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ABSTRACT

IMPLEMENTING A TRAINING MANUAL FOR ADVENTIST
LOCAL CHURCH LEADERS IN THE GAUTENG
REGION OF SOUTH AFRICA

by

Eugene L. Fransch

Adviser: Kenley Hall

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: IMPLEMENTING A TRAINING MANUAL FOR ADVENTIST LOCAL CHURCH YOUTH LEADERS IN THE GAUTENG REGION OF SOUTH AFRICA

Name of researcher: Eugene L. Fransch

Name and degree of faculty adviser: Kenley Hall, DMin

Date completed: February 2011

Problem

The youth department of the Southern African-Indian Ocean Division of the Seventh-day Adventist church (SID) has noticed a growing trend of frustration and ineffectiveness among local church youth leaders in their yearly church planning. This has lead to a high turnover rate among them due to a lack of adequate materials, poor program planning, and a clear knowledge of the department's objectives to guide them in their planning.

Methodology

The purpose of the research was to implement a Youth Leadership Training Manual for church youth leaders that would help them overcome their current frustrations

and assist them in planning their yearly programs by incorporating the AY Department's objectives. Two churches in the Gauteng region were targeted to pilot this program.

A mixed methods approach was used. Structured interviews and surveys were conducted among various youth leaders, elders, and youth of the Gauteng region and the youth they lead.

Results

This study had a positive impact among the youth leaders and their youth of the targeted churches and has empowered these leaders to effectively plan programs that fulfil the objectives of the Adventist Youth Department using Adventist youth material.

Conclusions

The piloted training manual will serve as a model to be used in the SID region of the church to empower and guide church youth leaders to realize their leadership gifts and experience joy and confidence in leading their youth. This research has assisted me in the development of leadership skills targeted to the youth leaders and youth of our church in the SID region.

Andrews University
Seventh-day Adventist Theological Seminary

IMPLEMENTING A TRAINING MANUAL FOR ADVENTIST
LOCAL CHURCH LEADERS IN THE GAUTENG
REGION OF SOUTH AFRICA

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Eugene L. Fransch
February 2011

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DEVELOPING AND IMPLEMENTING A TRAINING MANUAL
FOR ADVENTIST LOCAL CHURCH YOUTH LEADERS
IN THE REGION OF SOUTH AFRICA

A project
presented in partial fulfillment
of the requirements for the degree
Doctor of Ministry

by
Eugene L. Fransch

APPROVAL BY THE COMMITTEE:

Adviser
Kenley Hall

Director of DMin Program,
Skip Bell

Martin Klingbeil

Dean, SDA Theological Seminary,
Denis Fortin

Walton Williams

Date approved

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LIST OF ABBREVIATIONS

AY	Adventist Youth
AYS	Adventist Youth Society
SDA	Seventh-day Adventist Church
TESDA	Tshwane East Seventh-day Adventist Church

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CHAPTER 1

INTRODUCTION

Personal Motivation for Current Study

I graduated from college at the end of 1981 and I began my theological ministry as a local church pastor in 1982 in Zimbabwe with the Zambesi Conference of the Seventh-day Adventist church. Zimbabwe, at that time, was part of the Eastern Africa Division of the Seventh-day Adventist Church (SDA) in Africa, which was then one of the three divisions of the church in Africa. From the beginning of my ministry, I took a keen interest in the youth of the churches I ministered to and worked closely with them as a church pastor, assisting their local youth leaders in the running of the local youth society. It was during this period that I began to realize the frustration of local church youth leaders in their endeavours to plan youth programs each week. The lack of adequate Adventist youth material available to them from the conference and union, caused many to look to other protestant churches for youth material in their program planning each week. During my association with these leaders, I discovered that they had hardly any knowledge of the youth department's major objectives for the young people of the church and struggled to plan youth programs effectively. Although the SDA youth department at conference level had some manuals to assist local church youth leadership, these proved inadequate for them to plan their weekly youth programs effectively.

Having had no training in youth ministries at the bachelor's level, I too found myself at a loss to be of real assistance to them.

However, my passion for the youth motivated me to find and develop programs to assist youth leadership in the churches I shepherded. For five and a half years, I played the role of assisting youth leadership within the churches that I pastored. During this period, I was called upon by my local church Conference to assist in youth events at their yearly camp meetings and youth camps. The Conference at that time was too small to employ a full time Youth Director and many times, the President requested my services for Conference youth events.

In 1986, the Union called me to serve as Youth Director and I found myself serving for over 18 years in the Youth Department. During this long period, I discovered the need to develop and assist the local church youth leaders around the country in program planning for their youth. This led me to study the history of the Adventist youth movement and discover the fundamental objectives and key goals of the department that I found lacking in our youth societies within the Union. This information was passed on to youth leaders at their annual training seminars with some guidelines for implementation and help in weekly programming.

In 2003, the Southern Africa Indian-Ocean Division (SID) of the Seventh-day Adventist church was formed (out of the Eastern Africa Division of the Seventh-day Adventist church) to serve the Southern part of Africa and I was called to the Department of Youth Ministries. Within a few years, as I ministered around the countries of the SID, it became apparent that many local church youth leaders were facing the same problem in youth programming and experiencing a lack of adequate resource material. This

motivated me to compile a training manual to help local church youth leaders develop their yearly plan effectively, while being true to the objectives of the Youth Department.

Statement of the Problem

The Youth Department of the Southern African-Indian Ocean Division of the Seventh-day Adventist Church has noticed at training meetings with local church youth leaders, a growing trend of frustration and ineffectiveness in planning and fulfilling the department's objectives. This has led to a high turnover rate among church youth leaders each year. The reason that is frequently given is a lack of relevant youth material that would enable them to plan successful yearly programs. Consequently, youth were not finding any meaning and relevance in their meetings because of the lack of relevant faith-based programs and purposeful planning.

Statement of the Task

The task of this project was to implement a Youth Leadership Manual using Adventist material for the local church. It was piloted in two churches within the Gauteng region of the South African Union Conference. The manual was evaluated after one year to determine if and how it had met its objectives in encouraging youth leaders to prepare a yearly faith-based program with confidence that would mobilize the youth to get excited about their faith while fulfilling the objectives of the Youth Department.

Justification of the Project

For the past 25 years, the SID Youth Department has developed few materials to guide youth leaders in the local church. This has caused much frustration among youth leaders and has led to a departure from the objectives of the SID Youth Department. This

departure needed to be arrested so that the local church Youth Society would be led back to the fundamental objectives as outlined by the world youth department of the General Conference of Seventh-day Adventist.

Currently local churches lack a mature faith-based yearly youth program, thus allowing youth to drift into adulthood with a shallow Adventist faith. In addition, church members fear accepting the responsibility of local youth leader due to their lack of experience and adequate training materials for youth ministry.

Expectations for the Project

This project will increase youth attendance in the youth meetings of the selected churches in the Gauteng region of the South African Union Conference of the Seventh-day Adventists. Furthermore, this project will lead to an increase in the spiritual life of the youth attending the selected churches in the Gauteng region of the South African Union Conference of Seventh-day Adventists.

This project will provide a potential lasting model for Adventist youth leaders in local churches within the SID region. This project will also significantly alleviate the stress of yearly planning which is commonly being experienced by local church youth leaders.

Delimitations

This study was limited to two churches in the Gauteng region of the South African Union Conference of Seventh-day Adventists. Although these churches were only a small sample of the churches in the South African Indian- Ocean Division, they

did allow reasonable conclusions to be drawn, which can be tested on a wider and broader scale.

Description of the Project Process

Theological reflection on Adventist youth ministry centred on several primary areas. First, the need for a theology of youth ministry was explored. Second, four theological motifs (anthropological; Christological; ecclesiological; and eschatological) that currently impact Adventist youth ministry were investigated. Third, the importance of youth in the Old and New Testament was examined. Fourth, Ephesians 4:11-16 was considered as a potential rationale for a theology of youth ministry. Fifth, two views were examined that are currently evidenced among Adventist professionals in youth ministry for developing an Adventist theology of youth ministry: (1) the Elijah message of Adventist eschatology and (2) a New Testament model for the inherent need in humanity for a relationship with God. Sixth, a brief description of the Adventist philosophy of youth ministry was evaluated.

Current literature was surveyed to understand a theology for youth ministry and the history of American and Adventist youth ministry. Faith and learning patterns for youth was examined. Selected literature on church youth programs among Evangelical churches was reviewed to find any corresponding patterns (style, format, and programming) in local church youth ministries. Literature pertaining to leadership for church youth workers was analyzed to find fundamental characteristics of leaders. A careful survey of current Adventist youth practices was reviewed.

Adventist youth leaders in the Gauteng region of South Africa were surveyed to learn the problems they encounter in their youth leadership role. The data from the survey

were analyzed to determine the most common problems encountered by youth workers pertaining to youth programming.

A training youth leaders' manual for the Adventist church in the South Africa Indian-Ocean Division region was compiled using existing material from the world youth department and other Adventist sources. The manual was piloted for one year in two selected churches in the Gauteng region of the South African Union Conference of Seventh-day Adventists. The manual was evaluated by the participants at the end of a twelve month period. Adaptations and revisions were made to the manual based on the input of the participants.

CHAPTER 2

THEOLOGICAL RATIONALE FOR YOUTH MINISTRY

Introduction

According to Gerhardt (as cited in Youth Department, 2005) and Morgan-Cole (as cited in Youth Department, 2005), little attention has been given to developing a theology of youth ministry. A contributing factor is the often repeated phrase that the “youth are the church of tomorrow”. The focus on the future has at times led to an oversight of the importance of the present and marginalized the need for a theology of youth ministry. In response to this present reality, Gerhardt (as cited in Youth Department, 2005, p. 11) outlines five reasons why a theology of youth ministry is crucial:

1. There is a growing recognition that the youth of the church are an important segment of society.
2. The Adventist church has become a youth church where most of the world divisions have a majority membership of baptized members under the age of 30 years.
3. Adventist youth in many countries today are becoming highly educated.
4. The values, principles, and biblical faith of our church need to be plausible for the next generation.
5. Adventist youth today are crying to have a “piece of the pie” in the plans and goals of the world church.

Theological Motifs Critical for a Theology for Adventist Youth Ministry

According to Gerhardt (as cited in Youth Department, 2005), there are four major theological motifs that are at the centre of Adventist biblical understanding that impact a theology for Seventh-day Adventist youth ministry. They are the anthropological motif, the christological motif, the ecclesiological motif, and the eschatological motif. Each of these motifs is part of Adventist doctrine and gives critical reason to building and developing a theology for Adventist youth ministry.

The Anthropological Motif

This revelation begins with the Genesis story where God created humanity in His own image (Gen 1:26, 27; 9:6), revealing that we are a special creation, brought into existence to have fellowship with Him. Men and women were created for relationships with God (Rom 14:7, 8; Col 1:16), and with others (Gen 2:18). Both creation and redemption declare His desire to be in relationship with us (Eph 1:1, 6).

The human race has also been called to rulership over the earth as representatives of God (Gen 1:28). Only as they become united in solidarity with one another, can this rulership succeed, as rulership was given not to a single person, but to humanity. "Let us make man that they may rule" (Gen 1:28).

The story of the fall of humanity gives another side to the image of human beings. The fall brought a break in this relationship, not only between God and man, but also between each other. The fall meant that man had sinned and has a propensity to sin, causing alienation between God and man, and one another (Rom 3:23). The Bible is an account of those men and women who, through an encounter with God, recognized their

need of a Saviour in Jesus Christ and received insights and instruction into God's plan of salvation for them.

It was God who took the initiative and promised to redeem man back to his original state of sinlessness. In Gen 3:15, God promised to send the Redeemer Jesus Christ, the Messiah, through the seed of Eve. Throughout the Old Testament, God reveals to his people His plan of the redemption for humanity and the redemptive work of the Messiah, Jesus Christ.

From the anthropological motif Gerhardt (as cited in Youth Department, 2005) suggests the following implications for a theology of youth ministry:

1. Youth, like adults, bear the image of God. Both youth and adults experience the same fate in life as fallen creatures.
2. The image of God in youth is being destroyed as the evil one exercises dominion over them.
3. The youth are responsible for their actions in life just as adults are.
4. One major task of youth is the search for meaning and identity in life.
5. Personal faith and not church religion is the restoring power in the life of youth today.

The Christological Motif – Incarnational

This brings us to the person whose life youth leaders are to emulate: Jesus Christ. The incarnate Jesus Christ is God's clearest statement about Himself (Heb 11:3). In His person Jesus displayed and acted out God's plan of redemption. He is God's greatest gift to bring about reconciliation and forgiveness. Jesus was one like us, not some extraterrestrial person visiting us (Phil 2:5-11). He lived an earthly life. He knew what it

meant to be hungry, tired and thirsty. He showed human emotion, knowing love and experiencing rejection (Heb 4:14-18). He showed love for and an interest in all people. His main mission here was to mend broken relationships (Luke 4:18-19; Eph 2:13-16) and turn them back to God. Jesus offered unconditional love to all, even when it met with a negative response (Luke 17:11-19). He came to the world to save all sinners and never wavered from His mission (Phil 2:6-11).

Jesus gave the world a clear picture of God and His loving character for all to emulate. Jesus purposely gave His disciples a living picture of God, “the image of God” (Col 1:1-15), and then sent them out to minister following His example. They were to go and meet people where they were, in their world, become intimately acquainted with them, and lead them to the Saviour, Christ Jesus. He made it clear to His disciples that they were to make disciples by example, “servant leadership” (John 13:1-17).

Jesus life was Spirit led. He was born of the Spirit (Luke 1:35), anointed at His baptism by the Spirit (Luke 3:22; 4:1), and empowered by the Spirit to preach, teach, and heal (Acts 10:38).

According to Gerhardt (as cited in Youth Department, 2005), the Christological Motif implies the following implications for a theology of youth ministry:

1. No one is born a Christian at birth. Thus, youth, too, need to become Christians at their level of human development.
2. All are born under the condition of guilt, grief, and sin (Rom 3:23).
3. Like adults, youth have an inner drive or desire for good.
4. Youth often suffer from a low self-image that can seriously affect them in their development into adulthood.

5. Teaching righteousness by faith in Christ is the door to a youth's personal belief system.

The Ecclesiological Motif

The apostle Paul uses the analogy of the human body as being like the church of God where both body and church are creations of God and where Jesus Christ dwells (1 Cor 12:12ff.). A church cannot exist without believers. The task of believers is to promote loving fellowship within and without the body of believers, the proclamation of the gospel, and loving service to the world (Matt 28:19, 20).

These three tasks of church members form the main goals of any Christian congregation. Every member of the church is to become an obedient follower of Christ, committed to finishing the gospel commission which he entrusted to all believers (Matt 28:19, 20). The church throughout the New Testament is seen as Christ's mediating agent on His behalf to a sinful world. The church is looked upon as functioning as an extended spiritual family (Eph 3:15; 1Thess 2:7; Acts 2:42-47; 4:32-35) of God to provide practical and spiritual help, fellowship, and nurture (Gal 6:2; 6:10; Rom 8:16, 17) as well as to equip individuals and families to utilize their spiritual gifts within the church and in outreach to others (Acts 16:31-34; 2:42-47; Col 1:15-20; 1 John 5:1-2; Eph 4:15,16).

In the New Testament, we find that it is the Holy Spirit's presence and power that guided and motivated the apostles to witness and also to enhance their ministry through the gifts of the Spirit, causing the church to flourish and grow (Acts 2-4; 1 Cor 12:12-17; Eph 4:11-13). It was under the Spirit's power that the early church grew and though it

numbered in the thousands, the believers continued to meet in small groups in individuals homes (Rom 4:15; Phil 2).

From the ecclesiological motif, Gerhardt (as cited in Youth Department, 2005) suggests the following implications for a theology of youth ministry:

1. Youth are also members of the body of Christ. The church helps the youth in their search for meaning and faith in Jesus as their personal Saviour.
2. The church is to be a nurturing station for its youth.
3. The church must devote time and resources to the youth.
4. The church is to train and rally the youth into evangelizing the world to Jesus Christ.
5. The church seeks to call the youth to service and involvement.

The Eschatological Motif

The return of Jesus Christ is the final climax of the Bible story where Jesus is not only Lord but the King who is coming to reign and set up His eternal kingdom. Paul refers to this in his letters as the “Blessed Hope” and encourages all believers to work towards this event (Titus 2:13), allowing themselves to be transformed into the likeness of God (1 John 3:1). The apostle Paul writes that it is this hope of eternal life with Jesus in a world where no sin will be found that motivated the Bible writers of old to live for Jesus and encourages present believers to do the same.

Gerhardt (as cited in Youth Department, 2005) stresses the following implications for a theology of youth ministry in the Eschatological Motif:

1. The church is to celebrate this “blessed hope” as the centre of worship.

2. The church should help youth discover their personal gifts and channel it to service for the Master (Eph 4:11-16).
3. The church should have a strong educational system that transmits values and knowledge to the youth.
4. The church must be willing to change its ways and methods to reach youth who are ever changing in a changing world.
5. It is the task of the church to help our youth grow up into solid Christian adults, demonstrating a solid faith that is in Jesus and joining in the ranks of the gospel commission (Eph 4:12, 13).
6. Youth, also, are in need of salvation and throughout their adolescent, teen and adult years, the church needs a clear theology geared to assist each age group in their faith journey.

These four theological motifs of Gerhard (2005) present a reasonable rationale for an emerging theology of youth ministry. They also make it clear that youth need to be addressed, not in a future context (the church of the future), but in a current context. The gospel needs to be a present reality in the lives of youth today.

Examples of Importance of Youth in Old and New Testament

There are examples in both the Old and the New Testaments of God using young people to promote the plan of salvation. Many of the Old Testament prophets and the New Testament disciples were young men and women, whom God called to serve the Lord. Both Old and New Testaments are full of examples of young people who were called to serve God: Joseph, Samuel, Naaman's Israelite maid, Mary of Nazareth, Jesus in the temple at age 12, and young Timothy.

In Jer 1:6, 7, the Lord calls Jeremiah to be a prophet, and he responds, “Ah, Sovereign Lord, I do not know how to speak, I am only a child.” But the Lord said to me, “Do not say, I am only a child. . . . Now I have put my words in your mouth.” Here, God is saying to Jeremiah that even a little child can be used to proclaim His Word.

In the New Testament, the apostle Paul instructs Timothy, “Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith, and in purity” (1 Tim 4:12). Here is another example of a young man in the Bible being commissioned with a huge task. God has not changed in His desire to use young people to do His work in this generation, and we as church leaders and youth ministers have been given part of the responsibility to assist youth to realize that they too are called, and second, to help equip them for the task at hand.

During Bible times, the concept of youth had a far different meaning than today. Youth were immediately called to fulfil adult responsibilities upon reaching puberty. Morgan-Cole (as cited in Youth Department, 2005, p. 17) comments that there were no “teenage” years during those times. Rather, they were considered adults at a very early age, around 13-14 years where, in the case of the boys, a special ceremony was conducted to initiate them into adulthood. This special service/ceremony was called the “Bar Mitzvah” in the Jewish religion. Adult responsibilities came at a very early stage in youth development during this period. As an example, Mary the mother of Jesus may have been as young as 14 when she was visited by the angel Gabriel.

Importance of Youth Begins in the Home

In the Old Testament, Solomon gives advice in the area of parenting. In fact, most

of the advice in the Bible about children and youth is directed to parents (Deut 6:1-7; Prov 22:6; Eph 6:4).

In Old Testament times, God's instruction to Israel after He brought them to the Promised Land included instruction to parents to teach their children about what He had done for them, "Your children were not the ones who saw and experienced the discipline of the Lord your God: His majesty, his mighty outstretched arm . . . It was not your children who saw what he did for you in the desert" (Deut 11:2-5, NIV).

He further instructed parents to fix these words in their hearts and minds. "Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up" (vv. 18, 19 NIV).

Paul also gives instruction to fathers regarding their children. "Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord" (Eph 6:4).

These verses clearly suggest that God places an importance on the home for training children. Throughout the Bible, parents are frequently urged to pass on the knowledge of the love of God and His principles for living to the younger generation (Deut 6:19; Eph 6:4; 1 Tim 4:12). While this responsibility begins with the family, we see that it is also the responsibility of the church community in the biblical context. The Bible stresses the need to nurture our youth both from within the home and the church.

Importance of Community and Church Towards Youth

The Old and New Testaments, give clear instructions to save our youth through the family unit and the community of the church. The church functions as an extended family, of which individual families form the elemental components. The family unit is

not self-sufficient and self-contained as a body of believers. Rather, it needs continuing support from others around it (Heb 10:25). The church then functions as an extended family (Eph 3:15; 1Thess 2:7, 8; Acts 2:42-27; Acts 4:32-35; Eph 2:19) to provide practical help (1 John 3:16-18; Jas 2:15, 16; Eph 5:29, 30) fellowship, and nurture (Gal 6:2; Gal 6:10; Rom 8:16, 17) as well as to equip individuals and families to utilize their spiritual gifts within the home and in outreach to others (Acts 16:31-34; Acts 2:42-47; Col 1:15-20; 1 John 5:1, 2; Eph 4:15).

Ephesians 4:11-16 Rationale for a Theology of Youth Ministry

Ephesians 4:11-16 is often a favourite biblical passage used to describe the work of God in equipping the church to witness in the world. It is also used as a vision statement for churches. However, Graeme (1996) applies the various aspects of this verse to the particular focus of young people.

It was He who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From Him the whole body, joined and held together by every supporting ligament, and build itself up in the love, as each part does its work (Eph 4:11-16).

In the sections that follow, Graeme (1996, pp. 1-6) explains how each verse shows emerging principles that are applicable to a theology for youth ministries.

The Holy Spirit Gives Gifts to Mankind (v. 11)

The person referred to here is Christ since the Holy Spirit and Christ work in unity in each believer's life. What is crucial to understand here is that nothing can be

accomplished unless the triune God is involved. We may seem to be doing God's work but true value of the things of God is done through the Holy Spirit (cf. Blackaby and King, 1994, p. 15). Even Jesus, while on earth, admitted to this (John 5:19, 20) and told us that it would be true for us, too (John 15:5). Thus, youth ministry begins and ends with God.

Pastors, Teachers, Missionaries, Prophets and Evangelists (v. 11)

It is God who gives people His gifts to the church. The list is not complete but these gifts indicate some important areas of attention. The church needs "apostles" (this can be referred to as missionaries) who are continually reminding us of the outward service of youth ministry. We need adults and youth as "prophets" or visionaries (cf. Acts 2:17) who are never satisfied with the status quo, and remind us that there is always room for improvement. We need adults and youth as "evangelists" who have a desire for the salvation of souls and we must have "pastor-teachers" who point us back to the Scriptures, applying it to our lives and helping us grow and develop spiritually. Graeme (1996) argues the point that the basis for youth ministry once again must be biblically based and not of human wisdom.

Young People Belong to God (v. 12)

In this verse Graeme, (1996) sees youth ministry not of human wisdom but rather, of God and biblically based. It does not even belong to the church. The ministry is God's and man can never take the credit or glory. Graeme (1996) then concludes that the focus of youth ministry is the young people that God has placed under the care of the church, not the programs that we design.

Youth Leaders are to Emulate the Servant-Leadership Model (v. 12)

The first emphasis of this phrase promotes servant attitudes. We are called to follow the example of Jesus of being a servant to all (Matt 20:25-28). Youth leaders, according to Graeme (1996), should model this and the youth of the church should emulate it. The emphasis is on each person serving the others in the group.

The second emphasis, according to Graeme (1996), is that the function of the youth group is not only to minister to or for the youth, but to minister with them, and for the ministry to be done by the young people.

The Youth are Included in the Many Parts of the Body of the Church (v. 12)

Graeme (1996) argues that youth are part of the many parts that build up the church to reflect the body of Christ. Each part is essential to the health of the body (e.g., the ears, blood vessels, toes, arms). Graeme (1996) stresses the point that the goal of youth ministry is to reach every individual young person for Christ, to help him identify his unique place in the body, and to help him engage in his part so the body functions well.

A Unified Church of Today (v. 13)

In this verse, Graeme (1996) concurs with Burns (1998, p. 21) who argues that “relationships are the key to effective youth ministry”. This verse, according to Graeme (1996), is emphasizing a deep-seated unification brought about by mutual love and respect with all in the church. This love must be clearly modelled by youth leaders as they accept each young person in the group and as they work together as a leadership team to develop meaningful, growth relationships with each other and with the young

people. Graeme concurs with Burns (1998, p. 17) who asserts that “relational youth ministry starts with relational youth staff.”

The phrase “all of us,” argues Graeme (1996), points to another important aspect of youth ministry, namely that youth ministry cannot be divorced from the total ministry of the local church. It is not a separate program, but should be fully integrated into the life of the congregation. A balance between integrating and separating is crucial in the programming of the youth ministry.

Maturity of Youth in Faith and Knowledge (v. 13)

Christ’s goal for His church is to produce mature disciples for Him. This maturity will be the result of ongoing, relational discipleship. Graeme (1996) argues that this requires spiritual input into the young people’s lives, which requires faith (influencing of the heart spiritually), knowledge (influencing of the mind or intellectual being), and maturity (influencing of the total self). From this, according to Graeme (1996), we see that youth ministry is not a short term endeavour. Graeme concurs with (Burns, 1998, p. 62; cf. Robbins, 1990, p. 57) who quotes, “Discipleship is a long-term, character-building relationship that challenges people to take what they have been given by Jesus Christ and give it to other people.”

Graeme (1996) continues to argue that this verse talks about the unity of the corporate body of Christ. It states the goal as being the maturity of “the man” as a separate person (where each person is encouraged to become the person God intends him to be, for the good of all).

Youth are to be Solid as a Rock in Their Belief (v.14)

Youth ministry must produce disciples for Christ who will stand firm and who can act and think independently, and stand firm against the devil. Graeme, in this verse, quotes Burns (1998, p. 62) as saying that “good discipleship involves developing a ministry that lasts.”

A Ministry That Displays Love, Truth, and Acceptance (v. 15)

The gospel of Jesus Christ needs to be displayed in truth and love. Truth is the first ingredient in this verse. Youth leaders are to teach and model the correct way to live in truth, not tolerating any sin. This teaching needs to be mingled with love. In every area of youth ministry, leaders must minister with a deep sense of love for the young people. The youth group, according to Graeme (1996), must be a place where love, truth, and acceptance are modelled.

Youth are to Grow in all Areas of Development (v. 15)

The phrase “in every way,” comments Graeme (1996), indicates a holistic view of development. To model Jesus who developed in four distinct areas (physical, intellectual, social, and spiritual), youth ministry must seek to impact each of these areas.

Youth Ministry Involved in the Great Commission (v. 16)

According to Graeme (1996), it has been the practise in many youth groups to be “inward focused,” concentrating on meetings in the church which involve the “joining” and “bringing together” of Christians so that all grow through mutual fellowship and discipleship. Graeme (1996) argues further that youth ministry must engage in the church’s Great Commission of Matt 28:19, 20. Youth ministry must be relevant and seek

to meet both the perceived and actual needs of the youth at their level of development, relying on the Holy Spirit for guidance.

