

Youth Ministry Handbook and Leadership Training Manual



YOUTH MINISTRIES DEPARTMENT
GENERAL CONFERENCE OF SEVENTH-DAY DAY ADVENTISTS

**Youth Ministries Department
General Conference of Seventh-day Adventists**

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Youth Ministries Department

Designed by Frank Strack

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Preface

YOUTH MINISTRY IN THE SEVENTH-DAY ADVENTIST CHURCH has gone through several phases, always evolving into a more specialized ministry to an important segment of the church's population. This evolution has taken the church from the early beginnings when youth work was blended with Sabbath School to this day when youth ministry is divided into clearly defined areas of interest, but pursues the same goals.

Three levels of ministry to youth are active in youth ministry today:

Adventurer Ministry

- To reach and help children 6-9 years old

Pathfinder Ministry

- To reach, help, and train youth 10-15 years old

Senior Youth Ministry

- To work with youth and young adults 16-30 years old

Former manuals have had a mixture of all three ministries. However, this manual is designed specifically for senior youth leaders, and instructions regarding Pathfinder or Adventurer ministries have been omitted. For more information about those ministries, contact your local conference/mission office.

This is a handbook for guiding the AY Society, or any type of senior youth organization in the local congregation, and is also the training manual for Adventist Youth Leadership.

Although the Master Guide and the Adventist Youth Leader Training Courses serve as the foundation for youth leadership on the local church level, this handbook deals primarily with the development of Adventist Senior Youth Leadership. Obviously, the general principles discussed here are also applicable to both Master Guides and senior youth leaders. In addition to the principles contained herein, those receiving training as Master Guides should study material in the area of Pathfinder, Sabbath School, and Children's Ministries in general.



Since the introduction, implementation and elimination of the past Church Ministries Department, youth ministry has experienced dramatic changes and challenges, in some churches, our youth were neglected, even before and to the point of closing the Adventist Youth Society, and consequently youth involvement and youth witnessing in those churches. The result has been devastating, and urgent action is needed to provide the solution in a visionary and responsible way, and to lead our youth in the right direction. This handbook is designed to address youth ministry in accordance with these changes, face the challenges in a positive way and give youth leaders a “how-to” guide for the youth organization in the local church. Certainly, it will satisfy a great need and will be a useful tool for the implementation and strengthening of the Adventist Senior Youth Ministry around the world.

This material is not the work of one person, but a combination of contributions from many persons from all the world divisions. We express thanks to the hundreds of youth leaders around the world who have made this manual possible, and especially to the South Pacific Division Youth Ministry Resource Committee that provided several chapters and have contributed extensively to the content.

Youth Ministries Department
General Conference of Seventh-day Adventists

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An Explanation of the Eight Modules

Eight Modules are incorporated in this *Youth Ministry Handbook* and *Leadership Training Manual*, each dealing with a different aspect of senior youth leadership.

Organization

The Organization Module presents the history and organization of youth ministry in the Seventh-day Adventist Church.

The strong emphasis is on youth ministry based in the local church, and not a ministry based on conference-organized activities. Responsibilities of the leaders at the local church level are also covered in this module.

The content of this module will help the local church in its ministry to young people, and will aid the local conference/mission person responsible for youth affairs in developing a training program for local church youth leadership.

Leadership

This module incorporates aspects of training and actual practice of those activities required for senior leadership, and includes both philosophical base and practical practices. Emphasis is placed on qualities of idea leadership, the psychology of leadership, leadership styles and functions, and practical matters such as how to chair a committee or business meeting.

Commitment

The Commitment Module primarily revolves around those activities and programs that are devotional in nature, and that provide for special affirmation and celebration opportunities.

Weeks of Prayer or **Weeks of Spiritual Emphasis** are outlined, in which a seven-day period of time is selected for a concentrated thrust of personal relationships with the Lord through fellowship, intense scriptural study and communion. Also featured are **Bible Conferences** with ideas and helps for church and school youth groups.



Another devotional feature, the **Morning Watch**, is targeted for individual or family time at the beginning of each day. **Commitment Celebration** is a time of reaffirmation of a youth's continuing faith and confidence in God, the celebration of his or her baptism, which may have taken place recently or at some time in the past.

This module is dedicated to strengthening the spiritual life of youth and youth leaders as they participate in the devotional features of Adventist Youth Ministry.

Discipleship

This module deals with how to help youth become disciples and stay committed to that way of life. Extensive presentation on the psychological aspect of youth leadership is given. Growth and nurture group leaders specializing in the spiritual well-being of their members will find resources in this module to accomplish all that might be desired whether in youth or family situations. The ultimate objective is discipling others to the Lord and equipping them to share in this experience.

Worship

Worship is not merely attending church. The religious exercise of worship includes learning to live in God's presence, and integrating those things learned at church into one's daily living. The purpose of this module is to give youth leaders ideas to help Adventist young people discover the joy of worship, and how to adopt a worshipful spirit while attending church. (We are indebted to the South Pacific Division for most of the material published in this module.)

Witnessing

Witnessing, the sharing of our own individual experience in the Lord, is among the first and foremost ministries in which the disciplined Christian will want to engage.

In this module, we will discuss effective witnessing and how it might be accomplished within the AY Society. For example, **Festivals of the Word** are usually large central meetings held over a three or four day period. In association with the meetings, an intensive effort is made in outreach and redemptive ministries to the city where the Festival is held. Fellowship, spiritual understanding, and enrichment are only a few of the joys experienced by the participants.

Fellowship

This module is designed to guide youth leaders in finding resources to help provide meaningful recreation for the AY Society. Youth must be guided to discover and take part in meaningful recreation, in addition to learning how to deal with their leisure time. Recreation and entertainment must be defined and proper practices that reflect the Adventist lifestyle adopted. This module will help to provide answers to these needs.



Empowering Youth

This module is a summary of the whole purpose of Youth Ministry in the Seventh-day Adventist Church. A Salvation and Service focused Youth Ministry through Discipleship, Leadership, Evangelism and Service/Mission does empower Youth to be strong Christians and participants in the mission of the church. In other words, this section combines the above modules into four strategic themes.

How to Use This Manual

This manual has a dual purpose. First, it is to serve as a handbook for the youth organization in the local congregation.

Those working with youth will find it useful and will consult it often for “know-how” and resources. It is basically organized into eight modules, each dealing with a different aspect of youth ministry, and it is in harmony with suggestions outline in Youth Ministry Accent. Materials from Accent can always be used with this handbook, since material appearing in Youth Ministry Accent is intended to enhance the content of this handbook and to sharpen the skills of youth leaders.

Second, this is the basic text for presenting the ten-hour course for youth leadership. The organization for this course is as follows:

Subjects to be Covered in Leadership Training Seminars

Organization Module—2 hours

Leadership Module—4 hours

Chapter 1—in the Steps of the Master (1 hour)

Chapter 2—Psychology of the Christian Leader (1 hour)

Chapter 3—Leadership Theories, Styles, and Functions (1 hour)

Chapter 4—When You Are the Chairperson (1 hour)

Commitment Module—1/2 hour

Chapter 1—Youth Upreach (½ hour)

Discipleship Module—2 hours

Chapters 1, 2, and 3—Youth, the Crisis Age; Adolescent Developmental Stages and Some Implications for Youth Ministry; Basic Personality Desires (1 hour)



Chapters 5, 6, and 7—Youth Ministry in a Contemporary Society; How to help the Youth; Counseling with Youth (1 hour)

Witnessing Module—1 hour

Chapter 1—Youth and Evangelism

Chapter 2—Planning for Mission

Fellowship Module—1/2 hour

Chapter 1—Meeting Fellowship Needs

Chapter 2—Recreation

Empowering Youth Module—2 hours

Chapters 1–6

The youth director may supplement the above resource materials with personal experiences, adapting the training to fit the needs of those present. You may want to cover one module in more depth than another to accommodate specific needs of individual youth leaders. Books like *Getting It Right*, published by the Review & Herald, offer invaluable materials, and the *Pastor's and Elder's Handbook for Youth Ministry*, prepared and published by the Youth Ministries Department and Ministerial Association, is a must for every local church leader.

Introduction

Philosophy and Theology for Youth Ministry

Working with young people can be one of the richest and most rewarding experiences in ministry. To face up to the challenge of finding meaningful answers to their questions can prove to be deeply satisfying and fulfilling. On the other hand, trying to understand their needs and satisfying their demands as they search for meaning and purpose in life can be extremely frustrating. However, the greatest sense of achievement in ministry comes when a youth leader sees young people resolve their search for identity and belonging by making a commitment to enter into a life-long relationship with God; by inviting Jesus Christ to be Lord of their lives.

In spite of these possibilities, many people hardly know where to begin. It is a real challenge to know how to sustain an ongoing ministry that will meet the ever-changing needs and demands of this age group. In an effort to “do something for young people” many so often settle for providing them simply with plenty of “fun and games” in the hope that they will soon outgrow their youthful stage and channel their boundless energies into something meaningful and worthwhile.

The church has put together a relevant and effective youth ministry. To forfeit our responsibility to effectively involve young people in the ministry of the church is to place at risk the whole future of God’s Kingdom.

Much of the ineffectiveness in youth ministry is related to lack of direction and understanding about what needs to be achieved. We need to establish a clear and simple statement that outlines our philosophy of ministry, for, and with young people.

This philosophy of ministry needs to be biblically based and theologically sound. It must be relevant to the contemporary needs of young people and provide adequate answers to all the vital issues and concerns that they face. To be seen as successful it must be practical and achieve the commitment and involvement of young people in the fellowship and mission of the church.



Youth ministry is not something that exists alongside the ministry of the church. It is an integral part of the church and it is ministry. It is philosophy is based on the same foundational principles that undergird the ministry of the whole church. The four independent forces that sustained the life of the early church (see Acts 2:42-47) and continue to provide motivation for the growth of the church today are the same dynamics in all successful youth ministry.

The ongoing interplay of these dynamics in and through the church may be diagrammed as follows:

FELLOWSHIP: Christianity begins with and is about relationships in which individuals are bonded together in fellowship with Christ and one another. The church demonstrates its warm fellowship through its love for and acceptance of young people.

NURTURE: Through fellowship, personal and spiritual growth is nurtured. The Christian church shows its understanding of the developmental needs of young people (and adults) and how to facilitate that growth.

WORSHIP: Worship is celebration of these relationships. The community of faith has the ability to release in young people a sense of celebration in corporate worship and individual praise of God.

MISSION: Mission is the church's intentional plan to extend these relationships to others. It achieves this through the affirmation of the individual young person's spiritual gifts and the utilization of these gifts in reaching out beyond himself or herself to uncommitted young people and adults.

Adventist Youth Ministry is a specialized ministry of the church that (1) seeks to address the particular needs of young people in their own environment and respond to them as they are, and (2) to incorporate them into the fellowship of the church—a caring Christian community.

This whole model of youth ministry is given expression through individuals who, in their lives, reflect the life and ministry of the incarnate Christ. Just as He humbled Himself and left the glories of heaven to identify with sinful humanity, so in simple humility youth ministry seeks to come to young people where they are and offer to them a sense of love, acceptance, and belonging. This experience enables a young person to begin to affirm his or her own value and worth as an individual—as a son or a daughter of God.

With a more positive self-esteem the young person is able to affirm his or her own potentialities and gifts and give expression to his or her gratitude and praise to God (whose love has been demonstrated through the caring actions of the church community). In committing himself or herself to grow in God's love, the young person now begins to respond to the challenge of sharing that love with others and inviting them to join in the celebration of the kingdom. This is all in anticipation of the soon return of the King—Jesus Christ.



ORGANIZATION

THE ORGANIZATION MODULE PRESENTS the history and organization of youth in the Seventh-day Adventist Church.

The strong emphasis is on youth ministry based in the local church, and not a ministry based on conference-organized activities. Responsibilities of the leaders at the local church level are also covered in this module.

The content of this module will help the local church in its ministry to young people, and will aid the local conference/mission person responsible for youth affairs in developing a training program for local church youth leadership.



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Chapter 1

Our Genesis

Early in the history of Seventh-day Adventists, Sabbath School, first organized in 1852, offered a beginning toward making provision, organizationally, to care for the spiritual development of children and youth. Social fellowship in the setting of religious instruction directed by persons appointed by the congregation encouraged youth to consider the Christian life. The first lessons prepared for youth appeared in *The Youth's Instructor*, a journal first published in 1852 by James White. These provided impetus to early Adventist youth ministry.

Repeated calls came through the writings of Ellen White to organize all the young people into an “army” to finish the task of carrying the Advent message to the world. She declared that “every youth, every child, has a work to do for the honor of God and uplifting of humanity” (*Education*, p.58).

How it Developed

The first youth organization in a local Seventh-day Adventist church began 1879 when Harry Fenner, age 16, and Luther Warren, age 14, organized meetings in Hazelton, Michigan. For boys only, the meetings were held in a small room of Luther's parents' home. The purpose of this first little band of youth was to promote missionary work, raise money for missionary literature, and further the cause of temperance.

Later, girls were invited to join, and the meetings were held in a large parlor in a private home with some of the adult family members present.

An interesting discovery concerning this first youth organization is that the idea, although conceived by the boys as they walked along a dusty Missionary road, was actually spawned by the concern of the parents in the Hazelton church. The old church record books indicate that at a board meeting parents discussed how they could help their young people, and Brother Fenner and others were asked to encourage the boys and girls. We see here, early in our church history, the prophecy of Malachi 4 being fulfilled where the hearts of the fathers were turned to the children and the children's hearts to their parents.



A call from the Spirit of Prophecy for the church to do something for its youth was written from Melbourne, Australia, December 19, 1892. It read:

“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 them 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 Bulletin*, January 29, 30, 1893, p. 24).

Ellen White had observed the Christian Endeavor Society and counseled,

“Let there be a company formed somewhat after the order of the Christian Endeavor Society, and see what can be done by each accountable human agent in watching for and improving opportunities to do work for the Master” (*Extracts From Letters From Mrs. E. G. White Relative to Medical Missionary Work*, letter dated October 2, 1893).

In 1891 a youth society was organized in Antigo, Wisconsin, under the leadership of young Meade MacGuire, with the encouragement of the local elder who helped get a vote of approval from the local church board.

In 1893 the Young People’s Society of Christian Service was organized in Lincoln, Nebraska, to secure the increased spirituality of the young people, their enlistment in all missionary activity through existing channels of work, and their elevation to a higher plane of living and thinking.

In 1894 Sunshine Bands were organized by Luther Warren in South Dakota. A Sunshine Band convention was held in Bridgewater, South Dakota in 1896 and a small paper named *Sunshine* was published at Omaha in the interest of this activity.

At a meeting of Ohio Conference workers at Mount Vernon in April, 1899, Ohio became the first conference to organize young people’s work officially.

In 1901 the youth of Sigourney organized in Iowa. Several of the group later went overseas as missionaries, one to Portugal and two to China. That same year a youth society was organized in Des Moines, and shortly thereafter the work expanded in Iowa until there were 14 societies with 186 young members.

In 1901 the General Conference took steps toward forming an official young people’s organization, approving the youth society concept and recommending that a committee be set up to form a plan of organization. The Sabbath School Department, directed by Mrs. Flora Plummer, was asked to care for the youth work at the General Conference level. Mrs. Plummer carried that responsibility until 1907.

The General Conference Council at Gland, Switzerland, early in the spring of 1907 approved the formation of a Youth Department at the General Conference and elected M. E. Kern as chairman with Matilda Erickson as secretary. In the summer of the same year about 200 representative workers gathered at Mount Vernon, Ohio, for a youth convention to select a name for the depart-



ment and to draw up other recommendations.

The Morning Watch Calendar and the Missionary Volunteer (MV) Reading Course were adopted, and the group voted to observe MV Day in each church once a year. The name selected for the department was finally agreed upon as Seventh-day Adventist Young People's Department of Missionary Volunteers. Through the years it came to be known as the "MV Department," and the local church youth organization was called the "MV Society." Public youth meetings were designated as "MV meetings."

At the Mount Vernon convention a concern for younger members among Adventist youth was expressed and the first official action concerning the work for junior youth was voted. It read as follows:

"WHEREAS, in many of our church schools and churches, excellent results have been obtained from the organization of junior societies; therefore—RESOLVED, that we look with approval upon this work, and recommend that it be operated by our local conferences as seems best to them, and that great care be exercised in the choice of leaders and work for these societies" (*The MV Story*, p. 86).

This action officially sanctioned and gave guidance to some of the experimentation then in progress. Many who had been waiting for it now set to work, building the program. In California, C. Lester Bond, F. G. Ashbaugh, Julia Leland (Nelson), J. T. Porter, L. A. Skinner and Guy Mann pioneered the Junior Missionary Volunteer (JMV)—Adventist Junior Youth (AJY)—approach; in Iowa J. C. Nixon led out. In Michigan Gordon Smith, Roy MacKenzie, and Grover Fattic fostered the youth camp idea.

As early as 1911 caring adults organized clubs for boys, Milton P. Robison, then normal director (in charge of teacher training) of Union College, Lincoln, Nebraska, followed the new trend with a group he called Boys' Pals. In Takoma Park, Maryland, the Takoma Indians participated regularly in outdoor activities.

World War I temporarily retarded the development of youth ministry, but after the war Adventist youth leaders used storytelling, hikes, games, arts, crafts, and campfires to meet youth needs.

In 1919 A. W. Spalding, probably the foremost proponent of the new approach to junior-youth work, started a Mission Scouts organization at Madison, Tennessee, for his own boys and their friends. Handicrafts, woodcraft, trailing, and camping were stressed. The Mission Scouts developed a law, pledge, and aim, which formed the basis of the Pledge and Law eventually adopted by the church for Junior Missionary Volunteers.

Delegates to the Fall Council of 1920 voted to add a secretary (director) to the General Conference Youth Department, and elected Harriet Holt as an associate MV Secretary to promote the JMV Society. A year later guidelines were outlined for this program and worldwide promotion began.

JMV Classes were introduced in 1922, and 1928 saw a leadership training



course initiated to train Master Comrades (later called Master Guides).

In 1926, at Townline Lake, Michigan, Grover Fattic directed the first official MV camp conducted by a conference.

The first MV youth congress was held in 1928 at Chemnitz, Germany, in the Central European Division with Steen Rasmussen as youth leader. Youth from the Northern European Division also attended with their division youth director, Len Minchin. The first North American Division youth congress, held in San Francisco in 1947 with E. W. Dunbar as world youth director, drew thousands of youth. In 1969 the first World Youth Congress was held in Zurich, Switzerland, with Theodore Lucas as world youth director.

The Character Classics reading plan (later changed to Encounter) was adopted in 1946.

John Hancock organized the first conference-sponsored Pathfinder Club in Southeastern California Conference at Riverside, California in 1946. From 1947 to 1950 the Pathfinder program continued to develop in the Pacific Union Conference under the direction of J. R. Nelson, union youth director. Finally, the General Conference adopted the Pathfinder Club organization in 1950.

In 1972 the name was changed to Youth Department of Missionary Volunteers, and conference MV secretaries received the title youth directors. In 1978 the name was changed again—to Adventist Youth.

The student missionary program started in 1959 when a student volunteer, sponsored by the college MV Society, left Columbia Union College to spend a summer in Mexico. A few years later the General Conference Youth Department and Secretariat assumed responsibility for maintaining the growing program and voted operational policies to guide its worldwide development. During the ensuing years thousands of student missionaries have served throughout the world. Today, Adventist colleges in many of the world divisions send scores of students around the world to serve in this youth outreach.

The Taskforce Volunteer plan was voted by the General Conference at the Annual Council of 1974 to involve youth in active work in local and union conferences and churches within their division for periods of from three months to two years. This plan is in operation in various forms within some divisions, with great results and blessings for those participating.

History of the AY/AJY Classwork

As youth engaged in JMV Society activities, some leaders felt the need to help them develop strong Christian characters and prepare for effective witnessing so they would know how to do missionary work. The leaders studied the possibilities, including many helpful suggestions in the Spirit of Prophecy writings.

A system of classes developed from that study and through observation of similar organizations emerging at that time. Class requirements included Bible and nature study, homemaking skills, outdoor activities, first aid, personal



and home health, physical fitness, community service, and many different avenues of witnessing. These meaningful activities helped youth to find true happiness.

Leaders envisioned an army of youth with talents and energies committed to Christ, an army with ranks filled by those whose hands would be ready to grasp any emergency and turn it to the glory of the great Master Guide.

During the General Conference session at San Francisco, California, in the spring of 1922, the work of the Junior Missionary Volunteer Society was greatly strengthened by the addition of what had become known as Progressive Classwork. Two classes were provided at that time, and youth leaders returned to their respective posts throughout the world, bringing new inspiration to the youth of many lands where the program had already spread.

The 1927 General Conference Autumn Council in Chattanooga, Tennessee, enlarged the Progressive Classwork to include three classes, *Friend*, *Companion* and *Comrade*, for junior youth and one class for senior youth and adults. C. Lester Bond joined the General Conference MV Department in 1928, and two major programs evolved that year—MV Honors, and the Master Comrade Class—developed for senior youth and adults “who desired to prepare for junior leadership.” The first Master Comrade (later called Master Guides) was invested in 1931.

The MV/JMV Classwork (later AY/AJY), designed to help youth physically, mentally, spiritually, and socially, proved to be a definite factor in character building, and has become a blessing in the lives of thousands.

The formation of the MV Society and JMV Society was the beginning of the church’s answer to the inspired call to “do something for youth.” It was also in answer to the need of youth for involvement in spiritually stimulating church activities.

Background to Name Changes

Delegates at the General Conference Session, which convened in St. Louis from June 29th to July 9th, voted unanimously to change the Youth Department name to “Youth Ministries Department.”

The history of the Youth movement clearly shows how the department’s name has gone through a lot of changes.

In 1901, the General Conference assigned the Sabbath School Department, under the direction of Flora Plummer, to oversee the youth. In 1907, a separate organization known as “the Young People’s Department” was approved at the General Conference Session held that year in Gland, Switzerland. Milton E. Kern was named the first director, and Matilda Erickson was the secretary. During the following summer, there was a meeting in Mount Vernon, Ohio, with some 200 delegates to hold a young people’s convention, elect the official name of the organization and present other recommendations. There, the name of “Seventh-day Adventist Young People’s Department of Missionary Volunteers” [YPMV] was chosen.



Later, the name Missionary Volunteers came to be identified with the letters MV, through the years it came to be known as the “MV Department,” and the local youth meetings began to be called “MV” meetings. In 1972 the name was changed to Youth Department of Missionary Volunteers, and the conference MV secretaries received the title of youth directors. In 1979, there was yet another change when the name “Adventist Youth [AY] Department” was adopted. During the early parts of the 60s and 70s, the world experienced what was termed as winds of change in the political world. In some countries the word “missionary” was equated to “colonial” powers. Due to this scenario, the World Church dropped the word “Missionary” and voted for the new name without it. In 2005 delegates at the General Conference Session in St. Louis voted to change the name to Youth Ministries Department, to reflect the emphasis given to the various ministries in the whole department, encompassing, Adventurer Club, Pathfinder Club and Senior (Young Adult) Youth Society.



Chapter 2

Development of the Adventist Youth Society

Objectives

The Spirit of Prophecy sets forth the objectives of a youth organization as follows: (1) to train the youth to work for other youth, (2) to recruit the youth to help their church and “those who profess to be Sabbathkeepers”; and (3) to work “for those who are not of our faith” (*Signs of the Times*, May 29, 1893).

In seeking to reach these objectives the youth are called upon

to pray together

to study the Word together

to fellowship together in Christian social interaction

to act together in small groups to carry out well-laid plans for witnessing

- to develop tact and skill and talent in the Master’s service
- to encourage one another in spiritual growth

In response to these inspired directives, the Youth Department was organized to give leadership training, and to provide resource materials and evangelistic plans for the Adventist Youth Society in the local church.

Adventist Youth Society

The Adventist Youth Society (formerly Missionary Volunteer Society) is a department of the church through which the church works for and through her youth.

“We have an army of youth today who can do much if they are properly directed and encouraged. . . . We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth.” (Ellen G. White, *General Conference Bulletin*, Jan. 29, 30, 1893. p. 24).

The servant of God called for the establishment of a youth organization in each church and told what kind of organization it should be “Let there be a company formed somewhat after the order of the Christian Endeavor Society” (*Counsels on Health*, p. 537).



“Let there be companies organized in every church to do this work” (Ellen G. White, *Signs of the Time*, May 29, 1893).

“When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord’s work, and led to see that He expects them to do something to advance His cause. It is not enough to show how much needs to be done, and to urge the youth to act a part. They must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ. Teach them to try in a quiet, unpretending way to help their young companions. Let different branches of missionary effort be systematically laid out, in which they may take part, and let them be given instruction and help. Thus they will learn to work for God” (*Gospel Workers*, p. 210).

“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).

While there is to be an active Adventist Youth Society, in every church, **it is important that the youth program not be isolated from the rest of the church. In addition to their participation in the youth organization, the young people should be integrated into responsible leadership and involvement in the entire church program.** There should be young elders, young deacons and deaconesses, et cetera, working with experienced church officers. In all lines of church work the youth should be active.

“In order that the work may go forward in all its branches, God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies. Young men and women are invited to give God the strength of their youth that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow-men” (*Gospel Workers*, p. 67).

Why an AY Society

The AY Society is the center of earnest, happy activity and Christian fellowship for the young people of the church. The various bands, AY Honor study groups, hobby clubs, and other groups that might otherwise lose contact with one another are bound together in the AY Society, and in the society meetings find inspiration, fellowship, and strength. The AY Society meeting is one of the most important appointments of the week for youth. Its importance is revealed in an analysis of its purpose.

- To keep the challenge of the Aim, the Motto, and the Pledge before the Society.
- To deepen the devotional life of each AY Society member.
- To integrate the vital AY Society features and group activities into the 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 give an opportunity for each member to obtain an experience in public address and teamwork: praying together, studying together, planning together, and working together.
- To hold before the youth Christian 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 different kinds of Christian service, and to organize the youth for successful witnessing.
- To provide a time when the members of the AY Society may have an opportunity to tell “what they have tried to do for the Saviour and what success has been theirs” and thus strengthen and inspire one another in their desire to live out the AY Society Pledge.
- To provide pleasant Christian fellowship for the young people of the church.

The AY Society that consistently endeavors to attain these objectives will be a successful society and will be a mighty spiritual influence in the church and in the world.



Chapter 3

Ideals of the Adventist Youth

The ideals of the Adventist youth are expressed in the Aim, Motto, Pledge, and Law, as well as in the objective and purpose for an Adventist youth organization in the church.

The Objective of the Adventist Youth

“To save from sin and guide into service:” this true and only motive, so complete and impressive, was adopted during the 1926 General Conference session. To obtain the salvation of the youth it is necessary to give them every possible opportunity to participate in all Adventist youth activities. By keeping youth actively preparing for more efficient service, they are protected from evil. It is necessary to place them in some activity as soon as they are ready. “Seeking the good of others is the way in which true happiness can be found” (*Counsels on Stewardship*, p. 24). The enemy will not prevail against youth who are actively engaged in the things of God.

That the youth may work for:

- Other youth
- Their church
- Their fellow men

This triple purpose that God has outlined for His youth is really the second part of the objective presented in a practical sense: “guide into service.” From the time youth missionary work first began, this triple purpose has been put into practice. The goal is to save each Adventist youth who faces the battle against sin, striving to rescue more and more souls for the kingdom of God. In 1947 the dynamic slogan “Share your Faith” brought new emphasis to soul-winning around the world.

That the youth may work for other youth. Educate the youth to help the youth; and in seeking to do this work each will gain experience that will qualify him to become a consecrated worker in a larger sphere” (*Messages to Young People*, p. 208).



“He [Satan] well knows that there is no other class that can do as much good as young men and young women who are consecrated to God. The youth, if right, could sway a mighty influence. Preachers or laymen advanced in years, cannot have one-half the influence upon the young that the youth, devoted to God, can have upon their associates” (*Messages to Young People*, p. 204).

“Young men and women, God calls upon you to work, work for Him. . . . You can do a work that those who minister in word and doctrine cannot do. You can reach a class whom the minister cannot affect” (*Messages to Young People*, p. 207).

That the youth work for the church. The youth should work for the church, and for “those who profess to be Sabbathkeepers.” Faithfully attending the services of the church, the prayer meetings, and the missionary meetings; helping in the Sabbath School and in the AY Society, and participating in the missionary activities of the church, they encourage and strengthen the church. “Loyalty to Christ demands the faithful performance of church duties” (*Education*, p. 269).

“The church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God’s people, and so increase the power of the church in the world” (*Message to Young People*, p. 25).

The youth may work for youth not of the faith. “Time is short. Workers for Christ are needed everywhere. There should be one hundred earnest, faithful laborers in home and foreign mission fields where now there is one. The highways and the byways are yet unworked” (*Fundamentals of Christian Education*, p. 488).

There is need for those who would work from house to house. “The Lord calls upon our youth to labor as canvassers and evangelists, to do house-to-house work in places that have not yet heard the truth” (*Messages to Young People*, p. 220).

“The Lord calls for decided efforts to be put forth in places where the people know nothing of Bible truth. Singing and prayer and Bible readings are needed in the homes of the people” (*Counsels to Teachers*, p. 540).

“They [the youth] can form themselves into bands to do Christian help work. . . . They will find many opportunities to use the talent that God has given them in carrying melody and sunshine into many lonely places darkened by sorrow and affliction, singing to those who seldom have church privileges” (*Counsels to Teachers*, p. 547).

Companies should be organized and thoroughly educated to work as nurses, gospel visitors, and Bible readers, as canvassers, ministers, and medical missionary evangelists” (*Counsels to Teachers*, p. 546).

The AY Society that keeps these three purposes in mind will become a dynamic and spiritual influence of the church, and this is what it should be. The success of every AY Society depends on the faithful fulfillment of these



purposes and the way in which the members apply the spirit of the AY Pledge to their lives.

“When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord’s work, and led to see that He expects them to do something to advance His cause. It is not enough to show how much needs to be done, and to urge the youth to act a part. They must be taught how to labor for the Master. They must be **trained, disciplined, drilled**, in the best methods of winning souls to Christ. Teach them to try in a quiet, unpretending way to help their young companions. Let different branches of missionary effort be systematically laid out, in which they may take part, and let them be given instruction and help. Thus they will learn to work for God” (*Gospel Workers*, p. 210). [Bold supplied.]

The Aim of Adventist Youth

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

How universal and at the same time how definite is this Aim!

“The message” is that which the youth will take.

“To all the world” is where the youth will take the message.

“In this generation” tells us when it will be taken.

The Aim requires an ample knowledge of the message. No one can give to others that which he or she has not received. More is needed than a theoretical or intelligent concept of the message. Ultimately the heart must know, as well as the intellect. To know and feel the message, and to know and love the truth: these two conditions are necessary in order that the message might be carried to the world.

Therefore, Adventist youth should not only know the Adventist message—know that Jesus will soon return—but their lives must give evidence that they really believe it.

The Motto of Adventist Youth

“The love of Christ constrains me.”

Inspired by this motto, Adventist youth all over the world, in harmony with the marvelous aim, move forward in the conquest of souls for the kingdom of God. The motto, based on 2 Cor. 5:14, is the motivating force in the Adventist youth movement. Without love there is only formation and certain failure. With the love of Christ success is sure, because it is a love that never deceives us. This is the love that always triumphs. It advances in the face of any difficulty, until the task is done, the conflict won, and the victory achieved.

The Pledge of Adventist Youth

“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.”



Living the Lord Jesus. This introductory thought directs our minds toward the motto of Adventist youth. It is the impelling force of the pledge and the movement of Adventist youth. The value of service for the Master is measured by the love and dedication with which Adventist youth serve Him. Does the Lord Jesus completely direct the life?

I promise. The word promise is synonymous, in this case, with desire, and can revolutionize the life. Promise means that youth are not dominated by someone else, but rather are ready and willing to follow the Lord's leading. They have a purpose, and are committed.

This means that the youth are available for action, and will decide for the best in life. They will follow the proposed path with determination and will keep their eyes fixed on the goal. The Master can count on them to fulfill their promises completely.

To take an active part in the youth ministry of the church (in the work of the Adventist Youth Society). This means to be involved in the activities of the AY Society, including the meetings and witnessing outreach. The Adventist youth will always be ready to help someone, and will support his or her AY Society and church in their various activities.

Doing what I can to help others. This is a commitment that denotes readiness and dedication on behalf of others. It means to do one's best for a cause, and represents the greatest effort to help in every phase of activity within the organization of the Adventist Youth Society and in the church. The true Adventist youth is always ready to take advantage of every opportunity to serve.

And to finish the work of the gospel in all the world. This last part of the Adventist Youth pledge urges the youth to think of the AYS aim. It represents the extension of the divine mandate of our Lord Jesus in a universal scope. It is a challenge to the youth to understand the divine command. First in Jerusalem, then in Judea, then in Samaria, and finally unto the ends of the earth.

Adventist youth can help in four different ways to finish the ask: Living consecrated lives, making themselves available for every opportunity to serve, praying for the Lord's work both locally and worldwide, and giving sacrificially of their own financial means to spread the gospel and finish the Lord's work. Thus they enter into true stewardship, giving their time, their talents, their means, and themselves.



Chapter 4

Officers Of the AY Society

Selecting the Officers

Every AY Society must have officers who are responsible for the performance of certain duties. The number of officers will be determined largely by the size of the AY Society. In small AY Societies the same person may be able to carry more than one office. AY Society officers required are listed in the following two sections. Others may be added as needed.

Officers Elected by the Church

AY Society officers elected by the local church upon recommendation of the nominating committee are as follows:

- Youth Leader
- Associate youth leaders
- Secretary-treasurer
- Assistant secretary-treasurer
- Chorister
- Pianist/organist/accompanist
- Sponsor

Officers Elected by the Society

The local church AY Society may add officers needed to fulfill specific functions. Those officers listed below are recommended. Others may be required to meet the needs of your society and should be elected by the Society upon recommendation of the executive committee

- Leaders for the groups/bands of the society
- Communication leader
- Devotional/Discipling leader
- Educational leader



- Fellowship leader
- Service/Mission leader
- Outreach leader
 - _ Prayer and personal workers groups
 - _ Christian help groups
 - _ Literature and correspondence groups
 - _ Evangelism groups
 - _ Ingathering singing groups (in season), etc.

The Function of the Executive Committee

The AY Society executive committee in a general way directs every activity of the society. The spirit generated in the committee permeates the whole AY Society. A spirit of dedication, enthusiasm, and productivity will set the pace for all activities and functions of the AY Society.

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 executive committee should open channels for a steady flow of ideas and reactions from the membership.

Personnel of the Executive Committee

Leader (chairs the committee)
 Associate leaders
 Sponsor
 Secretary-treasurer
 (also serves as secretary of this committee)
 Assistant secretary-treasurer
 Communication leader
 Chorister
 Accompanist
 Devotional/discipling leader
 Educational leaders and librarian
 Fellowship or social leader
 Group leaders
 Pathfinder Club director
 Lay Activities/Personal Ministries leader
 Elder or church pastor, or both
 Adventurer Club director
 Master Guide Club director
 Adventist Youth Leader club director



The WAY leader
Adventist school/academy director
Service/Mission leader

AY Society Executive Committee Meetings

Two kinds of AY Society executive committee meetings should be planned for and held regularly.

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.

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

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 a 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 officer's most important tasks is to win the unconverted youth of the church to Christ.

Become familiar with all AY source 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. (Ask the conference/mission youth director for a complete list.)

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, "he who fails to prepare is preparing to fail." The committee should study the materials provided in the *Youth Ministry Accent*, and generally follow these topics as subjects for the meetings, scheduling and adapting them to fit the local situation. By doing this, a well-rounded program plan will be carried on throughout the year. 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 “putting on” a program. Varied audience participation methods should be used often.

Study and plan a continuous outreach program. Operate a strong program of youth evangelism, using the study materials provided. Give attention to personal service ideas and group projects. Organize the various working groups, provide a leader for each, and help them plan their work. The executive committee should study the community or town in which the AY Society operates, with a view to carrying on appropriate service projects. Endeavor to enlist every member of the Ay Society in some form of group activity. Member interest often depends upon how much the member share in the activities of the group.

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

Maintain a live program of self-development by means of the AY devotional and educational projects.

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 Ministries Department and that a copy has been sent to the church Personal Ministries leader.

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

Study the financial needs of the AY Society and lay plans to secure funds for the AY Society supplies, for purchasing AY library books, AY Book Club selections, copies (one for each officer) 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 by vote to work with the church treasurer to disburse AYS funds to cover the society's expenses. (All AY Society funds are to be deposited with the church treasurer who holds them in trust until the society determines how they shall be used.)

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

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

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

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



Devise means for the personal development of each member in the AY Society.

Sponsor a Master Guide Club, AY Leader Club, and the WAY (World Adventist Youth).

Encourage young people to take advantage of every opportunity for outreach endeavor.

Foster a spirit of loyalty among the youth that will lead them to:

1. Share in the regular weekly services of the church.
2. Return an honest tithe and contribute to regular and special church offerings.
3. Carry a burden for the appointed days or Weeks of Prayer in the church.
4. Move on, when the time comes, into service for the adult church organization.

Nominate for election by the AY Society, the following: leaders of the groups/bands of the AY Society, discipling leader, educational leader and librarian, outreach leader, fellowship leader, communication leader, and any other leader, 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.

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.

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.

Appoint a staff of alert, dependable ushers to serve at AY Society meetings and at other times when needed.

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

Responsibilities of AY Society Officers

The AY Society Leader Should:

1. Become thoroughly acquainted with the local conference AY plans.
2. Keep in touch with the local conference/mission Youth Department director or the assistant/secretary, informing him/her of plans and achievements, and seeking counsel as needed.
3. Feel the pulse of the activities of other AY Societies through bulletins and news stories, and share this inspiration with the local church AY Society. Be informed at all times about AY source materials.



4. Plan for the regular meetings of the AY Society, executive committee, and, in counsel with the associate leaders and secretary, prepare an agenda or worksheet to be used by the committee.
5. Have specific plans to present to the executive committee, and present the plans recommended by the committee to the AY Society membership for discussion and action.
6. Assign leadership functions to others as may be necessary for implementing plans and completing projects.
7. Have a general knowledge of the duties of every officer in the AY Society, know that each officer understands what is expected, and tactfully assist in his or her responsibilities as necessary.
8. Preside at the AY Society meetings, except when definite—and as far as possible regular—arrangements have been made for the associate leader to take charge.
9. Lead the officers' prayer group or have the executive committee appoint someone to do so. If that happens, the AY leader is to work in close cooperation with the appointed leader.
10. Be an ex officio member of all working groups, and as such visit them and participate in their activities as much as other duties will permit.
11. Personally visit those who intermittently attend the AY Society meetings, or arrange for another officer to attend to this work.
12. Keep in close touch with the AY Society sponsor.
13. Serve as a member of the church board, on which he or she represents the AY Society, and attend church board meetings regularly.
14. Maintain a cooperative and friendly contact between the church pastor or elder and the AY Society.
15. Cooperate in every way possible at the end of his or her term of office to assist the incoming leader to maintain continuity in the society's activities.

The Associate Leader Should:

1. Serve as a regular member of the AY Society executive committee.
2. Carry leadership responsibilities assigned by the leader and the AY Society executive committee.
3. Become informed of the AY Society program, grow in skill, and share in the goals and privileges listed for the leader.

The AY Society Sponsor Should:

4. Serve as a member of the AY Society executive committee and the church board.
5. Become thoroughly familiar with the objectives and methods of the AY Society program.



6. Serve as a guide and counselor to the leader and other officers of the society.
7. Join the AY Society leader in bringing information to the church board from time to time regarding the needs, interests, and progress of the youth work.
8. Serve as a sympathetic counselor to the young people of the church who may come to him or her for special guidance in their personal problems.

The Secretary-Treasurer Should:

1. Serve as a regular member of the AY Society executive committee and act as the secretary, keeping a record of the minutes of the committee in a notebook devoted to that purpose.
2. Obtain from the conference/mission youth director the AY Society Record Book and study the instructions for its use.
3. Keep a list of the names and addresses of all society members in the AY Society Record Book. Obtain the names for this list on enrollment day. (At that time all young people eligible for membership are to repeat the AY Pledge and complete the Application for Membership card or sign the Record of Membership blank found at the front of the secretary's Record Book. If you use the Application for Membership card (AY Record Blank 1-S), order them from the conference/mission youth director prior to enrollment day. The name of each young person signing a card should be entered in the secretary's AY Society Record Book and the card sent on to the conference/mission youth director, who will issue a Certificate of Membership. This Certificate of Membership will be sent to the local society secretary, who will sign it and give it to the Society leader, who will, in an appropriate ceremony, present it to the one who applied for it.
4. Keep an AY Service Record for each member on the form provided by the conference/mission.
5. Record any actions voted by the AY Society as a group, and keep these minutes in permanent form.
6. Counsel with the AY Society leader and then report progress made in various projects to the membership during the AY Society meetings.
7. Educate the young people to report their outreach work at the regular meeting. Gather weekly reports of the AY work from the group leaders of the AY Society. Prepare monthly reports of the AY Society work and send it to the conference/mission Youth Ministries Department director.
8. Keep a list of the names and addresses of the local AY Society officers in the secretary's record book.
9. Keep a record of those who are enrolled in the Master Guide and AY Leaders Clubs, and those who have completed the AY Book Club, a Bible reading plan, or any year of the Encounter series. The names of those



completing these features should be sent to the conference/mission youth director so they may receive a certificate or other recognition.

10. Ascertain from the class instructors the number of persons pursuing Master Guide or AY Leaders' class work who plan to take the examinations in Bible doctrines or denominational history, and notify the conference/mission youth director, who will arrange for the examination to be given. Immediately return all examination papers, used and unused, to the conference/mission youth director, who will report the grades to the AY Society secretary to be permanently recorded in the secretary's AY Society Record Book.
11. Make a report to the AY Society at least once each quarter, summarizing the outreach work done during the quarter.
12. Receive and deposit with the church treasurer all funds of the AY Society. The church treasurer is the AY Society's "bank." (If the church combined-budget plan is used, funds are usually budgeted for the AY Society. In that case, the society treasurer works with the church treasurer to keep a record of AYS income and expenses.)
13. Keep an accurate record of all cash received and turned over to the church treasurer. Request and retain receipts from the church treasurer as part of permanent records.
14. Work with the church treasurer to disburse AY Society funds as authorized by the AY Society executive committee.
15. Submit a financial statement at the close of each month to the executive committee, and include necessary items in the monthly report to the conference/mission youth director.
16. Bring all records up-to-date at the close of the year. Request that financial books be audited by the AY Society executive committee, then turn them over to the incoming AY Society secretary-treasurer.
17. Be alert to see the things a secretary can do to assist the AY leader.
18. Order all AY Society supplies. Ask for the conference/mission supply list that shows all AY items. Since conferences have varying plans of distribution, secure directions from your conference on how to order. (Note: all orders should be approved by the AY Society executive committee.)

The Assistant Secretary-Treasurer Should:

1. Serve as a regular member of the AY Society executive committee.
2. Carry responsibilities assigned by the secretary-treasurer and the AY Society executive committee.

The Chorister and Accompanist Should:

1. Serve as regular members of the AY Society executive committee.



2. Be primarily responsible for the music for all AY Society functions.
3. Cooperate with society leaders, so musical selections may be in keeping with the meeting themes.
4. Select preludes, offertories, and postludes appropriate for the AY Society meeting.
5. Promote an appreciation of good music among the members of the AY Society.
6. Counsel with the Ay Society executive committee with reference to musical programs that the society may sponsor during the year.
7. Cooperate in providing music for conference-sponsored youth meetings held in the church, and for social occasions.

The Discipling Leader Should:

1. Serve as a regular member of the AY Society executive committee.
2. In counsel with the executive committee, organize and foster prayer groups.
3. Arrange with the executive committee for consecration services to be held regularly in the AY Society meetings and exert every effort to deepen the devotional spirit of the AY Society.
4. Assist the AY leader with the officers' prayer group, as requested.
5. Observe the Morning Watch and be an earnest Bible student.
6. Encourage persons in the AY Society and in the church to observe the Morning Watch regularly.
7. Enroll as many as possible, young and old, in the Bible reading plans and Encounter series, and keep a record of these names.
8. Educate readers to handle the Bible reverently and encourage young people to bring a Bible to the AY Society meeting. Suggest varied plans for use of Scripture in meetings.
9. Call attention to the *SDA Bible Commentary*.
10. Each month give the names of those who have completed a Bible-reading plan or a year of the *Encounter* series to the AY Society secretary, so those names may be included with his or her report to the conference/mission youth director.
11. At the close of the year, counsel with the incoming AY Society officers about providing Ay Society members with Morning Watch Calendars for the new year.
12. Conduct the weekly devotional period for the AY Society (material is provided in *Youth Ministry Accent* under the Discipleship Module).
13. Encourage society members to read Spirit of Prophecy books, or to follow the *Encounter* plan.



