Adolescent Females, Areas of Concern and Correlation to Biblical Scripture

Honor’s Thesis

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ADOLESCENT FEMALES, AREAS OF CONCERN AND CORRELATION TO BIBLICAL SCRIPTURE

Introduction

The past three summers I have had internships working with adolescent females in youth ministry settings. I spent the summers of 2008 and 2009 as an intern at the Saint Meinrad One Bread One Cup Youth and Adult Liturgical Leadership Conferences. This past summer I spent eight weeks in Detroit, as an intern, working on the Street Team Leadership Program, as a part of Detroit Summer Outreach. In these internships, while leading small group reflection and discussion the problem was brought to my attention that there is a lack of Biblical knowledge among adolescent females. I noticed that whenever small group conversation tried to incorporate scripture, sharing about scripture was difficult because the girls were unsure how to apply the scripture to their lives. They were unfamiliar with the Bible.

The Bible can be a difficult and challenging book to read, especially for an adolescent female. The language, setting, authors, location, and characters can appear foreign to an adolescent girl who is just striving to make it through junior high or high school. These girls have questions about very important issues and topics that the Bible does address. They question, “What does it mean to be a true friend? What is love? What happens after I die? Does hell exist?” The problem is that many do not know how to use the Bible as a resource that responds to these issues.

Literature Review

In the review of literature I looked at three different types of books. The types I reviewed were books that had information on teenage girls in general, devotionals, and women in relationship to Christianity.

I first studied information on teenage girls in general. I researched what topics were of
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interest and concern to adolescent females. Books that I found relating to areas of concern were: *Girl Culture*, and *Representing Youth*. I was not concerned with finding more than two books on this topic because the majority of my research in this area would come from interviews, observations, and surveys.

*Girl Culture* is book is edited by Claudia A. Mitchell and Jacqueline Reid-Walsh. This is an anthology of essays from various authors who write about what it means to be a girl. They reflect on and examine the concerns girls have and the struggles that teenage girls face today. Some of the articles include: “Style and Girl Culture”, “Barbie Culture”, “All-American Girl”, “Body Modification”, “Go-Go Girl”, “Babysitters”, and “African American Presence in Popular Culture”. There is an index in the book with varying topics that are addressed throughout the different essays.

Another book similar to *Girl Culture* in the way it is written and compiled is *Representing Youth*. This book is edited by Amy Best. It has thirteen different essays from varying authors. Each of the essays discusses different aspects of working with and understanding youth and their behaviors.

The second type of book I searched for were devotionals. I searched for these books to help me understand the type of prose that contemporary authors use in reflecting on scripture. I specifically looked at books that would be appealing to adolescent females.

The first book I found in the devotional category was by Max Lucado. His book *Becoming a Student of God’s Word* is an instructional book that teaches the reader how to understand and apply the Bible to everyday life. There is also an instruction CD that comes with the book for the sections in the book that are audio follow along notes. This book teaches how to
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use scripture, and for this research how to apply scripture to the other research done about
adolescent females.

Another book that is helpful in this research is *God’s Promises for You*, by Max Lucado. In this book Lucado addresses a number of different issues and identifies where each of these issues is addressed in the Bible. These issues are also known as promises that God has to His people. These promises include: promises to give insight, promises about personal relationships, promises of assurance, promises of guidance, promises of wisdom, promises about Christian living, etc. This book helps to make the link between concerns of adolescent females and where the Bible speaks to these concerns.

Mark Hart, vice president of LIFE TEEN ministries, has a book that is a devotional type book as well. His book, *Blessed are the Bored in Spirit*, goes through a spiritual journey and looks at the common themes Catholics specifically wrestle with, and how to change these areas in order to be brought closer to God.

The last type of book that I reviewed was books that focused on the relationship between females and Christianity. There is a plethora of these books available.