Graeme concurs with Strommen (as cited in Robbins, 1990, p. 217) when he says, “The major imperative in youth work is to help the youth into a sense of mission, of being sent for a purpose and a task. It is to know the sense of purposefulness that grips the person who has responded to God’s love.

To summarize Graeme’s (1996) emerging themes for the importance of youth ministry found in Eph 4:11-16, he suggests the following:

1. Youth ministry must be biblically based.
2. It must be guided and directed by the Holy Spirit.
3. Every youth is called to use his/her gift for the building up of the body.
4. Each youth has value in the eyes of God.
5. Servant attitudes need to be modelled.
6. They must seek unity through quality relationships.
7. There must be discipleship of young people in faith, knowledge and practice.
8. Young people must be taught to think and discern for themselves.
9. An environment of trust based on truth, and love must be created.
10. Ministry must be to the whole young person.
11. Opportunities must be created for outreach and mission.
12. Every young person is expected to get involved.

Two Views for a Theological Foundation for Adventist Youth Ministry

An overview of numerous books on youth ministry in the Seventh-day Adventist

Church shows a divergence of opinions regarding a theology for Adventist youth ministry. A number of distinctive views emerge from the church's historical background. Thus, a youth leader in the Adventist church who is seeking to find an Adventist theology for youth ministry will first need to understand the church's historical background. He must also understand the impact of his own personal views on the theology of youth ministries.

Writing about one's personal theology for youth ministry, Kesler (as cited in Dausey, 1983) states,

Our personal theology affects everything we do in youth work; it will influence the type of message we bring, the response we expect, the progress of the youth to whom we minister, our method of counselling, our attitude toward others, and how we measure results. In short, all we do relates to what we actually believe (p. 23).

Kesler's main point is that we must be aware of our own personal theology and its effect on everything that we do. Benson (as cited in Benson and Senter, 1987, p. 19) concurs with Kesler by stating, "One's view of theology is eminently crucial to a youth ministry. For example, if one's theology does not include bringing people to a right relationship with God and each other, it is not biblical theology (Deut 6:5; Matt 22:37, 38; 28:16-20)."

View One – Elijah Message of Adventist Eschatology

Allen (1995) argues for a view that incorporates the Elijah Message of Adventist eschatology. He asserts that the prophetic text of Mal 4:5-6 is the key text that focuses upon the youth in the last days of earth's history. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I

come and smite the earth with a curse” (Mal 4:5, 6 KJV).

Allen (1995) says that the phrase “The Elijah Message” (Mal 4:5, 6) is a well-known phrase for those Adventists who know their church’s history. According to Allen, it is a message that has three fundamental truths for the Adventist church concerning their youth in these last days.

First, it is a “prophetic message” for a particular time. It is a message of warning that is intended to be given just before the coming of the Lord, a message that Jesus is about to come and God’s judgments are about to fall. It is a message that is intended to build and unify the church. This message is linked to the everlasting gospel message of Rev 14.

Second, it is a “full message,” not a partial one. It is a complete message that will restore the truths of God in the last days. It will restore the Sabbath, the sanctuary, baptism, healthy living, atonement, and judgment. All these subjects are tied up in the everlasting gospel of Rev 14. It is a message the youth of the church are to preach with confidence.

Third, it is a “youth-centred message”. Allen (1995) argues that the Adventist church in the last days must incorporate the “Elijah message” of Mal 4:5, 6 to its youth as being relevant to them. Allen states that “the church has a responsibility to appeal to its youth who are part of “the whole body” mentioned by Paul to the Ephesians to “prepare God’s people for works of service, so that the body of Christ may be built up (Eph 4:12, 13) in the light of the urgency of Jesus’ Second Coming.

In addition, Allen (1995) incorporates three guiding principles for Adventist

youth ministry found in Deuteronomy 6. He suggests three things the church is admonished to do:

1. Instruct our children in the commandments of God, His requirements, and His Word (Deut 6:6-7).
2. Remind them of God's leadings in the past (Deut 6:20-23).
3. Challenge them to live by God's word in the future (Deut 6:24).

Allen (1995) summarizes his view by stating that our young people need to be challenged today with the message of Mal 4:5, 6, as modelled by the church. He continues to argue that just as Adventism has a distinctive doctrinal message, so does Adventist youth ministry. Allen (1995) proposes that the biblical base for Adventist youth ministry must come out of the Adventist Elijah doctrine from Mal 4:5, 6.

View Two – New Testament Incarnational Model

Gane (2000, p. 51) outlines the following view of an Incarnational model. He argues that our theology needs to be clearly grounded in the biblical revelation of God in whose image we are created and the strong need to have a close relationship with Him. Gane (2000) agrees with Gerhardt (as cited in Youth Department, 2005) when he asserts that it was sin that has separated this close relationship and we stand in a sinful state before God. The Bible is an account of men and women who, through an encounter with God, recognize their need for a Saviour and receive instruction for God's plan of salvation. The Messiah, in the person of Jesus Christ, is revealed to mankind as their only possible Saviour to bring them back into a right relationship with God the Father.

Gane (2000, p. 52) further suggests that Jesus Christ's life and ministry upon the earth is God's clearest statement of His character and Himself and that Jesus is God's gift

to bring reconciliation and forgiveness to lost sinners. Jesus came to restore humanity back to the close relationship he once experienced when Adam and Eve were in the Garden of Eden. Jesus came to mend broken relationships and offer unconditional love to anyone who would accept Him as Lord and Saviour. The “servant leadership” model that He showed is one all Christian leaders should emulate. We cannot ignore the role of the Holy Spirit in the world and in the life of a person. It was the Holy Spirit who continued guiding, teaching, and revealing Jesus to the world, and the early church of believers grew under the Holy Spirit’s power. It is the Holy Spirit who gives gifts to believers in Jesus to assist in the gospel commission to the world.

Gane (2000) moves on to consider the life of the early church. He presents four independent forces that under-girded the rapid growth of the New Testament church community. These are grace, worship, community, and service (Acts 2:42-47). These forces are explained as the following:

1. Grace—it is the free gift of eternal life through Jesus Christ to sinners who do not deserve it.
2. Worship—the celebration of God’s gift in praises to Him in formal church services, small groups and individual daily life-style.
3. Community—where relationships are bonded together in an atmosphere of warmth, love, and acceptance, where self is laid aside for the good of others. It is also the place where the believers are nurtured through the Word and teachings of the apostles.
4. Service—the early church was intentional about expanding the kingdom of Jesus and extending the good news of a life in Christ and the grace He gives.

Gane (2000, p. 53) incorporates these four dynamic forces that were prominent in the early church (Acts 2) into the diagram below, thus showing how each force integrated with the other to serve as the major dynamics of a caring, serving, early church community.

Figure 1: The dynamics of the early church.

With this biblical background, Gane (2000, pp. 53, 54) comes up with a specific theology of Adventist Youth Ministry that incorporates these four dynamics. Adventist youth ministry, he says, must include an intentional focusing on God's saving acts in history in such a way as to meet the needs of the young people at their stage of development. It needs to draw them into a saving relationship with God through Jesus Christ. This relationship with Jesus motivates the youth to share their experience with others and compel them to come and live a life in Jesus. The model for Adventist youth

ministry is to be found in the life and ministry of Jesus. He is our model for an incarnational ministry. Gane (2000) then shows how it impacts Adventist youth ministry.

Incarnational Ministry

An incarnational youth ministry allows youth to experience an inner transformation of the Holy Spirit's power in which youth model Jesus in behaviour and share this love to others and allows youth to meet young people where they are.

A Call to Service

An incarnational ministry will involve empowering and releasing youth to become part of such a ministry. The youth are taught to consider that a true leader in Jesus is a servant leader. Youth ministry is a call to service.

Youth Ministry Brings Youth to Jesus

A youth ministry seeks to bring them to a place where they recognise Jesus as their personal Saviour and accept Him as Lord and King of their lives. This life will continue the spiritual growth of these new disciples and lead them to win souls for Jesus.

The Role of the Holy Spirit

Gane (2000, p. 56) points out that any theology of ministry must recognise the important role of the power of the Holy Spirit in the life of the believer. It is this third Person of the Godhead who will guide the youth into all truth. The work of the Holy Spirit is to teach Jesus Christ, testify of Him, and empower and energize the youth to witness using gifts He gives to do the work of the ministry.

In summary, he argues for consideration of five key areas when thinking of a theology of Adventist youth ministry:

1. It must have a Biblical foundation.
2. The model is Jesus “Servant Leadership”.
3. It brings youth to Jesus Christ.
4. It is a call to service.
5. It recognizes the integral work of the Holy Spirit’s power in the life of the youth.

These five key areas, according to Gane (2000), need to become the “core” of the Adventist youth department as it attempts to put programs and training seminars for its youth in place year after year. This, in reality, asserts Gane (2000), is incarnational ministry as seen in the life and teaching of Jesus Christ.

How the Two Views Impact Upon Current Adventist Youth Ministries

The current trend of Adventist youth ministries manuals and lecturers (General Conference Youth Department 2002; Muganda, 2010) has adopted Gane’s second view (2000, p. 53) incorporating the four dynamic forces that were prominent in the early church as seen in Acts 2 (grace, service, worship, community). Allen’s (1995) view which proposes that the biblical base for Adventist youth ministry must come out of the three guiding principles of Deut 6: 6, 7 and the Adventist Elijah doctrine from Mal 4:5, 6 has not found its way into current manuals of Adventist youth ministries. This is not to say that his view is wrong, as the Elijah doctrine is still currently taught in the church, but that the youth department has found the four dynamics of church growth during the early

church period more acceptable in program planning to meet the current needs of the youth today.

Adventist Philosophy of Youth Ministry

Finding a balanced theology for Seventh-day Adventist youth ministry is not easy amid the many Christian theologies today. What is important for Adventist youth ministry is to remain true to the church's unique mission. Youth ministry in the church is an interrelationship of adult-youth leadership geared to the youth. Through its youth organization, the church supports and works for and with its youth to meet their needs today. It is in the Adventist youth "aim" that youth leaders find a mandate to seek ways and programs to fulfil this task. The youth department (GCYD, 2002, p. 17) has the following youth aim: "The Advent message to all the world in my generation" From this emerges a challenge for youth to engage strongly with the church in evangelism.

Ellen White (as cited in GCYD, 2002) says, "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come, the end of suffering and sorrow."

The Adventist youth department (GCYD, 2002) further stresses,

Just as in the army, soldiers have different responsibilities. So in soul winning, different methods need to be used according to the different spiritual gifts for the youth involved. A biblically-sound Adventist theology for youth ministry also needs to incorporate the department's primary purpose for their youth that is seen in their *mission statement*: "The primary focus of Youth ministry is the salvation of youth through Jesus Christ. We understand youth ministry to be that work of the church that is conducted for, with, and by young people" (pp. 9, 10).

From this mission statement of the youth department of the Adventist church (GCYD, 2002, p. 9) emerge some major tasks/objectives:

1. Lead youth to understand their individual worth and to discover and develop their spiritual gifts and abilities.
2. Equip and empower youth into all aspects of church life and leadership in order that they might be full participants in the mission of the church.
3. Ensure the integration of youth into all aspects of church life and leadership in order that they might be full participants in the mission of the church.

Conclusions and Recommendations

In developing a theological rationale for youth ministry, it is apparent that the Bible in both the Old and the New Testaments records examples of God using young people to promote the plan of salvation. The young are not excluded from fulfilling the task of the church in the Great Gospel Commission. The Bible admonishes the adults of the church not to look down upon the youth as they, too, are part of the body of Christ that needs salvation and is equipped with spiritual gifts to assist in the unity of the church to salvation.

From the four biblical motifs mentioned earlier in this chapter, we find evidence to conclude that a theology of youth ministry is needed to help assist our youth in the church to accept Christ as their Saviour and get involved in bringing others outside the faith into the fold of Jesus Christ.

Biblical evidence on family directives to youth shows the need for the church to function in the same light as the home where youth are raised. The church has been commanded to pass onto the youth biblical injunctions that home or family units are commanded to do (Deut 6: 19; Eph 6: 4; 1 Tim 4:12).

In the Eph 4:11-16, we find principles that can be applied towards a theology for youth ministry and the vital needs that are essential to a biblical youth-based ministry.

Whereas Allen (1995) stresses that the uniqueness of Adventist youth ministry should use the three guiding principles of “remind,” “instruct,” and “challenge” from Deut 6 as its fundamental basis and the biblical prophetic text of Mal 4:5, 6 (which is called the “Elijah message” in Adventist doctrine) that commissions the youth to prepare for the second coming of Christ, Gane (2000) promotes the New Testament model that uses four independent forces which were successful in the rapid growth of the early church, to form the basis of Adventist youth ministry. These are *grace, worship, community, and service*.

Gane’s (2000) four key areas (*grace, service, worship, and community*) as a foundation for youth ministry comes out of a careful study of the rapid growth of the early Christian church of Acts 2. The model he promotes is found in the life and ministry of Jesus. It is a model of incarnational ministry. A Saviour who walked and talked with man, who formed strong relationships with His fellow workers and, showed compassion and forgiveness while encouraging His disciples and those around to promote the soon-coming kingdom of God.

From current books, manuals and lectures of the Adventist youth department (GCYD, 2002; GCYD, 2005; Muganda, 2010), we find that Gane’s (2000) theology of youth ministries incorporating the key dynamics of the growth of the early church from the New Testament is currently accepted and promoted in assisting youth leaders in local church youth leadership.

However, my personal reflection of the two Adventist views discussed shows me

that both can be used together as a strong reason for a theology of youth ministry. Gane's view provides a strong basic foundation (incarnational ministry) for a theology of youth ministry, whereas Allen (1995) builds upon the youth's unique message of who we are as Adventists in evangelism, in proclaiming the prophetic Adventist message of Revelation 14 in these last days.

The following seven recommendations reflect my personal emerging theology for youth ministries based on a "both/and" and not an "either/or" approach to Gane (2000) and Allen (1995). These practical applications of my emergent theology that are recommended for implementation in local churches and the SID youth department are as follows:

1. If the salvation of youth is the goal of the church, then youth must be taught about the uniqueness of the Adventist Church and their part in it.
2. The church must become a true nurturing station for the youth.
3. There should be more specialized youth leaders at every level of our church organization, from local church to the General Conference.
4. Opportunities must be found for youth to engage in the daily tasks and programs of the local church. Our youth need the church to extend its vision to see the church through their eyes. As it does so, the church's definition of involvement will be broadened.
5. The church must stay current and have the necessary resources available for youth at their different age levels.
6. Youth leaders must be educated about faith development in youth in order to understand and stay current with their unique culture.

7. The church's philosophy for youth ministry must be examined and reflected in the attitudes, programs, activities, and curriculum of the youth.

These seven recommendations can form a solid theology for the youth of SID by promoting Gane's view as a solid balanced foundation of Adventist youth ministries, and by emphasizing Allen's view of "a unique message as Adventists" when youth engage in evangelism.

CHAPTER 3

LITERATURE REVIEW

Introduction

Chapter 2 dealt with the theological rationale for a theology for youth ministry. We concluded that youth ministry needs to be biblically-based. A recent article by Jackson (1997, Fall) shows that a biblically-based youth ministry should be redemptive (Gen 1:26; Rom 3:23; John 3:16); called (1 Thess 2:1-12; Phil 3:8-10); balanced (Eph 4:11-13), and dynamic (Acts 2:31-47). Gane (2000, p. 53) concurs that “any theology of youth ministry not built on this biblical foundation will just be a philosophy driven by sociological, psychological and political factors that are current at the time. Theology is not an incidental to be added in constructing a philosophy of youth ministry; it is.”

A study by scholars Benson & Senter (1987, pp. 16-21) reveals that a well-rounded theology of ministry must include three basic elements to provide a foundation for whatever context a youth minister finds him/herself in. We must have a foundational understanding of God’s heart toward young people, we must have an incarnational approach to their world, and we must have a relational approach to ministry both with young people and those who lead them. Gane (2000, p. 54) agrees with Benson & Senter (1987) that the approach should be incarnational and relational since mankind is inherently a relational creature with deep longings for acceptance and belonging and that

all of mankind has a yearning for that sense of community for which we were created.

In this chapter, I shall review the literature that is relevant to youth ministry: understanding youth biblically and historically, the history of American youth ministries (where it all began), Adventist youth ministry, faith shaping of youth ministry with a bias to Adventist Youth, models of Adventist youth ministry, youth leadership skills, organizing Adventist youth ministry, and current youth issues. While this review will focus on studies that have been published in the last ten years, significant older sources that are useful for providing necessary information will also be referred to.

Understanding Youth Ministry

The often-asked question, “Why have a special youth ministry?” can only be understood as we recognise that although the youth are considered part of the church, they are indeed faced with a set of issues, problems, and tasks that younger or older members do not face with the same intensity, thus resulting in having a range of needs that requires a distinct ministry that is geared to meeting those needs. It is easy for us to generalize that all youth have the same needs, beliefs, and psychology and so, attempt to develop one type of program to meet all of them. However, Campolo (as cited in Benson & Senter, 1987, p. 37) says that “there is no single youth culture in the technological urban industrialized societies of the western world. Instead, there are a variety of subcultures existing side by side each with its own language, value system and world view.” However, there are some common elements in the lives of all young people that make up that group we call teenagers and young adults.

A historical study by Hafner (1986) gives a good description of the changing family from before the Industrial Revolution to the twentieth century. He cites the impact

of the social forces and changes that affected the youth during this period. The youth who once had a solid family structure and solid community to guide them through adolescents into adulthood had disintegrated, thus leaving them exploited, unwanted, and giving rise to the generation gap. Hafner (1986) concludes that the current social problems among youth today find their roots during this era.

Several studies (Barker & Farren, 1972; Gane, as cited in Youth Department, 2005) reveal that from a brief survey of modern history, the vast number of youth in the western world prior to the Second World War, found their educational schooling ending at the secondary level, forcing young people to go out and look for work to supplement the united family budget. This trend rapidly changed in the Western world as families became smaller and compulsory education brought more years of school. With the absentee father away at work most of the day and the youth spending longer hours at school than at work, roots of permissiveness were sown as the youth had more time together, giving way to boredom.

The coming of rock and roll music in the 1950s and early motion pictures gave relief to youth and took them into a world of fantasy. A culture of a new youth society began to emerge in dress; lifestyle and speech so that in 1949, the word “teenager” appeared for the first time and youth gangs sprouted with nothing to do. Teenagers’ heroes during this era were rebelling against the status quo, the society of their parents, their dress, attitudes, politics and the world in general. The era of “rock and roll” in the 1950’s with their hero Elvis Presley led the youth into a culture of anti-authority and anti-parents.

Barker and Farren (1972) see this period of the 1960s as the establishment of a

new pattern of youth counterculture that they conclude is still with us today, a thinking that they had the power to change the world. The “Age of Aquarius,” a time of flower power; making love, not war; ban-the-bomb sit-ins; demonstrations; and protests prevailed with their music heroes of Bob Dylan, the Beatles, the Who, the Rolling Stones, and others. However, this optimism gave way to despair and hopelessness, leading the youth into the nineties with feelings of nihilism, despair, and a search for meaning. The legacies of this period, according to Farren & Barker (1979), continued to influence the youth of today.

Gane (as cited in Youth Department, 2005, p. 78) says that the values of the young people today have been shaped, to a great extent, by the media. He stresses that media has become the parent and teacher for youth today who find that their parents have little or no time for them in their busy schedules, leaving them to seek their entertainment, communication and life goals from TV, MTV, Cable TV, and the music artists, and sports heroes of our day.

This trend, says Gane (as cited in Youth Department, 2005, p. 79), has left our youth without the fundamental support pillars once present prior to the Second World War. These support pillars helped reduced stress and supported the move from adolescence into adulthood. These were the family, moral certainty, respect for authority, protection from some adult knowledge, and a sense of community. Gane (as cited in Youth Department, 2005) acknowledges that these support pillars have all but crumbled in the late twentieth century, leaving our youth today stressed, apathetic and self-centred, while struggling with a crisis of identity, lack of belonging, sense of fear, and searching for meaning through secularism, materialism and humanism.

History of American Youth Ministry and Adventist Youth Ministry

There are two primary reasons for choosing to investigate the history of American youth ministry: (1) most Protestant youth ministries find their origins in America and (2) Adventist youth ministry has its roots in America. Africa has taken the six primary objectives of the Adventist youth department in America and promoted them in establishing Adventist youth ministry in this region of the world church. Africa, particularly the SID region, does not have a unique Adventist youth ministry but has embraced the six objectives of the world youth department founded in America. However, it is necessary to contextualize the methodology used to reach these objectives.

American Youth History

Borgman (as cited in Benson & Senter, 1987, p. 62) attributes the beginning of youth ministry movements to the Industrial Revolution, where youth were seen for the first time as people with new significance, freedom, resources, and needs. He comments, "Modern youth ministry begins with social evolution of modern adolescence and the view of that development taken by the church and society." Kett (1977, p. 64) comments that Bennet Tyler wrote a book in the 1840s analyzing twenty-four revivals from 1797-1814. He concludes that fifteen of them were started by youth. American psychologist Starbuck (as cited in Kett, p. 64) agrees with him when he concludes, "This much we can say with certainty, that spontaneous awakenings are distinctly adolescent phenomena."

Tracing the religious youth movements in America from the nineteenth century, Kett (1977) concludes that the writings of British evangelicals were factors in stimulating the rise of religious societies for young men between the ages of 15 and 25 and reached

their apex of influence in colleges between 1790 and 1850. The coming of the Industrial Revolution gave rise to cities growing with many young people, resulting in a climate for a new era of Christian youth movements. Borgman (as cited in Benson & Senter, 1987, p. 63) comments that Sunday school, the Young Men's and Women's Christian Associations (YMCA & YWCA) and faith missionary societies were all significant youth movements of the nineteenth century. He further comments that it was Francis Clark, pastor of the Williston Congregational Church in the late nineteenth century, who founded one of the greatest youth movements of all times—the "Christian Endeavour Youth Movement". Sensing a growing lack of spiritual vitality in Sunday schools and YMCAs, he proposed a Timothy model of youth conversations, for example, a loving father approach, rather than the Pauline model of a God as King and Judge approach. Clark saw the failure of many youth movements at the end of the nineteenth century as a lack of allowing youth to do what they could do for themselves and not having it done for them by the church leadership. Pressing this point home, Borgman (as cited in Benson & Senter, 1987, p. 65) quotes Clark's belief that "the life of Christ and His teachings appeal especially to the young: how natural, almost inevitable, it is for a young person to be drawn to Christ and to accept Him as Pattern and Guide when He is winsomely presented." He further cites Clark, developing four basic principles from Cotton Mathers's early eighteenth-century principles for organizing religious societies in 1741 that transformed young people's meetings of the late nineteenth century to what is currently followed today. There were the prayer meeting, the experience meeting, the pledge, and active membership. This was later modified to become the "Six Essential

Characteristics of the International Christian Endeavour Society” (Borgman, as cited in Benson & Senter, 1987, p. 65).

All members must strictly commit themselves to the following:

1. The Pledge—an active commitment to the service of Jesus Christ as Lord and to participate actively in the Society’s prayer meetings.
2. The monthly experience or consecration meeting.
3. Systematic, defined and regular committee work—training by doing.
4. Private devotion: daily prayer and Bible reading.
5. Denominational loyalty including attendance at midweek prayer and Sunday evening services.
6. Interdenominational fellowship.

Borgman (as cited in Benson & Senter, 1987, p. 66) concludes that during the first two decades of this century, Christian Endeavour was one of the strongest and largest youth movements of modern times. During the 1930s and 1940s, this movement claimed over five million members of all ages from 83 different denominations in 76 countries. However, this movement saw its decline during the mid 1950s due to the philosophy of enlightenment, scientism, theological liberalism, and a sophisticated materialism, not excluding the dawn of “universal” high school education. This brought in a new creation of modern youth culture which preferred the current “pop music” over singing the old Gospel hymns. Borgman (as cited in Benson & Senter, 1987, p. 68) further comments that it was Percy Crawford from Canada who, during this period, brought swing into Christian music with new gospel choruses that found its way into the youth song books of the day. Crawford was known for developing the Saturday night rally, new-style Bible

conferences and camps as well as becoming the first youth leader on television with a musical program. Many youth organisations, according to Borgman (as cited in Benson & Senter, 1987), rose from his inspiration and help: Youth for Christ, Word of Life, Singspiration, Song time, High School Born-Againers, and New Life Boys Ranch. Authors (Calliet, 1963; Meridith, 1978; Milliken, 1968) acknowledge a change in youth ministry programming in the late 1940s with the revolutionary ministry of Jim Rayburn a Presbyterian youth pastor. Rayburn brought in a new concept of youth programs that demanded one to go to where the youth are and befriend and form relationships with them. He also developed a youth ministry of singing, humour, and telling the gospel story, all to a fine art.

It was out of this type of ministry that “Young Life” was born in 1942, pioneering the concepts of relational recruitment work, camping at teenage resorts, Christian wilderness camping, international, indigenouness, and urban youth work, as well as graduate-level, professional training. Other major youth ministries that followed (e.g., “Youth for Christ”) incorporated these fundamental ideals of youth programming with great success, giving rise to youth publishing organisations such a “Youth Specialities” and “Group Magazine” that majored in creative ideas, youth workshops and professional material for local church youth leaders. These publishing companies continue to support and add to the professionalism of youth ministry today.

Cummings (1956, pp. 16, 17), however, argues that the youth movements and societies of the nineteenth and early twentieth centuries gave way to the youth fellowship idea of the 1930s-1950s. By 1960, several things became clear to church leaders. Young people were looking for more than fellowship groups and leaders were seriously

questioning the segregation of youth from the overall life of the church. A drastic dismantlement took place with the aim of integrating the youth into the mainstream life of the church.

Taylor (1982) comments that it was during the 1970s that mainline denominations began to direct more of their attention to a holistic curriculum for youth, incorporating covenant community, prophetic and servant themes. It was the Southern Baptist Youth Ministry of the 1980s that paved the way for a stronger educational base that would be more closely integrated to families and the rest of the church. Taylor (as cited by Borgman in Benson & Senter, 1987, p. 68) attributes the Southern Baptists for laying down three distinct emphases of youth ministry that are still followed today by many evangelical denominations. They are as follows:

1. A youth minister working with a team of church leaders,
2. Youth ministry growing out of the needs of youth, and
3. Youth ministry developing out of the involvement of shared leadership of youth and adults (Taylor, pp. 9-19).

Commenting on the current status of youth ministry today, critics Elkind (1981), Postman (1982), and Packard (1983) all agree that the impact of the electronic revolution from the 1980s to the present have affected youth from toddlers to teenagers. The hours spent watching TV, MTV, and cable TV with films depicting murders, violence, and sex desensitize them from forming a healthy regard for human life while affecting their minds from developing an aggressive approach to decision making, thus making a plea to parents to restore wholistic relationships with their youth.

The history of youth ministry suggests that the vision and special expertise of

parochial movements are continually absorbed into church programs. The youth need to work with the church and assist in achieving the goals of the church.