The Educational Leader and Librarian Should:

1. Serve as a regular member of the AY Society executive committee.
2. Enroll as many people as possible in the current AY Book Club and keep a record of their names.
3. Note progress made by those reading AY Book Club selections and plan ways to stimulate interest in reading.
4. Each month give the AY Society secretary the names of those who have complete the AY Book Club selections, so they may be included with the secretary's report to the conference/mission.
5. Have charge of the AY Society library, unless a separate librarian is appointed. Catalog the books in simple, convenient form and keep an accurate record of all books that are taken out and returned.
6. Build up the library by encouraging the AY Society to purchase the AY Book Club selections each year and by suggesting other books, such as the youth ministry resource books, that should be added to the library.
7. Encourage young people to build individual libraries, including books from the AY Book Club list.
8. Organize a Master Guide and AY Leaders' Club and arrange for someone to lead each.
9. Promote hobby clubs, outdoor clubs, and nature clubs.
10. Encourage self-improvement projects.
11. Determine the number of members who plan to take the examination in Bible doctrines or in denominational history and notify the AY Society secretary, who will correspond with the conference/mission youth director regarding examinations.
12. Keep a supply of AY leaflets for distribution as needed.
13. Work with the AY Society leader to arrange for periodic book reviews in AY Society meetings.
14. Keep a list of tapes and video cassettes available for youth and instructors.

The Fellowship Leader Should:

1. Serve as a regular member of the AY Society executive committee.
2. Counsel with the AY Society executive committee regarding social gatherings.
3. Lead in planning fellowship activities.
4. Welcome visitors and others attending the AY Society meetings.
5. In cooperation with the AY Society educational secretary, involve Master Guides and AY Society leaders in promoting and arranging for social occasions. Also work with nature and hobby clubs in sponsoring various AY Honor activities.



The Communication Leader Should:

1. Serve as a regular member of the AY Society executive committee.
2. Know the program plans and AY Society activities in advance and advertise meeting topics and projects by posters, announcements in church bulletins, and by news releases to local newspapers or radio stations.
3. Cultivate a friendly relationship with the public press in the community.
4. Cooperate with the church communication leader to furnish newspapers with frequent reports and summaries of AY Society activities.
5. Supply information for the church bulletin.
6. Have and maintain a display board in the church for photos and promotional materials of AY activities.

The Group Leaders Should:

1. Serve as regular members of the AY Society executive committee.
2. Be responsible for witnessing activities of their groups.
3. Plan with the AY Society executive committee for making group activities more effective.
4. Have the group secretaries keep a record of the work of their witnessing group show (a) what it has done, (b) where it has worked, and (c) who participated in the work.
5. Report once a month at the AY Society executive committee meeting, or to the entire AY Society.

The Ushers Should:

1. See that chairs on the platform are in place.
2. Look after the lighting and ventilation of the room.
3. See that the room is orderly before the society meeting begins.
4. See that the songbooks are in place before the meeting begins.
5. Have offering baskets in readiness for taking the offering.
6. See that microphones and audiovisual equipment are ready for use, if needed.
7. Courteously greet people as they come in, and lead them to a seat.
8. Take up the offering give it to the secretary-treasurer.



Chapter 5

Membership

It should be easier to maintain a steady AY Society membership by contacting youth in both the Sabbath School and the AY Society. Also, reporting their missionary activities can be coordinated in this way. Other youth activities such as temperance projects and Ingathering participation will also be made more effective by a coordinated approach.

Young people aged 16 to 30 years inclusive are eligible for membership in the senior AY Society. Upon joining the society they take the following senior membership 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.”

Three Types of Membership

There are three categories of membership in the AY Society.

Regular Members. Young people 16 to 30 years of age who are members of the Seventh-day Adventist Church in good and regular standing and who desire to engage in active service for Christ may enroll as regular members.

Associate Members. Young people who are not members of the Seventh-day Adventist Church, but who have Christian ideals and desire to be associated with the young people of the church in missionary work should be accepted as associate members.

Associate members may not hold office, but they should be cordially received into all the AY Society work and into its bands, and encouraged to become regular members as soon as possible.

Honorary Members. Adult members of the church who support the youth may enroll as honorary members. Many persons who have passed the age of 30 would like to continue attending AY Society meetings and participate in whatever way possible. Whenever it may seem advisable, they should receive an honorary membership card. Their membership is not included in the



secretary's report, and they report their missionary work in the regular way through the church.

The Importance of Being a Member

By virtue of the name, the Adventist Youth Society is a group of Adventist young people who unite voluntarily to attain the objectives of the AY Society. Therefore, it is imperative that the society have a definite membership. Members are invested with certain privileges and responsibilities. No one is a member of the Adventist Youth Society automatically. When a young person accepts the Pledge, Motto, and Aim and asks to be a member, he or she accepts the challenge of having a part in finishing the work of the gospel.

"Every Adventist youth a member of the AY Society and every member participating in some activity of the AY Society" indicates that just attending meetings does not make one a member. In order to attain the objectives of the AY Society, the youth must feel the impulse of love to Christ and respond to that love by voluntarily promising to participate.

Therefore, AY Society leaders should make arrangements to recruit new members each week, during the entire year. Generally, the society secretary bears this responsibility. If the AY Society is large, a committee may be named whose members will dedicate themselves to invite the youth to sign the application form and register as active society members.

Verifying the Membership

In 1923, after the Adventist youth organization had been established for sixteen years, a vote was taken encouraging societies to conduct a yearly campaign. In the Adventist Youth Society there is no permanent membership. The messenger of the Lord mentions active reserves, or "an army of youth." This army has a service to render and a goal to achieve. It is recommended that at least once a year the AY pledge should be reviewed and a roll call taken. The leaders ought to know who should be participating members. Each member needs a challenge of dedication at least once each year. This is the time for reaffirmation, for renewal of the vote of loyalty to the Captain of our salvation. This is the time to recognize youth who have become old enough and accept them as members. This is the time to welcome into membership those who have moved to the area or have changed membership to your local church.

The secretary of the AY Society has a record book that has a place to list members according to their classification. It is very important that this list be kept up-to-date, with the additions and deletions carefully noted.

How to Conduct the Yearly Recruitment Campaign

The annual recruitment campaign is important to the life of the society, and there are various ways of conducting it. Some examples follow:

1. January of each year is the opportune time. In meetings during the first month of the new year, the society reviews its purpose and members are



challenged to dedicate themselves anew and to participate in the groups planned for the new year. All who wish will receive an application form, which, after the forms have been filled out, will be gathered and delivered to the secretary of the AY Society.

After each application has been carefully examined and the secretary has all the necessary information, these applications are to be sent to the conference/mission youth director, who will see that the membership cards are prepared and sent back to the society's secretary. The secretary registers the names in the record book, and the membership cards are delivered to the members. The cards are valid for only one year. This plan helps to keep the membership records up-to-date for the local AY Society as well as for the conference/mission.

2. As another means of maintaining membership records of names, a paper may be prepared for the young people sign. The paper is placed in the church vestibule during the AY Society meeting, and those who wish to may sign it as an act of dedication. This works better if the group is small. At other times these papers are circulated among the members to be signed after they have dedicated themselves to some special work within the groups. The papers with the necessary information, such as age, date of baptism, etc., are collected and sent to the conference/mission youth director instead of sending separate applications. The conference/mission youth director completes the membership cards and sends them to the secretary of the AY Society for distribution.
3. In January the conference/mission youth director may send the AY Society secretary a copy of the list of members as it appears in the conference/mission records. The AY society then has a roll call or verifies the list in some other way, adding names of new members and removing names of those who have moved away. This revised list is returned to the conference/mission office so the youth director may send the new membership cards to the local AY Society secretary.

At this same time a ceremony to install the new officers should be celebrated so the youth may become acquainted with their new leaders and the new leaders may accept their responsibilities in a solemn way. AY Society leaders must always be alert to invite young visitors, as well as those who may desire to renew their interest, to register as members for the new year.

A bulletin board with photos and names of AY Society members may be posted in the church vestibule. Frequent changes, using new photos of groups and activities, will help keep the church informed and inspire more support for your society.



Chapter 6

Ay Society Programs

Types of AY Society Meetings

There are various types of AY Society meetings:

The regular weekly meeting.

Experience meetings, when opportunity is given to various bands and to individuals to tell the experiences they have had in working for the Master.

Evangelistic meetings, organized and conducted during the AY Week of Prayer or at other times for the purpose of winning the unconverted, reclaiming the careless, and deepening the Christian experience of every member.

Rallies and conventions in which the home AY Society is host to visiting AY Societies.

Congresses and special programs, such as:

1. Special programs for youth, with the whole church attending.
2. Special programs for the promotion of some activity of project.
3. Congresses or youth rallies when AY Societies from several territories meet together.
4. Special program promoting temperance.

Demonstrations that will teach how to begin a conversation that will lead to Bible studies, hold meetings in homes, show slides, distribute literature, sell books, and conduct Revelation Seminars.

Investiture ceremonies, usually conducted once a year are a type of recognition service where those completing class requirements are awarded certificates and other items that signify reaching a goal.

The Success Formula for Youth Programs

Clearly Define the Purposes and Objectives

Have a reason for holding meetings. If there is no motive it is better not to



meet. Many times youth programs function like a carousel: people move in a circle of activities, and when the meetings ends, despite all the action, one feels that nothing has been accomplished.

Make Plans

Good meetings are not mere accidents. They don't just happen. Good programs demand much planning, time, and effort.

Publicity

If attending the youth meetings is worthwhile, then it is worthwhile for others to know about them. One may ask "Why don't more people attend the youth meetings?" It could be that meetings are not well publicized.

Sometimes someone announces in church, "There will be an AY Society meeting this afternoon at the usual time." If we have nothing more interesting to say, then maybe it is better to say nothing. The more appealing the program announcements, the more people will attend.

Effort

No team in the field of sports wins without putting forth a great effort. The team that does not prepare well, rarely wins the game. Success is the result of arduous work.

In sports the coaches do not do it all. Each member of the team has a responsibility and has to put forth real effort; if not, he or she will soon be off the team. The youth program will be a success only if all are ready to pay the price of hard work.

Punctuality

Good programs begin on time and end on time. If members know that they will be on time, too. Should we keep the Lord waiting on us when we conduct meetings to meet with Him? Let us honor the commitment of our members by committing ourselves to beginning and ending meetings as scheduled.

Participation

No youth program will survive with the participation of the leader alone, or with the same three or four young people week after week. Meetings are better when various young people take part, and when the leader of the AY Society finds it possible, he or she should encourage the participation of all the members in some way. Better attendance and a growing enthusiasm for the program will result.

Planning Programs

The program contributes to the continuing life of the AY Society, or to the dwindling of its members. If you want interesting and beneficial programs follow these recommendations



1. Make Christ the center of all meetings.
2. Provide variety. Do not repeat the same kind of program over and over again.
3. Avoid long pauses or gaps during the program so those present do not lose interest. Each participant should know the program schedule and promptly move into position to begin his or her presentation. If movement on and off the platform is required, an off-stage person should be appointed to move groups or individuals to their proper places at the right time.
4. Provide attractive, vivid, and interesting meetings, always within the proper spiritual framework and purpose.

Preparing the Youth Program

1. The task of planning the program belongs to the program committee.
2. Use the material received from the local conference/mission office and adapt it to your society's needs, if necessary.
3. Keep in mind the needs of your members. Do not plan merely for entertainment. The AY Society should prepare youth for service.
4. Discover the different talents and skills of the youth in your church and put them to work, in accordance with their spiritual gifts.
5. Try to use all the youth, not only those who can be easily persuaded to participate. Have youth encourage their peers who are reluctant to take part.
6. Explain each part—the purpose of the meeting, the specific limits of the subject to be discussed or presented, its relation to other points of the program, the principal points and the duration of the program. Give each participant a copy of the program with the order of events, and if possible a time-element schedule.
7. Motivate and stimulate initiative, but use planned programs to demonstrate available resources.
8. Plan ways to tie the different parts of the program together, in the program maintain movement toward a goal. Stimulate those thoughts of the listeners that will lead to a positive response.
9. Try to obtain a positive contribution from each participant in the program. The comment that the program “was interesting” is not enough.
10. Exchange ideas and methods. Do not follow an established ritual.
11. Have those in the audience participate as often as possible.
12. Make plans for future presentations.
13. Carefully consider the meeting place: general appearance, cleanliness and order, visual aids, sound system, lighting, ventilation, song books, etc. Avoid confusion while people are arriving (See Duties of Ushers.)



Development of Program

1. Have ushers at the door to greet people and help them find a seat.
2. Begin on time even when some who attend may come in late.
3. Maintain an atmosphere appropriate to the program.
4. Present a short introduction, unless the program is a complete surprise.
5. While the program is being presented, the following questions should be answered in the minds of those present.
 - What is the purpose of the program?
 - What is going to happen?
 - How does this relate to me?
 - What is expected of me?
6. When the public is expected to take part, the objectives and procedures should be carefully explained. Repeat complicated instructions.
7. If there is to be a forum or a time for questions, it is best to create an informal atmosphere free from prejudice.
8. Look for opportunities to make brief comments based on your own impression as to what the program is all about.
9. If the program includes a call for dedication, make it an attractive and voluntary opportunity.
10. Act in a spontaneous and natural way. Avoid compulsory methods. The program should always smooth the way and encourage those present to participate.
11. End the meeting on a high note. Do not allow the public to leave in a frustrated attitude. The end of the program should be its climax.

A Creative Program

Youth Ministry Accent magazine contains material for programs. It is not necessary to follow the program models to the letter. These program outlines serve only as a base to stimulate ideas from which you may prepare your own program.

Program Suggestions

Promotion of books. Provide a place on the program to promote good books for youth, such as those recommended by the AY Book Club.

Temperance. Many subjects on temperance lend themselves to good programs of 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.

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 are always of interest.

My conversion. Find out about the conversion stories of two, three or four young people, and present them in an inspiring program that includes pantomime scenes, hymns, and oral testimony. This could be quite thrilling.

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.

Favorite texts of the Bible. Ask several young people to be prepared to read their favorite text and tell why it is important to them. Inviting the audience to share favorite Bible verses can also be interesting.

Practical instruction. 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 studied, and conduct at least one Week of Prayer.

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.

Letters. Write letters to other AY Societies in different parts of the world. Ask for items of interest from those places, especially missionary experiences. After you receive the information, invite the church to a program by saying something such as, "Next Sabbath the AY Society from Indonesia will be visiting us."

Outreach. Distribute literature or food such as homemade bread in the area around your church. Divide the young people into groups of two and work for 30 or 40 minutes. Then return to the church and have them tell of their experiences.

Mother's Day and Father's Day. Ask various young people to talk about the qualities they appreciate and respect most in their parents. Honor parents at a special recognition service.

Colporteur program. How long has it been since a colporteur has told experiences to your church members?

Professional orientation. Interesting programs can be given by professionals and career people. For example: "Why I am a lawyer," "Why I am a secretary," "Why I am a doctor," "Why I am a nurse," "Why I am a mail carrier." Encourage participants to tell how they can represent Christ in their work.

Time to mediate. Dedicate at least five minutes to meditating with God. Have a young person talk for one or two minutes on prayer, and choose two young people ahead of time to pray. The prayer should have a purpose: pray for the poor and forsaken, the rulers of the nation, the young people who have left the faith, students, etc. The congregation should kneel while praying.



Present a report during the program. Refer to news items from the *Adventist Review*, union papers, or tell of some interesting scientific discovery or advances that can be related to the Christian life, the signs of the times, or the Second Coming.

Interview young people, adults, or visitors. Be sure your questions are discreet and of interest to those who listen.

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

Prepare programs by groups. Professionals, youth, young ladies, married couples, program on hobbies, program on nature, etc, may be interesting topics.

Interchange with other AY Societies and youth. Present programs in other churches and invite other churches to give programs in your church.

Symposium. Have a round-table discussion on marriage, drugs, entertainment, education, etc.

Historical program. Present a program on the history of the Bible, some historical event from the Bible, denominational history, or the history of your own local church.

Sponsor a contest on nature subjects in the Bible. Topics such as trees, rivers, mountains, flowers, and birds make good subjects.

Other contests. Use questions based on the Morning Watch devotional book, *Messages to Young People*, Bible texts and verses, beliefs of our church, etc.

Motto, Pledge, and Aim. Have a program on the purpose and meaning of the Motto, Pledge, and Aim. During the program have the members repeat these together and have someone tell what each means and how each might be applied in his or her life.

Read selected passages from books such as *Steps to Christ*, *Desire of Ages*, and *Messages to Young People* at the end of the program before the last hymn. Select young people who read well and have a good voice to do this. Perhaps this could be a regular feature in your meetings. This part of the program could be featured as "Minutes of Inspiration."

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 ideas 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.

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.

Conclusion

You will be responsible for 52 programs during the year—a time of great importance for Adventist youth. From these programs they will receive spiritual strength, learn to develop their skills, and prepare to win spiritual battles for the week.

May the Lord guide and give you wisdom, perception, and courage to do your work. May you dedicate your time and efforts to perpetuate the values of Adventism in our youth.

How to Add Sparkle

“Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance” (Ps. 89:15).

Someone mathematically inclined once determined that there are at least 326,880 different batting combinations for a baseball team. With such limitless possibilities, no baseball manager need ever get in a “rut” with his team’s batting lineup. In fact, even without any conscious striving for it, he is quite certain to achieve considerable variety in the batting order used with the team during a single season.

Similar possibilities for variety are open to alert leadership in planning the weekly youth meeting, with a minimum of a dozen basic meeting elements and numerous others that can be introduced for added sparkle and variety. The youth group’s “batting lineup,” if so desired, need not be the same any two weeks in a row. If the baseball calculations mentioned earlier apply here, the order of any one meeting would never have to be repeated for the next 6,286 years.

The possibilities then for varied lineup of meeting features is virtually unlimited and should be given serious consideration by all who plan the Adventist Youth Society meetings week by week.

Variety, for the sake of variety alone, is not valid enough reason for expending the time and energy to achieve it, but when variety can be introduced for legitimate reasons—such as increasing attendance, sparking new interest, driving home spiritual truths with increased impact—then it should be freely employed. Quite standard with many AY Societies, and all too often “worked to death,” is a meeting order like this:

- Song service
- Opening song
- Prayer
- Scripture
- Announcements and offering



- Special music
- Evening message
- Closing song
- Prayer

For occasional use, it will serve its purpose well, but let's consider two primary ways by which it can be given new luster and appeal.

1. By varying the order of the program elements.
2. By introducing new variety into the individual meetings themselves.

Sample Programs

First, let us consider possible ways to vary the order of the AY Society meetings, bearing in mind that all features should accent the theme, whatever it might be. Here are several suggested lineups:

Program 1

Vocal solo (unannounced—planned to set the theme and mood at the meeting)

Sing time

Scripture reading

Newscast

Announcements and offering

Prayer time

Message (several youth speakers)

Vocal solo (closing musical challenge to motivate to decision)

Sponsor's summary

Song

Prayer

Program 2

Scripture reading (unannounced and chosen to set the theme of the meeting)

Hymn time (two or three hymns)

Skit (raises and leaves unanswered a problem to be considered during discussion period)

Chorus time

Prayer time (planned to prepare young people for a decision to follow immediately)

Discussion of the skit (youth participating)



Scripture reading (several passages, each read by a different young person shedding spiritual light on the problem)

Sponsor's closing summary

Announcements and offering

Congregational song

Prayer

Program 3

Surprise interview (with missionary, exceptional or successful personal worker, or anyone wise whose main activity or work parallel the theme)

Sing time

Announcements

Bible quiz (gifts to be given away)

Reports (on previously assigned subjects that will help to prepare the group for the message to follow)

Sponsor's two minutes (provides opportunity for sponsor to introduce the message)

Message (by person interviewed at start of meeting)

Special music (carefully chosen to follow message)

Offering (encourage giving to a worthy cause as suggested by meeting theme and message)

Special music

Closing prayer

Program 4

Surprise feature (special instrumental number, gospel magic, unique object lesson). Let this be of an unusual interest in order to make "on-timers" glad they were not late and "late-timers" wish they had been on time. Again, tie this feature in with the evening program theme.

Theme Introduction

Sing time

Special music

Chorus time

Scripture reading

Prayer time

Hymn (to lead into next feature)

Dialogue (skit)

Sponsor's message or summary



Announcements
Group benediction

Program 5

Poem or monologue (unannounced)

Theme introduction

Scripture reading and sing time, interwoven (a verse or passage of Scripture is read to introduce each song to be sung)

Music time (two or three short specials, vocal and/or instrumental) [Announce this music period, but let separate features proceed without interruption.]

Prayer time

Discussion (round table, open forum, or panel)

Sponsor's minutes

Special music

Closing prayer

Program 6

Theme introduction

Questionnaire (Devise a question sheet to be completed by the young people at the start of their program. It should be designed as a basis for the message part of the meeting.)

Scripture reading

Announcements (newscast style)

Bible quiz (awards to be given away)

Sing time

Testimonies (centered on meeting theme)

Dialogue

Sponsor's summary

Vocal solo

Congregational song

Benediction

In the foregoing program listing, 21 different features are used, and they produce a plan of procedure for six different meetings. It could well have been a hundred, or a thousand, without any two being identical in order. So, through the simple expedient of varying the order of the meeting, it is possible to produce endless variety.

Now let us consider a second way to introduce new sparkle into your AY Society meeting.



Variations of Content

Sing time.

Sing different songs—don't get into a rut with the same old favorites every week.

Learn new songs regularly.

Build your sing time around a hymn quiz occasionally.

Use hymn slides now and then.

Spark new interest in stories of hymns or gospel songs.

Build your song service around favorite songs of your church leaders, such as your pastor, choir director, AY Society leader, etc.

Use instrumentalists.

Have a series of “alphabet” songs—one week use songs beginning A to F, follow on the next week from G to K, etc.

Vary the type of songs used:

- Some hymns addressed to God
- Some gospel songs
- Testimony of fellow Christians
- Choruses

Take a poll of your group's favorites. Sing the top five. Ask someone to give a testimony—tell why the song is a favorite.

Survey your community in a similar way and invite the community to come and sing their favorite songs during a “sing along” program.

Scripture reading

Have three or four readers alternate.

Have one or more individuals memorize verses or parts of a passage to recite for the Scripture reading.

Have a passage read responsively (by fellows and girls, or by the two sides of the room).

Sing your Scripture reading by devoting this period to singing Scripture choruses.

Use different translations of versions.

Prayer time

Call for volunteers if your group is spiritually advanced enough to respond.

Call for sentence prayers.

Secure prayer requests from the group and list them on a chalkboard.



Don't always call on the limited few who usually lead prayer. Encourage others to participate.

Prepare for your prayer time in different ways:

- By reading selected scriptures.
- By sharing prayer promises.
- By sharing prayer exhortations, etc.
- By singing an appropriate prayer hymn at the start and close of the prayer period.

Announcements

Use publicity skits or pantomimes.

Present in newscast style.

Use two people, giving announcement in unison, or different parts of it alternately.

Use flash cards.

Short chalk talk by your group artist.

Plan interruptions—make without introduction over public-address system with hidden microphone. (Be sure to use good judgment in spotting these so the devotional spirit is not broken.) Planned interruptions can also be made from the floor as young people stand up and speak audibly.

Special music

Use vocalists and instrumentalists separately and together.

Use soloists and ensembles occasionally.

Have special music woven into the program unannounced.

Screen special music to avoid unacceptable musical renditions.

Message time

Dialogue

One speaker

Interview

Discussion (round table, open forum, or panel)

Object lessons (even for teens, when geared to their level)

Chalk talk

Charts

Question box or quiz

Gospel video or DVD

PowerPoint



Chapter 7

AY Society Activities

AY Society Features

Certain distinctive AY Society features have been developed as a means of enlarging vision, instilling Christian ideals, and guiding in service.

Participation in some form of AY Society activity is absolutely essential to arouse the interest and promote the growth of the individual Adventist youth in the life and work of the AY Society and the church.

An AY Society that expects to accomplish something definite during the year should focus on certain lines of work and direct its promotion toward those lines, maintaining a proper balance in the various classes of activity. Every member should be encouraged to engage in one or more of the activities listed as “features” of the AY Society. These may be classified as noted below.

Upreach Features

- Morning Watch
- Bible Year
- Encounter Series
- Prayers Groups
- AY Week of Prayer

Educational Features

- Youth Ministry Training
- Senior AY Book Club
- Master Guide Club
- AY Leadership Club and activities
- Nature Clubs
- Hobby Clubs
- AY Heritage of Truth Award
- AY Silver Award



AY Gold Award

Outreach Features

AY Congresses and Rallies
 AY Voice of Youth
 Prayer and Personal Workers' Group
 Christian Help Group
 Koinonia
 Super Mission/Impact Projects
 Literature and Correspondence Groups
 Other Witnessing Groups
 Ingathering Singing Groups (in season)
 Temperance Teams
 Community and Disaster Service Groups

Fellowship Features

Society Social Gatherings
 Senior AY Camps
 Young Married Couples' Club
 Senior Singles Club Retreats
 Recreational Occasions; singing festivals, hikes, excursions (to the hills, woods, swamps, seashore, to study birds, trees, insects, and to places of historical interest).

A large AY Society will be able to foster more phases of work than a small AY Society. But it is better to settle upon a few balanced features and promote them vigorously for a specified length of time (say for three months, six months, or an entire year), than to drift along carrying random activities, with no strong effort upon anything in particular.

It would be well if every Adventist youth would follow the Morning Watch, Bible Year, or Encounter Series.

Importance of Group Witnessing

The importance of witnessing groups in the local AY Society cannot be over-emphasized. It is the essential unit of our world organization through which active work is done. The Spirit of Prophecy over and over again, urges that the young people of the church organize themselves into bands (groups) for service.

By associating together in groups young people learn teamwork and find inspiration and happy fellowship in service. As groups they are to—

Pray together
 Study together
 Plan together
 Work together



Chapter 8

Personalized Planning for the Local Church

Let all things be done decently and in order (1 Corinthians 14:40).

Pattern for Planning

The forward-looking church youth leader knows that planning is essential and necessary for the establishment and development of an effective ministry of upreach, outreach, programming, and recreation. But too often, either through procrastination or lack of understanding the basic steps of good planning are not put into practice. The following steps should be considered in establishing a balanced activity in the areas that most affect the youth in church relationships.

Things to Think About

Who—To whom are you trying to minister...senior youth and young adults? Know their age, gender, likes, dislikes, family relationship, and needs. These factors can be discovered only through a church-wide interest survey or by questioning the members.

Why—The church's philosophy of planning that includes goals for its program ministry should come together in the actual planning process. A program should never be planned just to have something listed on the calendar. Each activity should have a specific purpose and goal.

What—Once you determine why you are planning, you can determine what activities will most effectively fulfill that purpose.

When—Determine the most appropriate time for each ministry in the weekly, monthly, and yearly calendar of the church so that the majority of the people to whom you seek to minister can participate.

Where—Plan the ministries according to the resources and facilities available, as well as the potential and capability of individual members.

How—Involve your youth leadership, church officers, and a variety of church



members in studying, planning and implementing the program.

Steps to Success

The Conference Youth Director

Invite the conference/mission youth director to make an appointment with the church pastor and/or the church youth leader to describe and share the kind of service the department can offer. This person can help you establish tailor-made and ongoing youth activities in AY programming, outreach, and recreational ministries. After you have met and discussed ways to work together, ask the pastor for permission to meet with the church board and youth leadership, and request a convenient time to meet.

The Church Board and Youth Leadership

A presentation to the church board and youth leadership is made by the conference/mission youth director, detailing the services and materials available in helping to design a tailor-made program for the local church according to its resources, potential, and capabilities. At this time, the conference youth director informs the board and youth leadership that they will need a minimum of one planning session with the youth director for each phase of ministry in which the AY Society chooses to become involved. Other meetings will be required to detail specific areas of operation. These are local church functions.

Upon acceptance of the plan, the youth director will ask the church board and youth leadership to appoint a working committee to join the youth director at an appointed date to begin organizing the ministries organization.

Reference Material

Some reference materials are essential to planning a local youth ministry that includes programming, outreach, and recreational activities. Some of these are listed here for reference purposes.

Church Membership Directory

Planners need an up-to-date membership list to refer to as they organize committees. The church clerk should provide a current listing.

Church Officers List

A list of church officers is also a reference item required by the various committees, especially when personnel are selected for long-range planning.

Conference Yearly Calendar

The calendar of events planned by conference/mission and its departments should be available. This list should include camp meeting, Bible conferences, retreats, school calendar, seminars, rallies, congresses, Pathfinder fairs, and camporee dates. Other major church activities should be included also. Only with this information at hand can an annual and ongoing program be



instituted that will not interfere with other events.

Non-baptized Family Members

Special attention can be focused toward this group in programs planned for selected times throughout the year with the objective of stimulating a commitment and decision for Christ.

Active Youth and Young Adults

A record of active youth and young adults is necessary for the programming committee's reference, as well as for planning outreach ministry and recreational activities.

Inactive Youth and Young Adults

This is a critical list, for it relates to the programming of outreach ministries and recreational ministries with the intention of involving these youth once again in fellowship.

Members Who are Studying Away From Home

Programming and recreational committees will be interested in this group, in utilizing their talents and in providing activity that brings them into group fellowship, particularly during short holidays and vacation periods when they are home.

Recreation/Meeting Facilities

Both recreational and programming committees will be interested in a complete listing of every beach, hiking trail, canoeing area, and other government or privately run facilities. As programs develop in both areas in the long-term concept, proper bookings can be made and a balanced activity created for the entire year.

Working Committee

The AY Society planning committee will first review the year's calendar of the local church and school, and the conference yearly calendar to determine the number and dates for youth meetings, outreach and recreational ministry activities that can be accommodated for the year without interfering with any conference, church, or school appointments. Having determined available dates, the committee can then give priority to selecting activities that best serve the youth.

Program Resources

The AY Society program committee will function much more effectively and efficiently if the conference/mission youth director provides resources for the members to evaluate. It is suggested that when the committee studies youth-meeting programs and upreach activities, the following resources be provide:



“How to Add Sparkle to Your AY Society Meeting”

This material will provide a multitude of ideas for varying the youth meeting format and content, as well as variation in each individual part or process of the meeting. It will act as a springboard for many programs, especially if the committee divides into small groups and creates its own design, which can then be presented to the committee as a whole. Take thirty minutes for this activity to give the committee an idea of how easy programming can be.

Youth Ministry Accent

For those interested in the development of a play or drama-type program, *Youth Ministry Accent* contains this type of material in the Programs section.

Youth Speakers

A list of youth-oriented speakers who specialize in areas of concern to youth should be available. The conference/mission youth director and the pastor can usually furnish this information.

School Music or Specialty Groups

Sources of high school, academy, or college groups who specialize in Christian youth programs, or who can schedule special musical groups, will be helpful. If one is not available, make your own list and save it for future use.

Division, Union and Local Conference

Ask your conference/mission office for a bibliography of the division, union, and local conference resource library, and youth leaders' seminar materials.

Bible Quizzes

Bible-quiz resource books will make the design of a quiz program exceptionally easy. The conference ABC usually has a good supply of these.

Leaflets

AY leaflets listing resources for upreach ministries are available from the conference/mission youth director.

Youth Emphasis Week and Commitment Celebration

Copies of AY Week of Prayer materials (available in the fourth-quarter issue of *Youth Ministry Accent*) will be a real asset in shaping and designing a meaningful spiritual thrust for this significant week.

Annual Youth Banquet

This activity can be one of the highlights of the year's upreach/fellowship programs.



Retreats and Seminars

Bible conferences and study seminars create dynamic small-group situations and opportunities to study areas of youth concern that other situations do not afford.

Outreach Ministries Resources

The outreach ministries committee will desire and appreciate supportive materials as it designs a program that will stimulate presently active members, and reach out to inactive and unchurched youth. Establish short-term, easily reached objectives in the early stages of outreach. The following ideas are presented as suggestions to help your committee get started.

1. Voice of Youth—Guidebook and sermons.
2. Junior Voice of Youth—Guidebook and sermon outline.
3. Revelation Seminar conducted by youth.
4. Other Activities

Community services to city.

Hospital -, retirement-, and shut-in-visitation teams.

Singing groups for park, street, and beach ministries.

Special projects in mission fields (short-term trips).

Recreational Ministries Resources

When the committee considers a well-balanced recreational program, it will want to refer to recreation and meeting-place or facilities directories and to the AY Society calendar of events that will list the programming and outreach functions of the society. (See reference material section.) In order to select activities that complement and enhance the two other major ministries of the organization, the committee will want to consider the following:

1. Activities that match the season of the year and available facilities.
2. A balance of programs that does not overdo any one activity to the detriment or exclusion of others.
3. Selection of activities that will permit the largest number possible to participate.
4. Group activities rather than activities for pairs or couples.



Chapter 9

Senior Youth Training For Service

The AY Society is the church organization that works for and with youth 16 years and older. As such it must provide an environment for fellowship, inspiration, and training for service.

In the aspect of training for service, the AY organization provides the youth with training for two general areas of service possibilities—junior ministry and church leadership.

Youth ministry under the auspices of the AY Society provides two sub-organizations where senior youth receive continuous education, training, and inspiration for the work expected of them. These organizations are the Master Guide Club and the AY Leaders Club.

The Master Guide Club

The Master Guide Club is a sub-organization of the AY Society, where those who are invested as Master Guides and those receiving Master Guide training can come together to sharpen their skills and get further preparation.

The Master Guide is the specialist for juniors in the church. These specialists work in all areas of the church that minister to children. It is expected that those receiving Master Guide training will be able to work in the Sabbath School children's divisions, Vacation Bible Schools, evangelism with children, story hours. Branch Sabbath Schools, and especially the Pathfinder Club leadership, that is, as director, counselor, and instructor.

The Master Guide Club should be organized similar to the Pathfinder Club and be the logical continuation for youth of 16 years who, because of their age, can no longer belong to the Pathfinder Club. The Master Guide Club is not an extension of the Pathfinder Club, but rather a sub-organization of the senior youth organization of the church.

Officers of the Master Guide Club

Officers of the Master Guide Club are appointed by the AY Society and ratified by the church Board. The term of service is for one year.



Officers to be appointed are:

17. Master Guide Club Director

Preferable an invested Master Guide will serve as the Master Guide Director. If such a person is not available, any person studying to be a Master Guide can take the office. The Master Guide Club director is responsible to the AY Society executive committee, and represents the interests of the Master Guide Club to the AY Committee. The responsibilities of this person are to lead the club meetings, chair the Master Guide Council, plan the activities of the club, guide the study plan, and present plans to the AY Executive Committee for approval.

18. Deputy Directors

Two deputy directors should be chosen, preferable a male and a female. These persons are to help the director with the general club activities, and take responsibility for the male and female sectors of the club.

19. Secretary

One of the deputy directors can be the club secretary. This office is very important, because careful records should be kept of the progress of those studying to be a Master Guide, those invested as Master Guides, and those working on honors or other specializations.

20. Treasurer

The other deputy director should be the club treasurer. All funds belonging to the Master Guide Club should be turned over to the church treasurer who is the official custodian of all church funds. The treasurer should take responsibility for collecting all dues, contributions, and money earned by special fund-raising projects. The AY Society must make provision for expenses of the Master Guide Club, such as providing Master Guide cards and other related training tools.

21. Counselors

The Master Guide Club should be divided into units of four to eight members and a counselor should be assigned to each unit. The task of the counselor is to provide a learning environment in a small group setting, where club members will be encouraged to advance to investiture or completion of honors and specialties.

Club Meetings

The Master Guide Club can choose to meet before or after the regular AY Society meeting, or at a different time as decided by its members. In case of Master Guide activities away from the church, the AY director should get approval from the Church Board. It is expected that Master Guides, and Master Guides in training, will be regular and active members of the AY Society, and will recognize that the Master Guide Club is not a parallel autonomous youth organization in the church.



Master Guide Club Curricula

The Master Guide Club exists mainly to train and instruct those senior youth who have chosen to make children's and junior ministry their ministry for junior ministry their ministry for the church.

For those preparing to be invested as a Master Guide, completing the requirements, as specified on the Master Guide requirement card, is a must. These requirements are basic for investiture. Once they have been completed, the Master Guide can continue studying for greater specialization.

The main specialization is preparation to serve as Pathfinder leaders, that is, as directors, counselors, and instructors.

For those wanting to make Pathfinder ministry their ministry, a specialized Pathfinder Leadership Award has been prepared, and is a recommended course for all active Master Guides.

Besides the Pathfinder Leadership Award, all Master Guides should be thoroughly familiar with the Pathfinder program. Even though the six Pathfinder classes are not basic requirements to be a Master Guide, it will be extremely helpful for those working with the Pathfinders to have a knowledge of the Pathfinder curriculum. A two-volume manual with all the details of the Pathfinder programs is available from your local conference/mission office. There is also a separate volume on how to teach the Pathfinder curriculum.

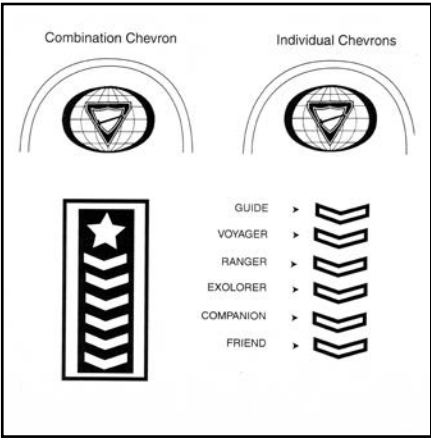
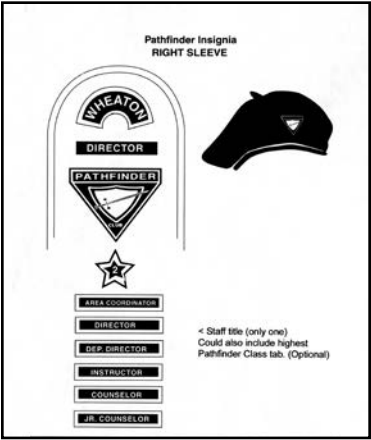
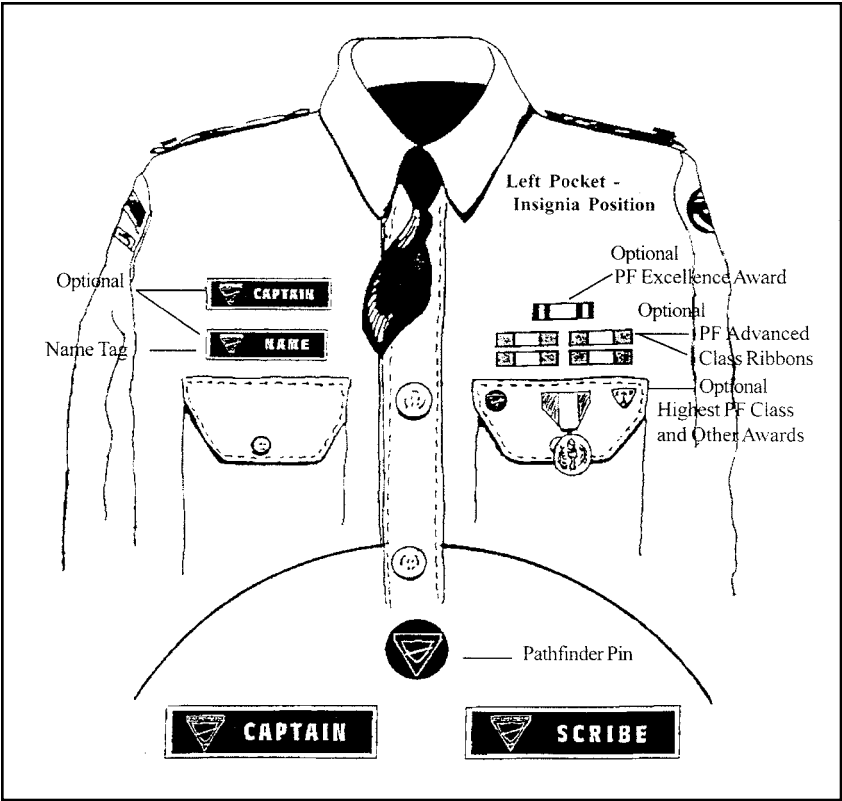
Besides the Pathfinder program, all Master Guides should be familiar with the Sabbath School divisions in order to continue their ministry to children in these departments. The Master Guide club should also provide training opportunities for those working with Vacation Bible Schools and other child evangelism endeavors.

Master Guides in many parts of the world provide expertise to the church in leadership and skill training. They are also used in active evangelism, Bible studies, community service, and disaster relief teams.

For those already invested as Master Guides, the club activities offer an opportunity to help prepare other Master Guides and also to sharpen skills by continuing education and finishing honors as specified in the Pathfinder Honors program.

Master Guide Uniform and investiture

Because of the complexity of the international character of the Master Guide program, it is left to the divisions to set the color of the Master Guide uniform. The insignia and their location on the uniform is set by the General Conference and are illustrated on the following figures:





The Master Guide can use either of two chevrons. The single star is used by those who have finished the Master Guide program, but have not come through the Pathfinder classes. The combination chevron, that is, the star with the six Pathfinder classes, is to be worn by those Master Guides who have finished the Pathfinder Classes. Any Master Guide who has not yet finished the Pathfinder Class work can do so. This, however, should not be done in the Pathfinder Club, but in the Master Guide Club.

For the benefit of the Pathfinder-age children, it is not recommended that those 16 years and older be allowed to work in the same learning environment as regular Pathfinders. A Master Guide also can receive the Pathfinder class pins by teaching the courses to the Pathfinders. (The organization of information in the Pathfinder Resource Manuals make it possible for most adults to teach the courses.)

Intention

It is the intention of the church, through the AY Society and the Master Guide Club, to prepare a continuous flow of lay leaders who will minister to the children in the church and in the community that the local church serves.

The Adventist Youth Leadership Program

The Adventist Youth Leadership program is the other aspect of the training ministry of the Adventist Youth organization. This program is for those young people who have chosen to make general church leadership their ministry.

The basic course for the AY Leadership program is outlined on the class card designed for use in this program.

Purpose

The purpose of the AY Leadership program is to train young people to work in all aspects of church leadership. Not an autonomous program, it is an integral part of the AY Society training program.

Organization

Under the auspices of the AY Society an AY Leadership Club can function in every church.

The officers of such a club are nominated by the AY Society and ratified by the Church Board. The term of service is for one year, and these officers are responsible to the AY Society for their activities and programming.

If the club is to have activities away from the local congregation, Church Board approval must be sought.

Officers of the Club

The officers of the AY leadership Club are:

1. Chairperson



This person, appointed by the AY Society should function as liaison with the AY Society and represent the activities of the AY Leadership Club on the AY Executive Committee. It is the responsibility of this person to plan and conduct activities for the club.

2. Secretary

This person is in charge of all records of progress of club members. The secretary also is a member of the AY Leaders Council that help to plan and organize activities for the club.

3. Treasurer

The treasurer is in charge of collecting, recording, and passing all funds to the church treasurer, since the church treasurer is the custodian of all church funds. The treasurer also is a member of the AY Leaders Council.

Curriculum

The AY Leadership Club is made up of those youth who are receiving special training in the knowledge of church leadership. These are being trained in all aspects of church governance and as such must be thoroughly familiar with the requirements of each church officer, procedures of church leadership, and church policies as specified in the *Church Manual*.

The *Church Manual* is the basic educational tool in some divisions where a handbook for church leaders has been prepared, this also should be studied as it has more information than the *Church Manual*. In addition to the *Church Manual*, the *Pastor's and Elder's Handbook for Youth Ministry* can be a rich resource for training seminars.

The main emphasis of this program is to prepare leadership for the AY Society, but it also teaches about all other leadership functions in the church, it is expected that this training will give basic information about church elders, treasurers, Sabbath School superintendents, and all other church officers.

Uniforms and Investiture

Where necessary, a special uniform can be worn by those in the AY Leadership Club. The color of the uniform is set by the division.