A great book for this area of research is *Lies Young Women Believe and the Truth that Sets Them Free* by Nancy Leigh Moss and Dannah Gresh. This book is divided into three sections. Part one discusses the three parts to a lie: the deceiver, the deceived, and the truth. Part two then categorizes the different lies that young women believe. Then part three shares the truth, or ways to overcome these lies. Section three is packed with scripture references to combat the lies that teenage girls accept as true.
Nancy Leigh Moss also wrote another book that is applicable to this research topic. This book is entitled *Becoming God’s True Woman*. In this book Leigh Moss discusses how to develop a Biblical perspective on femininity, knowing true beauty, and knowing God as Father. She also discusses the “challenge of Biblical Womanhood in a Fallen World”.

Another book that contributes to this research is *Set Apart Femininity*. This book is authored by Leslie Ludy. In her book Ludy focuses on the sacred design that God has for woman and the purpose for which He has created women. While revealing this call that God has for women Ludy also discusses the challenges and hesitancies that women have in responding to that call to sacredness and set apartness.

A book containing very similar content to Leslie Ludy’s, *Set Apart Femininity* is Max Lucado’s *Redefining Beautiful*. Lucado’s book echoes much of what Ludy’s book says about seeing oneself as God see’s one. In addition this book discusses concerns that adolescents have that may interfere with being able to see themselves as God sees them.

Dannah Gresh also wrote another book that contributes a little to this area of study. Her book entitled, *Secret Keeper, the Delicate Power of Modesty* addresses the challenge that young females have with dressing modestly. She discusses why this is a challenge and ways adolescent females can overcome it. She discusses the importance of modesty as Christian women and how Christianity effects our interpretation of the importance of modesty.

Another book that relates to this topic is *Reviving Ophelia*. This book is written by Mary Piper. Dr. Piper wrote this book as a therapist who is upset with the number of females who were seeking therapy and the reasons they were coming for help. In her book she discusses a number of reasons why adolescent females are seeking therapy. These reasons range from
parent’s divorce, eating disorders, depression, drugs and alcohol, relationships with parents, sex, and violence. Dr. Piper takes a stand for change in these areas of struggle, believing that adolescent females do not need to give in to these struggles. She fights that if their talents and gifts were recognized, if they did not feel the need to hide themselves or hold back in shame that these females would not suffer with the above issues.

_The Good Girl Revolution_ by Wendy Shalit is a book about fighting the culture that teenage girls are raised in. The book addresses what it means to be a “bad girl” and how to create a counter culture. As girls use derogatory language towards each other, repress their emotions, stay out too late with boys, and gossip, it is not necessary for every teenage to fall into these patterns of behavior. Shalit gives guidelines and advice on how to avoid these bad girl habits.

Methodology

There were a number of different methods that were employed to obtain information about the topics of interest and concern of adolescent females and the links to scripture. There were surveys that were distributed, observations that were made, as well as interviews that were conducted.

The survey had a total of seven questions. The first five questions were multiple choice. The first question asked, how often do you read the Bible? With a. daily, b. once-twice a week, c. maybe once a month, d. never, all being response options. The second question asked how true this statement is for you: I would read the Bible more if I understood it better. The response options were a. very true, b. somewhat true, c. somewhat false, and d. very false. The third question had the same format stating: The Bible does not apply to my life, with the same
response options. The fourth question was a statement like the two above stating, the Bible is too confusing for me to read, again with the same options for response. The fifth question asked if they comfortable were talking about the Bible with their peers. The sixth question asked them to write down any topics that they wished that the Bible would address. The seventh question was a question that allowed for an open ended response saying, “In general I think the Bible…” with lines provided for them to fill in their thoughts. Copies of this survey can be found in the Appendix.

Observations were made at a youth group Catholic Mass, where the teenagers were the main congregation and the Mass was geared to their likings. The observation was continued into the “Life Night” or youth group gathering night. During this time the way the teens interacted with one another, their topics of conversation, the way the reacted to the material that was presented to them in the homily or sermon at Mass, and the topic of the “Life Night” was observed. This was located at Saint Charles parish in Lima, Ohio.

Another observation was made at Saint Patrick’s youth group in Columbus Ohio. This observation was made on a youth group night and many of the same phenomenons were observed and noted.