History of Adventist Youth Ministry

Morgan-Cole (as cited in Youth Department, 2005) and Gane (as cited in Youth Department, 2005) both acknowledge that, from its earliest days, the Seventh-day Adventist church had no specific youth ministry. However the church flourished because of the ministry and dedication and missionary zeal of its youth. Morgan-Cole (as cited in Youth Department, 2005) comments that the original Advent movement was very much a youth movement led by James White, who began preaching at 21; Ellen White, who received her first vision at age 17; and John Loughborough, who began his preaching ministry at age 17.

The Youth Department of the Seventh-day Adventist Church (GCYD, 2002) and scholar Morgan-Cole (as cited in Youth Department, 2005) give appropriate credit to two young teenagers who were responsible for starting the Adventist youth ministry. In 1879, 17-year-old Harry Fenner and 14-year-old Luther Warren began meetings in Luther's home to plan missionary work, raise money for literature, and promote the cause of temperance. Soon after, some girls joined the group and twelve years later, Mead MacGuire also began youth meetings. It was during this period that church leaders began to recognise the need for a work specifically directed at young people. This was confirmed by White's (1930, p. 196) best known statement about youth: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the world." These youth groups were given the name "Sunshine Bands" and groups mushroomed in local churches

under the guidance of Luther Warren until 1901, when the General Conference of Seventh-day Adventists appointed Mrs. Flora Plumber of the Sabbath School department to care for youth work.

White (1893) further counselled that groups of young people should be organized in every church. Spalding (as cited in Gane, 2000) mentions that in 1907, at the General Conference session in Switzerland, M. E. Kern was elected to the position of youth leader, giving birth to the department called “Seventh-day Adventist People’s Department of Missionary Volunteers.” It was later called Missionary Volunteers, known as “MV,” and had as its aim, “The Advent message to all the world in this generation”, and as its motto, “The love of Christ constrains us”. Writers of the book *SDA Pastors and Elders Handbook for Youth Ministry* of the Seventh-day Adventist Youth Department (2002, p. 12) , record that in 1979, the department changed its name to “Adventist Youth,” keeping the same focus of salvation and service.

Commenting on the rapid growth of the youth department following the 1907 convention, Morgan-Cole, as cited in Youth Department, 2005, p. 32) cites growth in Africa, Tahiti, Singapore, Fiji, Portugal, Bermuda, Japan, the Philippines, and Central America. Familiar elements of other successful denominational youth programs of this period (Clark’s Six Essential Characteristics of International Christian Endeavour Society of the early 1900s) were incorporated into the Adventist youth department’s programs under slightly different names, but accomplished the same goals. During the early 1920s, the Adventist church saw a need to develop a junior MV society for the younger children (6-15 years old), which became known as the JMV Society.

Immediately following the First World War, church leaders became convinced

that this junior society needed a different approach to that of its senior society with a greater emphasis on the outdoor and a “hands-on” approach. This led the church to adopt similar programs used by the Boy Scouts and Girl Guides societies of the early 1900s, but with a strong spiritual emphasis. Junior youth camps became a vital element in its structure and by 1950, the JMV Society became known as the Pathfinder Club, which strengthened this youth level to become a great success up to the present time.

Scholars Morgan-Cole (as cited in Youth Department, 2005) and Gane (2000), both acknowledge that the Adventist youth ministry grew rapidly from the early 1900s with the introduction of youth congresses, faith sharing activities, Bible study, prayer, temperance, community involvement and organized Pathfinder camporees. This growth saw the introduction and development of many Adventist youth-oriented publications, from the earliest “Youth Instructor” magazine of the 1850s to what has now become *Adventist Youth Accent* and *Insight* for high school aged youth and *Guide* for the Pathfinder age.

Throughout the 1900s, the department kept its focus on service to God and man, and in 1993, the Adventist youth department met with its top leaders to map the way forward by setting forth its current primary goal, mission statement, and key objectives (GCYD, 2002). Commenting on its current trend, author Morgan-Cole (as cited in Youth Department, 2005, p. 34) states,

The focus of Advent youth ministry, preparing youth for service in God’s work, has remained the same in more than a century of growth, and is manifesting itself in new and exciting ways, the most important part of looking back is recognizing that this youth ministry has always been about leading youth to know Jesus and then training them to share Him with others.

Faith Shaping in Adventist Youth

In seeking to develop suitable local church youth programs that will result in meeting the needs of youth, understanding how youth experience faith in God is crucial to program development. Adventist youth scholar Gane (2000, p. 42), in an article on developing youthful faith, comments about noted psychologist Erik Erikson who suggests that ideology is the “guardian of identity,” that a belief system is the guide that helps the developing adolescent shape his or her life and without some ideological commitment, youth suffer confusion of values. Gane (2000) further submits that the Christian religion offers a way of life in which ideological commitment is paramount and is the perfect vehicle to assist the young person shape his or her life and adolescence is the optimal age for identity formation and development of a belief system.

Westerhoff (1976, pp. 96-99) identifies adolescence as a time when the faith and value system of the parents are questioned and when young people begin to own their faith. He outlines four major stages of faith development which are

1. *Experienced Faith*—the stage in which the child experiences God through their parents’ faith.
2. *Affiliated Faith*—the stage where youth (10-12 years of age) have an urge/drive to belong or affiliate to their group’s thinking on faith and decisions about it.
3. *Searching Faith*—the stage where youth begin to question whether the faith of their parents works for them.
4. *Owned Faith*—the stage where the youth’s identity is being formed, tried and tested.

Adventist psychologist Gillespie (as cited in Youth Department, 2005, p. 10) states that “once we understand how people at different ages or stages experience faith in God, we can respond to their needs appropriately.” He then outlines the seven key steps in Adventist faith development:

1. *Borrowed Faith*: Early Childhood—the child’s faith is the parent’s faith modelled.
2. *Reflected Faith*: Middle Childhood—the child reflects an acceptance faith modelled after the faith of the Bible heroes of the church members.
3. *Personalized Faith*: Early Adolescent—the faith experience moves into a personalized stage.
4. *Interior/Established Faith*: Latter Youth—the stage where they move from the faith of their parents to their own personalized faith.
5. *Recorded Faith*: Young adults—the stage where they reinterpret their faith to what is important, what worship meets their needs, and what degree of involvement fulfils their life of faith.
6. *Reflective Faith*: Middle Adult—the stage where their faith is reflected to others in the church, thus strengthening their own faith and enriching others.
7. *Resolute Faith*: Older Adults—the stage where they have a convicted faith in God as a Comforter who is known in reality, feel Him personally, and are certain of Him.

Summing up these stages, Gillespie (as cited in Youth Department, 2005) stresses that forming relationships is first and foremost for a youth leader since youth ministry

must, above all, be relationship-oriented. Only then can this faith be passed on and accepted by the youth.

The understanding of faith development in youth, therefore, seems to play an important part in the development of church youth programs that seek to reach youth for Jesus Christ at a critical age where their faith is still under construction.

Models of Adventist Youth Ministry

There are many models in youth ministry that Protestant churches seek to follow. No specific model is completely correct and no model is completely incorrect. While some denominations will prefer one model, others will prefer another. The different models followed by church denominations are just different ways to conduct youth ministry according to their fundamental doctrinal beliefs. Each approach has its own strong advantages and disadvantages.

A study by scholars Benson & Senter (1987, pp. 240-269) reveals that there are at least eight distinct models that have been used from the 1880s to the twentieth century. Many of these models are still used today in Christian churches. Suffice it to say that many of these models demand a large team of workers and finance to run them effectively, something that is a concern with the present-day small church and limited funds. However, certain adaptations to these models are used to ensure the success of the youth group. These are the eight models:

1. Community Model
2. Competition Model
3. Discipleship Model
4. Fundamentalist Model

5. Gift Development Model
6. Ministry Model
7. Urban Model
8. Youth Fellowship Model

According to Morgan-Cole (as cited in Youth Department, 2005), the Seventh-day Adventist Church has been supporting youth ministry since 1892 and has been using a number of different youth models with great success to the present day. Morgan-Cole (as cited in Youth Department, 2005, pp. 60-65) cites different models used by the Adventist church throughout its history, each with its own advantages and disadvantages. They are

1. *The School-Based Model* where Adventist boarding schools run the youth program giving the boarders a safe environment in which to explore their faith.
2. *The Youth Church Model* where a contemporary music style is followed with only youth attending.
3. *The Meta Model* where youth are trained in small group ministry outside the church to reach the community.
4. *The Family-based Model* where youth and parents meet together. The teens learn to believe and the parents learn to trust their teens. It is a family-based ministry.

Scholars Daily (1993), Benson & Senter (1987), and Morgan-Cole (as cited in Youth Department, 2005) all agree that the direction of youth ministry in the 21st century

is to go back to the grass roots of youth ministry. Noting the same breakdown of vital youth structures of the past, Morgan (2003, p. 64) says,

Like the internet, our society is becoming less institutionalized, more diverse, and less centralized. Old structures and programs are not working because, lament youth leaders, “the kids are not showing up!” Generation X is famous for being sceptical of formal, institutional- based ideas. This is a legacy they inherit from us, the boomer generation. We questioned and tested all these institutions, and we did not leave our children with a lot of structure behind.

Adventist youth leaders today are endeavouring to find a dynamic biblical approach model for youth ministry with the intention of bringing back those vital structures (*Family commitment, moral certainty, respect for authority, protection from some adult knowledge, sense of community*) that once served as guiding beacons for youth from adolescence into adulthood before the Industrial Revolution. Current Adventist youth models are focusing more on a biblically-based model patterned after the four major dynamics/forces that undergirded the growing church community in Acts 2:42-47. Adventist youth specialists Gane (2000) and Morgan-Cole (as cited in Youth Department, 2005) both explore these dynamic forces as the following:

1. *Grace*—learning about their Saviour Jesus Christ, who desires to give youth the assurance of salvation and the experience of acceptance, inclusion, forgiveness and love.
2. *Worship*—teaching youth how to celebrate their praise to their Saviour Jesus Christ.
3. *Community*—teaching youth to develop Christ-like relationships with one another and to help them discover and develop their spiritual gifts.
4. *Service*—helping youth to minister their faith in Jesus Christ to others.

From current studies of models used in the Adventist church since the 2000s, we find that this biblical model form of Acts 2 is widely followed. World Youth Director for Adventist Youth Ministries Baraka Muganda (2010) confirms this in his lectures to Adventist Youth Ministries at Helderberg College, South Africa.

Wolf (2008) concludes that the many models of youth ministry can all be summarized into four key models that are currently used by Protestant denominations. They are the “*preparatory approach model*” where students are viewed as disciples in training, the “*missional approach model*” where students are viewed as a separate entity which must be reached, the “*strategic approach model*” where students are viewed as a bridge to the next generation church, and the “*inclusive congregational approach model*” where youth are not a separate ministry, but rather, are included in all the church life.

Youth Leadership Skills

Leadership development is important because youth leaders are needed more than ever before, especially in areas where church membership is 50-75 percent youth. Many Christian churches around the world cannot afford to hire a fulltime youth pastor, thus causing the local church to depend upon the youth themselves. Since the church relies on volunteer youth leaders, youth ministry then depends upon them to carry out its functions and mission. Such leaders do not appear out of thin air; they need to be developed. Leadership development among youth leaders helps to eliminate the frustrations of program planning, the problem of burnout, and a positive approach to leading the youth as a result of inadequate training.

Christian writer and motivational leader Maxwell (1993:5) defines leadership as “influence.” He further says (1993, p. 5), “When we influence others to actually change

the way they think or act, we are exerting leadership.” Barna (1997) defines leadership by including five key attributes:

A leader is one who *mobilizes*; one whose focus is influencing *people*; a person who is *goal driven*; someone who has an orientation *in common* with those who rely upon him for leadership; and someone who has people willing to *follow* them (p. 23).

Hybels (2002, p. 189) defines leadership as the integrity of the person when he states, “Leadership also requires moral authority. Followers will only trust people who exhibit the highest levels of integrity. Every time you compromise character you compromise leadership.” Concerning the importance of relationships in leadership, Maxwell (2003, p. 16) argues, “Relationships are the glue that holds a team together. The more solid the relationship, the more cohesive the team.”

Jesus Christ said in Mark 10:44, “And anyone who wants to become first among you must be servant to all.” Christian leadership is servant leadership, modelled after the ministry of Jesus Christ (John 6:37; Matt 26:33; Matt 11:28-30; John 13).

The youth leader is to be a model to the youth in obedience to Christ, expressing care and kindness in all relationships. Youth specialist Muir (as cited in Dausey, 1983) reflects that because youth are in the process of developing independence from their parents and are attempting to find their own identity, they plug into models that help them know how adults act. The youth leader is such a model and always needs to be cognisant of his/her influence when leading youth. Richards (1985, p. 111) further admonishes youth leaders to note that “leaders are not called by God to stand behind a program and push; they are called by God to go before others and lead. They move others by example not by the power of their office.” Leadership then, is influence; it seeks to create participators and minimize spectators.

Reflecting on the inner qualities of a youth leader, Johnson (as cited in Youth Department, 2005) cites four qualities: love, integrity, servanthood, and a positive attitude. Johnson (as cited in Youth Department, 2005) further mentions other essential qualities such as, spiritual, visionary, love for youth, teachable, adaptable, positive, and an equipper. Research conducted by youth specialist Strommen (1974) in the seventies revealed that successful youth workers exercised the following skills: building relationships, being genuine, being available, communicating, showing interest, and leading. These traits have not changed today. Adventist youth specialist Tyner (2007) comments that the “Center for Youth Evangelism” in the North American Division of Seventh-day Adventist Church, has developed seven core principles for excellence in youth ministry which form a dynamic curriculum structure for successful youth ministry. They grow spiritually, learn leadership skills, nurture relationships, empower youth for leadership, plan, communicate, and mobilize for service.

Concerning leadership styles, youth specialists Johnson (as cited in Youth Department, 2005), Gane (2000), and Johnson (1992) all concur that of the three most common leadership styles—authoritarian, laissez-faire, and democratic—the most suitable one for youth ministries is the democratic style. This style allows the youth leader to give guidance where appropriate and allows the entire group to participate and share leadership with others. The democratic style of youth leadership is further promoted by Johnson (1992) who further suggests that churches create leadership applications forms on which students are asked to get references, describe their experience and abilities, and indicate what areas of ministry interest them most.

Adventist youth leadership involves training young people to lead within the

youth group. Its mission statement (GCYD, 2002, p. 9) says,

“The primary focus of Youth Ministry is the salvation of youth through Jesus Christ. We understand youth ministry to be that work of the church that is conducted for, with, and by young people.”

Noted youth specialist Strodel (as cited in Benson & Senter, 1987, pp. 147, 148) mentions an approach of four phases to youth leadership training that were used by John Alexander in his book “*Managing Our Work*” (1972) and are still used today by many protestant churches, including the SDA church. It is a method of consciously building both competences and maturity in a youth group.

1. Phase I: I do it and you watch.
2. Phase II: I do it and you do it.
3. Phase III: You do it and I will support you and supervise.
4. Phase IV: You do it and I will spend more time in the next area.

The ultimate goal is “that we may present everyone perfect [mature, complete] in Christ” (Col 1:28) and “to prepare God’s people for works of service [ministry], so that the body of Christ may be built up” (Eph. 4:12). In a recent theological training course given at Helderberg SDA College, World Youth Director Muganda (2010) highly recommended Alexander’s 4-Phase training structure approach to students of youth ministry.

Organizing Adventist Youth Ministry

There are numerous models recommended by Benson and Senter (1987). However, Gane (2000, pp. 59-62) outlines a very traditional youth ministry model, one that can be acceptable in the vast majority of Adventist churches. He sees youth

leadership in local churches as being far more extensive than the youth leader and his/her committee because many other church departments are involved.

Gane (2000, pp. 64, 65) describes Adventist youth ministry as “enabling and mobilizing the gifts of many people, to touch with the truths of the gospel, the lives of youth in every realm of their being. He sees the gifts of youth as “life changing, life-serving, and youth ministry must evoke and use the gifts of many people other than that of the youth minister.” Concerning the truths of the gospel, Gane (2000, p. 65) acknowledges that the Bible is full of promises, claims, commands, instructions, announcements, and teachings, which are the core of the church’s ministry with youth and that this ministry should be designed to

1. lead youth to explore these truths,
2. challenge youth to accept them, and
3. disciple youth in living by them.

Gane (2000) warns that teaching youth only head knowledge and not heart knowledge will defeat the very essence of youth ministry. Youth ministry in a local church, he counsels, must affect how youth live and think and feel and act. He sees youth ministry as a ministry that “strives to touch youth with a myriad of positive experiences; Bible study, training/ discipleship, music, recreation, mission emphasis” (p. 66) because he stresses that “every different experience presents the truths of the gospel in a slightly different setting” (Ibid.).

For this reason, Gane (2000) urges that youth ministry in a church should offer many opportunities for youth to express their faith by building relationships with other youth in order to lead them to a lasting relationship with God. Noted youth scholar

Codrington (2002) asserts that “it is essential to use a variety of methods to reach young people today. . . . the act and modelling and explaining the Christian message is much more effective with today’s generation.”

The Planning Process

Leading youth in the local church is never an easy task, as numerous youth leaders can testify. The ultimate challenge many Adventist youth leaders face is to understand their youth ministry objectives and lead a balanced faith-based youth ministry. Developing and planning Adventist church-related youth programs varies from church to church, but what should remain constant is for all to be faithful to the church’s major objectives for the department. The major objectives/functions of the youth department are

1. to raise the level of the devotional life of the young person,
2. to lift up the standard of attainment of the youth,
3. to educate and train youth for service,
4. to provide opportunities for outreach and service,
5. to teach the principles of stewardship, and
6. to lead youth to discover their individual worth and develop and discover their spiritual gifts (GCYD, 2002, p. 13).

One other area of focus in Adventist youth ministry is evangelism. From the church’s earliest beginnings, the Adventist youth department focused mainly on evangelism. Adventist scholar Morgan-Cole (as cited in Youth Department, 2005, p. 19) says, “The goal of Adventist youth ministry has always been to engage young people in active work for the Lord as soon as they accept Him as Saviour.” Today, it is still a

fundamental goal as seen in its two-fold slogan for this century: “The basic philosophy of Seventh-day Adventist youth ministry is one of ‘Salvation and Service’. Our twin goals are to lead youth into a saving relationship with Jesus Christ and to train them for service to others” (GCYD, 2002, p. 12).

Programming

One of the common pitfalls of youth ministry has been in the area of programming. Living in a spectator age, young people are accustomed to being entertained. Ng (as cited in Youth Department, 2005, p. 72), comments that “youth programs today are designed to entertain rather than to equip young people to be connected with each other, Christ, and the world.” He further comments on youth being more connected to their surroundings the church, and community. Adventist youth specialist Martin (2001) concurs with Ng when he comments on three tips for reaching youth and young adults that go beyond entertainment: “(a) activate their assets, (b) build relational bridges, and (c) cultivate communities of character.”

Noted professor Choun (as cited in Benson & Senter, 1987) suggests that there are three keys to successful programming for youth ministry in small churches: “Make the program comprehensive, culturally current, and committed to multiplication.” In developing a planning process for youth programming, Gane (2000, pp. 85, 86) adapts a successful model from Corbett (1997) that assists the youth leader to maintain a balanced program faithful to the objectives set out for his or her local church. They are as follows:

1. Begin with a group—your group or leadership team
2. Assess their needs—the youth’s
3. Choose Objectives to meet those needs

4. Develop Strategies that help to achieve your objectives
5. Use Resources—a wide variety of resources in your strategy
6. Plan learning experiences—strategies that feature involvement and learning
7. Schedule evaluation in a regular time frame

For the small church, Hersey (1986), as cited in Gane (2000, p. 103), suggests four areas that will result in success:

1. Use your size to get individually acquainted with your young people.
2. Get involved with the lives of a few youth: opportunity for individual care.
3. Focus on mission projects to get your youth to move out of their little world.
4. Allow youth to lead at various levels of the church.

Another key area of focus in youth programming is for the group to have a mission/purpose statement that reflects the direction the group wants its programming to take. Youth scholars Gane (2000), Fields (1998), Feldbush and Yeagley (1999) are in agreement with regard to youth ministry groups having a simple mission/purpose statement that is essential to successful youth ministry.

Adventist youth ministry is committed to using the youth themselves in the planning process to a large degree (GCYD, 2002, p. 9) and have adopted the goal of seeing youth ministries as a ministry *for*, *by*, and *with* young people. Youth specialist Schults (1987) also promoted this process of using youth in planning and running their youth programs back in the 1980s and it is still being adopted today by many Christian churches. Schults (1987) states, “Youth-based ministry is a ministry *for* young people operated *by* young people to do most of the planning, preparing and executing for youth

ministry programs, activities, and service missions. Selected young people plan youth programs and special events (p. 16).

Concerning relationships in youth program planning, youth specialist Hagstrom (as cited in Dausey, 1983) comments,

Planning is just words on paper. Relationships are fundamental; without a relationship, a person has no right or authority to hold another accountable. When relationships are positive, then whatever method you use, you and others will be more apt to be prepared to be sensitive to the Spirit of God (p. 37).

In seeking to find a balanced youth program, scholars Morgan-Cole (as cited in Youth Department, 2005) and Gane (2000) both suggest the use of the biblical model of Acts 2, which focuses on the four key dynamics that helped the early Christian church to grow rapidly. Gane (2000, pp. 171-243) cites these four dynamics as (a) *Grace*—Teaching salvation in Jesus Christ, (b) *Worship*—Fellowship and Praising God, (c) *Community*—Spiritual Growth and Nurture, and (d) *Service*—Sharing the Gospel/Mission.

However, Fields (1998, p. 46) promotes these four dynamics of Acts 2 from the Great Commandment of Matthew 22:37-40 and the Great Commission of Matthew 28:19-20 under five key purposes for a “purpose- driven youth ministry”. They are worship, ministry, evangelism, fellowship, and discipleship.

In each of the areas mentioned, youth leaders should organise various programs to fulfil its objectives. A list of youth activities over the year should include: Bible study, praise and worship, prayer groups/seminars, social recreation, community service, spiritual retreats, evangelism, fellowship, witnessing, testimonies, leadership training, and discovering one’s spiritual gift. The list can include much more but enough has been given here.

Current Youth Issues

The adolescent and youth years have always been a time of change, choice and decision-making. Today's youth live in an even more challenging world than their parents and grandparents did. They are faced with an alarming array of temptations to sin that have become more socially acceptable than ever before. According to a recent study on current social issues affecting youth today, Morgan-Cole (as cited in Youth Department, 2005, p. 237) mentions that our youth today are not being sheltered from adult issues, but are forced head-on into them at an age when they really do not have the knowledge to deal with them, let alone a strong biblical foundation to guide them into making right choices.

In his lecture notes to theological youth students, Muganda (2010) outlines the current social issues affecting youth in the southern part of Africa. He cites them as unemployment, pre-marital sex, music, drug abuse, fashion, HIV/AIDS, abortion, substance abuse, suicide, media, peer pressure, street kids, poverty, pornography, teenage pregnancy, and corruption. Although the list is far from complete, these warrant an awareness of what youth ministries need to address. Former Adventist World Youth Director Ranzolin (as cited in General Conference Youth Ministries Department, 2007), commenting on the challenges and current issues youth face today, concludes that the major ones are the internet, substance abuse, religion, sexuality, and music. Appealing to the church and particularly youth leaders he says, "Make religion attractive and show young people that even though we are Christians, we can have fun with Jesus Christ and that joy comes from getting involved in all areas of the church."

Conclusion

We concluded that there is evidence for a biblical rationale for youth ministry that needs to be redemptive, called, balanced and dynamic. We have seen that the approach to teaching youth needs to be redemptive, incarnational, and relational. Seeking to understand youth today necessitated the historical understanding of forces and trends affecting them to the present. We have also carefully reviewed the historical forces and trends within Adventist youth ministry. A careful review in understanding faith development in youth, with a bias to Adventist youth, helps the youth leader in the development of church youth programs and relational skills to bring them to Jesus Christ.

From the survey of youth models mentioned, what is important to note is that they all serve to accomplish what the youth leader desires to achieve within his youth groups, working in harmony toward the overall goals of their local church. These are only models that can be tailored to the needs and goals of the leader's group within his local church. From the selected material surveyed in the area of organizing and planning Adventist youth ministry, we recognised the need for youth leaders to be faithful to the objectives of their ministry while implementing a strong approach to evangelism.

In surveying current youth issues, we can conclude that all youth ministry needs to have a strong biblical, relational, culturally current, evangelistic, and attractive foundation, modelling the idea that being a Christian during one's youth is exciting and fulfilling. Using the Bible and principles of the Adventist faith remain a constant challenge to youth leaders as they endeavour to lead their youth to Jesus Christ.

CHAPTER 4

METHODS, AND IMPLEMENTATION NARRATIVE

Introduction

The youth department of the Southern African-Indian Ocean Division of the Seventh-day Adventist Church has noticed a growing trend of frustration and ineffectiveness at training meetings with local church youth leaders in planning and fulfilling the department's objectives. This has led to a high turnover rate among church youth leaders each year. The problem that is frequently given is a lack of relevant youth material that will enable them to plan successful yearly programs. Consequently, youth are not finding any meaning and relevance in their meetings because of the lack of relevant faith-based programs and purposeful planning.

Poor leadership at any of the levels of the church structure impacts negatively on other levels. Most, if not all, church programs developed by higher organizations are intended to find implementation at the local church level. The mission of the church is expected to be fulfilled through local churches. However, if local churches are critical to the fulfilment of the mission of the church, those who lead here should be well-prepared and empowered with the necessary skills to pass them on.

The focus of this study was targeted at two Adventist Youth Societies in two selected Seventh-day Adventist churches in the Gauteng region of the South African Union Conference, namely Lyttelton Seventh-day Adventist church which is under the

leadership of the Transvaal SDA conference, and Tshwane East SDA church (TESDA), which is under the leadership of the Trans-Orange SDA conference.

The focus of the research was to develop and pilot a Youth Leadership Manual for the local church level within the two selected churches for a period of one year. This necessitated an evaluation of the two youth groups, their church profile, their youth and their leader through structured interviews given in the form of questionnaires and telephone interviews. The following areas were pivotal in gathering and analyzing the data and information that guided the development of the intervention needed to address the problem: (a) telephonic interviews with the two regional conference youth directors, (b) data on church youth leaders training weekend, (c) history and profile of the two churches, (d) interviews with the youth elders of the two AY societies under study, (e) interviews with the youth leaders of the two AY societies under study, and (f) interviews with a sample of the youth from the two Adventist youth societies under consideration.

Research Methodology

In order to develop a reliable intervention to the problem at hand, a mixed methods approach was utilized. A nine-point quarterly assessment sheet was used to generate some statistical information from research participants. Personal and telephone interviews were used to gather emergent themes from the two local youth ministries. Telephone interviews with the two regional conference youth directors were also conducted with the intention of getting their views and impression on how best they could be of service to their local church youth leaders (Appendix A).