The international colors are gray pants and white shirt with burgundy tie for male members, and gray skirt and white blouse for female members.

The AY emblem is worn on the left sleeve—2 inches below the top seam. The AY pin is to be worn in the center of the shirt or blouse pocket. Those wearing the Master Guide uniform wear the AY emblem and the AY pin on the sash, for these are not part of the Master Guide uniform.



Leadership

Although the Master Guide and the Adventist Youth Leader Training Courses serve as the foundation for youth leadership on the local church level, this module deals primarily with the development of Adventist Senior youth Leadership. Obviously, the general principles of leadership discussed here are also applicable in both Master Guides and senior youth leaders. In addition to the principles contained herein, those receiving training as Master Guides will study material in the area of Pathfinding, Sabbath School and Children's Ministries in general.

This module incorporates aspects of training and actual practice of those activities required for junior and senior leadership. The module includes both philosophical base and practical practices. Emphasis is placed on qualities of ideal leadership, the psychology of leadership, leadership styles and functions, and practical matters such as how to chair a committee or business meeting.



Leadership

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Chapter 1

In the Steps of the Master

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).

Called to Lead Others

The leaders of the Adventist Youth Society are the leaders of the youth within the local church. Much depends on the influence of the Adventist Youth Society, because if the youth are not helped to commit themselves to Christ, they probably will leave the church. What happens to Adventist youth is of great importance for the ministry of the local church. The words that the Lord uses and that are applicable to youth leaders who are chosen to lead their peers in the local churches, reveal the very high esteem that God has for them:

- “Christ’s co-worker” (*Counsels to Teachers*, p. 503).
- “Helping hand” for the Lord (*Ibid*, p. 488).
- “Representatives of God” (*Education*, p. 287).
- It has been said that the work of training the young “is the most noble work ever given to man” and “the most delicate” (*Counsels to Teachers*, pp. 166, 264).

The Lord emphasizes the importance of this work because:

1. “Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of man. Then how important that the young should be qualified for this great work, that God may use them as His instruments! Their Maker has claims upon them which are paramount to all others” (*Ibid*, p. 99).



2. “Never before was there so much at stake; never were there results so mighty depending upon a generation as upon these now coming upon the stage of action” (*Ibid*, p. 536).
3. “We are living in a time of special peril to the youth” (*Testimonies for the Church*, vol. 8, p. 223).

These sayings prove that it is not a small thing to be a youth leader, and those chosen to this ministry should not take it lightly. In order to understand this calling, it is important to understand the leadership roll we are called to exercise.

Leadership

Leadership is the most-sought-after talent in the world today. History records the deeds of the world’s great, many good and many bad. Each had the ability to influence, inspire and galvanize into action masses of people. They were able to transfer their ideas and concepts into the minds of others and to encourage their followers to become dynamic forces for good or for evil. Today the same processes are being used to effect similar goals and results, and for this reason leadership stands as a most powerful force.

Christian Leadership

“And whosoever of you will be the chiefest, shall be servant of all” (Mark 10:44). For the Christian, leadership can and must assume a servant’s role as demonstrated in the life and ministry of Christ.

Therefore, whether we are officially appointed leaders or not, basically we are leaders because we serve others. And because we serve, we should always portray a positive influence with the intent to transform the lives of the youth and guide them to strive for something better. Some of the basic principles of a Christian leader are:

1. Starts things and makes them succeed.
2. Finds solutions to problem—the leader doesn’t see problems, but challenges.
3. Shows the way. Has a good idea of what should be done and knows how to do it. If lacking knowledge about something, tries to obtain that knowledge.
4. Directs and uses all the talents and resources of the youth group so that all may participate.
5. Knows how to delegate responsibilities and authority, but recognizes that even though some things may turn out wrong, the leader is still responsible for the consequences. A good leader does not pretend to have all the answers and is willing to ask for advice and suggestions. The Pharaohs of ancient Egypt were considered as gods—not because they had the knowledge, that was what the people believed—but because they surrounded themselves with the wise men of the kingdom.



Responsibilities of a Christian Leader

A Christian youth leader has some special and specific functions in the church, and although the leader should delegate responsibilities, he or she must also be sure that the functions are being fulfilled.

1. The youth leader should **direct the youth to Christ and strengthen them in the faith.** Youth are inexperienced in facing the snares and tricks of an enemy beyond their ability to resist without the help of the Lord. Therefore, it is the responsibility of the youth leaders to help the youth discover these snares and overcome through the grace of the Lord. As youth develop their Christian experience they need instruction in the rudiments of faith. It is the leader's duty to help them develop a Christian experience so they may become able to "give a reason for their faith."
2. The leader **seeks to awaken the interest of youth in the affairs of the church.** Permit the youth to participate in the administration of the church and to listen to the opinions of its members. Many talents are lost because they have not been developed and used, it is part of the leaders' duties to awaken the youths' interest in church affairs to they will be converted into active members.
3. **Provide opportunities for the youth to live a full, abundant life now.** It is the Christian youth leader's duty to teach the youth to practice a joyful Christianity, to be unashamed of their beliefs, and to be assured of divine forgiveness. Teach them how to enjoy a good Christian life here and now. Generally speaking, youth do not worry much about tomorrow, therefore, we must help them find joy in being a Christian today.

Influence

Influence is the most essential attribute of a leader, and the results will be seen not only in the world but for all eternity.

The youth leader is not the individual who accepts the position for a period of time, but his or her whole life is to shed such an influence as far-reaching as heaven on the lives of young people. This is why the influence of a youth leader is so important.

Leadership is influence, and we all exert influence in varying degrees; for good or for evil. For the Christian leader, service to others, selflessly given, sets him or her apart as one who is committed to the spiritual welfare and salvation of God's people.

Influence is more than giving directions. It is living to help others have a better understanding and knowledge of Christ.

Five Basic Needs of the Christian Leader

As all persons, leaders also have needs, and the satisfaction of these needs will be seen in the kind of leadership given. Most people assume that there are five basic needs for a Christian leader.



To Know Christ as Personal Saviour

The youth leader who is to direct and lead the youth to know and love their Saviour must be a zealous student of the Word of God and have a full enjoyable life, rich in prayer and devotion. He or she constantly cultivates the art of living in the presence of Christ; prayer and Bible study are an integral part of the daily life.

To Have Understanding, Empathy and Love for Youth

A leader must strive to understand the problems, perspectives, needs, conflicts, and aspirations of the young, and be able to help them cope with the pressures they encounter in daily living. The practice of empathy will help the leader in listening and understanding the youth. He or she will place himself or herself in their place and thus be able to understand and help. Unless there is genuine Christian love in the heart, the leader cannot model Christ to the youth.

To Have Spiritual and Emotional Maturity

Leaders should always be ahead of the youth, but not so far ahead that the youth cannot follow. Leaders should be capable of leading. Together with maturity of adulthood, they should have a pleasing personality, a good sense of humor, the correct hope and aspiration, self-control, stability, honest, good judgment, a good sense of order, and a capacity to organize. In order to guide and lead the church's youth to Christian maturity, the Christian leader must be sensible and emotionally well balanced.

To Have Sufficient Time and the Capacity Needed for the Task

To work with youth requires time. Where possible, the youth leader should not have other responsibilities in the church, so that all of his or her time may be dedicated to youth ministry. Working for youth has a basic requirement—to sacrifice personal interest for the benefit of others. Because youth are developing, and are constantly discovering new horizons, they claim more time from the leader to help guide them into bringing their discoveries in harmony with the expected Christian experience.

Furthermore, the leader must keep up-to-date in knowledge and leadership skills by participating in seminars and administrative programs offered by the conference, and by using a good library equipped with pertinent materials that will permit him or her to be informed in the needed areas. Resource materials must be collected and studied in order to keep abreast of the latest developments and research discoveries in youth ministry. The leader should keep in contact with the conference/mission youth director, who can help the youth leader in his or her development. This contact also will help the youth leader to keep informed on the latest denominational programs and plans.

To Have the Ability to Make Friends, to Counsel and Communicate



The leader must be deeply committed to the youth and their needs. Friendliness will make him or her the choice counselor for the youth. This special characteristic should be enhanced by trustworthiness in order to be able to give counsel and advice. The leader must have the capacity to listen to their needs, and the ability to help them identify their problems and find their own personal solutions based on sound Christian principles.

Christ the Model Leader

“And He saith unto them, Follow me, and I will make you fishers of men” (Matt 4:19).

He Led by His Life

1. Jesus’ life was an example; thus He lived what He taught. What He taught, He was—in deed and in truth. Every word He spoke was the expression of His life’s experience and of His own character. He taught the truth and He was the truth, and from this came His great power.

“What He taught, He was. His words were the expression, not only of His own life experience, but of His own character. Not only did He teach the truth, but He was the truth. It was this that gave His teaching, power” (*Education*, pp. 78, 79).

2. The words of Jesus overwhelmed the officers sent by the priests to arrest Him. They reported to the priests that no one had ever spoken as He spoke. “No one ever spoke the way this man does,” the guards declared” (John 7: 46, NIV). “But the reason for this was that never man lived as he lived. Had his life been other than it was, He could not have spoken as He did. His words bore with them a convincing power, because they came from a heart pure and holy, full of love and sympathy, benevolence and truth” (*Ministry of Healing*, p. 469).
3. “From earliest years to manhood Christ lived a life that was a perfect pattern of humility and industry and obedience. He was always thoughtful and considerate of others, always self-denying. He came bearing the signature of heaven, not to be ministered unto, but to minister...” (*My Life Today*, p. 187).
4. His voice conveyed appeal and power. When He called, men left all to follow. The world’s enchantment was broken. “At the sound of His voice, the spirit of greed and ambition fled from the heart, and men arose, emancipated, to follow the Saviour” (*Ministry of Healing*, p. 25).
5. “He went about lifting up the bowed-down and comforting the sorrowful. Wherever He went, He carried blessing” (*Ministry of Healing*, p. 24).

He Was Sympathetic and Understanding of the Needs of Others

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people” (Heb. 2:17).



1. He became one with us in understanding the problems and temptations we all face. “For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need” (Heb. 4:15, 16, NIV).
2. Jesus attracted the huge crowds because His face and words contained a sweet, sympathetic spirit. “Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did” (*The Desire of Ages*, p. 254).
3. Those who were afflicted felt as though Christ linked Himself with them as a faithful tender, and loving friend. They loved to be in His presence and wanted to hear His eternal words. “The afflicted ones who came to Him felt that He linked His interest with theirs as a faithful and tender friend, and they desired to know more of the truths He taught. Heaven was brought near. They longed to abide in His presence, that the comfort of His love might be with them continually” (*The Desire of Ages*, pp. 254-255).

He was Kind and Thoughtful

“And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Eph. 4:32).

1. “If Christ dwells in us, we shall be patient, kind, and forbearing, cheerful and frets amid frets and irritations” (*The Ministry of Healing*, p. 487).
2. “He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul” (*Steps to Christ*, p. 12).

Without doubt His patience, kindness, politeness, and the sound of His voice were the compelling factors that made Jesus such a powerful leader as He dealt with people individually and in groups.

He Saw Every Person as a Candidate for Heaven

“For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

1. The fullest meaning of John 3:16 is amplified in what Jesus saw in every individual—a candidate for heaven! He saw infinite possibilities of what a person might be when transfigured by His grace.
 - a. His hope inspired hope.
 - b. His confidence in them inspired trust.
 - c. He was man’s ideal and awakened desire and faith for attainment of victory.
 - d. To the despised and fallen He brought inspiration and a desire to prove themselves worthy of His regard.



- e. To the apparently spiritually-dead heart He brought an awakening of new impulses. "In His presence souls despised and fallen realized that they still were men, and they longed to prove themselves worthy of His regard. In many a heart that seemed dead to all things holy, were awakened new impulses. To many a despairing one there opened the possibility of a new life" (*Education*, p. 80).
2. Jesus cared for every person, no matter what his or her station in life. Most of His ministry was on a one-to-one basis because this, He knew, was the best approach. He inspired with hope the roughest and most unpromising. He gave individual assurance that His hearers might become blameless and could attain characters that would make them children of God.
3. He met those who were under Satan's control and had no power to break away. To these discouraged, sick, and fallen He spoke tender words that could be understood.
4. Those who were fighting the adversary, He encouraged to persevere, giving them hope that they would win and have the victory. "Others He met who were fighting a hand-to-hand battle with the adversary of souls. These He encouraged to persevere, assuring them that they would win; for angels of God were on their side, and would give them the victory" (*Ministry of Healing*, p. 26).
5. Jesus saw in the children, men and women who would be heirs of the kingdom. In speaking to the children He came down to their level. He planted seeds of truth that in later years would spring up and lead to eternal life. "In the children who were brought in contact with Him. Jesus saw the men and women who should be heirs of His grace and subjects of His kingdom. . . . In teaching, He came down to their level. He, the Majesty of heaven, answered their questions and simplified His important lessons to meet their childish understanding. He planted in their minds the seeds of truth, which in after-years would spring up and bear fruit unto eternal life" (*Ministry of Healing*, p. 42).

He Had a Sense of Mission

"Why were you searching for me?" he asked, 'Didn't you know I had to be in my Father's house?'" (Luke 2:49, NIV).

"Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:37).

1. In everything He subordinated His own life and needs to His mission. His will and His Father's will were one. "In all things He brought His wishes into strict abeyance to His mission. He glorified His life by making everything in it subordinates to the will of His father." (*Ministry of Healing*, p. 19).
2. There was never one who carried the burden of sin and sorrow of the



world, or who worked with such self-consuming zeal for the good of men, as did Jesus. “Jesus was an earnest, constant worker. Never lived there among men another so weighted with responsibilities. Never another carried so heavy a burden of the world’s sorrow and sin. Never another toiled with such self-consuming zeal for the good of men” (*Ministry of Healing*, p. 51).

3. Throughout His life He walked alone—yet it was heaven to be in His presence.



Chapter 2

Psychology Of The Christian Leader

Mature Leadership

Maturity is to see differences, know differences, and be able to live and work with people that are different. Human beings are not objects. Each person has his or her own personality, and we should not expect others to change their individuality and be transformed into our image. Leadership is to know how to deal with these different personalities in the group and bring them together for the benefit of the organization. The intelligent leader will have the maturity to accept people just as they are, work with them, and help them to see and recognize Jesus as the perfect example. Such maturity is achieved by getting out of your own world and trying to understand others—not expecting others to conform to your views, but accepting and appreciating those contributions that each member can bring to the group.

Know Others

Leaders must know the circumstances of life that have caused people to act and to be as they are. The saying “You can’t please everybody” is not license to mistreat or offend those who do not think and act as we do. We must have an open mind to accept and work together those who do not always agree with our views. If others don’t understand as we do, we must pray that through example and precept they will be lifted to a higher plane of understanding. Leaders must realize that they are not working with perfect people, that many can say, “Be patient with me. God is not finished with me yet.” and allow development of character modeled after Jesus.

Know Yourself

Knowledge of self is the ability to know that one is growing and changing. The saying, “This is the way I am, and no one can change me.” should never be part of the vocabulary of a leader, rather his or her prayer should be, “By God’s grace, I can become like Him. I can grow. I can learn to treat others well and not be misled by their weaknesses.”



Those who can recognize their own weaknesses are strong. Knowing ourselves will help us to apply the golden rule.

Have and Demonstrate Interest in Others

We all have our own world, but sometimes we must leave our world so that we can see things from the other side, making an effort to understand how others think. Do not look for, nor interest yourself in, the weaknesses of others.

If we dedicate ourselves to look for weaknesses, we will find so many that we will become discouraged. The only one who concentrates on the weaknesses of others is the one who is a failure. It is said that “he who has failed in everything, is successful as a critic.” He who seeks to know the weaknesses of others is to accuse them and be judgmental. Remember, when you point a finger at someone accusingly—your other fingers are pointing back at you.

It is good to look for the virtues in others and magnify them, elevating them to a more excellent plane. Such an attitude will lift the discouraged. One problem that exists among young people is a lack of self-esteem. The youth leader can do much to help build confidence and self-worth in each individual. It is said that even a broken watch is accurate two times a day (when it shows the correct time). Even the most negative person has some good that must be discovered. Always look for the good in others.

Demonstrate Genuine Courtesy

True courtesy makes no exception of persons. The leader does not pretend, but under all circumstances will demonstrate true courtesy to all—“the courtesy that springs from real kindness of heart” (*Ministry of Healing*, p. 490). “Christ was courteous, even to His persecutors; and His true followers will manifest the same spirit” (*Ministry of Healing*, p. 489).

Always Be Ready to Help

Christ came to serve, and not to be served. He is our example in everything. The true leader will always be ready to serve, to help the person whom society considers most humble.

Make Others Feel Comfortable

We naturally choose our friends from among those who make us feel good and comfortable. The leader has to learn, however, to live with the strident voices of some youth, and though it may be difficult, he or she will do all that is possible in good conscience to create an environment where free expression can be practiced. All group members must feel free to speak even though their views may differ with others. They must feel accepted and appreciated and wanted. Do not complain of difficulties and problems.

Be Tactful

When we deal with others, we should do so with kindness, courtesy, and tact. It is better to ask them to tell, to listen than to accuse, to focus on the problem, not the person. By asking questions rather than “pointing fingers,” help



the other person recognize the real problem, then seek solutions together. Avoid trying to “blame” someone. What is done, is done. Seek ways to avoid the problem in the future. Ask, “What can we do so this does not happen again? How can we avoid this in the future?”

Know the Temperament of Others

We must recognize that most people have bad days. Different situations may cause a temporary change in the emotions of others. For example:

- Home problems
- School problems
- Work problems
- Personal problems

The leader should know how to relate to these situations, recognizing that by modeling he or she can help group members learn to be patient, long suffering and accepting.

Leadership Qualities Most Desired by Youth

Of the scores of leadership attributes appreciated and desired by most youth, four almost always surface as the favored qualities and are usually given in the following order:

1. Understanding
2. Spirituality
3. Knowledgeability
4. Personality and emotional maturity

Understanding

“Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding” (Prov. 4:7). Without understanding it is impossible to help, guide, or instruct one who is in need. Since youth have needs that are basic to all of God’s family, and yet different in context and most certainly in expression, a leader must understand the factors involved in order to relate. An understanding leader is much sought out and is rewarded with an attitude of respect, devotion, love, and almost hero worship.

It is significant that youth gravitate to persons who care, and to care is to understand, or at least to offer an atmosphere that demonstrates non-judgmental concern. Youth have a capacity to “see through” adults and know whether this care is really genuine or an outward sham.

Even among the most primitive societies, sympathetic understanding by adults is the most-sought-after attribute desired.

Spirituality

“For to be carnally minded is death; but to be spiritually minded is life and



peace” (Rom. 8:6). The most spiritual person in the world cannot help or lead a youth who is not thirsting for understanding and help. However, with a combination of the two, spirituality and understanding, a most powerful force is placed in motion for the uplifting, healing, reconciliation, and spiritual well-being of both the one knowing salvation and the one uncommitted.

Knowledgeability

“For wisdom is a defense, and money is a defense: but the excellency of knowledge is, that wisdom giveth life to them that have it” (Eccl.7:12). Youth accept leaders who know where they are going, leaders whose objectives are obtainable and who know how to achieve them. For this reason youth do not want leaders to experiment with them, but rather will faithfully follow one of experience. Experience and knowledgeability come from years of careful and prayerful study and relationships. It is thus that experimentation is replaced with solid principles of understanding, spirituality, and common sense.



Chapter 3

Leadership Theories, Styles, and Functions

The concept of leadership has long been debated, and conclusions have varied with time.

A popular definition of leadership is that it is influence. If that is the case, leadership then has three important factors.

1. Leaders know they have influence and they use that influence to the benefit of the organization or group.
2. Leaders recognize that the situation in which they are involved may make a great difference.
3. Influence is exercised through verbal and nonverbal communication

Theories of Leadership

One cannot discuss leadership without considering leadership theories that have influenced the world. During the eighteenth and nineteenth century it was believed that leadership is based on the “GREAT MEN” or trait theory and the circumstances theory.

Trait Theory

This theory teaches that leaders are born, not made. According to believers in this theory, people are born with certain physical traits that make them stand out as a leader, especially traits such as height, weight, physical attractiveness, and body shape.

In addition to physical traits, certain personality traits were thought to be associated with leadership—traits such as self-confidence dominance, enthusiasm, assertiveness, responsibility, creativity, originality, dependability, critical thinking ability, intelligence, and ability to communicate effectively.

It is true that many of these traits are found in effective leaders, but most researchers agree that the possession of these traits does not necessarily make one a leader.



“Although leaders differ from followers with respect to various aspects of personality ability and social skills, tests of such traits have been of limited value for the selection of leaders” (Ralph M. Stogdill, “Historical Trends in Leadership Theory and Research,” *Journal of Contemporary Business*, Autumn, 1974, p. 7).

If the above mentioned factors can be helpful to a leader, it is also important to know those factors that will hinder effective leadership. Such factors are:

6. Uninformed about the problem under discussion.
7. Non-participative.
8. Extremely rigid in holding to pet ideas.
9. Authoritarian in bossing others around.
10. Offensive and abusive in language style.

Circumstances Theory

In addition to the “Trait” theory, the Circumstances theory also needs to be understood.

This theory teaches that the leader leads according to circumstances, and can be effective in one circumstance, while totally ineffective in another. According to this theory of leadership, the circumstances make (or break) the leader.

Function Theory

Function theory teaches that leadership consists of certain behaviors or functions that groups must have performed. These functions are identifiable behaviors that can be learned by any person; therefore, all can improve their potential as leaders by learning to perform these key functions more effectively. Trait and circumstances theories hold that unless you have certain traits or you are in a given circumstance you cannot be a leader. Function theory opens the door to all to be able to become a leader.

These are two important factors that are consistently associated with “Function” theory of leadership: (a) task orientation, and (b) people orientation. These two concepts are not separate, and the good leader knows how to use both to balance his or her leadership approach.

Task orientation looks for something (the task) that has to be accomplished, but the people orientation balances this with the social and emotional conditions required to accomplish the task. Task orientation functions in an initiating structure, but does so with consideration prompted by people orientation.

Task orientation seeks to achieve a goal, but is balanced by the group interaction required to accomplish it (achievement orientation).

In Function theory “Designated leaders perform a variety of important functions. They provide liaison with groups or other individuals in the



surrounding environment. They furnish a central point of responsibility . . . that demand[s] a clear line of accountability; they represent a central point when there are problems, changes in plans, and complications” (Phillips Wood et al. *Group Discussion: A Practical Guide to Participants and Leadership*, p. 180).

Function theory shifts the emphasis away from the leader as a person and toward the specific behavioral acts that facilitate group success.

Task- and people-oriented behavior help to achieve the goals of the group, but also help to maintain the interpersonal relationships within the group.

Leadership Styles

Other studies have identified three basic leadership styles:

1. Autocratic
2. Laissez-faire
3. Democratic
4. The main difference among these styles is the matter of control—who controls and what is controlled.

Autocratic Leadership Style

The autocratic or authoritarian leader has a high need for control, often to the point of being obsessed with it. This obsession can manifest itself in various types of behaviors.

1. **Avoids contact outside the structured setting and relates mostly to the task orientation.** Arrives at a meeting place just in time for the meeting to begin, in order to avoid contacts.
2. **Long winded.** Makes long introductions, not to facilitate the process in the group, but to let others know how much he or she knows and how informed he or she is.
3. **Structured to the limit.** The authoritarian leader will outline procedures in discussion, in order to facilitate the work. For example: person A will present item 1, 2, 3. Person B will present item 4, 7, etc.
4. **Puts people on the spot.** Authoritarians specialize in directing questions to specific persons, and seldom allow questions to which any one in the group may offer an answer.
5. **Hates to waste time.** Authoritarians cannot tolerate pauses in discussion. They need rapid verbalization from others or they will take over and speak themselves.
6. **Interrupts others frequently.** This is done to satisfy three basic needs:
 1. To correct errors—whether major or insignificant.
 2. To keep person talking about what the leader desires, and
 3. To show who is in command.



7. **Encourages “communication noise.”** Authoritarians encourage members to discuss unrelated matters as long as this is in harmony with their design.
8. **Manipulates.** In clarifying contributions from others, authoritarians change the intent of statements to make them more acceptable to themselves (See Sattleg, William, and N. Miller. *Discussion and Conference*. P. 250-251.)

Laissez-faire Leadership Style

Although this is accepted as a leadership style, in reality it is no leadership at all. There is no concern for direction, control, task accomplishment, or interpersonal relationships.

The laissez-faire leader is just in a position, and by design or by default simply does nothing. This “style” of leadership behavior permits the members to do whatever they want to do. No policies or procedures are established, and every one is left alone; no one attempts to influence anyone else.

Democratic Leadership Style

The democratic leader tries to find a balance between authoritarian and laissez-faire leadership styles. The democratic leader provides direction in task and social leadership functions. This, however, must be done carefully in order to avoid dominating the group with personal views, it is believed that it is very difficult to lead without exerting some kind of control. Leadership, regardless of the style, is situational in that the situation demands different actions. For example: if a house is on fire, a democratic style is not appropriate. “The situation calls for an authoritarian style, by someone who knows what needs to be done and how to do it quickly. This, however, does not provide an excuse to act in an authoritarian mode all the time.

The question is—Which leadership style is the best? Perhaps this can be answered by considering various factors. Steward Tubbs in his book *A Systems Approach to Small Group Interaction*, p. 158, presents the following factors and says they will determine the type of leadership required in a given situation.

1. The quality of the group output.
2. The time required to accomplish the task.
3. The satisfaction of the group members.
4. The absenteeism of the group members.
5. The independence developed in group members.

Research (White and Lippit, 1968) has proven that:

1. Quality of group output is better under democratic leadership style.
2. Group member satisfaction is greater under democratic leadership style (hostility was 30 times greater under autocratic leadership).



3. Democratic leadership style produces less absenteeism.
4. Democratic leadership style fosters more independence.

A negative aspect of democratic leadership is that it takes more time to get the job done. However, even though autocratic leadership gets faster results, the quality and durability of the result is less than under democratic leadership.

Functions of the Leader

Leadership has many functions. Because leadership affects changes in people these functions will facilitate the work of the leader in his or her interaction with the group. A clear understanding of these functions by leaders and others will help the process of getting the work done. These functions can be classified into three groups: general, maintenance, and organization.

General Functions

Initiate. Propose tasks and goals; define problems of the group; give suggestions and ideas to be submitted for consideration. The leader does not wait for things to happen in order to react, but initiates actions and guides the group to achieving pre-approved objectives.

Investigate. Ask for data on problems; look for pertinent information; ask for suggestions and ideas. Either the leader does it or gets the cooperation of others in doing the investigation.

Inform—Report. Offer data and provide pertinent information; express opinions; give suggestions or ideas. The leader must realize that information means understanding and thus better cooperation. He or she will give pertinent information to the group in order to facilitate better understanding and cooperation.

Clarify and Elaborate. Interpret ideas or suggestions; clear up confusion; indicate alternatives and points of dispute before the group; supply examples. Many cases of conflict are due to lack of understanding and can be reduced. The leader must help clarify issues, allow others to explain themselves, and if possible, find alternatives for problems affecting the group.

Summarize. Group ideas that are related; summarize the suggestions after group discussion. During discussion many ideas can be floating, but the leader must bring ideas to focus and help the group reach conclusions, and if possible, consensus.

Text Public Opinion. Submit the ideas to public opinion in order to determine how correct the conclusions of the group are; and be alert as to when a majority consensus of approval is reached. According to the systems theory of communication and leadership no one group exists in a vacuum, and all are affected by, or affect the environment and help the group to be the society conscience. For church related sub-groups, the leader must be aware of the larger body and guide the group to operate in harmony with the total body.



Functions of Maintenance

These functions of maintenance are a guide to help the leader in his or her task of helping others discover their potential, and as a united body achieve the goals of the group.

Encourage. Be friendly, caring, and sensible toward others; accept them for what they have to offer. Be a good listener; show interest and concern, giving others opportunity and recognition.

Express the Sentiments of the Group. Perceive sentiment, state of courage, and relationships within the group. Share your own feelings with the other members. The leader must be aware of the climate in the group, and through his or her leadership create such an environment that members are willing to be identified with the group, because it represents their feelings and satisfies their needs.

Harmonize. Attempt reconciliation in case of dissension. Reduce tensions and encourage others to examine their differences of opinion. Help to solve conflicts. Because each group member has different social environments, these will impact relationships in the group. The leader is called to recognize this and strive to keep harmony in midst of diversity in the group.

It is a fact that each group member brings to the group the influences received from other groups of which he or she is a member.

The overlapping area is the limited area of coincidence in a group, therefore, the potential for conflict is very large. A member coming with influences from home, school, work, etc., tends to contaminate the group with these influence. The leader must be cognizant of this and help to reduce the possibility of tensions and conflicts in the group. This delicate task of harmonizing requires great skills from the leader.

Be Fair. Be careful to see that everyone has an opportunity to express themselves, and that the discussion includes the whole group. Do not permit one or two individuals to impose their views without consideration of feelings and opinions of other group members.

Establish Objectives. Establish objectives to help the group reach what is proposed. Apply these standards to evaluate the group's productivity. Management by objectives is to help the group establish its objectives and stay on course. The leader acts in harmony with the group decision, and guides the group to reach the objectives.

Functions of Organization

These functions of maintenance are a guide to help the leader in the task of helping others discover their potential, and as a united body achieve the goals of the group.

Organize. An important aspect of leader is to organize. A leader has to decide what tasks are to be accomplished, and define the relationships of authority and responsibility among the persons who will work toward the goals.



Planning and organizing are interdependent activities.

Give Directions. The leader must motivate, instruct, and supervise. Motivation is not something outside the person. It is the ability of the leader to help the person, or group, realize what can be done, what is possible, and create the will to do it. In motivating the leader must help the person, or group, to realize their potential. To motivate is not enough, the leader must provide instruction, supervise the completion of the task, helping the subject to make corrections as progress is achieved.

Coordinate. The leader considers coordination a vital part of the successful operation of the organization. This function permits all to work in harmony. It means leaving the channels of communication open. The leader prevents and impedes possible conflicts so there may be cooperation among those who make up the organization.



Chapter 4

When you are the Chairperson

Lead in the way of righteousness, in the midst of the paths of judgment (Prov. 8:20).

Rules of Order

Public meetings, to be conducted in order, must operate on accepted rules of procedure. Therefore, every leader should possess some knowledge of the customs and rules of parliamentary order. Usually, only the most elementary rules are required. A brief statement of these are given in the following pages.

Opening the Meeting

Presiding Officer

Whoever is to preside at a business meeting or a meeting of the AY executive committee is usually called the chairman or the chairperson, though if any other term is adopted by the organization, such as president, the presiding officer is known by that title and is addressed, for instance, as “Mr. President” or “Madam President.” In many instances the formality is dropped, however, speakers address the chair in order to avoid development of personality conflicts.

The term *chairman* is still widely used and should be considered in the generic sense, that is, meaning both men and women. In some parts of the world, the term *chairperson* is more appropriate. It is also common to use the term *chair* when referring to the person who leads the meeting. It is usually best to determine local custom and follow it unless you might offend someone.

Calling the Meeting to Order

Promptly at the appointed time, the chairperson should call for the attention of the members (if necessary, by rapping sharply) and say, “the meeting will please come to order,” or “The time has come for our meeting to begin,” and then introduce the first item on the agenda. In the case of a religious meeting,



church board, or any other meeting in which religious influence is dominant, the first item on the program will probably be a congregational song, and the second a prayer. Therefore, you (the chairperson) will announce:

Song: "Let us open our meeting by singing number _____," or any similar form of announcement. After the song the chairperson calls for the prayer by saying, for example:

Prayer: "Elder Smith will now offer prayer"; or "We will all join in prayer with Sister Jones"; or "Let us have a number of sentence prayers this evening, asking God's blessing on our meeting. Let _____ and _____ lead, after which let others join." The announcement may vary as the occasion indicates. The smaller the group and the more informal the atmosphere, the less formal the announcements should be. The chairperson asks for the roll call by saying:

Roll Call: "the secretary will now call the roll." Whereupon the secretary reads from his or her Quarterly Record sheet, name by name, and marks the record as the members answer, or fail to answer, "Present." This can be bypassed by a simple head count in order to establish quorum for the meeting. (See Quorum.)

Approval of Minutes: The secretary's report is called for in much the same way by saying, for example, "The secretary will now present the minutes from the last meeting." After the minutes have been read, the chairperson asks, "Are there any corrections to these Minutes?" If any member raises a question, it is decided by the agreement or the dissent of all, or by a majority present, and correction is made or not made accordingly. If there is no correction offered, then the chairperson concludes the matter by saying, "The Minutes will stand as read." In some places, a motion is called for to accept and/or approve the secretary's report. This is the signal to move on to the next agenda item. (See section titled "Making a Motion.")

These are the main features of the opening of a business meeting.

Introduction of Business

The business to be transacted at the meeting comes next. The presiding officer introduces this section of the meeting by saying, for example, "We shall now take up the business of the meeting." Then he or she asks, "Is there any unfinished business to come before us?" Whoever is in charge of that business (the secretary, if no one else offers) will state it. After this unfinished business has been taken care of, the agenda (previously prepared by the AY leader and sponsor) should be distributed.

Committee Reports

If committees are active and have been instructed to report to the executive committee, the chairperson calls for those reports saying, for example, "Are there any committee reports?" Whereupon the person chairing such a committee (or that committee's secretary) introduces its report. Any report may be discussed by the group and a vote to accept the report should be called for by the chairperson.



Privilege of Speaking

Getting the Floor

As items on the agenda are discussed any member or person in the meeting has the right to speak, and should address the chair and be recognized. This parliamentary procedure prevents the confusion that results when several people try to speak at the same time. In a group of any size the member desiring to speak should rise and address the chair saying, for example, “Mr. Chairman.” He or she must then wait to be recognized, that is until the chairperson speaks his or her name—“Mr. Terry” or “Miss Terry.” (In the youth group people are usually recognized by the first name). The one addressing the chair is then free to speak, but it must be pertinent, that is, it should pertain to the matter under discussion.

Maintaining Order

If any other person should attempt to talk while the person recognized by the Chair is speaking, it is the duty of the chairperson to repress the disorder by saying, “Miss Terry has the floor.” If there should be considerable confusion, say, “Order, please,” or “Please come to order.” If necessary, rap sharply to call the meeting to order. If the chairperson fails to uphold this right of the one having the floor, then that person may address the chair and say, for example, “Mr. Chairman, do I have the floor?” (This should not be necessary if order is maintained by following the rules.) When the person finishes speaking and sits down, another may obtain the floor by a similar procedure. In a small meeting people wishing to speak may rise or remain seated, as preferred, but in any case should “obtain the floor” by addressing the chair.

Motions

Making a Motion

Any business placed before the meeting for action must be presented as a motion. Every motion must be seconded by another person. In the case of a committee report, the person chairing the committee or the secretary of that committee usually presents the report and concludes its reading by addressing the chair and saying, “I move that this report be adopted.” (Say, “I move,” not “I make a motion.”)

Seconding a Motion

The report is usually seconded when someone else says, “I second the motion.” If no one seconds the motion, the chair should inquire, “Is there a second?” and then wait until someone responds. If there is no response, the chair may choose to ignore the motion, or say, “Since there is no second, there is no motion before us.” The way is then open for any other motion to be made.

Discussion

After the motion to adopt the report has been made and seconded, the chair-



person says, "The report is now before you for discussion." Then anyone who wants to speak about the report is free to do so, after addressing the chair and being recognized.

Calling for the Vote

When the motion has been discussed sufficiently, the chair calls for a vote by saying, for example, "All who are in favor of this motion, say 'Aye'"; whereupon those who favor it speak out, "Aye." The chairperson then says, "All who are opposed say, 'No.'" Voters who oppose the motion should not say, "Aye"; nor should the chairperson ask them to say, "Aye," for Aye means "Yes," and No means "No."

Calling the Question

If the discussion is too prolonged, the matter may be brought to focus by anyone who wishes to speak out and say, "Question on the motion." This means that the one speaking desires the discussion to end and the motion to be put to vote. The chairperson then says: "The question is called. All who are in favor of closing discussion, say 'Aye'" (etcetera).

It is not obligatory to "put the question," as we say; that is, to put the motion to vote, when someone calls, "Question." Discussion may go on after the question is called. When the question is called, it is an indication that some desire to have the discussion cease, especially if a number of people call, "Question." In that case, the chair should recognize that it is time to cut off the debate and call for a vote. If in his or her judgment it is time to vote, and no one calls "Question," the chairperson should ask, "Are you ready for the question?" In response one or more should say, "Question."

Announcing the Result

After the vote is taken, the chairperson announces the result. If the majority have said Aye, the chairperson announces, for example, "The motion is carried." If the majority have said No, the announcement is, "The motion is lost." If it is carried, of course, whatever the motion provides for is to be done. If it is lost, no further action is taken.

Methods of Voting

Voting by voice is called "voting by acclamation," or sometimes *viva voce* (vi-va vo-se), and is decisive only when a considerable majority is evident on one side or the other. If, after taking the vote by acclamation, the chairperson is uncertain from the response whether the Ayes or the Noes have it, he or she may call for a vote by a show of hands or by standing. Or if any member is dissatisfied with the announcement of the vote, that member may call for a "a show of hands" or "a standing vote."

In either case the chairperson then says, "All who are in favor, raise your right hand," or "All who are in favor, stand," and a count is taken. When the count is complete, voters lower their hands or sit down. The chairperson



makes note of the number, and then says, "All who are opposed, raise your right hand," or, "All who are opposed, stand," and counts those who thus show their vote.

Now that the vote has been counted and the exact number has been determined on each side, the chairperson announces the vote thus: "There were twenty-three in favor and nineteen opposed (or whatever the number may be); the motion is therefore carried" (or vice versa).

Another form of voting, which provides exact reckoning and at the same time secrecy, is voting by ballot. In this case, either prepared ballots or blank slips of paper are passed to each voter, who records his or her vote on the paper. The ballots are then gathered and counted, usually by tellers appointed by the chair. One of them then announces the result, and the chairperson declares the vote. This form is used mostly in voting for nominees to office.

The most formal and exact method of taking a vote, which, however, is used little except in legislative bodies, is by calling the roll. In this case the chairperson directs the secretary to call the roll of members, and as members names are called, they voted, "Aye" or "No." As each one votes, the secretary records the vote opposite his or her name, and at the conclusion of the roll call counts up the Ayes and Noes and gives the result to the chairperson, who then announces the results. But this form of voting will rarely be found necessary in our assemblies.

Secretary's Record

It is the secretary's responsibility to record the exact form of every motion that is made and seconded, and to record the vote, whether for or against. In writing this report, however, the secretary is obligated to record only such motions as were passed, or as the term is, "actions taken." However, if desired or if the executive committee so directs, the secretary may record all motions, whether carried or lost, and state what the vote was. Minutes containing these actions must be kept safely by the secretary, to be used for reference at any time the executive committee or the AY Society may call for them.

Kinds of Motions

In parliamentary law there are different classes of motions, some of which take precedence over others; but we shall discuss here only the most necessary and simple of these. It will be well, however, for persons who may be called upon to preside or who wish to be intelligent about parliamentary order, to familiarize themselves with these rules. In legislative bodies and in organizations that make a great deal of parliamentary law for the sake of securing or blocking legislation, the knowledge and practice of all these rules is essential. And even in the AY Societies a good knowledge of them may be valuable.

Main Motion

Of the two or three classes of motion with which you will have to know how to deal, the first is the main motion. This is the original motion proposing a



major action. How to deal with it and when it is unhampered by other motions has already been described.

Amendments

A second class of motions is amendments. An amendment is a motion to amend or change a motion already made and under discussion. A motion to amend must be voted upon and settled before the main motion can be voted upon. A motion to amend may itself be amended, and of course the same rule holds, that the secondary amendment must be disposed of before the primary amendment can be acted upon.

Whenever a member wishes to change or amend a motion, he or she may offer to do so, after obtaining the floor, by saying, "I move to amend this motion by adding the words (whatever words are desired), or by inserting the words (indicate the place and the text." If this is seconded, the chairperson calls for discussion just as for a main motion, and puts it to vote in the same way. If the amendment is passed, it changes the main motion only in the way indicated. It does not dispose of the main motion, which is still before the house and must be acted upon in its amended form, just as if no amendment has intervened. After the amendment is carried, the chairperson says, "The amendment is carried. The motion as amended will now be read by the secretary."

After the secretary reads the main motion as it is now worded with the addition of the amendment, the chairperson says, "Are we ready now to vote on the amended motion? Is there any further discussion?" If not, a vote is then taken as described previously.

Subsidiary Motions

The third class is subsidiary motions, or motions to deal with the motion before the group. Probably the only such motion you will encounter is one to table or "to lay upon the table" a motion being discussed. The phrase "to lay upon the table" is, of course, a figure of speech that comes from the idea of carrying a written motion out of the hands of the chairperson and laying it away upon a table, there to wait until it is taken from the table and put back in the hands of the chairperson. Of course, no such action takes place; it is only figurative. But it signifies taking the motion out of consideration by the assembly, and it has the effect of stopping all action on it. It cannot be considered again until it is voted "to take the motion (designating it) from the table," which again places it in position to be acted upon. A member wishing thus to dispose of the main motion says, after getting the floor, "I move to lay the motion upon the table," or "I move to table the motion."

The motion cannot be debated and it cannot be amended. The chairperson must immediately put the motion to a vote, thus: "It is moved to table the motion. All who are in favor say, 'Aye' all who are opposed say, 'No.' It is carried, and the motion is tabled." After this, any other motion may be taken up. Or, if the vote indicates that the group does not wish to table the motion,



the chairperson says, "The motion to table this action is lost. The main motion is still before us."

Privileged Motions

A fourth class is privilege motions, of which we need to mention only the motion to adjourn. This motion is not debatable, nor can it be amended (except by a motion to fix the time at which to adjourn), and must immediately be put to a vote. The motion to adjourn can be made and is in order at any stage of proceedings, either when all business has been finished or while business is proceeding and another motion is pending, or when nothing is being done. A member simply says, for example: "Mr. Chairman, I move that we adjourn." Someone else must say, "I second the motion."

The chairperson then says, "There is a motion to adjourn. All in favor say, 'Aye'; all opposed say, 'No.' The motion is carried, and we are adjourned," or "The motion is lost, and we will continue our business."

When the motion to adjourn is carried, that is the end of the meeting, unless there are some necessary announcements or concluding ceremonies.

When there is any motion or any matter of business pending at the time adjournment is voted, that motion or business becomes the unfinished business to be taken up first at the next meeting.

The motion to adjourn may be called for by the chairperson whenever the business has been finished, when, if no one voluntarily moves to adjourn, the chairperson may say, "Our business is now completed. Is there a motion to adjourn?"

Appointment of Committees

There are two classes of committees. The first is the *standing committee*, which is appointed for a definite term and is empowered to conduct its business as designated during that time. The second, a *special committee*, sometimes called an *ad hoc* committee, may be elected or appointed for temporary and specific duties. Either kind of committee may be instructed to report to the body appointing it, or be empowered by that body to take action as designated.

Creating Committees

A standing committee may be, for example, a committee on library or a committee on entertainment or a program committee. Whatever it is, its duties must be defined. It is thereafter expected to function without instruction, though the executive committee may, whenever desired, refer pertinent matters to it for action.

However, the executive committee should appoint standing committees only when their need is evident, and there is something to be done that requires continuous attention. Otherwise a special committee may be appointed for a specific purpose, and when the duty is performed, the special committee makes its report and either automatically ceases to function or may be dismissed by



vote. For example, a special committee may be a nominating committee, a committee on constitution and bylaws, or an entertainment committee for a special occasion.

Standing committees are usually established by the executive committee at the time the new officers have their first meeting, but they may be appointed at any time there is a need. In some instances they may be appointed by the AY Society in a business session, though this is not usually the case. Special committees are appointed in the way provided for in the motion creating them. Very often the person making the motion provides that the committee shall be “appointed by the chair,” or that it “be appointed from the floor,” in which case members may nominate the committee members one by one, and each name is voted on by the group. It is possible for the person making the motion to name the committee members in the motion, though this is rather arrogant and is not commonly done. The most common way is for the chair to appoint.

Special committees are expected to report their findings to the body that appointed them, unless power to act is voted at the time they are established (and even then they should report that they have acted as directed). If power to act is voted, terms of reference, that is, reference to the authority given that committee should be clearly outlined in the motion that grants the power.