Lastly, the interviews were conducted with adolescent females. Questions asked were those similar to those found on the survey, and what the youth’s impression and reaction to the Bible is in general. Another question was what ways the youth minister tries to make the Bible more accessible to teenage girls.

Conclusions

In observation done at Lima Life Teen, in Lima Ohio on October 17, 2010, a Teen Mass was observed, as well as a “Life Night”. A “Life Night” is a youth group night where teens
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gather after the teen Mass to have dinner together. After dinner they typically listen to a talk, play a game, or do some other sort of engaging activity that has a deeper underlying message. There were a significantly larger number of females present than males. There were a total of forty six youth present, and only thirteen of them where guys.

The theme for the Life Night that was observed was spiritual warfare. In the talk that was given there were numerous scripture references. The speaker for the night was an alumnus of Lima Life Teen who had graduated from the program eight years ago and was returning to help as a member of the core team. In his talk he referred to Ephesians 6:11 “Put on the armor of God so that you may be able to stand firm against the tactics of the devil.” He also used Hebrews 4:12 “Indeed, the word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, and able to discern reflections and thoughts of the heart.” There were other scriptures that he referred to and read during his talk as well.

The talk was also addressed taking identity in Christ. Many teens take identity in grades, sports, social status, or other worldly things. The speaker said that it is important to stay grounded in the Gospel so that the devil will flee, and identity will be placed fully in Christ. The females seemed to be paying attention to the talk and engaging. They were focused on the talk. None of them were talking to their neighbor during the talk; none of them seemed to be disengaged.

After the talk they did an activity where the youth made poster boards addressing the biggest issues that they face in terms of the devil attacking them. They then presented a plan of how they could combat the battles that they face. Some of the issues they listed were gossip, peer pressure, self-image, and disobeying parents. Ways they suggested to overcome these sins were going to Mass, prayer, adoration, going to confession, and reading scripture.
The second place that an observation took place was at Saint Patrick’s youth group night, on October 19, 2010. To begin the night the youth gathered around and visited with each other having conversation before the planned night started. There were a large number of males and females present at the night. There were about eighty to ninety youth present with what appeared to be an equal number of males and females, which was a typical number of attendees for a night. Although for the first youth group night of the year there were over 100 youth in attendance.

The theme for the youth group night was *Lectio Divinia*, which is Latin for Holy Reading. The main portion of the night was opened with a skit that was about ways not to read the Bible. The different methods that were identified and acted out were: the point and read method, where someone opens the Bible to any random section points aimlessly at any verse and reads it as if that scripture selection will really speak to their life. The second method that was described was the speed read method. This method is where the reader reads the passage as fast as possible without actually trying to understand the message and the purpose that the selection has for them and their lives. The third method the skit illustrated was the horizontal method. This method was a way of reading the Bible while lying down, which often leads to falling asleep when reading the scripture. The fourth and final way of reading the Bible that the skit showed was the selfish read method. This was a way of interpreting the Bible so that everything one read applied to their life the way they wanted it to. The skit had a teenage boy retorting scripture to his mother as a way of arguing with her to get what he wanted.

The skit quite clearly spoke to the aspect of scripture being evaluated in the research. During the skit the youth were all engaged watching the presentation being entertained by their peers. The youth on the leadership team were the ones who put the skit together. It was obvious
that they did not have the scriptures used during the skit memorized, as one could see that the
verses where written on their arms. It showed that scriptures are used in their Youth Group
nights and that there is an emphasis on reading the scriptures.

The talk for the night was on *Lectio Divinia*, as a new way to read the scriptures. The
talk first focused on prayer and how prayer is to change the individual, not the individual trying
to change God. The speaker also emphasized the importance of daily prayer and scripture
reading and not just praying or reading scripture when it was convenient.