Structured interviews were conducted with the youth elders (Appendix A) of the two respective churches under study to determine how they perceived their youth in

relationship to their youth leader, their spiritual growth, and their commitment to the goals and mission of the church. In the SID region, youth elders are appointed to assist the local AYS (Adventist Youth Society) within the church.

An interview was conducted with a group of local church youth leaders attending a Transvaal conference weekend training seminar on leadership training (Appendix A). The purpose of the interview was to gather information on the feelings of local church youth leaders in their leadership capacity within their local churches. Concerning the two youth societies under study, interviews were conducted (Appendix A) with both youth leaders after leading their youth group for the first three months in their respective churches. This was necessary to determine areas of weakness and strength in their programs and youth planning. Selected personal interviews (Appendix A) were conducted from a sample of each youth group from the two selected churches under consideration to determine the group's thinking before the implementation of the youth leadership training manual and again at the end of the given period. These personal interviews were given in the form of a questionnaire focusing on different aspects of the first three months of youth programs, personal feelings, spiritual growth, and their reflection of their youth leader.

Project Implementation

This section presents a detailed description of the research implementation, population, sample, questionnaires, collection of the data, and a descriptive analysis of the relevant data needed to determine an appropriate intervention to the problem at hand. In order to ascertain key elements to be incorporated in the youth leadership training manual, I deemed it necessary to consult with other persons closely related to the youth

groups. It is necessary to state that the reason I conducted these interviews after a three-month period was to allow some time to pass by to give the persons/groups interviewed some basic facts to report on. As a result of this three-month lapse, the researcher concluded that the pilot program would run for the rest of the nine months of the year when an assessment would be carried out to determine the outcome of the pilot project (see Appendix C: Training manual for Local Church Youth Leaders).

Telephone Interviews With the Two Conference Regional Youth Directors

Early in the month of March, 2009, I conducted a telephone interview with the youth directors of the Transvaal and Trans-Orange conferences to determine their knowledge of youth ministries at their level of church youth management (Appendix A). The data revealed that both conference youth directors had less than one year experience at this level. Only one had received basic youth training but at the Pathfinder level of the youth department. They expressed a limited knowledge of the six fundamental youth objectives of the department.

The directors acknowledged that their job description mandates that they organize quarterly meetings with youth federation leaders and conduct leadership training for newly elected local church AY (Adventist youth) leaders. Each director indicated that he did not have sufficient knowledge to train local church leaders in AY program planning and lacked adequate AY material for this purpose. Both directors indicated that they did not have any previous records of their yearly departmental events except from the conference year-end reports that all departments give annually. These year-end reports gave only a brief highlight of the major events of each department and detailed reports of

training seminars of the conference AY departments are often omitted or mentioned in a very scanty way. No proper handover was conducted by any of their previous predecessors, nor was any mention of their department's strengths and weaknesses given, leaving these newly-elected youth directors feeling vulnerable and inadequate to the task at hand.

It is clear from the data gathered that both conference youth directors lacked the basic training and education that is deemed necessary for them to function adequately at their level of youth ministries. They also expressed that they needed more training and AY material to equip and empower them. I would suggest again that poor leadership at any of the levels of the Church structure impacts negatively on other levels. Therefore, leadership closest to the church level should be well-equipped and well-empowered.

Interviews at the Local Church Youth Leaders Training Weekend

In the month of March, I attended a weekend local church youth leadership seminar under the Youth Department of the Transvaal conference. Eighteen AY leaders and their assistants from the Gauteng region attended this training seminar. An interview was conducted with all 18 AY leaders using the interview lead questions found in Appendix A as a reference to solicit their comments. The main focus was to discover the degree of assistance they were receiving from their conference in youth leadership, planning, and the spirituality and success of their youth group over the last three months.

Themes Emerging From the Above Interviews

From the interviews conducted above, an emerging theme among the youth leaders was a serious lack of leadership training prior to this weekend and that they did

not have a written monthly or quarterly AY planning program. This was because almost all of them were newly appointed leaders for the current year. One emerging theme among those interviewed was a poor understanding of the AY objectives of the youth department. Another theme that emerged was that the current AY department in the conference was not serving as an effective resource centre or helping with the planning of youth programs. One interesting theme that emerged from the interviews showed that approximately half of the youth leaders ran poor spiritual and faith-based programs, while the rest responded that the programs were good.

Other emerging themes from the interviews were that most of the youth leaders did not engage in community outreach, just over half indicated that fellowship and acceptance among their youth was poor, commitment to their church goals was strong, and the exercise of handover by previous church leaders was very poor.

These emerging themes indicated that help is needed to assist them in successfully leading their youth.

Brief History and Profile of Lyttelton SDA Church

The Lyttelton church is situated on an army base for the South Africa Air Force, with a population of approximately 1000 residents. Lyttelton suburb is one of the numerous suburbs around the capital city of Pretoria in the Gauteng region of South Africa. The church began as a company under the Transvaal conference of SDA churches in March 2002 and rented a community church that had been abandoned for some years. The church was organized in September 2002 a multicultural membership whose main ethnic groups are black, coloured, and white. This population group is made up of numerous nationalities such as American, Angolan, Pilipino, Malawian, South African,

Zambian, and Zimbabwean. Of these, the largest are Malawian, Zimbabwean, and South African, respectively. When considering population by race, 70 percent of the membership is composed of blacks. The main language spoken is English. The majority of the church membership is young professionals with teenagers.

The purpose of noting the age differences within the churches is to establish the degree of youth presence in each church in order to assist me in choosing churches that are representative of the majority in the Gauteng region.

Church Statistics of Lyttelton SDA Church

The Lyttelton church is a family-oriented church. According to the Lyttelton Church records, there were 88 baptized members at the beginning of 2009 and an average of 117 attending weekly. The second figure included non-baptized members, including children and youth. The figure below gives a summary of the age distribution of the Lyttelton Church.

About 23 percent are children from birth to 15. The youth between the ages of 16 and 30 make up 25 percent of the membership. The rest of the members over the age of 31 represent 46 percent. This means that approximately one-quarter of those who attend church are youth. An interesting observation is that none of the members come from the immediate local community; over 90 percent of the membership live more than 15 kilometres away from the church.

Figure 2. Age distribution of Lyttleton church members.

Church Statistics of Lyttleton AY Society

The AY (Adventist Youth) society of Lyttleton was comprised of 22 youth at the beginning of January 2009. Records show that 13 were baptized, and of the remaining 9, 4 were in the baptismal class. Of the total number, 12 were female and 10, male. The youth leader was a female mother in her mid-thirties. The chart below shows the age distribution of the youth group.

Figure 3. Age distribution of Lyttelton youth group

From this chart we can conclude that the majority of the youth are in two age groups: 16-18 and 19-22. Only 2 in the group are between the ages of 23 and 30. The majority from the two age groups are still in secondary and university levels of education. This fact is especially important when conducting faith-based programs for youth since decision-making will be impacted at this critical stage in the area of their faith development. From the total group, four are employed. Two of these are independent and live on their own, while the others live with parents. From the group living with parents, one is from a single-parent home.

Brief History and Profile of Tshwane East SDA Church (TESDA)

The church of TESDA is situated in the suburb of Waterkloof, with approximately 2,500 residential homes. Waterkloof suburb is one of the numerous

suburbs around the capital city of Pretoria in the Gauteng region of South Africa. The church began as a company under the Trans-Orange conference in 2007 and rented an Afrikaans Protestant church in the community. The church was formally organized in August 2002 and had a membership of 67 at the beginning of 2009. The average church attendance each week during 2009 was approximately 220 people. This is because many visitors attend the church weekly along with the church members and some are still in the process of transferring their names to TESDA church. The membership is predominately black South Africans. Less than two percent of the membership come from the immediate local community and over 90 percent of the membership live more than 15 kilometres away from the church.

Church Statistics of Tshwane East SDA Church (TESDA)

According to the TESDA Church records, the baptized membership was 67 in January 2009 with an average of 175 attending weekly. The second figure included children and youth not baptized. About 20 percent are children from birth to 15. Approximately 26 percent are youth between the ages of 16 and 25. About 17 percent of the membership are between the ages of 26 and 35. The figure below shows the age distribution of the TESDA Church.

Figure 4. Age distribution of TESDA church members

The TESDA Church consists of a large number of families with a strong church program emphasis geared towards the youth. I also noted that a large majority of the members in the 26-35 age group attended the weekly youth program, confirming the observation that TESDA Church is youth and young adult oriented. Ten percent of the church members are single parents with teenage children.

Church Statistics of TESDA AY Society

The AY (Adventist Youth) society of TESDA Church at the beginning of 2009 had an average of 18 during the year, but more than doubled over the vacation months to approximately 42. The primary reason for this is that more than half the youth of the church were away at school. From the total figure of 42 in the youth society, records showed that 14 were baptized and 28 were in the baptismal class. From the group total, 24 were female and 14, male. Figure 5 below shows the age distribution of the TESDA youth group.

Figure 5. Age distribution of the TESDA youth group

The age population of the TESDA Adventist Youth society ranged from 16 to 35 years, with the majority coming from the age bracket of 19-23. This was followed by ten from the 16-18 age bracket and 9 from in the 23-35 age bracket. Records also showed that youth from the majority grouping were at university and approximately half were working. The youth leader was a female single parent in her early thirties who was employed.

Data on Local Church Youth Elders

In the month of March telephone interviews were conducted with youth elders of the two churches under study (Appendix A). The data revealed that both youth societies contributed to the goals of their local church and the youth supported their youth leader. Both elders acknowledged that their church board found it difficult at times to approve their out-reach programs because not much planning had been done and such requests came in too late. Both elders agreed that they do attend the key programs of their youth

society. In working with their youth leader, both agreed that they had a good working relationship. However, the elder from Lyttelton Church felt he lacked sufficient knowledge in youth work to give sound counsel to his youth leader, whereas the TESDA youth elder felt confident in his role of giving sound counsel to his youth leader because he had once been a youth leader. Both elders reported that their youth felt the programs needed more variety and youth involvement.

Interview With Lyttelton and TESDA Youth Leaders and Youth Groups

In the month of March, I conducted an interview with each youth leader to determine their current leadership skills and planning abilities (Appendix A). A sample population of their youth was then surveyed to obtain relevant information about their leader and youth society (see Appendix A). One youth was chosen at random from each of their age groupings in both youth societies under study to complete the survey.

The following issues emerged in the interviews with the youth leaders. The TESDA youth leader reported that she had not served as an AY youth leader before and the only youth training she had was the Master Guide leadership course. She reported not to have had a clear understanding of the Adventist youth objectives of the department, but did have a clear understanding of Adventist beliefs. There was no written youth plan recorded for the last three months, but programs were planned from week to week. She estimated that approximately 15 percent of the AY programs conducted came from Adventist material, and the rest from other non-Adventist sources. Two faith-based programs were given during the past three months but no community outreach took place. One fellowship social was conducted with the group. Her plans for the group did

incorporate the goals of the local church. She stated that the conference youth department involvement and its role as resource centre was minimal. The handover process by the previous AY leader was very brief and no materials were passed on.

The interview (Appendix A) with the Lyttelton youth leader revealed that she had six years of youth leadership experience and attended numerous youth leadership seminars prior to her present role as the Lyttelton AY leader. She reported having a clear understanding of the Adventist beliefs but not a clear understanding of the Adventist youth objectives. She had a quarterly youth group plan and estimated that she used approximately 30 percent of Adventist youth material. Three faith-based programs were conducted over the last three months. However, neither community outreach nor fellowship gatherings took place. She reported that the group plans did include the goals of the local church and estimated that 37 percent of her programming planning was assisted by the involvement of the conference youth department and its resource base. The handover process did not take place nor were any materials passed on by the previous AY leader.

Data From the Survey of the Two Youth Groups

A brief analysis of the survey (Appendix A) with the two youth groups over the first three months of 2009 revealed that youth from both groups enjoyed coming to the youth meetings. Approximately 50 percent of both groups were baptized members and all felt that the programs helped improve their spiritual journey. The other 50 percent who were not baptized reflected the same comments as those who were baptized. Youth from both groups were unaware of the AY department's objectives but reported general objectives that are common to all spiritual youth groups. The TESDA group reported that

the main emphasis of youth programs centred on SDA doctrinal discussions, whereas Lyttelton youth reported that their programs were centred in two main areas: self-awareness/acceptance and getting to know what God can do in the life of a youth. Both groups reported that they would like to see more programs on street evangelism, health, prayer, and visits to orphanages and hospitals. The groups responded very positively about their leader as someone they can confide in and saw their leader as a spiritual person.

Conclusions Drawn From Research for the Intervention Program

The interview and survey questions were intended to elicit answers that would show whether or not there is a need to assist and empower incoming and existing youth leaders in their role in local church program planning. The interviews conducted with the various local church youth leaders at the training event were especially aimed at finding out whether or not the local youth leaders were trained adequately when they assumed office. The intent of the surveys with members of the local youth groups sought to explore the thinking of youth and their needs within the group. The goal of the survey conducted with youth leaders in the Gauteng region and the two churches under study was to elicit from them what they considered a lack in their knowledge of youth leadership and to give reason for an effective intervention strategy to arrest these deficiencies in their present role.

The information above confirms the problem statement of this project. Local youth leaders are not trained effectively, even after attending conference youth training seminars, thus necessitating an intervention strategy to arrest this problem both at

conference level and among local church youth leaders.

Intervention Strategy Process

The project, in response to the research conducted, has developed an intervention strategy to address the felt needs of local church youth leaders. This was executed through the implementation of a pilot leadership training manual for local church AY leaders in two targeted AY societies in the Gauteng region of South Africa.

The youth leaders training manual (see Appendix C) that was developed and piloted in the two selected youth groups in the Gauteng region can be divided into nine key sections: (a) foreword (seven principles for the AY leader, why have an AY Society, purpose of the AYS, and history of the AYS [Adventist Youth Society]); (b) mission statement of AYS (objectives of the AYS and goals/basic foundation of AYS); (c) ideals of the Adventist Youth: (Aim, Motto, Pledge, and Law); (d) responsibilities of the AY Society Leader; (e) the AY Society Council and its Responsibilities; (f) basic needs of youth; (g) achieving the twin goals of “Salvation and Service” in program planning; (h) planning the AY Yearly Calendar (major quarterly events, six-step planning guide, and sample AYS Programs); and (i) basic Adventist youth resources.

A brief description of each section that forms the intervention strategy (in Appendix C) is presented below and will help in giving a general appreciation of the contents of the strategy.

The youth leaders training manual begins with very basic but essential information for the needs of an Adventist Youth Society in every local church. It then confronts the youth leader with seven principles for effective youth ministry which are biblically-based. I deemed it necessary to include this in section one because it

underscores the biblical importance of youth leadership today as is seen in the lives of young men and women of Bible times. In chapter one, I argue that there is reason for a theology for youth ministries and that youth leaders need to take their calling seriously as did their predecessors of Bible times. A brief history and purpose of the Adventist Youth Society is presented to educate the leader to understand the roots of Adventist youth ministry and its importance in the church today.

Sections two and three outline the basic objectives, goals, ideals, and foundation of the AY department. It is in this section that I underscore the need to get back to the fundamental objectives or guiding principles of Adventist youth ministry as outlined by M.E. Kern, the first director of the General Conference Youth Department in 1907. These objectives have undergirded Adventist youth ministry from the very beginning and AY leaders today need to keep them in mind as they carry out their responsibilities in the society and in program planning.

Sections four, five, and six give a detailed job description of the AY leader's duties and outline the responsibilities of the AYS Council. Section six helps the AY leader to understand the core needs of youth and their impact on his/her program planning.

In section seven, I sought to adopt the most current model for Adventist youth ministry planning by incorporating Gane's (2000) biblical model of Acts 2 as discussed in detail in chapters 1 and 2 of this project. This biblical model uses the four major dynamics/forces that undergirded the early Christian church in disciple growth. They are *grace, worship, community, and service*. The world youth department of the SDA church has modified these four dynamics by calling youth to get involved in the mission of the

church through *discipleship, leadership, service, and evangelism*. These are based on the primary focus of the SDA Youth Department: “salvation and service”. This section also provides a sample program that incorporates the model of Acts 2 in its modified version of discipleship, leadership, service, and evangelism.

Section 8 takes the leader on a step-by-step path into the ins and outs of program planning. This section is designed to relieve the stress and frustration that many experience, as mentioned in chapter 1, in executing this task of youth ministries. I sought to capture those key elements of youth ministry programs that have proved to be successful over the past few decades in Protestant churches as discussed in chapter 3. For example, familiar elements of “*Clark’s Six Essential Characteristics of International Christian Endeavour Society of the early 1900s*” (Borgman, as cited in Benson & Senter, 1987, p. 65) were incorporated into current Adventist youth programs and are still relevant today. A few sample programs are given to the leader as a guide for developing his/her own monthly/quarterly and yearly plan.

Section 9 assists the leader with the vast Adventist youth resources available, not only from the church SID department but also from the world headquarters and other world divisions of the SDA church worldwide. Although the resources from the church divisions are culturally written, they are still helpful in adapting the principles and programs found in them to make them current to youth in the SID region of the world.

This training program was then implemented in the two targeted youth groups under study as a pilot program for one year to determine if it would meet the objectives it set out to accomplish. I allowed the first three months of 2009 to pass by before implementing the training manual. This was needed in order to carry out the initial

surveys mentioned earlier in this chapter (Appendix A).

Each local church youth leader from the two churches involved in the pilot project were taken through the training manual step-by-step during the latter part of the month of March 2009 and then challenged to apply the principles and guidelines found in it for the rest of the year. Actual samples of programs were given to both youth leaders to assist them in adopting the key principles, models and guidelines as outlined in the training manual.

An evaluation of their leadership skills using the principles of the training manual was conducted every three months (April-December, 2009) by using the survey sheet entitled “9-Point Quarterly Assessment Sheet” (see Appendix B) of this project. The assessment sheet sought to evaluate the leader’s skills and abilities in effectively carrying out her responsibilities as an AY leader. In-depth consultation, prayer, and appropriate advice were given to both youth leaders to motivate them to improve their skills as local church youth leaders.

From April to December, three evaluation questionnaires using the “9-Point Quarterly Assessment Sheet” of this project were conducted during the rest of the year (April-June, July-September, and October-December) with the two youth leaders and a final evaluation questionnaire was also given to a sample of their respective youths (see Appendix A). Data from the surveys in question was analysed and conclusions drawn up in chapter 5 of this project.

Conclusion

The emergent themes and data coming from the mixed methodology utilized gave birth to the training manual. The manual was developed and piloted in two selected youth

groups from April-December 2009 in the Gauteng region in response to the concerns of local church youth leaders within that region. The effectiveness of the manual in responding to the expressed needs of local church youth leaders will be evaluated in chapter 5.

CHAPTER 5

OUTCOMES AND EVALUATION

Introduction

It has been noticed within the SID region that local church youth leaders are inadequately trained to fulfil their duties at local church level, especially in the task of program planning to fulfill the key objectives of the Adventist youth department. The purpose of this project is to stop this trend by developing and implementing a training manual for Adventist local church youth leaders in the Gauteng region of South Africa, which will equip and empower them to execute their duties confidently at local church level.

This chapter presents the data and analysis of the intervention prescribed. The following sections are found in this chapter: project methodology, summary of project implementation, data collection and analysis, and conclusions drawn from data.

Project Methodology

A mixed methods approach was utilized incorporating the quantitative and qualitative methods, using assessment sheets, personal and telephonic calls and oral questions. The mixed methods approach was conducted with the intention of getting the respondents' views and impressions on how best the pilot training program was implemented in the two selected churches. The methodology sought to assess how well

the two church youth leaders were empowered into planning faith-based programs incorporating the fundamental objectives of the Adventist youth society and whether the use of Adventist youth resources contributed to the overall success of their Adventist youth groups under study.

Project Implementation

In the latter part of March 2009, I met independently with the two AY societies namely Lyttelton and TESDA where the pilot youth leaders training program was implemented. First, selected personal interviews were conducted with five youth who were chosen at random to give their responses to the oral interview. The selection process in determining the five interviewed by the researcher was to have the entire youth group stand in a line and every fifth youth was chosen until five were selected. The same five youth were again interviewed at the end of the year in the month of December 2009 (see Appendix A).

Second, I then met individually the youth leaders of Lyttelton and TESDA AY Societies and conducted an interview (see Appendix A) with each one. A detailed analysis of this survey was carried out by the researcher in chapter 4 that was pertinent to the development of the intervention. Third, I took the two youth leaders step by step through the nine sections of the Youth Leaders Training Manual (See Appendix C). I then challenged them to apply the principles and guidelines found in the manual to their respective youth groups for the rest of the year. As stated in chapter 4, the process of evaluating their leadership skills in implementing the ideas and guidelines in the training manual was determined through a "*9 Point Quarterly Assessment Sheet*" that I developed (See Appendix B). From April to December, three quarterly evaluations were conducted.

(April-June, July-September, and October-December.) Data from the three quarterly evaluation sheets was recorded for final analysis. I also ensured that the respondents felt comfortable in their surroundings during the interviews. Ample time was given to each youth leader on the “general comment section” of the interview sheet to reflect their concerns, joys and failures. Time was also spent encouraging, giving advice, and praying with them.

Intervention Strategy Analysis and Outcomes

The intervention strategy was the pilot training program for local church youth leaders in the two Adventist youth societies, namely, Lyttelton and TESDA AY Societies. The “Compiled 9-Point Quarterly Assessment Sheet” (Appendix B) was used to determine the outcomes of the intervention strategy.

Intervention Strategy Analysis of Lyttelton AY Society

Each point of the “Compiled 9 Point Quarterly Assessment Sheet” is presented in the chart given below.

Table 1

Lyttelton: Compiled 9-Point Quarterly Assessment Sheet 2009

Statement	Apr-Jun	Jul-Sep	Oct-Dec
1. Written AY Program plan: Weekly/Monthly/Quarterly/None	Quarterly	Quarterly	Quarterly
2. AY Objectives Implemented This Quarter			
a. Bible-based programs: assisting in decision making and character building: Weekly/Monthly/Once/None	Monthly	Monthly	Monthly
b. Motivating the habit of strong devotional life: Weekly/Monthly/Once/None	Weekly	Weekly	Weekly
c. Self-worth and Discovery of Spiritual Gifts programs: Weekly/Monthly/Once/None	None	Once	None
d. Programs teaching Principles of Stewardship: Weekly/Monthly/Once/None	Once	None	None
e. Integration of youth into church programs: Weekly/Monthly/Once/None	Weekly	Monthly	Monthly
f. Programs on equipping and empowering youth in leadership/service: Weekly/Monthly/Once/None	Once	Once	Once
3. Percentage of youth involvement in AY programs conducted:	5 percent	10 percent	15 percent
4. Number of fellowship/social meetings: Weekly/Monthly/Once/None	Once	None	None
5. Number of outreach programs conducted: Weekly/Monthly/Once/None	Once	Once	None
6. Percentage of youth attendance at AY meetings:	70 percent	80 percent	87 percent
7. Percentage of Adventist material used in program planning:	70 percent	80 percent	80 percent
8. Number of AY council meetings held: Monthly/Once/None	Once	Once	Once
9. Ability to develop an Adventist youth plan: Scale of 1-100 Percent	60 percent	80 percent	87 percent

From the mixed methodology used and analysis chart given above, the following outcomes are presented below for each of the “Lyttelton AY Society Compiled 9-Point Quarterly Assessment Sheets.”

Lyttelton AY Society Outcomes

1. **Written Program Plan:** The youth leader understood the importance of writing out a quarterly AY program for each quarter with each week's program. She responded that having a written quarterly program plan took out the frustration of planning the night before the program and also gave her ample time to contact key persons ahead of time when their presentation was due.
2. **Six Key Fundamental AY Objectives:**
 - a. **Bible-based Doctrinal Programs:** The respondent ran one each month, and reported that the youth found these programs helpful in their understanding of the church's beliefs and in their decision-making. The outcome here shows that a monthly program of this nature is helpful to the youth in developing a strong understanding of the Adventist faith and in giving them a biblical basis in their decision-making process.
 - b. **Motivating the Habit of a Strong Daily Devotional Life:** The respondent reported having done this weekly for two quarters, but only occasionally in the last quarter because of the lack of a strong commitment from her youth group. Her response to this point in her comments to me in the "General Remarks Section" indicated that her suggestions in ideas presented to her group were not motivating enough for them to get excited about it. The outcome here shows that the leader is failing to find the right resources to get her youth group highly motivated in developing a strong daily devotional life.

- c. Self-worth and Discovery of Spiritual Gifts: The respondent reported that she had not conducted any programs the second quarter, but did conduct one in the third quarter, and none in the last quarter. When asked the reason, the respondent said that she had difficulty in sourcing the right program to present and thought that there were other more important objectives to fulfil in the three quarters given. The outcome here shows that the youth leader needs more help in this area in resources and encouragement to fulfil this objective.
- d. Programs teaching the principles of stewardship: the respondent ran one in the second quarter, but none the rest of the year. In the “General Comment Section,” the leader acknowledged that she found this objective very low on her priority list of programs for her group. The outcome here suggests that the youth leader needs to be more convinced about teaching the youth principles of stewardship as an important AY objective.
- e. Integration of Youth into Church Programs: This area was covered adequately throughout each quarter and the youth leader indicated that her youth did participate regularly in the programs of the church. The outcome here suggests that the leader was successful in fulfilling this objective.
- f. Programs on Equipping & Empowering Youth in Leadership: The data revealed that the respondent ran one program each quarter. However, in the ‘General Comments Section,’ she indicated that she had a difficult time in getting her youth to lead out on their own in the church programs. The outcome here suggests that the youth need more encouragement and

help in getting them to exercise more leadership skills in their church.

3. **Percentage of Youth Involvement in AY Programs Conducted:** The data reveals that this area was very poor each quarter, reaching a maximum in the last quarter of only 15 percent of youth participation. When asked to respond to this point, the youth leader indicated that she had difficulty getting her youth to assist in the weekly programs. In the “General Comment Section” each quarter, the youth leader acknowledged that her family commitments was not giving her enough time to assist those youth who desired to get involved in the programs of the AY Society, causing her to conduct most of the AY programs. The outcome here suggests that the youth leader seems to be having family appointments that are interfering with her time for the youth society.
4. **Number of Fellowship/Social Meetings:** The data reveals that this area was poorly conducted throughout the year with only one meeting in the first quarter and none the rest of the year. Again, in consultation with the youth leader, her family commitments were keeping her from planning this event at least once a quarter. The outcome here suggests that the youth leader does not have enough time to plan this event due to her pressing family commitments.
5. **Number of Outreach Programs Conducted:** The data reveals that an outreach program was conducted each quarter except for the last quarter due to a clash of church and youth programs. The outcome here indicates that the youth had an outreach program at least once a quarter and would have had one the last quarter had it not clashed with church programs.