Appointment

After the motion to create a committee has been passed, the committee must then be appointed or elected as the action indicates. If the chairperson is to appoint the committee, he or she may take a little time while other business goes on to consider candidates before announcing the committee membership. If the executive committee is to elect the committee, the chairperson should call for nominations, and each name should be voted upon.

Chairperson

The first member named is to chair the committee, unless otherwise stated by the appointing power; and is responsible for calling the committee together and for seeing that its business is conducted. At their first meeting, the committee members should select a secretary from their number, who is to keep a record of their work and, with the chairperson, prepare a report to present to the executive committee (or other body as designated by the executive committee).

Committee Report

If a committee is ready to report when the executive committee chairperson calls for committee reports, it is customary for the committee chairperson to rise, address the chair, and say, “Our committee is ready to report.” Whereupon the committee secretary presents a report and moves its adoption. If the secretary does not move that the report be adopted, any other member of that committee may do so.



Quorum

A quorum is the number or proportion of the organization membership that is required to do business. Any organization may fix its own quorum as less or more. A quorum is not necessarily the majority of members, but the number of members that the organization determines as adequate for business transactions to be legal. Any action taken by the executive committee when there is no quorum is invalid. However, in order for it to be recorded as invalid in the secretary's records, the matter must be brought up at a meeting when a quorum is present, and the point made that no quorum was present when that action was taken. The action is then declared invalid, either by the chairperson or by vote of the executive committee. In some cases, the executive committee members may want the action to stand—that is, declared valid. If the action is to stand, the common consent of the Society must be given, which means that no one objects to the point of “no quorum.”

To avoid this problem, the chairperson should always determine that a quorum is present before any business is conducted.

Ruling Upon Order

The chairperson is sometimes called upon to decide whether a motion or some person talking while a motion is being discussed is “out of order.” This means, in the case of a motion, that according to parliamentary law, that particular motion is not permitted at that time. (One reason, for example, is that another motion may be on the floor for discussion.) In the case of discussion of a motion, it means that the person who is discussing it is not talking to the point, but is discussing something else.

Anyone wishing to make this point of order rises and says, for example: “Mr. Chairman, I rise to a point of order.”

The chairperson then says, “Please state your point of order.”

The member replies: “I think this motion is out of order, because. . .” and gives the reason, or says, “I think the gentleman (or the lady) is not talking to the question.” The chairperson then makes a judgment and says, “The chair rules that the motion is in order” or “not in order.” Or “The point is well taken. The gentleman (or the lady) who has the floor will please confine his (or her) remarks to the question under discussion.”

Of course, the chairperson, in order to be able to rule upon points of order, must be familiar with parliamentary law, and that is one reason why the AY Society leader is advised to study fully into this subject. We recommend Robert's *Rules of Order* as the authority on parliamentary law, and his *Parliamentary Practice* as very helpful.



Chapter 5

How God Prepares His Leaders

In His Service

Qualifying

“Your service in the cause of God must be more hearty, full, and thorough” (*Testimonies*, vol. 4, p. 215).

All of us should prepare our minds and hearts so that we will be knowledgeable in regard to the work for this time, preparing ourselves to do that of which we are most capable.

A Mysterious Change

A change that occurs or takes place through the Word is one of the greatest mysteries of the Word of God. “We cannot understand it, we can only believe that as declared by the Scriptures it is ‘Christ in you, the hope of glory.’ A knowledge of this mystery furnishes a key to every other. It opens to the soul the treasures of the universe, the possibilities of infinite development” (*My Life Today*, P. 26).

God Works Through Simplicity

“But in these words spoken by the greatest Teacher the world has ever known, there is no parade of human eloquence. The language is plain, and the thoughts and sentiments are marked with the greatest simplicity. . . . He taught them as one having authority, speaking the words of eternal life” (*Testimonies*, vol. 5, p. 254).

“If the youth would become strong in mind, pure in morals, firm in spiritual power, let them follow the example of Jesus in His simplicity” (*Sons and Daughters of God*, p. 132).

“Carry forward your work in humility. Never rise above the simplicity of the gospel of Christ. Not in the art of display, but in lifting up Christ, the sin-pardoning Redeemer, will you find success in winning souls. As you work



for God in humility and lowliness of heart, He will manifest himself to you” (*Gospel Workers*, p. 355).

Vitality in Small Things

“The work to which as Christians we are called is to co-operate with Christ for the salvation of souls. . . . But in order to accomplish this work we must follow His example of faithful, conscientious attention to the little things. This is the secret of success in every line of Christian effort and influence” (*Christ Object Lessons*, p. 358).

“Great truth must be brought into little things” (*Christ Object Lesson*, p. 359).

God Requires Promptness

“. . . If anything is accomplished to the purpose, it must be done at the golden moment. The slightest inclination of the weight in the balance should be seen, and should determine the matter at once. Long delays tire the angels. It is even more excusable to make a wrong decision sometimes than to be continually in a wavering position; to be hesitating, sometimes in one direction, then in another. . . .

“I have been shown that the most signal victories and the most fearful defeats have been on the turn of minutes. God requires promptness of action. Delays, doubtings, hesitation, and indecision frequently give the enemy every advantage. . . .” (*Gospel Workers*, p. 134).

The Way in Which He Has Led

As we review our history, after going over all the stages of our growth and seeing the progress that we have made and where we are today, praise the Lord! “As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us” (*Testimonies to Ministers*, p. 31).

God Guides

- Psalms 43:3
- Proverbs 8:20
- Isaiah 42:16
- Isaiah 48:17
- Psalm 25:9
- Psalm 73:24
- Isaiah 58:11
- John 16:13



Mental Development in Leadership

The Finite With the Infinite

“Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite with the infinite. The effect of such communion on body and mind and souls is beyond estimate” (*Education*, p. 14).

Philippians 2:5

Hebrews 8:10

Cultivation of the Mind

“It is the true elevation of the mind, not an affectation of superiority, that makes the man. The proper cultivation of the mental powers makes man all that he is” (*Testimonies*, vol. 4, p. 438).

“Mental culture is what we as a people need, and what we must have in order to meet the demands of the time” (*Gospel Workers*, p. 280).

“The highest culture of the mind, if sanctified through the love and the fear of God, receives His fullest approval” (*Fundamentals of Christian Education*, p. 47).

“For the mind and the soul, as well as for the body, it is God’s law that strength is acquired by effort. It is exercise that develops. In harmony with this law, God has provided in His word the means for mental and spiritual development” (*Education*, p. 123).

“The human mind becomes dwarfed and enfeebled when dealing with commonplace matters only, never rising above the level of the things of time and sense to grasp the mysteries of the unseen. The understanding is gradually brought to the level of the subjects with which it is constantly familiar. The mind will contract its powers and lose its ability if it is not exercised to acquire additional knowledge and put to the stretch to comprehend the revelations of divine power in nature and in the Sacred Word” (*Testimonies*, vol. 4, p. 546).

Mental Development

“God is displeased with those who are too careless or indolent to become efficient, well-informed workers. The Christian should possess more intelligence and keener discernment than the worldling. The study of God’s word is continually expanding the mind and strengthening the intellect” (*Testimonies*, vol. 4, p. 545).

The Holy Spirit and the Mind

“The Holy Spirit has brought decidedly to your minds the important, vital truths for this time. Is this knowledge to be bound up in a napkin and hidden in the earth? No, No. It is to be put out to the exchangers. As man used his



talents, however small, with faithfulness, the Holy Spirit takes the things of God, and presents them anew to the mind. Through His Spirit God makes His word a vivifying power. It is quick and powerful, exerting a strong influence upon minds, not because of the learning or intelligence of the human agent, but because divine power is working with the human power. And it is to the divine power that all praise is to be given" (*Testimonies*, vol. 8, p. 55).

Discipline of the Mind

"To keep your heart in heaven, will give vigor to all your graces, and put life into all your duties. To discipline the mind to dwell upon heavenly things, will put life and earnestness into all our endeavors" (*Review and Herald*, March 29, 1870).

Colossians 3:2

1 Peter 1:13

Today there is a never ending battle for the mind. Whoever controls the mind, controls the person. The media has a tremendous influence on all society, and has advertised, legalized, glamorized, and popularized sin so much that the continual bombardment of the mind results in imperceptible changes. Peter counsels, "Gird up the loins of the mind." (1 Peter 1:13), and Paul gives us subjects upon which the mind should dwell in Philippians 4:8. (See also *Messages to Young People*, p. 285).

Mental Courage

2 Thessalonians 2:1, 22

Timothy 1:7

Isaiah 26:3

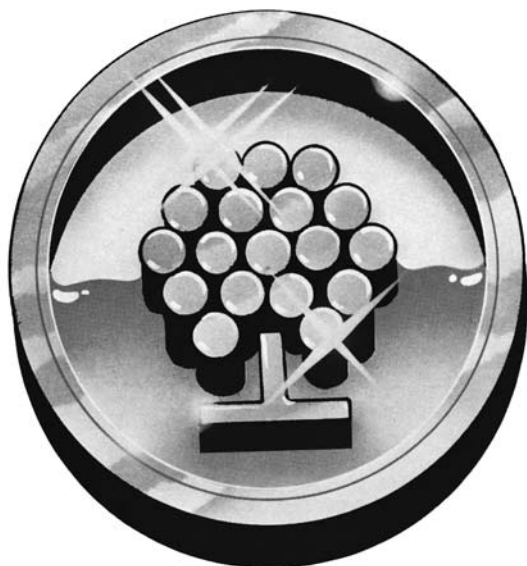
Esteem for Others

Philippians 2:3

1 Peter 3:8

Especially for Youth

"They may reach to the highest point of intellectual greatness; and if balanced by religious principle they can carry forward the work which Christ came from Heaven to accomplish, and in thus doing be co-workers with the Master" (*Fundamentals of Christian Education*, p. 48).



COMMITMENT

The Commitment Module primarily revolves around those activities and programs that are devotional in nature, and that provide for special affirmation and celebration opportunities.

Weeks of Prayer or Weeks of Spiritual Emphasis are outlined, in which a seven-day period of time is selected for a concentrated thrust of personal relationships with the Lord through fellowship, intense scriptural study and communion. Also featured are Bible Conferences with ideas and helps for church and school youth groups.

Another devotional feature, the Morning Watch, is targeted for individual or family time at the beginning of each day. Commitment Celebration is a time of reaffirmation of a youth's continuing faith and confidence in God, the celebration of his or her baptism, which took place recently or some time in the past.

This module is dedicated to strengthening the spiritual life of youth and youth leadership as they participate in the devotional features of Adventist Youth Ministry.



Commitment

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Chapter 1

Youth Upreach

The sentence ‘Jesus and I are friends’ contains the secret of the Christian life, and every Christian has the privilege of finding Jesus as a real, personal friend.” This claim, made by pioneer youth writer, Matilda Erickson-Andross, and recorded in the devotional book *Alone With God* (p. 44.), is still as true as when it was first penned in 1917. It is a sure secret of success in the Christian life and echoes the teachings of the Bible and Spirit of Prophecy. Many of Paul’s epistles are punctuated with the expression “in Christ,” which shows the intimate relationship there is to be between Jesus and His people. It is the privilege of young people everywhere to have a friendship with Jesus that will enable them to have a balanced philosophy of life, to enjoy an abundant life now, and to have the hope of eternal life.

Youth leaders of the Seventh-day Adventist Church at all levels of administration need to know Jesus as a friend and as their personal Saviour before they can successfully engage in youth ministry. The highest goal of any youth leader is to lead our youth into a love relationship with the Master and then to inspire and train them for Christian service. So often leaders are so busy conducting programs that they neglect personal prayer. Martin Luther once said that he had so much to do that it would be necessary for him to spend two or three hours in prayer in order to accomplish all that needed to be done. Recognizing the need for divine guidance, leaders will continually be in the attitude of prayer. With God’s help they will make wise decisions based upon a true sense of life’s priorities, and will be able to accomplish all that needs to be done.

Prayer Groups

The AY Society Executive Committee of the local church is primarily a prayer group seeking for the power of the Holy Spirit. One of the first messages from the Lord calling for the organization of Adventist young people linked the youth organization with a prayer group. This message was recorded in *The Youth’s Instructor*, August 9, 1894: “Cannot you form a band of workers, and have set times to pray together and ask the Lord to give you His grace, and put forth united action?”



A youth organization for the young people of the church, as well as for non-church members, is doomed to fail its God-given task unless the young people of that organization are men and women of prayer and “have set times to pray together.” The AY Society Committee of the church is not like a secular business that may be operated efficiently but without reliance on the Lord for guidance and direction in every detail.

“Let the worker for Christ remember that he is not to labor in his own strength. Let him lay hold of the throne of God with faith in His power to save. Let him wrestle with God in prayer, and then work with all the facilities God has given him. The Holy Spirit is provided as his efficiency. Ministering angels will be by his side to impress hearts” (*Christ’s Object Lessons*, p. 232).

If this statement is taken seriously, the AY Society Committee and all other church committees that plan for youth activities will take time to pray for the youth and for power in youth ministry. The youth leader must bring the name of every youth in the church before the Lord in intercessory prayer constantly.

Discipling Features

The AY Society presents devotional features to help young people find Jesus as their personal Friend and Saviour. Many of these, such as the Morning Watch, date back as far as 1907-1908 and have proved to be relevant in every generation. Other devotional features have been added over the years. Some have stood the test of time; others have been abandoned. In these last days it is appropriate to emphasize devotional features so the faith of the youth will be strengthened and they will be able to witness for the Master. World conditions, social pressures, Laodicean lukewarmness, and “the cares of this life” can be encountered triumphantly only by those whose trust is in the Lord. “If Christ is in the heart, the enemy cannot defeat us, but if Christ is not in, we cannot defeat the enemy” (Eickson-Andross, *The Life That Wins*, p. 24).

Morning Watch

The Morning Watch is our appointment with our Friend and Saviour. As surely as God called Moses to meet Him in the mountain, so He wishes to meet every youth and every youth leader in the secret place of prayer.

The Morning Watch period needs to be undisturbed. Jesus gave the first instruction concerning the Morning Watch. “But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you” (Matthew 6:6, RSV).

From the teachings and examples of the Lord Jesus, it seems that there can be three definite parts to the Morning Watch plan: (1) prayer, (2) Bible study, and (3) meditation.

Bible study is the practical link in the Morning Watch. Without it prayer may become formal and meditation may drift into vague dreaming. It is also good during the Morning Watch period to memorize the text for the day or another portion of scripture.



To assist with the Morning Watch devotional plan, the church annually publishes two Morning Watch devotional books. One is written primarily for youth and adults, and the other for those 10-15 years of age. Distributed through Adventist Book Centers, these have proved to be a valuable aid to the devotional life. In many homes the Morning Watch book is read for family worship or private devotions. However, even when following the Morning Watch plan, one still needs additional time to study God's Word, to meditate, and to pray for the Lord's guidance throughout the day. This is following Christ's example, who daily surrendered His will to His heavenly Father. Through inspiration the divine counsel is given.

"Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ" (*Steps to Christ*, p. 70).

Bible Reading Plan

Systematically reading the Bible is another devotional feature that dates back to the very beginnings of our youth organization. Names of the plans have changed over the years, but the basic principle of reading the Bible only, or reading it along with Spirit of Prophecy books, has remained unchanged. When we remember that "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict" (*The Great Controversy*, pp. 593, 594), we realize the vital importance of this devotional feature. Some check lists and plans available through the conference/mission Youth Department are as follows:

- **Senior Bible Reading Check List**

This plan gives Bible-reading assignments for senior youth for each day in the year.

- **Junior Bible Reading Check List**

Bible-reading assignments for junior youth for each day of the year are listed in this leaflet.

- **Day-by-Day Reading Plan**

This plan correlates reading the bible and *Messages to Young People*.

Encounter

Four AY leaflets constitute the Encounter reading plan. Encounter correlates reading through the Bible and all the books of the Conflict of the Ages series over a period of four years. A brief summary of the plan is listed below:

Series 1 The Bible and *The Desire of Ages*.



Series 2 The Bible, *The Acts of the Apostles*, and *The Great Controversy*.

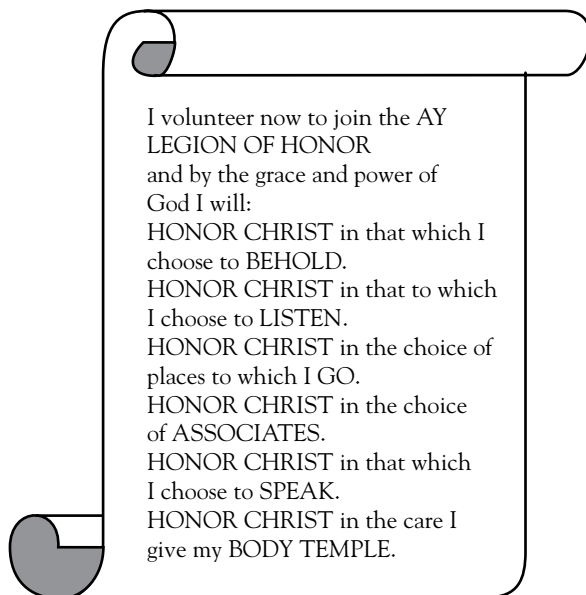
Series 3 The Bible and *Patriarchs and Prophets*.

Series 4 The Bible and *Prophets and Kings*.

The AY Legion of Honor

The AY Legion of Honor is a code to which Adventist youth can voluntarily subscribe, and thus pledge to answer Christ's call and honor Him as they agree to live by the lofty standards of the following covenant:

AY LEGION OF HONOR



The AY Legion of Honor, a plan adopted by a standing vote of all the delegates present, was introduced at the 1953 Annual Council by the Youth Advisory Council, a group that senses anew the value of the follow statement from the pen of Ellen White.

“Say firmly: ‘I will not spend precious moments in reading that which will be of no profit to me, and which only unfits me to be of service to others. I will devote my time and my thoughts to acquiring a fitness for God’s service. I will close my eyes to frivolous and sinful things. My ears are the Lord’s, and I will not listen to the subtle reasoning of the enemy. My voice shall not in any way be subject to a will that is not under the influence of the Spirit of God. My body is the temple of the Holy Spirit, and every power of my being shall be consecrated to worthy pursuits’” (*Messages to Young People*, p. 270).



Heritage of Truth

This course in Bible doctrines will help young people interested in sharing their faith to understand the cardinal teachings of the Bible. The book, *Bible Truths*, when studied in depth, has a threefold blessing for the reader. It inspires confidence in the Word of God, prepares the reader to give Bible studies, and also fulfills a requirement for the Master Guide course.

Church Heritage

Two Church Heritage manuals, one for junior youth and one for senior youth, have been prepared as guides for those studying the Church Heritage courses. However, these courses are also devotional features, for the review of history inspires confidence in God's guidance in our lives. "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history" (*Life Sketches*, p. 196).

Sabbath School Lesson Study

Through the daily systematic study of the Sabbath School lessons young people can tremendously enrich their devotional lives. Subjects for study are carefully selected to build faith and equip the learner for service. The combination of scripture and Spirit of Prophecy gives a comprehensive survey of the subject for the week.

Endorsed by Ellen White, the first Sabbath School lesson study for young people was written by James White and appeared in *The Youth's Instructor* of August, 1852. Since that time, Sabbath School lessons have been a continuing feature of the church's Bible study.

During Sabbath School young people have the opportunity of discussing together the lesson studied during the week. This open exchange of thought and further study of scripture and the Spirit of Prophecy builds faith in the Lord Jesus Christ and the triumph of the Advent cause.

Books and Publications

Many books and some magazines designed for young people aid in the development of a strong devotional life. From the inspiration and information of good books and magazines, young people can find guidance on their way to the kingdom and in the paths of Christian service.

The AY Book Club is a special feature of youth ministry, and all youth directors have the responsibility of promoting the reading of profitable books. The selections listed for the Book Club present a balanced literature diet including inspiration, doctrine, adventure, culture, geography, health, missions, nature, arts, history, travel, science, and invention.

Declaration of Loyalty

It is God's plan that everyone who claims to be a Christian shall declare his loyalty to Christ. Paul records God's will on this matter as follows: ". . . if you



confess with your lip's that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." (Rom. 10:9, RSV).

Since expression deepens impression, the devotional life is strengthened when one confesses the Lord Jesus Christ in public. Personal testimonies also have a great effect in influencing others to accept the Lord Jesus. Those in charge of youth meetings need to provide opportunities for young people to declare their allegiance to the Lord Jesus. At one stage in the history of the Adventist youth organization it was stated that this part of the meeting was the "heart of the organization," and "without the consecration service, the youth organization could not truly live." It may be well for us to drop the terminology "consecration service" and "testimony meeting" because of the connotations that come to the minds of some people when they think of such long services in the past. However, we must never fail to give opportunity for young people to declare their loyalty to Jesus Christ and His church.

Youth Week of Prayer

The Week of Prayer has become an integral part of the church program. Weeks of Prayer, as conducted in churches and schools, colleges and academies, bring tremendous spiritual revival to youth around the world. During these annual weeks many decisions are made for Christ, His service, the remnant church, and the kingdom of heaven. Most of us can vividly remember the spiritual glow that accompanies Weeks of Prayer, and we speak with enthusiasm about these devotional experiences.

It is interesting to note that although the Week of Prayer is a highlight in the church year, very little has been written on the subject. However, when we consider the influence of the Week of Prayer and the responsibility of those conducting the services, it is evident that there needs to be study, prayer, and careful planning.

One of the most important objectives of a Week of Prayer for youth should be to lead them into a vital personal relationship with the Lord Jesus Christ. Some steps that should be followed in preparing and presenting the Week of Prayer are discussed in the pages that follow.

Phase 1—Pray

All concerned with the youth Week of Prayer should meet and pray for guidance in planning and presenting it in the school or church. This special week calls for spiritual preparation by the entire church and/or school, as well as by the speaker or speakers. All must be challenged to a deeper spiritual experience themselves before they can be used by the Holy Spirit.

Phase II—Study

The committees and speakers concerned with the Week of Prayer should study the sermons prepared by the Youth Department and published in *Youth Ministry Accent*. Many hours of extensive preparation and careful research have gone into writing the articles, and they should be used during the Week



of Prayer. This does not mean that in all situations these readings have to be read word for word without comment. However, speakers should remember that themes have been carefully and prayerfully selected, and the content of each sermon was developed in an atmosphere of prayer, Bible study, and deep personal commitment by the writer.

Phase III—Evaluate

Those planning the Week of Prayer should ask and answer the following questions in order to ensure its impact:

1. What are the basic needs of the group?
2. How can we arrange for all the youth to be in attendance during the Week of Prayer?
3. How can the church members and/or faculty and staff be encouraged to participate in the youth Week of Prayer?
4. What changes need to be made within the church or school in order to ensure that conditions are in harmony with the principles that will be presented during the Week of Prayer?
5. What can be done before the Week of Prayer to prepare the hearts of the youth for the messages?
6. Who can best present these messages in order to reach the youth with their particular needs?
7. How can the Week of Prayer be followed up effectively?

Phase IV—Present

Some of the basic Bible and Spirit of Prophecy principles for the presentation of the way of salvation are as follows:

1. Preach the kingdom of God.
2. Outline the plan of salvation.
3. Uplift the Lord Jesus Christ.
4. Reveal truth progressively.
5. Reflect the character of Jesus.
6. Use effective and appropriate illustrations.
7. Refrain from irrelevant storytelling and jesting.

Phase V—Appeal

Advise the young people in advance when calls for decisions will be made so they can prepare themselves. Make specific calls for specific responses and keep them short. The first call can be the opportunity for those who have been baptized to reaffirm their commitment to Christ, and it can be followed by an invitation for those who have not been baptized to follow the Master in the sacred ordinance. Other specific calls can be made if there is a specific need.



Phase VI—Visit

Some of the firmest decisions during a Week of Prayer are made during personal visitation. The speaker or speakers should allow time for Friendship Teams of young people to visit those youth who need to make a decision, and those presenting the messages should also make personal visits.

Phase VII—Seek

At all stages during the Week of Prayer, but in particular when decisions are being made, all concerned with conducting the Week of Prayer should seek for the power of the Holy Spirit. No soul is won to the Lord Jesus without the ministry of the Holy Spirit, and no one should attempt to conduct a Week of Prayer without earnestly seeking for the dynamic power of the Spirit of God. Jesus told Nicodemus that every disciple must be “born of water and of the Spirit” (John 3-5, RSV). A person can give intellectual assent to a set of doctrines and be baptized, but may have to confess as did some in New Testament times, “We have not so much as heard whether there be any Holy Ghost” (Acts 19:2, KJV).

Young people need to learn about and claim the nine beautiful fruits of the Spirit as recorded in Galatians 5:22, 23. Then, too, they need a clear understanding of the ministry of the Holy Spirit in the church and the outpouring of the latter rain promised before Jesus returns.

Phase VII—Share

From the beginning, the times for sharing—or as it has been commonly known over the years, “testifying,” has been an integral part of the Week of Prayer. No doubt young people would prefer to use a word other than “testimony,” but whatever term is used, there needs to be a definite time when those present in the Week of Prayer meetings can tell of their acceptance of and love for the Lord Jesus Christ. At such times, under the influence of the Holy Spirit, confession of sins and the beginnings of a genuine revival will be experienced in the church or school.

The testimonies that are given during these sharing periods should also include thanks and praise for what God has done in bringing the knowledge of salvation to those present. It is interesting to note that these sharing times in Weeks of Prayer over the years have sometimes occupied several hours without people becoming weary. The Spirit of Prophecy clearly endorses the testimony period, and even suggests that sometimes it would be well for ministers to preach shorter Sabbath morning sermons and allow time for the people to speak. (See *Gospel Workers*, p. 171.)

Phase IX—Follow Up

The full effectiveness of Weeks of Prayer, however, cannot be accurately measured without follow up. Too often there has been little or no contact with the youth after the meetings. Sometimes the guest speaker leaves within an hour of the last meeting. The sudden end to the spiritual emphasis and the



abrupt re-entry into the orbit of church or community life leaves many youth in a vacuum. Some who have made full decisions suddenly face temptations and difficulties that overwhelm them. At this time there seems to be no one to turn to, and they do not know what to do. Others who were in the valley of decision when the Week of Prayer concluded just needed a little more time to make a full commitment.

The big question is, What can be done to ensure more adequate follow up for Weeks of Prayer? Here are a few suggestions to the pastors, school administrators, and church officers who conduct youth Weeks of Prayer.

The Guest Speaker

The goal of all ministry is the maturing of Christians in the Lord Jesus and thus an ultimate entry into the kingdom of heaven. In the meantime, those who minister have a solemn responsibility to do all they can to help those to whom they minister to “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ” (2 Peter 3:18).

During the Week of Prayer the guest speaker could compile a list of names and addresses of young people who need particular help. The speaker should present these names before the Lord daily, and after the week ends, should correspond with them, or at least send cards with spiritual messages. If at all possible, the speaker should make return visits to the academy, college, or church. On these occasions he or she can preach and counsel, thus reactivating the spiritual climate of the Week of Prayer. This will give many young people the opportunity to have firsthand contact with the person the Lord used to help them make their decisions. Then, too, other young people who did not make their decisions during the Week of Prayer may do so during a subsequent visit.

School and Church Administrators

Those responsible for the colleges, academies, church schools, and churches where Weeks of Prayer are conducted need to provide follow up. Too often, the only follow up organized is a baptismal class, sometimes because of the emphasis placed on baptisms. In addition to the baptismal class, persons should be designated on campus or in the church, to whom young people can go for guidance, prayer, and Bible study. The same efforts put forth during the Week of Prayer to create a climate for conversion should be maintained during the ensuing months. Chapel talks and sermons can be directed to help people with the problems of temptation and discouragement that inevitable follow a Week of Prayer.

The conference/mission Youth Ministries Department and the church or school administrators can work together to schedule Bible conferences, spiritual retreats, and evangelistic campaigns as follow up. Those who have made a full commitment of their lives to the Lord Jesus and His service during the Week of Prayer will have a desire to share their faith. Then, too, as someone has aptly said, “If we do not share our faith we lose it.”



It is imperative that those who have deepened their spiritual experience during a Week of Prayer be led into a witnessing program. Isaiah admonishes: “lengthen thy cords, and strengthen thy stakes” (Isa. 54:2). The children of Israel were living in tents, and this analogy was very familiar to them. When extra space was needed in their dwellings they would have to add more canvas, make the cords longer and use deeper stakes. So it is with Christians. When the spiritual stakes of our devotional lives are strengthened, we need at the same time to lengthen the cords. If we fail to have the balance of lengthening and strengthening, the tents of our Christian experience will be swept away.

Outreach programs to follow up the Week of Prayer can include Voice of Youth evangelistic campaigns, literature distribution, Bible studies, friendship teams, Branch Sabbath Schools, and health and temperance witnessing teams. As the youth testify of their love for the Lord Jesus Christ in active witnessing, they will quickly develop into mature Christians and become well grounded in the faith.

Festivals of Faith or Festivals of the Word

Festivals of Faith or Festivals of the Word are youth congresses where specific subjects are presented for training, instructing, and inspiring those present for great participation in church life. The plan is to provide outreach activities that combine instruction with practice, giving instruction in the mornings and then going out in the afternoon hours to practice; or dedicating an entire day to put into practice what has been learned. Usually, the conclusion of a Festival of Faith or Festival of the Word coincides with the beginning of an evangelistic campaign by an evangelist or lay person. The Voice of Youth or the Voice of Junior Youth may also be conducted at this time.

Youth Baptisms

Baptismal ceremonies may be celebrated in the spring, in special youth meetings, or on special days assigned as youth days.



Chapter 2

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 remember that is only by the grace of God and the strength of the Holy Spirit that they can remain faithful and committed.

Statistics suggest that there are thousands of Christian young people in the world who have never been invited to be baptized. Many young people in our local churches who are good Adventists have never been baptized. Is it possible that not even one person has explained to them personally the importance of baptism, or has invited them to make that decision?

Ancient Israel had their religious celebrations and high days, yet many times our baptisms are relegated to a few minutes between services.

A 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.

Please provide this special day of Celebration. Work with the pastor to plan a creative Commitment Celebration that involves the whole church, but especially the youth. Following are a number of suggestions to help in planning the day.

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. Pastors will want to be involved in preparing for a special baptismal service, and they can be of great help in planning the celebration day.

Communion

We must always remember the great center for all celebration—the cross of Christ. Before the crucifixion, all Scripture pointed to the 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 celebrates with the redeemed in His Father's kingdom. So it is appropriate to include the communion service during the day of celebration.

How to Involve Your Church Family in a Weekend 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. In order to make the service even more significant, each person (including the children) within the family group could give a testimony of something for which they are 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 local needs.

Prelude

Scripture reading: Psalm 100

Invocation

Hymn

Tithes and offering

Pastor's 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 at a river or peaceful lake. In order 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 the 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. *Youth Ministry Accent* presents new material and ideas for games and recreation for persons of all ages. A significant way to end your family social is to organize everyone present into a circle around the hall, holding hands. End by singing together a hymn such as “What a Fellowship” or “Side By Side.” The benediction should include special mention of those who were baptized that day.



Chapter 3

Bible Conferences

Bible conferences are special meetings that can be conducted in the form of a retreat at a camp, or a day meeting.

The objective of Bible conferences is to get participants together in one place for a concentrated study of specific parts of the Bible.

Bible conferences are a must in the youth-leader's program every year. It is the time when we can help give answers to our youth through Bible study.

Purpose of a Bible Conference

The purpose is to help youth to strengthen their faith and guide them to:

1. A deeper study and understanding of the Bible.
2. Enjoy a Christian experience and fellowship that will affect their life-style, help them in their choices, and prepare them for the future in this world and in the world to come.
3. Learn to interpret present world conditions in keeping with Adventist theological interpretation.
4. Develop a deeper sense of their place in the church and participation in its leadership.

Where to Meet

To be truly effective, meet in a place where the studies can take place without interruption. Campsites, etc, have been the favorite of many. Schools and churches also can be used. The goal is to be in a retreat-like environment.

Personnel

If the conference is held in a camp setting, support personnel will be required to provide food and other services. Other than support personnel, the most important people will be the pastors or teachers who direct the Bible study. Because of the delicate material of some subjects to be studied, there should



be wide consultation before selecting the teachers. Always let your committee decide on this sensitive issue.

What to Study

The experienced youth director may have a variety of topics to cover. Some choose portions of scripture, perhaps a specific book of the Bible, to study, while others select specific topics. Through a growing relationship with the youth and those who work with them, the youth leader can discover what is of greater interest, what is needed, and study those issues.

Suggested Program

Reveille, preparation for the day
 Personal devotions
 Group devotional
 Prayer bands
 Breakfast
 Bible study (first session)
 Discussion of the topic (in small groups after general presentation)
 Midday meal
 Rest and friendship development
 Bible study
 Discussion of the topic (in small groups after general presentation)
 Recreation
 Supper
 Friendship development
 Commitment time (outreach, demonstrations, etc.)
 Bedtime

Finances

As for all other youth activities, a budget must be prepared and the organizers must strive to keep within that budget. Financial arrangements should be clear so all may understand. Costs of the program should be carried by organizers and participants. In many places the local churches subsidize the youth they send to this special event.

The organizers should make sure that all materials are on hand. Reference books such as a Spirit of Prophecy collection, Bible commentaries, Bible dictionaries, encyclopedias, concordances, etc., should be available for reference.

How to Manage a Bible Conference

Successful planning for a Bible Conference will consider the following:



1. A Bible conference is not another summer camp. The program should vary from a regular camping program, allowing participants ample time for study and meditation.
2. Ample time for group discussion and youth input should be provided after each large group Bible study.
3. Discussion groups should be kept small in order to allow participation by all those attending. It is recommended that groups have no more than 10 participants, including the group leader.
4. Time should be provided in the schedule for prayer and meditation after the presentations and discussions.



Chapter 4

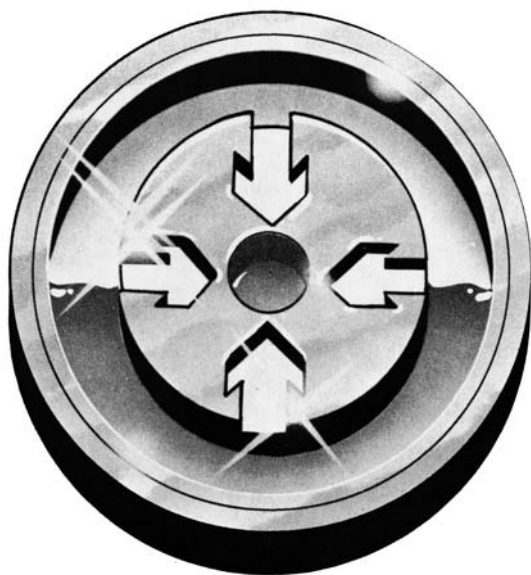
Gold and Silver Awards

What a day to be alive! The day that could very well usher in the Second Coming of Jesus Christ! A day that makes heavy demands upon Christian youth who are constantly being tempted to lower their moral, physical, and spiritual standards. Young people of the church recognize the fact that their bodies are the temple of the Holy Ghost, that their bodies and minds are to be used in loving service for God.

To help them attain a state of physical and mental strength that will enable them to endure the pressures of the day, a plan has been devised that offers them an opportunity to find satisfaction in worthwhile achievement. This is the Gold and Silver Awards plan.

The Gold Award is presented to senior youth under the age of 31 who are enrolled in a college or university, and who have demonstrated exceptional qualities of physical, mental, and cultural development. The Silver Award is presented to Christian youth of precollege age who have demonstrated exceptional qualities of physical, mental, and cultural development.

Adventist Youth have difficult tests ahead of them in the climactic hours of history. Only those youth who are firmly rooted and grounded in the Word of God and whose morals reflect the purity of the Lord will be able to stand. The Gold and Silver Awards have been established to help young people develop these strengths. Booklets available from the conference/mission youth director contain more specific information regarding these awards.



Discipleship

This Module deals with how to help youth become disciples and stay committed to that way of life. Extensive presentation on the psychological aspect of youth leadership is given. Growth and nurture group leaders specializing in the spiritual well-being of their members will find resources in this module to accomplish all that might be desired whether in youth or family situations. The ultimate objective is discipling others to the Lord and equipping them to share in this experience.



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Chapter 1

Youth, the Crisis Age

Some may ask, “Why should we consider a separate and special ministry for youth? Can’t they just do everything with the rest of the church family? Aren’t they a part of the church?” We certainly should consider youth to be an important part of the church. However, they are a segment of the church that is moving through a particularly sensitive period of personal development. Faced with a set of issues, problems, relationships, and tasks that younger or older members may not face with the same intensity, the youth have a spectrum of needs that require a distinct ministry specially directed towards meeting those needs.

The Life Stages of an Adventist

The baby Adventist progresses through cradle roll and kindergarten, and on to primary Sabbath School, and eagerly participates in thirteenth Sabbath programs in front of mom and dad and brothers and sisters. Memory verses, finger plays, and color books form a delightful part of the child’s life. Sabbath and church are synonymous with activity, fun, and learning about Jesus. For the little child this age of infant adoration is one in which the church is an important part of a happy, secure world.

At about ten to twelve years of age the child begins to make the transition into early adolescence. With it there is often a desire to make a real “grown-up” spiritual commitment. Most young Adventists are baptized between the ages of ten and fourteen, and usually have a genuine and personal desire to make a public commitment to Jesus.

Moving from early adolescence into middle adolescence, there often comes a time of spiritual barrenness, even though this may be somewhat superficial due to peer pressure. Those who formerly sat near the front of the church now move to the back (or the last row of the balcony). It is “uncool” to sing hymns, and only “old” people carry Bibles.

Not every teenager experiences this time of “turn-off,” but youth leaders and parents should be aware that if it does surface, it is a stage (hopefully a brief one),



and to overreact is “overkill.” It should also be remembered that the spiritual experience of childhood usually doesn’t fade away completely. Rather it goes underground and if nurtured will surface a little later when the young person gains more self-confidence.

Towards the end of the teenage years, in the late adolescent period, youth are likely to critically examine the belief structure of their parents and the church. They may question the existence of God, the validity of recommended standards of behavior, or the relevance of certain doctrines of the church. In this review and assessment time two critical areas of development take place. These are systems of belief and moral values. The youth’s direction of life is being determined. This, of course, does not mean that either of these factors is set in concrete, but societal expectations and internal psychological pressures drive the late adolescent to make decisions in these areas at this time.

Youth Issues

As stated above, young people in their teen years and even into the early twenties are faced with decisions that have longstanding effects on their future. These will generally include:

1. The adoption or rejection of particular spiritual beliefs
2. The establishment of a moral value system
3. The refinement of social skills
4. The broadening of intellectual skills through pursuit of various education options
5. Career choice
6. The decision of whether or not to marry, and who to marry if they choose to do so

The family unit, educational institutions, community groups, and the church each have a role to play in helping the young with these issues. As a supportive Christian community, the church senses a distinct and significant responsibility to assist in the spiritual and moral development of her youth. This is, in fact, the rationale and objective of an effective youth ministry.

Adolescent Developmental Tasks

As a child approaches adulthood, a number of developments will occur. Social scientists call these developmental tasks. A balanced adult will have successfully dealt with each of these tasks. A representative list of these includes the following:

1. Achieving new and more mature relationships with age-mates of both sexes
2. Achieving a masculine or feminine social role
3. Accepting one’s physique and using the body more effectively



4. Achieving emotional independence of parents and other adults
5. Achieving assurance of economic independence
6. Selecting and preparing for an occupation
7. Preparing for marriage and family life
8. Developing intellectual skills and concepts necessary for civic competence
9. Desiring and achieving socially responsible behavior
10. Acquiring a set of values and an ethical system as a guide to behavior
11. Finding meaningful involvement in local church workshop and activities

Each of these developmental tasks forms a part of the basic task of identity formation, (who I am and what I am going to do, how I am going to behave, and in whom or what I will believe).

Though all of this may appear rather theoretical, to understand it is important, for now we can more easily show how faith and religion should play a significant role in identity formation, which we have said is the primary developmental task of adolescents.

The Role of Faith and Religion in Adolescent Development

It has been noted that ideology helps preserve identity, and this is very true in the life of the young person, because a belief system is the guide that helps the developing adolescent shape his or her life. Without some ideological commitment, however implicit in a 'way of life,' youth suffers confusion of values. The Christian religion offers a way of life in which ideological commitment is paramount. It is the perfect vehicle to assist the young person in shaping his or her life.

In the movement towards maturity, adolescence is the optimum age for identity formations. It is also the optimum age for the development of a belief system and for the adoption of a personal set of values. It is the stage of faith in which an individual sees deep meaning behind faith issues.

Youth Needs

In discussing the needs of youth, needs that arise because of the special set of circumstances in which they find themselves, we should recognize that needs assessment and meeting those needs is a complex matter. Consider the following:

1. Needs change from year to year and from place to place
2. Needs may be conflicting
3. Needs may arise from external or internal pressures
4. Needs cannot always be fully satisfied
5. Needs may be temporary or long-range



6. Needs may be imagined or real

There are five basic needs of youth (these apply throughout life but are more intense during adolescence). They are as follows:

1. Acceptance and recognition
2. Affection
3. Success and achievement
4. New experiences
5. Security

A balanced youth ministry will ensure that each of these needs is met in the context of the church or in its contact with the community.



Chapter 2

Adolescent Developmental Stages and Some Implications for Youth Ministry

Emotional Development

Human development can be seen as a series of crises or conflicts that if successfully resolved, lead to maturity and health development. Adolescence sees the onset of a crisis of identity. At this stage there is a new sense of self-consciousness. In some societies this is the time when the youth start to break away from the family and traditional ties in an attempt to establish their own identity. In other societies the straining of family ties may not be as accentuated, but still the adolescent ventures out to define his or her own identity. The stages are not totally clear-cut and even before identity is satisfactorily established adolescents will enter the next crisis period in their search for intimacy. Attempts to form a special closeness with other human beings may fail if the youth are still deeply involved in their own search for identity. Hence they need to be placed in an environment where they are given many opportunities to establish belief in themselves. Youth ministry also needs to supply group opportunities so young people may meet prospective life partners.

Cognitive Development

Adolescence marks the onset of the ability to think abstractly. But a significant body of research has shown that almost fifty percent of adults never fully attain the ability to think in this manner. In the context of youth ministry it is significant to note that the application of abstract thinking in relation to religious matters appears to occur later than in some other fields of learning. This is accentuated if the individual does not have an aptitude for religious issues. Rather than an abstract or theoretical approach to learning matters of faith and religion, we see again that youth ministry should attempt to relate biblical truth and principles to the practical issues, experiences, problems, and needs of youth. Involvement in community or mission projects in which the youth's energies are focused on helping others rather than on self-focus is a vital part of this maturation process.



Moral Development

In attempting to influence moral development, youth ministry should avoid forms of communication and programming that consistently depend upon propositional or abstract modes of thinking. In other words, devotional modules, discussion of issues, sermons, prayers, songs, etc., should as often as possible reflect a more concrete thought form, and give meaningful Biblical concepts to the life situations in which youth exist.

The program content should sensitively encourage youth to face issues and guide them in the decision-making process. It is crucial to nurture them so that their mature ideological stance is that which they have carefully thought through and accepted as their own.

Faith Development

As has been stated, adolescence is a critical age in the development of faith. As children, during the age of credulity, the beliefs and values of those that they regard as significant are accepted literally, but in adolescence there is a tendency to question the meanings of these beliefs and values. Conflict arises as they attempt to apply them in their ever-widening sphere of experience. Beyond adolescence the individual will engage in a critical assessment of these previously held beliefs and values.



Chapter 3

Basic Personality Desires

Most people experience some basic personal desires. These desires may be expressed differently according to one's culture, but they are similar in principle. The wise youth leader will be aware of these needs and will attempt to fulfill each of them in the various ministries offered.

To Be Accepted

"For he that in these things serveth Christ is acceptable to God, and approved of men" (Rom. 14:18). All people desire to be accepted by their peer groups, parents, teachers, employers and all with whom they associate. This is a natural need that must be filled. Without acceptance most people become paranoid, withdrawn, and reclusive. To be wanted and loved is life at its best. No person performs well at anything if he or she is rejected or unappreciated.

"Kindly affections, generous impulses, and a quick apprehension of spiritual things are precious talents. . ." (*Christ's Object Lessons*, p. 352).

Youth need to experience the same courtesy, consideration, and respect as adults do. True courtesy is measured by the way we treat others without intervening considerations such as age, socio-economic status, national origin, or other variables that separate people.

