIOUS DRAMA

**An Analysis of Using Dramatic Activities to Communicate and Stimulate Learning of
Biblical Principles Regarding Drug/Alcohol Abuse Among Teens**

Vickie Norton

Eastern Illinois University

Table of Contents

Chapter 1.....Rationale

Chapter 2.....Review of Literature

Chapter 3.....Methodology/Procedure

Chapter 4.....Results/Discussion

Chapter 5.....Limitations/Implications/Discussion

Chapter 1

Rationale

Little research can be found in the area of using drama in religious communication situations to instruct teenagers about the Biblical teachings concerning drugs and alcohol. Christians have very few opportunities to seek the usefulness of using drama to help teenagers study the word of God and His instruction on sins such as drugs and alcohol. For this reason, this study will focus on a recent youth mission at the Martinsville Bible Church in Martinsville, Illinois that combined drama and the teaching of Biblical principles regarding drugs/alcohol.

The role of drama in leading young people to Christ and instructing them about drug/alcohol effects should never be underestimated. Speaking, reading, and discussing the word of God (as written in the Bible) is essential for communicating with youth about their own personal salvation and the instruction God has for dealing with alcohol and drugs. This communicative role can be achieved using drama as a tool to express the will of God. Research indicates that using dramatic activities help students engage in the learning process (Boal, 1997; Hery, 1996); therefore, this study will focus on the usefulness of this dramatic structure in a religious setting. Teenagers learn and enjoy the most in situations that involve simulations, games, problem-solving, and discussion (Boal, 1997; Hery, 1996). These activities were present in the dramatic events at the Bible Church Youth Event in July 1998.

Much of the research available does not specifically address the effectiveness of using drama in religious communication situations regarding drugs and alcohol. The material reviewed for this study chiefly provides the skits, plays, and oral readings that

can be used by religious organizations, the physiological problems associated with drug addiction, the history of religious drama, and Burke's use of "dramatism" within the communication process.

The underlying usefulness of dramatic material on the effectiveness of "saving teen lives" and instructing them about drug/alcohol principles in regards to the Biblical ideals is not readily studied. With more research in this area, perhaps other Christian leaders could effectively help teens with alcohol and drug problems while "tending to their souls" using a dramatic approach. This area of study seems to suffer from a lack of focus and structure. The communication field does not readily study religious drama used for teen instruction regarding drug/alcohol abuse. It is important that the communication field is in tune to specific ways that teenagers can relate to one another, to God, and to themselves using a dramatic approach that can be revealed within the communicative process.

This study will attempt to answer "How does the use of drama help to convey the Biblical message and enhance communication regarding drug/alcohol consumption among teens as they relate to God, the Bible, to others, and to themselves?"

Religious communication through drama should provide individuals with the necessary information found within the Word of God. Dramatic activities can provide a counseling atmosphere that can allow individuals to speak freely about salvation issues and Biblical principles as they act out scenes/skits dealing with theological issues.

"When there is no counsel, the people fall; But in the multitude of counselors there is safety" (Proverbs 11:14). Using Christian based scripts as a tool of communication should allow participants in a dramatic production a counseling environment that will

nurture faith, explore Biblical principles, and praise God, the Father. This study should lend credence to the religious communication area, as well as, provide vital information to the teachers and leaders of Christian schools and churches.

People learn best when they talk, not when the teacher/preacher/instructor talks. Studies show that young people retain up to 85 percent of the material when they are involved in action-oriented, experiential learning. Dramatic activities are valuable learning opportunities because the group members experience a process, rather than the quality of a performance. (Boal, 1997; Hery, 1996; Burns, 1994). Boal (1997) suggests:

“Bible stories come alive when acted out, and Bible truth is seen to be relevant when applied to contemporary situations. In addition, acting out a situation will push group members to think about the application of Bible truth to a real-life circumstance. Dramatic activities provide a unique opportunity to briefly step into another person’s shoes and experience some of his or her attitudes and feelings” (p. 5).

For these reasons, this project will be based on Biblical principles using dramatic skits to allow participants the opportunity to discover the ideal faith that God desires.

This study is designed to explicate the use of drama to convey Biblical messages regarding the use of drugs and alcohol by a target audience of 13-19 year olds.

This project consists of the following sections: a brief review of the literature surrounding the study, a detailed view of the actual workshop, the methodology employed in the study, a reporting of the results, and a discussion/analysis section.

Chapter 2

Review of the Literature

In searching the literature for related topics in the use and practices of drama in religious communication situations to relate messages about drugs and alcohol to teens, three areas emerged as noteworthy. The first emergent item is drama as a tool and metaphorical channel that has been used for many centuries to express various forms of literature in religious settings. The second notable area includes a highlight of evidence that alcohol and drugs are significant problems with today's youth. Finally, the area that emerged from the literature review was a section of specific Biblical statements about drugs/alcohol.

Drama as a historical tool and metaphorical channel

The three areas in which religious drama has been used as gleaned from the literature are: the sanctity of God or gods within a particular culture, the depravity of man, and the deity of Christ. These three realms have provided for centuries the message of and about God or gods and the significance of faith within a particular culture.

The Sanctity of God or gods within various cultures

In almost every culture recorded in history, religious ceremonies and celebrations include various elements of theatre (Wilson, 1994; Schanker, 1999; Lee, 1996). Drama began in the church in song and not in spoken dialogue. It was used primarily for worship and not entertainment. The origin of drama within religion was a special act of invention in which "impersonation, action, and dialogue happened to come together" (Craig, 1955, Schanker, 1999, Novick, 1996). People worshipped gods and glorified earthly rulers with elaborate pageants and rhythmic chants.

The earliest form of religious drama came from Ancient Egypt with the gods and goddesses of the Egyptian faith. These dramatic presentations demonstrated the sanctity of gods and goddesses. From these pageants came the evolution of dramatic contests. Egypt provided the basis for the presentation of religious and civic drama. Plays were performed to honor the pharaoh and to celebrate Egyptian religious beliefs. Much of our knowledge of ancient drama comes from archaeological studies and historical writings (Novick, 1996). Wall paintings provided the historical evidence for the early dramatic performance of Abydos Passion Play, a story about the battle between the gods Set and Osiris (Lee, 1996, Wilson, 1994).

Western Drama started in Greece in the sixth century BC as part of the worship of the Greek god Dionysus. A commemorative pageant was held in order to recognize Dionysus' death. A group of characters danced around an altar while a goat was sacrificed. These pageants were solemn, poetic, and philosophic (Novick, 1996; Wilson, 1994, Lee, 1996). For the Greek people, attending these theatrical productions was like going to their temples or churches. The plays were tied closely to the Greek religion because the themes were chiefly about the vital role of gods and goddesses within the Greek society (Johnson, 1989; Novick, 1996).

The depravity of man

Liturgical drama first came into existence in the medieval period as monks performed Easter "plays". These brief plays were used by the church superiors as part of the liturgy, or, worship service (Novick, 1996). During the Medieval period, drama existed primarily to establish faith, encourage piety, and give religious instruction (Craig, 1955; Wilson, 1994).

The Catholic Church quickly became the unifying force for the revival of drama. Priests from many villages hoped to hold the congregation's attention by inserting dialogue into the Easter Mass ceremonies. When these ceremonies proved popular, stories from the Bible were dramatized and, as these became more elaborate, they were moved to an outdoor venue (Lee, 1996; Mobley, 1997). In the 9th century, the church began using elements of drama to celebrate Mass. These dramatic experiences were known as tropes. Tropes were designed to make it easier for the congregation to understand and appreciate the message of the Catholic Church (Lee, 1996; Mobley, 1997). The tropes included interpolations of religious phrases into a dialogue marking the celebration within church history.

The deity of Christ

Miracle, Morality, and Mystery plays became popular forms of church drama during the Middle Ages. Many of these plays discussed the deity of Christ and represented the sacrificial nature of Jesus. Plays that represented Christ's death upon the cross were created to demonstrate this nature. These three forms of theatre stressed didactic or the instructional value of drama (Lee, 1996). Perhaps the most popular liturgical drama performed during this time was the Passion Play, a recreation of Christ's life, still performed today. Isolated segments of the story of Christ and man's salvation were combined into "cycles" or episodic representations of ministry (Hardison, 1965; Novick, 1996). The oldest still-active, over three hundred years old, is performed at Oberammergau, a small Bavarian village, every ten years (Lee, 1996; Johnson, 1989). According to the theatrical history of Oberammergau, in 1633 a plague struck the citizens and they made a covenant with the Lord that if He would save them from it, they would

do a pageant about Christ every ten years. The people were saved from this plague and the citizens have faithfully performed this pageant every ten years for the last three and a half centuries (Johnson, 1989; Lee, 1996).

As the fifteenth century moved ahead, Morality plays became the focus of church productions, known for the teaching of right and wrong, and devil versus God values. (Schanker, 1999). These morality plays were not historically factual as the miracle and mystery plays, but they provided an insight to the doctrine from their psychological personifications of man (Hardison, 1965). These performances gave a clear message to the congregation about the depravity of man.

Religious drama was born and nurtured in faith. “The Church must not fail to retrace its steps in drama clear out of the cul de sac of the theatric” (Osgood, 1928).

Not all religious drama is effective. Osgood (1928) notes:

“For the Church needs just what worship-drama can give...yet these plays are not magical. By themselves they will not succeed. They will not automatically and immediately create the desired impression without interpretive preparation of the congregation” (p. 9).

Drama gives the church a pulse to relive the epic adventures of noble characters in religious history. Drama can call attention to forgotten incidents and stimulate a fresh study of phases in church history; drama can instruct as well as inspire (Emurian, 1954). It also can provide a church with the ability to reach citizens and explore the realm of expression through rhythmic chants, dance, or choral readings. This provides a basis for the reasons religious drama should remain focused and founded upon Biblical teachings.

Youth groups using discussion, activities, [and drama] tend to be more effective parts of the church because participants relate to peers socially and are guided by adult leaders (Stewart, 1967) The social life with one's peers is one of the chief attractions to a youth group setting. Drama can provide the outlet for this social pattern of communication, which, in turn, will enhance the church. Events similar to the one studied at the Bible Church can focus on students' needs. These settings enable teens to feel God's presence rather than just talk about it. God can refresh and recreate us through fun, that is the chief reason why Bible study should be balanced with activities and group projects (Dockrey, 1990).

It is clear that throughout history, many cultures have used drama to convey the messages of religion, be it Christianity, Catholicism, or Greek gods and goddesses such as Dionysus, Set, and Osiris. No matter what the religion or the time period, drama has withstood the ages. The rituals held in temples, churches, cathedrals, or on pageant wagons in the streets, provided audiences with specific religious messages. In cultures where the people had no religious text, couldn't read, or didn't understand the basic foundation of their religion, patrons found themselves able to understand the word directed to them by the use of dramatic interpretations.

Application to Burke

Kenneth Burke uses "dramatism" as the approach to human motivation as an informative anecdote. Burke focuses on the dramatistic approach as "action" as opposed to "motion". A Bradley University website presents: that Burke intended to argue that:

"Dramatism is a method of analysis and a corresponding critique of terminology designed to show that the

most direct route to the study of human relations and human motives is through a methodological inquiry into cycles and clusters of terms and their functions”.