6. Percentage of Youth Attendance at AY Meetings: The data revealed that there was steady increase each quarter of youth attending (e.g., 70% to 80% to 87%) which showed a positive trend and interest in the programs of the AY Society.
7. Percentage of Adventist Material used in Program Planning: Data shows that 70 percent of Adventist youth material was used in the first quarter and this increased to 80 percent both second and third quarter. The outcome here suggests that the leader is using the church's material in her programs which is a positive trend for AY programming.
8. Number of AY Council Meetings Held: The data shows that one meeting was held each quarter of the year which is the norm for the AY department.
9. Ability to Develop an Adventist Youth Plan: The data revealed that the leader has made significant progress here and now feels confident to draw one up with the resources that are available.

Intervention Strategy Analysis of TESDA AY Society

Each point of the "Compiled 9 Point Quarterly Assessment Sheet" is compiled in the chart given below.

Table 2

TESDA: Compiled 9-Point Quarterly Assessment Sheet 2009

Statement	Apr-Jun	Jul-Sep	Oct-Dec
1. Written AY Program plan: Weekly/Monthly/Quarterly/None	Quarterly	Quarterly	Quarterly
2. AY Objectives Implemented This Quarter			
a. Bible-based programs: assisting in decision making and character building: Weekly/Monthly/Once/None	Monthly	Monthly	Monthly
b. Motivating the habit of strong devotional life: Weekly/Monthly/Once/None	Weekly	Weekly	Monthly
c. Self-worth and Discovery of Spiritual Gifts programs: Weekly/Monthly/Once/None	None	Once	None
d. Programs teaching Principles of Stewardship: Weekly/Monthly/Once/None	None	None	Once
e. Integration of youth into church programs: Weekly/Monthly/Once/None	Weekly	Monthly	Weekly
f. Programs on equipping and empowering youth in leadership/service: Weekly/Monthly/Once/None	Monthly	Weekly	Weekly
3. Percentage of youth involvement in AY programs conducted:	45 percent	60 percent	85 percent
4. Number of fellowship/social meetings: Weekly/Monthly/Once/None	Once	Once	Once
5. Number of outreach programs conducted: Weekly/Monthly/Once/None	Once	Once	Once
6. Percentage of youth attendance at AY meetings:	80 percent	85 percent	87 percent
7. Percentage of Adventist material used in program planning:	35 percent	60 percent	80 percent
8. Number of AY council meetings held: Monthly/Once/None	Once	Once	Once
9. Ability to develop an Adventist youth plan: Scale of 1-100 Percent	40 percent	45 percent	80 percent

From the mixed methodology used and quarterly analysis chart shown above, the following outcomes are presented below for each of the “TESDA AY Society Compiled 9 Point Quarterly Assessment Sheet.”

TESDA AY Society Outcomes

1. Written Program Plan: The youth leader showed consistent progress in developing a quarterly plan, stating each week the program to be conducted. She commented that planning a quarterly plan showing the program each week eliminated the frustration of planning on a Friday evening as was the case in the first quarter.
2. Six Key Fundamental AY Objectives:
 - a. Bible-based doctrinal programs: the leader conducted one each month, and reported that the youth needed this Bible-based program regularly as many had a very limited knowledge of the church beliefs. The outcome here shows that a monthly program of this nature was helpful to the youth in developing a strong understanding of the Adventist faith and in giving them a biblical basis in their decision-making process.
 - b. Motivating the habit of a strong daily devotional life: The respondent reported having done this weekly for two quarters and monthly for the last quarter. The reason for promoting it monthly in the last quarter was because the youth were responding well to this goal and now needed only occasional encouragement. The outcome here shows that the leader has been successful in fulfilling this goal.
 - c. Self-worth and discovery of spiritual gifts: the respondent reported having conducted only one program in the third quarter and none in the second or third quarter. The reason given by the leader was that she felt there were other more important programs to conduct and the resources available on

this goal was limited and its promotion did not appeal to her. The outcome here shows that the youth leader needed a greater variety of programs in this area and more encouragement to fulfil this objective.

- d. Programs teaching the principles of stewardship: The leader conducted only one program in the last quarter of the year, stating that other youth objectives seemed to overshadow this one and it received a very low priority. The outcome here suggests that the youth leader needs to be more convinced about teaching the youth principles of stewardship as an important AY objective.
 - e. Integration of youth into church programs: This area was covered very well throughout each quarter, with only the second quarter having less youth integration into church programs. The outcome here suggests that the leader was successful in fulfilling this objective, the norm, each quarter.
 - f. Programs on equipping & empowering youth in leadership: The data revealed that the leader was successful in this goal as she had the youth integrated monthly in the second quarter and then progressed into using them weekly. The outcome here suggests that the youth were highly motivated to engage in leading out in programs of the church.
3. Percentage of youth involvement in AY programs conducted: The data reveals that this area received a steady progression of youth involvement, beginning with 45 percent in the second quarter and rising to 85 percent in the last quarter. The outcome here suggests that the youth leader has been successful

in making youth ministry programs for youth, by youth, and with youth.

4. Number of fellowship/social meetings: The data reveals that this area was successfully conducted by having at least one meeting per quarter. The outcome here suggests that the leader is making positive progress in meeting the general norm of at least one fellowship meeting per quarter.
5. Number of outreach programs conducted: Data revealed that an outreach program was conducted at least once a quarter, the norm for this objective. The outcome here indicates that the leader has met this requirement successfully.
6. Percentage of youth attendance at AY meetings: The data revealed that the society had a steady increase each quarter of youth attending (e.g., 80% to 85% to 87%) which showed a positive trend and interest in the programs of the AY Society throughout the year.
7. Percentage of Adventist material used in program planning: Data shows that there was a steady increase from 35 percent in the second quarter to 80 percent in the last quarter of the year. The outcome here suggests that the leader is using the church's material in her programs, a positive trend for AY programming.
8. Number of AY council meetings held: The data shows that one meeting was held each quarter of the year, the norm for AY societies.
9. Ability to develop an Adventist youth plan: The data revealed that the leader has made significant progress in this area but had many disappointments of youth not fulfilling their duties in conducting programs.

Interview Analysis With Selected Youth of Lyttelton and TESDA AY Societies

From the ten youth interviewed from Lyttelton and TESDA AY societies (see Appendix A), the following outcomes show that the majority of youth from both AY societies benefited significantly from the implemented ideals of the pilot training manual. The outcome here suggests that the programs did have an impact upon the youth as most reported to have enjoyed the programs each week in the December interview.

Most of them also reported to have a better understanding of the AY department's key objectives. The outcome here suggests that the youth understand the key areas around which the AY department revolves, thus giving them a sense of belonging within the church body.

The three youth from Lyttelton AY society who reported in the March interview that they were not baptized were all baptized when interviewed in December. In addition, all four un-baptized youth from TESDA AY society reported that they were baptized in the December interview. The outcome here suggests that the programs of both Lyttelton and TESDA AY societies were evangelistic and faith-based and led to youth baptisms.

The spiritual and relational perception of the youth from both AY societies towards their leader ranked higher in December 2008 than in March 2009. The outcome here suggests that the AY leaders' relationships with their youth improved through implementation of the pilot training manual.

Conclusion

Emerging themes that came out of this study not only reflect the youth leaders' most appropriate answers as seen in their respective complied assessment sheet, but also

their personal comments to each of the “9-Point Quarterly Assessment Sheet” in the “General Section” of the questionnaires. Each of the nine points of the quarterly assessment sheet sought to cover the key areas of the project problem. It would be well to mention them again as Adventist youth ministries is all about fulfilling them in the local church.

The Six Major AY Objectives for Local AY Societies are as follows:

1. Provide youth with a Bible-based foundation
2. Raise the devotional life of the youth
3. Lead youth to understand their individual worth and discover and develop their spiritual gifts and abilities
4. Teach youth the principles of stewardship
5. Ensure the integration of youth into all aspects of the church life
6. Equip and empower youth for a life of service

The pilot project training manual with the “9-Point Quarterly Assessment Sheet” has benefited the two AY societies under study. However, personal family commitments of the Lyttelton AY leader has affected the ability of that leader in consistently implementing some programs, whereas the TESDA AY leader revealed greater success overall in implementing the Pilot training manual with her youth, although she still needed help in getting her youth motivated to fulfil their appointments in leading out in AY programs. Adventist youth program planning and leadership skills of the youth leaders has had a positive trend in this study. In spite of the problems the youth leaders experienced in executing their respective duties, the training manual has reduced their

frustrations of AY programming and helped them to implement the key objectives of the AY society.

CHAPTER 6

Summary, Conclusions, and Recommendations

Summary

Poor leadership at any level of the church structure impacts negatively on other levels. Most, if not all, church programs developed by higher organizations are intended to find implementation at the local church level. The mission of the church is expected to be fulfilled through local churches. If local churches are critical to the fulfilment of the mission of the church, those who lead here should be well-prepared and empowered with the necessary skills to pass them on. It is at this level that we find poor leadership within the Youth Ministry Department of the SID Division of the Seventh-day Adventist Church, which ultimately is affecting the local church youth leader and his group in fulfilling their objectives in the mission of the local church.

The Seventh-day Adventist Church organization is structured through four different levels, namely, the local congregation, the local field/mission, the union and the General Conference. It was on the first level (local congregation) of the church organization that this project focused its attention. The project reviewed theological and Christian models of youth ministry that lend to empowering the Seventh-day Adventist local church youth leader. The particular nature of empowering local church youth leaders addressed in this study relates to implementing a pilot training program for local church youth leaders that targeted two churches.

For that reason, chapter one defined the problem of study, justification of the project, the project implementation process, as well as acknowledging the limitations and self-imposed delimitations. The methodology used in the study and project design is well-stated and outlined.

Chapter two laid a theological foundation for youth ministry at the local church level through an examination of Old and New Testament passages pertaining to the importance of youth as viewed by God in biblical times, two views from Adventist theologians who are key to Adventist youth ministry, and an Adventist philosophy of youth ministry. It was important to me to give evidence for a theology of youth ministry as youth, too, are considered to be part of the believers of the church and are seen to play an important part in the church's theology of "The Gospel Proclamation in the Last Days Events."

Chapter three reviewed relevant literature pertaining to this study. It covered understanding youth historically, a brief history of American and Adventist youth ministry, faith-shaping of Adventist youth, models of Protestant and Adventist youth ministry, the philosophy of Adventist youth ministry, youth leadership skills, and current issues affecting youth. Older material was used extensively in this study as I deemed it important to outline the changing trends of American youth and how they were considered in the church from the 1800s to the present. This older material had much more factual information than the current books. Chapter four outlined the necessary research towards the development of the intervention needed to address the problem as stated in chapter one. The implementation of the intervention project was carefully discussed, incorporating the key elements summarized in chapters two and three.

Chapter five provided a report of the assessment process of the pilot training manual for local church youth leaders and youth. Chapter six included the analysis of the interviews conducted, general outcomes, and recommendations of the intervention strategy.

Conclusions

From the analysis and outcomes of the intervention strategy implemented, I conclude that the pilot training youth manual for local church youth leaders has made a positive impact in meeting the concerns of the problems stated in the first chapter. These were erasing the frustration of yearly program planning, having at their disposal relevant AY material to plan programs, incorporating the key objectives of the AY department, learning how to incorporate youth into the life and mission of the church, varying the programs enough to attract youth to the weekly meetings, and executing relevant faith-based spiritual programs to lead the youth to accept Jesus Christ as their personal Saviour. However, it has been observed that much of the success of implementing the pilot training manual rests to a great degree on the commitment of the youth leader, whether he or she is married or single.

The pilot training manual has also shown to be fairly consistent in incorporating the key fundamental dynamics of the early church success in discipling members to the Christian faith. (grace, service, worship, and community). These four dynamics, modified by the world AY department, became known as leadership, discipleship, evangelism, and service at the beginning of the 2000.

The process of planning and involving the youth in the programs of the AY society has been made easier for the two AY leaders under study as they engaged in the

six-step yearly planning guide recommended in the pilot training manual.

The two youth leaders also indicate that they have benefited much from the study and feel more confident in leading out at this level. From the last interview with them, both mentioned the positive benefits they have experienced from knowing the AY departments key objectives. Knowing this has made their task of program planning much easier as well as having a sense of satisfaction knowing that they are running an AY society according to the department's purpose.

Recommendations

From the analysis and outcomes of the intervention strategy used to address the problem, a few recommendations need to be noted in order to improve the empowering of local church youth leaders in the Seventh-Day Adventist Church.

1. A larger sample of AY societies would have enabled me to obtain a more accurate evaluation of the Training manual. I was limited to two AY Societies due to my pressing commitments as Division AY Director and Family Ministries Director.

2. Training and explanation of the pilot training manual to the two Conference AY leaders would have had a greater positive impact upon the two local AY societies. It would have influenced the conference AY leaders to incorporate the key AY objectives of the youth department into their programs at the conference level and be motivated to pass them on to their local church AY Societies.

3. Youth leaders at the union level within the church need to be thoroughly trained in the key objectives of the AY department and a training manual incorporating them should be produced for conference and local church levels. The pilot training manual of this study with modifications by each union can serve as a sample guide.

4. On-going training of local church youth leaders by their respective conferences is needed each quarter with updates on adequate resources to fulfil the youth department's key objectives.

5. Quarterly updates of AY resources from division and union level needs to be passed down to conference AY leaders to keep them current in their correspondence with the local churches.

6. A quarterly assessment form from the local church youth department would assist conferences in determining whether the AY objectives are being fulfilled and areas where improvement is needed. The "9-Point Assessment Form" with modification can serve as a sample form. This form can also serve as a guide in determining the percentage of Adventist material used in program planning.

7. Youth leaders at all levels of the Adventist church need to be taught the history of the church's youth movement from past to present to help understand its uniqueness in becoming an army of young people assisting in the life and mission of the church.

APPENDIX A
INTERVIEW QUESTIONS

INTERVIEW LEAD QUESTIONS FOR CONFERENCE YOUTH DIRECTORS

Telephonic Interview for Conference Youth Directors (Transvaal & Trans Orange SDA Conferences)

1. How long have you served in this position? 0-1 yrs 2-3yrs 5-yrs
2. Have you had any youth leadership training prior to your present appointment?
3. Do you have a clear understanding of the AY objectives?
4. Does your AY department have a basic youth training manual for newly elected local church youth leaders?
5. Does your department organize quarterly meetings with your youth federation/local church leaders?
6. Does your department have basic material in assisting youth leaders at local church level?
7. Do you feel reasonable equipped to teach train local church leaders AY program planning?
8. Does your department keep any records of previous years events and training seminars?
9. Did you receive any handover from your previous predecessor?
10. Do you feel your union AY director has sufficiently assisted you in training local church youth leaders?

INTERVIEW LEAD QUESTIONS FOR LOCAL CHURCH ELDERS

Telephonic Questionnaire for Local Church Youth Elders (Transvaal & Trans Orange Conference)

(Note that a brief statement was given for each answer)

1. Does your youth group contribute to accomplishing the goals and mission of your church?
2. Do the youth support their youth leader?
3. Does your youth leader get much support from the church board in endorsing the youth programs?
4. Do you attend most of the main programs of the youth department?
5. Do you feel that your youth leader respects your role as youth elder and follows your counsel relationship with him/her?
6. Do you feel you have sufficient knowledge in guiding the youth leader in the running of the youth society?
7. Do you think the youth are excited about their programs and the way they are conducted?

INTERVIEW LEAD QUESTIONS FOR LOCAL CHURCH AY LEADERS

Questionnaire for SDA Church Youth Leader

Interview lead questions for Church Youth Leader from the two
targeted SDA churches and others in the Gauteng area.
(Leaders are all over 18 years.)

(NOTE;- Any further questions arising from the initial questions below will
remain within the framework of the research approval I am seeking.)

1. Years served in youth leadership?
2. Have you had any prior youth training before leading the youth of your church?
3. Do you have a clear understanding of the Adventist Youth Objectives/Goals of the youth department?
4. Do you have a monthly/quarterly/yearly written youth program?
5. What % of Adventist youth material are you using in your program planning?
6. How many spiritual and faith –based programs have you implemented this quarter?
7. Do you have a clear understanding of the Adventist church beliefs?
8. How many community outreach programs have you had this past quarter?
9. How many fellowship or recreational programs have you had this past quarter?
10. Do your youth programs incorporate the goals or mission of your church?
11. What % would you give to your conference AY department's involvement in your planning and as a resource centre?
12. Did your predecessor conduct a detailed handover with adequate youth materials to assist you?

INTERVIEW LEAD QUESTIONS FOR YOUTH

Oral Interview Questions for Selected Youth of.....AY Society

To selected youth (18 YEARS -UP) of the selected churches before research.

Any further questions arising from the initial questions below will remain within the framework of the research approval I am seeking.

1. Do you enjoy coming to youth programs in your church?
2. Are you a baptized SDA member?
3. Do you feel the programs are helping you become a stronger Christian?
4. Do you feel that you are growing spiritually by attending youth?
5. Are you familiar with the Adventist Youth Objectives/Goals of the department?
6. What main areas of youth programming has your youth society focused on during the past quarter?
7. What kind of programs would you like to see more of in your youth society?
8. Do you feel your youth leader plans well and has a good understanding in leading the youth of your church?
9. Do you feel your youth leader cares about you and is someone you can confide in?
10. Do you feel your youth leader is a spiritual person who loves the Lord?

APPENDIX B

9-POINT QUARTERLY ASSESSMENT SHEET

INTERVIEW SAMPLE SHEET

9-Point Quarterly Assessment Sheet for Local Church Youth Leaders

Name of Youth Society:-.....

Youth Leader:-..... Date:-.....

“9-Point Quarterly Assessment Sheet 2009”

Statement	Apr-Jun	Jul-Sep	Oct-Dec
1. Written AY Program plan: Weekly/Monthly/Quarterly/None			
2. AY Objectives Implemented This Quarter			
a. Bible-based programs: assisting in decision making and character building: Weekly/Monthly/Once/None			
b. Motivating the habit of strong devotional life: Weekly/Monthly/Once/None			
c. Self-worth and Discovery of Spiritual Gifts programs: Weekly/Monthly/Once/None			
d. Programs teaching Principles of Stewardship: Weekly/Monthly/Once/None			
e. Integration of youth into church programs: Weekly/Monthly/Once/None			
f. Programs on equipping and empowering youth in leadership/service: Weekly/Monthly/Once/None			
3. Percentage of youth involvement in AY programs conducted:			
4. Number of fellowship/social meetings: Weekly/Monthly/Once/None			
5. Number of outreach programs conducted: Weekly/Monthly/Once/None			
6. Percentage of youth attendance at AY meetings:			
7. Percentage of Adventist material used in program planning:			
8. Number of AY council meetings held: Monthly/Once/None			
9. Ability to develop an Adventist youth plan: Scale of 1-100 Percent			

General Comments:-

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APPENDIX C

TRAINING AY MANUAL FOR LOCAL CHURCH YOUTH LEADERS

Training AY Manual for Local Church Leaders

Note

While every effort has been made to produce a suitable training AY manual for local church youth leaders, the researcher deemed it appropriate to use extensively Adventist material as this was one of the main objectives of this study. The intention is to motivate our local church youth leaders into seeing what is available from the Adventist youth department and how the programs can be used to fulfil the objectives of the Adventist Youth.

Much of the material comes from the Youth Department of the General Conference using their quarterly magazine of ACCENT over the last 10 years and other current manuals/books from the department. This material has been used with permission.

Adventist Youth

Adventist Youth

Adventist Youth LEADERS

TRAINING SEMINAR

FOR THE LOCAL CHURCH

Adventist Youth

Contents of the Training Manual

The youth leaders training manual, divided into 9 key sections, constitute the intervention strategy as per results of the research, are as follows:

1. Forward

- 7 Principles for the AY leader
- Why an AY Society?
- Purpose of the AYS
- History of the AYS (Adventist Youth Society)

2. Mission Statement of AYS

- Key Objectives of the AYS
- Purpose of AYS

3. Ideals of the Adventist Youth

- Aim/ Motto/ Pledge/ Law

4. Responsibilities of the AY Society Leader

5. The AY Society Council and its Responsibilities.

6. Basic Needs of Youth

7. Achieving the Twin Goals of “Salvation and Service” in Program Planning

8. Planning the AY Yearly Calendar

- Planning the Major Quarterly AY Events
- Six Step Planning Guide
- Sample AYS Programs

9. Resources

- General AYS Resources
- Major AY Program Resources
- SID CD Resource
- Adventist Youth Resources

Section 1

SID Youth Leader's Training Manual For Local Church

Forward

Planning for youth programs does not have to be a challenging experience any more. Amid the many manuals on youth program planning, the AY leader is confused into deciding which method to follow and will it meet the needs of the AY Society. Using the right tools will help you to meet the needs of your youth while being faithful to the key objectives of the youth department.

This easy to read manual will not only provide you with a clear understanding of the basic AY Philosophy, goals, and objectives, but also fast track the newly appointed youth leader into grasping the very basics of planning an Adventist youth program with the least amount of stress and frustration.

Your job as a local youth leader is to become well equipped with Adventist youth leadership skills, not only in program planning, but also in knowing how to help your youth accept Jesus as their Saviour and get them involved in the work and mission of the church.

This is an awesome responsibility, one that you cannot accomplish alone, except through the power of the indwelling presence of the Holy Spirit. So get connected with Jesus in your prayer life and see Him empower you to save your youth for His kingdom!

I trust you will use this manual to train your youth. Plan, train, and empower, then "Stand back and see the salvation of the Lord".

Eugene L. Fransch

Youth Ministries Director (2010)

Southern Africa Indian- Ocean Division

7 Principles for the AY Leader

Grow Spiritually

Ensure that you as a leader are Growing Spiritually.

Learn Leadership Skills

Learn the basic leadership skills for Youth Ministry.

Nurture Relationships

Nurture relationships with your youth.

Creative Planning

PLAN your programs and activities creatively & thoroughly.

Empower for Leadership

EMPOWER your youth for Leadership

Communicate

Communicate with the youth:-

- Their families
- The Church
- The Community

Mobilize for Service

Mobilize your youth for Service in the Church & Community

(Adapted from the book "7- Principles for Youth Excellence" NAD Youth Center for Evangelism)

WHAT IS AN AY SOCIETY?

The AY society is place where Adventist youth gather to experience a happy joyful spiritual time together. Fellowship is a key aspect and a place where youth are trained into leadership in the church and outside too. The AY society is a place where youth receive inspiration, fellowship, and strength. The AY society meeting is one of the most important appointments of the week in the life of an Adventist youth. Because youth are taken very seriously in the Adventist Church, AY leaders are challenged to plan meetings with purpose.

Purpose of AYS

- To keep the Challenge of the Aim, the Motto, and Pledge before the society.
- To deepen the devotional life of each AY society member.
- To integrate vital AY society features and group activities into thinking and life of the AY society.
- To keep the young people of the church in touch with the AY movement around the world.
- To hold before the youth the ideals and principles for Christian living.
- To help young people find a positive solution to their problems.
- To study the most effective methods for doing the different kinds of Christian service.
- To provide pleasant Christian fellowship for the young people of the church.

Brief History of the AYS (Adventist Youth Society)

It is important for the AY leader to understand the history of the society so as to better understand the purpose and objectives in the light of Adventist theology.

Most of us are familiar with the story of how Seventh-day Adventist youth ministry was started by two teenagers, Luther Warren and Harry Fenner, in Hazelton Township, Michigan in 1879. These two young men, concerned about the spiritual needs of their peers both inside and outside the church, prayed together and then launched what became the first Adventist youth society. A small group of boys (later boys and girls) who met weekly to sing, pray, study the Bible, do missionary work, and enjoy wholesome recreation.

Other youth-led societies sprang up on a local level, and in the first decade of the twentieth century the church as a whole, encouraged by Ellen White and others who saw the importance of youth work, began to organize a youth program. The first official Seventh-day Adventist youth organization was founded in 1907 under the name “Young People’s Society of Missionary Volunteers. The name was chosen to clearly indicate the focus on service and outreach as an integral part of our youth ministry.

Though the name has been changed to “Adventist Youth” (1979), in the 100 years since then, the focus of the Seventh-day Adventist youth movement has remained one of salvation and service. Adventist youth ministry is now a worldwide movement focusing on winning young people to Jesus and training them to share His message of love with others.

(Taken from “Pastors & Elders Handbook for Youth Ministry”)

Section 2

Youth Department Mission Statement

The primary focus of Youth Ministry is the salvation of youth through Jesus Christ.
We understand youth ministry to be that work of the church that is
conducted
for, with, and by young people.

Key Objectives of the Youth Department

These objectives were identified by M.E. Kern, (1901) in his report to the General Conference Session as the first youth director for the department. They are;

- ❖ **PROVIDE** youth with a Bible-based foundation.
- ❖ **RAISE** the devotional life of the youth.
- ❖ **LEAD** youth to understand their individual worth and discover and develop their spiritual gifts and abilities.
- ❖ **TEACH** youth the principles of stewardship.
- ❖ **ENSURE** the integration of youth into all aspects of church life and leadership.
- ❖ **EQUIP** and **EMPOWER** youth for a life of service.

PURPOSE of AYS

The primary purpose of Adventist youth ministry is to win, train, commission and hold the youth, ages 6-30.

To fulfill this purpose, there is need for an active Youth Ministry that must have:

1. An organization through which it works.
2. Trained leadership to plan and lead in its activities.
3. Materials with which to work.
4. A supporting constituency.

GOALS OF THE AYS

- **To organize** the resource of youthful energy for active service for others.
- **To instruct** church youth leadership in the various methods of teaching theory and give them program techniques of ministry to help Adventist youth reach their goals.
- **To save** the children and youth of the church by leading them personally into a saving relationship with Jesus Christ and by training them to share Christ happily and skillfully, realizing that those who thus devote themselves to unselfish effort for the good of others are most surely working out their own salvation. (*Steps to Christ*, p. 80).

God's work can never be finished without the young people of our church. The future of this cause depends upon them. The youth ministry sponsored by this church is to save our youth, train them for service and involve them in the commission. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matt. 24:14).

As leaders in the local church, you need to help the youth under your care to realize this. In so doing, the need of being humble before the Lord and living daily close to Him is absolutely essential. Your strength is in the Lord. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. (2 Chronicles 16:9).

Long ago, Ellen White wrote: The youth need more than a casual notice, more than an occasional word of encouragement. They need painstaking, prayerful, careful labor. He only whose heart is filled with love and sympathy will be able to reach those youth who are apparently careless and indifferent (*Gospel Workers*, p. 208).

Section 3

IDEALS OF THE ADVENTIST YOUTH

AIM

“The Advent message to all the world
in my generation.”

MOTTO

“The love of Christ constrains me.”

PLEDGE

“Loving the Lord Jesus,
I promise to take an active part
in the work of the Adventist Youth Society,
doing what I can to help others
and to finish the
work of the gospel in all the world.”

(As amended at the 57th General Conference Session in Toronto, Canada, and published
in the 2000 edition of the *Youth Ministry Handbook and The Church Manual*.)

Section 4

Responsibilities of the AY Society Leader

- Become thoroughly acquainted with the local conference AY plans.
- Keep in touch with your conference youth department.
- Stay in contact with other churches to see what is working for them.
- Plan for regular meetings of the council.
- Plan the agenda with input from associates leaders and secretary.
- Assign leadership functions to others as necessary for implementing plans and completing projects.
- Have a general knowledge of the duties of every officer in the society.
- Preside at the AY society meetings.
- Be an ex officio member of all working groups, and as such, visit and participate in their activities as much as possible.
- Keep in touch with the AY society sponsor.
- Serve as a member of the church board.
- Maintain a cooperative and friendly contact with the pastor and elders of your church.