To Be Trusted

Youth are thirsting to be trusted. It seems as though there is a universal consensus that youth are not completely trustworthy, but the teaching of the Spirit of Prophecy is contrary to this opinion.

"Children and youth are benefited by being trusted. Many, even of the little children, have a high sense of honor; all desire to be treated with confidence and respect, and this is their right" (*Education*, p. 289).s

To Be Helped

Although young people may pretend to be in need of nothing from anyone,



within they are crying out, "I am struggling alone, please be near to help me." Disinterested and genuine help is always appreciated by young and old.

To Be Successful

"And ye are complete in him, which is the head of all principality and power" (Col. 2:10). Success and achievement are basic to optimism, good health, productive life, and relationships in general. In the absence of success and achievement, self-depreciation, a sense of worthlessness and dejection may dominate the personality. It is not necessary for the achievement to be great in the eyes of others, but it is essential that successful efforts be a realized trend. At the same time, it is important to recognize that no one succeeds in everything. However, an occasional failure can and should be a learning experience as well as lead one to depend upon the Lord.

To Feel Secure and Have a Sense of Belonging

"And ye are Christ's; and Christ is God's" (1 Cor. 3:23). Security is undoubtedly a result of acceptance, since acceptance does provide a degree of security and a sense of belonging. But security is deeper as a basic desire. Man is not an island unto himself, for God never designed that anyone should be alone. In order to grow and flourish, people need the security of God's acceptance and love as well as that of humankind.

Experiments have demonstrated that newly born babies in hospitals who receive only minimal care such as feedings, changes, and baths, but who are not cuddled, touched, caressed, or spoken to are almost always irritable and fretful. They cry excessively and may be under weight. On the other hand, babies who receive an abundance of affection smile a great deal and are happy, peaceful, relatively quiet, and attain normal weight. There is security and acceptance in the touch of a loving hand. It is said by some psychologists that children and marital mates need upward of 8 to 12 hugs each day in order to flourish.

The various ministries offered to young people must provide an atmosphere of group security and belonging. This is not to be achieved, however, through touching, but rather through the essential qualities that youth desire most in their leaders, as well as peer acceptance. Physically touching teens and youth can lead to problems, and leaders should refrain from practices that can be misinterpreted. The leader offers security and the sense of belonging by bearing, voice, self-restraint, understanding, and community direction. Youth do not expect or desire their leaders to go beyond that point.

To Be Free

"And ye shall know the truth, and the truth shall make you free" (John 8:32). The mid-teen and late-teen years are periods of time when youth are torn between casting off parental/home controls and yet maintaining a tie to that which has been their security. It is a time of frustration as they probe into



the unknown and then retreat to the hoped-for security of home and friends. The probing actions represent a thrust toward freedom and independence as they experiment with untried and personally unproved values. Not only is it a fearsome experience at times, but it also becomes joyful and exciting as successes are achieved.

Independence is a natural part of the growth process, and the wise youth leader will accept with patience, and also pleasure, the challenging of ideas, systems, processes, and values, as the youth passes through what some choose to call the turbulent teens. Again, the wise youth leader will endeavor to provide the atmosphere that permits the growth of freedom and independence while at the same time establishes eternal truths and principles.

To Have Inner Peace

“And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Phil. 4:7). One of the greatest joys of mankind is to be at peace with oneself and the world about us. This is undoubtedly the most sought-after and desired commodity of life. Fortunes have been spent seeking after it. When one feels good about himself or herself and relationships with others and God; when one experiences a sense of achievement and growth; when one enjoys new encounters and experiences, one is in a posture that bring forth the fruits of inner peace. Above everything else, to know that all is well between Christ and oneself and to know the assurance of salvation is to build the foundation for true and lasting inner peace. Youth leaders do well to reinforce the assurance of salvation through the righteousness of Christ as a here-and-now relationship. Uncertainty regarding eternal life is a sure and certain way to a troubled and non-peaceful lifestyle.



Chapter 4

Common Problems of Youth

Because youth are in a transitional stage, when values and past teachings are being evaluated, it becomes extremely important for youth ministry to be aware of the common problems youth experience in this stage. Therefore, youth ministry must provide a sheltered environment for discussion of these issues, and must provide an intergenerational context for faith building where young people can feel at home and have a support group to help them deal with the classical issues of this transitional period.

Peer Pressure

Since adolescents like to be part of a group, they suffer when separated from it. Their group of friends and companions exert great pressure on them. To keep from losing the friendship of their peers, they will do things that under other circumstances and conditions they would not do. It is very important to them to be accepted by the members of their group, because at this stage of development most youth are not individualists.

Drug Addiction

For many years, as a church, we were able to maintain a fence of protection around the youth of the church as far as alcohol and drug addiction are concerned. Our success was not so much due to our methods, but rather to the fact that the problem was not so common.

However, due to peer pressure and the fact that there exist so many forms of drug addiction, with drugs so readily available, some young people succumb to the temptation. These youth need to be helped, and the youth group should help others who have not yet developed strength to avoid the temptation to begin using drugs.

Drug addiction can begin in ways that are difficult to detect but can lead to the use of even stronger drugs. Sniffing glue, gasoline, or liquids containing alcohol may be the prelude to addiction to stronger drugs. The use of alcohol in any form can be a starting point to deeper involvement with other drugs.



By organizing lectures, temperance marches, and other prevention activities, the society can be of great help.

Fear

The unknown in any situation is the basic and underlying cause of fear. Well-adjusted youth who experience security and acceptance are less likely to suffer any harmful results of fear. Fear of failure appears to be the most prevalent fear among young people. This can be seen in fear of being rejected by the opposite sex, fear of not fitting in with peers and fear of rejection. Events surrounding youth can also heighten the fear of the future, with fear of not finding a good job topping the list. Other factors contributing to fear can include new social situations, the possibility of physical attack, and being alone, especially at night.

Envy and Jealousy

These emotions have a powerful influence on later adult life, and unless controlled will lead to much unhappiness, dissatisfaction, and discouragement. Most envy and jealousy is directed toward people and things. Personal popularity, as well as quantity and quality of material things, are usually the most prominent objects of youthful envy or jealousy. The most common indicator of envy or jealousy is demonstrated by verbal attacks on people, usually behind their backs, in the form of ridicule and derogatory comments. They may make fun, criticize, or complain that they do not have as much or as nice things as others.

Exaggeration is also used in comparing their low-quality things with other possessions. This is usually done before parents or those who have the ability to help improve their lot. These negative emotions are best counteracted by spiritual values as demonstrated in Matthew 5, 6, 7 and Psalm 37:3-5, 7.

Worry and Anger

Worry and anger frequently go hand in hand, with one exacerbating the other. Worry does not always bring anger, but public anger often brings worry, generally because of what others will think and what effect this will have in future social relationships, position or status, employment, school grades, and parental response.

Worry generally centers in that area where most of an adolescent's time is spent—school subjects in which he or she is not performing well, and related tests. Other causes of worry are: future educational plans, relationships, physical athletic performance, and money. Youth will tend to verbalize these worries to peer groups.

Anger, on the other hand, is frequently displayed with disagreeableness and sulkiness and is often brought on by what the person considers to be bossing by others, being imposed upon, unjust criticism or punishment, or ridicule. Additions to the list can include "lecturing" by parents, teachers, or employers; being treated in a manner below their age level, and being refused privi-



leges in what they consider to be an arbitrary way.

AIDS Crisis

The Seventh-day Adventist Church is committed to meeting the challenge of AIDS comprehensively and compassionately. Because of its far-reaching ministry in nearly 200 countries, Adventism will encounter many challenges posed by AIDS. Active education for the prevention of the HIV infection is necessary. The AIDS crisis provides the church, pastors, members, chaplains, and health professionals with an opportunity for public dialogue on AIDS, sexuality, marriage, interpersonal relationships, and health practices that provide a barrier against acquiring HIV infection. In advocating behaviors that prevent the transmission of HIV, we can demonstrate the love and compassion of God in our ministry to others.

In response to God's love, Seventh-day Adventists seek to view people suffering from AIDS through the eyes of Jesus. As the epidemic spreads, some people in the world may begin to see its sufferers as lepers were once seen—only as carriers of death, to be shunned and isolated. Jesus set a different example by showing acceptance and treating the people of His day with compassion. Jesus always distinguished between sin, which He never compromised, and care for this sinner, whom He always loved. Adventists are to follow Christ's example in dealing with those who contract AIDS or sickness of any kind.



Chapter 5

Youth Ministry in A Contemporary Society

Distinctive Characteristics of Youth Culture Today

Contemporary youth culture is characterized by high energy activity with a tendency toward competitiveness, materialism, and idealism. Any form of youth ministry that the church chooses to develop must recognize these characteristics. Some it will work to counteract (competitiveness, materialism), others it will work to harness (high energy activity, idealism).

The impact of the media on society in general is such that it is transforming almost every aspect of life, including the formation of societal norms (or non-norms) and the manner in which we communicate and learn. Youth are typically affected more dramatically than other segments of society, therefore all those that are active in youth ministry must recognize the impact of the media as a means of sculpturing today's active youth.

In our society, which now professes few universal norms, Christianity can give purpose, goals, standards, and a relationship with God and the church. This provides an effective support system for living productive and meaningful lives. Effective youth ministry should therefore draw young lives to the place where they are able to observe and experience the reality and relevance of a faith relationship with God.

Contemporary Youth Attitudes

In shaping a pattern of ministry that is suited to today's youth, consideration of "typical" youth attitudes is important. For example:

- Flexibility—Youth will respond to that which appeals and is flexible. Be willing to at least hear them hear them out and try to understand how they perceive and experience life.
- Creativity—Youth of this generation particularly appreciate and respond to the creative. Leaders who are willing to experiment and not afraid of failure have greater impact on youth.
- Impatience—Youth tend to be impatient with what appears to them to



be irrelevant or obsolete. Leaders should be aware of this, and work in such a way to help youth understand the relevancy of life.

- **Intolerance**—Youth tend to be intolerant when issues have a negative impact on them. In the area of religion, youth appear to withdraw rather than do battle with authorities, that is, they will leave the church because of harsh criticism, hypocrisy, and perceived irrelevancies.
- **Idealism**—Youth are typically idealistic and are particularly perceptive when inadequacies or irrelevancies exist, or hypocritical attitudes are persistently held.

Challenge for Today: Youth Ministry in a Post-modern World

Many of the challenges that youth ministry faces today are similar to the ones it faced in the time of Luther Warren and Harry Fenner. Young people are still going through a time of transition in their lives. They are finishing their education, choosing professions and finding a life companion. Just as in the past, these young people need the support of a Christian community and the guidance of experienced adults, as they go through these decisive years.

But while some aspects of working with young people have not changed in the last one hundred years, other things have changed a great deal. In many ways, the world in the first years of the twenty-first century is radically different from the world that existed in the last part of the nineteenth or the early decades of the twentieth. Not only are there powerful new temptations such as the drug culture and the devaluation of sexual standards strengthened by daily bombardment of senses from the mass media, but society itself has changed. There has been a major readjustment in the way people see things and perceive truth.

In past generations, both Christians and non-Christians tended to see many great truths as absolute and applicable to everyone. There were certain moral norms that society, in general, accepted. Of course, there have always been rebels who mocked those norms, but they were seen as transgressors of publicly-accepted standards.

The age we live in today is often called “post modern.” One of the key characteristics of postmodernism is the idea that truth and values are not absolute but relative. In other words, what’s right for you is not necessarily right for me. As a result, our youth are growing up today in a society that emphasizes permissiveness, tolerance and the right of people to “do their own thing.”

This may be good, in a way, because it encourages young people to be more positive in dealing with others, more flexible, less rigid and condemnatory and more willing to accept diversity. The other side of the coin is that many young people—even committed to Christian youth—are far from considering biblical values and standards as absolute and applicable to every person in every situation. This affects the standards they adopt in their lives, and often leads them to rationalize and say: “The rules don’t apply in this situation.”

It also affects the way some youth see other people and the world around



them: not only do they fail to condemn sin; they see no reason to share the gospel with people whom they believe are following a “spiritual pathway” just as valid as their own.

The challenge of the older generation at the start of the twenty-first century is to understand the post-modern world in which our young people live and to emphasize the positive aspects of the new way of thinking while guiding their minds towards a biblical view of truth, which has not changed in spite of the diverse and controversial teachings of vain philosophy.

As youth leaders, we can be thankful that our church has asked us to work for young people in these challenging times. This wonderful ministry demands entire and complete dedication to the Lord. It is worthy of our best efforts, fervor and consecration. So let us join wholeheartedly the army of youth leaders in the Adventist Church. God calls us to do a great work for Him.



Chapter 6

How To Help The Youth

In the church family, all have needs, but we must recognize that because of the transitional stage that youth are passing through, they are most vulnerable to societal pressure, which they are often ill-equipped to handle.

To assist the youth through this period, we should do all that is possible through the union of divine and human agencies. In *Gospel Workers*, p. 209, Ellen White sums up a basic approach to youth ministry: “. . . In our work for the youth, we must meet them where they are, if we would help them.”

A special ministry for youth should be characterized by a leadership style, program format, content, and approach that provides the following:

15. Fellowship
16. Lifting of spirits
17. Sense of participation/involvement
18. Sense of enjoyment
19. Change/variety
20. Relevant religion so that youth are able to:
 - Gain youth-oriented insights into religious beliefs and traditions
 - See and accept the relevance of religious beliefs and traditions
 - Understand the relationship between a Christian and the world
 - Understand the role and real mission of the church
 - Be brought face-to-face with a realistic representation of God's ideal for mankind
 - Be challenged to establish/maintain a relationship with Christ through His Spirit that brings direction, joy, and genuine peace of mind to the individual's life

Leaders should feel that their function is like that of the parents, and that it could be said of each one of them as was said of Abraham: “. . .he will com-



mand the children and his household after him" (Gen. 18:19). There are many ways in which we can help the youth, and some that have proven to be most useful are discussed here.

Accept Them as They Are

When we find fault with others we must consider that they are not what we want them to be, but if we are ready to accept them as they are, then we will be able to discover the good that is within them. When we insist on changing people who differ from our expectations, we create great tension. Youth tend to rebel if they perceive that we want to change them forcefully.

Youth ministry consists in helping to mold the character and the personality, but not to make others into our images. Even in the same family there are no two children who are alike, just as there are no two leaves of a tree exactly the same. No person should be compared with another.

Unconditional Love

1 John 3:18: "My little children, let us not love in word, neither in tongue; but in deed and in truth."

This applies to our relationship with the youth, as well as to every other person. Most youth have the capacity to discover hypocrisy. Adults should not try to gain their confidence with material gifts. Never have conditions for loving and accepting them, nor offer anything for the love they give. Our love and acceptance should be unconditional, whether people are as we want them to be or not.

Trust Them

Do not start out with the point of view that because they are youth, they are not to be trusted. The more trust we offer them, the better will be the response. "Lead the youth to feel that they are trusted, and there are few who will not seek to prove themselves worthy of trust" (*Education*, p. 290).

Listen to Them

Communication with the youth does not consist so much in the assurance that we hear them, but rather that we understand them. They have many questions and problems and often need someone who will listen to them.

One of the reasons for lack of communication between some leaders and youth is that some leaders give the impression of never having time to listen. Wise leaders do not take the authoritarian position of wanting to "have all the say," they also spend the necessary time in listening.

Keep Up-to-Date With Current Events

Youth appreciate someone who can converse about the latest events and personalities in the world. Most youth are not so much interested in politics as in sports figures, Olympic champions, TV personalities and whether we



approve or disapprove of some of the top-ten musical groups or performers. A knowledge of who and what are in this world of the young will result in the youth's response; "This leader is really with it!" By keeping up-to-date, the leader can hold their interest.

Be Sincere and Honest

Never be deceptive with youth, for once you lose their trust it will be very difficult to regain it. If you do not have an answer or solution, it is better to admit it and refer the youth to another person who can offer help.

Be Consistent and Firm

"In the school as well as in the home there should be wise discipline. . . rules should be few and well considered, and once made they should be enforced" (*Child Guidance*, p. 323).

The youth should know what to expect. If the rules are changed often, confusion is created and rebellion is fostered.

Delegate Responsibility

One of our duties as leaders is to help the youth to become independent as soon as possible. This cannot be accomplished unless the youth are given responsibility. It may be necessary to supervise at first, but that supervision should decrease as the youth become more experienced.

Encourage Family Unity

The family should pray, play, and be together as much as possible. The recommendation is that the family be together for at least one hour of quality time each day and one day each week in some shared activity. Let the youth have part in planning these activities, and they will take a greater interest in participation than if parents have a come-and-get-it approach.

Provide a Christ Life Style Model in the Home

"It should be the special object of the heads of the family to make the hour of worship intensely interesting. By a little thought and careful preparation for this season, when we come in the presence of God, family worship can be made pleasant and will be fraught with results that eternity alone will reveal" (*Child Guidance*, p. 521).

Let children and youth help plan and participate in family worship to make it more meaningful.



Chapter 7

Counseling With Youth

Counseling with youth begins with a supportive relationship between adults and youth. Those most intimately associated with youth ministry in the church are youth leaders and the youth sponsors. Much of what we say about counseling the young concerns the leader. The leader, as a counselor of youth, needs to develop a continuing relationship with them. All counseling with youth is built upon previously cultivated supportive relationships. In the context of worship, youth meetings, and in contacts the leader has with the family, he or she can project feelings of concern, love, support, trust, and understanding. It becomes difficult to establish rapport if youth view the leader as the “preachy guy” who is always talking at them and seldom listens to them.

Leaders who are involved with the youth and risk themselves in sharing their own feelings have good chances of being successful counselors. They often find youth coming to them with problems and the need to have someone listen to them. It should be emphasized that when leaders find that the problems of the young are of a serious emotional nature, or simply feel uncomfortable in the role of supportive counselor, they should do all that they can to encourage the youth to talk with a professional counselor, such as their pastor, school counselor, or other Christian counselor. When leaders work with youth they often become **second** parents. The supportive ways in which youth and youth leaders relate can be positive examples for youth as they relate to their parents. Caring leaders are **significant friends and role models** in the lives of young people.

The youth experience Christian community, the witness of faith, and the power of the Christian lifestyle as they look to and respect their leaders.

Counseling Needs of Teenagers

In the adolescent years, the young frequently find themselves involved in an identity crisis that may be resolved in later adolescence or could continue for many years into adulthood. According to some social scientists this stage of adolescence is one of identity versus role confusion. At times during this stage, the young over-identify with peers and apparently lose their own iden-



tity and take on the identity of the peer group. The peer group has its own heroes and its own cliques. Much that young people do at this time of life is determined by the significant groups in which they find themselves. Their values, identity, and behavior are in large part dictated by extracurricular groups at school, social cliques within the context of school and family groupings, and the youth group within the church community. Thus in the process of struggling with their own identities and the identity given them by their peer group, most adolescents go through a crisis.

Part of this identity crisis will be a conversion experience for many young persons in the church. The young person is not only wrestling with relationships with others and finding his or her own unique contribution to society, but is also wrestling with his or her relationship with Christ and with the larger Christian community. For some in this period of adolescence the conversion experience is simply a function of the peer group at church, hence the faith of the peer group is adopted by the individual as his or her own faith. The older adolescent finds himself or herself alone, separated from earlier ties with peer groups and Christian groupings such as the family and the church, and often realizes that their faith and identity are not his or her own. In seeking to meet the particular needs of youth in the identity crisis and conversion experiences of adolescence, the youth leader can provide relational experiences within the context of youth ministry to meet these needs.

How to Meet Identity Crises

It is possible to plan ways to meet these identity crises. Not all of these ideas will work for every teenager, but most adolescents will respond to efforts made on their behalf. Several ideas are offered here that may be helpful to leaders who want to try to meet particular needs.

A special Sabbath School or other class for young people This traditional model is undergoing some scrutiny in different church communions today, with the realization that very often what happens in a youth Bible class is a religious experience containing much peer-group pressure. Leaders are seeking ways to offer individual instruction as well as group experience. While a class can still be conducted as a small group, it should also be structured to include one-on-one counseling situations between adolescent and leader or other counselor. This one-on-one experience enables the youth leader to relate to the specific and unique needs of each person. This can help the teenager discover the meaning of **accepting Christ as Lord**, as an individual on a personal level. In this sense, the counseling relationship between a youth leader and a young person mediates God saving love to that young person on his or her own level of need.

AY programs that focus on expectations of youth in regard to their personal roles and their vocational plans. To help meet the identity crises of youth, the AY Society programming needs to talk about:

1. The role of persons in differing relations
2. Vocational roles the youth may fill



3. Service opportunities

In working through these relationship and vocational expectations that youth have for themselves and for others, much can be done to help them clarify their thinking. Programming should discuss by the youth of the expectations of mothers, fathers, husbands, wives, citizens, students, employees, etc. Opportunities to explore different vocational directions and the education required for them can also be presented, many times with the help of professionals already in certain careers.

How to Develop Relationships

Another set of needs in the youth years are those springing from parental and peer relationships. We mention these together because there is so much interplay between the two sets of relationships. Parents have certain expectations of youth in relation to the friends they have, the types of behavior expected from their own children, and types of behavior expected from the their children's friends. But another set of different expectations is formed by the youth.

Parental pressures come in many forms—pressures to earn high grades, to form certain friendships with **acceptable** groupings, and pressures to achieve. The young person is also seeking to form meaningful relationships in school, society, and church. In working with young people the youth leader can form relationships of a supportive nature that will model the constructive elements mentioned earlier. Through constructive relationships with adults in the Christian community, youth can learn how to relate to adults in other contexts.

A series of youth programs that focus on what parents expect of teenagers. This might be done in a panel setting where adults have developed a set of questions for youth, or vice versa. Then panels of youth and adults deal with the questions in a candid way. The key to such a program is the moderator, a knowledgeable adult who can handle this as a group counseling experience and point out constructive comments as the discussion develops.

To understand the parental pressure and expectations focused on a young person in a youth group, the youth leader needs to develop contacts with the parents. This can be done through sporting events, through social events, through luncheon or dinner engagements, through home visitation and Home and School discussions. In the course of these contacts, the youth leader can explore and begin to understand what the parents expect of their child and thereby begin to work constructively with parents, enabling them to see their child through the eyes of another adult.

Through personal contacts with youth and within the context of youth meetings, the youth leader can observe and discuss youth's expectations of relationships and further clarify and more realistically assess those expectations.

Crisis counseling meets specific needs of young persons. Crisis counseling arises out of any meaningful loss experienced by a young person. That loss



may be the result of the death of someone important, or the termination of a meaningful relationship, often referred to as **breaking up**. AY Society programs need to include studies on marriage and how husbands and wives relate to each other. Discussing home and family can be of great help. This serves two purposes. It helps the youth, as we have said earlier, to clarify their own personal role expectations. Second, it enables them to understand how their parents are relating to each other as husbands and wives. Too often a youth's perspective of his or her parents is limited to viewing them very narrowly and only in terms of their relationship with him or her.

The young need to see their parents as persons having their own relationships with each other and having to work through their marital relationships daily. In seeking to understand parents, the role expectations, the relating of husbands and wives, the issues of divorce, separation, and marital conflict can be talked about and understood before they might happen in a particular family.

Thus in discussing marriage, separation, and divorce, the youth group becomes a group counseling experience for youth in working out some of their feelings about these crises before they might happen. Also, in this pre-event time frame, we suggest groups study death and dying. Other meaningful losses are those of broken relationships with peers or close friends. These losses are very serious to youth and can be dealt with prior to a breaking-up.

The second time frame is during a crisis itself, when a separation, death, breaking-up, or other meaningful loss occurs. The youth leader needs to be there to encourage the release of feeling, to listen, to empathize, and to deal with whatever feelings may emerge—feelings such as guilt, hatred, anger, and grief. Some if not all of these stages are experienced by people going through a divorce, separation, a breaking-up experience, or a death. The stages of grief are **denial and isolation, anger, bargaining, depression, acceptance**, and a **final attitude and out look of hope**.

The counseling needs of youth also have to be understood in the area of conflicts over values. Many of the Christian values youth learn in a church setting and the values that their parents instill in them are questioned in the adolescent period. Some are rejected and replaced, and some are internalized. Programming needs to be planned for a youth group that will help members look at and identify their own personal values. The youth are responsible for the value decisions that they make and the behaviors that result from those decisions. The Bible and Spirit of Prophecy are important resources in working with value conflicts.

A few words of caution at this point. The youth leader should not simply give a quick answer, for at times a youth will come with one problem or conflict that turns out to be only the surface problem. The real conflict often is much deeper and requires a significant portion of time.

It would be helpful if the youth leader would establish what can be called a listening post, which is simply a set time during the week when the youth leader is available for conversation or discussion on an informal basis. The



young person should feel that this time has been set aside just for him or her and not be under the pressure of trying to “catch” the youth leader in the context of a youth meeting or other church activity.

Particular problems and counseling needs of teenagers arise from alcohol and drug usage and abuse. The youth leader should work with the pastor or other professional to become familiar with all of the community resources available for dealing with these problems and the legal ramifications surrounding them. Very often the pastor or youth leader is not qualified to counsel with the drug user over a long-term rehabilitation process, and referral to the right agency is needed. Therefore, the pastor and youth leader need to be well informed of what is available. Alcohol and drug problems should be dealt with by a professional on a one-on-one basis or in a group setting that seeks to understand the causes and consequences of drug abuse.

Developing Supportive Relationships

We have been discussing at length the need for supportive relationships for youth and adults within the Christian community. Now we want to discuss briefly the meaning of supportive relationships. We believe that a supportive relationship would have the following characteristics:

Trust, Not Power

The relationship that a youth leader seeks to develop with a youth needs to be a trusting relationship, one of confidentiality in which a youth feels free to share openly with an adult, feels accepted and dealt with as a person of worth who is not manipulated from a stance of power. Many relationships between a young person and an adult have an inner play of power. Parents, teachers, school counselors, all have a certain power and authority over the young person. In the context of the Christian community, young people should find themselves loved and accepted just the way they are.

Listening and Catharsis

Listening is essential for developing a supportive relationship with youth. Listening is an art that is learned and it is essential for developing a supportive relationship. As the youth leader listens to the young, the young develop confidence. Trust builds, a feeling of rapport is established, and the youth are able to express their deepest feelings, and experience that is called catharsis. In so doing, the youth feel that they can trust and relate to this adult in a meaningful way. The youth experience empathy from the adult and often begin to trust what the adult says and recommends in the process.

Confession

As a supportive relationship builds, the youth sometimes begin to deal with feelings of guilt, particularly when they have not lived up to their own expectations. Wise youth leaders listen so as to reflect feelings, as well as to understand the problems verbalized. As young people confess their guilt, youth leaders need to reflect those feelings back to the person so he or she can hear



them, recognize them, and deal with them. Again, we stress the confidentiality that an adult must have in discussing the guilt feelings of young persons and dealing with them on a completely private level. The youth need to be encouraged to confess their sins to the Lord and need to be reassured of God's forgiving and understanding love. It may be wise to suggest behaviors on the part of the young that will enable them to deal constructively with their guilt. A daily private devotional time with the Lord would certainly be an important first step.

Empathy

As the youth leader listens to the youth, he or she can also share personal feelings and experiences that will communicate empathy and understanding.

Faith

In building a supportive relationship, the dynamics of faith and prayer should always be felt and experienced within the relationship. The youth group has its own experience of faith and worship and prayer, in which the youth leader participates. In a one-to-one relationship, the utilization of devotional resources, particularly the Scriptures, the expressions of personal faith, and the shared experiences of prayer can undergird the supportive relationship between leader and youth.

Context and Models

Youth Groups and Small Group Experiences

The youth-group or small-group experience can serve to meet some of the counseling needs of the youth.

Select a program theme for the small group that will focus on a particular concern such as role definition, conversion, peer relationships, family relationships, marriage, separation, divorce, death, value, clarification, or special social problems such as drug abuse, running away, etc. The role of the youth leader in a small group that deals with a counseling need can be that of a moderator. As such, the moderator focuses attention on the interpersonal relationships within the group, intervening only when necessary, and calling attention to the interactions between persons that he or she feels were significant. In the context of a small group dealing with a counseling need, the role of the youth members may be varied. Some of the persons within the group can prepare and bring input material to the group that they have gathered from research. Various relationship exercises, games, and role-plays can be used to illustrate a problem, and sharing in pairs or trios can become important moments of relating feelings and building up the trust level of the group.

A small group might be formed to address a particular counseling concern of young people with a similar need. Many constructive things can happen to such groups when others are sharing similar problems and feelings, especially when they are of broken family relationships.



Individual Counseling

Most counseling that is done with youth is of a short-term nature. Very often a youth will come to an adult with a specific problem that needs immediate attention. At times, though, the problem is a symptomatic of deeper, interpersonal conflicts, one that requires a longer period of time to talk through and to work on. Again, some caution is needed as to when the adult should suggest referral. When the youth leader refers a young person to talk with another counseling professional, a supportive relationship should first have been built so that referral will not be viewed by the youth as rejection, but rather as a further step in his or her growth and maturation.

In developing supportive relationships with young people, the youth leader also needs to communicate that talking to a counselor is not a sign of weakness.

The sooner they are able to recognize problems, conflicts, and needs within their own lives, and to deal with constructively, perhaps with the help of a professional counselor, the sooner they will be acting maturely out of their strengths, not their weaknesses. When short-term counseling is required, a regular time each week should be planned and various techniques of counseling employed within a consistent counseling framework.

Family Counseling

If young persons find themselves in family conflicts that cannot be resolved, then family counseling may be possible. The youth leader is in a unique position here. If, as we have suggested supportive relationships have been built with both the parents and youth, the youth leader is in a position to work with a family as a group in seeking constructive solutions to conflicts that may hinder their relationships. The youth leader has already been seen as a person to be trusted by members of the family and can build on his or her rapport in the family-counseling process.

Counseling Parents

The youth leader will be approached from time to time by parents who are having relational conflicts or are simply concerned about their children. Again, if the youth leader has sought to build supportive relationships all along, it makes it much more appropriate and non-threatening for a parent to come to him or her with problems. In counseling with parents it is important that parent confidences are not revealed to the youth or youth confidences revealed to the parents. Counseling with parents may be a short-term proposition in which it will take three to six weeks to work through a given interpersonal conflict. Very often, however, counseling with parents is a single-meeting situation at lunch, or in the home. In which they seek to talk through and share feelings with another adult who knows their child. Such counseling sessions offer a very good opportunity for the parents to express their observations of their teenager to a person who knows their teenagers well. It can be a growing process, not only from the standpoint of the parents' understanding



of themselves but also of their understanding of their child through the eyes of another adult. Counseling with the parents provides many clues to the youth leader in understanding the behavior of a teenager when placed in a youth group setting.

Contacts

The following suggestions are made to assist youth leaders in structuring opportunities for themselves to develop supportive relationships and trust levels with youth and adults.

1. Having lunch with youth and parents. As the youth leader has time, it is very helpful to get into a one-on-one situation of being able to talk privately with parents and youth. Taking another person to lunch increases their feelings of self-worth and importance, and it allows for a closer relationship to be built.
2. Other chance meetings for contacts that are significant are to be found in social activities where those casual contacts can do much to build rapport between the youth leaders and youth or their parents.
3. The youth leader should also be concerned about transference in the relationships, so that he or she is able to handle transference and understands its effects on counseling relationships. Transference may occur when parents who are relating to a youth leader or other counselor transfer a feeling they have for their teenager to the counselor. It may also occur when teenagers transfer their feelings for their parents to the youth leader. While the youth worker can allow some transference in order to build a supportive relationship, it should be carefully observed, and a dependent relationship should not be established, so that the youth or parent becomes dependent on the youth leader or counselor for their own understanding of themselves and others.

A word of caution is necessary here, too. Youth leaders and others who counsel with youth or parents must be very careful in developing supportive relationships with those of the opposite sex. Feelings of compassion and caring may often be misunderstood in terms of their sexual dynamics. Transference can engulf the counsel or counselee into dependency relationships with sexual dimensions that are unhealthy and absolutely inadvisable.

In this regard, then, it becomes much wiser for men to develop informal contacts and develop strong supportive relationships with males in the group, and for women to do the same with young females.

Collaboration With Other Professionals

The youth leader needs to develop strong professional ties with other supportive adults who can help in the counseling of youth and thus broaden the perspectives of the youth leader. It is strongly suggested that youth leaders should find professionals with whom to share feelings that grow out of counseling situations, and whom they will find supportive in the growing responsibilities of youth counseling. The youth leader may find the pastor to



be a sounding post for the feelings and the supportive relationships the youth leader is seeking to build. The pastor should seek out competent individuals, such as Christian psychologists or pastoral counselors with whom to share feelings and from whom he or she can get some supervision in the context of pastoral counseling. Other counseling professionals are valuable resources for helping the counseling processes.

Techniques in Individual Counseling

Again, it is impossible to delineate the various techniques from the various schools of thought, and we would not want an untrained person who has not had special clinical experience in therapy to utilize many of the techniques. However, there are some important sources for the lay person working with youth. We want to emphasize three.

Bibliotherapy

Once a supportive relationship is built (utilizing the dynamics discussed earlier), the youth leader may suggest a number of excellent books for the youth to read during the counseling process. Very often a young person will come to an adult and not particularly want to talk, but would like to read something about a specific concern or problem. Utilizing the reading within the context of a supportive relationship and ongoing counseling is called **bibliotherapy**. First of all, youth leaders should be very familiar with the Bible as a devotional and instructional resource so that they can recommend constructive passages of scripture for a person with particular concerns. However, it is most detrimental for a counselor to simply say “**Well, read the Bible, it has the answer to all of our problems.**” When this happens, no mention is made of where those answers are to be found or how they are to be interpreted and applied. By having a full knowledge of scripture, the youth leader can recommend planned reading of passages pertinent to a particular need and then structure opportunities for sharing what is read. The youth leader should also keep a supply of Spirit of Prophecy paperbacks such as *Steps to Christ* or *Desire of Ages*, to give or loan to young people.

Free Writing

Another technique for counseling is **free writing**. A young person may not feel comfortable in talking about concerns or may find that problems come at times when he or she cannot get in touch with a counselor. When the counselor can be contacted, he or she can instruct the youth to write out the feelings that need to be worked through. This free writing may be done in prose or poetry, and may be kept to share with the youth leader or thrown away. It will have served its purpose simply through catharsis. If shared, free writing can give the youth leader deep insights into the young person's thoughts.

Role-Playing

Finally there is the technique of **role-playing**. Role-playing can be as imaginative and creative as desired. It can be constructed as teaching devices by



the youth leader, or can be real-life experiences that youth have had and want to cope with. In role-playing, two approaches can be taken, First, the role of each person can be well defined and the behavior described. Once each person knows his or her role, he or she then acts out the situation with the other players.

Second, a role-play is simply given to participants in terms of situation. The “actors” or players construct their own roles from their own personalities. The most important part of the role-play comes in the debriefing process at the conclusion of the activity. The players and other members of the youth group discuss what has taken place and the feelings expressed and felt. Role-playing in the one-on-one counseling situation is also helpful in planning out constructive behaviors and responses for future interpersonal relationships.

Settings for Supportive Relationships in Counseling

Most of the group counseling processes we have described can take place in youth meetings such as Sabbath School classes, weekday meetings, senior youth camps or retreat settings. Much interpersonal group growth can occur in a retreat setting, where the persons are isolated from everyday routine and can deal with their own feelings and interpersonal behaviors. Much preventive counseling can be done through educational programming in the youth group that takes seriously people’s feelings, their identity crises, their faith stances and value conflicts, and the crisis situations that have occurred or may occur in their adolescent years. We feel that a young person who has discussed and worked through personal feelings toward death, marriage, conversion, etc., in the context of a youth group, can better cope with these feelings as they recur in crisis situations.

It is our hope, that as youth programs are designed, plans will be developed for the counseling opportunities that are inherent in the needs that are discovered in youth ministry.

Help Youth to Discover Themselves

We should remember that the youth have their own personalities and ways of thinking. Our work consists of helping those who need counsel so they may discover their potential and make wise decisions.

Secrets of Success With Youth

Do not expect simple solutions to the problems of youth.

Do not speak of “those good times” when you were young.

Do not try to compare the group of young people with the group of youth with whom you grew up.

Do not take a strong position for or against the problems of the youth.

Do not limit your work to adolescents only.

Do not try to be on the same level with the youth, what they want from their



leaders is understanding, affection, help, and direction as a role model.

Do not permit your program to be dictated by little groups of youth or leaders.

Do not allow a small group of youth to destroy your program.

Do not blame the parents when the youth do not attend the meetings.

Do not make promises you cannot fulfill; or make plans you cannot adequately carry out.

Do not expect too much of the youth.



Chapter 8

Ministering To Young Singles

One of the biggest factors that draw youth and young adults to church is the social atmosphere. Church for them is a place where they can meet, connect, and network with other young people. For young singles this networking is more crucial than for couples or those who have significant family connections in the church. Being single, for some, extends beyond not having a special friend of the opposite sex. Some singles are alone in other aspects—they're new to the area, they haven't accumulated many friends or acquaintances, their family lives in another state. Although the church is not a dating service, what better place for Seventh-day Adventist Christian young people to meet other young people who hold the same religious beliefs and ideas?

What often happens is that not enough programs hold the interest of young singles and also contain the necessary spiritual emphasis to help root and ground them in their faith. I could fill this chapter with numerous statistics and philosophical information, but none of that will assist you in ministering to this special group. You will probably find most of the information in the other chapters of this book. The first step is to find out what young singles want from the church, how they define church. Once we understand what these young people are really searching for, we will explore solutions for a positive, effective ministry.



Witnessing

Witnessing, the sharing of our own individual experience in the Lord, is among the first and foremost ministries in which the disciplined Christian will want to engage.

In this module, we will discuss effective witnessing and how it might be accomplished within the AY Society. For example, **Festivals of the Word** are usually large centrally held meetings over a 3-4 day period. An intensive effort, in association with the meetings, is made in outreach and redemptive ministries to the city where the Festival is held. Fellowship, spiritual understanding, and enrichment are only a few of the joys experienced by the participants.

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Chapter 1

Youth And Evangelism

Why Evangelism?

When we become Christians, our greatest desire is to fulfill the command of Christ to “Go ye therefore and teach all nations.”

In witnessing of the good news of salvation, the “all nations” begins in our community. Our work as a group is to mobilize ourselves to enter into our communities and become the “salt of the earth,” giving ourselves in service to help others.

There is no more important activity for youth than witnessing. “The work above all work,—the business above all others which should draw and engage the energies of the soul,—is the work of saving souls for whom Christ has died. Make this the main, the important work of your life” (*Messages to Young People*, p. 227).

We will have joy in relating to the people in our communities and they will respond to the love we offer them. We can do this only through the power of the Holy Spirit. There is no higher work than this anywhere. What can we do to have our youth group experience this joy? “Christ’s method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow me.’” (*Christian Service*, p. 119).

Generally we divide evangelism into external and internal evangelism. It not only deals with going to others, but is also has to do with the work to be done among the youth of the church. The fact that the youth attend church does not necessarily mean that they are converted. “Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighborhoods” (*Adventist Home*, p. 485).

Outreach

“From town to town, from city to city, from country to country, the warning



message is to be proclaimed, not with outward display, but in the power of the Spirit, by men of faith" (*Evangelism*, p. 19).

It is necessary to draw near to the people through personal effort. If less time were given to sermonizing and more time to personal ministry, we would see greater results. The problems of the poor would be alleviated, the sick would be cared for, and those who suffer, those who grieve would be comforted, the ignorant would be instructed, and the unlearned counseled.

"We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this word will not, cannot, be without fruit" (*Ministry of Healing*, pp. 143, 144).

We are promised power for witnessing for Christ. In action witnessing we will have the joy of doing something for others and will rejoice in a close relationship with the Lord.

Public evangelism has a place in the plan of God to extend the kingdom of heaven. Notice the following:

The example and command of the Lord Jesus Christ:

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel" (Mark 1:14-15).

"And Jesus came and spoke unto them, saying, All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matthew 28:18-20).

The teachings and practice of the apostles:

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21).

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42).

"Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Rom. 16:25).

The counsel of the Spirit of Prophecy:

"To us also the commission is given. We are bidden to go forth as Christ's messengers, to teach, instruct, and persuade men and women, to urge upon their attention the word of life. And to us also the assurance of Christ's



abiding presence is given. Whatever the difficulties with which we may have to contend, whatever the trails we may have to endure, the gracious promise is always ours, "Lo, I am with you always, even unto the end of the world" (*Evangelism*, p. 15).

"I saw that many souls might be saved if the young were where they ought to be. . ." (*Messages to Young People*, p. 206).

There is a great need to reach the vast majority of the inhabitants of this planet who have not heard the message of a soon-coming Saviour.

God is calling every Seventh-day Adventist young man and woman to become soul winners, to give of themselves in service. The Lord declares, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20).

The youth of the Adventist Church have in every generation responded to the challenge, "Go into all the world and preach the gospel." Even today there are thousands of young people in many countries who are serving the Lord as valiantly as the pioneers did.

In 1902 in the General Conference Bulletin, Ellen White first predicted that the youth of the church, when rightly trained, would help to finish the work of the gospel in all the world. The prediction reads: "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 and sin!" (*Messages to Young People*, p. 196).

This statement is a prophecy that there will be an "army" of young people to help finish the work, and that army needs to be "rightly trained." Particularly in this time when there are so many possible ways of witnessing, we need to understand and follow right methods.

Just as in an army, soldiers have different responsibilities, so in soul-winning different methods need to be used according to different situations and the different spiritual gifts of those involved. Helping each youth to discover and use these God-given talents will bring a sense of achievement and worthiness that will make for a strong AY Society.

"Each is to work in co-operation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God" (*Christ's Object Lessons*, pp. 326-327).

What happens in witnessing in the youth society often can affect the young person's entire life and even his or her choice of life's work.

It is evident that the Lord has a definite plan of action for the youth to follow in their witnessing. All responsible for mobilizing young people for service need to have these and other Bible principles of soul winning clearly in mind.



Chapter 2

Planning For Mission

The Challenge

“Mission” means:

1. The witness of one’s personal Christian faith and experience.
2. The proclamation and demonstration in life and deed of God’s everlasting gospel as His wonderful plan of salvation for all peoples.
3. That this proclamation and demonstration of the saving power of Christ be a priority of every caring Adventist young person and youth group.
4. A maturing believer’s example, which will help to inspire other maturing believers to the degree that they are also able to inspire maturing believers.

What Should We Be Doing?

Do Christian people have “shoulds” in their lives? You know, those things that you know you should be doing, but are not!

If there’s one “should” that is consistent throughout the church, it’s the “should” of sharing one’s faith. With few exceptions most Christians share a common pair of feelings, responsibility to witness to friends, relatives, workmates, and classmates; and guilt that they aren’t doing it.

Why? Sharing our faith is a deeply personal act and self-disclosure doesn’t come easy. If self-disclosure at any level doesn’t come easy than disclosing the belief in Jesus Christ that lies within the deepest part of us, is really, for many, going to take some doing.

Overcoming the Barriers

Barriers like fear, lack of know-how, relationships with unbelievers, and loneliness can cut our youth off from a satisfying and joyous experience that is, or should be, part of the Christian life. God has called us to accept His Son and Saviour, Jesus Christ, to know Him and love Him, and to invite others to



know and love Him, too. Anyone concerned that youth become involved as Christians in all aspects of life must, then, seek to involve them in personal evangelism.

However, rather than urging and demanding “witness” we need to discover ways to guide young people into a healthy experience where witnessing becomes a way of the every day.

What is involved, then, in leading youth to witness?

Factors That Lead Youth to Witness

Motivation

In the first place, motivation is to be Christ’s motivation—Love. “. . .the love of Christ constraineth us. . .” (2 Cor. 5:14). Christ died for us because He cared. In other words, by application then, “I want to witness because I want my friends to have what I have.” In the long run, of course, love means gain. We can never outgive God; the more we spend for others for His sake, the greater the blessing and joy we experience. So one of the first steps is helping young people come to know unsaved persons as friends. Today as perhaps never before, the most effective communicator of Jesus Christ to a young person is another young person who will love him or her and share the reality of Christ in a person-to-person relationship.

We can begin to build motivation for witness as a natural expression of the Christian’s life by:

1. Developing a balanced ministry in which Christian young people are growing in their own relationship with God.
2. Encouraging personal involvement and the development of friendship with non-Christians.
3. Providing opportunities to share Christ.
4. Providing supportive relationships with other Christian youth who are committed to and personally active in sharing Christ themselves.