The speaker taught that there are four parts to *Lectio Divinia*. First, one is to read the
scripture and get an understanding of the story and what is happening. Second, reflect on the
scripture and put oneself in the passage, and imagine oneself as Jesus or another character in the
story. The third step is to respond to the scripture. The reader should ask oneself what does this
convict me of? What changes should I make in response to what I read and reflected upon?
Lastly, rest with the word. Let the word sit in the reader and remain silent letting the message
resonate within. Listen to what God might be saying back, what might He be calling the reader
to do?

There was a *Lectio Divina* instructional sheet that was passed out detailing each of these
steps more thoroughly. After the talk about *Lectio Divina* and prayer the youth were released to
adoration where they were able to try out *Lectio Divina* in adoration. There were specific
scripture passages on the back, Psalm 130, and Mark 4:35-41, for the youth to use to practice this
new form of prayer and way of reading the Bible.

During the time of adoration after the talk I did notice that there were some of the youth
who were checking their cell phones for the time. The talk was about twenty minutes in length
and the time of adoration afterwards lasted for about twenty five to thirty minutes. The youth
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were advised that daily prayer time should last for at least twenty minutes a day, but prayer time is something that needs to be built upon. One should start small and build to longer periods of time for prayer and scripture reflection.

In the surveys, though not all of them were completed and some of the questions were left unanswered. There were twenty survey’s distributed, but only thirteen where completed. The results showed that 61.5% said that they hardly ever read the Bible. The remaining 23% reported that they read the Bible on their own once – twice a week. It was found that if they understood the Bible better 30.7% claimed that they would read the Bible more. Another 54% stated that it was somewhat true that they would read the Bible more. The remaining .16% said that it was somewhat false and definitely false, they would not read the Bible more.

All of the participants of the survey said that it was either somewhat false or definitely false that the Bible did not apply to their lives. The majority of the adolescent females surveyed said that the Bible was too confusing for them to read. However, 30.7% said that it was only somewhat false. None of the participants said that it was false; the Bible was too confusing to read. It was about an even split, between yes and sometimes, when the surveyed questioned if they felt comfortable talking about the Bible to their peers. Six of the thirteen said that they sometimes feel comfortable talking to their peers about the Bible, and the other seven responded that yes, they did feel comfortable talking to their peers about the Bible.

Adolescents listed: how to have fun without sinning, how to teach yourself how to find time to pray more, dating, self esteem, more clearly address beliefs, how Catholic beliefs are different from other religions, abstinence, the standards of the world today and how they compare with the Biblical times, what it really means to “be yourself”, how to control one’s mind, drinking in moderation, as all issues that they wished that the Bible would address. Four
of the surveys left the section of listing blank. Two of the surveys said that they believe that the Bible addresses everything they would want the Bible to, but then said they have not had a chance to read the Bible in its entirety to see everything the Bible addresses.

In the interviews, much of the same information from the surveys was found. Two adolescent females were interviewed. Their ages were fourteen and seventeen. When asked what teenage girls reaction to the Bible is, the seventeen year old responded, “Teenage girls in general, well some think it’s another language. They don’t know how to apply it [the Bible] to their lives.” The fourteen year old said, “It’s a good thing, they just don’t always understand it [the Bible].”

In the interviews it was found that they both thought main issues that teenage girls dealt with were: girl drama, sex, boys, drinking, and peer pressure. When asked if anything in the Bible was irrelevant both of the girls interviewed independently said they did not know. When asked if they had a favorite Bible verse, neither of them was able to state a favorite, one admitted she did not think should could quote any scripture verse.

In conclusion, if this study were to be performed again, the research would have been conducted differently. It should be noted that the individuals who were surveyed and interviewed are from a rural area where there is not an established youth group. The groups that were observed were established youth groups where there are gatherings regularly for the youth to be formed and learn about religious topics. If this were to be repeated, better results could be found if each group was equally surveyed, interviewed, and observed.

In conclusion it was found that there is a missing link between adolescent females and scripture. A large majority of adolescent females surveyed do not read the Bible regularly. Through observation it can be seen that adolescent females are learning about scripture and
scripture based topics, so it would not seem as though reading scripture more and understanding the Bible should be out of their grasp. Adolescent females who are a part of an established youth group seem to have an advantage to understanding scripture and learning about the Bible.

