

# Research Conducted for DC/LA '97

This Project Summary was prepared by Dr. Dave Rahn for Youth for Christ in August 1998. It has been only slightly edited for web-site distribution.

## Introduction and Goal of the Research Project

Youth for Christ's DC/LA Ministries contracted with the **Link Institute** to assess the effectiveness of the SuperConferences taking place in the summer of 1997. Presumably this data collection and analysis will be used in the design of a similar series of conferences hereafter, necessitating a relatively short window of opportunity for conducting this research project. **Link Institute** thus employed the following operational question to guide its research:

*When measured four months and nine months after the events,  
what differences in evangelism-related behaviors can be found  
among high-school students who attended DC/LA '97?*

This report is organized hereafter with three main headings. First, the **research procedure** is outlined. While this may be important to some readers (it does, after all speak to the reliability of everything that follows), many will wish to skip this section and move right into the section describing the **research results**. This section, by far the largest amount of material in this report, is subdivided in the following ways for easy referral: baseline profile of students, adjusted baseline profile of students, major results contrasting time and place, depend on Jesus, be real, love others, share the gospel, get connected, and have courage. **WARNING:** This section is thick and laborious reading, but attempts to lay out the details of what the collected/analyzed data have to say about DC/LA '97. Particular pearls of insight may be found in this section that are not necessarily reported in the final section, labeled **research conclusions**. This section is intended to be a helpful launching place for discussions about future conferences.

## Research Procedure

Once the research question was framed, three phases of research were designed and implemented. In the data collection phase, we employed three different random sampling techniques. First, student researchers and volunteers were deployed with surveys among student-attendees hanging out and waiting in lines at both summer conferences, resulting in 1278 surveys collected in Los Angeles and 2235 surveys collected in Washington, D.C. These surveys were all collected prior to the formal beginning of the conferences, allowing us to establish a baseline profile of student-attendees drawn from this randomly administered sample of more than 10% of participants.

Next, we mailed a survey to a random sample of 1500 names drawn from among all of the DC/LA '97 registrants who will graduate from high school in 1998, 1999, or 2000. These surveys, mailed out in November 1997, brought a return of 126 from LA attendees and 286 from DC attendees. This return rate of 27% fell short of the desired goal of 33%, but was determined to be acceptable because of the later sample to be collected.

Finally, 27 Huntington College students enrolled in Dr. Rahn's *Evangelism* class conducted phone surveys with 170 LA attendees and 330 DC attendees randomly selected from among registrants who will graduate in 1998, 1999, or 2000.

The strength of this research is based largely on the fact that random sampling procedures were successfully employed through three different techniques resulting in sample sizes large enough to detect differences between groups of persons. These techniques allow us to generalize the findings of the project to all of those student-attendees of the conference currently in high school. In the data analysis phase of the research, a number of different steps were taken with increasing degrees of sophistication, all intended to help detect differences among the students surveyed. At the outset, *frequency distributions* for all responses were collected and reported as percentages and histograms. Subsequently, a *correlation matrix* was developed for all items. The data from each of these approaches were used to help identify which items could be controlled for in the next step—analyses of variance statistical tests. For example, the item “hang out with your non-Christian friends” stood out in the correlations because it had virtually NO correlation with any other item. This led to the decision to include it in ANOVA testing. Separate one-way ANOVAs were employed to determine if evangelism behavior differences exist between students who answered a particular way on the survey (i.e., male vs. female; south vs. midwest vs. west coast; weekly church attendees vs. monthly church attendees vs. seldom church attendees, etc.). A total of 22 different items were controlled for, resulting in a total of 1017 separate ANOVA tests being performed. For each of the tests where main effects were found (indicating the presence of differences), subsequent *Scheffé post-hoc analyses* were done in order to determine exactly where the differences were located. The significance level of these post-hoc tests was set at .05, meaning that we have a 95% degree of statistical confidence when we speak of existing differences.