Know-How and a Sense of Surety

The youth who will witness requires basic know-how and a personal sense of surety of their own understanding of Scripture and the Christian way of life.

The basic solution to lack of witnessing know-how is also found in experience. One philosophy suggests that information should be provided as necessary, concurrently with involvement. This is probably best for developing skill in sharing. “It is not enough to show how much needs to be done, and to urge the youth to act a part. They must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ. . .Let different branches of missionary effort be systematically laid out, in which they may take part, and let them be given instruction and help” (*Gospel Workers*, p. 210).



Where this inspired counsel has been followed, good results have taken place. There needs to be a resource person to help the youth. We cannot expect them to know the best soul-winning methods when they have had little or no experience. Repeated failures because of poor methods result in discouragement and loss of interest. In some cultures role plays and simulations have a place and through these methods young people can discover that outreach involves active acceptance, building friendship, and natural conversation.

Message and Technique

Youth are hungry for love and care that lasts, and answers that work. Young people need to understand that their sincerity counts more than approach, method, or terminology.

Full-Cycle Personal One-to-One Evangelism

One of the primary goals of youth ministry is to produce disciples of Jesus Christ. (Matt. 28:19-20.) One of the roles of the youth leader is to help equip and assist committed Christian young people in their task of winning and discipling their peers for Jesus Christ.

“Full-Cycle Evangelism” includes the following steps:

1. **Friendship.** People win people to Christ. Programs are nothing more than tools in people's hands. The young person ventures out and builds a friendship with a non-Christian. It's true that the Christian's life-style is not to be worldly. But so often the only people who have friendships with non-Christians are other non-Christians.
2. **Verbal Witness.** As friendship and trust between a believer and unbeliever develops, the Holy Spirit motivates the Christian to share verbally. The Christian may say, “You know, there's been a change in my life. Jesus Christ has given me a real purpose for living.” The non-Christian often needs that tug.

Knowing the right time to share and avoiding religious jargon are also important. A genuine vibrant testimony that keeps Christ central can be very powerful. Through repetition it becomes natural and easier to do.
3. **Outreach.** The next step involves the young person bringing friends to a church event or activity. Such a program should present the Christian message in a positive light and will include elements of celebration, uplift, and acceptance. The environment should be non-threatening, attractive, and appealing to the unbeliever.
4. **Conversion.** This happens when the non-Christian accepts Jesus as his or her personal Saviour and Lord. This will be encouraged by friendship, attendance at meetings, studying the Scriptures, and providing opportunities for the non-Christian to respond to the convicting work of the Holy Spirit.
5. **Body-life Program.** The newly converted person has opportunity to pray, worship, fellowship, and study with a core group and with God's people



on a regular week-by-week basis. (Acts 2:42.)

31. Discipleship. The new Christian's friend (the one who has led him or her through this whole process) needs to be a Christian model and continue to spend time with the new Christian.
 - discussing their spiritual lives
 - reading the Scriptures and praying
 - having fun-times together
 - seeking Christ-centered solutions to their problems
32. Spiritual Parenthood. This concept comes from 1 Cor. 4:14-21 and means producing discipled spiritual offspring. . .rearing them in the ways of the Lord. At this point the Christian has become the "Spiritual parent" to the new Christian. The process comes full cycle as the new Christian gains the maturity to reach out in friendship to another unbeliever. If done properly, "Full-Cycle Evangelism" can produce a bountiful harvest. (Adapted from Ray Wiley, *Working With Youth*, 1982, p. 66.)

A Bountiful Harvest?

If one Christian would win one person and then disciple that person for the next six months so that person could win and train another, at the end of six months there would be only two people. However, if those two won two more and discipled them during the next six months, there would be four.

At the end of the first year = 4 people

At the end of 1.5 years = 8 people

At the end of 2 years = 16 people

At the end of 2.5 years = 32 people

At the end of 3 years = 64 people

At the end of 4 years = 256 people

At the end of 5 years = 1,024 people

At the end of 6 years = 4,096 people

At the end of 16 years = 4,294,967,296 people

This is more than the entire population of the world! (Adapted from Barry St. Clair, *Discipleship*, p. 52.)

Where to Now?—A Plan of Action

The youth leader or someone the committee may designate must take charge of the outreach activities of the AY Society. That person should consult the AY Executive Committee on all outreach plans, and work with your pastor and church personal ministries/lay activities leader to keep them informed and to support the local church in the outreach ventures.



How should you begin? Here are a few ideas that may be of help.

31. Begin With a Group interested in Witnessing.

Small or large, an AY Society can be trained, encouraged, motivated and released to do outreach ministry. It is a place where leadership can be defined, skills sharpened, spiritual gifts uncovered in an environment where a young person can receive the permission to risk even with the possibility of failure. It's the setting in which you can build your core witnessing group(s).

32. Conduct a Spiritual Gifts Seminar.

According to Scripture a spiritual gift is the ability to perform a specific ministry for God under the direction of the Holy Spirit.

The plight of too many is that they are square pegs in round holes. Organizing people into specific activities can produce guilt in those who feel unable to participate. It should be affirming to discover that God appoints each of us to a specific ministry, something we can do happily and successfully for Him.

33. Conduct a Survey to Discover the Most Common Needs in Your Community.

Before venturing out, you will find it very profitable to know your community and what its real needs are. A simple questionnaire devised by the church can help in this evaluation process.

4. Survey Youth to Discover Their Preferences in Witnessing and Community Work.

Discover what your young people would like to do as community service. Talk with them about their interests. Help them assume responsibility for projects they choose to undertake. One way that has worked for other groups is described below. Keep in mind that this list is only a guide. Your church and community needs must be considered.

Procedure:

- a. Prepare copies of the "Community Service Activities" check list (see next page), one for each member of the group.
- b. Distribute copies of the check list, asking group members to follow the instructions carefully when completing it.
- c. When check lists are complete, list all projects, indicating those which are the most popular. If possible, do this in the presence of the group, using a sheet of newsprint or blackboard to tabulate responses.
- d. Encourage individuals to choose the project(s) that they would be willing to support. The young people must own their project.

You Will Need:

- A copy of the "Community service and Witnessing Activities" check list



for each member of the group.

- Pens or pencils
- Newsprint and felt pens

Check List: Community Service and Witnessing Activities

The following is a list of community service and witnessing projects that young people could undertake. Check the three that would interest you most..

A.

- ☐ Visiting the sick or old people in your area.
- ☐ Helping such organizations as Meals on Wheels, hospitals, old age homes, etc.
- ☐ Assisting in programs for groups such as the visually and physically handicapped.
- ☐ Collecting money for organizations like the Red Cross, the blind, handicapped.
- ☐ Cleaning up a recreational area or park.
- ☐ Visiting backslidden youth.
- ☐ Visiting needy or bereaved families
- ☐ Other—describe _____

B.

- ☐ Ministry to singles.
- ☐ Vacation Bible Schools
- ☐ Programs in hospitals, prisons, and orphanages
- ☐ Working with a drama team.
- ☐ Singing Ministry.
- ☐ Camping Ministry—Foster children, the blind, etc.
- ☐ Friendship teams—visiting homes in twos.
- ☐ Distribution of literature—and follow-up.
- ☐ Voice of Youth evangelism.
- ☐ Revelation or Daniel Seminars.
- ☐ Five Day Plan to Stop Smoking.
- ☐ Stress Management Seminars.
- ☐ Cooking classes.
- ☐ Other—describe _____



5. Assess the results of the Spiritual Gifts Inventory, the Community Survey, and the Youth Preferences.

Share these findings with your youth group and indicate clearly what directions members wish to take. Depending on the size of the group, there could be several projects or just one or two.

6. Elect Group Leaders.

Break your larger group into smaller groups. Members will identify with the group project in which they have an interest. These small groups can then elect leaders. Alternatively a group may prefer a collective leadership or consensus arrangement.

7. Provide Training and Resources.

These may be readily available or created to meet the requirements of the strategy. This could well necessitate inviting the expertise of a resource person not directly connected to the group.

8. Set Your Objectives; Plan and Try Something.

Begin to answer the question, "Why are we doing this?" For example: "We are going to run a Five Day Plan to Stop Smoking in this new suburb so we can build bridges to the community."

After thorough planning and consultation with your church pastor and church board, announce that you're in business through newspaper advertising, flyers, church bulletins or whatever is most appropriate and effective.

9. Evaluate.

Projects should be continually assessed. What is going well (strengths)? Why? What is not going well (weaknesses)? What changes should we make? Are we meeting our objectives? For example: "Is this Five Day Plan building bridges to an unbelieving community?"

Flexibility is essential. Be willing to change, adapt, and compromise and, if necessary, try a new approach.

Ideas for Outreach

Here are some ideas for outreach. You will think of more.

Action Line

Form a small church team of people who are willing to phone fellow youth—especially the lonely—at a particular given time.

Birthday Party for Jesus

During the Christmas holidays invite the neighborhood kids to a party. Each child brings a gift. When it comes to presenting the gift they are told "When you give a gift to one of the least of these (like poor children in an orphanage)



you are giving that gift to Me (Jesus).” After the party the gifts are collected and at the appropriate time, are distributed to unfortunates.

Adopt a Grandparent

Visit a convalescent center or retirement home. A young person can select an elderly person as a “foster grandparent” and visit that person on a regular basis—perhaps even take him or her out occasionally.

Bible Study

Organize a group of youth to give Bible studies. It might be well for the group to begin by studying church doctrines together before inviting others to join them.

Branch Sabbath Schools

Develop a way of helping non-Adventists with a program similar to the Sabbath School.

C.L.A.S.P.

(Concerted Love Action for Special People) CLASP young people do great things for the Lord “silently,” that is, they perform acts that say “we care.” For example, they write encouraging letters to those who are sick, to bereaved families, contacts in jail, disappointed people, former Adventists, etc.

Caroling

Caroling is one way of raising funds for the needy and for community causes such as the Crippled Children’s Society, the blind, a home for the elderly and so forth.

Camps for Handicapped

Camps for handicapped are becoming a regular feature in our church. For a real growth experience the youth could sign up as an instructor or counselor.

Community Services

The purpose of this phase is to present Christ to the community through helping activities such as the following:

- Distribute gifts of clothing and food.
- Help an elderly couple clean or fix their house or yard.
- Offer yourself for volunteer service to the Red Cross or other similar organizations.
- Dedicate a day to clean streets, a park, or other community property.
- Offer free service to baby-sit or visit the elderly.

Community Programs



A highlight of community service programs would be the health-and-temperance outreach. This outreach could include the following:

- Breathe Free or Five-Day Plans
- Adventist Youth for Better Living
- Home Health visitation
- Weight control classes
- Distribution of health-related literature
- Cooking classes
- Fair exhibits

The Health and Temperance Department has operation kits and brochures for many of these witnessing programs. Contact your local conference/mision office for more information.

Day Camp

Day Camp is operated with activities similar to summer camp, and is usually held during the summer during the daytime from 8:00 a.m. to 4:00 p.m. It can be scheduled for just a week or for all summer. Such programs must be carefully planned and supervised by responsible adults.

Friendship Team

Visiting homes in twos can be an effective means of outreach. Encourage the teams to visit wayward or backslidden members, potential members, and visitors to church meetings. They might invite people to outreach meetings, or simply enjoy a friendly visit.

Graffiti Squads

If you live in an area where there is a lot of offensive graffiti on public walls, volunteer to remove it at no cost to the city or the building owners. This is a project that really gets the attention of the community.

God Squad

Using the more direct approach, the God Squad enjoys passing out literature, enrollment cards, anti-smoking literature, magazines, etc.

Health Service Unit

Use medical personnel in the church to help develop a youth team that will be involved in a project to take blood pressure in the streets or business centers. This will require some instruction and practice, but is effective in breaking down prejudice.

H.O.P. Club

H.O.P. stands for "Help Older People." The H.O.P. Club is a program in which youth and adults work together to assist the elderly with work that



they are unable to do for themselves. This should be an ongoing ministry as opposed to a one-time service project. The “adopt a grandparent” plan can be a part of this program.

Ingathering

Organize groups to support the Ingathering program of your local church.

Life-Style Projects

Health Assessment teams offer exciting challenges to youth who want to be involved. Some examples include:

- Floats—Join a street parade of floats and feature positive living.
- Show programs—Book a tent site and demonstrate life-style features, such as vegetarian cooking and anti-smoking films.

Magazine Ministry

Signs of the Times, *Message*, *Listen*, and other journals are used to present the good news of the kingdom of God. Some churches operate lending libraries and actually take the library to the doors of the people so that they can read books and magazines. These are left in the home and the youth return after a few days to see how the reading has been and to answer questions and follow-up interest.

Maranatha Voyage

Visit beaches or other places of recreation to meet people, giving and sharing books, magazines, pamphlets, friendliness and lots of warm smiles.

Missionary Mail Volunteers

The members of this group look for announcements in newspapers, on radio or television, concerning the sick or families of persons who have died. Group members send them letters of condolence on behalf of the Adventist youth, bringing them comfort at the time of their great need.

Newspaper Watch

A youth group can watch the local paper during the week for people who have experienced tragedies or who have special needs, such as having had a home destroyed by fire. These people might well appreciate food, clothing, or lodging. They might also appreciate help in cleaning up after such a disaster.

One-to-One Witness

In promoting witnessing programs that involve group activity, we must always remind young people that one-to-one witnessing is still a most effective outreach. If every youth of the church witnessed every day to one person, we would reach more people than through all other areas of witnessing. The Lord has given encouragement that, as we tell people how we found Jesus,



they may be helped to find the abundant life. This personal witness is called “genuine missionary work.”

“Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus and how blessed you have been since you gained an experience in His service. Tell them what blessing comes to you as you sit at the feet of Jesus and learn precious lessons from His word. Tell them of the gladness and joy that there is in the Christian life. Your warm, fervent words will convince them that you have found the pearl of great price. Let your cheerful, encouraging words show that you have certainly found the higher way. This is genuine missionary work, and as it is done, many will awake as from a dream” (*Testimonies*, vol. 9, p. 38).

Operation Handicapped

Organizations that care for the mentally handicapped are often understaffed and can use all the help they can get. Preparation is important. It would be well to start with a visit to an officer of the organization to determine how your group might help in their work.

Operation Fireside

Small meetings in the comfort of a home often encourage youth to bring their friends and contacts. Start by studying the Bible or using video Bible studies available from the local conference office.

Outings for Unfortunates

Help the youth as they sponsor outings for children in an orphanage, for blind children, or elderly people.

Prison Ministry

One of the tasks Jesus gave to the church was to minister to those in prisons, such as reform schools and correctional institutions.

How? Here are some possibilities—church services, book drives, special music, guest speakers, sports, special gifts.

Rake and Run

This can be most enjoyable. On a given day young people, each armed with a leaf rake, can board a church member’s van and move up and down streets looking for a place that obviously needs to have leaves raked. A group member goes to the door, knocks, and asks if the people would like their leaves raked without charge. If the answer is yes, all members pile out and get busy raking. Upon completion a calling card giving the name and address of the church can be left at the home.

Recreational Activities

Through a variety of recreational and social activities, young people are able to witness for the Saviour and introduce other young people to the church.



Also, they can invite youth to conference camps. Bible conferences and weekend rallies. Many a youth has found the Lord as the result of an invitation to attend a recreational activity of the church.

Revelation Seminars

More and more young people are becoming involved in this kind of Bible-centered presentation. One of the real pluses is that all the resources are prepared.

Single-Parent Families Ministry

Many single parents are lonely and financially hard-pressed. Invite them home for dinner, remember them at Christmas time and in your fellowship. Single parents with small children will appreciate free baby-sitting services while they shop or spend an evening with friends.

Street Witnessing

Present the Gospel through song, testimony, preaching in a city park, street, square, or at a mall. You may need to get permission from city authorities or mall owners before embarking on such an adventure.

Share-a-Loaf

Have the youth make some homemade bread, buns, rolls, and deliver them to needy people in the community or to homes in the immediate church neighborhood.

Story Hour

Youth of the church can specialize in the art of storytelling. They can bring together younger children from the neighborhood and the church and use character-building stories to help them learn about spiritual things.

Trash Bash

Collecting rubbish from streets and vacant lots is a community service that goes over great with everybody. Big plastic bags and gloves will be helpful. One group turned this into a marathon event with kids working around the clock, taking turns to establish a record of 200 consecutive hours of trash collecting.

Tutoring Ministry

Many children need tutoring lessons in basic subjects such as arithmetic and reading. Some young people in your group may be well qualified to render this kind of help. They might start their own program or offer their services to a local public school.

Vacation Bible Schools

The youth can help by serving as instructors, leaders, music directors, storytellers, and in many other ways.



Vegetarian Dinners

Invite non-Adventists to your fellowship activities that include dinners. Capitalize on the increasing interest in the vegetarian life-style.

Voice of Youth

Develop a team to run a six-week public effort in a hall, church, or theater. This group could feature music items, sharing, a sermonette, film/video, refreshments, literature handouts, etc.

The Voice of Youth is a Christ-centered, public, youth evangelistic program. It is Seventh-day Adventist public evangelism geared to the abilities of young people. Following the divine blueprint, young people, under the direction of experienced leadership, conduct Voice of Youth crusades.

Voice of Youth evangelism is front-line service and includes many youth, for young people are needed as prayer group leaders, Bible instructors, singers, announcers, musical directors, pianists, speakers, publicity managers, ushers, usherettes, and platform managers. A Voice of Youth manual and sample sermons are available from your conference/mission directors for youth ministries.

Window Witnessing

Find a parking lot with lots of cars in it and supply a youth group with window cleaning materials (glass cleaner, paper towels, squeegees, etc.). After cleaning a front car window they could leave a note similar to the following:

Dear Shopper,

While you were shopping, your window was cleaned by a youth group of the Seventh-day Adventist Church. Of course, there is no charge for this. We just wanted to make your day brighter. We also hope you'll see your way clear to attend the church of your choice. God bless you!

Young and Wise Banquet

Have your young people plan a banquet, complete with a program, for senior citizens in the community. The planning would include picking up the elderly and taking them home.



Chapter 3

Adventist Youth Service

A Living Example

A living example of the dedicated spirit of today's youth is the thrilling contribution of Adventist youth serving as missionary volunteers (student missionaries) in the Adventist Youth Service program. These youth are inter-division volunteers, and usually raise their transportation expenses. Upon their return home, they involve themselves in a busy program of visiting friends and churches to tell about their experiences overseas.

It all began in 1959 when Dr. Winton Beavon, president of Columbia Union College, and Dr. William Loveless, pastor of Sligo Seventh-day Adventist church, teamed together to send Martin Mathieson to work in Mexico. During the first seven years only eight volunteers (student missionaries) went overseas, but then the program began to mushroom. Growing from work in one country in 1959, AYS volunteers have now served in 83 different countries. From one Adventist youth in 1959 the program has grown to nearly 2000 being involved each year.

Thus far several thousand AYS volunteers have served in regular one-year and short-term projects. In a number of divisions more and more AYS volunteers are serving within their own division. It is also thrilling to realize that in 1974 the North American AY Taskforce program began as a home-based parallel program for the overseas operation and called for additional volunteers—and the youth responded. It all says one thing—our youth are ready to go.

An Adventist Youth Service volunteer must be a member of the church, be at least 18 years old, and be qualified to perform the service listed in the assignment they select. Local churches may sponsor one of their own members as a volunteer. The volunteer agrees to stay at a chosen location for the specific length of time listed for the assignment they choose. The volunteer and his or her family, along with whatever assistance can be provided by the church, care for the transportation expenses. The mission or institution where the volunteer serves provides food, lodging, and local travel.



Ways to Serve

Many types of skills and talents are used in the program. The activities of most AYS volunteers include:

Agricultural

Supervisors of farm work who can teach farming techniques.

Business

Cashiers and business office workers of various types.

Craftsmen

Maintenance workers, mechanics, machinists, electricians, plumbers, and carpenters. Construction workers who can direct or assist in the building of mission facilities, as well as teach these skills, are also needed.

Educational

Teachers of music, physical education, science, Bible, English, math, and other subjects. Teaching English in language schools always includes teaching Bible.

Medical

Nurses, X-ray technicians, laboratory technicians, dental hygienists, nutritionists, and other medical and related skills.

Secretarial

Positions are available in many medical, educational, and mission offices.

The Adventist Youth Volunteer Service program (student missionary) is carefully organized and operated. A serious effort is made to send only the best youth of the church to serve as inter-division missionary volunteers. The program is carried on as follows:

All calls for volunteer services come from institutions or missions to the General Conference through their respective union and division offices. Each autumn the list of openings is sent to all Seventh-day Adventist colleges and universities worldwide. In the North American Division students who volunteer to fill the positions are screened by their college Campus Ministry committees and by Youth Service (student missionary) committees. The General Conference AYS office works with other services of the General Conference to coordinate and finalize details. On campus the Campus Ministry workers complete all application processes and send these to the General Conference AYS office. Adventist youth not attending an Adventist college who wish to become part of the AYS program may apply through their conference youth director who will process their application in a similar way. Their division is responsible for over-seeing their processing and traveling arrangements. The division keeps in touch with the General Conference AYS office.



From the divisions come words of appreciation for what our AYS volunteers are doing. The impact that returning AYS volunteers have on their churches and campuses has been an effective influence for missions. Most volunteers have found their own Christian experience greatly enriched through overseas service in numerous cases mission administrators have spotted promising youth and have called them in later years to serve in the regular missionary program. This program is proving to be a blessing to the church.



Chapter 4

Campus Ministry

Adventist Campus Ministry

Seventh-day Adventist base their philosophy of education on the belief that the ultimate purpose of man is to love and serve God; the life purpose must be directed toward helping to achieve this goal. One of the main objectives of the Seventh-day Adventist school system is to bring about the salvation of young people through acceptance of and faith in Jesus Christ as their personal Saviour. Following that objective, the school system helps them achieve character growth so that they will become God-fearing, honest, stable, and productive members of society.

One of the goals of the Youth Ministry Department is to assist the educators, as well as young people on campus, in arriving at this objective service for God, mankind, and their church by encouraging youth to choose professions that enable them to serve others and to participate in the promulgation of the Christian faith.

To accomplish this goal an office of Campus Ministry has been established on most Seventh-day Adventist campuses. Its director is a Seventh-day Adventist minister, who is also the college chaplain. Among his or her many and varied duties are:

1. To coordinate religious activities of the institution with the student in mind.
2. To conduct a personal ministry, a one-to-one counseling program, with both community and dormitory students.
3. To have a visitation program to the homes of young students, young faculty members, and married students.
4. To work with non-Adventist students, using curricular opportunities and in a pastor's Bible class.

When a youth from your church is in residence on a Seventh-day Adventist



campus, it would be good for the church youth leader to be in contact with the campus chaplain.

1. To guide in the selection of Taskforce personnel for service in the local field.
2. To encourage the student who is interested in becoming an Adventist Youth Service Volunteer, or AY Taskforce worker by:
3. Giving assistance with transportation cost.
4. Providing necessary travel needs.
5. Continuing correspondence with the student while he or she is out of the country.
6. Planning a warm welcome upon his or her return home.
7. To invite student missionaries to the church for a Sabbath or weekend program in order to acquaint church members with the world mission program and to give encouragement to youth of the church who are soon to be college students with future involvement.
8. To make arrangements with the school for a "holiday home" visitation program for foreign students.
9. To assist the campus chaplain (if applicable) in working with the student who is beset with home problems. Whenever possible, the local church youth leader should visit the campus. Before arriving an appointment should be made to meet with the campus chaplain.

Non-Adventist Campus Ministry

There are thousands of non-Seventh-day Adventist institutions of higher learning all over the world providing education for millions of students. These campuses are mission fields who inhabitants must be reached with the gospel of Jesus Christ.

Also present on the non-Adventist campus are Seventh-day Adventist students for whom the church must provide spiritual assistance. When a church is close to a college or university campus, and a campus pastor has not been assigned by the conference, the local Youth Society should plan its program of "Inreach" to include the SDA student on the secular campus as well as to plan for evangelizing the campus. It is suggest that the local Youth Society be prepared:

1. To give aid to students in solving spiritual and social programs arising from their attendance at these schools of higher learning.
2. To conduct retreats, seminars, and other helpful activities in order to involve students in the programs of the local church and to encourage them in witnessing activities.
3. To organize them into a recognized student society at the school they are attending.



4. To rent, where funds permit, a building very close to the campus where food can be served, a reading room made available, and a place provided for selling our books and health foods.

These are just a few suggestions. Further help can be obtained from the local conference education, youth, and ministerial departments.

Student Missionary

Since there are thousands of Adventist students studying in non-Adventist colleges and universities, these youth need to organize themselves to work for their fellow students. Also, in Adventist colleges they could organize themselves to help and work for the non-Adventist students.

Campus Ministries

“It is not enough to fill the minds of the youth with lessons of deep importance; they must learn to impart what they have received. Whatever may be the position or possession of any individual who has a knowledge of the truth, the word of God teaches him that all he has is held by him in trust. . . . He who strives to obtain knowledge in order that he may labor for the ignorant and perishing is acting his part in fulfilling God’s great purpose for mankind. In unselfish service for the blessing of others he is meeting the high ideal of Christian education. . . .

“It is necessary to their complete education that students be given time to do missionary work—time to become acquainted with the spiritual needs of the families in the community around them. They should not be so loaded down with studies that they have no time to use the knowledge they have acquired. . . .

“If a missionary spirit is encouraged, even if it takes some hours from the program of regular study, much of heaven’s blessing will be given, provided there is more faith and spiritual zeal, more of a realization of what God will do. . . .

“Whenever possible, students should, during the school year, engage in city mission work. They should do missionary work in the surrounding towns and villages. . . . Students should take a broad view of their present obligations to God. They are not to look forward to a time, after the school term closes, when they will do some large work for God, but should study how, during their student life, to yoke up with Christ in unselfish service for others” (*Counsels to Parents, Teachers, and Students*, pp. 545-547).





Chapter 5

Reporting Missionary Activities

The Origin of Reporting

The origin of reporting is divine, thus the custom to report is a divine plan. The Bible is in itself a report from God to man about creation, of the plan of salvation, of the incarnation, life, death, and resurrection of Jesus Christ. At the same time it is an exact report of the work realized in different ages, places, and by different persons.

The Spirit of Prophecy clearly tells us: “Words of kindness, looks of sympathy, expressions of appreciation, would to many a struggling . . . one be as a cup of cold water to a thirsty soul. . . every word and deed of such service is recorded in the books of heaven as done to Christ” (*My Life Today*, p. 165).

“Order is the first law of heaven.” And this law includes a system of reports that is of vital importance to the progress of the cause of God.

It is clearly seen that Jesus recognized the value of reports when he presided over the missionary meeting with His disciples and these “told him all things, both what they had done, and what they had taught” (Mark 6:30).

The “seventy returned again with joy” and reported to Jesus the marvelous things they had done, thanks to the influence of the Holy Spirit (Luke 10:17). And Jesus Himself, in His prayer, rendered a report to His Father of the work He had done on earth, as is recorded in John 17:4-8.

The Spirit of Prophecy repeats often the importance and need for reports. Some quotations are given here for your study.

“Let those who gain such an experience in working for the Lord write an account of it for our papers, that others may be encouraged. These reports should find a place in our papers, for they are far-reaching in their influence. They will be as sweet fragrance in the church, a savor life unto life. Thus it is seen that God works with those who co-operate with Him” (*Testimonies for the Church*, vol. 6, p. 336).



“When thou Doest Alms”

Matthew 6:3 is often given a mistaken application or interpretation. It is the sentence pronounced in the sermon on the Mount: “But when thou doest alms, let not thy left hand know what thy right hand doeth.” Active members can be found everywhere who use this passage as an excuse for NOT uniting with the many members of the church who report. It would be great if all of them would become acquainted with the commentary that the Spirit of Prophecy makes on this text.

“With many, the left hand does not know what the right hand does, for the right hand does nothing worthy of the notice of the left hand. . . .

“I was shown that this scripture does not apply to those who have the cause of God at heart, and use their means humbly to advance it. . . . The good works of the children of God are the most effectual preaching that the unbeliever has” (*Testimonies*, vol. 1, p. 193).

Therefore, all, the old and the young, men and women, isolated members, church groups, are called to share the different missionary activities.

The system of reporting is a chain that extends from the individual member of the group or church, to the conference/mission, union, division, and the General Conference. And just as a chain is not stronger than its weakest link, the reporting system remains weakened by negligence or any failure that is produced in the chain. “The law of service becomes the connecting link which binds us to God and to our fellow men” (*Christ’s Object Lessons*, p. 326).

“Let the church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor” (*Testimonies*, vol. 7, p.19).



Chapter 6

Environment

Concern for the earth's environment has become a popular cause among many young people today—and with good reason! As we look at the frightening world picture—exploding population, increasing pollution, a shrinking ozone layer, every-expanding landfill sites, and scores of other problems—it's clear that we human beings haven't been doing a very good job of taking care of the world God made for us.

Teens are often attracted to environmental causes; they can see that the world that previous generations have ruined is the world they have to live in. Environmentalism is taught in schools and promoted through activities such as recycling programs.

But many Christians are uncomfortable with the environmental movement and don't encourage young people to become involved in it. They may be uneasy with the new Age connections of some in the environmental movement (some extremists promote a reverence for nature that borders on pantheism) or with the extreme tactics some environmentalists are willing to use. Or they may simply reason, "The Lord is coming back soon anyway, so why worry about the future of the planet?"

But there's plenty of biblical evidence to suggest that Christians should be the most ardent environmentalists of all—not because we worship nature for its own sake, but because we recognize that this earth is the gift of a loving, wise Father who expects His children to care for His gifts. Humanity was given "dominion" over the earth (Gen. 1:28); this dominion was not intended as a harsh totalitarian regime but rather as a wise stewardship, as is clear in Genesis 2:15, when Adam is commanded to "take care of" the Garden of Eden (NIV). Revelation 11:18 reminds us that when God does return, His task will include "destroying those who destroy the earth" (NIV). Yes, we believe He is coming soon, but when He comes back we hope He will find us taking care of the resources He has given us.

With this biblical perspective in mind, we should encourage our youth to be active in caring for the environment—while warning them about some of the



dangerous extremes within the environmental movement. Among our community service projects we can include those that nurture the natural world, such as cleaning up a local park or river, or helping to care for animals. When you point to nature as “God’s second book,” revealing His character and Creatorship, remind youth of our responsibility to take care of His creation.



Worship

Worship is not merely attending church. The religious exercise of worship includes learning to live in God's presence, and integrating those things learned at church into one's daily living. The purpose of this module is to give youth leaders ideas to help Adventist young people discover the joy of worship, and how to adopt a worshipful spirit while attending church. (We are indebted to the South Pacific Division for most of the material published in this module.)



Worship

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Chapter 1

What Is Worship?

A clear understanding of the concept of worship and its true meaning is essential in youth ministry. The church's youth organization must help members in general and youth in particular to understand this important facet of their Christian experience.

The Bible exhorts us to worship the Lord "In the beauty of His holiness" and a clear understanding of this will make the act of worship more meaningful to all.

Psalms 29 is a good illustration of what real worship is all about. Real worship is the act of admiring God, what He has done, and what he will do.

True admiration of God and His deeds will cause us to come before Him in awe and reverence, eager to identify with such a God. This takes away the feeling of "doing my own thing" or following "feelings" during worship.

Not understanding what worship really means can cause worshipers to find substitute gods and substitute practices. Worship is more than getting information from the Bible. For lack of worship, some congregations turn to being mere Bible information centers where much Biblical information is given, but real worship is not fostered, "Where People come with empty notebooks and go home with full ones" (*Up With Worship*, by Anne Ortlund, p. 34).

In some places, the church tends to become a center where people come together to fellowship, praise, and feel as if they are "in the family." Some congregations, for lack of worship spirit, become a social welfare center where the poor can come for a bite to eat.

All these are good things to do, but they were never intended to replace true worship, which is a time for the contemplation, admiration, and recognition of the greatness of God.

Preparing for Worship

A popular saying is "You get out of church what you bring to church." This is a great truth that applies directly to the matter of worship. To worship God



in the real meaning of the word, one must prepare one's self before coming to the place of worship.

No one can "worship for us," and no one else's experience will suffice for my need of worship.

Church can be so attractive and interesting to others, but be boring to me because I am not prepared. The hymns, sermon, and prayers can be very inspiring and helpful to others, while I am not being touched. All of these can take me to the fountain, but I must decide to drink.

Basic in experiencing meaningful worship are:

- Confession
- Reconciliation

Unconfessed sins make us unworthy of appearing in His courts to worship. Peter speaks of the blessing that can be received by confessing our sins when he says, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19).

Repentance and confession are essential in preparing for worship, for only thus can we approach the Holy God whom we have come to worship. Confession opens the heart to the influence of the Holy Spirit, and helps the worshiper to be more aware of God's presence.

Reconciliation is another important aspect in preparation for worship. Jesus Himself gave the instruction to reconcile our differences before the worship experience can be fully lived.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24).

This advice is timeless and, if accepted, will foster the spirit of love, peace and harmony that are characteristic of the true worship experience.

"Mutual love and confidence must be encouraged and strengthened in the members of the church. Let all, in the fear of God and with love to their brethren, close their ears to gossip and censure" (*Testimonies for the Church*, vol. 5, p. 609).

Worship Implies Giving

We give because we love, because we admire, and because we want to be identified with the gift or the receiver. The act of worship, to be complete, must have the element of giving.

We are exhorted to "bring an offering" (Ps. 96:8) unto the Lord as we worship Him. Above all the offerings that we can bring, none is as important as the gift of self.



The Hebrew people thought of replacing the gift of self with the gift of things and splendor. Of this Ellen White says:

“The glory of the first temple, the splendor of its service, could not recommend them to God, for that which is alone of value in His sight, they did not offer. They did not bring Him the sacrifice of a humble and contrite spirit. It is when the vital principles of the kingdom of God are lost sight of, that ceremonies become multitudinous and extravagant” (*Prophets and Kings*, p. 565).

The best offering that we can bring, therefore, is the offering of self, recognizing that love demands total giving. My love for my Maker will make me give myself to Him in worship and thus let him fill and take control of me.

Such an attitude will definitely enhance our personal worship, not only in the sanctuary but also in our private devotional lives.

Who is Right?

On matters of worship there seems to be a difference of opinion between the young and the old. Opinions on “proper worship” vary as ages and cultures vary, and what can be a perfectly acceptable worship experience to one may be offensive to another, or be too “boring” to bother to participate.

If it were left to people to determine the true meaning of proper worship, then this controversy could never be settled. But the Lord has not left us in darkness regarding “proper worship,” and through inspiration He tells us:

“Our meetings should be made intensely interesting. They should be pervaded with the very atmosphere of heaven. Let there be no long, dry speeches and formal prayers merely for the sake of occupying the time. All should be ready to act their part with promptness, and when their duty is done, the meetings should be closed. Thus the interest will be kept up to the last. This is offering to God acceptable worship. His service should be made interesting and attractive and not be allowed to degenerate into a dry form. We must live for Christ minute by minute, hour by hour, and day by day; then Christ will dwell in us, and when we meet together, His love will be in our hearts, welling up like a spring in the desert, refreshing all, and making those who are ready to perish, eager to drink of the waters of life” (*Testimonies for the Church*, vol. 5, p. 609).

Matters of promptness, respect, and quietness know no generation gap and are of the same value for young and old. These essentials, when observed during the worship hour, will be of benefit to all.

Church Moves Together

Contrary to popular belief there is no church of tomorrow, no church of yesterday, only a church of today, where young and old come together to worship and serve the Lord. The history of Israel during the Exodus, offers a good illustration. Young and old, man and woman, even different cultures, were marching together; they left Egypt together and reached Canaan together.



Togetherness is the key in worship.

Order, Please

Order and information are essential. Everyone involved in the service should be aware of what is going on. To avoid confusion and distraction, the pastor or the one leading should inform all worship participants of the order of the service.

The same applies to the youth meeting, which should be understood as another form of worship. All involved should be informed of the sequence of the program in order to make it flow smoothly.

Youth to Attend All Meetings

Paul's admonition in Hebrews 10:25 is applicable to all church members: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

Part of our responsibility as youth leaders is to help the young understand that whenever the church doors are open, an opportunity to worship is presented, and all must take advantage of this.

In many places there are several basic meetings with opportunity to worship, for example: Sabbath School, worship (or divine service), evangelistic meeting (Sunday night), and prayer meeting.



Chapter 2

Growing In Nurture

The Ultimate Goal of Nurturing

The ultimate question in life is “What must I do be saved?” the ultimate answer is “Believe in the Lord Jesus Christ and you will be saved.” The ultimate goal in the ministry of nurturing our youth (and everyone else) is to lead them to ask the ultimate question and to find the ultimate answer. Only in Christ will any individual find satisfying nourishment and growth.

The nurturing church will understand that its duty is not done when the nominating committee or church board has appointed a youth leader to care for the young people. Youth need to perceive themselves as an integral part of every facet of church life. This will include the worship service, Sabbath School, business operations, maintenance, outreach, social life, and participation in decision-making bodies with the circle of church life.

Only by fostering a sense of belonging and acceptance will growth take place. To provide such a climate is the responsibility of every member of the body of Christ.

Encouragement: The Key to Nurturing!

Some youth struggle with feelings of inferiority and insecurity. Many are troubled with a poor self-image. Life’s experiences bring many knocks along the way, and this feeds their feelings of worthlessness and rejection.

Within the confines of the church family every youth should sense a feeling of worth—of knowing love and acceptance. Instead of words of censure, the young should hear words of encouragement. No greater ministry can be given than the ministry of encouragement.

Encouragement and affirmation build lives. A lot of growth can happen in an environment filled with encouraging sentiments. “You can do it!” “You did well!” “I’m glad you’re part of the group!” takes little effort to say, but achieves remarkable results.



As spiritual life wanes and apathy sets in, we are often inclined to counter with upbeat programming and calls for greater commitment. While good programming and calls for commitment have their place, could it be that the real need would be met more effectively by seeking God's strength to provide a loving, caring, encouraging climate in which to function?

It has been said that "sticks and stones will break your bones, but names will never hurt you." How untrue this really is. There is destructive power in the tongue. The Bible says "death and life are in the power of the tongue" (Prov. 18:21). What we say also has tremendous healing power (Prov. 16:24) and is able to lift one above the besetments of daily life (see Prov. 25:11).

An imperative to nurture and growth is a knowledge of truth. Adventist youth need to be challenged with the great truths of the Bible. However, truth may be presented as nothing more than sets of principles and values. Jesus said, "I am the truth"—person oriented, relationship-oriented. Principles of truth and right values come alive to a youthful mind when they are part of a relationship-building model.

Sabbath School

Sabbath School plays a vital role in the process of nurturing Adventist youth. The youth Sabbath School has great potential in that it involves regular study of the Word, mission awareness, worship, and fellowship. Of all Adventist religious practice none has a greater unifying and stabilizing effect than does the Sabbath School when rightly conducted. Basic Sabbath School objectives should include: worship, outreach, nurture, fellowship, and stewardship.

Scripture

Scripture—the study of God's Word—this is the heart of the youth Sabbath School, and the time for it should not be shortchanged (allow at least 30 minutes). The Sabbath School lesson theme should be relevant to the needs of the Sabbath School class members. The effective teacher will reinforce the relevance and integrity of Scripture.

The youth Sabbath School should be divided into small classes for good lesson discussion. This is a sharing time where the youth interact socially and spiritually as a group in studying the Scriptures and discussing what it means to them. The class may wish to have a youth teacher with an older counselor whose task is to support the teacher or to help guide discussion so that it remains relevant to the lesson and needs of the group.

Worship

The youth Sabbath School offers a unique opportunity for group participation in praise, testimony, prayer, and music. Praise and music often are considered to be one and the same. However, praise can also include such things as poetry and responsive reading. Praise and music involve both group and individual participation.

Music and lively singing in the youth Sabbath School should be given top



priority. Youth with musical abilities should be encouraged to use their talents by participating in special music either as soloists or as members of small groups such as duets, trios, and quartets. Group singing should be lively and a selection of modern Scripture songs should be included.

Testimony time allows each person the freedom to express what is happening in his or her life and to request prayer for specific needs.

Prayer time is supportive intercession for each member and for our work at large.

This time of worship and fellowship in praise should be varied from week to week by introducing new features, which may even take place at a different time during the service. For example, rather than the traditional opening “song service,” begin with a Bible quiz. The emphasis should be on creativity, open informal expression, and involvement of as many youth as possible.

Nurture Through Giving

There is a need for youth to realize that they are a part of a world church. The Sabbath School offerings support world missions, and youth should be encouraged to be faithful in this gift to the Lord.

Creative methods should be used to make the mission emphasis presentation interesting. Each month, Mission Spotlight and videos supply an audio-visual description of the mission field featured for the quarter. Firsthand accounts from visitors to the area, returned missionaries, or former student missionaries have great appeal. Special items and displays from the countries involved are always appreciated. Exchanging letters with young people overseas who live in the area where the Thirteenth Sabbath Offering overflow is to be sent will help spur an interest in giving.

There are five Sabbath School offerings that are scheduled on a continual basis:

1. The 12 weekly offerings for missions received during each quarter are the main supply line of the mission budget of our church.
2. The Thirteenth Sabbath Offering provides for special projects of great need and appeals to church members to help establish lasting monuments to the work of God. The special quarterly projects are featured on the back page of the *Sabbath School Lesson Quarterly* and should be kept before the attention of the young people throughout the quarter in anticipation of a large Thirteenth Sabbath gift.
3. Sabbath School Investment has provided countless demonstrations to individual members as to the joy that can be experienced in partnership with God. Watching God multiply the object of stewardship is an exciting experience for each committed Investment donor. Here is a venture in faith that will give the youth something to share.
4. Birthday-Thank Offerings express gratitude in a tangible way for the preservation of the giver's life and tend to remind us that our spiritual



birth is also important. For young people who tend to take life as a matter of course this offering gives emphasis to the fact that “in Him we live, and move, and have our being.” The presentation of this offering should be an occasion for thanksgiving and rededication. For these gifts, passing the offering plate in a routine manner should be avoided.

4. Sabbath School expense offering, unless the church is on the combined budget plan, stays in the local Sabbath School to help purchase needed supplies such as quarterlies, offering envelopes, etc. It is an opportunity for the youth to share in the responsibility of finance and to show their appreciation for the fine materials and facilities available to them.

The ministry of giving provides youth the opportunity for growth by involvement and experience. It also gives them a way to respond to their sense of concern for the needs and spiritual welfare of others.

Fellowship

There is a social interaction and fellowship in a youth meeting because the youth share similar beliefs. Here they can participate in discussion and sharing of ideas and values.

Much of the emphasis in youth groups is on fellowship within the peer group. This naturally develops into more intimate relationships within the group as members become older. The youth should be encouraged to meet together in group social activities such as a picnic or a party where people can fellowship together in an informal atmosphere.

Fellowship groups of two or three members should be encouraged. During the youth meeting, take a few minutes to have the young people divide into groups of two or three. Have each group plan an event for that group only—something they can do in an evening or on a Sunday afternoon. Activities such as a special dinner, participating in a sports event, having a picnic, or going on a hike are examples of things to do. The event is less important than the time together. Repeat this from time to time, but have the young people form into different groups so members get better acquainted with one another. This type of activity provides youth the opportunity to meet all the group members on a personal level, and to develop a caring relationship and skills in communication. It will also help develop a sense of accountability as members share one another’s concerns and pray together.

Outreach Possibilities

When having an AY Youth Society meeting, notice who is missing and who is visiting. The leader must take care to find out why members are away, to check on prospective members, and to develop a fellowship of caring among the youth. Friendship teams can visit sick or absent persons to encourage them and show genuine concern for their needs.

Visitors attending youth meetings should be invited to the next youth social. As a prospective member becomes comfortable with the group, the invitation should be extended to other activities.



Ten minutes should be spent each week in discussing and planning for outreach. This provides local youth direct involvement in their community. Outreach plans developed through the Youth Society are presented during this time and may include the following:

- Prison visitation
- Hospital visitation
- Helping conduct a Branch Sabbath School
- Involvement in blind/handicapped camps
- Work for missing Sabbath School members through friendship teams
- Religious musicals or concerts
- Video/or DVD ministries
- Socials
- Working in a Vacation Bible School
- Temperance outreach

During this outreach planning time, try to develop a fellowship of concern with emphasis on winning back former AY Society members, encouraging visitors to become members, and praying for one another. Although ten minutes is not adequate time for any detailed planning, this is the time when those youth who may not be coming to other youth meetings in the church can be exposed to the total youth program and be invited to become part of the ongoing activities.