Result

As a result of the research I have gathered from the previous study I have compiled a booklet of reflections for adolescent females based upon their interests and concerns. In the book I made the links to scripture based on what their areas of concern and interest are and what they would like to see addressed in the Bible and applied to their lives.

The booklet has a Catholic perspective, as reflections are included from Tobit and Sirach, which only appear in the Catholic translations of Bibles.

Each of texts included in the booklet have a specific purpose and were intentionally selected. The first reflection that appears in the booklet is about Almsgiving. Almsgiving was not a specific topic that came up in any of the topics or interviews, but almsgiving is a practical way that teenage girls can connect with the Bible. This booklet was not just created for the girls to connect with scripture, but also to be able to connect, and then use that connection as a springboard for a further action. This first reflection encourages the reader to take a very practical step in faith, give alms, and the specific example is to clean out their closets. This reflection sets the tone that scripture is just not a text to be read and kept to oneself, but to be read and for us to be convicted and to change our ways to become better Christians. This is also a way of educating the adolescent females for whom this booklet is composed. As the girls are reading through and reflecting through the book, I hope that they will learn more about their faith and learn about ideas and practices they may not have heard or learned about before

The second reflection dives right into an area of adolescent female interest, drinking.
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Drinking is something that was indicated in the surveys and in interviews. Teenage females wanted to know, why is underage drinking wrong? In one of the surveys one of the girls said she wished that the Bible would address drinking in moderation. While observing the Lima Life Teen Youth group the youth admitted that one of the biggest struggles that teens face among self-image, and gossip, was peer pressure, specifically related to drinking.

The next reflection focuses on friendship. Friendship is a lifelong type of relationship people need. Being a good friend takes practice, and we learn how to be a better friend and the types of people we need as friends. The earlier in life we learn how to be a good friend the easier the rest of our life will become. Reflecting on friendship and really taking friendship relationships seriously will help adolescent females immensely, not only for their time now in junior high and high school but knowing how to establish and maintain good friendships is a lifelong skill that will make college and the rest of their life much easier.

The following reflection on fellowship builds off the friendship reflection. The reflection on fellowship is a continuation of the friendship, as a way to emphasize the importance. Basing friendships on Christ is important as the previous reflection exhorts the reader, but the next section challenges the reader, are they in the right environment to make those types of friendships.

The next reflection on conversion was selected to call the adolescent females to respond to the call to share their faith. In their surveys, 53% said they were comfortable talking about the Bible with their peers, and 46% said they were sometimes. That is awesome, but 61.5% said that they hardly ever read the Bible on their own and 61.5% also said that is it somewhat true that the Bible was too confusing for them to read. I found this story to be one that could respond to these statistics. The story of the conversion of Saul shows that there is nothing to small for God.
story of Saul’s conversion could give these girls hope to be able to become evangelists and confidently share their faith. This story could encourage them to start reading the Bible more and using the stories in the Bible to share their faith. This selection is also a story, and a pretty easy story in the Bible to follow, which is interesting and different from the verses that are exhortation that are preceding this selection.

The next selection is a reflection on singleness. One of the surveys said they wished the Bible addressed the topic of dating. In my interviews and observations the girls said that dating, and boyfriends were an area that girls struggled with, and said that having a boyfriend does effect their self esteem. After noticing how much importance adolescent females can place on finding a guy, I wanted to show them what scripture shows us about dating. These were scriptures that I found specifically addressed the topics of dating and boyfriends, which appeared to be very relevant to experiences they were having and noticing in their peers lives.

The reflection on seeking wisdom was selected because of my own personal experiences, and what I observed in adolescent females, they do not like to listen to anyone. Teenagers tend to not open up easily with their parents, in my observations teenage females tend to flock to their friends for advice. The problem is they are all in the same state of life, experiencing similar emotions. This reflection is included to encourage them to seek guidance and wisdom from older respected adults who can help them and the text in Sirach that was chosen because there is a place in the Bible where it is explained that wisdom comes from the Lord, and how it is important to seek wisdom and counsel.