These test statistics, while laborious, were chosen because they are both robust and conservative. A robust test means it has a great deal of utility and can be counted on in a variety of settings. The fact that the tests were conservative means that the tests were designed to error by reporting *too few* differences rather than too many. As was the case with the random sampling procedure, these decisions allow us to have greater degrees of confidence in the findings.

The final phase of the research has been data results and interpretation. This stage is represented by the current report.

## **Research Results**

### **Baseline Profile of Students—Summer 1997**

In attempts to understand who attended DC/LA '97, analyses to detect statistically significant differences among students based upon gender, conference attended, age, history of DC/LA attendance, and region of the country were performed upon the sample of surveys collected on location in the summer of 1997. Those findings follow

### **Gender Differences**

- 62% of respondents were female and 37% were males
- Males attend church more frequently than females (less than few times/week)
- Females read the Bible on their own more frequently than males (more than once/week)
- Males do things to build friendships with non-Christians more frequently than females (less than once/week)

- Females pray for opportunities to tell someone about Jesus more frequently than males (slightly less than once/week)
- Females pray for one particular friend to become a Christian more frequently than males (slightly more than once/week)
- Females pray with others for specific friends to become Christians more frequently than males (about once/month)
- Females recruit others to pray (salvifically) more frequently than males (less than once/month)
- Females pray with non-Christian friends for special problems more frequently than males (only more than seldom)

## **Differences Between LA and DC Attendees**

- 36% of baseline surveys were collected at LA and 64% at DC
- LA conferees attend church more frequently (less than few times/week)
- LA conferees read the Bible on their own more frequently (more than once/week)
- LA conferees hang out with church friends more (few times/week)
- LA conferees memorize scripture more frequently (slightly less than once/month)
- LA conferees pray for a particular friend's salvation more frequently (about once/week)
- LA conferees pray with others for specific friends to become Christians more frequently (about once/month)
- LA conferees invite non-Christian friends to talk about Jesus more frequently (less than once/month)
- LA conferees invite non-Christian friends to talk about Jesus with an adult friend more frequently (only seldom happens)
- LA conferees help plan evangelistic events more frequently (more than seldom happens)
- LA conferees shared their personal testimony more frequently (slightly less than once/month)
- LA conferees explain to a non-Christian friend how to begin a relationship with Jesus more frequently (more than seldom happens)

## **Age Differences**

- 8.6% graduated before 1997, 9.3% graduated in 1997, 17.4% graduated in 1998, 19% graduate in 1999, 21.3% graduate in 2000, 13.3% graduate in 2001, 7.2% graduate in 2002, and 1.5% graduate after 2002
- Pre-1997 attend church more frequently than 1998, 1999, and 2000 (slightly less than few times/week)

- Pre-1997 read the Bible on their own more frequently than 1998, 1999, 2000, 2001, 2002, post-2002 (a few times/week); in addition, those graduating in 1997 read more frequently than those slated to graduate in the years 2000, 2001, and 2002 (less than few times/week); also, those graduating in 1998 reported reading more frequently than those who will graduate in the years 2001 and 2002 (more than about once/week); finally, those graduating in 1999 read more frequently than those graduating in the year 2001 (more than about once/week)
- Classes of 1997, 1998, 1999, 2000, 2001, and 2002 hang out with Christian friends more frequently than those from pre-1997 (less than few times/week)
- Class of 1998 does things to build friendships with non-Christians more frequently than 2001 (slightly less than once/week)
- Those graduating pre-1997 invited non-Christian friends to talk about Jesus more frequently than the graduates from the years 2001 and 2002 (slightly less than once/month); 1997 graduates also invited these talks more frequently than the graduates from the years 2001 and 2002 (less than once/month); finally, those graduating in both 1998 and 1999 invited their non-Christian friends to talk about Jesus with them more frequently than those from the class of 2002 (less than once/month)
- Those graduating pre-1997 invited non-Christian friends to talk about Jesus with an adult friend more frequently than those from 1997, 1998, 1999, 2000, 2001, and 2002 (more than seldom happens)
- Those graduating pre-1997 help plan evangelistic events more frequently than those from 1997, 1998, 1999, 2000, 2001, 2002, and post-2002 (slightly less than once/month)
- Those graduating pre-1997 share their personal testimony more frequently than those from 2000, 2001, and post-2002 (slightly less than once/month)