Chapter 3

Celebrating In Worship

The Meaning of Worship

Worship the Lord in the beauty of Holiness, Bow down before Him. . . the Lord is His name.”—“O Worship the Lord,” (*Seventh-day Adventist Hymnal*, p. 6). What a magnificent invitation to worship. In a world that worships anything and anyone, here is a call to worship God, the Creator and Redeemer.

Scripture insists that God is to be the recipient of man’s worship. “Worship God!” is the command of Revelation 19:10. “Exalt the Lord our God and worship at his holy mountain. . .,” is the call of Psalm 99:9, NIV.

What does the word mean? According to research, the English word worship, a contraction of *worþship*, comes from the Anglo-Saxon word *Weorthscipe*. It is concerned with the worthiness, dignity, or merit of a person. Hence, worship arises out of a sense of the worthiness of God.

Christian worshipers will especially recognize the worthiness of God through His salvation act in Jesus. Paul wrote:

Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:9-11, NIV).

It is through a salvation relationship with Jesus that man enters into worship with God. Because of Jesus’ ministry, we are invited to come boldly into the presence of God. When we enjoy the gifts of God, recognize His great mercy, and see how He loves to have us spend time in contemplation of His love to us, we will worship Him.

Let’s remember that authentic worship means that not only will words and thoughts be directed to God but they will be about God. Because God is the object of worship, any reference to the individual will be incidental (see Rev.5:9). If we set out to worship God, we won’t put ourselves at the center.



Prayer that is limited to asking for something from God isn't really praise and worship—not in the real sense of the word. Genuine worship happens when we recognize the greatness and power of God, and we bow in awe and reverence. However, when we do that, it's not a very big step to the place where we recognize our need of Him and call on Him. It's what we must do. He asks us to do it. But genuine worship will still mean that when we recognize our need, we concentrate on Him and His ability and desire to help us, rather than on all our sorrows or wishes!

Key Aspects of Worship

Attitude

One writer suggests that praise tends to be more concerned with God's "presents," while worship is more concerned with God's "presence." While the energy of praise is toward what God does, the energy of worship is toward who God is. This author writes, "Praise is the vehicle of expression that brings us into God's presence, but worship is what we do once we gain entrance to that presence" (Cornwall, *Let Us Worship*, p. 151). That's an idea worth thinking about! It highlights the fact that God is at the center of true worship. Praising God for His acts has the risk of concentrating on the acts to the degree that God is forgotten, and instead, the recipient of the acts, moves into the center. Any undue emphasis on the worshiper endangers authentic worship. In today's world, which is so influenced by the media, one must constantly be on guard that performance does not overshadow true worship. There is a fallacy in the philosophy that we often hear expressed by well-meaning youth leaders, especially in the area of music, that we have to give the young people what



more the members [of the church] are becoming spectators. The church is rapidly becoming a theater in which the performers do their part" (*Ministry*, November 1980, p. 23). But worship can't be something you just sit and watch! It's something you have to do! It's an action, and it has to be yours. In this action or celebration of worship, however, care must be exercised to keep all responses pure and orderly.

Investment

Dynamic worship will demand an Investment by worshipers. They need to "buy into" the worship event. Worship requires an Investment of the self, of energy, time, and concentration. True worship is maintained at the cost of much thought, feeling, prayer, and involvement.

Ownership

The fact that worship is a communication event with God suggests the need for personal responsibility for the event. It has to be "owned." True worship isn't something done for you, or something that floats past you in some fashion. It has to be personally expressed. It is something that you give to God, and no one can do it for you. No one can say they have worshiped if they have only observed someone praying, singing, or reading the Word. They need to take these expressions of praise and make them their own. You can't worship by "proxy."

Problems Preventing Adequate Worship

Even though people basically would like to worship, there are a few things that can affect worship negatively.

Inadequate Theology of Worship

A wrong concept of worship will naturally mean ineffective worship. The most common mistake is to see worship as an activity from which we "get" something, rather than something, or better somebody, to whom we "give." How many times have you heard somebody say, "Well, I didn't get much out of worship today." That was most probably because they went to get something, rather than to give of themselves. We need to "give" our worship to God. That means that, as worship leaders, we need to design our worship events so that youth can do that. We need to provide time during the event that allows the youth to sit and give of their thoughts to God—their praise and adoration.

Another problem in this area is having a wrong concept of God. If we see God as a harsh judge, or as some kind of distant "power," our worship may well be stilted and inappropriate.

A Wrong Approach to Content

Any worship event that is primarily designed as "information" may well fall short of its potential. True worship will not be just a transfer of information,



but it will be a time of “communication.” Time spent in God’s presence needs to be a time for communication, and if it’s just information for information’s sake, you may leave your group cold!

What About...?

Special Services

A marvelous idea, and necessity! Having a special youth service helps draw attention to the needs of the youth, as well as to their unique gifts and abilities in ministry in the church. Put special time into this. Use this occasion to celebrate God’s gifts, especially the gift of His Son. Call on all the abilities of your youth, and design a worship event that suits their gifts and talents. Make use of interviews, videos, slides, cassette recordings, symbols, skits, and anything else you can imagine! A service that highlights such themes as mercy, grace, and forgiveness are also well worth special thought.

You can design special church services that highlight unique times and events in history, or center on contemporary youth issues and concerns. Plan a youth service that highlights the senior members of the congregation! A “service” that highlights the “service” of youth to the community will be a real “service” to the members of the church!

Music

Music is such a key to anything worthwhile! Music has the ability to carry people along, and take them in a certain direction. Music is for moods, for atmosphere, and has much to do with valuable worship times. While we use music for singing, taking up the offering, and leaving the church, we often fail to use it when it could really enhance our worship—quietly during prayer, announcements, and scripture reading, for example. The next time you have a youth service, don’t be afraid to ask your organist to play during these special times. Ask him or her to play quietly, to be sensitive to each particular event, and then watch the results.

When you decide to do some singing, give thought to the order of your songs, as well as to which particular songs you are going to sing. The order is important. Start off with a hymn or song that’s not too loud, and not too soft. Then, build up with each song a little more exuberant than the previous one. Finish your singing time with a very happy high-praise song. Then, sing a very quiet, meditative number with little background music. Follow this with prayer, which may come best unannounced. You will find that your group is quiet and ready to continue in their worship of God.

The Preliminaries

When we see the welcome, prayer, offering, and special item as preliminaries, we miss their significance. A preliminary event is usually regarded as the one prior to the main event, and worshipers tend to straggle in during this time. But this must not be so when considering worship. All the aspects of worship are important. So plan well for each of them. Make the prayer a special



time, using background music, for example. Suggest that the people pray together in their seats as families or as couples, or that each person pray with the person nearest him or her. Provide a theme for prayer. Have your youth pray together in small groups.

Give a lot of thought to the special item, and try to ensure that the congregation will be able to relate to it enough to enjoy it. Sometimes the value of special music presented by youth is lost because the singer or musician is a little too far away from the majority of listeners, or they have to put too much energy into dealing with the style of the song and have nothing left over to work with its message!

Worship!

It's an aspect of life for the Christian that needs more thought and study. Why not take your youth on a special retreat, and invite them to grapple with the many issues that accompany this component of life and ministry?



Fellowship

This module is designed to guide youth leaders in finding resources to help provide meaningful recreation for the AY Society. Youth must be guided to discover and take part in meaningful recreation, in addition to learning how to deal with their leisure time. Recreation and entertainment must be defined and proper practices that reflect the Adventist life-style adopted. This module will help to provide answers to these needs.



Fellowship

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Chapter 1

Meeting Fellowship Needs

Some experts claim that one of the strongest attributes of youth ministry is a sense of community that the young people enjoy as a result of fellowship with one another.

Christian community, commitment, conversion, and Christian growth don't just happen, they cannot be legislated or forced. They are gained by:

1. Growth that usually comes by relationships with others.
2. Developing a relational and holistic approach to meeting youth needs through relationships forged out in fellowship.
3. Having young people come to the place where they can learn to help one another to grow through listening and sharing, learning and supporting.

This level of relational fellowship must be developed over a period of time. The goal is to lead the group through the various stages of relational fellowship until these needs can be met so that true personal and Christian growth can occur in the youth groups.

Merely feeding information into the young mind is not sufficient, it has to be internalized.

Why the Need for Fellowship?

1. Because it is fun—at this stage of life young people need fun, friendship, and enjoyment.
2. Because it acts as a magnet to draw young people to our programs. (Other outside influences will use this magnet if we don't.)
3. Because as we develop the bonds of relational fellowship over time they can be used to meet the young people's deepest needs and lead to their growth as young Christians.

A Biblical Perspective

God created us as social beings. Right in the beginning in Genesis 2:18 God



said, "It is not good that man should be alone." The human personality has been beautifully formed by God so that our living, loving, and emotional growing is all developed within relationships.

Fellowship Answers Youth Needs

Let's face it, when we strip away all the psychology, fellowship is FUN, but it is also the catalyst for working out and providing answers (even if subconsciously) to young people's needs.

From the time the young enter the adolescent years age group, they begin to have an inner struggle for independence from parents, and to seek their future. More than ever they need understanding parents and other people around them who will accept, affirm, listen, trust, participate, and help them learn to make their own decisions. During this adolescent period young people are going through the awkward stage of pulling away from having all their decisions made for them and becoming individuals. During later teens they often must forge their own futures and make many of their own decisions. It is sometimes a time of turmoil, and many different needs arise during the period. These needs include:

Self-Esteem

An inward need to be accepted and feel important in the eyes of others, especially peers and parents.

Self-Confidence

The need to know that "I can handle it, and you don't have to do it all for me." A sense of knowing that they can use their own abilities well.

Self-Regard

The need to care about how they look, feel, and think in relation to everyone else. As one father said when his daughter got married, "Well, I lost my daughter in marriage, but I gained a bathroom!" How do you think the daughter felt? (The assumption is that girls spend much time dressing up.)

Self-Worth

The need to know that their comments, feelings, and thoughts really do count and can make a difference. Never should a comment be made fun of or carelessly cast aside in a group discussion.

Christian Standards

A time of "checking out their parents' values" and the need to affirm them as their own.

Sexuality

Now that they are becoming acutely aware of sexuality there is a need to learn how to handle it, as well as for developing skills in relating in a healthy way to



members of the opposite sex. This is when group activities are very important for healthy and safer relationships.

Faith

Now that the moving-away-from-parents transition has begun in some areas, there is a definite need for young people to learn to “grow their own faith” through meaningful experiences with God and their world.

Fellowship is Vital

Use fellowship to meet youth needs and allow them the freedom to grow.

We want to plan, design, and structure our fellowship time so we can meet the needs of every young person in every area of their lives—emotional, intellectual, physical, and spiritual—and so these needs are met in structured sharing in relationships. There are five stages of relationship, and we need to understand what the stages are and how we can lead the group through to the deeper stages so that growth can occur.

Five Stages of Relationship

Stage One

This is the “Hi, how are you” casual relationship where we meet but don’t get too close. There is no sharing of persons at all, and everyone remains safely in the isolation of his or her own world. It is all rather superficial, and yet an important part of the process of stage one is the first tentative step toward relationship building.

Stage Two

This is the head talk stage. We now begin to talk, but only at an intellectual level where we share facts. In other words, we talk at a head level only and expose almost nothing of ourselves. We remain content to tell others what so-and-so has done and said, but we offer no personal commentary on these facts. We seek shelter in gossip items, conversation pieces, and little narrations about others. We give nothing of ourselves and invite nothing from others in return. (Unfortunately many groups never proceed beyond this point.)

Stage Three

We are now at the point of beginning to take some tentative risks. We begin sharing some of our ideas and revealing some of our judgments and decisions. At this stage we want to be sure that others accept our ideas, judgments and decisions. If they raise their eyebrows or narrow their eyes we will probably retreat to safer ground or run for cover—silence; or worse, we will begin to say things we suspect that they want us to say. We will try to be what pleases them.

This is the heart, or feeling, stage. When we reach this stage we cease to play



games, but begin to share not only our ideas but our feelings and emotions. This emotional stage often determines what you do with what you think or imagine. It is at this stage that real growth begins to occur.

It takes time to arrive at this stage with any youth group, for it involves an element of risk for the young. They are not prepared to run the risk of sharing their true feelings or emotions until they have progressed through the other three stages and have been allowed to feel comfortable with responses from others.

Stage Five

This is the deep and authentic stage. Stage five relationships will be based on absolute openness and honesty. To achieve this stage will probably require a lifetime. Only a handful of people will reach it, and therefore it may not be for the youth group. However, as we lead our young people through the first four stages of relationship we will be helping to acquire some skills that are necessary to achieve this ultimate in relationships.

Activities for Relationship-Building Stages

Now that we have discussed the stages, let's take a look at some strategies for working with groups at stages one through four of relationship fellowship. Feel free to adapt these for use with your group.

Stage One

Stage one is the "Hi, how are you" stage. Here are a couple of activities that provide opportunities for each person to say something in a meeting. It is important at this stage for people to hear their own voices and not feel threatened by anything they say, to get used to talking and sharing in public. This makes young people feel that they are "in on the act," that they count and are wanted and respected.

Also, sharing something of themselves in this manner should open the way for them to share at a deeper level later on.

This sharing exercise could be followed by a speaker or other traditional type of meeting until the group has grown toward stages two through five.



Stage One Exercise 1

MERRY GOD ROUND

Procedure:

1. Have the group divide in half and sit (either on chairs or on the floor) in two concentric circles—the inner circle facing the outer circle, so that everyone is facing a partner.
2. The leader will then read the first part of a sentence and allow two minutes for each person to finish the sentence and discuss the answer with the person he or she is facing. When discussing the sentence, each person must also state why he or she chose that answer. Then the leader will call time and ask the people in the outside circle to rotate to the right.
3. When each is settled in front of a new partner the leader will then read aloud the next sentence and have the group members finish the sentence and discuss the answer with their new partners for two more minutes. Then the leader will call time and ask the people in the outside circle to rotate again.
4. Continue this procedure until you have finished the sentences or have run out of time.

Here are some open-ended discussion sentences for you as a leader to use.

- My favorite time of the day is . . .
- If I could visit any place on a holiday, I would like to visit. . .
- If I had a million dollars to use for the benefit of mankind, I would use the money to . . .
- If I could smash one thing and one thing only, I would smash. . .
- Once I was really frightened when . . .
- My favorite television show is . . .
- My favorite place in the house is. . .
- I think God is. . .
- A funny thing happened to me when . . .
- The time I feel most alive is . . .
- The greatest discovery I would like to make is. . .
- I think to have faith means. . .
- My favorite music is. . .



Stage One Exercise 2

THE “GUESS WHO” FISHBOWL

Here is an opportunity for fun, but it also helps show people how little they really know about fellow group members or surprises them by demonstrating how misleading it is to be typecast or categorize people.

Procedure:

1. Have the young people sit in groups of eight in movable chairs or on the floor.
2. Time allowed should be about thirty minutes.
3. Provide a small sheet of paper and pencil for everyone, plus a bowl for each group of eight.
4. The exercise is in two parts:

Preliminary exercise with individuals working on their own.

The Guessing Game with people in groups of eight.

Preliminary Exercise:

1. Give everyone a sheet of paper and ask each to jot down the following four facts about himself or herself. **Say: Do not let anyone see what you write.**
 - a. Your favorite TV program when you were a child.
 - b. Your hero when you were 12 years of age.
 - c. The place where you would like to spend a holiday.
 - d. One word that would best describe your life right now.
2. **Say: Fold your sheet of paper when you are finished.** When everyone has written the four facts, call time and proceed. (Allow about five minutes.)

GUESSING GAME (ALLOW ABOUT 25 MINUTES.)

Use the following directions as you proceed.

Get together in groups of eight and place your sheet of paper in the bowl for your group.

Let one person pick out one of the slips of paper and read the four facts or clues to the group. Then let everyone guess who it describes. (The person who is “it” should play along by trying to guess someone else.) When everyone has tried to guess, let the person who is “it” reveal himself or herself. Make sure group members explain and elaborate on all their answers.)

Repeat this procedure until you have removed all the slips from the “fish bowl.”



Stage One Exercise 3

TWO SHORT ICEBREAKERS

Here are two short icebreakers that will loosen up the group, inject some fun into your fellowship time, and give each person an opportunity to say something early in the meeting.

Procedure:

Split your group into pairs, preferable boy/girl. If you have more of one sex than another, have the remainder pair up, as well. Give each person a pen and paper and ask each to write a short description of his or her partner. They are not to write the name of their partners, nor are them to mention the color of their clothes, hair, or eyes. They are to include personality in their description if they know the person well enough.

When the task is completed, collect the papers, mix them up, and redistribute them. Say: Using the description on the piece of paper you now have, find the person who is described. You have nine minutes.

Here is a simple fun icebreaker that also teaches lessons about being part of the body of Jesus, that is, the church.

Procedure

Divide the group into smaller groups of six. Nominate one person in each group for the following body parts: right leg, left leg, right hand, left hand, mouth, rear end. The group should then form up in front of a chair with the "mouth" at the front followed by the "rear end." The "right hand" and "right leg" should be to the right side and the "left hand" and left leg" to the left side of the mouth and rear end.

When you say *start*, at the command of the mouth, the group must walk forward with their arms linked across each other and collect a balloon from you at the front of the room. Then, keeping their arms linked and at the command of the mouth, they must turn around and return to their chair. They then turn around, and with only the right and left hand folding the balloon, the mouth must blow it up. When the balloon has been blown up, the right hand places it on the chair behind the group. With their arms still linked together, they must "sit" with the bottom part of their body (the rear end) and break the balloon while it is held by the right hand.

This fun icebreaker teaches much about cooperation and being part of a united force.



Stage One Exercise 4

TWENTY-FIVE-CENT MATE

Procedure:

Duplicate the following, give a copy to each person, and ask them to complete the form.

NAME: _____

You may spend twenty-five cents to buy a mate. Select all the qualities you wish from below, but do not spend more than twenty-five cents. Put the amounts in the blanks at the right. In the center column, spend twenty-five cents on making yourself the kind of person you wish to be.

	SELF	MATE
Each quality in this group costs six cents:		
A good-looking face	_____	_____
Very popular	_____	_____
Quite intelligent	_____	_____
A great Christian	_____	_____
Very kind	_____	_____
Each of these costs five cents:		
A well-built figure and body	_____	_____
A good conversationalist	_____	_____
Tactful and considerate	_____	_____
Happy and good sense of humor	_____	_____
Each in this group costs four cents:		
Large chest or bust	_____	_____
Likes sports	_____	_____
Attends church—is religious	_____	_____
Honest—doesn't lie or cheat	_____	_____
Each in this group costs three cents:		
Nicely dressed and well-groomed	_____	_____
Likes drama, art, and music	_____	_____
Well-mannered—comes from nice home	_____	_____
Ambitious and hard-working	_____	_____
Each in this groups costs two cents:		
The right height	_____	_____
Gets good grades	_____	_____
Likes children	_____	_____
Brave—stands up for rights	_____	_____
Each in this group costs one cent:		
Choice of color in eyes and hair	_____	_____
Owns a car	_____	_____
Wealthy or moderately wealthy	_____	_____



Stage Two

The group is now ready to share some facts, not about themselves, but about situations and other people, so we suggest that you get involved in factual Bible studies and then some sharing activities.

Stage Two Exercise 1

REASONS FOR BIBLE STUDY

Procedure:

Duplicate the following material and give a copy to each member of the group. Ask them to complete it, then find a partner and discuss their answers together.

Bible search: Match the following statements with the appropriate scriptures to answer the question, "Why have daily devotions?"

- | | |
|--|-----------------------|
| () Commanded By God | 1. 1 Corinthians 1:9 |
| () God's Desire | 2. 2 Corinthians 3:18 |
| () Worship | 3. Exodus 34:2, 3 |
| () Man's Soul Need | 4. John 4:24 |
| () To Know God | 5. Jeremiah 2:32 |
| () Part Of God's Call | 6. Psalm 42:1, 2 |
| () An Invitation To Us
To Be Like Christ | 7. Isaiah 43:10 |



Stage Two Exercise 2

ROADBLOCK TO DAILY DEVOTIONS

Procedure:

Say: Read the following scriptures, then list some of the roadblocks to an effective daily devotional life and decide how you would counteract each of them. Be prepared to discuss your answers with a partner.

Roadblock—How I Would Counteract It

Proverbs 6:9 _____

Revelation 3:17 _____

Psalms 127:2 _____

Matthew 6:33 _____

Mark 4:19 _____

1 John 2:15, 16 _____

Psalms 66:18 _____



Stage Two Exercise 3

FLIGHT 108

Here is a good activity to help youth share ideas about valuing other people.

Procedure:

1. Set your meeting room up as if it were an airplane. Number each seat, and as passengers (the young people) enter the room, give each a seat number, and have each person escorted to his or her seat by a stewardess (select several leaders to do this), who welcomes him or her to Flight 108. After all are seated, the stewardess gives the normal safety instructions, and the pilot (another one of the leaders) gives the normal welcome.
2. Ask each passenger to assume the identity of someone else for the duration of the flight. They can be anyone they like, Bob Hawke's wife, a rich minister, a poor minister, a movie star, a singer, a retarded child, a professional football player, a mother with child, a businessman, a nurse, a research scientist. It is important that each person is unique, for this will eliminate a popularity contest.
3. Tell everyone to react during the flight as they feel the personality they are portraying would react.
4. Pull down a projector screen and show a Christian movie just as would happen on an aircraft. At a given time, suddenly turn off the projector and have the "pilot" shout, "Mayday, Mayday, Mayday," and then inform the control tower that the plane has suffered a midair collision.
5. Inform everyone that there are only five parachutes on board the plane, and each person is asked to think about why the character he or she is portraying should have a parachute. (At this stage they are ready to talk about other people, but not necessarily about themselves. That's why we have them assume other roles.)
6. After a given period, have each person tell why he or she should get the parachute. The responses will vary from greed to a desire that someone else should get the parachute.
7. Have each "crew member" choose a passenger to receive a parachute. They have to give a reason for their choices (any article can be used to represent the parachutes, such as pillows or parachutes drawn on cardboard).
8. After all the parachutes are handed out, give the recipients an opportunity to give their parachutes to someone else if they choose. If they elect to give up their parachute, they must state why they feel the other person is more deserving.
9. When the parachute owners are established, tell all the passengers that the problem has been corrected that a safe landing will be possible.



10. If the parachutes again change hands, tell those with the parachutes to leave the plane. Then tell them that actually the plane crashed with no survivors.
11. Divide the participants into groups of six and hand out a discussion sheet that you will already have prepared on this topic. Have the group discuss what has happened and how they feel about it.

Possible Discussion Questions:

1. Describe the reactions of passengers when they heard the pilot shout "Mayday," How did you feel?
2. How did you feel when the passengers were telling why they should have a parachute? What were your thoughts about your own safety?
3. Was it right for the crew members to determine who should have a parachute? Explain your answer.
4. If you *didn't* get a parachute, how did you feel?
If you *did*, what was your reaction?
5. How does this activity compare to your life today?



Stage Three

Now that the group has begun to talk and feel more relaxed with one another, they may be ready to move into stage three, where they begin to tell some of their ideas and reveal some of their judgments and decisions.

Stage Three Exercise 1

THE HOTSEAT

This is a fun activity that gives young people an opportunity to discuss problems and clarify values.

Procedure:

1. Divide your young people into groups of six members. Provide them with pencil and paper and have them discuss and decide on four or five situations, problems, or values that they would like clarified. Have them write each one of these on a separate card, with each one of them worded as a specific situation. For example, Bill is asked to go to the local high school social on a Friday night. What answer should he give? Allow 15-20 minutes for this part of the exercise.
2. Have the whole group move back into one large circle of chairs situated around the outside of the room facing inward, and place one chair inside the circle. This chair is called the hotseat.
3. Sort through the situations the group wrote on the cards and choose those that you think are relevant or appropriate for your particular group.
4. Choose a young person or leader to sit on the hotseat to answer questions on one of these situations. (Choose only someone whom you are sure can handle this kind of situation.) Choose a new person for each different situation.
5. After the situation has been read and the answer has been given, have the whole group indicate whether they agree or disagree as follows: if they agree they hold up their hands, if they disagree they keep their hands down.
6. Count the number of those who disagree and those who agree. If the majority disagree, put them back into groups of six to find a group solution.
7. Proceed until you have run out of time or you have answered all the situations.

(Again, let's stress you must choose only those young people to go on the hotseat who will be able to handle the situation.)



Stage Three Exercise 2

FELLOWSHIP STRING

Here is another fun activity for teaching young people about being bound together in fellowship.

Procedure:

1. A large ball of string is needed.
2. The group is invited to sit in a circle, and the leader begins by holding onto the end of the string and throwing the ball to someone in the circle.
3. On receiving the ball a group member is asked to share something for which he or she is thankful. This should be kept brief. Then after the person has finished he or she should in turn, throw the ball to someone else, while holding on to the string.
4. The next person does exactly the same, and the ball is thrown around until everyone has had a turn.
5. Proceed to throw “sharing” questions that will not cause embarrassment to your group.
6. After a while, once the string has created a spider’s web, stop the process and begin to ask some questions such as:
 - a. What does the string represent?
 - b. What is the string doing to us as a group?
 - c. What happens to the group when someone lets go of the string? (Have a couple of people do this to demonstrate.)
7. Take a pair of scissors and cut the string in a few places, and then discuss the implications of how this affects the group.

Remember, the web experience is only an analogy, so don’t press it to ridiculous extremes. Say to the group: Fellowship with one another is based upon mutual understanding of one another’s actions, on conversation, and on respect. Sometimes we do not have fellowship feelings for our fellow Christians. Why?

Have the young people assemble into groups of four and distribute a piece of paper to each person.

Say: As a group, make a list of the things that cause fellowship problems or that may destroy fellowship among your group.

After this has been discussed by the small group, tell them to hold on to that piece of paper. Pass out another piece of paper and have each group decide on the things that make their fellowship enjoyable and beneficial, as well as other things that they would like to see developed within your fellowship group that will enrich the fellowship even more.



Have each group share their positive list with the group as a whole, and allow for brief discussion and affirmation.

Now pass around a wastepaper basket so that the first sheet of paper listing the negative aspects of the group can be dropped in. The basket should then be emptied into a suitable receptacle and ceremonially burned, preferable outside, in full view of the watching group. Don't drag this out. A brief prayer suitable for the occasion should be said around the embers, including a plea that God will help each member of the group to work toward the positive attributes of fellowship that they have listed.



Stage Three Exercise 3

NOAH—A MAN WHO STARTED BEFORE IT RAINED

Procedure:

Duplicate the following material and distribute it to each person in the large group. Ask them to read it and follow the directions as they do so. When everyone has finished, members should form small groups of not more than four and share and discuss their responses.

Read Hebrews 11:1-3, 7.

1. When I think of Noah, I think of (circle two):
 - a. The Flood
 - b. The animals
 - c. The rainbow
 - d. The bad people who lived then
 - e. The rain
 - f. The ark
2. If I had been Noah when God told him to build the ark before I had even seen rain, I would probably have (circle one):
 - a. Waited until it started to storm
 - b. Asked for a “guarantee bond” before starting
 - c. Taken out a little life insurance, but that’s all
 - d. Started on the ark, but quit when the neighbors laughed
 - e. Done what Noah did—spend 120 years building the ark exactly as God said
3. To me, the story of Noah is a reminder of the (circle one):
 - a. Grace of God
 - b. Judgment of God
 - c. Laws of nature
 - d. Rainbow and God’s promise
 - e. Storms that threaten to destroy us
 - f. The bird that couldn’t find his way back to the ark
4. I feel that Noah was included in the list of the “Great Men of Faith” in Hebrews 11 because of his (choose three and rank 1, 2, 3):
____ Courage and daring
____ Endurance (patience)
____ Concern for humanity
____ Honesty and integrity
____ Long-range vision
____ Obedience to God



- ____ Kindness and love
 - ____ Personal discipline
 - ____ Determination to do what God said
 - ____ Social concern
 - ____ Spiritual leadership
5. If I could pick a modern-day example of a person of faith, I would pick:

6. For my own day-to-day life, I put my faith in (circle three):
- a. The stock market
 - b. The horoscope
 - c. The laws of nature
 - d. Historical fact
 - e. My own ability
 - f. Scripture
 - g. My country
 - h. Family
 - i. Tradition
 - j. Science
 - k. Chance
 - l. Friends
 - m. God
 - n. Jesus Christ
7. For me the word faith means (circle one):
- a. Getting serious with God
 - b. Living with a certainty that God is
 - c. Seeing purpose and harmony in the world
 - d. Plugging into God's energy system
 - e. Risking everything on God
 - f. Joining the quest for the unreachable stars
8. At this moment, I need faith to (circle one):
- a. Trust in God
 - b. Accept my present situation
 - c. Deal with my fears and worries
 - d. Do something about my friendships
 - e. Start all over again
 - f. Be honest with myself
 - g. Be honest about myself to others
 - h. Try again, risking failure



Stage Three Exercise 4

SURVIVAL SHELTER

This activity is an adaptation of an adaptation of an adaptation of a NASA exercise!

The goal is to give the players an experience of cooperative decision-making and opportunity to consider and express values. Any number can play. The only materials needed are a pencil and piece of paper for each player.

Procedure:

Divide into groups of three or four and set the scene by reading the following aloud:

World War III has begun. A nuclear attack on this area is imminent. The people in your group will be sharing a survival shelter for an indefinite period. The shelter is equipped with basic requirements for physical survival and health.

Even though conditions will be somewhat cramped, it is anticipated that each member of the group will be able to bring to the shelter an unspecified number of items that he or she believes will be of value in the situation. Each person should now list up to ten items that he or she would like to bring (Allow about five minutes for the listing, then continue reading as follows:)

It is unlikely that there will be:

- a. Enough room in the shelter
- b. Time for each person to bring all the items he or she has listed

Therefore it is necessary to establish priorities. Take 3-5 minutes to go over your list and number the items in order of priority. Do this individually. (Allow time as indicated.)

Latest reports suggest that you will have to take refuge in the survival shelter within the next 24 hours. Meet with the other members of the group to decide which items from the individual lists may be brought. You will not know until the last minute exactly how many extra items can be accommodated in the shelter. Work on the assumption that it will be between five and ten items. For the purpose of the exercise, size and weight do not matter. Take 10-15 minutes to draw up a single group list of ten items, in priority order, taking into account each item's value to an individual and value to the group. Voting is NOT permitted. Try to reach agreement in some other way.

(Allow time for the group to work, then proceed with a group discussion, using the questions below.)

- a. On what basis were the decisions made?
- b. How seriously did you take the individual priority lists?
- c. Were the items finally chosen more for their importance to particular members of the group, or because they might benefit the group as a whole?



- n. Did people listen to what others had to say?
- o. Were everyone's needs considered?
- p. How difficult was it to make the choice?
- q. Did each person have an opportunity to plead for the items on his or her own list?
- r. Did any one person make the decisions, or was there general agreement?
- s. Did anyone feel that the final decision was unfair?
- t. How did people feel about the way the decisions were made?
- u. How could the decision-making process have been improved?
- v. How do you think the group would function together if you really were thrust into a survival situation?



Stage Four

Now comes the exciting part when the group is ready to share their feelings and emotions at a deep level. Mix this set of activities with an activity that teaches them about group acceptance and rejection called Group Five.

Stage Four Exercise 1

GROUP FIVE

Purpose: This activity is intended to highlight the feelings of group acceptance and rejection (for 15 or more participants).

Share the following rules with the entire group.

Rules:

1. Each participant aims to earn as many points as possible during the course of the activity.
2. The activity is divided into 10 three-minute rounds with progress points for each person being marked on a chalkboard at the end of each round.
3. During the game no talking is allowed by anyone except the game director.
4. In each round players will group together according to conditions posted on the backs of players. Players are unaware of the conditions posted on their own backs. The maximum size of groups to be formed is five. This earns maximum points for each player in the group, in every round some people will be rejected and will lose points. If that happens to you, try again in the next round.

Procedure:

1. Before the activity, prepare a condition tag for each person, following the instructions below. Pin a tag on the back of each person. **Make it clear that persons are not allowed to read their own tags.**
2. Explain to the participants that the idea of the activity is to score the most points possible over the ten rounds by forming into groups of up to five people. The scoring will be as follows:
 - Group of 5 5 points to each person in the group
 - Group of 4 2 points each
 - Group of 3 1 point each
 - Group of 2 no points
 - Lone players minus 1 point

If a group does not comply with all conditions, each person loses 10 points.

3. Before grouping with others, check their condition tags to see whether they are acceptable. This must be done in silence. No one is to be told what condition is on his or her back.



4. When someone is found who is acceptable to your group for that round, link arms to indicate a group forming.
5. The director clearly indicates the beginning of each round and the number of the round. At the end of each round he or she calls time. Scores for the round are noted and progress scores are posted.

Condition Tags:

1. Reject this person for rounds 1 to 5, then accept any time.
2. Reject this person for rounds 1 and 2, then accept any time.
3. Reject this person if younger than you. If uncertain, reject.
4. Reject this person after round 3 and for remainder of activity.
5. Reject this person after round 4 and for remainder of activity.
6. Reject this person if shorter than you. (Don't make measuring obvious.)
7. Reject this person if taller than you. (Don't make measuring obvious.)
8. Never reject this person.
9. Reject this person in rounds 2, 4, and 6.
10. Reject this person in rounds 1, 3, 6, 9, and 10.
11. Reject this person if wearing the same color shirt or blouse as you are wearing.
12. Reject this person if he or she has been in your group more than once.
13. Reject this person in rounds 5, 7, 9, and 10.
14. Reject this person if you haven't met his or her parents.
15. Reject this person in rounds 1 to 3 and then accept any time.
16. Reject this person in rounds 4, 7, and 9.
17. Reject this person if he or she has been in your group more than twice.
18. Reject this person if he or she is looking sad or serious.

If there are more than eighteen persons, you may start again at number 1, or make up some of your own.

After the tenth round, proceed with a debriefing session, using the guidelines and questions given below.

Debriefing:

- Discuss points scored by the participants.
- Could the participants determine why they were being rejected?
- What were their feelings when rejected continually?
- Did anyone really feel secure?
- How did the players feel toward those never rejected?



- Was it difficult to choose the last member of the group?
- Did the fact that it was nonverbal affect the participants?
- In what way does the activity resemble reality?



Stage Four Exercise 2

MUSICAL INSTRUMENTS

Here is an activity to help the individual begin to feel accepted into the group and to help all affirm one another without feeling embarrassed.

Procedure:

Prepare copies of the list of instruments and characteristics noted below. Distribute a copy to each member and have them form groups of not more than four, then read the following directions:

Think of the others in your small groups as musical instruments in an orchestra (or a band). Jot down the names of your group members next to the instruments that explain their personality—or the contribution they have made to your group.

Then ask one person to sit in silence while the others, explain where they wrote that person's name. Then let another person sit in silence while you "affirm" them. Continue around the group until each person has listened to the others affirm him or her.

Angelic harp: soft, gentle, melodious, wooing with heavenly sounds.

Old-fashioned washboard: authentic, nonconforming, childlike, and fun.

Player piano: mischievous, raucous, honky-tonk, delightfully carefree.

Kettle drum: strong, vibrant, commanding when needed but usually in the background.

Passionate castanet: with Spanish fervor, stormy, wild—with rose in month.

Stradivarius violin: priceless, exquisite, soul piercing—with the touch of the master.

Fluttering flute: tender, lighthearted, wide-ranging, and clear as crystal.

Scottish bagpipes: martial, visceral, moving—distinctive and unmistakable.

Folksy fiddle: down-to-earth—sprightly and lighthearted.

Enchanting oboe: haunting, charming, disarming—even the cobra is rendered harmless by this sound.

Mellow cello: deep, sonorous, compassionate—adding body and depth to the orchestra.

Pipe organ: grand, magnificent, richly endowed—versatile and commanding.

Heralding trumpet: stirring, lively, invigorating—signaling attention and attack.

Classical guitar: thoughtful, contemplative, profoundly entertaining, and entertainingly profound.

One-man band: harmonica in mouth, accordion in hands—good mixer, resourceful and entertaining.



Comb and tissue paper: Makeshift, original, uncomplicated—homemade and creative.

Slide trombone: warm, rich, swinging—great in solo or background support.



Stage Four Exercise 3

AFFIRMATION

Procedure:

Prepare copies of the following material and distribute a copy to each group member. Have each person complete the written activity, then find a partner or form a small group of not more than four people and share their responses. Each pair or group should end the activity by praying for one another.

As He entered Capernaum, a centurion came forward to him, beseeching him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And He said to him, "I will come and heal him." But the centurion answered him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it."

When Jesus heard him, he marveled and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at the table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth."

And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment (Matt. 8:5-13, RSV).

1. Describe your perception of how the centurion saw himself. What are some of the key words on which you base your conclusions?
2. Out of all the centurion's words of self-abnegation Jesus picked up a short phrase (of less than a dozen words) and used it as a basis for a strong affirmation
 1. What was the centurion's phrase?
 2. Jesus affirmed him in more than one way. List at least two.
3. If I were to affirm the members of our group, using a color, I would choose:

_____ for _____ because _____

_____ for _____ because _____

_____ for _____ because _____

_____ for _____ because _____

_____ for _____ because _____

_____ for _____ because _____



4. If I could give a gift of affirmation to each member of my group as Jesus did to the centurion, I would like to give:

_____ to _____ because _____

_____ to _____ because _____

_____ to _____ because _____

_____ to _____ because _____

_____ to _____ because _____

_____ to _____ because _____

Stage Four Exercise 4

I LIKE YOU BECAUSE. . .

Here is another simple, yet powerful activity that affirms members of the group.

Procedure:

1. Provide each group member with a 5 x 7 card and a pin and have someone pin that card on his or her back.
2. Provide colored pens and have the group walk around and write down each person's positive attributes on his or her back.
3. After about twenty minutes of this have everybody sit down, take off their cards and read them.
4. Have each one share with the group the feelings they had as they read what the others had written about them.



Stage Four Exercise 5

CLIMBING PETER'S LADDER

Procedure:

Prepare copies of the material and distribute a copy to each group member. Have each person complete the written activity, then find a partner or form a small group of not more than four people and share their responses. Each pair or group should end the activity by praying for one another.

How do you see your spiritual growth in relation to 2 Peter? Read 2 Peter 1:1-11. Then rank your growth in each of the qualities—after reading the description—by circling a number between 1 and 10. Number 1 is very weak and 10 is very strong.

FAITH

I am totally committed to Christ and His church. I am willing to go all the way with Christ—regardless of the cost. Christ is top priority in my life. I am ready for the adventure of living with Christ.

1 2 3 4 5 6 7 8 9 10

GOODNESS

I am trying to live every day as Christ would live it; to clean up my life; to change the bad habits; to check out my priorities, values, and life-style. I am willing to let God make me into the person He wants.

1 2 3 4 5 6 7 8 9 10

KNOWLEDGE

I am giving priority to learning more about God and what He wants with my life. I spend time daily in prayer and in the study of Scripture. I am open to God's will for my life and willing to pay the price to follow it.

1 2 3 4 5 6 7 8 9 10

SELF-CONTROL

I am taking seriously the lordship of Jesus Christ over my whole being, putting aside my own selfish interests and desires. I am willing to “get in shape” and “stay in shape” spiritually—whatever the cost.

1 2 3 4 5 6 7 8 9 10

ENDURANCE

I am learning how to hang in there when the going gets tough. I can stand up under pressure for what I believe and know is right, even if it means standing alone.

1 2 3 4 5 6 7 8 9 10



GODLINESS

I am as conscientious about my spiritual development as about my physical development, making my spiritual growth a daily discipline. I am not ashamed to let others know that I am a Christian. Whatever I do, I try to make my life count for God.

1 2 3 4 5 6 7 8 9 10

BROTHERLY LOVE

I go out of my way to help my teammates, my family, my friends. I am willing to take the initiative in clearing up misunderstandings; to go the second mile when there is a need; to build up others by affirming the good things; to be always on the lookout for ways to help.

1 2 3 4 5 6 7 8 9 10

LOVE

I am being an instrument of God's love, reaching out, touching, giving, sharing His grace in the same way that He gave up His life for me.

1 2 3 4 5 6 7 8 9 10

Going Deeper

1. After measuring my spiritual growth against this scripture passage, I want to (circle two):
 - a. Throw in the towel
 - b. Try harder
 - c. Start all over again
 - d. Cry for help
 - e. Get with it
 - f. Reach out and touch somebody's hand
 - g. Do something I don't know what
2. It would surely help if I had (circle two):
 - a. Some support
 - b. A better situation
 - c. More time
 - d. A great big kick in the pants
 - e. An understanding friend
 - f. Love
 - g. A little more peace of mind



Stage Four Exercise 6

ROCKING THE BOAT

Procedure:

Prepare copies of the following material and distribute a copy to each group member. Have each person complete the written activity, then find a partner or form a small group of not more than four people and share their responses. Each pair or group should end the activity by praying for one another.

“That day, in the evening, He (Jesus) said to them (His disciples), ‘Let us cross over to the other side of the lake.’ So they left the crowd and took him with them in the boat. . . A heavy squall came on and the waves broke over the boat until it was all but swamped. Now He was in the stern asleep on a cushion; they roused Him and said, ‘Master, we are sinking! Do you not care?’ He awoke, rebuked the wind, and said to the sea, ‘Hush! Be still!’ The wind dropped and there was a dead calm. He said to them, ‘Why are you such cowards? Have you no faith even now?’ They were awe-struck and said to one another, ‘Who can this be? Even the wind and the sea obey Him’” (Mark 4:35-41, NEB).

Conversation Starters

3. If I had been one of the disciples at the close of this story, I would have been in a state of (circle one):
 - a. Shock
 - b. Awe
 - c. Relief
 - d. Guilt
 - e. Wonder
2. The thing I get out of this story is (rank 1, 2, 3):
____ don't get in a boat when a storm is brewing
____ storms make for good learning situations
____ every follower of Jesus is going to have storms to go through
____ the God who can calm the winds can calm the troubled soul as well
3. When storms blow up in my family, I usually (circle one):
 - a. Cry
 - b. Get very nervous and irritable
 - c. Holler
 - d. Blame somebody else
 - e. Ignore the whole thing
 - g. Walk out
 - h. Get a knot in my stomach



Icebreakers

1. If I had been one of the disciples when the boat was about to sink, I probably would have (circle one):
 - a. Screamed for help
 - b. Jumped overboard
 - c. Frozen
 - d. Begun bailing water
 - e. Taken command of the whole operation
2. My guess as to the reason why the disciples awakened Jesus was (circle one):
 - a. They wanted a little help from Him
 - b. They were afraid for His life
 - c. They expected a miracle
 - d. They resented anyone sleeping in a time of crisis
 - e. They were frightened for their own lives
3. Jesus calmed the wind because He wanted (circle one):
 - a. To demonstrate His power over the elements
 - b. To impress the disciples
 - c. To relieve their anxiety
 - d. To teach them a lesson in faith
 - e. To show them how to deal with storms

Celebration

1. If I could compare my own personal or family life right now to a storm, I would be (circle one):
 - a. Floating on smooth waters
 - b. Feeling just a few little ripples
 - c. Sensing that a storm is brewing
 - d. Going through a storm, bailing water like mad to keep the boat afloat
 - e. Calling out for help
 - f. Seeing the storm winds subside and the calm return
2. "Hush! Be still!" If Jesus were to speak these words to me today, I would like it to mean (circle one):
 - a. Slow down
 - b. Shut up and listen
 - c. Learn the secret of "waiting" on God
 - d. Commit the situation to God's care
 - e. Hang in there
 - f. Expect a miracle



Chapter 2

Recreation

Healthful recreation is a vital aspect of youth development, and much can be gained by providing healthful and instructive recreation for our young people.

The principal objective of recreation should not be merely to occupy time, but rather to provide wholesome change of activity, which will lead to fellowship, healthful activity and intellectual stimulation.

Definition of Recreation

“Recreation, when true to its name, re-creation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enable us to return with new vigor to the earnest work of life” (*Messages to Young People*, p. 362).

Recreation is Necessary

“Recreation is needful to those who are engaged in physical labor, and is still more essential for those whose labor is principally mental. It is not essential to our salvation, nor to the glory of God, to keep the mind laboring constantly and excessively, even upon religious themes” (*Messages to Young People*, p. 392).