A key metaphor can be used to explain and articulate motives. The metaphor is an account for motives. Language and thought are treated as modes of action within Burke’s ideas. Language, in terms of what one says, is noted as a separate module, but is driven by the thought process. Communication actions are always motivated. These motives are the factors that give meaning to motion; therefore, actions arise from these motives. Three specific conditions must be present for this dramatic action to take place. According to Foss et al (1985), first, freedom must be involved. This freedom means the freedom to do a specific action. Choice is another necessary support mechanism. This choice, however, involves a knowledge of possible consequences. The second condition necessary for this “act” is purpose or will. Most teenagers claim that they have a purpose to consume alcohol/drugs, i.e., exploration, independence, curiosity, peer pressure, etc. The third necessary condition for action is motion. A teenager must complete the actual consumption of drugs/alcohol via the mode of motion. This dramatic culmination provides the link for this study. The project used at the Bible Church was approached using the freedom, act, and motion principles found within Burke’s framework.

Burke also created the “pentad”, five terms for the discovery of motives, these include: act, agent, agency, scene, and purpose. These five terms are used as principles or a “grammar” for the discovery of motives. Burke explains his rationale for the selection of these terms:

“In a rounded statement about motives, you must have some word that names the act (names what took place, in thought or deed), and another that names the scene (the background of the act, the situations in which it occurred); also, you must indicate what person or kind of person (counter-agent) performed the act (consumption) what means or instruments he used (drugs/alcohol), and the purpose”(will) (Burke, 1945).

These were originally intended to be used internally within the discourse of speech (Foss et al., 1985). The pentad provides a system of perspectives from which a set of reality checks can be viewed. One of the major functions of the pentad is its method of analysis to ascertain the motivation in symbolic action. Since Burke’s pentad is rooted in dramatism, this particular study will not only identify the elements involved in the act, but also a thorough investigation of the relationships among all of the elements will be reviewed. This study will apply Burke’s pentad to analyze drama as a communicative vehicle for disseminating the Biblical message regarding drug/alcohol consumption.

The power of the pentad is grounded within how the ratio [the term Burke uses to show relationships] will affect an audience and also how each role in the event can be examined individually, as well as, relationally. This pentadic ideal is key for the framework of this study. This pentad is “rooted in a dramatic perspective that enables the critic to name the elements involved in the act [communicative event] and then to investigate the relationships among those elements” (Foss et al., p. 172). The elements

of this study include God (agent) providing the Biblical message (agency) for teens (counter-agent) about the principles of using alcohol (purpose) and how to break the bonds (act) of this consuming sin (scene). As a result, the development of the skits/scripts for the Bible Church Event set the scene within Burke's explanation of the pentad. Relationships found between the Biblical principles in the freedom of choice act were apparent. The dramatistic approach gave prudence to the freedom of choice act. The skits also contained the consequences of certain actions as Burke's dramatisim suggests. Each skit is related to the pentad and the relationships among each term aids this study in discovering how drama can be used to convey Biblical messages.

Pentadic ratios describe relationships between elements of the pentad in addition to determining the appropriateness of certain components of rhetoric. In order for an event to determine the appropriate ratio, a clear understanding of the needs and backgrounds of the audience must be examined. Using this dramatistic pentad between the elements of Biblical teaching and the skits performed should warrant considerable results that penetrate the multiple perspectives that can be evident during a special youth event such as the one at the Bible Church. The data from the focus group interviews and the questionnaires were triangulated based on a protocol determined by the researcher at the onset of the event. This pentad provides a basis for the key elements of this study through its analysis of a communication situation using a dramatistic format. Burke's theatrical metaphor for discourse is indicative of how drama can transmit values, enhance cultural beliefs, and provide stimulation to its participants regarding Biblical principles. This stimulation allows teenagers to build a solid basis for communicating about drugs/alcohol in regards to Biblical teachings. The dramatistic channel provides an

outlet to the teens that focuses on problem solving, logical thinking, and reasoning skills that are needed in order for students to make that “informed choice” to be alcohol and drug free.

Burke’s dramatic postulates can be framed for this study using the action as opposed to motion idea. Teenagers must be given the freedom within the action or, it wouldn’t be an “act”; Teens do not always know the consequences of their actions; therefore, it is important for the “teacher” to inform them of the possible repercussions of certain actions, i.e., drug/alcohol abuse as discussed in the Bible. If a teen has chosen (with a purpose) to refuse drugs and alcohol, then he/she must put this refusal into motion by physically and verbally “walking” away from drug and alcohol use. Other applications can be linked between the audience, message, and original scripts.

Alcohol and drug abuse among Teens

In 1991, former US Surgeon General, Antonia C. Novello, stated: “Our message is clear-the use of alcohol by young people can lead to serious health consequence-not to mention absenteeism, vandalism, date rape, violence, and even death.” With this, Dr. Novello noted that in 1991, at least 8 million American teenagers use alcohol every week and almost half a million go on a weekly binge (5 or more drinks in a row). Junior and senior high school students drink 35 percent of all wine coolers sold in the United States and consume 1.1 billion cans of beer each year (1998). The Office of National Drug Control Policy (ONDCP) reported that approximately 9.5 million drinkers in 1996 were youth ages 12 to 20. Almost 45 percent of students in grades 6 to 8 have used alcohol at some time in their lives, while 71 percent of the 9 to 12 grade students have tried alcohol at some point during high school (IDEA, 1998).

Even if a student is not consuming drugs/alcohol, statistics show that they know someone who is currently under the influence of a controlled substance. The Columbia National Center on Addiction and Substance Abuse surveyed 1,115 teenagers and discovered that 12-year-olds who know a friend or classmate who has used illegal drugs like acid, cocaine or heroin jumped 122 percent from 1996 to 1997. The American Academy of Child and Adolescent Psychiatry (AACAP) Website offers these startling statistics: almost two-thirds of American teens experiment with drugs before they finish high school. Beer and wine are the initial drugs used by teens. Tobacco and hard liquor are used after introduction to beer and wine. Marijuana is tried, often at the same time as alcohol. Other illicit drugs such as heroin may be used after, or in conjunction with marijuana (<http://www.aacap.org/factsfam/index.htm>).

Teenagers lack essential knowledge about drugs and alcohol; therefore, do not realize the damaging effects. The consequences of young people using drugs and alcohol are staggering. Among youth, 70% of attempted suicides involve frequent alcohol and/or other drug use. In the 15-24 year age range, 50 percent of deaths from events such as an accident, suicide, or homicide involve some alcohol or drug abuse (ILLCAP, 1998; AACAP, 1998; Arterburn, 1995).

Drugs can also contribute to aggression, both physically and sexually. Alcohol abuse is implicated in up to two-thirds of all date rapes and other sexual assault charges among teens. (ILLCAP, 1998; AACAP, 1998; Arterburn, 1995). Today, there are more cases of young people committing acts of violence with much of the evidence pointing towards marijuana and other drug use. The IDEA Newsletter of Spring/Summer 1998 states:

“39 percent of youth ages 18 and younger were under the influence of drugs at the time of their current offense. More than 57 percent in custody reported having used a drug within the previous month” (pp. 1).

Statistically, it is clear that the use and abuse of drugs by teenagers has a staggering impact on society. Repeated and regular use of these “recreational” drugs can lead to a lifetime of dependency and other serious effects for teens. Substance abuse is an integral part of society and it can be linked to murder, robberies, and other violent crimes that can deteriorate schools, communities, and the workforce. For teens, substance abuse can also be linked to failing or poor academic performance (<http://www.cc.columbia.edu/cu/record/23/04/29.html>). For these reasons, it is imperative that projects such as this exist in communities where drugs/alcohol use among teens are problems. In other words, drugs/alcohol are problems everywhere; therefore, using drama as a scriptural tool can help the fight against the drug abuse in America.

Biblical Teachings Regarding Alcohol/Drugs

Several principles can be derived from the Bible by presenting its stand on alcohol, drug use and abuse. Except for alcohol, the Bible says little about drug abuse as it is today. Alcohol was the only drug widely abused in Hebrew life. Most of today’s drugs had not been developed during Biblical times. However, natural drugs were derived from tobacco, poppies, coca, and hemp, but are not referred to in the Bible. Most of the references to drugs in the Bible come from its instruction about alcohol, the most widely used drug of the times (Sisk, 1984). Specific Bible teachings inspire Christians to

abstain from alcohol as indicated in the literature review section. The Christian Life Commission of the Southern Baptist Convention Pamphlet states:

“Alcohol is treated in the Bible somewhat like slavery and polygamy, which, though not universally condemned, are undermined and ultimately doomed by the high moral principles set forth in the scriptures” (The Bible Speaks on Alcohol, 1993).

The only specific reference to taking a drug other than alcohol comes from the Old Testament. In Numbers 5:11-31, a woman was accused of adultery and made to drink a concoction of holy water mixed with the dust of the temple floor and the blottings from a written curse. The result in a guilty woman would be suffering, but an innocent woman would feel no pain. This parable reiterates the harmful side effects of drugs.

Sorcerers are perhaps the most likely candidates to have used mind-altering drugs in Biblical times. During Old Testament times, sorcery was punishable by death. The New Testament also condemns such sorcery:

“In the New Testament, Paul considered sorcery a work of the flesh and warned that those who practiced sorcery would not inherit the kingdom of God” (Galatians 5: 16-26). “The book of Revelation specifically condemns sorcery in four places-9:21, 18:23, 21:8, and 22:15—this uncompromising rejection of sorcery may help to explain the absence of references to drugs other than alcohol” (Sisk, 1984, pp. 11).

Wine was well known in Biblical times, but other words are mentioned such as “strong drink” commonly viewed by some Bible scholars as beer. It is true that the Hebrews as a staple of the diet used wine. The production of the wine during that time differed from the wine production of today. Some Bible scholars believed that the alcohol content of wine was two or three percent (Sisk, 1984). The best evidence that shows the wine of yesteryear as a different product comes from the New Testament. Sisk suggests:

“...wine was not usually drunk full strength. It was commonly mixed with water, typically one part wine to three parts water” (p. 11).

This lends credence to the fact that wine was not used in religious ceremonies to get drunk, but rather to quench thirst. Paul, in 1 Corinthians 11, speaks to this during his dissertation regarding communion. Christians were warned against excessive drinking of the communion wine.

Wine was apparently used as a folk medicine providing tonics to cure ailments. I Timothy 5:23 suggests that the “use of a little wine for the sake of your stomach and your frequent ailments” will provide a relief from pain.

Even though wine has been recognized for its medicinal purposes, the Bible also instructs that alcohol can be dangerous. In Proverbs 20:1, it contains a warning against the drug: “Wine is a mocker, strong drink a brawler; and whoever is led astray by it is not wise.” Also in Proverbs, is a message about an alcoholic: “...it [alcohol] bites like a serpent, and stings like an adder. Your eyes will see strange things, and your mind utter perverse things” (23:29-33).