## **Differences Based on Prior DC/LA Attendance**

- Only a few attended more than one previous DC/LA conference (.045%), 9% attended in 1994, and 88% attended no previous conferences
- Those who attended more than one previous DC/LA invited non-Christian friends to talk with them about Jesus more frequently than either those who had never attended or those who were at DC/LA '94 (slightly less than once/week vs. more than seldom happens)
- Those who attended more than one previous DC/LA help plan evangelistic events more frequently than those who had never attended (more than once/month vs. more than seldom happens)
- Those who attended more than one previous DC/LA share their personal testimony more frequently than either those who had never attended or those who were at DC/LA '94 (slightly more than once/week vs. slightly less than once/month)
- Those who attended more than one previous DC/LA prayed with non-Christian friends about special problems more frequently than either those who had never attended or those who were at DC/LA '94 (slightly more than once/month vs. slightly more than seldom happens)

## **Region of the Country Differences**

- **13.3% were from the northeast**
- **5% from mid-atlantic**
- **9% from the south**
- **30.4% from the mid-west**
- **3% from central plains**
- **7% from mountains**
- **25.6% from the west coast**

•Those from the south attend church more frequently than those from both northeast and midwest regions of the country (slightly less than a few times/week); also, those from the west coast attend more frequently than those from both northeast and midwest regions of the country (less than a few times/week)

• Those from the west coast hang out with church friends more frequently than those from the northeast region of the country (a few times/week)

•Those from the northeast hang out with non-Christian friends more frequently than those from both south and midwest regions of the country (few times/week)

•Those from the south pray when friends ask Jesus into their lives more frequently than those from the midwest region of the country (more than seldom happens)

### **Adjusted Baseline Profile of Students--November 1997 & April 1998**

Are there any ways that the preceding baseline results were modified with regard to gender, conference attended, age, past conference experience, or region of the country when additional data was collected four and nine months later? Only slightly, and some of those results are due to the fact that an additional 27 questions were asked in the post-conference surveys.

## **Gender Differences**

•The overall percentages remain 62% female and 37% male

•The differences cited above continue to be in place when additional surveys are included, with the following additional findings:

»Females reported that they open themselves honestly to non-Christian friends more frequently than do males (less than once/week vs. slightly more than once/month)

»Females also open themselves honestly to Christian friends more frequently than do males (more than once/week vs. less than once/week)

»Females pray and journal CONSIDERABLY more frequently than males (slightly more than once/week vs. once/month) **This finding might need further attention as this particular behavior is encouraged.**

»Females discover personal needs of non-Christian friends more frequently than males (less than once/week vs. slightly more than once/month)

»It is significantly more likely to be true--either because of DC/LA or before DC/LA--that females rather than males have a plan for sharing their faith with their friends

## **Differences Between LA and DC Attendees**

•These differences are caught in the next overall section, where major results describing how participants have changed since the 1997 conferences are reported.

## **Age Differences**

•Overall percentages were predictably modified because later samples only drew from the population of 1998, 1999, and 2000 graduates. Adjustments are: 7% graduated before 1997, 7% graduated in 1997, 20% graduated in 1998, 21% graduate in 1999, 24% graduate in 2000, 12% graduate in 2001, 6% graduate in 2002, and <1% graduate after 2002

•The differences cited above continue to be in place as reported when additional surveys are included, with the following additional findings/modifications:

»Class of 1998 was joined by classes of 1999 and 2000 to do things to build friendships with non-Christians more frequently than 2001 and 2002 (slightly less than once/week)

»Classes of 1998 and 2000 pray with others for specific friends to become Christians more frequently than post-2002 (about once a month) THIS CHANGE REFLECTS AN INFUSION OF POSITIVE IMPROVEMENT IN THIS ITEM AS A RESULT OF THE CONFERENCE VERSUS A CLASS THAT WAS *NOT* SUBSEQUENTLY SURVEYED.