Peer pressure was the next topic that was included. In my interview both adolescent females I interviewed said that peer pressure is an issue that all teenage girls face. In my observation the girls said that peer pressure was one of the biggest struggles they dealt with on a
daily basis. On the surveys two of the girls said they wished that the Bible would address how to have fun without sinning, which could be categorized under peer pressure. Peer pressure was clearly an area of interest to the females, and the first two verses in Romans 12 directly respond to peer pressure.

The next reflection that was included was one about death. None of the surveys said they wished the Bible dealt with death, nor did any of the observations or surveys, but because death is something they everyone is going to have to deal with at some point in their life, I found it important enough to be included in the booklet. The specific selection from Isaiah gives an example of how Hezekiah was approaching his death. This story of Hezekiah gives the adolescent females a good example to follow, and an encouraging way to look at and approach death, by preparing for death every day of their lives.

The next area addressed in this book was emotional boundaries, a struggle that I have found many young women have and are not aware. In informal conversations with teenage females, as well as my own personal experiences, I have found that often they reveal too much about themselves to guys, and to other friends. The idea of putting up gates to keep people out was a reflection I had during a prayer time and for me this selection helped me visualize personal boundaries.

The next topic is honoring father and mother. From personal experience, informal observation, and interviews I found that teenagers argue with their parents, a lot. This section in Sirach speaks right to the issue stating that they must honor their father and mother even if they do not agree with their parents or appreciate them at the time.

The selection on helplessness was included because of the fear that some of the girls I interviewed expressed in “having to do things on their own”. I wanted to include a reflection
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where the readers could see that it is ok to be helpless and rely on the Lord. The passage in Psalms speaks to waiting on the Lord, and letting Him draw us out of our desolation.

The next reflection is on silence. Through informal observation it does not take one long to notice that silence is not of plentitude. This was included do the informal observation of seeing young girls with their ipods, cell phones, etc. On one of the surveys one of the girls noted that she wanted to know how to make more time for prayer. This reflection responds to that; silence is needed in order for more time for prayer to be had.

In the following reflection there are three sections from Matthew that all clearly address the issue of mercy and forgiveness. Through observation, and interviews I noticed that adolescent females do struggle with forgiveness. Many are either harboring a grudge, or know of someone who is holding one against them. I wanted to include some scripture that directly responds to this issue and give them light on the biblical perspective.

The next reflection is about joy. A very simple topic, but I found that adolescent girls can easily become overwhelmed and depressed by the things they are dealing with, the drama, gossiping, boyfriends, etc. So simply, how can they live joyfully? In John it shares about a woman in sorrow, but then when her hour comes she no longer remembers the sorrow and the passage continues to share about joy. This scenario is one that females can relate to.

Following the reflection on joy is an explanation on why Jesus used parables. There are many lessons in scripture that are taught in parables and if the reader can learn about parables and understand the concept of a parable, the rest of the stories in the Bible will become easier to read. In this selection of Matthew, Jesus gives an explanation as to why He chooses to use parables to teach.

Holiness is the next reflection that is included. In 1 Peter Jesus tells us to be holy as He
is holy, and in Ephesians we are exhorted to become like God in holiness and righteousness. This was included because to be holy is a command that is given. This is a reflection that has a specific call to action of how one can become holier, and is included to challenge the reader what it means to be holier, and how can they become holier in their own lives.

The next reflection included is about gossip. Gossiping may be the biggest struggle that teenage girls face (and not just them). Everyone I talked to in my observation and interview said that they, as well as their peers, have all gossiped, or been gossiped about, and that gossiping is a struggle and challenge to avoid. There are three scripture verses to reflect upon, each of them short, but to the point, gossiping is wrong, and each of these verses gives reference to that in scripture.

A number of the surveys stated that they wished the Bible would address things that related to sexual morality such as abstinence, dating, how to have fun without sinning, and how to control one’s mind. The scripture selection from Corinthians speaks directly to what our bodies are created for and states explicitly that we are not created for immortality.