There are many occurrences in the Bible that condemn drunkenness. It can be seen as a cause of poverty in Proverbs 23:1 and an enemy of the spiritual life (Romans 13:13). In the First Epistle of Peter, he urged Christians to be sober and in control of their thoughts and actions. John the Baptist, a Nazarite, avoided alcohol as a part of his total commitment. Abstinence from all alcohol is also another principle found in the Bible.

Sisk relates:

“Abstinence helped Daniel and his friends
achieve a higher level of physical fitness
than those who drank the king’s wine” (p. 12).

In Romans 14:21, the Apostle Paul clearly commands that no one should “eat meat or drink wine or do anything that makes your brother stumble”. Duke (1998) suggests:

“The wise person will heed the warning of the Scripture.
Alcohol, illicit drugs, even tobacco, promise one thing,
but in the end they bring only death and destruction.
The 1.4 million Americans in prison today because
of their companionship with alcohol or other drugs,
should be evidence enough that these drugs do not
Respect life” (p. 2).

The Biblical principles found within this research suggests that when drugs are used as medicines, they can be good; recreational use of mind-altering drugs are harmful to your personal relationship with God; Christians should be sober; Christians should be filled with the Holy Spirit and not filled with “spirits” such as alcohol (Ephesians 5:18);

Christians should be good witnesses to all; a healthy lifestyle free from drugs is the Biblical ideal (Sisk, 1984).

Drug use is an epidemic. It is destroying the lives of thousands of teens each year. Christians have a responsibility to show children what God's Word says about harming the body (Leman, 1992). The Bible presents a challenge for Christians to be stimulated by the Holy Spirit, not by the need for alcohol or other chemical stimulants. To begin to deal with drug/alcohol abuse, institutions such as the church, should take responsibility for the prevention and education of substance abuse. Moreover, it is the responsibility of the churches today to shape moral attitudes and to give moral leadership related to alcohol and drug abuse. The aim of the alcohol education to which Christians should be committed should help teenagers build firm convictions against alcohol abuse (Valentine, et al., 1993). Programs such as the one at the Bible Church should provide teenagers with the necessary facts concerning the effects of drugs/alcohol to both the body and the soul just as Dr. Leman suggested. Above all, alcohol education should impart the Biblical view of personhood as the basis for decision making about drinking (Issues and Answers, 1992). It is the responsibility of Christians to utilize any effort possible to instruct teenagers about the Word of God. Drama is the key factor in the communicative act for the Bible Church Event. Using drama as the tool to inspire, instruct, and motivate students can stimulate the role of Christian values within a community.

There is clear information from the medical science field about the devastating effects of substance abuse, but more importantly, there are scriptural principles clearly outlined regarding drug/alcohol consumption. This information indicates the importance

of open communication among teens in situations where dramatic events can provide the foundation for prevention.

Chapter 3

Methodology

The research participants were random teenagers from 5 churches in the central Illinois. These participants were asked to fill out a pre-event questionnaire on the first they attended. During the last session of the event, participants were asked to fill out a post-event questionnaire. A focus group, consisting of nine teenagers and seven adults, engaged in discourse guided by questions from the researcher. Data was collected during the month long event via the surveys and the responses given by focus group subjects during the evening finale. The answers from the respondents were analyzed for the clarity in which the workshop was presented, i.e., Biblical principles, dramatic scenes, etc. The pre/post checks were used to garner information regarding the effectiveness of the event. The pre/post surveys were used to extract qualitative information regarding the relationships between the dramatic activities and the Biblical teachings concerning drugs/alcohol. After the data was collected, descriptive analyses and correlations were conducted. Using responses from focus group interviews and the questionnaires, informed the results and allowed for greater generalization. To ensure reliable, qualitative results, the triangulation research method provided a link between Burke's pentad application to the dramatisic framework regarding the overall event structure. This triangulation study makes the picture complete for the researcher. The mutual relevancy of these combined research methods collects data that otherwise would not be available in a survey study only. The exploratory nature of this project and the moderator

involvement in the interviews created a plethora of evidence concerning dramatic activities based on Biblical teachings. The questionnaires and the follow-up focus group responses make it possible for the researcher to learn about the thoughts and attitudes of the respondents.

Procedure

Special permission was granted by the Martinsville Bible Church Pastor to allow the July event to take place every Thursday evening at 7:00 p.m. in the church basement. Announcements regarding the event were made via bulletin notices, verbal pastoral messages; in addition, posters were placed on the church display board. A dozen churches were contacted in the area regarding the event. Invitations were sent to youth pastors at these churches requesting the presence of their youth at the July event. Two area newspapers published three public service announcements in June prior to the event. Follow-up phone calls and meetings were completed by the project coordinator to invite youth and gain parental support for the event.

Following the event's public notice, the process of discovering Biblical truth regarding drug/alcohol abuse was put into action. After collecting youth material; i.e., games, discussion questions, and activities (Burns, 1994, Dockrey, 1990, Hery, 1996), the project coordinator wrote skits based upon each Biblical principle regarding drug/alcohol consumption that the teens read and studied at the session. Each session began with praises and prayer requests, songs, a warm-up activity, and Bible study. Each participant then chose a skit to be in and they practiced in small groups creating the production. The skits were then performed in front of all participants, including the youth leaders from area churches.

Questionnaire

The questionnaire consisted of two forms. The original (pre-test) was given at the participant's first session. The survey asked the teens specific questions regarding their current knowledge about Biblical references regarding drug/alcohol use. The questionnaire also asked participants how drama could be an effective tool for communication among teens. The post-event survey (post-test) consisted of similar questions regarding their new knowledge of the Biblical teaching regarding drug/alcohol abuse and their overall feelings toward dramatizing specific ideals concerning Biblical principles. Table 1 summarizes responses to each question on the pre-event survey.

Chapter 4

Pre-Event Survey Results

Table 1

Have you attended the Bible Church before?	Yes 4		No 7	
Have you participated in a youth group or teen workshop at any church before?	Yes 10		No 1	
How did you hear about this event?	Event Coordinator 3		Other 8	
Have you ever participated in a musical or drama event?	Yes 10		No 1	
How many times a week do you read the Bible?	0 4	1-3 3	5-7 3	9 or more 1
Would you like to learn more about the Word of God?	Yes 9	No 0	Blank 1	(Write-in) "definitely" 1
How comfortable are you praying, worshipping, and discussing the Bible around others?	Not comfortable 0		Somewhat 6	Very 5
What would you say your knowledge is about the devastating effects of drugs/alcohol?	I know nothing 0	Little 1	Great Deal 8	(Write-in) "some"
Alcohol and drugs are: (circle as many as you wish)	Harmful 10	Pleasing 0	Sinful 9	Morally wrong 11
Do you currently know what the Bible teaches us about salvation?	Yes 11		No 0	
Do you currently know what God has instructed us regarding	Yes 10	No 0	(Write-in) "sort of"	

alcohol and drugs?		
Do you know anything about Drama and its impact on today's society?	Yes 10	No 1
Would you be willing to be a part of a Dramatic production based on Biblical teachings?	Yes 11	No 0
Would you be willing to share your own testimony in front of other participants in this event?	Yes 8	No 1 (Write-in-"maybe") 2
To help others learn more about Jesus and His sacrifice for us, could you think of anyone who might benefit from this event?	Yes 9	No 2

Discussion of Results of Pre-Event Survey

The results of the pre-event survey indicated that the majority (91%) of the teens had some experience in dramatic events and youth groups. Most (92%) of the respondents admitted that they knew at least a "little" about the effects of drugs and alcohol. No participant (0%) responded with a "nothing" in regards to their knowledge of drugs/alcohol. Seventy-three percent of the participants reported that they would like to share their personal testimony with others and one hundred percent of the participants wanted to be a part of a dramatic production based on Biblical teachings.

Post-Event Survey Results

Table 2

Would you consider attending the Bible Church now?	Yes 6	No 1	Other 2
Do you think you might participate in a youth group or teen workshop at this or another church now?	Yes 9	No 0	
How would you rate your participation in this event?	Limited 1	Wanted to Do more, but Was afraid 2	Active 6
Now that you have participated in dramatic events, would you like to do more?	Yes 9	No 0	
Since the start of this event, how many times have you read the Bible?	0 0	1-3 6	5-7 0 9 or more 3
How much do you think you learned about the word of God during this event?	Nothing 0	Little 3	Great deal 5 Other 1=in between

How comfortable are you praying, worshipping, and discussing the Bible around others now that the event is finished?	Not very comfortable 0	Somewhat 5	Very Comfortable 4
What would you say your knowledge is about the devastating effects of drugs and alcohol now that the event is over?	Nothing 0	Little 0	Great Deal 9
Alcohol and Drugs are: (Circle as many as you wish)	Harmful 9	Pleasing 0	Sinful 9
Do you now know what the Bible teaches us about salvation?	Yes 9	No 0	
Do you know what God has instructed us regarding alcohol and drugs?	Yes 9	No 0	
How would you rate your experience with this event?	Great 10 5	9 8 7 6 5 4 3 1	3 2 1 Awful
Would you be willing to share your own testimony in front of our congregation?	Yes 8	No 1	
To help others learn more about Jesus and His sacrifice for us, would you now call or contact someone about their salvation?	Yes 8	No 1	

The results of the post-event survey indicated that the teens (100%) would participate in an event such as this again. All respondents (100%) cited that they would like to participate in more dramatic activities. One-hundred percent of the teens admitted that they would be willing to be a part of a dramatic production based on Biblical teachings.

Focus Group Responses

The focus group provided a relativist approach to the study via the question/answer portion of the event. The participants were asked a series of questions by the researcher and other adult members of the audience. Each participant was given equal opportunity to share in the verbal responses during the focus group interviews.

The first question posed to the participants was “Since being involved in dramatic activities such as this, what do you now know that the Bible instructs us about alcohol?”

Response from teen #1 was: “The body is the temple of the Lord, why would we want to destroy that?” Response from teen #2 was: “Acting out helps you understand what the Bible says; it comes alive because it’s in you and you know the message; you can step into a role.”

Question two asked the teens: “What positive influence does dramatic activities such as these have on others?” Teen 3 commented: “I joined 2 years ago [church drama group] before that, I was an unbeliever-I did drugs-my dad is an alcoholic. I didn’t know the Bible said these things; I don’t know half of what the Bible says until I started.” Teen #4 said, “I don’t think I could read that whole big book [Bible] and understand it. The verses you [researcher] pulled out for us to use in the skits really helped me because I never knew those things before; my family and I go to church now and I’m a believer.” Teen #3 added: “We got in those groups to do the Bible study earlier; I’m ashamed to say I didn’t understand the Bible, but when you had us put into our words and share, I could see how it applied to my life.”

The teens followed-up by asking a question to the audience: “How were you affected by seeing the skits?” Teen #5 commented: “It blessed me to see you [character in a skit] turn away from the sins.” Adult #1 added: “I’ve been in your shoes up there, performing, hoping and wishing that an audience member would say something to know that I did my job; I want you [teens] to know that you’ve blessed every one of us; different people will interpret everything you do different, your job is to reach one person in the audience, you’ve done that.” Adult #2 said: “I sense sincerity in what you’re doing; so many times you see people perform and they’re just going through the motions;

you seemed to ‘feel’ the parts.” Teen #3 reflected: “I knew you [audience] were really focused on us, so it made me focus more.”