»It is significantly more likely to be true--either because of DC/LA or before DC/LA--that those from the class of 1998 rather than those of 2000 are able to share their rescue story at any time

## **Differences Based on Prior DC/LA Attendance**

•Some modifications for the overall percentages are reported here in that 70% have never been to another DC/LA event, .18% were at DC/LA '91, 7% were at DC/LA '94, .34% were at more than one event, and the remaining 22% fell into an "unknown" category

•The differences cited above continue to be in place as reported when additional surveys are included, with the exception that the following item was no longer true:

»Those who attended more than one previous DC/LA prayed with non-Christian friends about special problems more frequently than either those who had never attended or those who were at DC/LA '94

## **Region of the Country Differences**

**•Some slight modifications for the overall percentages are reported here in that:**

- **13% were from the northeast**
- **5% from mid-Atlantic**
- **9% from the south**
- **32% from the mid-west**
- **3% from central plains**
- **7% from mountains**
- **25% from the west coast**

•Each of the differences cited above were modified slightly in the following ways, and an additional effect was found for inviting activities:

»Those from the south attend church more frequently than those from the northeast, midwest, mid-atlantic, and central plains regions of the country (slightly less than a few times/week); also, those from the west coast attend more frequently than those from both northeast and midwest regions of the country (less than a few times/week)

» Those from the west coast, as well as those from the south, hang out with church friends more frequently than those from the northeast region of the country (slightly more than a few times/week)

»Those from the northeast hang out with non-Christian friends more frequently than only those from the south (few times/week)

»Those from the south invite non-Christians to activities to learn about Jesus more frequently than those from the midwest (slightly more than once/month)

»Those from the south pray when friends ask Jesus into their lives more frequently than those from the both the midwest and west coast regions of the country (more than seldom happens)

## **Major Results Contrasting Time & Place**

Each survey collected is classified in one of the following six categories: LA-Summer, DC-Summer, LA-November, DC-November, LA-April, and DC-April. Significant findings of differences were found for 28 of 47 items, and almost all of these represent the direction that DC/LA Ministries would hope for. That is, the findings of later data indicate more frequent evangelism-related behaviors among students than was true when they were surveyed immediately prior to the beginning of the conferences. For at least 9 other items, the direction of the findings was very encouraging, but statistical power does not allow us to report significant differences. More specific findings, including the few exceptions to the preceding statement, are identified below.

•LA-Summer attend church more frequently than both DC-Summer and DC-April (less than few times/week vs. more than once/week)

•DC-November, LA-April and DC-April read the Bible on their own more frequently than DC-Summer and LA-Summer (less than few times/week vs. slightly more than once/week)

- LA-Summer, LA-November, DC-November, LA-April and DC-April all hang out with Christian friends more frequently than DC-Summer (few times/week...and more vs. slightly less than few times/week)
- LA-Summer memorize scripture more frequently than DC-summer (slightly less than once/month vs. less than once/month)
- LA-April, LA-November, and, to a lesser degree DC-November hang out more frequently with non-Christian friends than DC-Summer and LA-Summer (less than about once/day...and less vs. less than few times/week)
- LA-April, LA-November and DC-November do things to build friendships with non-Christians more frequently than DC-Summer and LA-Summer (slightly more than once/week vs. less than once/week)
- LA-April and DC-April pray for opportunities to share more frequently than DC-November who, in turn, share more frequently than both DC-Summer and LA-Summer (less than few times/week vs. slightly less than once/week vs. less than once/week)
- LA-April and DC-April pray for one particular friend to become a Christian more frequently than DC-Summer and LA-Summer (more than once/week vs. slightly less than once/week)
- LA-April, DC-April and LA-November pray with others for specific friends to become Christians more frequently than DC-Summer and LA-Summer (more than once/month vs. slightly less than once/month)
- LA-April and DC-April recruit others for evangelistic prayer more frequently than LA-November, DC-November, DC-Summer and LA-Summer (slightly less than once/month vs. more than seldom)
- DC-April invite others to evangelistic activities more frequently than DC-Summer (slightly more than once/month vs. slightly less than once/month)
- DC-April invite others to evangelistic small groups more frequently than DC-Summer (slightly less than once/month vs. less than once/month)
- DC-April and LA-April invite others to talk to them about Jesus more frequently than DC-November, DC-Summer and LA-Summer (slightly less than once/month vs. more than seldom)
- DC-April invite others to talk to adult friends about Jesus more frequently than DC-November, LA-November, DC-Summer and LA-Summer (slightly more than seldom vs. slightly less than seldom)
- DC-April and LA-April help plan evangelistic activities more frequently than DC-Summer and LA-Summer (slightly less than once/month vs. more than seldom)
- DC-April share personal testimony more frequently than DC-November, DC-Summer and LA-Summer (once/month vs. less than once/month)
- DC-April pray with non-Christians for special problems more frequently than DC-November, DC-Summer and LA-Summer (less than once/month vs. more than seldom)
- LA-Summer, DC-April and LA-April explain to non-Christians how to begin a relationship with Jesus more frequently than DC-November and DC-Summer (less than once/month vs. more than seldom)