- Cooperate in every way possible at the end of your term to assist the incoming AYS leader.

Section 5 The AY Society Council and its Responsibility

The Function of the AY Society Executive Committee

The executive committee is the heart and soul of the Adventist Youth Society. It directs the activity of the society in a general way. The spirit generated in this committee permeates the whole AY Society. A spirit of dedication, commitment, enthusiasm, and productivity will set the tone and pace for all activities and functions of the organization.

As members of the AY Society Executive Committee, all the AY officers should participate in leadership functions. They in turn should involve the entire group in planning and decision making, as well as in society activities. The committee should open channels for a steady flow of ideas and reactions from the membership.

AY Society Executive Committee Meetings

Two kinds of AY Society executive committee meetings should be planned for and held on a regular basis.

1. The monthly meeting.

The AY Executive Committee should meet at least once a month, at a time and place favorable to attendance of all the committee members, and should allow sufficient time to study and plan together.

2. The weekly meeting.

Preceding each regular AY Society meeting, a shorter meeting should be held to pray and counsel

together regarding the meeting and to consider any items needing immediate attention.

Responsibilities of the AY Society Executive Committee

1. Be an officers' prayer group.

The leader and other officers of the AY Society should carry a definite burden for the spiritual welfare of the young people of the church families. Upon beginning their term, the officers should take careful census or survey of the young people connected with the families in the church, listing the names of all from 16 to 30 years of age. This becomes a prayer list and is also important to the planning work of the executive committee. The officers should lead in personal work for the discouraged, the careless, and the unconverted. They should encourage these youth to attend the AY Society meetings and to share in all its activities. One of the officers' most important tasks is to win the unconverted youth of the church to Christ.

2. Become familiar with all AY resource materials.

Members of the executive committee should study *Messages to Young People*, *Youth Ministry Training Course*, and *Youth Ministry ACCENT* for a clearer knowledge of AY background and objectives, and for developing leadership skills. Other resource materials available from the

conference/mission office will be of importance also. The officers may request a complete list of resource materials from the conference/mission Youth Department.

3. Plan the AY Society meetings.

In a large AY Society, the executive committee may appoint a subcommittee of its members to plan the details for the meetings, but this program committee should have its plans approved by the entire executive committee before carrying them out. The executive committee is responsible for the AY Society program, as well as for the work of the various groups and officers.

Successful AY Society meetings require careful preparation. The committee should study the materials provided in the *Youth Ministry ACCENT*, adapting them to fit the local situation. Early each month the executive committee should study the topics and schedule subjects to be presented during the month to follow.

In planning the AY Society meeting, the committee should be guided by concern for members' needs rather than by a concern with just "putting on" a program. Varied audience-participation methods should be used as often as possible.

4. Study and plan a continuous outreach program.

The executive committee should study the community or town in which the AY Society operates, with a view

to carrying on appropriate evangelistic endeavors and service projects. It ought to aim to enlist every member of the AY Society in some form of group activity to operate a strong and sustained outreach program. Organize the various working groups, provide a leader for each, and help them plan their work. It should be noted that member interest in the program often depends upon how much the member shares in the activities of the group.

5. Hear and study reports.

Hear and study reports from the AY Society secretaries and group leaders, offering suggestions and giving counsel whenever necessary to improve the work of the various groups.

6. Examine the various AY Society records.

Examine the various AY Society records at the close of each month to see that they are well kept and up to date. Ascertain that the AY Society reports have been sent to the appropriate person in the conference/mission Youth Department and that a copy has been sent to the church personal ministries leader.

7. Check on the progress.

Check on the progress made toward completing the projects undertaken by the AY Society.

8. Study the financial needs of the AY Society.

Study the financial needs of the AY Society and lay plans to secure funds for AY Society supplies, for purchasing AY library books, AY Book Club selections, copies of *Youth Ministry ACCENT*, literature for outreach work, and other supplies with which to carry on a strong program of

study and outreach endeavor. Carefully study all plans involving the expenditure of AY Society funds and authorize the society treasurer to work with the church treasurer to disburse AYS funds to cover the society's expenses. It should be noted that all society funds are to be deposited with the church treasurer, who holds them in trust until the society determines how they shall be used.

9. Plan for the social and recreational activities.

Plan for the social and recreational activities of the AY Society in harmony with the principles of Christian recreation.

10. Plans for the AY Week of Prayer.

Lay definite plans and organize the society early for effective soul-winning work during the important spiritual emphasis week in March of each year.

11. Promote Christian education.

Promote an interest in Christian education among the young people and the adults of the church.

12. Foster a spirit of loyalty among the youth.

Foster a spirit of loyalty among the youth that will lead them to share in the regular weekly services of the church, return an honest tithe and contribute to regular and special church offerings, carrying a burden for the appointed days or weeks of prayer in the church, and move on into service for the adult church organization when the time comes.

13. Nominate for election by the AY Society.

Nominate for election by the AY Society the following: chorister, accompanist, discipling leader,

educational leader and librarian, outreach leader, fellowship leader, communication leader, and all group leaders, except the leader of the officers' prayer group, who is usually the AY Society leader. In case of a vacancy in any office of the AY Society, the executive committee should work in conjunction with the church board in providing a replacement until the next regular church election.

14. Appoint a membership committee.

Appoint a membership committee consisting of the assistant AY Society leader and two or more other young people who have gifts of friendliness and courtesy, and who will be constantly on the lookout for new members.

15. Consider the names of all persons who desire membership.

Consider the names of all persons who desire membership in the AY Society and recommend for admission, by vote of the AY Society members, those who satisfy the requirements for membership.

16. Receive an audit of the books.

Receive an audit of the books from the AY Society treasurer at the end of the year.

17. Member personal development.

The committee should lay plans and devise means for the personal development of every member in the AY Society.

Other responsibilities of the executive committee may include the sponsoring of a Master Guide Club and AY Leaders Club and encouraging young people to take advantage of every opportunity for inreach and outreach endeavor. 21

Section 6

BASIC NEEDS OF ALL YOUTH

David Stone, looking at youth needs, highlights what he regards as the five major needs of youth:

Self-Esteem – an innate need to be important in the eyes of others, especially peers and parents.

Self-Confidence – a need to know that “I can handle it”, you don’t have to wipe my nose for me”. A sense of knowing that he/she can use his ability well

Self-Regard – a need to care about how he/she looks, feels, and thinks in relation to everyone.

Self-Worth – a need to know that his comments, feelings and thoughts really do count and can make a difference.

God Awareness – a need to have a power, a force, or authority which is ever present or available to eliminate the caustic, inevitable encroachment of loneliness. A need to believe in a God who is loving and forgiving and always with him, one who walks beside him as a friend, confident, and guide.

(“Youth Ministry Today” by David Stone)

1. Be accepted, belong to something
2. Feel secure/safe
3. Have intimate, caring relationships
4. Be loved and know they are loved
5. Be loved and know they are loved
6. Develop self control
7. Accept their physique
8. Be Challenged

(Adapted from “So you want to be an AYS Leader...” by Sandra Ziglor Zechaiach McClain, NAD Youth Centre for Youth Evangelism)

Section 7

Achieving the Twin Goals of “Salvation and Service”

in Program Planning

The following extract modified, is taken from the AY booklet, “Salvation & Service” of the General Conference of Seventh-day Adventist Church, pages 5-6.

“With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified risen and soon-coming Saviour might be carried to the whole world.”

(Education p. 271)

It’s probably Ellen White’s best-known statement about young people--and an unforgettable image for anyone who works with youth. An army of dedicated Christian young people, deployed around the world to bring the message of Jesus soon return to everyone. It’s the vision that shapes our work as Adventist youth leaders.

We have never fully realized the potential of this army of youth. At various times in our history, at different places in the Adventist world, we’ve come close. We’ve tapped into that potential army with tremendous results. But in too many places, too much of the time, the “army of youth” remains an unrealized dream.

As youth leaders, we spend effort and energy trying to entertain our youth so they won’t slip away from the church. We argue among ourselves about how to solve the ‘problem’ of our youth. We worry about their dress, their music, their deportment, their games and movies and dates. It’s time we actually put our effort towards mobilizing God’s army!

Our twofold focus as Adventist youth leaders must always be: **Salvation and Service.**

We work to introduce our young people to Jesus Christ so that they will choose a saving relationship with Him for themselves. The second part of this work, equally important, is to then train them to bring His message of love and hope to others.

Here are four keys to achieving the twin goals of **Salvation and Service**:

- Discipleship
- Leadership
- Missions
- Evangelism

Discipleship is *the process of learning to follow.*

Ultimately, the leader we want our youth to follow is, of course, Jesus. As leaders, we ourselves need to be Christ’s disciples. Then we need to encourage young people to become *our* disciples, in order to teach them to follow Jesus. Paul said:

‘Follow my example, as I follow the example of Christ’. (*1 Corinthians 11:1, NIV*).

This is akin to the concept of *mentoring* that is so popular in the business world, but it goes much farther. Jesus’ commission was to ‘go and make disciples of all nations’. The

process of making a disciple involves sharing the values, lifestyle, and priorities that we ourselves have learned from Jesus. Through this process, we lead young people into their own saving relationship with Jesus, and we model a life of service which they can take to the world.

“Go and make disciples of all nations”. (Matthew 28:19)

Leadership is what we as youth leaders, pastors, Sabbath school leaders and teachers need to show.

It’s also what we need to develop in our young people. Our task is to become effective leaders ourselves, and to train our youth to become leaders--leaders in their peer group and their community, so that they can lead others to Jesus.

Missions Following Jesus’ example means doing the kind of loving service for others that He did.

We can give our young people countless opportunities to serve others both in their own communities and around the world. Whether it’s mowing the grass for a senior citizen, serving lunch at a soup kitchen, or building an orphanage in another country, mission and service projects will draw our young people closer to Jesus than any other activity we can plan for them.

Evangelism Reaching the world with His message is the ultimate goal of our Adventist youth ministry.

With our focus clearly on **Salvation and Service**, we need to provide evangelistic opportunities for our own young people to make a decision for Jesus, and then involve them in evangelism--both traditional and non-traditional--that will give them the opportunity to share His message with others.

Section 7 "Salvation & Service" in Program Planning

Baraka G. Muganda, *World Youth Director*

Salvation and Service

The Seventh-day Adventist Church worldwide is currently experiencing a mind-blowing growth among its youth. Over 75% of church membership is made up of this exciting age group. The church has a very strong image, presence and a bright future. Seventh-day Adventist Youth have continued to demonstrate to all that they are a tremendous force for taking "The Adventist Message to All the World in My Generation." We live in an exciting era with an exciting generation ready to support the mission of the church. We have a sleeping giant within our church.

Mrs. Ellen G. White was right when she noted many years ago, "We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor" (General Conference Daily Bulletin, January 29, 1893, par 7).

- ❖ Adventist Youth need to know that the church loves them, cares for them and appreciates them.
- ❖ Youth must feel that they have ownership of the mission of the church.
- ❖ The whole church (departments at local level and institutions) should reflect this special care.

Let us be reminded that we have a great mighty army with a great commission. UNLESS youth feel like an integral part of this mighty army then they will not be motivated to go out and tell others of the Master. This mighty army awaits mobilization in every church to exert a mighty influence. If we want to achieve this then the church must be a tolerant church with church leaders/members who can understand young people.

When done, the above will help to create the opportunity needed to prepare and involve young people in the mission of the church. Leadership is influence, and it seeks to create participation and minimize spectators.

Therefore, the challenge of involving the New Generation of SDA youth in the mission of the church calls for a change of direction and heart (paradigm shift) within us. Business as usual cannot go on; compelling youth to participate in the mission of the church when they sometimes do not understand God's love for them and feel like outsiders within their own church. Youth must truly fall in love with Jesus and feel that they belong within the church before they can tell others about this "love" they have found. Involvement of youth in the mission of the church is a by-product of a loving, caring church.

In order to achieve this objective, the General Conference Youth Department has developed guidelines to assist churches and individuals to involve youth in the mission of the church called, "EMPOWERING YOUTH." This is through Discipleship, Leadership, Service and Evangelism and are based on the primary focus of Seventh-day Adventist Youth Department:

"Salvation and Service must be everything within the local churches working for its youth."

The New Generation of Adventists loves to serve and is ready to be involved. Is the Adventist church ready to utilize this great army as it enters the new century?

Salvation and Service

EQUIPPING AND EMPOWERING YOUTH

The Primary Focus of Youth Ministry is the Salvation of Youth through Jesus Christ.

DISCIPLESHIP
 Young Leaders **MUST** mentor
 Christ and commitment to the
 Christian lifestyle.

LEADERSHIP
 When you challenge youth with
 leadership roles supported by your
 presence and guidance, you are
 energy in their hands an arsenal of
 challenge.

MISSION
 The Gospel Commission drives,
 motivates and gives youth purpose.
 Reaching the world with God's
 message is the ultimate goal of
 Adventist Youth Ministry.

SERVICE
 Following Jesus' example
 means doing the kind of loving
 service for others that He did.
 event, it is a lifestyle.

Order your material guides for the above emphases from
 your local Union or Division
 Prepared by General Conference Youth Department

Section 8 Planning the AY Yearly Calendar

Adventist Youth

Planning the Yearly Program

Planning the yearly program is an essential function of AY leaders. When this planning is properly done, they can take advantage of special events, days, and seasons to ensure the success of AY programs, as well as the smooth functioning of the society. Youth leaders who plan an annual and even a monthly calendar of events will find the work to be more pleasant and satisfying.

To begin this process, it is essential to have a general planning session with the entire AY leadership. It will be ideal to include your pastor, sponsor, and, if possible, your conference/mission youth director in the planning. These individuals can serve as resource persons to help expedite the planning process and to enrich the overall program planned. Most important, because they are involved in the planning, they tend to be more committed to supporting the programs in their respective capacities.

The planning process should begin with listing all national holidays and events, educational institutions' special days or programs, church campaigns, and important activities.

This step is essential for the AY programs to complement church and school activities and thus avoid unnecessary conflicts.

Quite a few highlights can be anticipated in planning the yearly programs. A suggested calendar of events for one year is given below. It should be noted that the quarters and events of the schedule can be shifted to fit the seasons of any areas of the world.

First Quarter

1. Morning Watch Promotion
2. Bible Year Reading Promotion
3. Book Club Reading Plan Promotion
4. AY Membership Drive
5. Training Courses
6. AY Week of Prayer and Spring Baptism
7. Outreach Programs

Second Quarter

1. Mother's Day
2. Memorial Day
3. Graduations
4. Father's Day
5. Investitures
6. Youth Commitment Celebration
7. Outreach Programs

Third Quarter

1. Pathfinder Day
2. Summer Camps
3. Camp Meetings
4. Graduations
5. National or Independence Day
6. Outreach Programs

Fourth Quarter

1. Annual Week of Prayer
2. AY Leadership and Master Guide Investitures
3. Ingathering
4. Thanksgiving
5. Christmas Program
6. Elections

Upon completion of the planning, the leaders will give attention to the details of the immediate quarter.

Working three months in advance on a weekly meeting schedule is a good practice, with specific details on *who*, *what*, *when*, and *where* attached to each program on a four-week cycle. When this is done, times of crisis can almost be completely eliminated.

Young people love to be involved and to participate in an AY Society that has a businesslike operation. They will support AY meetings enthusiastically with their presence, finances, and spirit if the leaders give attention to detail, long-range planning, and spiritual goals for the programs. With such planning by the leaders and support from the members, the AY organization can certainly be vibrant, and the program on Friday evening or Sabbath afternoon can be interesting and meaningful. ☞

Marching Orders

"for such an army"

The last three months of the year are summary-taking time. We look back over the forty-some weeks of Adventist Youth activities for which we have been responsible and try to size things up. We note the strengths and weaknesses of our programming and our other Society activities. Although we see that we could have done a better job, we do have the opportunity of finishing the year in a strong way.

Like a runner in a race, we may not have led the field in the early laps, but now as the signal for the last lap goes up, we may put on an extra burst of speed and pull out in front for a grand finish.

If you are willing to serve again as an AY Society officer in 1994, you will want to begin getting things lined up for next year. The goals you did not reach are still calling. Projects are still waiting. In addition, you have the opportunity of presenting some of the most colorful programs of the year during October, November, and December.

If you feel that you will have to turn over the Society responsibilities to someone else next year, you will be especially eager to have a strong program under way so that no ground will be lost in the change-over. Too often a retiring Society leader lets down at

the end of the year, and the new corps of officers must start from scratch.

What are some of the ways for you to finish 1993 with a strong AY program?

First, call together your AY executive committee—not to plan all the coming programs in detail, but to make general plans for meetings and witnessing projects.

Second, plan with the assistant leaders for at least three special programs: Thanksgiving, Book Club, and Christmas.

Third, re-emphasize the "Spotlight on the Bible" plans. Encourage Bible readers to complete their chapter-a-day reading and plan a Community Bible Survey Day if you have not already had one.

Fourth, find out from your conference AY leader what the Society should plan to do in 1994 and assist the incoming officers in laying plans for the new year.

The aim of every Society officer should be to build strength into the AY Society and make the transition between 1993 and 1994 just as smooth as possible. What a credit it is to retiring officers when October, November, and December (the last quarter) are the strongest months of the year!

Adventist

Balance Between Programming and Activity

Once a father came to me with two overshoes his son had taken home from summer camp.

The boy was having difficulty wearing the overshoes, for, you see, they were both for the same foot (right foot). This leads me to suspect that somewhere there was another young fellow with two overshoes for the left foot. Now if each boy had to wear these overshoes, both on only one foot, he surely would be unbalanced running a race down the road or on a field track, for he would be wobbling all over the field. All of us recognize it would be much better if each boy had the proper overshoes for each foot.

Often in the Adventist Youth Society we seem to have both our shoes on the same foot. If we are going to reach the desired goals, we must have everything in proper balance; otherwise, we cannot hope to achieve the prize of success that we are working toward.

Somewhere along the way some have acquired the mistaken idea that as long as we have a good program once a week for the youth, we have an active AY Society. Others think programming not too important and gear their planning toward activities. There needs to be proper balance between the two—not all of one and none of the other. This balance can be achieved only by careful planning of the AY executive committee.

Programming and activity can be correlated so

that the one will complement the other. To be a real success, the program presented in our Societies must inspire activity, because if there is no activity, the Society will soon be dead. The material presented at the AY program must ignite a spark of fire in the heart of the youth to such a degree they will be on fire and feel compelled to go out in the many phases of witnessing activity. You as an AY officer must guide the youth of your Society into greater service for God and their fellow men. Once they go out on these ventures of planned witnessing activities and receive the thrills, blessings, and joys that the Lord has for His youth who engage in soul-winning endeavors, the AY program will take on new meaning.

Think what a wonderful AY program could be developed at the next meeting if the youth came together and told their rich experiences in sharing their faith. Then they would realize that this experience that has come to them is a direct result of the AY program where they were inspired to activity.

Let us not minimize either of the two, programming or activity, because they are both so important to success. If you want a lively AY Society in your church, one that is winning and holding its youth, determine to have well-planned programs that will inspire and guide our youth into activity for the Lord Jesus Christ. Have a balanced program.

Youth

Six Step AY Program Planner

Here are six easy steps to plan an exciting AY yearly program

1. Have an outline of the new calendar year.
2. Meet with your AY Society Council.
3. Fill in the major Division/Union/Conference events for the year .E.g.:

- ☐ AY Week of Prayer
- ☐ AY Celebration Day
- ☐ Youth Congress/Camp
- ☐ Youth Federation Programs
- ☐ Bible Bowl Dates
- ☐ Health and Temperance Contents
- ☐ AY Evangelistic Effort
- ☐ Conference Camp meeting

4. Then proceed to fill in your Local Church Calendar Events.

(Remember to invite those dept. heads of local church to make a presentation to the youth)

5. Fill the dates, venue, and type of Social/Recreation events in the calendar

6. Types of AY Weekly Programs

SP	Spiritual Nurture Program
E	Evangelism / Outreach
T	Training
D	Discussion
V	Visits
B	Bible-Study / Doctrines
R	Recreation
C/S	Community Service Program
M	Mission Outreach Service

SEEK TO PLAN AT LEAST A QUARTER AT A TIME FILLING IN ALL THE SABBATHS FOR THAT QUARTER.THEN POST YOUR THREE MONTH AY PROGRAM ON CHURCH NOTICE BOARD.

REMEMBER TO SEEK APPROVAL FROM CHURCH BOARD BEGINNING OF EACH QUARTER.

QUARTERLY PLAN SAMPLE

OBJECTIVES

1. To encourage individual witnessing for Christ.
2. To encourage each member to win a soul for Christ.
3. To encourage the Youth in their commitment to Christ.

<u>DATE</u>		<u>PROGRAM</u>	<u>RECREATION</u>
January	1	Training – Witnessing for Christ	
	7	Evangelism – Community Survey	
	14	Discussion – Music; Dancing; Movies	Volley Ball
	21	Visit – Hospital	
	28	Selected	
February	4	Training – Bible Studies	Pick-A-Box Show
	11	Evangelism - Conducting Bible St.	
	18	Discussion – Choosing a Life Part.	Indoor Games
	25	Visit – Botanical Gardens	
March	4	Training – Master Guide / AY	
	11	Evangelism – Literature Distribution.	Indoor Table Games
	18	Discussion – Courtship & Society	
	25	Visit – Honey-Dew AY Society	

PLEASE SUPPORT YOUR SOCIETY
BY
ATTENDING
AND
OFFERINGS

SAMPLE OF MONTHLY YOUTH PROGRAM

ADVENTIST YOUTH SOCIETY

MONTHLY SABBATH PROGRAM

- 1st Creative Bible Studies/S.D.A. Doctrine**
- 2nd “Ready-to-Go” Program/Faith-Based**
- 3rd Youth Discussion/Video Discussion/
News Paper Discussion**
- 4th Outreach Program**

Once-a-month-----Youth Social

Once-a-quarter-----Weekend/Camp/Retreat/Rally/etc

*****REMEMBER*****

Variety!!! Variety!!! Variety!!!

using your **program planners**

For a generation that will have to continue to carry the brunt of previous generation's failures; including their social, economic, emotional, and spiritual failures, the need for a youth leader to help *retrain* and *lead* them to a deeper and more fulfilling relationship with Jesus is even greater.

This year is designated as the *Year of Witnessing*. You may be their only living witness, the one to show them who and what they can become in Christ.

In this issue you will find more 1-page program planners (ready-to-use resources) than before. These are designed to assist you in helping your group better understand their purpose in life. The formats may be slightly different, but each planner is interactive, and easy to use.

Look at the next page and let's walk through the format together. Ready?

•Program Target

This section is pretty self-explanatory. It tells what the aim of the project is. Try to stick to the target, don't go off in different directions.

•Praise Time

Gives you suggested songs to sing before presenting the program. These are only suggestions, feel free to choose songs appropriate to your local church and region.

•Bible Text

Provides a topic related scripture.

•Discussion Questions

All of these program planners are interactive. Discussion questions are used a lot to help youth dialogue and interact in an informed setting. Research your topics.

•What To Do

In addition to a Bible, which you should always have, it tells you everything you need to prepare for the program.

•Preparation Time

Most of the program outlines require very little preparation time, if any at all. This section tells you if you need to schedule additional speakers/presenters in advance.

•Vesper or Closing Time

This section will sometimes have a devotional thought to leave with your group or suggested ways that you can close the program and impact your youth.

Between school, work, and church we have approximately one hour to really impact our youth (AYS time). That's why these *1-Page Programmers* work! They are not boring. They can impact lives in the time it takes to present the program. They provide the help and information you need. If you follow the directions you can avoid a long, embarrassing evening. TRY IT!

The General Conference Youth Department has always maintained that the primary focus of Youth Ministry is the salvation of youth through Jesus Christ. Remember though, growth takes time, energy, and much prayer. Gently lead each young person into a deeper and more meaningful relationship with Christ.

Successful youth ministries are ones that are in sync with the current culture needs; and allow the youth to use their spiritual gifts and abilities to minister and witness to others.

The *1-Page Program Planners* keep it real. They tackle social and lifestyle issues in ways that are biblically sound and consistent with our beliefs as Seventh-day Adventist Christians. Use them often. They will help you establish programs that will enable your group to grow in their relationship with God and His Word.

And last, but by no means least, your AYS meetings should never end without giving each person a chance to commit to a relationship with Jesus.

Before starting each week the most important thing you can do is prepare your heart to prepare theirs. Follow Jesus' example...be a youth leader. Many lives are depending on you.

Maria Dunchie is an editorial assistant in the GC Youth Department.

AY PROGRAM PLANNER

Adventist Youth Society

Month: _____

DATE	PROGRAM	DIRECTOR	SONG DIRECTOR	BIBLE TEXT	SPECIAL MUSIC	SURPRISES	PRAYER	DEVOTIONAL <small>(Bible Year and/or Morning Watch)</small>	GROUP REPORT

SPECIAL ACTIVITIES FOR THIS MONTH

missionary projects

1. _____	6. _____
2. _____	7. _____
3. _____	8. _____
4. _____	9. _____
5. _____	10. _____

recreational activities

DATE	ACTIVITY
1. _____	1. _____
2. _____	2. _____
3. _____	3. _____
4. _____	4. _____
5. _____	5. _____

community service projects

1. _____	6. _____
2. _____	7. _____
3. _____	8. _____
4. _____	9. _____
5. _____	10. _____

Note: Carefully remove this chart and make copies for future months

Youth Ministry Accent insert

How to use the Yearly Planner

On the following page is an AY Yearly Planner Sheet that is divided into the twelve months of the year. Each row represents one quarter in the year and should be filled in as a complete quarter and posted on the church notice board.

Each month has five Sabbaths to fill in with the 5th Sabbath to be used for any program the AY Leader wants to run that Sabbath.

This process also helps the AY Leader to plan in advance and get a view of the whole quarter's program activities. This activity also assists the AY Leader in ensuring that at the beginning of every quarter he/she submits the quarterly AY program to the church board for approval. This then confirms the AY programs for the whole quarter.

Youth need to see a quarterly program posted on the notice board so they can see the program activities at least three months ahead of time.

YEARLY PLANNER

SAB.

SAB.

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JANUARY 1 2 3 4 (5) 1QT.	FEBRUARY 1 2 3 4 (5)	MARCH 1 2 3 4 (5)
APRIL 1 2 3 4 (5) 2QT.	MAY 1 2 3 4 (5)	JUNE 1 2 3 4 (5)
JULY 1 2 3 4 (5) 3QT.	AUGUST 1 2 3 4 (5)	SEPTEMBER 1 2 3 4 (5)
OCTOBER 1 2 3 4 (5) 4QT.	NOVEMBER 1 2 3 4 (5)	DECEMBER 1 2 3 4 (5)

**The following pages is basic information and
resources that will assist the AY Leader
in
program planning of the AY Society**

INTRODUCING THE NEW
ADVENTIST YOUTH LOGO

Adventist Youth

This new AY Logo was released by the General Conference Youth Department. The basic idea was conceived in the mind of Elder John H. Hancock and the artwork was done by Harold Munson.