A question asked by the researcher to all participants was: “Do any of you find it easier to use drama to talk about God or using it to share the Biblical message?”

Teen #1 responded: “We went to a Bible camp and I couldn’t believe the audience’s reaction; the faith aspect was missing in my life; one of the camp staffers cornered me and asked me if I was going to heaven or hell and I recommitted my life to Jesus.” Teen #1 continued: “It is hard to stand in front of my peers because a lot of youth are ruthless and their behavior—they want someone right next to him doing it [consuming drugs/alcohol] too; the kind of crowd I hang with—it’s sorta hard to talk about my faith, but through this [dramatic activities] I can have God speak through me.”

Teen #2 added: “I like to use drama for this; it is a good power tool to use because for one, you get attention because just talking to someone doesn’t get it; you can relate to people more in a performance than if it’s just you.” Teen #2 went on to say: “They can relate to all aspects, not just me as a person.”

The next question was addressed to any person who participated in the skits [adult or teen]. The question was: “The skits that the researcher wrote—were you able to do anything with them to get across the Biblical message?”

Teen #3 reflected: “I got to play a different role, I’m not like that character [teen character in ‘The Life of the Party’ who want to party]; it put me in other people’s shoes—I would never know what they are going through; I was more like the other character trying to stop the other one, but now I can see.”

Teen #4 said: “When we did the skits, it was weird, I didn’t know which character I picked, but I feel God put me here because it was about a little girl whose father is on alcohol and she doesn’t want anybody to know and I feel I can relate because my father really is an alcoholic because [like the skit] I want people to know, but I don’t know.; I know when I do tell people, these people [participants] how much they can relate to me; these things [event] where I can come to you know, get that stuff out, you know? I mean, well I didn’t know that little girl’s [character in skit] dad was an alcoholic you know, God put me in a little skit.”

Adult #1 commented: “I think it’s great that you can have a support group like this were you can sit down and share because I think that’s a scary thing for kids your age; you don’t have enough people to turn to, you can’t tell your mom and dad or your friends because they’re afraid they won’t get sympathy and when you think about it, there are many kids out there who don’t have anybody; it’s terrific you have this.”

Teen #1 switched focused and said: “You know how you said we had intensity and all that? I think that, like you know, how we share, we all have personal experience and so like I get up there and I was the boyfriend in the skit, I’ve had a girlfriend, so I can relate; at least every one of us had a role in one of the skits [researcher skits, as well as, skits from ILLCAP] that we can relate to.”

Adult #1 responded: “Well, again, I go back to what I said earlier, this small group here [performers] can have a bigger impact on your peer group than any adult here because we [adults] can sit down and talk to you or counsel you, but you would be like ‘yeah, yeah, yeah, you don’t understand how I’m feeling’ I’m fortunate because I had a good

relationship with all three of my kids and we were always able to sit down and talk about things, but not everyone has this and I know what is out there.”

Chapter 5

Discussion of Results from Focus Group Interviews

To discover the motivation for the “act” in Burke’s analysis, the respondents quotes can be relationally linked to the pentad. For the students’ responses, the conscious or purposive action (act) can be labeled to the different skits performed. The individual who performed (co-agent) was the student in the skit. The agency consisted of the principles based upon Biblical teachings from God (agent). The scene is the actual situation the teen was put into for the skit’s setting. The purpose (reason for performing the act) for the teen was to provide a message about drug/alcohol abuse. The focus group responses can all be linked to pentadic ratios. The methodological analysis is designed to show that there is a direct route between human relations concerning Biblical messages and is visible through dramatic inquiry processes. This is evident within the remarks of several respondents who admitted that being in the skits helped to be in other people’s “shoes” and how to deal with Biblical statements when discovering self-truth. Most of the respondents commented on how religious dramatic events have helped them either by watching the performances, or by acting out particular scenes. This admission is key to the link between personal views and the dramatic language metaphor that Burke intended for communication.

Burke’s pentad can be relationally linked to the skits that the students performed. Within the scripts written by the researcher, a relationship can be linked to the five terms of Burke’s discovery of motives. The elements that were present in each script include

the protagonist teenager (co-agent) providing a Biblical message (agency) from God (agent) to the antagonist teenager (counter-agent) about the principles of using alcohol (purpose) and how to break free (act) from the sin (scene). As a result of applying these elements to each skit, the ratio between the teens' perspective of acting and creating characters to the viable lessons of the text, creates a triangulation of dramatic study to Christian values using the communicative tool of drama. Evidence of this triangulation can be found within the dialogue provided by adults and teens. For example, one teen commented on the fact that using drama to present difficult subjects such as drugs/alcohol "makes it easier for me to relate to my friends".

The researcher sought to formulate the basic stratagems that were employed within the building blocks of this event. Since all devices of the pentad were necessary in order to completely study the special event at the Bible Church, the modes of expression found within the original scripts is dually noted in the focus group responses. It was essential that the principles of drama were consistent with the nature of true human experience; therefore, the skits were written for applicability to any teen in America. Thus, when the teens acted out the skits, simultaneously, the narrative explicated the Biblical idea to the audience and the actors. From this, one can infer that the pentadic ratios were not temporal only, but also sequential in nature. This pentadic ratio also allows for reflection on the parallelism of action and motion within the diagnostic structure of audience and actors in the skits during the sessions. A majority of the teens reflected this in their opening statements during the focus group interviews. For example, one teen noted that he was "thankful" to have someone to relate to in regards to another person who has chosen to be drug-free. The characters in the skits reflected

almost the same principle as the teen discussed. This evidence allows the researcher to look at the broad spectrum of responses that reflect upon self-motivation, satisfaction, and commitment to God.

The impact on the audience and the participants was created through dramatic language because the gap between views and personal ideas was decreased to create a link. In order for the participants to understand the Biblical messages, a sense of sharing experience and a created sense of belonging was used to construct the basis for the overall project. Each session opened with a “warm-up” activity and group Bible study. When the study of the Biblical references was complete, each group would share personal interpretations of the Word. This activity helped correlate personal reflection to God’s Word while using a collaborative learning tool to share individual responses. Relationships of this were evident within the adult and teen responses. One teen reflected during the focus group interview that reading “this stuff” [Bible] is difficult, but when examined with other group members, the Word became “easier” to understand. The interactive process between audience members and the teens were indicative of the collaboration necessary for constructing the dramatic view of religious principles regarding alcohol/drug abuse. Using dramatic communication for religious reasons provides a motive for action. Thus, it was necessary to arouse similar thoughts from the audience members and participants to create the same motives within each. Many of the participants commented on this during the co-active discussion. In particular, one teen noted that having an audience “in-tune” with the performance really enhances the involvement.

The skits allowed the participants a way to identify with motives and provide links (via performing) to the audience that stirred specific actions to take place. The audience was able to understand and share in the motives of the performers; therefore, exposing another pentadic ratio. The adults watching these skits commented on how the teens shared the ideas and how they wish that support groups like this could be a part of every teenager's life, thus providing another link between audience and performer. To appeal to the targeted audiences' inner passion or motives, the theory of will had to be displayed within each activity within event. The connection with the audience through sharing ideas and personal experiences not only established credibility for the performers, but also allowed the Biblical principles to be a foundation for the audience and the performers alike.

Limitations and Recommendations

Two areas presented themselves as limitations to this particular study. First, there were only two people who attended the first session of the event. At the end of the sessions, eleven teenagers in all had participated in one or more of the sessions. It would have been better to have all the participants there each session. Summer tended to be a busy time for the teens in the area; therefore, limiting the number of attendees.

Second, although over a dozen different churches were invited to the event, only five were represented. This skewed the data somewhat in terms of quantitative reliability. The limited number of participants deemed it impossible to acquire advanced statistical analysis.

There are three major recommendations that warrant further examination in the area of religious communication and youth using drama as a tool. First, improvements

could be made in trying to contact participants about the event. Perhaps, the event should be done at a different time of year.

Second, this event would be applicable to almost any Bible or church camp that many Christian organizations sponsor. Perhaps this structured event would be better received and attended in an environment where participants had to go through each session.

Lastly, the skits used by participants are merely the beginnings of an overall dramatic production. Participants should be allowed to create their own personal skits for performance as did the teen guests from the Springfield area church. This could allow participants to study, thoroughly, the Bible and its specific references to alcohol/drug consumption. By allowing participants to share in a collaborative writing process, Burke's dramatic approach could be applied to the participants' writing format

Implications and Conclusions

This study confirmed that the use of drama in the Martinsville Bible Church Youth Event helped to convey the Biblical message and enhanced communication regarding drug/alcohol consumption among teenagers. The teenagers, via their event surveys and focus group responses, recognized that using dramatic skits helps them express ideas and principles found within the Word. Respondents also commented during this study that performing the skits can help them understand the Biblical principles. When asked to read and study passages before performing skits, students admitted that the messages seemed "clearer". Performing in front of audiences helped the teenagers relate to diverse individuals. Having a personal relationship with God is something that the participants wished for and made commitments to do in the future.

Teenagers who participate in dramatic events seem to express feelings freely. They are less reticent and more enthusiastic about participating in dramatic activities when discussing serious issues related to religion. They are better able to focus attention on the implied message from the Bible and appear to enjoy sharing the Gospel messages found in skits. It is very likely that these teenagers will remember Biblical principles after they have studied and performed the skits written by the researcher.

Further study regarding the effect of drama in religious communication situations is needed. Added research in this area should provide a general basis for the importance of using dramatic skits to apply Biblical principles to teen lives regarding the use and abuse of drugs/alcohol. For example, a follow-up study could measure the effectiveness of this event in a few years to see if the teen's use of drugs/alcohol is the same or different. This study should be replicated in urban areas to see if there is a difference between rural and urban respondents. A more diverse population should be sought for any further studies.

The results of this study confirm that using dramatic activities to stimulate learning Biblical principles in the lives of teens can impact both participants and audience members. The evidence gathered from the Martinsville Bible Church Youth Event provides support for the overall research question that drama does help to convey the Biblical message and enhance communication regarding drug/alcohol consumption among teens as they relate to God, the Bible, to others, and to themselves.

References

American academy of child and adolescent psychiatry website. (1998). [On-line]. Available <http://www.aacap.org/factsfam/index.htm>.

An alcohol culture. (1998, Spring). ILLCAP[Illinois Church Action on Alcohol Problems], 60, 1-6.

Arterburn, S. & Burns, J. (1995). Drug proof your kids. Ventura, CA: Regal Books.

The Bible speaks on alcohol. (1993). Nashville, TN: Christian Life Commission of the Southern Baptist Convention.

Boal, T. (1997). The big book of Bible skits. Ventura, CA: Gospel Light.

Bradley University website. (1998). [On-line]. Available <http://www.1/rhf.bradleyedu/~glen/CIP4.html>.

Burke, K. (1945). A grammar of motives. New York: Prentice Hall.

Burke, K. (1961). The rhetoric of religions. Berkeley: University of California Press.