The next reflection speaks to evangelism. In this reflection this explains evangelism, something that the girls said they are comfortable with sharing their faith, but many do not think they know a lot about their faith. One of the issues that the girls said they wished the Bible addressed was “how our religion differs from others”. Each of these scriptures speaks of doing what is right despite the persecution, speaking and listening for one’s own language, and how the “harvest is abundant and the laborers are few”. The reflection gives the reader some insight how to go about evangelizing, and the different ways evangelization can look for different people. Evangelization is not a word that is often heard of in Catholic circles, but I found evangelization important to be included because we are all called to be evangelizers.
The next reflection is about trusting in God’s plan, which is a struggle that I have found a number of people have, regardless of their state in life. Trust is a gift that we need in many different times in our life. I included three different passages as a way to illustrate the importance and of trust and show that trust is included many times throughout scripture.

Following this reflection is one on rejoicing for others. If many girls are struggling with comparison, gossip, and jealousy, learning how to and reflecting on rejoicing for others would be a good way to help them grow. The reflection shares on how to be a better friend and the scripture exhorts us to share in others joys.

The last reflection that is included in this booklet is about self esteem. Self esteem was an issue that the surveys indicated the girls wished that the Bible would address. This was not intended to be the last reflection, but after reflecting upon and learning about the other topics that this booklet addresses, a capstone would be for the reader to know they can feel good about themselves. They are created by God, but if they are striving for sexual purity, to be a good friend, to live joyfully, to give alms, etc. There is no reason they should not feel great about the person God created them to be if they are striving to follow His will and live the life He gave them for Him!

In order to test the effectiveness, of the booklet, I performed an informal survey. I took my booklet and gave the reflections to adolescent females. I then interviewed them and took note of their reactions to the reflections.

Each of the girls whom I gave the booklet to review said that they found the reflections to be helpful. They said that they found it easier to read the Bible when they had a reflection or list of questions to think about and a “guide” to help them apply the text to their own lives.

One suggestion I received was to include more reflections. One of the girls said that she
found the book to be helpful and would love to have more reflections. Another suggested writing more booklets for other age groups, since this book was geared toward adolescent females, she suggested I do one for young women, in their twenties, and do one for older women who are wives and mothers, etc.

In conclusion, I found the study overall to be very interesting. I enjoyed doing the observations, both formal and informal. It was encouraging to see adolescent females who did not know much about scripture, but wanted to learn, and were open and excited about having a book to help them establish a relationship with the Word of God.

If I were to perform the study again I would survey more adolescent females, as well as interview, and observe more adolescent Catholic females. The more numbers I got the more accurate my data would become. I would also establish an even closer relationship with the females helping me with my project and have them “test” my reflections out along the way and give me feedback as I am writing them.

Although there are numerous ways I could improve this project I am happy with the results and I will now be able to use this research in my future work with youth whether that be in a youth ministry or teaching environment!
References


This is a survey to gather information for my Senior Honor’s Thesis. I am studying teenage girls and their view towards the Bible. From my research I plan to compile a booklet of reflections based on topics that you are interested in. My goal is to help make the Bible more accessible to teenage girls. My hope is that the reflections and meditations I write will help them connect better with the Bible, and that they will learn how to reflect passages on their own after going through this book of guided meditations.

1. How often do you read the Bible on your own, (Mass does not count)?
   a. Daily       b. once-twice a week    c. maybe once a month       d. hardly ever

2. How true is this statement for you: I would read the Bible more if I understood it better:
   a. Very true       b. somewhat true    c. somewhat false       d. very false

3. How true is this statement for you: The Bible does not apply to my life:
   a. Very true       b. somewhat true    c. somewhat false       d. very false

4. How true is this statement for you: The Bible is too confusing for me to read:
   a. Very true       b. somewhat true    c. somewhat false       d. very false

5. Do you feel comfortable talking about the Bible with your peers?
   a. Yes       b. Sometimes    c. No

6. Please write down topics you wish the Bible would address:

7. In general I think the Bible

_________________________________________________________________________________