- DC-April pray with friends when they asked Jesus in more frequently than DC-November, LA-November and DC-Summer (more than seldom vs. seldom)
- DC-April and LA-April have been coached by adults more frequently than DC-Summer and LA-Summer (more than once/month vs. slightly less than once/month)
- DC-April share the personal rescue story more frequently than DC-November (more than seldom vs. seldom)
- DC-April and LA-April open themselves honestly to non-Christian friends more frequently than DC-November and LA-November (less than once/week vs. slightly more than once/month)
- DC-April and LA-April meet with adults for encouragement/accountability more frequently than DC-November (less than once/week vs. slightly more than once/month)
- DC-April pray and use a journal for quiet time more frequently than DC-November (once/week vs. more than once/month)
- It is more likely to be true--since DC/LA or before DC/LA--that DC-April have a plan to share their faith rather than DC-November and LA-November
- It is more likely to be true--since DC/LA or before DC/LA--that LA-April meet regularly with others to live the life rather than LA-November
- It is more likely to be true--since DC/LA or before DC/LA--that DC-April made a commitment to share their faith rather than DC-November and LA-November
- It is more likely to be true--since DC/LA or before DC/LA--that DC-April and LA-April made a commitment to give time & money to others rather than DC-November and LA-November

**It is fair to observe that students who attended DC/LA '97 continue to grow in crucial areas related to evangelism effectiveness since the summer of 1997. They display Bible study patterns that give evidence that they increasingly depend on Jesus, intentionally build more relational bridges with non-Christians, engage in strategic evangelistic prayer, employ more aggressive inviting behaviors, share the gospel, and meet with adults and peers for the kind of encouragement and accountability that helps them to be faithful to God's call. While it may be that some or all of this growth is the result of natural maturation processes, these students give significant credit to DC/LA '97 for their progress.**

## **Research Conclusions**

The massive data collected for the DC/LA '97 research project has been only summarized in this report. Even though findings were often condensed to ease the clarity of communication, the sheer volume of material may obscure the most significant conclusions. It may be useful to revisit the research question that drove all of this effort: *When measured four months and nine months after the events, what differences in evangelism-related behaviors can be found among high-school students who attended DC/LA '97?*

After stepping back from the denseness of the particulars, there are a few statements that can be made which may prove most helpful to those who are interested in some bottom line conclusions. In some cases statements that were recorded in the midst of the report have been lifted and repeated below.

»The more sophisticated the communication and initiative-taking skills, the more likely it is that older students be more effective than younger students.

»Females are significantly more likely than males to use journaling in their quiet times.

»Students tend to see evangelism as a task--or series of tasks--to do, rather than as a natural outgrowth of their relationships with non-Christians.

»It is fair to observe that students who attended DC/LA '97 continue to grow in crucial areas related to evangelism effectiveness since the summer of 1997. They display Bible study patterns that give evidence that they increasingly depend on Jesus, intentionally build more relational bridges with non-Christians, engage in strategic evangelistic prayer, employ more aggressive inviting behaviors, share the gospel, and meet with adults and peers for the kind of encouragement and accountability that helps them to be faithful to God's call. While it may be that some or all of this growth is the result of natural maturation processes, these students give significant credit to DC/LA '97 for their progress.