Burns, J. (1994). The word on sex, drugs, and rock 'n' roll. Ventura, CA: Gospel Light.

Columbia University website. (1998). [On-line]. Available <http://www.aacap.org/factsfam/index.htm>.

Craig, H. (1955). English religious drama of the middle ages. Oxford: Clarendon Press.

Dockrey, K. (1990). Jr. high retreats and lock-ins. Loveland, CO: Group Books.

Duke, B. (1998). Deadly companions. Nashville, TN: The ethics and religious liberty commission of the southern Baptist convention.

Emurian, E. (1954). More plays and pageants for many occasions. Massachusetts: W.A. Wilde Company.

Foss, S., Foss K., & Trapp, R. (1985). Contemporary perspectives on rhetoric. Prospect Heights, IL: Waveland Press.

Hardison, O.B. (1965). Christian rite and Christian drama in the middle ages. Baltimore, MD: Johns Hopkins Press.

Hery, N. (1996). Drama that delivers: Real-life problems, students' solutions. Englewood, CO: Teacher Ideas Press.

Holy Bible. Glendale, CA: Community churches of America.

Issues and answers: alcohol. (1992). Nashville, TN: Christian Life Commission of the Southern Baptist Convention.

Johnson, N. (1989). Utah: Stage Door Press.

Kidder, B. (1995). Imagination: Using drama in the classroom, no matter what you teach. Fort Collins, CO: Cottonwood Press.

Kreamer, J. (1998, Spring/Summer). Youth and violence: Is there a drug connection? IDEA [Illinois Drug Education Alliance].

Lee, R. (1996). Everything about theatre. Colorado Springs, CO: Meriwether Publishing.

Leman, K. (1992). Getting the best out of your kids. Eugene, OR: Harvest House Publishers.

Mobley, J. (1997). Play production today. Lincolnwood, IL: National Textbook Company.

Novick, J. (1997). World book encyclopedia. Chicago, IL: Scott Fetzer Company.

Osgood, P. (1928). Old-time church drama adapted: Mystery plays and moralities of earlier days for sundry churchly uses to-day. New York: Harper Brothers.

Schanker, H. & Ommanney, K. (1999). The stage and the school. New York: Glencoe McGraw-Hill.

Sisk, R. (1984). Drugs awareness: An awareness/action guide for youth and youth leaders. Nashville, TN: Christian Life Commission of the Southern Baptist Convention.

Stewart, C. (1967). Adolescent religion: A developmental study of the religion of youth. Nashville: Abingdon Press.

Valentine, F. (1993). Critical issues: A case for abstinence. Nashville, TN: Christian Life Commission of the Southern Baptist Convention.

Wilson, E. (1994). The theater experience. New York: McGraw Hill.

Appendices

- A= Flyers
- B= Pre-Event Survey
- C= Post-Event Survey
- D= Original Skits

Appendix A

Teens: Are you bored already this summer?

How would you like to feel better about yourself?

How would you like to hear more about God and what he has done for you?

How would you like to spend eternity in Heaven?

How would you like to give up your drug/alcohol habits?

How would you like to talk to other teens about issues surrounding your salvation?

YOU CAN! MEET AT THE MARTINSVILLE BIBLE CHURCH EVERY THURSDAY NIGHT IN JULY AT 7:00 P.M. IN THE BASEMENT

Teen peers, local pastors, and other Christians will be on hand to help you. Skits, discussion, and Bible study will be a part of the action every Thursday night in July! Come and join us! Bring a friend!

Attention: teens (13-19)

from: Vickie Norton, member of
Martinsville bible church

subject: July special event for you!

date: every Thursday in July at 7:00
p.m.

If you are involved in drugs or alcohol, if you are unsure of where you will spend eternity, or, if you simply want to know more about God's Biblical teachings, please come to the special event planned at the Martinsville Bible Church every Thursday in July. Each evening will be filled with praises, prayer requests, Bible study, discussion, and Dramatic performances to better understand God's will. Invite someone you know and stop by the Bible Church in July! Refreshments will be provided. Spiritual counseling will be available by other teen peers, local pastors, and Vickie Norton.

Hope to see you there!

Attention Teens:

To: Any teen interested in Life-Changing
Events

From: Vickie Norton, Member of the
Martinsville Bible Church

Are you looking for something in your life, but don't know what it is?

Do you have questions about where you will spend eternity?

Are you involved in drugs or alcohol and need help?

*Meet at the Bible Church in
Martinsville on Thursday, July 2nd at
7:00 p.m. in the basement and
discover a new life for yourself!*

**GOD HAS A PLAN FOR YOU! FIND
OUT HOW YOU CAN SPEND
ETERNITY IN HEAVEN AND BE
FREE FROM DRUGS AND
ALCOHOL!**

Appendix B

Participant Form

To help me with this event, I would like some basic information from you!

Name _____ Age _____

Grade you will be in this fall _____

School you attend _____

Phone number _____

1) Have you attended the Bible Church before?

2) Have you participated in a youth group or teen workshop at any church before?

3) How did you hear about this event?

4) Have you ever participated in a musical or drama event? If yes, where?

5) How many times a week do you read the Bible?

0 1-3 5-7 9 or more

13) Would you be willing to be a part of a dramatic production based on Biblical teachings?

YES

NO

14) Would you be willing to share your own testimony in front of the other participants in this event?

YES

NO

15) To help others learn more about Jesus and his sacrifice for us, could you think of anyone who might benefit from this event?

Name _____ Phone #(if you know it) _____

Thanks so much! I hope this will be a spirit-filled event that you will always remember!

Appendix C

Post Event Form

Name _____

15) Would you consider attending the Bible Church now?

16) Do you think you might participate in a youth group or teen workshop at this or another church now?

17) How would you rate your participation in this event?

Limited Wanted to do more, but was afraid Active

18) Now that you have participated in dramatic events, would you like to do more?

YES NO

19) Since the start of this event, how many times have you read the Bible?

0 1-3 5-7 9 or more

20) How much do you think you learned about the word of God during this event?

I learned nothing I learned a little I learned a great deal

27) How would you rate your experience with this event?

10 (great) 9 8 7 6 5 4 3 2 1 (awful)

28) Would you be willing to share your own testimony in front of our congregation?

YES

NO

15) To help others learn more about Jesus and his sacrifice for us, would you now call or contact someone about their salvation?

Yes, I will contact _____ No, I will not contact anyone

Thanks so much! I hope this was a spirit-filled event that you will always remember!

May God Bless all of you and remember, you are special to Him!

Appendix D

A Daughter (or Son's) Prayer

Sunday School Teacher

Teen 1

Teen 2 (troubled due to his/her father's addiction to alcohol)

Teen 3

Teen 4

Other teens (non-speaking)

At church

Teacher Today, let's start off with prayer requests.

Teen #1 I want prayer for my grandfather's surgery tomorrow.

Teacher thanks, any others?

Teen # 2(everyone freezes as teen #2 speaks directly to audience) I would love to ask for prayers for my dad, but mom said we shouldn't talk about his problem in public.

(all unfreeze)

#3 (making a half-joke/half-plea) Please pray for me I have a big Bio test tomorrow and I need all of the help I can get.

(all laugh except #2 who is in deep thought about his/her father)

#4 My cousin was in an accident on Tuesday and is in fair condition—I pray that the Lord would heal her very quickly.

Teacher Okay, any others?

(all freeze)

#2(longing to share, but doesn't) Yes, I want to tell them all about my dad's alcoholism—oh how I wish I could tell them, but dad says he doesn't need help and that he doesn't have a problem with it.

(all unfreeze)

Teacher: is that all? Okay, let's pray. Thank you Father for everything you have done for us. We ask that you touch and heal the people mentioned here. If anyone has a request on their heart and didn't mention it, please heal those wounds as well...

(all freeze)

#2 How does the teacher know that there are unspoken prayer requests? Oh, I so want to tell them all and perhaps we could change my dad's behavior.

(all unfreeze)

Teacher continues... Please be with us as we read your word and instruct us so we can do your will. In Jesus' most precious name, Amen.

All : Amen

Teacher: today's lesson will focus on what alcohol can do to a person's relationship with our Lord.

(all freeze)

#2 This is too weird! I hope I'm not asked any questions because I feel like everyone would be staring at me and might figure out my dad is an alcoholic.

(unfreeze) Teacher: First, let's study some passages from the Bible about alcohol. #1 could you read Ephesians 5:18.

#1: "Do not get drunk with wine, for that is debauchery; but be filled with the Spirit."

(all freeze) #2 I can't believe that the Bible talks about getting drunk. Perhaps I could tell my father what it says.

(unfreeze) Teacher: Can anyone explain what this passage means?

#3 We shouldn't drink wine and get drunk.

#4 (trying to get a laugh) So does that mean it is okay to drink beer instead?

(all laugh)

Teacher: No, some Bible scholars believe that the Old Testament Term "strong drink" actually meant beer. If this is so, its abuse is definitely condemned. Let's look at Isaiah 5:11. #4 could you read it please?

#4 "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

#3 (trying to be funny again) Does that mean God set them on fire?

(all roll their eyes and snicker at #3's comments)

Teacher: No, this simply means that to abuse this alcohol will cause a person to not follow God's path because one cannot be filled with the Holy Spirit if one is filled with alcohol.

(freeze)

#2 (shocked) I can't believe it. God's words are literally jumping off of the page directed right at me. Oh I want to run home and show my father these words. I just need the courage to do so.

(unfreeze)

#4 You know, I thought I read in the Bible about Jesus turning water into wine. What is the deal with that?

Teacher: You are correct. The first recorded miracle was the changing of the water into wine for a wedding feast according to John 2:1. This is an example of how the Hebrews used wine in their religious life and for celebrations.

#3 (another joke) Hey, if it is good enough for Jesus, I say we toast a beer next time!

(students begin to get annoyed at his/her off-color remarks, but a few snicker)

Teacher: You have to remember that the wine that the Bible refers to is different than the kind we have today. In fact, some Bible scholars insist that the alcoholic content of the wine in Jesus' time contained only 2-10 % alcohol. Today it can have as much as 20% or more. Also, there is evidence that wine was not drunk full strength. It was commonly mixed with water, typically one part wine to three parts water.

#1 (making fun of #3) Too bad, #3.

#3 (serious) I was only kidding anyway.

Teacher: No, I'm glad you brought it up. Now you know that alcohol can also harm your relationship with God.

(all freeze)

#2 I always knew that alcohol was bad for your body, but I didn't know it was bad for your soul.

(unfreeze)

Teacher: Let's end with a prayer. Does anyone have anything they want to pray for now that we've studied these particular passages.

#2 (hesitant) I would like to pray for my father. He is an alcoholic and I want God to give me strength to approach him about his addiction and how the Bible condemns such action.

#4 (very serious) I never knew that. He sure hides it well.

#3 (half-laugh/half-serious) Yeah, everyone knew my uncle was a drunk.

#1 (embarrassed) My cousin just got out of another rehab program and she is doing better also.

Teacher: Thanks for sharing your heartfelt sentiments with us.

#2 Can I be the one who prays this time?