Here are some interesting facts about the AY Logo:

Colour:- Blue background for the world.
Yellow behind the three angels.

Symbols - The cross is the center of our church's youth organisation.
- The three angels announce that it is the Seventh-day Adventist church organisation.
- The world reminds us our Adventist youth organisation is international with a world mission.
- The AY stands for Adventist Youth, the abbreviation for the full name Seventh-day Adventist Youth.

Uses - Becomes the official logo of the Seventh-day Adventist youth organisation and reserved for senior youth.

Aim - The advent Message to All the World in This Generation.

Motto:- "From the Love of Christ Constraints Us."

Pledge- Loving the Lord Jesus, I promise to take an active part in the youth ministry of our church, doing what I can to help others and to finish the work of the gospel in all the world.

Goal Most Important

1. The primary focus of our mission is salvation of our youth.
2. Need to understand young people. Youth are changing every ten years.
3. Adventist Youth Ministry is only a success as the Holy Spirit is strong upon the leader.

Leadership in Adventist Youth Ministry is only as strong as the leader is in his relationship with Jesus Christ. (Model Jesus Christ).

Adventist Youth leaders need to reflect that:- Christianity is the alternative lifestyles.

OBJECTIVE AND PRINCIPLE

5 Key principle reasons for Adventist Youth society:

1. Lift the devotional life of our youth
2. Raise the standard of attainment
3. Educate and train the youth for service to give the third Angel's Message;
4. Provide opportunities for service
5. Teach the principles of stewardship: (Time talent, energy, finance) - total commitment.

*NB ALL activities of the Youth Ministries is to lead our youth to accept and follow Jesus Christ.

For all Pathfinder-related functions, the Master Guide uniform is recommended.

The wearing of the various uniforms will help enhance youth ministry in that it helps unify the concept of an organized ministry.

The local church AY leader's uniform is: **Male**, grey trousers, light blue shirt with AY logo on pocket; **Burgundy** necktie with AY logo; **Female**, grey A-line skirt (see illustration), light-blue blouse with AY logo on pocket.

AY FLAG

The flag as shown above is the official AY flag, and it is expected that it will be prominently displayed at all AY meetings and functions.

COLORS AND SYMBOLS

White:

Purity of life in conduct, speech, and all relationships with others, reflecting the Saviour's ideals for His children. "Let no man despise thy youth; but be thou an example of the believers. In word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

Red:

Redemption through the giving of Christ's life in our behalf upon the cross of calvary

Gold:

Excellence of spiritual character derived from Christ within the life.

"But he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).

Blue:

Unwavering loyalty to the Lord produces and exhibits the triumph of a life hidden in Jesus.

"Thanks be to God who leads us, wherever we are, on Christ's triumphant way and makes our knowledge of him spread throughout the world like a lovely perfume" (2 Cor. 2:14, Phillips).

World:

The Advent message to all the world in this generation remains ever the goal of Adventist youth.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Trumpets/Angels:

Three angels messages heralded throughout the world today by and through young people.

"And I saw another angel . . . saying . . . Fear God, and give glory to him; . . . the hour of his judgment is come. . . . There followed another angel, saying, Babylon is fallen. . . . And the third angel followed them, saying . . . If any man worship the beast, and receive his mark . . . the same shall drink of the wine of the wrath of God. " (Rev. 14:6-10).

Cross:

Sacrifice and love for mankind is symbolized in the cross of Jesus.

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

AY:

Adventist youth, deriving their spiritual from Jesus, share their faith in fellowship with others.

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Messages to Young People*, p. 196.

UNIFORMS

Conference youth directors have several uniforms that must be worn for various occasions in their ministry. Wearing the various uniforms helps enhance Youth Ministry in that it helps unify the concept of an organized ministry. For all Pathfinder-related functions, the youth director should wear the Master Guide uniform.

Female

The official Youth Ministry uniform for ladies is an A-line grey skirt, white or blue blouse, navy blue blazer with sewn on pockets and gold-colored buttons, and black shoes. The AY emblem is sewn on the upper pocket, and the pin is placed on the right lapel. The tie is optional. This uniform is to be worn for all gala presentations having to do with senior youth, campus, singles ministries, etc.

Adventist Youth

Male

For the men, the official Youth Ministry uniform is grey trousers, navy blue blazer with sewn on pockets and gold-colored buttons, and black shoes. The AY logo is sewn on the upper pocket, white or light-blue shirt, and a burgundy necktie with the AY logo embroidered on it completes the uniform. This is the uniform to be worn for all gala presentations having to do with senior youth, campus, singles ministries, etc.

Adventist Youth

Planning and Conducting an AY Week of Spiritual Emphasis

BY ISRAEL LEITO

Traditionally AY Weeks of Prayer have been a highlight in the calendar of youth activities for the church.

The special week usually commences with a Youth Day—when the local church honors its youth and announces the starting date for the Spiritual Emphasis Week.

In most instances the meetings are held every night of the week, except Saturday night.

The AY Spiritual Emphasis Week needs both preparation and follow-up.

Basic steps in preparing an AY Week of Prayer

1. Consult With the Pastor.

This step should be taken early in the year or preferably a year ahead of the scheduled meetings. The pastor and the church board appreciate being made aware of all youth plans for the church. Most pastors, realizing the importance of the AY Spiritual Emphasis week, automatically include it in their yearly program of activities. So consult with your pastor.

2. Decide on Theme.

Youth Ministry Accent prepares sermons for the AY Week of Prayer. Some divisions adapt these readings or produce their own. The local church has the option of using readings provided by the General Conference/division, or inviting a guest speaker for the week, or assigning speakers from among its own youth.

3. Select Speakers.

This is a sensitive issue, and careful counsel with the pastor and church elders will be the best protection.

4. Present Ideas to the AY Committee.

Some may argue that this should be the first thing to do, but a careful study of the matter will reveal that the previous steps were a necessary preparation for this one. The AY

ISRAEL LEITO

council, church-ministries council, and church board should be appraised of all plans for the week of Prayer because their cooperation and support are essential for the success of the program.

5. Promotion.

Do not take for granted that, because the Week of Prayer is a church function, people will automatically attend. Strong promotion using posters, church bulletin announcements, etc. is needed to make people aware of the upcoming Week of Spiritual Emphasis.

6. Getting in Touch.

Most churches will have lists of young people who once worshiped with them, and this would be an appropriate opportunity to extend invitations for them to attend an AY Week of Prayer. Attention should be given especially to former AY members. Also deserving an invitation would be people listed on the church's prospect file—Voice of Prophecy students, church visitors, those who have recently attended Revelation Seminars and public evangelism meetings. By your sending them an invitation they will know the church does care for them.

7. Follow-up.

Since the AY Week of Prayer is a highly spiritual event during which the Spirit of God can work on the hearts of people, we must make plans to keep in contact with those attending. It is good to enroll these prospects in a Bible-study course or encourage them to attend the Pastor's class on Sabbath mornings.

Also, a member of the AY Society can be assigned to keep in touch with the prospect. Those interests can then be nurtured and prepared for further work and possible reaping.

8. Preparation for the Week of Prayer.

a. A music committee should be formed to select, conduct, and supervise all the music activities for the week. Invitations should be mailed out on time, including, if possible, each night's topic and the speaker.

b. *Ushers*. No matter how small your attendance during a Week of Prayer, visitors always like to feel welcome. Ushers and greeters need to be selected and trained to make visitors feel welcome.

9. Prayer, Prayer, Prayer.

This is a Week of Spiritual Emphasis, therefore, time for private and public prayer must be continually emphasized. Begin praying before the Week of Prayer. Bring the AY council together and form prayer bands to pray for the success of the venture. Two to three weeks before the start of the Week of Prayer encourage the youth and church to pray for revival. The Sabbath prior to the Week of Prayer could be set aside as a day of fasting and prayer for the whole church.

When a Week of Prayer is thoroughly prepared and organized, it is easier for the Holy Spirit to use the occasion to make the week a real blessing for those participating and attending.

The Week of Prayer readings for 1989 have been prepared by Dr. Delmer W. Holbrook, the former director of the General Conference Department of Church Ministries. They will be printed in the *Youth Ministry Accent*, or can be obtained by writing to Israel Leito, at the General Conference, Department of Church Ministries, 6840 Eastern Avenue NW, Washington, DC 20012.

AY Week of Prayer Planner

Now where did I put that phone number? If you've asked yourself this question more than once, then you need a planner for your Week of Prayer program. No, not a person to plan everything for you (wouldn't that be nice?), but a planning sheet to have your contact information for key people all in one place. Here is a basic form just for that purpose. Photocopy it or use it as a guide for making your own form with the information tailored to your needs.

Day	Person and Activity	How to Contact Them
FIRST SABBATH	☐ Speaker ☐ Program leader ☐ Song leader ☐ Prayer chain/group leader	<input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/>
SUNDAY	☐ Speaker ☐ Program leader ☐ Song leader ☐ Prayer chain/group leader	<input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/>
MONDAY	☐ Speaker ☐ Program leader ☐ Song leader ☐ Prayer chain/group leader	<input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/>
TUESDAY	☐ Speaker ☐ Program leader ☐ Song leader ☐ Prayer chain/group leader	<input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/>
WEDNESDAY	☐ Speaker ☐ Program leader ☐ Song leader ☐ Prayer chain/group leader	<input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/>
THURSDAY	☐ Speaker ☐ Program leader ☐ Song leader ☐ Prayer chain/group leader	<input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/>
FRIDAY	☐ Speaker ☐ Program leader ☐ Song leader ☐ Prayer chain/group leader	<input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/>
SECOND SABBATH	☐ Speaker ☐ Program leader ☐ Song leader ☐ Prayer chain/group leader	<input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/>

Youth Prayer Requests

The Youth Week of Prayer helps to bring us closer to God and to each other in Christian love. The Bible speaks of the importance of intercessory prayer—praying for each other. We want to be sure to pray for the things that most concern you in your lives and daily walk with God. Help us by completing this form.

1. What are some of the things that worry or concern you? (Check all that apply)

☐ My relationship with God	☐ Feeling good about myself	☐ what career to pursue
☐ My relationship with my siblings	☐ Drugs	☐ Racism
☐ Making new friends	☐ How to pray	☐ Secret sins
☐ Loneliness	☐ Music	☐ Having enough money
☐ Keeping friends	☐ Drinking	☐ Dating
☐ Stress	☐ Cigarette smoking	☐ My relationship with my parents
☐ Fitting in	☐ Someone I care about has a terminal illness	☐ Homeless
☐ Dealing with my parent's divorce	☐ Doing well in school	☐ World hunger
☐ Peer pressure and cliques	☐ Sharing my faith	☐ Other (Please specify) _____
☐ Being ready when Jesus comes		

2. The thing that concerns me most in my life right now is:

You do not have to sign your name. If you want the youth pastor or leader to call and talk with you about your concerns, write your name, address and phone number below.

Youth Week of Prayer Volunteer Form

We need your help with the Youth Week of Prayer program. Please examine the list below and check the areas where you would be willing and able to serve.

Return this form to the youth leader or Church elder. Thank you!

Your Name _____ Telephone _____

☐ Prepare posters/banners	☐ Lead a craft activity	☐ Coordinate music
☐ Mail invitations and/or post flyers	☐ Organize an outreach activity, such as feeding of the homeless	☐ Play the piano or organ for the services or accompany vocalists
☐ Manage on-site registration	☐ Direct a mini drama presentation	☐ Provide refreshments
☐ Provide transportation	☐ Computer ministry	☐ Make phone contacts
☐ Drive the church van to pick up youth	☐ Video tape the meetings	☐ Take photographs
☐ Lead a small group prayer meeting	☐ Audio tape the meetings	☐ Run the video projector
☐ Sound system engineer	☐ Give Bible study	☐ Lead songservice
		☐ Other: _____

MORE AY PROGRAM FOR YOUR YOUTH GROUP

1 **TEMPERANCE.** Many subjects on temperance lend themselves to good program interest to youth in these days when so much focus is on problems with drugs, alcohol and tobacco. All that needs to be done is to plan, organize, and select those who will take part in the program. Resource people from the community can be invited to participate.

2 **FAVORITE HYMNS.** Experiment. Present a program on favorite hymns, or "The Hymn of My Life," inviting participants to tell how the hymn influenced them or some other person. Encourage the congregation to participate. Stories of the origin of hymns, and oral testimony. This could be quiet thrilling.

3 **MY CONVERSION.** Find out about the conversion stories of two, three, or four young people, and present them in an inspiring program that includes pantomimed scenes, hymns, and oral testimony. This could be quiet thrilling.

4 **PROGRAM CONTEST.** Choose a date for a special program. Invite the church to submit their ideas for a program concerning prayer, love, Jesus, friendship, the Bible, etc. Name a board of judges. Choose the best idea and present these during the special program, giving the name of the contributor. Present a prize to the one receiving the highest score according to a point system established before hand.

5 **QUESTIONS AND ANSWERS.** Youth enjoy this. It gives the timid person an opportunity to participate. Select a good coordinator and several capable persons to answer the questions. The coordinator will read the question and will ask someone to give an answer. The audience also may be invited to join in the discussion.

6 **PRACTICAL INSTRUCTIONS.** Having an instruction seminar once in a while could be rewarding and could provide a change in the routine. Celebrate two seminars a year where the Bible is studies, and conduct at least one AY Week of Prayer.

7 **THE HISTORY OF MY LIFE.** A subject much like the above, true stories of God's leading, could touch anyone's heart. We all like to know things about the lives of others. Do not forget that a "This is Your Life" story has to be inspiring.

8 **FRIENDSHIP PROGRAM.** Have the young men organize a program for the ladies the first quarter, and the young ladies do so for the men during the second quarter. A short social in the evening will help to unite the youth.

9 **TAG OR SURPRISE PROGRAM.** Decorate a cardboard box and place inside it the various parts of the program printed on strips of paper. The leader calls on someone from the audience to come up and choose a piece of paper from the box. To the best of his or her ability that person immediately performs the part of the program suggested on the paper. For example: "Read the Scripture, Psalm 23." When that individual is through, then he or she calls upon the next person to go to the box and select a piece of paper.

[READY TO USE RESOURCES]

Starters are activities and games that act not only as ice breakers, but helps in introducing the subject of the meeting. Select one from these two pages to open the meeting, help people get to know each other, and help people start thinking about the subject.

Be sure that you go over the instructions carefully ahead of time and have all the materials the group needs for the activity. Also, use these starters to help you create programs that will inspire and motivate your group.

Paper, Scissors, Rock

Have everyone stand, pair off, and face their partners with left palms open flat (palms up), and right hands made into fists. As you shout out the signals, "1, 2, 3," everyone acts together. On "1" and "2" each person hits his or her palm with fist. On "3" the person either keeps his or her hand in a fist (symbolizing a rock), extends the index and middle fingers (scissors), or opens the hand flat (paper). Depending on the symbol that the person's "partner" forms, he or she wins, loses, or ties. Rules are as follows: rock, smashes scissors (scissors loses); scissors cut paper (paper loses); paper covers rock (rock loses). Losers sit down; winners find another partner; those who tie (use the same symbol) compete again. When an extra winner is left, you be his or her partner for that round. Play until one person is left. Give the winner a choice of two prizes.

Safety First

Bring five kids to the front and have them stand in a line facing the group. Explain that you're going to stand next to them and will make a statement and give a motion. The person next to you should repeat your statement to the next person in line and do the motion. This should continue

down the line until everyone is doing the motion. Next, you will add a motion which again should be passed down the line so that everyone is now doing both motions. Eventually, everyone will be doing five or six motions. Here are the statements and motions to use:

- "I'm going on vacation. To be safe while driving, I'm wearing my seat-belt"—make motion of strapping seat-belt around your waist
- "To be safe from sunburn, I'm bringing sun screen"—make rubbing motion with your right hand down your left arm
- "To be safe from muggers, I'm taking karate lesson"—Make chopping motion with one hand
- "To be safe from muscle strain, I'm gettin' in shape"—do exercise motion involving one toe-toucher
- "To be safe while water skiing, I'm bringing a life jacket"—make motion as though you're slipping the jacket down over your head and body
- "To get away from sharks while swimming, I'm wearing swim fins"—jump up with one foot and then another as though you are running with the fins on.

Lines & Arrows

Explain that Tim Stafford says that "Lines are what people ask for when it comes to sex (for example, "How far can we go," etc.) "Arrows," however, are biblical principles that point us in a direction, give guidance, and must be applied to specific situations. Ask:

- What kinds of "lines" do we look for?
- Lines are like "speed laws" or "rules"—what "rules" are there in the Bible concerning sex?
- Give some examples of "arrows" that you've heard from your parents and teachers.
- What are some of the "arrows" in the Bible?

Sexual Purity

Have a student read 1 Thessalonians 4:1-8 aloud. Then choose from the following

questions for your discussion:

- Before Paul gave his instruction, he gave his main reason. What was it? (v. 1)
- What degree of authority did Paul claim for his instruction? (v. 2)
- What four phrases in verses 3-6 (NIV) begin with the word "that"?

[READY TO USE RESOURCES]

•Which of those phrases makes the widest statement and is explained by the other three?

•Given the context, how would you define the word "sanctified" from these verses?

•What are some specific examples of each of the following instructions: (a) Avoiding sexual immorality? (b) controlling our own bodies? (c) Not wronging or taking advantage of others? (Note: Keep sending kids back to the text for help.)

•How did Paul drive home the importance of his instructions in verses 7-8?

•On a scale of 1 to 10; 1 being low and 10 being high, what number would you assign to your desire to live a "holy life"? (Note: You may want students to write their number on a slip and pass it in, unsigned—it would give you and them a gauge of their combined private commitment to holiness.)

•Are Paul's instructions here more difficult or more impractical today? Why or why not?

Scud Attack

Use a large blanket or tarp to divide the room in half—the blanket should be held up by two staff members. Seat the teams ("armies") on each half of the room.

•Give each student one or more pieces of scratch paper to wad up (these become the Scuds).

•Appoint one or two team members on each side to be "Patriots" (they hold small plastic waste baskets for missile defense).

•Appoint one student on each side to be "radar defense." (They should be seated near the barrier.

•After each Scud comes across the barrier, they are allowed to quickly stand and attempt to direct the fire of a single missile from their own side to "knock out the scud launcher." Anyone, including the radar defense, who is hit by a missile is out of the game.

•The Patriots must remain in a crouched position until they see a missile coming across the barrier. Then they must move with their waste baskets to try to intercept the Scud before it strikes a team member. Scuds should only be fired one at a time. Make up other rules as you go along.

Brainstorm

Divide into four groups and have each group brainstorm answers to one of these questions or issues:

•How can the Bible help us develop strong convictions? (It can show us what God wants us to do and the rewards of following God's will.)

•How can Christian friends hold us accountable when peer pressure strikes? (They can encourage us to be strong and remind us of God's Word.)

•What can Christian kids do (if anything) to stop tempting situations from being quite so tempting? (They can ask God for strength to resist and remember that God's way is best.)

•Why is the desire to be accepted so strong? (Everyone wants to be liked by others.)

After a few minutes, bring everyone back together and have the groups report their findings.

Decisions

Because students are often reluctant to take a strong stand on issues, discuss these questions:

•Why is it sometimes difficult to say what you would do? (Fear of being the only one, of being branded weird, or of being made fun of.)

•When is it toughest to take a stand for what you truly believe? (When no one else supports you, or when even your friends fail to support you.)

•How do you feel when you're not sure what to do? (Probably nervous, anxious, or even isolated.)

•How do you make decisions when you don't know how you feel about certain situations? (Probably see what everyone else is doing.)

•What are convictions? (Strong beliefs about what is right.)

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OPPORTUNITIES for YOUTH WITNESSING

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Salvation Service **PRINCIPLES of GOOD MUSIC**

by Euridice V. Osterman

AYS PROGRAM

Not all religious music is good and not all secular music is bad. When the following principles are applied to both types of music one can make choices to accommodate individual, corporate, and cultural tastes. All music should be judged by the standard set forth in Philippians 4:8 with consideration given to:

1. Context: A philosophy of music that is based upon the Christian values and doctrinal beliefs of the Seventh-day Adventist Church.

2. Function and Appropriateness: Music that will meet both spiritual and social needs for the nurturing, edification, and growth of the collective body.

Euridice V. Osterman, D.M.A. is an Organist, Composer, Arranger, Clinician, Author, and Professor of Music at Oakwood College, USA.

3. Performance: A demonstration of knowledge, understanding, and skill by effectively communicating the intended message of the music.

4. Decorum: Stage presence of the performer as well as the *respect* (manners) of the listeners, both of which have a tremendous impact upon behavior.

5. Style: A knowledge and understanding of style as it pertains to musical composition. Since the music industry labels music "religious" because of the lyrics (not the music), it is imperative that musicians be trained to assess both lyrics and music in order to avoid mixing the holy with the profane. Our music should be *distinctly different* from the world and should represent who we are and whose we are—Seventh-day Adventist Christians. Cultural traits are merely incidental and should not be the focus or the motivation for choice.

6. Lyrics: Messages that ascribe praise to God and reinforce the doctrines and beliefs of the church as well as reinforce moral values (secular music), both of which should edify and uplift the listener.

Good music is that which:

- Embodies the principles of God's character (faith, truth, reverence, obedience, respect, love, purity, honesty, truthfulness, contentment)
- Can be performed or listened to in the presence of God
- Enhances spiritual and intellectual growth and development
- Will not mix the holy with the common or profane
- Will be appropriate for the occasion
- Will not be harmful to the body, mind, or spirit
- Has artistic qualities--a balance between rhythm, melody, and harmony
- Will stand the test of time

Program Target: To help youth recognize the principles of good music

Commitment Celebration

Commitment Celebration is a time when the church celebrates the faithfulness of its youth. It is no small matter to remain faithful in the times in which we now live. Every year, when Commitment Celebration time comes around, the church helps its youth to remember that it is only by the grace of God and the strength of the Holy Spirit that they can remain faithful and committed.

Commitment Celebration is a time when youth join the church by baptism and participate in a great celebration for the whole church family. For those already baptized, it can be a day of commemoration and rededication.

The month of June (in the Northern hemisphere) is set apart as youth baptism month. Give the youth special invitations, both personal and written, to this celebration. Your church pastor will want to be involved in the celebration. Work with your pastor to plan a creative Commitment Celebration that involves the whole church, especially the youth.

Following are a number of suggestions to help in planning a day or weekend that involves the entire church family.

Communion (Friday night)

Let's always remember the great focus of all celebration—the cross of Christ. Before the crucifixion, all Scriptures pointed to this special event; and, after the cross, Christianity points back to Christ's death and resurrection.

Communion, a time of remembering the Lord's death until He comes, is a time of celebration, not only of the past, but of the future, when the Lord will celebrate with the redeemed in His Father's kingdom. So it is appropriate to include communion service during this day of celebration.

An original atmosphere may add much to the total impact of the service.

If an auditorium or fellowship hall is available, tables covered with white tablecloths could be fixed in the form of a cross in the center of the hall. Place the bread and grape juice in a pleasing manner and accent the table decoration with candles. A crown of thorns framed and mounted on red velvet has sometimes been displayed to accentuate the suffering of Christ and His great sacrifice. After having separated for the foot washing, families may sit together around the perimeter of the hall. At the proper time, parents and spouses may serve the emblems to their families and to one another. To make the service even more significant, each person (including the children) within the family group could give a testimony of something for which he or she is thankful.

Many have had success in extending this format to include an "agape" feast, having the tables laden with a variety of fruits, breads, and biscuits.

Sabbath School

Sabbath school would be an ideal time for the young people to present a special program. Allow plenty of time for preparation, and be sure to offer guidance and encouragement as needed.

Divine Service

An outline for the worship service is presented here as a suggestion. As you plan together, adapt this outline to your needs.

- Prelude
- Scripture reading: Psalm 100
- Invocation
- Hymn of praise
- Tithe and offerings
- Pastoral prayer
- Children's story
- Special music
- Sermon: "Youth Celebration"

- Closing hymn
- Benediction

Sabbath Lunch

The fellowship and unity of this special weekend may be enhanced by a fellowship dinner for the whole church. Encourage the attendance of members and visitors. Make arrangements to have an abundance of food and table service so that there may be enough for all, and people will not feel they must leave because they have not made plans to participate.

Sabbath Afternoon Baptism and Celebration

Wherever possible, consideration should be given to having this service on a river or peaceful lake. To encourage a spirit of unity, some of the older members could relate how they became Seventh-day Adventists.

Some of the youth who have surrendered their lives to Christ could testify as to what the church means to them today. These presentations, interspersed with musical numbers by members of all ages, will make this baptism an event that will always be remembered.

Saturday Night

One good way to end the weekend celebration is to have a church social with all the church family. It is important to plan an evening program that includes games and recreation for persons of all ages.

A significant way to end your family social is to organize everyone present in a circle around the hall, holding hands. End by singing together a song such as "What a Fellowship" (No. 469, *SDA Hymnal*.) The benediction should include special mention of those who were baptized that day. ☺

AY MISSIONARY PROJECTS FOR THE NEW MILLENNIUM

1. Conversational Evangelism
2. Prayer Groups
3. Share Your Bible
4. Door-to-Door Witnessing
5. Rescue and Safety Team
6. Mission Impact
7. Funshine Bands
8. God Squad—Street Witnessing
9. Share-A-Loaf
10. Adopt-A-Grandparent
11. HOP (Help Other People)
12. Neighborhood Radio
13. Operation Andrew
14. VIP (Visit in Person)
15. Youth Festival
16. Mother's (Father's) Day Evangelism
17. Prison Ministry
18. Youth Evangelists
19. Project "Sweet Balm" (BALSAMO)
20. Operation Seed
21. Public Youth Evangelistic Meetings
22. Operation Rose Shower
23. Prayer Offensive
24. Plaza Evangelism
25. Branch Sabbath School
26. Temperance Day
27. Operation Fireside
28. Friendship Teams
29. Temperance Parades
30. Street Evangelism
31. Singing Groups
32. Musical Groups
33. Salt Shakers
34. Day Camps
35. Adopt-A-Town
36. Coffee Shop Evangelism
37. Literature Distribution
38. Urban Ministry
39. Adventist Youth Society as an Evangelistic Unit
40. Easter Week Evangelism
41. Operation Nathan
42. Vacation Bible Schools
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45. Community Improvement and Conservation
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47. Hospitals
48. Senior Citizens
49. Health and Nutrition
50. Drama
51. Revelation Seminars
52. Sabbath School Action Units
53. Video Evangelism

WORKSHOP

FIFTY-FOUR AND MORE IDEAS

For Service and Outreach

by Ted Wick

ADOPT-A-CHILD OR FAMILY

Select a child, adult, or family to receive special care. (See Matt. 25:35, 36.)

ADOPT-A-CHURCH

This can be a neighboring or overseas church. Students may become an integral part of a declining church in order to increase membership and attendance.