»While the value of depending on Jesus should never be under stressed, the DC/LA crowd came to the conference somewhat tuned in to this emphasis. The greatest contribution to this value was likely made in students' quiet time commitments and strategies.

»Better than one third of those attending DC/LA '97 (39%) had never committed themselves to the value of being honest and open with their friends. The training conference--with its clear emphasis on *being real*--helped 82% of these students own this value in their lives.

»Choosing to challenge students to perform gutsy acts was clearly a creative and effective vehicle in the DC/LA '97 training. This tangible activity is an excellent predictor of other evangelism-related behaviors and a fair indicator that students caught both the *love others* and *have courage* emphases in the teaching.

»It's accurate to say that a majority of DC/LA '97 students learned how to share the gospel such that their evangelism practices have been increased significantly.

»Three out of four students attending DC/LA '97 made a commitment to share their faith more often; as a result their evangelism practices have increased significantly.

»Future conferences would do well to continue to strengthen the concrete and immediate bridges between what students learn, the commitments they make, and their evangelism-related behaviors.

»The more frequently an adult meets with a student for encouragement and accountability (individually or in a small group), the greater the increase in that student's evangelistic activity and effectiveness.

»What cautions should we consider giving to students who may think that their on-line connections are relationally adequate?

»Over 1000 new school-based outreach clubs have likely been started since DC/LA '97 to help Christian kids reach their friends for Jesus Christ.

»The strongest contribution DC/LA '97 has made to the process of equipping students for evangelism effectiveness is its articulation of a clear and practical vision for peer evangelism that elicits commitments from students to share their faith more often. They subsequently engage in the Student Leader Three-Step (derived from Link Institute National Student Leader Research Project (1998)) where they 1) pray

aggressively and creatively for non-Christians, 2) invite non-Christians to activities and dialogue where Jesus can be encountered, and 3) tell non-Christians about Jesus.

### DC/LA '97 SuperConference Research Summary

What is represented below is the percentage of respondents from all surveys who answered a question in a particular way. For those questions on this front page, responses include the large sample gathered on location during the summer conferences. Those questions on the back page represent data gathered in two post-conference surveys: one via mail in November 1997 and one via phone in April 1998. Finally, those survey items marked with \* were also tested for separate one-way ANOVAs and post-hoc Scheffé (significance <.05) to determine how each category of respondents who answered those questions differed on other survey items.

	<u>Male</u>	<u>Female</u>					
Gender	37%	62%					
	<u>LA '97</u>	<u>DC '97</u>					
Which conference	35%	65%					
	<u>LA Summer</u>	<u>DC Summer</u>	<u>LA Nov</u>	<u>DC Nov</u>	<u>LA April</u>	<u>DC April</u>	
What surveys were collected when and from whom?	1278	2235	126	286	170	330	
	<u>pre-97</u>	<u>1997</u>	<u>1998</u>	<u>1999</u>	<u>2000</u>	<u>2001</u>	<u>2002</u>
What year will you graduate from high school	7%	7%	20%	21%	24%	12%	6%
	<u>none</u>	<u>1991</u>	<u>1994</u>	<u>more than one</u>	<u>unknown</u>		
What past DC/LA's have you attended?	7%	18%	7%	34%	22%		
	Northeast	Mid-Atlantic	South Midwest	Central Plains	Mountain	West coast	
Which Region of the Country are you from?	13%	5%	9%	32%	7%	25%	
<b>Think of the months since DC/LA '97. Fill in the circle that BEST represents how regularly you have don't the activity described</b>							
	<u>Never Happened</u>	<u>Seldom Happened</u>	<u>About Once a Month</u>	<u>About Once a Week</u>	<u>A few times a week</u>	<u>About once a day</u>	<u>A few times a day</u>
Attend Church*	1%	1%	3%	36%	57%	1%	1%