Teacher: sure

#2 Thank you God for allowing me to understand your words today. Your messages truly spoke to my heart. I now need the courage and the strength to share Your instruction with my dad. I'm so thankful that I got this off my chest today. I'm glad to know there are Christian friends who know what I'm going through. Thanks again for sending your son Jesus to die on the cross so that I may live. In His name, Amen.

All: Amen

College Daze

Athlete on scholarship (using drugs)

Coach

Pastor

Friend 1

Friend 2

Coach: (finishing practice—athletes collapse on floor) okay guys/gals, your official practice schedule for next week will be passed out at tonight's scrimmage-remember-stay clean, but mean. Don't forget you and your parents signed a form agreeing you would stay drug free while playing for this college—rumor has it that there might be a surprise drug-test in the next month.

Athlete: (talking to #1) Hey, you really don't think the university will require us to take that drug test coach just mentioned do you?

#1 My brother had to take a drug test at his college last week.

#2 (accusing tone) You aren't afraid of getting caught are you?

Athlete: (defensive) Ugh, no, but I think there are some people on the team who should be worried, that's all.

#1 I find it hard to believe anyone would be stupid enough to throw away a scholarship opportunity by using drugs.

#2 Yeah, what kind of moron would give up a chance to play in the NCAA?

Athlete: (uncomfortable) Yeah, how stupid.

#1 See you at the scrimmage.

Athlete: (hesitant) Hey, #1, do you have a minute?

#1 Not really, I promised my girl/boyfriend that I'd swing by after practice to help with his/her psychology paper. Call me later though, okay?

#2 (sarcastic) Are you the subject in his/her psycho study? (laughs)

#1 Very funny; no, I just told him/her that I'd read the research paper.

#2 (still trying to be funny) Say hi to Freud will you?

#1 Sure thing. Call me later, Athlete?? (exits without waiting for response)

Athlete: (talking to #2) Do you have a minute, I need to talk to someone?

#2 Sorry, I've got to get back to my dorm room—lunch is at 12:00 sharp and if I don't get there early, all of the good food is gone and I'll be forced to eat the rejects! Not that all dorm food is considered a reject, but I'd rather have the tastier stuff—catch ya later.

Athlete: (alone and very emotional) What am I going to do? I've got to talk to someone about this. I'm going crazy. My parents are getting a divorce and my girl/boyfriend broke up with me because we aren't going to the same college. No one has time for me here. I can't stand it. Drugs are the only dependable things in my life right now.

(exits)

At scrimmage

Coach: okay gang, we will now start the team meeting.

#2 (sarcastic) yes, sarge!

Coach: (not amused) very funny, #2—watch it or I'll make everyone do 100 sites this time instead of just you.

(everyone groans and gives dirty looks to #2)

Coach: (serious) It has been brought to our attention that someone on the team has drugs in his/her locker.

Athlete (puts head down, but nobody notices)

Friend 1: who is it coach?

Coach: well, if he/she would come forward, we won't test everyone.

Friend 2: what a loser—this really hacks me off—I don't want to risk breaking up the team because of some druggie.

Coach: I know, whoever this person is has really let down the team and must not be aware of the spiritual and physical damage he/she is doing to his/her body.

Okay, if nobody will 'fess up—we will have a random drug test tomorrow at 8:00 a.m.

Don't try to get the drugs out of your system—because they ain't goin' anywhere now pal—you should have thought about that a few days ago.

Everyone exits groaning and complaining about the 'loser' on drugs.

Athlete approaches coach.

Athlete: Coach, do you have a minute?

Coach: Sure, what's up?

Athlete: I'm the one using drugs.

Coach (stunned): I see.

Athlete: I've tried talking to everyone, but no one has time for me. I wanted to get help, but I had nowhere else to turn.

Coach: Get dressed, you're goin' with me tonight?

Athlete: Where? Am I in trouble?

Coach: Get dressed and let's go—I'll explain on the way.

Both exit and arrive at church. Several people milling about talking to one another.

Coach: This is what I meant by drug 'therapy' for you—I want you to talk to our pastor. He really knows a lot about drugs and alcohol and the side effects both spiritually and physically.

Athlete: Hey, I'm not going to be one of those religious freaks, man. I told you in the car that I don't know nothin' about churchin' and all—my folks never took me.

Coach: Well, do you think I'm a freak?

Athlete: No, coach, you're cool.

Coach: Well, I'm a Christian and I attend this church and I want to get you some help and this is the only place I know that can cure all of your problems.

Pastor: Hey, coach—ready for the big game on Friday?

Coach: Most of us are. But, my young friend here isn't ready for the biggest game of all—Life.

Pastor: I see. Well, perhaps tonight he/she can see the light after our Bible study.

Coach: That is what I'm hoping for.

Pastor: Let' all begin—please be seated. Tonight's scripture study will come from 1 Corinthians 6: 9-20. Any volunteers to read?

Coach: (coach begins to read and Athlete tunes out) Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind...

Athlete (to himself as others freeze) This is ridiculous. How did I allow myself to be dragged down here? This has nothing to do with me. I knew I should have told him I had to study. I wanted help with my drug addiction and someone to talk to, not a boring sermon.

Coach (all unfreeze): ... What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Pastor: Thanks Coach—can anyone see any commands for us in these passages?

Athlete: (sarcastic) Yeah, I think we aren't supposed to hurt ourselves.

Pastor: Actually, you are correct. What kinds of things can harm our bodies?

Friend 1 rushes in: Did you start without me? Sorry coach, sorry pastor!

Pastor: That's quite all right, be seated and answer the question.

Friend 1: (out of breath) Lots of things can harm our bodies—like drugs and alcohol.

Pastor: Good examples.

Athlete: What are you doing here?

Friend 1: I never miss a session. I enjoy reading God's Word.

Athlete: You're kidding, right?

Friend 1: No, I've been coming with the coach since last season. He helped me understand that I was a sinner.

Athlete: Great—now I suppose you are all going to gang up on me and do some sort of intervention plan, right?

Pastor: No, we just want to consider God's Word. If you will notice in the passages that Coach read it says we should live by the power of the Spirit of God, not by dependence on evil spirits like alcohol and drugs.

Athlete: If the drugs are used sparingly, isn't that okay?

Pastor: No, a healthy life-style of abstinence from unneeded drugs is the Biblical ideal.

Friend 1: I used to do drugs before coach invited me here and told me that I could not walk with God and continue to get high.

Coach: Sooner or later you will have to decide what is right for you. This decision will affect your health, your career as an athlete, your future job, your family, every aspect of your life. Remember God wants every one of us to enjoy the very best of life, but drugs cannot be a part of that peaceful life.

Athlete (in tears) I've been so wrong. I know deep inside that what I've been doing is so wrong. I'm going to hell, I just know it.

Pastor: We can change that right here, right now.

Athlete: How can that be? I'm worthless.

Pastor: If you will ask God to forgive you and ask Jesus to come into your heart and know that he died on the Cross for your sins, you can turn your life around and be on the path to righteousness instead of destruction.

Athlete (begging, weeping) Please, help me pastor, I want to understand more.

Pastor: Certainly, let's go pray together. (both exit)

Friend 1: I'm so glad you invited him here with us tonight. You've done so much for the team members coach, Thanks!

Coach: I'm just trying to get teammates in Christ—my main coaching responsibility is to share the Word of God with everyone, not to win ball games.

Friend 1: You are pretty good at both, you know?

Coach: Thanks.

Friend 1: I should get going, I've got a drug test to study for tomorrow morning!

Coach: Very funny! Get outta here—see you tomorrow. Athlete will need our prayers tonight, be sure to pray for him/her.

Friend 1: Sure thing, coach

Athlete (returns excited) Thanks so much Coach; I know that I'm a sinner and that I need Christ in my life—you have helped me realize this—I'm going to give up drugs because my body is the temple of the Lord. I don't know what will happen tomorrow during the drug test, but I now know I'm not going to hell and that is the only thing that matters to me now—I've got to get home—Pastor gave me a Bible to read—thanks again, Coach.

Coach: I'm proud of you athlete. We'll have to see what happens tomorrow morning. We can now consider ourselves brothers/sisters in Christ—even if we can't call ourselves part of the athletic team tomorrow. You've made a wise choice tonight.

Athlete: I know, I made some stupid mistakes and I may pay for them, but I know that God loves me just the way I am and he has forgiven me through his son, Christ Jesus.

Pastor: You better get home and read the passages I have marked for you. See you next week?

Athlete: You can count on it! Thanks! (exits)

Pastor: The ministry you provide for those college athletes is very special—you are a great coach.

Coach: I have the greatest coaching example—God allows me to minister to these kids and I thank him everyday for allowing me to have that opportunity.

Pastor: Good luck Friday night, Coach.

Coach: Thanks!

New Kid on the Block

Teen 1: nice—Christian

Teen 2: always negative—clearly on drugs

Teen 3: seems to be anti-social, few friends-Christian

Guidance Counselor

Other students in the cafeteria

At the school cafeteria...

Teen 3: Is anyone sitting here?

Teen 1: No, have a seat.

Teen 2: (mean) Who told you that you could sit at this table?

Teen 3: #1 did.

Teen 2: (hateful) I don't recall you asking me.

Teen 3: (shy and disappointed) Fine, I'll go someplace else.

Teen 1: (nice) I think it would be okay if he/she sits here.

Teen 2: (spiteful) Who asked you?

Teen 1: Nobody, but I think it would be okay.

Teen 2: (rude) Whatever.

Teen 3 (to number 1): Thanks!

Teen 1: Don't mention it. Are you new here?

Teen 3: (sincere, but not complaining) I've been here 4 months, but nobody has talked to me yet—so everyone thinks I'm new.

Teen 1: (feels badly) I'm sorry I haven't said hi to you sooner.

Teen 3: That's okay, nobody has.

Teen 2: (sarcastic) Ohh, you poor girl/guy—stop having a pity party.

Teen 3: (very nice and understanding) I'm not, he/she asked, and I simply answered his/her question.

Teen 2: (rude) It's not like I care.

Teen 1: So, where did you move from?

Teen 3: Memphis. My dad got transferred here. I really liked my old school. I had lots of friends, but I haven't met too many people here yet.

Teen 1: (trying to be very nice and friendly) Well, you've met me, I'm Teen 1.

Teen 3: (relieved to see someone is being nice) Nice to meet you Teen 1, I'm Teen 3.

Teen 2: (making fun of both) And I'm bored, nice to meet you.

Teen 1: Were you involved in any activities at your old school?

Teen 3: Yeah, but you don't have a club like that here.

Teen 2: (spiteful) What was it? Losers R Us?

Teen 1: That isn't very nice. We should make her/him feel welcome here.

Teen 2: You two are wet blankets—you must have no fun at all. Excuse me—I've got to smoke some weed before Chemistry—I'll never make it through old man Smith's lecture if I don't. See ya.

Teen 3: Was she/he serious?

Teen 1: I hope not.

Teen 3: She/He was wrong, I can have lots of fun if I'm with the right people. I was secretary for my Bible Club at my school, but I've noticed that this school doesn't have one.