ADOPT-A-FOREIGN STUDENT

Adventist International Ministries is about making these kind of contacts. Go the next step and adopt one or more foreign students as a project and keep in touch with them while they are in country during their studies. Keep in contact after they return to their homeland.

ADOPT-A-GRANDPARENT

In these times when people move frequently for job and educational purposes, the family support systems are not available for many people. Encourage your youth to develop relationships with older members of your community by writing letters for them, reading a book to them, running errands, or performing any number of simple tasks. This can bring great joy to those who may not be as mobile they used to be.

ADOPT-A-HIGHWAY

Your group may want to do an environmental project that involves keeping a mile or two of nearby highway, hiking trail, or beach waterfront clean and free from trash. This will not only involve youth in doing community service, but will teach them to become environmentally sensitive.

ADOPT-A-STUDENT MISSIONARY

Perhaps someone in your congregation has a relative or friend doing student missionary service who would love to hear from you through letters and audio cassette tapes. You can also get names from your local Adventist college chaplain or from the local division or conference Youth Department.

Your group might want to take on a project of local need where the student missionary is on assignment.

ADVENTIST INTERNATIONAL FRIENDSHIP MINISTRIES

This program provides cultural exchange experiences for international students who are attending your local college or university.

ADVENTIST YOUTH TO YOUTH

This is a peer prevention program designed for promoting drug-free living. Contact your local Health Ministries Department for more information.

AEROBICS EXERCISE CLASS

Start an aerobics class in your community, which is open to the public, using trained youth or adult instructors with youth assisting. Have fun and get fit.

APPRENTICESHIP

Job descriptions are available from your conference's various departments or local Adventist Book Center for providing leadership training in the various major offices of the local church: elder, deacon, deaconess, treasurer, community service leader, communication leader, greeter, etc. What a chance to get your youth involved in the core of the church!

BEAUTIFICATION PROJECTS

Encourage participation in such activities as yard work, painting, cleaning, weeding, snow removal, and develop pride in home, school, church, community, and historical sites.

BIG BROTHER, BIG SISTER

Select "little sisters" or "little brothers" in order to help in their growing-up experiences and character training. Children from single-parent families and foster children often benefit from such a ministry. This activity may be as simple as taking a younger child home from school.

BREAD MINISTRY

Get some enterprising bread maker in your community to teach your youth to make bread. They can have fun preparing and make an adventure of giving it away to people in the neighborhood.

BULLETIN BOARDS

Prepare bulletin board materials announcing church activities, Bible correspondence courses, free literature, and various classes. The youth could also post these materials in public places such as markets, laundromats, medical centers, etc.

CAREER DAY

Invite persons of various occupations to explain their vocation or take students to observe on-the-job activities in their community. This provides opportunities to build friendships with people in the community.

WORKSHOP

CHILDREN'S STORY HOUR

Group activities such as Vacation Bible Schools, Branch Sabbath Schools, and children's story hours can be conducted by trained students. Follow-up is especially essential in these activities.

CHURCH FOR CHILDREN

This is a worship service designed for children in grades 1-6, conducted by a team of 6 to 10 youth and adults. It is excellent for building team spirit. You will need a pianist, some youth who like kids, and a place to meet with the children of your church and community.

COMMUNITY LEADER CONTACT

Youth can visit civic leaders to acquaint them with their school and church activities, giving them appropriate literature such as *Liberty*, and *Listen*, magazines. They can show concern for local and civic projects. Have them write their government representatives requesting information about government and pending legislation affecting church-state affairs or education. Students may also wish to request a flag from their government representative.

CLOTHES SWAP

Exchange of good quality used clothing can benefit many, including needy families in the church or community with rapidly growing children. This could also be a novel social occasion with the admission "fee" to a party being some article of clothing. Put them in a pile and spread the word that each participant can also leave with one article from the heap. Leftovers go to Adventist Community Services.

COMMUNITY DRIVES

Youth should be made aware of the process of discovering needs in the community. This awareness can generate active interest in developing projects to meet these needs, or cooperating with other organizations who offer charitable services in your community.

COMMUNITY SERVICE CENTER GROUP

Youth can offer to volunteer at their local community service centers.

EVANGELISM

Youth can participate in community outreach evangelism by assisting with ushering, special music, greeting, baby-sitting, phone calling, grading Bible lessons, audio-visual operations, building

and ground maintenance, and distributing Bibles, literature, and invitations.

FAIRS

Youth can assist professional personnel in various testing procedures, such as health and dental screening, or develop promotional materials, bulletin boards, and other exhibits to encourage healthful living.

FAMILY MEMBER HONOR'S DAY

Youth can plan a time to honor a member of their family by paying special attention to this person's needs and interests for a given period of time. For example, a mother could be freed from kitchen duties so she can enjoy other special interests without interruptions.

FAMILY WORSHIP

Family worship time can be broadened to include inspirational family night activities.

FILMS AND VIDEOS

Sponsor a series of presentations on youth and family life issues. Invite parents and community members. Following your meeting, discuss the issues over refreshments. Your youth could also decide to create a video of their own on a specific topic of interest to present to the group.

GOOD NEIGHBOR CONTACTS

Youth should be encouraged to look around their neighborhood or community for ways to share. A few suggestions are: help neighbors with chores, provide a meal, visit shut-ins, take flowers on special occasions, volunteer to baby-sit, etc.

HOSPITAL VOLUNTEERS

Check with local hospitals to see what volunteer activities are available to youth and get youth involved.

HOTLINE VOLUNTEERS

Train youth to answer telephones in crisis centers. Many organizations provide training for volunteers.

INTER-CHURCH/SCHOOL SHARING

Provide opportunities for youth to share information with Christian youth from other schools or churches regarding their witnessing activities, including their successes and problems, as a means of encouragement and to enlarge and improve the sharing ministry.

LIFESTYLE WITNESSING

Find ways to build friendships based on shared interest. Perhaps you'd like to start a club for computer buffs or for people interested in the arts. What about wood-working or quilt-making?

LITERATURE DISTRIBUTION

Youth can distribute religious and/or health magazines and books, including mailing them overseas. Chicago's O'Hare Airport has a beautiful *Signs* magazine display with free copies. A self-service vending box such as those used for newspapers on street corners can be obtained from your local Adventist Book Center or Adventist publishing house for use in distributing free literature.

MARANATHA VOLUNTEERS INTERNATIONAL

Work with established organizations to build churches or develop your own group to assist in construction projects. (See Short Term Mission Projects.)

MUSIC MINISTRY

Youth can contribute to religious services by playing musical instruments, giving special numbers, serving as choristers, or providing special or regular church choirs. Forming a singing group of your own is an effective outreach tool. See the video, "God's Got 'Um."

OUTDOOR ACTIVITIES

Witnessing experiences can be planned in conjunction with many activities, including backpacking, day camps, weekend campouts, and outdoor classes.

Where garden space is available, youth can organize a community garden to share with families. This garden can either be a U-pick fundraiser or provide support for needy families.

PANEL DISCUSSIONS

Groups can present Sabbath School lessons, doctrinal studies, or moderate discussions on such topics as youth problem solving, hearing aids. This method of witnessing can be effectively used in school worship, church programs, public evangelism, etc.

PEER HELPERS

Youth can be trained and encouraged to pass on good information to their friends. Areas include: How to find a job, what classes to take in school, how to deal with social situations, school-work problems, and spiritual relation-

WORKSHOP

ships, etc. See Adventist Youth-to-Youth for a peer-oriented approach to a drug-free lifestyle.

PETITION PROCESS

Youth can circulate petitions for certain community causes. Examples include: stricter alcohol control, no smoking in public places, etc.

POSTERS AND JINGLES

Youth may prepare inspirational or health-related posters and jingles for use in their school, church, or community.

PRAYER PROJECTS

Discuss and plan specific prayer projects. Compose a prayer list for your youth division, updating requests and answers weekly.

PROGRAMS

Youth can develop a variety of inspirational programs to perform for civic organizations, service clubs, community churches, Sunday Schools, hospital wards, nursing homes, political rallies, etc. Share mission experiences (short-term or student) with other youth, community clubs, or service organizations.

PUBLIC RELATIONS

Design and implement various public relations projects to acquaint others with the church and its activities. Encourage your youth to ask themselves: What does my life add to school, home, and church, say to the community about my relationship to God?

RECREATIONAL ACTIVITY

Creatively blend recreational activities (tumbling team, softball games, etc.) with Christian witnessing. This can be done by sing-alongs, conducting worship, personal testimonies, etc.

ROOTS EXPLORATION

Plan a tour of historical interest. Are there people or places in your area that can furnish highlights about the history of the church, your local congregation, or community? Cemeteries are fun for youth to explore. Bring crayons and paper and do "rubblings" of gravestone markers.

SABBATH ACTIVITIES

Plan a list of 101 things to do on the Sabbath, especially if your group thinks they're getting a little bored. This list can provide a discussion starter as well as a service to the families in your church.

SHORT-TERM MISSION PROJECTS

Involve a group of students for a week or so, traveling to a community and assisting in a building project. These are frequently done in Mexico and the Caribbean Islands, and many other parts of the world. Such projects require skilled leaders and a lot of planning.

SKITS/DRAMAS

Present a drama, passion play or re-enactment of the Lord's Supper.

Dressing up as clowns and bringing cheer to the children's ward of your local hospital or to nursing homes is another way to use drama to spread a little sunshine. Include balloons! See Children's Church section and the use of skits for enhancing the sermon during the worship hour.

SPECIAL EVENTS AND HOLIDAYS

Develop a calendar for celebrations. Let the youth take the lead in recognizing special days with family, historical, and religious significance.

Provide the spark for celebrating by providing flowers on Mother's Day, singing carols to the church family on Christmas as they leave the sanctuary, leading out in a Thanksgiving celebration of food sharing, or providing lemonade on the Fourth of July.

SUNDAY ACTIVITIES

Religious services may be held in: Children's wards, nursing homes, retirement centers, or hospitals.

Offer to baby-sit children at a community church.

TRANSPORTATION

Provide transportation for those in the community who need this type of service. Adults and older youth with proper licensing, training, and adequate automobile insurance can provide this service.

TUTORING

Give special attention to persons who are disabled or who have learning difficulties because of social, cultural, economic, or ethnic background. There are many opportunities in school, church, or the community to assist with the learning experiences of youth.

VACATION WITNESSING

Explore the idea of taking families on short-term mission projects during vacation time.

Watch (and be prepared to help) for opportunities to be of service to other travelers in distress. Include a first-aid kit and jumper cables along with your suitcases. Pray that God will lead you to someone who needs help. Report back to the group about what happens.

Prepare a handout for the church body that reminds them of important things to include when going on a trip, such as items in a simple first-aid kit. Make a list of family games to play with the children in the car and if you are really energetic you could make an audio tape of stories and songs.

WEEKS OF PRAYER

There are inspirational meetings conducted by youth for their peers or youth of other grade levels—inter- or intra-school. In the Valdegenesis study of Seventh-day Adventist youth in North America, the youth rated weeks of prayer as having the most important spiritual impact on their lives of any program or activity. Student led Weeks-of-Prayer were only slightly less powerful in their impact.

YOUTH DIRECTORY

Youth can develop and maintain a directory of church youth: members, former members, and non-member contacts; ages thirteen to thirty, including such information as name, address, phone number, and other pertinent data. This directory could be useful to educators, pastors, youth leaders, etc. ☺

Ted Wick is director of the Office of Volunteers for the Adventist Development and Relief Agency (ADRA). Ted served as the first Seventh-day Adventist college chaplain at Pacific Union College and was involved in developing Taskforce Volunteers, now known as Humanitas.

YOUTH WORKER GUIDE BOOK

It's their world: your guide to understanding their ISSUES

the youth worker's guide to

SOCIAL

Issues

411
for
lifestyle
issues

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YOUTH WORKER GUIDE BOOK

It's their runway: your guide to understanding their ISSUES

the youth worker's guide to **LIFESTYLE** *Issues*

FLIP
TO:
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LIFESTYLE ISSUES ERRATA

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General Conference of Seventh-day Adventists Youth Department

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- ☐ 16 Hosea 1, 2, 3, 4
- ☐ 17 Hosea 5, 6, 7, 8, 9
- ☐ 18 Hosea 10, 11, 12, 13, 14
- ☐ 19 Joel
- ☐ 20 Amos 1, 2, 3, 4
- ☐ 21 Amos 5, 6, 7, 8, 9
- ☐ 22 Obadiah, Jonah
- ☐ 23 Micah 1, 2, 3, 4
- ☐ 24 Micah 5, 6, 7
- ☐ 25 Nahum
- ☐ 26 Habakkuk
- ☐ 27 Zephaniah
- ☐ 28 Haggai
- ☐ 29 Zech. 1, 2, 3, 4
- ☐ 30 Zech. 5, 6, 7, 8

OCTOBER

- ☐ 1 Zech. 9, 10, 11
- ☐ 2 Zech. 12, 13, 14
- ☐ 3 Malachi
- ☐ 4 General review of the Old Testament. As far as you can give a one name title to each book: as, Genesis, "Beginnings"; Leviticus, "Law"; Psalms, "Praise." Note that the Old Testament contains thirty-nine books, divided into five parts—Law, history, poetry, major prophets, minor prophets.
- ☐ 5 Matt. 1, 2, 3, 4, 5
- ☐ 6 Matt. 6, 7, 8, 9, 10
- ☐ 7 Matt. 11, 12, 13
- ☐ 8 Matt. 14, 15, 16
- ☐ 9 Matt. 17, 18, 19, 20
- ☐ 10 Matt. 21, 22, 23
- ☐ 11 Matt. 24, 25, 26
- ☐ 12 Matt. 27, 28
- ☐ 13 Mark 1, 2, 3
- ☐ 14 Mark 4, 5, 6
- ☐ 15 Mark 7, 8, 9
- ☐ 16 Mark 10, 11, 12
- ☐ 17 Mark 13, 14
- ☐ 18 Mark 15, 16
- ☐ 19 Luke 1, 2
- ☐ 20 Luke 3, 4, 5
- ☐ 21 Luke 6, 7, 8
- ☐ 22 Luke 9, 10, 11
- ☐ 23 Luke 12, 13, 14
- ☐ 24 Luke 15, 16, 17
- ☐ 25 Luke 18, 19, 20
- ☐ 26 Luke 21, 22
- ☐ 27 Luke 23, 24
- ☐ 28 John 1, 2, 3
- ☐ 29 John 4, 5, 6
- ☐ 30 John 7, 8, 9

- ☐ 14 Acts 24, 25, 26
- ☐ 15 Acts 27, 28
- ☐ 16 Rom. 1, 2, 3, 4
- ☐ 17 Rom. 5, 6, 7
- ☐ 18 Rom. 8, 9, 10
- ☐ 19 Rom. 11, 12, 13
- ☐ 20 Rom. 14, 15, 16
- ☐ 21 1 Cor. 1, 2, 3, 4
- ☐ 22 1 Cor. 5, 6, 7
- ☐ 23 1 Cor. 8, 9, 10
- ☐ 24 1 Cor. 11, 12, 13
- ☐ 25 1 Cor. 14, 15, 16
- ☐ 26 2 Cor. 1, 2, 3, 4
- ☐ 27 2 Cor. 5, 6, 7
- ☐ 28 2 Cor. 8, 9, 10
- ☐ 29 2 Cor. 11, 12, 13
- ☐ 30 Gal. 1, 2, 3

NOVEMBER

- ☐ 1 Gal. 4, 5, 6
- ☐ 2 Eph. 1, 2, 3
- ☐ 3 Eph. 4, 5, 6
- ☐ 4 Philippians
- ☐ 5 Colossians
- ☐ 6 1 Thessalonians
- ☐ 7 2 Thessalonians
- ☐ 8 1 Timothy
- ☐ 9 2 Timothy
- ☐ 10 Titus
- ☐ 11 Philemon
- ☐ 12 Heb. 1, 2, 3
- ☐ 13 Heb. 4, 5, 6
- ☐ 14 Heb. 7, 8, 9
- ☐ 15 Heb. 10, 11
- ☐ 16 Heb. 12, 13
- ☐ 17 James
- ☐ 18 1 Peter
- ☐ 19 2 Peter
- ☐ 20 1 John
- ☐ 21 2, 3 John, Jude
- ☐ 22 Rev. 1, 2, 3
- ☐ 23 Rev. 4, 5, 6
- ☐ 24 Rev. 7, 8, 9
- ☐ 25 Rev. 10, 11
- ☐ 26 Rev. 12, 13, 14
- ☐ 27 Rev. 15, 16, 17
- ☐ 28 Rev. 18, 19
- ☐ 29 Rev. 20, 21, 22
- ☐ 30 Review the NT
- ☐ 31 Renew the OT

When you have read along on the Bible plan, please send this card to the Youth Ministry Account Insert.

Youth Ministry Account Insert

2004 Bible Reading Checklist

Encourage your youth to read the AY Bible Year and Encounter Plans as part of their daily devotion. Use this checklist of the AY Encounter Plan readings from the Bible and Acts of the Apostles for your youth group or for your personal spiritual enrichment. Give each young person a copy of this checklist. They may choose to give them a month at a time; a number of readings per week; or the entire list. Set goals and reward youth who have diligently completed the list with a certificate of achievement. Plan a special social activity for dedicated readers.

JANUARY	FEBRUARY	MARCH
☐ 1. AA 9-12 ☐ 2. AA 13-18 ☐ 3. AA 17-20 ☐ 4. Acts 1:18; AA 21-23 ☐ 5. AA 24-26 ☐ 6. AA 27-29 ☐ 7. Acts 1:9-26; AA 30-34 ☐ 8. Acts 2:1-39; AA 35, 36 ☐ 9. AA 37-40 ☐ 10. AA 41-44 ☐ 11. AA 45-48 ☐ 12. AA 49-52 ☐ 13. AA 53-56 ☐ 14. Acts 2:40-47; 3:1-11 ☐ 15. AA 57-60 ☐ 16. AA 61-64 ☐ 17. AA 65-69 ☐ 18. Acts 4:32-37; 5:1-10 ☐ 19. AA 70-72 ☐ 20. Acts 5:12-42 ☐ 21. AA 73-76 ☐ 22. AA 77-78 ☐ 23. AA 79-82 ☐ 24. AA 83-86 ☐ 25. Acts 6:1-7; AA 87-90 ☐ 26. AA 91-94 ☐ 27. AA 95-96 ☐ 28. Acts 6:8-15; 7 ☐ 29. AA 97-102 ☐ 30. Acts 8 ☐ 31. AA 103-106 ☐ 32. AA 107-111 ☐ 33. Acts 9:1-18; AA 112-115 ☐ 34. AA 116-118	☐ 1. AA 119-122 ☐ 2. Acts 9:19-31; AA 123-126 ☐ 3. AA 127-130 ☐ 4. Acts 9:32-43; 10; 11:1-18; AA 131, 132 ☐ 5. AA 133-135 ☐ 6. AA 136-138 ☐ 7. AA 139-142 ☐ 8. Acts 12; AA 143, 144 ☐ 9. AA 145-147 ☐ 10. AA 148-150 ☐ 11. AA 151-154 ☐ 12. Acts 11:19-30; 13:1-3; AA 155-157 ☐ 13. AA 158-161 ☐ 14. AA 162-165 ☐ 15. Acts 13:4-52; AA 166-168 ☐ 16. AA 169-172 ☐ 17. AA 173-176 ☐ 18. Acts 14; AA 177-179 ☐ 19. AA 180-183 ☐ 20. AA 184-187 ☐ 21. Acts 15:1-35; AA 188-189 ☐ 22. AA 190-192 ☐ 23. AA 193-195 ☐ 24. AA 196-200 ☐ 25. Acts 15:36-41; 16:1-6; AA 201-202 ☐ 26. AA 203-206 ☐ 27. AA 207-210 ☐ 28. Acts 16:7-40; AA 211, 212	☐ 1. AA 213-216 ☐ 2. AA 217-220 ☐ 3. Acts 17:1-10; AA 221, 222 ☐ 4. AA 223-226 ☐ 5. AA 227-230 ☐ 6. Acts 17:11-34; AA 231, 232 ☐ 7. AA 233-235 ☐ 8. AA 236-238 ☐ 9. AA 239-242 ☐ 10. Acts 18:1-18; AA 243, 244 ☐ 11. AA 245-248 ☐ 12. AA 249-251 ☐ 13. AA 252-254 ☐ 14. I & II Thessalonians ☐ 15. AA 255-258 ☐ 16. AA 259-262 ☐ 17. AA 263-265 ☐ 18. AA 266-268 ☐ 19. Acts 18:18-28; AA 269-270 ☐ 20. AA 271-274 ☐ 21. AA 275-277 ☐ 22. AA 278-280 ☐ 23. Acts 19:1-20; AA 281-284 ☐ 24. AA 285-290 ☐ 25. Acts 19:21-41; 20:1-17; AA 291, 292 ☐ 26. AA 293-297 ☐ 27. I Corinthians 1, 2, 3, 4 ☐ 28. I Corinthians 5, 6, 7, 8 ☐ 29. I Corinthians 9, 10, 11, 12 ☐ 30. I Corinthians 13, 14, 15 ☐ 31. I Corinthians 16; AA 298, 299

2004 Bible Reading Checklist

Encourage your youth to read the AY Bible Year and Encounter Plans as part of their daily devotion. Use this checklist of the AY Encounter Plan readings from the Bible and Acts of the Apostles for your youth group or for your personal spiritual enrichment. Give each young person a copy of this checklist. You may choose to give them a month at a time, a number of readings per week, or the entire list. Set goals and reward youth who have diligently completed the list with a certificate of achievement. Plan a special social activity for dedicated readers.

APRIL	MAY	JUNE
- 1. AA 300-303	- 1. AA 380-382	- 1. AA 469-472
- 2. AA 304-307	- 2. Galatians 1-4	- 2. AA 473-476
- 3. AA 308-310	- 3. Galatians 5, 6; AA 383, 384	- 3. AA 477-480
- 4. AA 311-313	- 4. AA 385-388	- 4. AA 481-484
- 5. AA 314-316	- 5. Acts 20:2-38; 21:1-16; AA 389, 390	- 5. Ephesians
- 6. AA 317-319	- 6. AA 391-394	- 6. AA 485-488
- 7. AA 320-322	- 7. AA 395-398	- 7. AA 489-491
- 8. 2 Corinthians 1, 2, 3, 4, 5; Titus	- 8. Acts 21:17-40; 22; 23	- 8. AA 492-494
- 9. 2 Corinthians 6, 7, 8, 9, 10	- 9. AA 399-402	- 9. AA 495-497
- 10. 2 Corinthians 11-13; AA 323, 324	- 10. AA 403-406	- 10. 1 Timothy
- 11. AA 325-328	- 11. AA 407-410	- 11. 2 Timothy; AA 498
- 12. AA 329-331	- 12. AA 411-414	- 12. AA 499-502
- 13. AA 332-334	- 13. AA 415-418	- 13. AA 503-506
- 14. AA 335-338	- 14. Acts 24; AA 419-422	- 14. AA 507-510
- 15. AA 339-342	- 15. AA 423-427	- 15. AA 511-513
- 16. AA 343-346	- 16. Acts 25:1-12; AA 428, 429	- 16. 1 Peter
- 17. AA 347-350	- 17. AA 430-432	- 17. AA 514-517
- 18. AA 351-354	- 18. Acts 25:13-27; 28; AA 433, 434	- 18. AA 518-521
- 19. AA 355-358	- 19. AA 435-438	- 19. AA 522-525
- 20. AA 359-362	- 20. Acts 27; 28:1-10	- 20. AA 526-528
- 21. AA 363-365	- 21. AA 439-442	- 21. 2 Peter; AA 529, 530
- 22. AA 366-368	- 22. AA 443-446	- 22. AA 531-534
- 23. AA 369-371	- 23. Acts 28:31-31; Thaletson	- 23. AA 535-538
- 24. Romans 1, 2, 3, 4	- 24. AA 447-449	- 24. AA 539-545
- 25. Romans 5, 6, 7, 8	- 25. AA 450-452	- 25. 1, 2, 3 John
- 26. Romans 9, 10, 11, 12	- 26. AA 453-456	- 26. AA 546-550
- 27. Romans 13, 14, 15, 16	- 27. AA 457-460	- 27. AA 551-556
- 28. AA 372-374	- 28. AA 461-464	- 28. AA 557-567
- 29. AA 375, 376	- 29. AA 465-468	- 29. AA 568-577
- 30. AA 377-379	- 30. Colossians	- 30. AA 578-585
	- 31. Philipppians	

SID CD RESOURCE FOR AYS LEADERS

- 41 Teen Bible Studies
- AY Social Issues & Life-Style Issues
- AY Week of Prayer
- AY Story Book
- Pastors and Elders Handbook for Youth Ministry
- Salvation & Service
- Empowering Youth
- Youth First
- Fear Not
- Youth Ministry Handbook
- Supermission
- Sex & Youth
- Planning WOW Events
- Evangelistic Ideas for You
- Music Principles
- Small Groups
- AY Uniform
- AY Song
- Sample of AY Federation Constitution

(The CD has much more resources on the other levels of AY)

Recommended AY Books/Manuals/Websites

- Pastor's & Elder's Handbook for Youth Ministries (GC)
- Youth Ministries Handbook (GC)
- Life Style Issues – Discussions (GC)
- Social Issues - Discussions (GC)
- Accent Magazine (GC)
- Salvation & Service (GC)
- Youth First (GC)
- 26 Creative Bible Studies for AY (SID)
- SID AY Youth Resource CD (SID)
- **www.sidyouth.org**
- **www.youth.gc.adventist.org**

Terms of Reference

- GC- General Conference Youth Department of Seventh-day Adventist Church.
- SID-Southern Africa Indian Ocean Division Youth Department of Seventh-day Adventist Church.

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VITA

VITA

Name: Eugene Leon Fransch

Date of Birth: July 1, 1956

Place of Birth: Bulawayo, Zimbabwe

Married: November 29, 1981 to Marilyn A. Smythe

Children: Jody T. (1982) and Anton D. (1985) and Dalene C. (1987)

Education:

1962 – 1968- Barham Green Primary School, Bulawayo, Zimbabwe

1969 – 1976- Founders High Secondary, Bulawayo, Zimbabwe

1977 – 1983- Bachelor of Arts in Theology, Soulsi College, Zimbabwe

1983 – 1989- Master of Arts in Religion, Andrews University crs. earned at Helderberg College, Somerset West, Cape Town, South Africa, Graduated with a cumulative G.P.A. of 3.54.

2007 – Present- Working on a DMin. in Leadership at Andrews University earned at Helderberg College, Somerset West, Cape Town, South Africa

Ordination:

April 10, 1987- Ordained to the S.D.A. Gospel Ministry

Experience:

January 2003 to July 2010 – Present- Youth & Family Life Director SID Division Office South Africa.

August 1986 – December 2002- Youth & Family Life Director, Zimbabwe Union Conference.

August 1984- July 1986- District Pastor for the two SDA Churches in Mutare, Zimbabwe.

January 1982 – July 1984- District Pastor for Zvisahvane SDA Churches, Zimbabwe.