Read the Bible on your own	3%	15%	16%	15%	22%	26%	3%
Hang out with your church friends	2%	4%	5%	18%	42%	15%	14%
Memorize Scripture	10%	42%	27%	14%	4%	2%	7%
Hang out with your non-christian friends	3%	13%	9%	14%	25%	19%	17%
Do things just to build friendships with non-Christians	8%	22%	19%	19%	18%	8%	5%
Pray for oppurtunities to tell about Jesus	6%	22%	20%	19%	16%	14%	4%
Pray for one particular friend to come to Christ	5%	16%	19%	19%	16%	17%	4%
Pray with others for specific friends to come to Christ	14%	30%	21%	19%	16%	4%	4%
ask people to pray with you for a particular friend to begin a personal relationship with Jesus	24%	37%	20%	19%	16%	2%	4%
Invite Non-Christian friends to church activities	7%	26%	40%	17%	7%	1%	1%
Invite Non-Christian friends to join you in a smal group where they will learn about Jesus	16%	36%	29%	12%	5%	1%	5%
Invite non-Christian friends to talk with you about Jesus	16%	41%	25%	11%	5%	2%	1%

with an adult friend you know							
Help plan events where non-Christians find out about Jesus	21%	34%	30%	9%	4%	1%	5%
Tell your non-Christian friends what your personal relationship with Jesus Christ means to you	13%	35%	30%	13%	6%	3%	1%
Pray with non-Christian friends for special problems	28%	40%	18%	8%	4%	1%	1%
Explain to a non-Christian friend how he can begin a relationship with Jesus	19%	44%	25%	7%	3%	1%	1%
Pray with friends when they ask Jesus into their lives	28%	43%	18%	6%	3%	1%	1%
Been Coached by an adult about how to share the faith	13%	27%	28%	23%	8%	1%	1%
Share your personal rescue story	18%	49%	26%	5%	2%	1%	1%
Perform gutsy act of loveing service for a non-christian	6%	25%	34%	22%	8%	4%	1%
Meet with a small group for encouragement	7%	10%	13%	51%	17%	2%	4%
Open yourself honestly to a non-christian friend	7%	23%	26%	23%	12%	6%	3%
Meet with an adult for	9%	16%	20%	39%	12%	3%	2%

encouragement & accountability							
Pray with friends for courage	11%	16%	20%	36%	14%	3%	4%
visit the DC/LA '97 web site	61%	21%	12%	3%	2%	4%	0%
Open yourself honestly to a christian friend	3%	12%	19%	30%	20%	11%	4%
Pray and use a journal or notebook in your quiet time	17%	17%	12%	13%	14%	24%	3%
Discover personal needs that a non-christian friend has	7%	18%	27%	24%	13%	9%	2%
Overcome particular fear to talk to someone for Jesus	12%	34%	33%	13%	5%	3%	1%
Participate in a small group Bible study	8%	8%	12%	53%	18%	1%	2%

**For this last section, choose the one circle that best represents your own experience. Be sure to mark ONLY ONE circle for each item.**

	<b><u>Not True</u></b>	<b><u>True since DC/LA</u></b>	<b><u>True Before DC/LA</u></b>				
I'm able to share my personal rescue story at any time	19%	44%	37%				
I'm convinced that I need to share my faith with others	3%	36%	60%				
I made a commitment to God that's still important to the way I try to live	3%	32%	64%				
I now have a plan for sharing my faith with friends	22%	62%	16%				
I know how to have an effective personal prayer and bible study time	11%	48%	41%				
I made a commitment to God to maintain sexual purity	5%	12%	82%				

I meet regularly with a group of friends who help me to live the life	15%	38%	47%				
I've learned how to share my faith with others	6%	60%	34%				
I made a commitment to God to share my faith often	16%	74%	10%				
I see how a team can work as one to reach kids for christ	9%	59%	32%				
I'm willing to go into full-time ministry if God wants me to	17%	42%	43%				
I made a commitment to God to give my time and money to others	15%	42%	43%				
I'm honest and open with Christians and non-Christians	19%	45%	36%				