Teen 1: You're right, but it sounds like a neat club to start. Maybe we could ask the guidance counselor if we could start one here.

Teen 3: Really? That would be great!

Teen 1: Yeah, I even have material we could use from my mom's Sunday School lessons.

Teen 3: Yeah, I brought all of my activities with me—it would be great to have that support here. The club really helped me out of my shell and it was great to worship with other Christians. I really miss that.

Teen 1: I know, it is sometimes hard to find other Christians at this school. Well, maybe we can't replace what you had, but we could try to start a similar group here—there are lots of people who could benefit.

Teen 2 enters looking very stoned.

Teen 3: Yeah, I can think of one right now.

Teen 1: (very sincere) Are you okay? You look awful.

Teen 2: (defensive) I'm fine. I think I just smoked a little too much, that's all—now I'm starving.

Teen 1: (very caring) I think maybe you need some help.

Teen 3: Yeah, how about we go see the school nurse?

Teen 2: (mad) I ain't sick.

Teen 1: I know, but maybe she could help you with your problem.

Teen 2: What problem?

Teen 3: Your drug problem.

Teen 2: (mean) I ain't got a drug problem.

Teen 1: I'm afraid you can't see it because you are always getting stoned.

Teen 2: (sarcastic) Thanks for your advice Dr. Seuss.

Teen 3: He/She is only trying to help.

Teen 1: Let's go Teen 3—we can ask the guidance counselor about your idea.

Teen 2: (trying to tempt them) Sure you don't want a hit? I've got more.

Teen 1 & 3: No thanks!

Teens 1 & 3 exit.

In counselor's office

Teen 1: (explaining situation without being a tattletale) Teen #2 was smoking pot during the lunch hour today.

Counselor: I see.

Teen 3: (concerned) We thought we should tell someone so he/she could get help.

Counselor: You're right, you've been true friends by telling me so I can get him/her help.

Teen 3: I don't think we could be considered his/her friends, she/he had nothing nice to say to us today. But, we will pray for him/her and his/her drug addiction.

Counselor: Well, you've done the right thing. Praying will also help—thanks for being responsible young Christians.

Teen 1: We also wanted to ask if we could start a Bible Club here at the school for anyone who would want to learn more about the Word of God.

Teen 3: We had one in my old school if you want to call and check it out.

Counselor: (pleased) What a great idea. I read some journal articles recently saying that organizations like that can really help teens with drug/alcohol problems. I think it would be an excellent opportunity for you kids to start something like this.

Teen 1: Thanks!

Teen 3: Thanks! Maybe the Bible Club could help Teen 2.

Counselor: Great idea. I've got to go and investigate Teen 2's drug use. Thanks again for alerting me to his/her situation. Good luck with the Bible Club.

Counselor exits.

Teen 3: Thanks for getting me to talk today. I hope we can make a difference in the lives of some of our classmates.

Teen 1: You've already made a difference in mine today by being so open about your faith. To be honest, I've been sort of afraid to talk about my faith, but you really inspired me to be open about it. I know that Teen 2 made some pretty rude comments and you never got mad.

Teen 3: I know. My mom always told me to expect non-Christians to act just like non-Christians, but maybe with a little help from us and the new Bible Club, maybe Teen 2 can be a brother/sister in Christ with us.

Teen 1: Yeah, let's pray for that.

Teen 3: How about if we go make some posters to advertise our Bible Club.

Teen 1: Great idea—I've got an awesome new Christian CD I've been wanting to listen to—let's go to my house.

Teen 3: That sounds fun, let's go.

I Don't Have a Problem

Player #1 teen who is using alcohol to escape problems

Player #2 teen who only uses alcohol socially

Player #3 teen who isn't sure if alcohol is bad or not—but hasn't tried it, yet

Player #4 teen who knows that alcohol is harmful to body and soul

Health teacher

(At school)

#1 (in misery) My head is killing me.

#2 (in agreement) Mine too—I don't even know how I got home last night.

#3 (curious) What's going on guys?

#1 (proud and boastful) Well, we had another big bash at Jake's house last night while his parents are in California.

#3 (disappointed) I never get invited to those big parties.

#2 (still sick) Yeah, you missed it—it was so much fun.

#4 I thought you said you didn't even remember most of it.

#2 I don't, but I'm sure it was fun.

#3 (wondering) How much do you have to drink before you forget things?

#1 (bragging) I can down 10 beers in a row and not even catch a buzz.

#2 I really don't drink that much, just when my friends pressure me into it.

#4 I don't think friends do that to one another, you know.

#1 (sarcastic) What are you-- a goody two shoes?

#4 No, I just made an observation.

#2 No, they really like me—they wouldn't invite me to all of these parties if they didn't really like me—I always get to drive because they think my car is cool.

#3 Were there a lot of people there?

#2 (bragging) Everybody who is a somebody was there.

#3 I must be a nobody because I wasn't invited.

#4 I wasn't invited either, but it isn't because we are nobodies.

#1 (hateful) Whoever told you that you were a somebody?

#4 Jesus

#1 (shocked) Oh great, we've got a holy roller in this class—now I suppose you are going to tell me that I'm going to hell?

#4 I don't know if you are, because I don't know if you have asked Jesus to come into your heart to be your Lord and Savior. I would, however, venture to guess that by your actions at parties that you aren't living the life God would have for you.

#1 (mean) Shut up—no one asked you.

#2 Well you did ask if he/she thought you were going to hell.

#1 Who asked you? Stay out of this.

#3 You seemed to know a lot about God—does He say anything about drinking alcohol?

#4 He sure does. My dad taught me that the Bible in Proverbs 23 says that “alcohol biteth like a serpent and stingeth like an adder”

#1 (in misery) That would explain my splitting headache today.

#2 Mine too.

#3 (curious) Is that all the Bible says?

#4 No, it also says in Proverbs that alcohol can cause strange and perverse things to occur in one's mind if he/she drinks heavily.

#2 (worried) You know, I don't even remember what I was doing last night, it might have been perverse.

#4 That's is why the Bible tells us in 1 Corinthians that we are the temple of the Holy Spirit and therefore we should honor God with our bodies. How can we honor him if we are filled with alcohol?

#3 (a revelation has occurred) You know, I never thought about it like that.

#2 Yeah, but I only drink occasionally-I don't get drunk like teen #1 does every night.

#4 That doesn't matter—you are both harming your bodies and polluting your minds against the teachings of the Bible.

#1 There is nothing more I would rather do than to stop drinking, but I get so bored at school and my parents are constantly fighting at home—alcohol is the only stable, dependable thing in my life.

#4 Well, there is something better and more great that can provide stability in your life. If you invite Jesus to come into your heart, you will have the most stable thing of all, His love.

#1 Why would he want an old drunk—I've not done anything to deserve His love.

#3 My mom told me that it doesn't have anything to do with your deeds—it has to do with your beliefs.

#4 She is right—asking God for His forgiveness and asking Jesus to come into your heart and believing that Christ died for us is what you need to do.

#1 It would sure feel better to wake up happy than miserable like I have for the past six months.

#2 Yeah, I'm tired of having my friends pressure me to drink—what kind of friends are they any way?

#4 My youth group is having a meeting tonight and I would love for you three to come if you don't have anything better to do.

#1 Well, I told Bruce I would attend his party, but I think I would rather hear more about God and His plan for me. I'll meet you there.

#2 I would love to go—at least I should remember what happened tomorrow morning.

#3 I was so unsure about these parties and was so jealous of the people attending—I guess it is a good thing I didn't get invited—I'll meet you guys there.

#4 Great, it starts at 7:00—I can promise you that there will be no alcohol there—but, I guarantee you an absolute awesome time studying the Word of God.

Health Teacher enters

(clueless to what they have been talking about) Today we will begin our new chapter on teen alcoholism—I'm sure none of you have problems with alcohol now, but when you get older, it might happen to you. I have to cover this unit anyway. So, just try to imagine what it might be like. I know none of you know firsthand what alcohol can do to you.

#1 I don't have a problem now thanks to #4.

Teacher: (irritated) Do you have something to add Mr./Miss #1?

#1 No sir/mam

Teacher: As you get older friends will pressure you to drink.

#2 (laughing) No kidding

Teacher: (more irritated) Is everything okay back there?

#4 Yes mam/sir, it will be just fine—He will make sure of it.

The Big Date

Girl 1

Girl 2

Date (Jim)

#1 I'm so jealous that you got asked out by Jim.

#2 I know—he is the hottest guy at school—all the girls think he is soooo cute!

#1 Where is he taking you?

#2 He said somewhere special.

#1 Wow, I wonder where that is?

#2 I'm not sure, but anywhere should be special with Jim.

#1 How late are your parents letting you stay out?

#2 11:30, doesn't that stink? My 1st chance at going out with THE hottest guy and I've got to get home before midnight!

#1 It's not like you will turn into a pumpkin!

#2 Very funny! Seriously, I hope I have enough time to figure out if Jim is a Christian.

#1 At least you have a date! Christian or not.

#2 Sorry! I really would like to know if he goes to church.

#1 That's okay. I think I'll stay home and paint my toenails.

#2 That sounds fun. Can I help pick out colors?

#1 Very funny. I hope Jim turns out to be a Christian, as well as, the cutest boy at school.

#2 Me too, I could ask him to our youth church hayride next week if things work out!

#1 Great, I'll be dateless at our hayride too!

#2 Sorry, maybe you can meet someone at that youth retreat we are going to next month.

#1 I hope so. I really want a good relationship with someone I can trust. I really can't believe I can't meet a gorgeous Christian around here.

#2 Maybe God has a guy waiting for you somewhere else.

#1 When he isn't here—that doesn't do me any good.

#2 Be patient—you'll meet someone special.

Knock at door

Jim enters

#2 Wish me luck.

#1 Don't do anything I wouldn't do.

#2 I won't!

Jim: Hey, #2, you look great—are you ready?

#2 Sure, Bye #1.

In Car

Jim: I thought we could go to my brother's apartment. He is having a huge party.

#2 (uneasy) Okay

At party

Jim: This is great—all of my friends are here.

#2 These are your friends? They are all drinking and I know they aren't 21.

Jim: So?

#2 If you consider these people friends, that must mean you drink also?

Jim: Only on the weekends, it is no big deal, ya' know?

#2 Maybe not to you, but it is a big deal to me!

Jim: Listen, plenty of girls are dying to go out with me, so if you want, I'll take you home.

#2 That would be for the best.

In car

Jim: I really don't see what the big deal is—they were only drinking—they weren't smokin' dope or anything.

#2 Well, I've committed my body to the Lord and I don't want to pollute my body with alcohol.

Jim: Are you crazy? Drinking won't kill you.

#2 Maybe not, but it will harm my relationship with God.

Jim: How so?

#2 In church last week, our minister told us that in 1 Corinthians it says that God lives within our bodies and we live by the power of the Holy Spirit, not by dependency on alcohol.

Jim: It actually says that?

#2 Well, the Bible tells us that our bodies are the temple of the Lord and we should treat it right.

Jim: That means I can't even have a beer?

#2 Well, Christians should keep their bodies strong and their minds clear for service to God.

Jim: You know, I was saved when I was 12, but I haven't gone to church in a very long time. I never knew that drinking was bad for my relationship with God.

#2 You know, if you want to be a good Christian witness, tell your friends who were at that party that they are sinning against God's will.

Jim: You are right. I've felt so guilty about going to the parties every weekend, but I didn't know why. I bet God has been telling me that what I was doing was wrong, but I was too stubborn to listen.

#2 Well, the alcohol makes many decisions for you. If your body and mind are free of alcohol, you can think clearly, as well as, understand God's plan for you.

Jim: I'm sorry I said that about plenty others girls and all...

#2 It's okay—actually, you're right—everyone is crazy about you.

Jim: I guess I blew it with you though, huh?

#2 No, actually talking to you tonight really gave us a chance to get to know one another.

Jim: You mean you will forgive me?

#2 God can forgive and so can I.

Jim: Thanks.

#2 Hey, why don't we go to my church—it's volleyball night and all of the youth in my Sunday School class will be there.

Jim: That sounds fun.

#2 There won't be any alcohol there.

Jim: That's even better!

The Life of the Party

Player #1 teen that is ready to “party” and hang around the “cool” people

Player #2 teen that feels the party isn’t so “cool”

Several other players are in the background drinking, dancing, and laughing

#1 (excited) Hey, I can’t believe we were lucky enough to get invited to the coolest party of the year.

#2 (not thrilled at all) I’m not so sure it is that cool—look around—everyone is drinking alcohol.

#1 I know isn’t it cool? I’ve always wanted to try a beer—how ‘bout you?

#2(still uncomfortable) No, it doesn’t appeal to me.

#1 So, try a wine cooler instead, they’re practically alcohol free.

#2 (disbelief) Where did you get that crazy notion? No thanks, they have just as much alcohol as beer.

#1 (pressuring #2) So what? One can’t hurt you, you know?

#2 Well, that is where you are wrong.

#1 Come on, isn’t there a medical study that says you should drink alcohol once a day to improve your health?

#2 I don’t care what medical science says—it has nothing to do with my decision to drink alcohol. God has instructed us to stay away from drinking.

#1 Yeah right, I remember it is one of the ten commandments (mocking tone) “Thou shalt not consume alcoholic beverages of any kind”

#2 (disappointed in teen #1's attitude) Real funny. Believe it or not, God does have his instruction on drinking alcohol.

#1 (sarcastic tone) Yeah, well, he has instruction on lying and I've done that before and have lived to tell about it.

#2 Well you are right-lying is sinful also—both lying and drinking are sins—my Sunday School teacher talked about this last month in our class. He said that Proverbs 20:1 states that “wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise” You see, drinking messes up your head in some way—I'm not a doctor, but the alcohol causes you to lose control—-that is the sin—-your entire life should be spent serving God and you can't do that if your body is filled with alcohol instead of the Holy Spirit.

#1 Does the Bible say anything else about alcohol? I would like to learn more—maybe I could even come to your Sunday School Class some time if you don't mind having a sinner visit.

#2 We all sin from time to time, but it is our duty to ask for forgiveness and try to live our lives like Christ.

#1 Instead of “I wanna be like Mike, I guess I wanna be like Christ”

#2 Something like that, hey let's leave this place—I know a great program that is going on at the Youth Center tonight—no booze, but plenty of food and pop—and we can take our Bibles to learn more about God's word.

#1 Yeah, let's do—I'm sure glad you told me that getting drunk was sinful—I might have made some really stupid mistakes had you not been here tonight. Thanks!

#2 Don't mention it—but if you are ever in this situation again and I'm not around—
remember God is always with you and He can help you.

#1 Thanks

Working Girl/Boy

Teen 1: using drugs occasionally

Teen 2: using drugs consistently

Teen 3: never tried drugs

Boss

Customer

Teen 2: (very tired and hungover) I'm so tired; I hope I get off early today.

Teen 1: (sick and hungover) Me too. That party last night at Marcy's was great, but I'm sure feeling it today.

Teen 2: Me too. Oh great, here comes the boss—act busy.

Boss enters

Boss: Good morning guys/gals. I've noticed that the two of you haven't cleaned the fryer yet. (upset with their lack of working) Get busy—and don't just act busy!

Teen 3 enters

Teen 3: (very bubbly—not bragging, but very sincere) Good morning, Mr./Ms. Boss. I finished the inventory—what would you like for me to do next?

Boss: Very good teen 3. I wish you could teach your co-workers how to keep busy around here.

Boss exits

Teen 1: (jealous and upset at Teen 3) Thanks a lot teen 3. You make us look bad.

Teen 2: (very mad) Yeah, what are you trying to do, get us fired?

Teen 3: (sincere and innocent) No, I'm just doin' what the boss says. That's all.

Teen 1: (very mean) Pace yourself a little more so we won't look so bad, will ya?

Teen 2: (hostile) How can you come in to work so peppy?

Teen 3: What do you mean?

Teen 1: He/She means that last night was Friday—party night in Anytown, USA—why aren't you hungover like us?

Teen 3: (very confident) Well, because I didn't get drunk or stoned last night.

Teen 2: Are you grounded?

Teen 3: No.

Teen 1: (sarcastic) Didn't you have a date?

Teen 3: As a matter of fact, I did have a date.

Teen 2: (trying to be funny) With who? Your dad?

Teen 3: No, I went to our church swimming party last night with my girlfriend/boyfriend.

Teen 1: (sarcastic) Oh, that sounds like so much fun.

Teen 2: Really, how boring!

Customer enters without 3 teens noticing.

Teen 3: Actually, we had a great time! All of my friends were there and we had a great time dancing, swimming, eating, and playing water basketball.

Teen 1: (very mean) Gee, I can hardly believe you could drag yourself to work today with such excitement last night.

Teen 2: (almost hateful) Yeah, it sounds as if you were partying hard! (teen 1 & 2 laugh)

Teen 3: I'm sorry, Mr./Mrs. Smith. Can I help you?

Customer: Yes, I'll have a Big Tee Burger, large fries, and large cola.

Teen 3: That will be 4.28.

Teen 2: (In a quiet voice, but customer can still hear) Maybe we should ask teen 3 to go with us tonight—that is if he/she isn't busy again with some stupid church function.

Teen 1: (in a very mocking tone) But tomorrow is Sunday and she/he probably has to get up early to pray or something.

Teen 2: (sarcastic) Yeah, he/she probably has Bible verses to memorize or something.

Teen 1: (being very mean) Can you imagine how boring that pool party must have been with a bunch of religious freaks there?

Teen 2: No kidding, what nerds.

Teen 3 continues getting order ready—doesn't hear other teens.

Customer: You know, you two are awfully judgmental about teen 3. Have you ever tried going to his/her church?

Teens 1 & 2: Well, uhhh, no.

Customer: I didn't think so. I'm teen 3's Sunday School Teacher, Mr./Mrs. Smith.

Teens 1 & 2: Uggh, sorry, oops, uhh.

Customer: It's okay. I know you didn't know what you were saying was hurtful. You are more than welcome to come over anytime and join in our activities.

Teen 3 enters: Here you go Mr./Mrs. Smith. Thanks for letting us swim at your house last night. (teens 1 & 2 are embarrassed and exit) My boy/girlfriend and I had a super time! Are you going to the youth hayride tonight?

Customer: It wouldn't miss it. How about you invite those two young men/ladies tonight? I bet they would enjoy it. See you there!

Teen 3: Yeah, I'll do that. Bye.

Teens 1 & 2 enter

Teen 3: That was my Sunday School Teacher and he/she wanted me to invite you to our youth hayride for tonight. Do you have any plans?

Teen 1: Well, uh, no.

Teen 2: Me neither. You mean he/she wants us to go?

Teen 3: Sure, you sound surprised.

Teen 1: Well, we didn't make the best first impression.

Teen 3: That's okay—you are always welcome. It starts at 8:00 at Johnson's farm. Do you know where that is?

Teens 1 & 2: Yeah, thanks.

Teen 1: Why are you being so nice to us?

Teen 2: Yeah, we've said some pretty awful things to you.

Teen 3: That's okay. God told me to turn the other cheek.

Teen 1: You know, I use drugs from time to time—I'm not sure if I should go on a church hayride, I might make you look bad.

Teen 2: Yeah, I use drugs every night—I'll probably get struck by lightning if I go to a church; Besides—I'm not sure if I can go an entire evening without smoking a little weed.

Teen 3: Why not give it a try?

Teen 2: Yeah, why not?

Teen 1: Yeah, if I can't make it—I'll leave.

Teen 2: Yeah, if we're bored, we'll shag. I just hope that I don't get shoved off the wagon when people find out that I use drugs.

Teen 3: We aren't like that. We only want to help people—not make them feel bad. Our youth pastor would never condemn you because of your weaknesses—he would explain how he went through a similar time in his life.

Teen 2: You mean he did drugs?

Teen 3: Yeah, he said when he was younger, before he was saved, he didn't even know that doing drugs was a sin.

Teen 1: I didn't either.

Teen 3: Yes, one of the books of the Bible is 1 Peter and it says there that getting drunk isn't something that Christians should do.

Teen 2: Well, is it okay for non-Christians to do it?

Teen 3: Well, technically I guess, but asking Jesus to come into your heart and believing that he sacrificed his life for you is what all people should do—that will ensure that you will live for eternity with God in Heaven.

Teen 1: You mean if I don't believe all of that, I will not go to heaven?

Teen 3: That's right.

Teen 2: I hope I can make it tonight without having to sneak a little weed.

Teen 3: Just come and see for yourself and then you can decide if you want to be a Christian as well.

Boss: Excuse me for interrupting, but we do have a business to run here.

Teens: Sorry!

Two days later at work

Teen 1: I got the fryer cleaned Mr./Mrs. Boss.

Boss: Great, what has gotten into you?

Teen 1: The Holy Spirit.

Boss: What?

Teen 2: Yeah, I've taken the garbage out and cleaned the restrooms too.

Boss: #3, I don't know what you've done to # 1 & 2, but I like it!

Teen 3: I didn't do anything, but I did tell them what the Lord could do for them and now they know that Jesus is their Savior. I think that is the reason for their turn-around.

Besides it is amazing what you can do when you are sober. Right girls/guys?

Teen 1 & 2: Right on!

Boss: It is nice to know that my business is being run by brothers/sisters in Christ. Keep up the good work.

Boss exits

Teen 3: I'm really glad you were able to go to our church hayride—several people asked me if you guys/girls would be in church next Sunday.

Teen 1: Yeah, I'm glad I went. I sat next to the youth pastor and I told him/her how I used drugs occasionally—and he/she didn't push me off the wagon! He/she just listened carefully and explained that getting drunk leads to debauchery—I didn't even know what that meant, but it means bad/awful things. He/she is right—I know that getting drunk and stoned causes bad things to happen.

Teen 2: I know. One of the elders of the church, I don't know his name, but he was one of the chaperones and he was really nice to me and explained that my body is the Temple of the Lord and that my drug addiction was actually hurting me physically and spiritually.

Teen 3: I really hope you can come this Sunday.

Teens 1 & 2: We'll be there!