“It is the privilege and duty of Christians to seek to refresh their spirits and invigorate their bodies by innocent recreation, with the purpose of using their physical and mental powers to the glory of God” (*Messages to Young People*, p. 364).

We should provide innocent pleasures: “Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians for youth provide in their stead innocent pleasures, which will not taint or corrupt the morals. Do not bind down the young to rigid rules and restraints that will lead them to feel themselves oppressed, and to break over and rush into paths of folly and destruction” (*Counsels to Parents, Teachers, and Students*, p. 335).



Proofs of True Recreation

“Prove all things, hold fast that which is good” (1 Thess 5:21). Can you ask the blessing of God upon it? (See *Counsels to Parents, Teachers, and Students*, p. 337; *Messages to Young People*, p. 386).

Does it take you nearer to Christ or take away your desire to pray? (*Messages to Young People*, pp. 407, 408).

Promote integrity and self-control? (*Messages to Young People*, p. 412, 415, 416).

Facilitates resistance to temptation? (*Christ’s Object Lessons*, pp. 49, 50.)

What influence will these amusements have on physical and mental health? (*Messages to Young People*, p. 379.)

Does it prepare us better for our daily duties? Does it have the tendency to refine, purity, make virtuous, or does it lead to pride in dress, frivolity, infatuation, and vulgarity? (*Messages to Young People*, p. 382; *Patriarchs and Prophets*, pp. 460, 461; *Counsel to Parents, Teachers, and Students*, pp. 366-368). Is the time spent worth while? (*Messages to Young People*, pp. 373, 379.)

Does it develop courtesy, generosity, and more respect for others, or does it wound their self-respect? Does it encourage kindness, or does it lead to power and brutality? (*Education*, p. 210.)

Recreation or Amusement?

“There is a distinction between recreation and amusement. Recreation, when true to its name, re-creation, tends to strengthen and build up. . . . Amusement, on the other hand, is sought for the sake of pleasure, and is often carried to excess; it absorbs the energies that are required for useful work, and thus proves a hindrance to life’s true success” (*Education*, p. 207).

“Between the associations of the followers of Christ for Christian recreation and worldly gatherings for pleasure and amusement will exist a marked contrast. Instead of prayer and the mentioning of Christ and sacred things, will be heard from the lips of worldlings the silly laugh and the trifling conversation. The idea is to have a general high time. Their amusements commence in folly and end in vanity. Our gatherings should be so conducted, and we should so conduct ourselves, that when we return to our homes we can have a conscience void of offense toward God and man. . . .” (*Messages to Young People*, pp. 385, 386).

“Any amusement in which you can engage asking the blessing of God upon it in faith, will not be dangerous. But any amusement which disqualifies you for secret prayer. . . . or for taking part in the prayer meeting, is not safe, but dangerous” (*Counsels to Parents, Teachers, and Students*, p. 337).

“Amusements are doing more to counteract the working of the Holy Spirit than anything else, and the Lord is grieved” (*Messages to Young People*, p. 371).



Satan “. . . seeks to fill the minds of men with a desire for worldly amusement, that they may have no time to ask themselves the question, How is it with my soul?” (*Counsels to Parents, Teachers, and Students*, p. 337).

Amusements That Are Problematic to Some Christians

- Games that lead to gambling (*Messages to Young People*, p. 392).
- Card-playing and other games of chance (*Messages to Young People*, p. 379, 380, 392).
- Attending theater, drama, and operas (*Patriarchs and Prophets*, pp. 459, 460).
- Dances (*Messages to Young People*, pp. 392, 398).
- Commercialized sports events and competition (*Messages to Young People*, p. 213).
- Television and videos of theatrical releases or productions that are not in keeping with Christian standards (*Patriarchs and Prophets*, pp. 459, 460).

It is important to remember that today's battle is for the mind and whoever controls the mind controls the person. By beholding we are changed. Often this takes place subconsciously and imperceptibly until what a person once rejected becomes acceptable. TV has changed the thinking of the western world especially, and the SDA church has been insidiously affected also. We must “gird up the loins of the mind” as Paul admonished.



Chapter 3

Social Programs

THE HUMAN RACE HAS STRONG SOCIAL URGES and needs; people are made that way. We can be thankful to our Creator that in His wisdom this desire was built in as an integral part of man's personality and make-up. Mingling with one another in social contacts is vital to development, and to neglect these contacts may leave the individual with a one-sided, warped personality.

Social desires are woven into every fabric of human life. The desire to be together on a social basis is natural and should not be neglected. We should recognize this need and learn how to use it effectively. When this need is neglected, the young people are left to themselves and may find entertainment in dangerous or questionable areas.

A strong social program conducted by the church in the proper way will eliminate many temptations for our young people and will help hold them close to the church.

Suggestions for Planning a Social Gathering

The chairperson of the social committee should call for a meeting of its members with enough time to plan well before the date on which the social meeting will be held.

The chairperson of the committee should think of some ideas to suggest to the committee in this first meeting. During this meeting the committee should decide the type of social to be held, a theme should be chosen, and there should be an exchange of ideas.

The work should be distributed among the members. A group should be in charge of planning the games and the program, others should be in charge of decorating the place where the gathering will be held, and others should be assigned to send out the invitations and plan the advertising. Members of these groups should accept and fulfill the tasks to which they have been assigned, keeping in mind that games and all other parts of the social should be related to the general theme that the committee chooses.



Five or six days before the social event is to be held, the planning committee should meet again to discuss their work and to make sure that everything is ready. The youth leader must work with the chairperson and the group to be sure that everything is ready on time.

Advertising for a social should be displayed several weeks in advance. If there are invitations, they should be distributed a week or two before the event because youth today have many activities and appointments. The invitation should indicate the theme of the meeting in order to awaken curiosity, but should not include the program.

The leader should carefully arrange the order of the games, and plan for an easy transition from one game to another. All the materials for the games should be prepared and be readily available at the moment they will be needed.

The end of the gathering should be well planned, and if possible be related to the theme, so everyone will leave with the feeling of having had good Christian fellowship.

Advertising

Good advertising not only makes people aware of the program but also builds an atmosphere of anticipation for the event. Use several different methods of announcing your social, such as:

1. Notice in church bulletin
2. Church announcement at eleven-o'clock hour
29. Posters in conspicuous places
30. Written invitations
31. Personal phone contacts

Simple-but-attractive invitations make a person feel especially invited and that his or her presence is truly desired. General announcements and phone calls are also effective. If possible, place posters in conspicuous places so that all may know of the plans even if they are not able to attend. Make your first announcement far enough in advance so that people can arrange their programs and will not have to miss the social because of conflicting plans.

Who Should Attend?

This will depend largely upon the local situation and the type of social planned. In churches where there is a sufficient number of young people, it would be a good thing to have socials beamed at specific age groups. Junior and senior youth often prefer to be with their own age group. Where possible, plan separate social functions for junior and senior young people. There are times when the social should be planned as a family affair and should include all age groups of the church.

Young people should feel free to invite nonchurch-member friends to attend their socials. If done in a proper attitude, much good can come from this opportunity to be friendly with nonmember neighbors. Remember, it is not



a time to preach. Our youth will enjoy these friends, and their presence will make a contribution to the gathering.

Christians should be the most cheerful and happy people that live. . . . God is their father and their everlasting friend. . . . All who have indeed become acquainted, by experimental knowledge, with the love and tender compassion of our Heavenly Father will import light and joy wherever they may be. Their presence and influence will be to their associates as the fragrance of sweet flowers, because they are linked to God and heaven, and the purity and exalted loveliness of heaven are communicated through them to all that are brought within their influence" (*Messages to Young People*, p. 363).

"Gatherings for social intercourse are made in the highest degree profitable and instructive when those who meet together have the love of God glowing in their hearts; when they meet to exchange thoughts in regard to the word of God, or to consider methods for advancing His work and doing good to their fellow men. When the Holy Spirit is regarded as a welcome guest at these gatherings, when nothing is said or done to grieve it away. God is honored, and those who meet together are refreshed and strengthened" (*Messages to Young people*, p. 387).

When?

There is no commandment or decree stating, "Thou shalt have a social at certain specified times." Alert church leaders see the need and recognize in the social a valuable tool, and they will not permit this tool to lie around and rust. Some churches see that a good, wholesome social program is planned for practically every Saturday night of the year. In other places a schedule like this would be difficult or impossible. Many have allowed this area to become completely neglected, and are doing practically nothing of a social nature for their young people. This is tragic, and where such conditions exist a real effort should be made to change the situation.

Where Should These Gatherings Be Held?

Where to meet will depend entirely upon the local situation and the type of activity planned. Outdoor get-togethers are good. Perhaps some member has a large lawn that could be made available. A picturesque spot by a lake would be ideal. Indoor meeting places might include the church fellowship hall, school gyms, recreation halls, basements of individual homes, or public places available for such gatherings.

Finances

Many will wonder how they are to finance their gatherings. As a rule part of the expense money of the Society is used for AY gatherings. In schools the administration usually allows a certain budget for recreation and entertainment. If you do not want to use expense money, or if there is not sufficient to cover the costs, a charge might be made or an offering taken, but people should know about it before they come to the social.



Plan Well in Advance

The success of the church's recreational program depends upon good planning. This includes long- and short-range planning. Establish a definite schedule outlining the recreational activities for at least a six-month period. This will not only improve the program, but will also make planning a pleasure.

How?

How can we have social gatherings that will attract and appeal to young people and yet be in keeping with a code of high moral principles? This is the question for prayerful study with an open mind—genuinely attempting to see the problem from a youth's point of view. It is not necessary to compromise principle to entertain, but on the other hand we don't have to remain stilted and sanctimonious in order to please God. For socials to be profitable and pleasing they do not have to be sensational. Some of the most simple activities entered into in an enthusiastic way often prove to be the most enjoyable.

Who Should Conduct?

Ordinarily the social get-together should be planned and conducted under the direction of the AY Committee with leadership given by the society's fellowship chairperson or another person appointed by the committee. Usually the AY committee seeks a social or fellowship chairperson who has special talents in social graces, who is a spiritual person, a happy Christian interested in young people, and a good mixer. The chairperson must give special study to the recreation needs of the church youth. It will be this group's responsibility to make specific assignments and get the program on the way.

Work of Committees

Details of the program should be worked out beforehand. If properties are needed, select a "props" committee to see that they are available and ready when needed.

The decoration committee has a large responsibility to see that the meeting place is as attractive as possible. Simple, inexpensive decorations should be the rule.

Provide a reception committee so that everyone is made welcome as soon as they enter. This committee can also introduce some of the newcomers to help them get acquainted and make them feel at home.

The refreshment committee should manage the ordering, preparation, and serving of food.

Suggestions for Leading Out in a Social Meeting

Only one person should be recognized as leader of the social gathering; committee members are helpers for the leader.

All the members of the committee should arrive at least thirty minutes before



the meeting starts to be sure that everything is ready.

Much of the success of the meeting will depend on the way the social begins. An introductory activity or game should be planned for the guests who arrive early. Begin on time.

Make every effort to make it possible for everyone present to participate. If the activities are well organized, those present will be encouraged to become involved.

The leader should plan eight or nine games or activities that he or she knows very well. If a new game is to be used, the leader should study it until he or she knows it very well and is able to explain it clearly to the group. The games and the program in general should be planned in such a way as to have a good distribution among active games, quiet games, etc. No game should last too long, and the change from one game to another should be made smoothly.

The person directing the games or other activities should station himself or herself correctly to give the instructions. If directing a circle game, the leader will form part of the circle; if the activity requires two parallel lines, the leader will stand at one end between the two lines. After explaining the game, the leader will give opportunity for questions to be asked. If some do not understand the game, it is better to repeat the instructions and sometime demonstrate what is to be done.

After the refreshments there should be no active games. End the meeting on time with a brief closing program, perhaps by forming the group into a circle for prayer and/or singing.

Return whatever has been borrowed, and put away the decorations and other things that can be utilized at another social gathering.

In order to learn from the evening's events, the committee should have a post-social evaluation to discuss if and how things could have been better planned. Such a meeting should help as plans are made for future social events.

Rules for Planning and Conducting a Social Program

Pick a theme. The objectives of the social will be realized more definitely if the social is planned around a theme. Keep in mind the season of the year. The theme will set the pace for invitations, announcements, publicity, materials and equipment, decorations, activities, and devotional or witnessing activities. Even the place of your social will be dictated somewhat by the selection of a theme.

Be specific in your plans. Assign definite duties to each member of the committee. Youth will measure up to your expectations if you are specific and expect and encourage the best in them. Don't neglect the details of successful planning. Make certain that each person clearly understands his or her responsibility, and you will have real team spirit.

Complete readiness. As stated before have everything and every person assisting in complete readiness at least thirty minutes before time to begin. The



Chairperson and members of the social committee should have a brief prayer before the others arrive. This will do much to give a spiritual alertness to the social committee. If the social is an indoor function, “greeters” should be stationed at the doors to welcome all corners.

Social registry. Remember that a social is an opportunity to encourage AY, Sabbath School, and church attendance and membership. An attractive registration book or registration game of some type may be used to secure names and address. This will serve as a source for follow-through on new members and a check on the “reaching factor” of your social to your own youth. Also it would be well to include brief facts on the type of social, color or decoration schemes, number attending, and any other information that may help in future planning and evaluation. Guests can be introduced between activities—telling who they are, where they are from, who brought them—and made to sense the friendship of the group. Sometimes during the social an announcement could be made about the next youth program and the guests can be invited to attend.

Begin on time. This is the best advertisement for the future. Choose an activity to begin with in which a few can participate, so the “on time” arrivals are not sitting around with nothing to do but wait. If they wait once they may never be on time again.

Signal for silence. Do not try to shout anyone in announcing activities. Never try to talk above other voices, but stand or sit and wait for silence. You will have no discipline problem if you can discipline yourself to wait the few moments necessary for silence the first time.

Clean-up crew. This responsibility, as all others, should be rotated during the calendar year. Those attending the social should always leave a place cleaner than when they found it.

Conclusions.

Recreation by Means of Service

The best recreation is that which is useful to others. “No recreation helpful only to themselves will prove so great a blessing to the children and youth as that which makes them helpful to others” (*Education*, p. 212).

“As a rule, the exercise most beneficial to the youth will be found in useful employment. . . . The best recreation will be found in some line of effort that is useful. That which trains the hand to helpfulness, and teaches the young to bear their share of life’s burdens, is most effective in promoting the growth of mind and character” (*Education*, p. 215).

Oftentimes involvement in some community project provides opportunity for fellowship and meaningful social activity. In recent years short mission trips sponsored by the local conference youth departments have brought great blessings to those youth who participated. As one girl testified, “I never knew what it was to be a Christian until I gave myself away in service.”



What Not to Forget

When committee members study a well-balanced program of recreation they will need to have access to a list of places where these activities could be held and a general calendar of all events to be held during the year.

In order to select the activities contemplated, the committee could take into consideration the following:

1. Plan activities according to the season of the year and the facilities available.
2. Make sure the programs are well balanced; not overdoing any activity to the detriment or exclusion of others.
3. Select activities that permit participation of the majority.
4. Select activities that develop into groups and not into couples and pairs.
5. Check game-resource books and other materials available at your library or at bookstores when you organize your activities.



Empowering Youth

Salvation and Service Focused Youth Ministry

This is a summary of the whole purpose of Youth Ministry in the Seventh-day Adventist Church. A Salvation and Service focused Youth Ministry through Discipleship, Leadership, Evangelism and Service/Mission does empower Youth to be strong Christians and participants in the mission of the church. In other words, this section combines the above modules into four strategic themes.



Empowering Youth

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Introduction

With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon coming Savior 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.

This handbook will focus on 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.

There should be an earnest desire in the heart of every youth who has purposed to be a disciple of Jesus Christ to reach the highest Christian standard, to be a worker with Christ. (Ellen G. White, *God's Amazing Grace*, p. 284)

In a moment we'll look at practical ways to achieve these four goals of leadership, discipleship, mission/service, and evangelism. First, though, let's see what effect a focus on Salvation and Service for youth will have on the local church, on you as the youth leader, and on the youth themselves.



Chapter 1

Salvation and Service for all Ages

Adventurers (ages 6-9)

Adventurer-aged children are the very youngest of our “youth,” but they are not too young for Salvation and Service. Your Adventurer ministry should take advantage of the natural energy, enthusiasm and curiosity of children in this age group. Parents, church school teachers, and Sabbath School teachers all have an important role to play in introducing children of this age to Jesus and to the joy of serving Him. Children in this age group are old enough to understand the concepts of sin and salvation if they are explained simply and clearly, and are old enough to make a commitment to Jesus for themselves.

This is an ideal age to begin a lifetime of service activities. Children in this age group are usually eager to help others and will find service projects fun and interesting.

Pathfinders (ages 10-15)

Young people enter the Pathfinder years with the wide-eyed eagerness and enthusiasm of elementary-school children; they leave those years as sophisticated high-school aged teenagers. During the Pathfinder years, children go through the tremendous physical and social changes of early adolescence. They begin to separate their own identity from that of their families, and begin to identify more with their peers than with their parents.

Early adolescents often become bored with church activities and may sometimes rebel against family and church standards. An active Pathfinder Club, supported by a good junior and earliteen Sabbath School program, can help to keep youth of this age involved and interested in the church.

During these years, most children raised in Adventist homes will face the decision of whether or not to be baptized. Baptism often occurs during the years between 10 and 15; in fact, the average of age of baptism in the Adventist church is about 10.8 years (*The ABZs of Adventist Youth Ministry*). Encourage young people to wait until they fully understand the significance of a commitment to Jesus and the responsibilities of church membership.



As you lead youth in this age group to make a commitment to Jesus through baptism, give them many opportunities to become involved in service. Effective service projects can pierce through adolescent apathy and help young people see that their faith is meaningful and relevant.

High School (ages 14-18)

The high school age group overlaps with the Pathfinder age group by a few years, as some 14 and 15 year olds may begin to feel they are “too old” for Pathfinders and may identify themselves more as secondary school students. Teens in this age group are challenging to work with but also very rewarding.

Social development becomes a central concern during these years. Teenagers are eager to be identified with their peer group and many will do almost anything to be “involved.” Your youth ministry at this age must have a strong social component to provide positive peer associations. This can be a special challenge in small churches where many young people leave home to attend a Seventh-day Adventist academy.

Young people in this age group may have made a decision to follow Jesus, but they face new challenges in living up to that commitment as they are presented with the powerful temptations of youth culture. Peer pressure to engage in substance abuse, premarital sex, and illegal activity can be very strong. It's important for youth to experience a positive, Christian peer influence, and to learn spiritual disciplines which can keep their relationship with Jesus alive.

As with younger adolescents, high-school aged teens may find special relevance in service opportunities, which give them the opportunity to see how faith can make a difference in the real world.

Young Adults (ages 18-35)

This can be a challenging age group, especially for those who don't attend an Adventist college. Young adults generally consider themselves too old for “youth group” activities, yet they may not yet be comfortable taking an “adult” role in the church. Those at the beginning of this age bracket, particularly, may feel that there is no place for them in the church, unless the church actively works at making them part of its ministry.

Young-adult ministry must be young-adult led and driven. An older adult may play a role as a supporter and advisor, but young adults will feel most comfortable in a program where they have ownership.

Remember that this broad age group includes a very diverse group of people with differing needs. It will include students at public colleges and universities, students on Adventist campuses, young people beginning their working careers, single people, young married couples, couples with children, and single parents.

No “one-size-fits-all” ministry can possibly meet the needs of all the young adults in your church, but as you get to know them and build relationships



with them, you can help the young adults and the church as a whole develop programs and ministries that will use their talents and meet their needs. During these crucial years, young adults are making their major life decisions--which career to prepare for, whom to marry, where to live and work. Among those life decisions, the choice to accept salvation in Jesus should be the most important. If this choice was made earlier in the teen years, a young adult may now need to reaffirm that commitment with the added maturity and understanding he or she now has.

Help your young adults learn to use their unique gifts to reach out to others in service--especially to others of their own age. At this age "service" should become more than just an occasional outreach activity--it should be the basis for a lifestyle of servanthood. Young adults can be encouraged to find their own ministry, in the church or in the community, where they can make service to God as much a part of their lives as family and career.



Chapter 2

Outcomes

If we keep the goals of **Salvation and Service** clearly in mind as we work with our youth, and organize our ministry around the four key elements of **discipleship, leadership, service** and **evangelism**, we can expect to see results. Here are some of the outcomes you will want your youth work to achieve.

Outcomes for the Local Church

With a **Salvation and Service** oriented youth ministry, the local church becomes a training ground. Youth ministry will be most effective when everyone in the congregation—pastor, parents, church school teachers, and even those members who have little direct contact with youth—has the goal of **saving** our young people, and leading them into **service** for Christ. The outcomes of such an emphasis will affect all four areas: leadership, discipleship, missions, and evangelism.

Discipleship Outcomes

A church whose emphasis is clearly on Salvation and Service for youth will disciple young people into a growing relationship with Jesus. In this church:

- ☐ **The pastor** will preach sermons that appeal to young people, and will spend time getting to know youth in the congregation.
- ☐ **The church school teachers** will be involved in the life of the church so that they interact with the young people not just at school, but in spiritual and social activities too.
- ☐ **The parents** will be faithful in bringing their children and young people to Sabbath School, church and related activities, and will have input into the activities that are planned for their young people.
- ☐ **The church members** will interact with youth in a positive, friendly way, greeting them enthusiastically, praying for them, giving positive reinforcement when youth are involved in a program or church activity, and restraining the urge to judge and criticize



Leadership Outcomes

A church whose emphasis is clearly on Salvation and Service for youth will lead youth and train them for leadership. In this church:

- ☐ **The nominating committee** will choose youth and young adults to fill real and significant roles in church life—not just “token” positions.
- ☐ **The elders and platform co-ordinators** will invite children and youth to be up front participating in the service each Sabbath.
- ☐ **The church board** will encourage youth activities and include youth representation.
- ☐ **The finance committee** will make spending on youth activities and projects a priority.
- ☐ **The youth leaders, Pathfinder/Adventurer leaders, and Sabbath School teachers** will know that their work is valued and appreciated by the whole congregation.

Missions and Evangelism Outcomes

- ☐ **The church board and finance committee** will support youth service projects, such as short-term mission trips, and youth evangelism initiatives.
- ☐ **The parents, church members, and pastor** will work alongside youth and their leaders in service projects.
- ☐ **The community services department, personal ministries department,** and other relevant ministries in the church will make use of the talents of young people in their outreach to the community.
- ☐ **The pastor and church members** will be warm and welcoming to all non-Adventist friends and visiting youth who attend church or church activities, regardless of their background, beliefs, style of dress or deportment.

A greater work than has ever been done must be done for the young. They must be won with sympathy and love; all barriers must be broken down between them and those who would help them. The most good is not accomplished by long speeches and many words of exhortation or reproof. The greatest tact must be manifested . . . Jesus is drawing the youth, and we must all work with him, putting no forbidding aspects upon our holy religion . . . We must seek to press the young, with all their fresh vigor and ability, into the ranks of Christ, enlisting them as valiant soldiers in the great fight for truth. We have sadly neglected our duty toward the young, for we have not gathered them in, and induced them to put out their talents to the exchanges.

A different mold should be placed upon the work. There should be less sermonizing and more personal labor . . . A great work can be done by dropping a word privately to your young friends, to those you meet in your daily walks. (Ellen G. White, *Advent Review and Sabbath Herald*, September 17, 1914)



Outcomes For the Youth Leaders

In the “Salvation and Service” model of youth ministry, the role of the youth leader is primarily that of a **trainer**. His or her goal is not primarily to provide a “program” for the youth, though program planning is essential. The youth leader’s main goal is to train the young people to take leadership and ownership of the youth ministry for themselves. This goal touches on all aspects of youth ministry: leadership, discipleship, service/missions, and evangelism.

In this document, we will use the term “youth leader” to apply to everyone who works with children, youth and young adults at the local church level. This can include all officers and leaders of Pathfinder and Adventurer Clubs, Sabbath School leaders and teachers at the junior, earliteen, and youth levels, and AY leaders and officers.

Discipleship Outcomes

A youth leader whose emphasis is clearly on Salvation and Service for young people will be a disciple of Jesus who understands his or her role in making new disciples. This youth leader will:

- ☐ Nurture his or her own spiritual growth--you can’t share an experience you don’t have! Despite the fact that most local church youth leaders are volunteers who juggle this responsibility along with their own family and work commitments, time for the youth leader to maintain his or her own devotional life should always be a priority.

Prayer is not a preparation for work, it is work.

Prayer is not a preparation for the battle, it is the battle.

Oswald Chambers,

My Utmost for His Highest

- ☐ **Form positive, mentoring relationships** with the young people under his or her care. This will involve getting to know the youth, spending time with them outside of planned church activities, counseling them when necessary, and making sure the youth program has enough adult leadership so that each young person can have a close relationship with at least one adult.

Leadership Outcomes

A youth leader whose emphasis is clearly on Salvation and Service for young people will lead and train young people to be leaders as well. This youth leader will:

- ☐ **Develop his or her leadership skills** through the use of any and all resources possible—books, manual, handbooks, magazine articles, seminars, workshops, contact with other youth leaders. Have a clear sense of the Salvation and Service mission of this youth ministry, and a vision for what the youth under his or her care can become.



- ❑ **Plan ahead for youth activities.** When the focus is clearly on Salvation and Service, programs will not be planned simply for the sake of filling time or keeping youth entertained. Rather, all programs should be well-prepared and evaluated to make sure that they fit into the overall goals of the ministry.
- ❑ **Empower his or her young people for leadership.** Learn what spiritual gifts and natural abilities each of the young people has, then train them to employ those gifts in leadership. Provide young people with the necessary resources, skills, and support to do the job well, then step back and allow them to do it.

Missions and Evangelism Outcomes

A youth leader whose emphasis is clearly on Salvation and Service for young people will prepare them to serve others and to spread Jesus' message throughout their world. This youth leader will:

- ❑ **Mobilize young people for service** within the church, the community, and the world. Discover what needs exist and how the youth can help fill them, and, again, learn what gifts, interests, and skills the youth have that can be employed in service.
- ❑ **Communicate what's going on** in the youth program effectively with young people themselves, with parents, with church members, and with the larger community. Youth, parents, and church members will be far more supportive of the program if they know what's happening. Friends and community members can only become involved in outreach efforts if they are made aware of them.

(Adapted from *Seven Principles for Youth Ministry Excellence: Practical Strategies to Turn Yourself and Your Youth into Leaders*. Jim Feldbush and William Hurtado, North American Division Youth Ministries, 1999.)

Outcomes For the Youth

When we focus clearly on **Salvation and Service**, our young people will have a different, and more positive, experience with the church. If we put our emphasis primarily on keeping the youth entertained, keeping them out of trouble, or keeping them in the church, their experience may be mainly a negative one. They may focus on everything they "can't" do as Seventh-day Adventist young people. When our emphasis is on leading them to a saving relationship with Jesus and training them to serve others, they will begin to focus on all that they *can* do.

Discipleship Outcomes

Youth who have been trained with a Salvation and Service outlook will have a growing relationship with Jesus--they will become disciples. These young people will:

- ❑ **Develop their own relationship with Jesus.** This is always first and foremost. Each young person must be clearly taught what it means to accept



Jesus as Savior, and have the opportunity to do so. Then, the role of the youth leader and other significant adults within the church is to mentor them into a growing relationship with the Lord that includes an active devotional life.

- ❑ **Make life choices based on Christian values.** Young people are making life's most crucial choices. If they are growing into a relationship with Jesus, then their love for Him and acceptance of His guidelines will inform their choices and lay the foundation for a successful life.

Leadership Outcomes

Youth who have been trained with a **Salvation and Service** outlook will become leaders for Christ. These young people will:

- ❑ **Develop a positive view of the church and their role in it.** Our youth must come to see “the church”—both the local congregation and the worldwide Seventh-day Adventist movement—as an organization that is relevant to them and to their world, an organization in which they have a valued and important place and a role to fill.
- ❑ **Discover their own spiritual gifts.** Each person has gifts given to them by the Holy Spirit. These gifts, along with each person's own natural talents, abilities, and interests, will allow each young person to have his or her own unique ministry for Jesus within the church and the world.

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 Timothy 4:12, NIV)

Missions Outcomes

Youth who have been trained with a **Salvation and Service** outlook will be able to move beyond the natural self-centeredness of youth and recognize the needs of others. These young people will:

- ❑ **Experience a desire to serve.** Countless youth leaders around the world have discovered that giving youth the opportunity to serve is a magic formula for keeping them interested and involved. When young people have had a taste of the joy of serving others through the opportunities given them in their church youth program, they will continue to seek out and create new windows for service.

Evangelism Outcomes

Youth who have been trained with a **Salvation and Service** outlook will have a genuine experience with Jesus that they will want to share. These young people will:

- ❑ **Share Jesus' love with others.** Youth who are “on fire” for God will want to spread that love to their friends and their communities. A good church youth program will give them the training and opportunities they need to begin sharing. If their youth program creates a pleasant, welcoming atmosphere, young people will feel encouraged to bring their friends to church activities and so begin sharing the gospel with them.



Chapter 3

Discipleship Strategies

We have established that we should focus on Salvation and Service, employing the four key elements of discipleship, leadership, missions and evangelism to reach our goals. But what does this mean in practical terms? When we as youth leaders look at our monthly or yearly calendars and plan activities for our young people, how do we fit those activities into a **Salvation and Service** strategy? What programming ideas do we use to achieve our outcomes?

Discipleship

Our first and most important goal is always the salvation of our youth--leading each one to personally accept Jesus as Savior and grow in a relationship with Him. The programs and activities we do as part of our youth work should never be done just for their own sake, but always with the clear goal of discipleship in mind. We should use every event, every youth activity, to make disciples for Jesus.

Commitment

We often use the word “commitment” in the context of encouraging youth to make a commitment to Jesus, for example in an altar call at the end of a Week of Prayer or a youth rally. We need to give youth these opportunities and invitations, but we also need to remember that commitment to Christ will not always come in a highly structured or emotional setting. Sometimes a one-on-one conversation with a young person can be a powerful means of inviting him or her to make a commitment.

We need to teach young people that “commitment” is not a one-time thing, but an ongoing experience. The best way to teach this is by modeling a day-by-day relationship with Jesus that we ourselves experience.

Prayer

Prayer is something that we all too often leave as an afterthought in our youth ministry, sparing just a moment for “opening prayer” or “closing prayer” at the



beginning or end of a meeting. In fact, prayer should be central. We do not unlock the incredible power of God's Holy Spirit in our ministry because we do not ask for it.

Prayer should be at the heart of our work for youth. Here are a few suggestions as to how we can make it so.

Pray for your youth. Regularly, constantly, daily bring the names and needs of your young people before the Lord in prayer. Put them on your prayer list and make time to pray for them.

Pray with your youth—as a group. Schedule time for prayer circles in your youth meeting, your Sabbath School class, your Pathfinder class meeting. Encourage the young people to participate at whatever level they feel comfortable—whether that be adding a few words to a sentence prayer, or saying a brief prayer of their own, or just participating silently.

We do not enjoy the fullness of blessing which the Lord has prepared for us, because we do not ask in faith. Ellen G. White, *Testimonies* vol 6, p. 63

Pray with your youth—individually. When you have the opportunity to talk one-on-one with a young person about his or her personal needs or spiritual life, always offer to pray.

Encourage youth to pray together. Set up prayer teams or prayer partners within your youth group.

Give the youth opportunities to see how God answers prayer. In your prayer meetings with the youth, keep track of prayer requests and answers to prayer. Create a prayer journal or other device for tracking requests and answers within your group.

Personal Devotions

Leading out in youth ministry is a time-consuming effort—especially since, for so many of us, it's combined with other ministries, or other full-time work and family commitments. Perhaps that's why we so often talk about the importance of having regular personal devotions but do not practice this in our daily lives.

Make time for your own devotional life. Your ministry will not flourish unless you do; neither will your own spiritual life. You cannot quench the thirst of others if your own well is dry. Make personal devotions, with meaningful private prayer and Bible study, a part of your daily routine.

In doing this, you can model the devotional life for your young people. In private conversation or while preaching or teaching, say things like, "While I was reading the Bible the other day..." or, "in my personal devotional time I thought about..." or, "I'm praying about this in my private prayer time." Let your young people see that you have a daily, vital connection with God. This gives you the opportunity to disciple them into having the same kind of connection.

Teach your young people to have devotional time. It's good for us to stress the



importance of personal devotions, but that's not enough. Many young people have no idea how to go about daily prayer and Bible study. Share suggestions and ideas with them. Show them how they can use their daily Sabbath School lesson, the morning watch devotional books, or the Bible Year and Encounter plans to have a meaningful time with God each day.

The Bible Year is a Bible reading plan with suggested readings for each day, designed to help young people read through the entire Bible. Bible reading plan cards should be available from your conference or wherever you receive AY and Pathfinder materials. Encourage your young people, in every age group, to make daily Bible reading a part of their lives.

Worship, Music, and Worship Styles

When most people think of “the church” they think immediately of the Sabbath worship service. This is our common denominator, the thing we all share—yet it is often not as meaningful as it could be for our youth. And because of disagreement over appropriate worship styles, the worship service often becomes a source of conflict between older and younger church members.

What you consider appropriate for worship depends on many factors, including cultural considerations—a worship service that is appropriate in one place or within one cultural group, might make a visitor feel very uncomfortable because the style of music, preaching, or congregational response is not what the visitor is familiar with.

It's impossible to dictate a single “right” way to worship. As we strive to remain true to Biblical ideals and to make our worship meaningful to as many people as possible, we can agree on a few generalizations:

- ☐ *Young people usually have different needs in worship than do their elders.*
- ☐ *The worship service must meet the needs of as many people as possible, both in the congregation and in the community.*
- ☐ *Worship is more meaningful to youth when they are involved in it rather than being spectators.*

Balancing the needs of your young people with those of the rest of the church family may not be easy, but it is important. Encourage your church to involve children, youth and young adults up front in the worship service as much as possible. Include elements in the program that will appeal to them. Have special Sabbaths on a regular basis during which the program is presented entirely by the children, the youth group, or the Pathfinder Club.

Some large churches have addressed the issue of differing worship styles by presenting two different worship services at different times on Sabbath—one for those who favor a traditional worship style and one for younger members and visitors who like a more contemporary approach. If your congregation has sharply differing worship needs and such an approach is not practical, do your best to encourage everyone to work together to find a worship style that will include and involve the youth. If your church has a worship committee, be sure it includes young people



Sabbath School

The Sabbath morning study time provides a wonderful opportunity for discipling young Christians. In some churches the Sabbath morning study time is poorly attended and seen as irrelevant, but it can be a dynamic time for teaching and learning.

Depending on the size of your church and your youth group, your Sabbath School class may be an opportunity to divide into smaller groups, or your Sabbath School class may be a small group in itself. Take advantage of the well-known benefits of small groups. Build an atmosphere of trust and acceptance within your Sabbath School class. Get to know each young person well, and encourage other class members as well as adult leaders to look out for those who are not involved or attending. Your Sabbath School class can become much more than just a study group—it can be a prayer team, an outreach team, an evangelistic team.

The style of your Sabbath School program may vary greatly depending on the traditions and needs of your particular group of young people. You may make extensive use of the Sabbath School lesson and program helps provided for you, such as the *Cornerstone* youth curriculum which takes young people through all the major doctrines of our church over a period of four years. However, you can also make use of other materials and program ideas that you feel will be relevant and interesting to your young people. Bible study is always at the heart of the Sabbath School program, but your program can be adapted to meet your youth “where they are” and lead them closer to Jesus.

AY Meetings

AY meetings, like Sabbath School classes, are allowed to “fall by the wayside” in some churches because they are no longer seen as being relevant. If AY meetings are dead or dying in your congregation, you may need to change the approach and style of the meetings, but your youth can still benefit from a regular meeting time outside of Sabbath School and church.

AY meetings may be very formal or quite informal, again depending on the culture of your particular youth group. If your church has not had an active AY program, you may wish to try different types of AY meetings to find out which work well with your youth. As with Sabbath School, you can find many useful resources to use in planning AY programs, including the Youth Ministry Handbook with guidelines to organize and keep alive a local church youth organization, and the Youth Ministry Accent Magazine which includes leadership and programming ideas for Adventist youth leaders. The AY meeting can be a time to bring in a special speaker, play a Bible game or quiz, allow youth to share testimonies, discuss a Bible-related topic, enjoy a musical or dramatic presentation—whatever you find gives your young people the opportunity to grow spiritually.

Adventist Lifestyle

In many churches a discussion of “Adventist lifestyle” or “church standards”



will lead to lively debate, especially if young people are involved. Issues such as appropriate clothing, jewelry, entertainment, dancing, diet, etc., can be quite controversial and depend heavily on cultural context. The General Conference Youth Department has published series of brochures with many topics that concern today's youth entitled *Youth Lifestyle Brochures*. These may be helpful to you in discussing lifestyle issues with your youth.

In the book *The ABZs of Adventist Youth Ministry*, veteran youth worker Stuart Tyner suggests three separate categories of Adventist lifestyle standards:

- I. Substance Abuse Standards
 - A. Illegal drugs
 - B. Tobacco
 - C. Alcohol
- II. Adventist Way of Life Standards
 - A. Sabbath observance
 - B. Exercise
 - C. Unclean meat
 - D. Sexuality
 - E. Modesty
- III. Adventist Popular Culture Standards
 - A. Jewelry
 - B. Caffeinated drinks
 - C. Music
 - D. Dancing
 - E. Movies

Tyner suggests that discussing lifestyle standards in these separate categories, rather than lumping all Adventist “standards” together as one topic, may clarify some issues for youth.

Whatever the particular cultural issues affecting your young people, it is important that you help them identify our values as Seventh-day Adventists and relate lifestyle standards to those values (i.e.: healthful living is a value; abstaining from alcohol is a related standard). Help them to think critically about the choices the world offers them. Our young people live in a more diverse and challenging culture than has any previous generation. Create an atmosphere in which they can feel comfortable discussing our church's standards and the values that lie behind them.

Be consistent and transparent in your own adherence to those standards: don't teach a “rule” to young people and ignore it in your personal life. Young people are quick to spot hypocrites and generally have nothing but contempt for them. When they perceive hypocrisy in the church, it tends to make them discouraged and disillusioned.

Spiritual Gifts

God the Holy Spirit gives gifts to every believer. Your young people may not feel gifted, but your job is to help them discover and develop their gifts. Study the topic of spiritual gifts with them, using relevant Bible passages such as



Romans 12, 1 Corinthians 12, and Ephesians 4. If possible, use a spiritual gifts test or inventory to help your youth discover their gifts.

(Many good spiritual gifts inventories are available: for a good list, check with www.plusline.org. Their listings include some inventories specifically designed for Seventh-day Adventists, such as *Spiritual Gifts: Keys to Ministry* by James Zackrisson, as well as many general Christian resources on the topic. A spiritual gifts inventory designed especially for young people is *Discover Your Gifts and Learn How to Use Them*, by Ruth Vander Zee, published by CRC Publications).

Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. (1 Peter 4:10)

Fellowship, Socials and Recreation

Since Luther Warren and Harry Fenner began the very first Adventist Youth Society in 1879, young people and their adult leaders have recognized that social activities are an important part of any youth program. In that first AY Society in Hazelton Michigan, social activities consisted of sleigh rides, taffy pulls, and other nineteenth-century amusements. In the twenty-first century, our list of attractive and interesting recreation activities has changed (and is dependent on the culture in which we live). What has not changed is the central fact that social relationships are tremendously important to young people, and that a large part of our responsibility as youth leaders is to create opportunities for Christian young people to fellowship together.

Sometimes we may feel that social activities are frivolous or irrelevant when our goal is the salvation of our youth and their training in service. While it's true that youth need far more than simply to be entertained, we cannot ignore their social needs. Young people form strong bonds of friendship with each other, and older teens begin the serious dating relationships that often lead to marriage. If recreational opportunities are not available within the church, young people will look elsewhere for enjoyable activities to share with their friends. If we do provide these kind of activities, we not only encourage them to be involved in healthy, positive activities, we also promote the kind of Christian friendships that will help our youth grow spiritually.

Social activities are not irrelevant, but central, to our twin goals of Salvation and Service.

Youth Rallies/ Youth Congresses

Another aspect of youth ministry that has been part of Adventist youth work almost since the beginning is the idea of the youth congress or youth rally--a gathering of young people from across a large geographical area for worship, Bible study, fellowship and/or outreach.

Youth rallies can be small-scale events planned within a specific group of churches, conference or region, or they can be large-scale congresses including youth from across an entire union or division of the world church. Youth rallies and congresses provide a valuable opportunity for Seventh-day Adven-



tist youth to meet others who share their beliefs and outlook, and participate in activities that will build their faith and their connection to the church. This is particularly important for Adventist youth from small churches who may feel isolated and disconnected in a church with only a handful of young people.

Many youth rallies and congresses also include an element of community outreach, the idea being that the Adventist young people have something to offer to the community in which they meet. For example, the one-day youth congress that ran during the 2000 General Conference Session in Toronto, Canada, was preceded by the week-long “Impact Toronto 2000” youth ministry event in which young people participated in a variety of outreach ministries directed at the people of Toronto.

With the heightened atmosphere and excitement that youth rallies and congresses often provide, combined with the high-quality speakers and presenters usually found at these events, these can often be good opportunities for your young people to make a commitment or re-commitment of their lives to Christ. However, it’s important for you as a local youth leader to follow up on events like this with your youth, to make sure that these commitments are not one-time occurrences but are the foundation for a growing Christian experience.

Prayer Conferences

The prayer conference is a particularly type of youth rally that has been gaining popularity in recent years. Like a traditional youth rally, the prayer conference brings together Adventist young people across a geographical area. Unlike the traditional youth rally, the focus is not primarily on fellowship, recreation, or preaching, but on prayer. Young people have the opportunity to practice the power of prayer individually and in small groups.

While young people always enjoy attending “big” events, today’s youth can sometimes be cynical or distant about some of the large-scale activities at a youth rally or youth congress. It’s easy for them to distance themselves and remain uninvolved. A prayer conference, with its emphasis on small groups and individual involvement, can break through this barrier and make a larger impact on sophisticated, postmodern young people.

Youth who attend prayer conferences usually return eager to share the power of prayer with those “back home.” A prayer conferences can be the beginning of an exciting revival for the young people in your church.

Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven’s storehouse, where are treasured the boundless resources of Omnipotence? Ellen G. White, *Steps to Christ*, p. 94

Pathfinder Campouts and Camporees

Pathfinder-age youth can receive many of the benefits of a youth rally by attending a Pathfinder Camporee or campout. As with rallies, camporees



bring together Pathfinders from several different churches, but the camporee program centers on activities that tie in with the Pathfinder curriculum. Most take place in a “camping” environment and include outdoor skills, which can help Pathfinders learn responsibility, self-sufficiency, and teamwork.

Individual Pathfinder Clubs may hold a campout on a yearly basis, if not more often, and may also meet with other Clubs for an area-wide or conference-wide camporee. In the last two decades large-scale international camporees have taken place every five (?) years, with the huge 1999 “Discover the Power” camporee in Wisconsin, USA, being the largest so far. As with youth rallies and congresses, young people who attend such events have the privilege of seeing that they are truly part of a worldwide movement. Again, it is an excellent opportunity for young people to make a commitment to the Lord. Your work of discipling the youth begins in earnest once a “special event” like this ends, as you help them to learn about the day-to-day reality of living out that commitment.

Weeks of Prayer / Spiritual Emphasis

Another special event that often gives young people a chance to take a stand for Jesus is the Week of Prayer or Week of Spiritual Emphasis. These are usually yearly or twice-yearly events at Seventh-day Adventist schools or within church youth groups. Most schools or churches will bring in a special youth speaker for a week of daily meetings. These meetings can be good opportunities to challenge young people to accept Jesus or move to a higher level in their relationship with Him.

Some young people may be bored with a traditional Week of Prayer format in which a speaker preaches a sermon every day. There are many new and innovative approaches you can try to make a week of spiritual emphasis more meaningful. These might include having a speaker who uses a more hands-on, interactive approach with games and activities. Your Week of Spiritual Emphasis might center on small-group meetings, or include an outreach project.

Many schools and churches successfully turn the Week of Spiritual Emphasis over to the young people themselves, giving them the opportunity to speak and lead out. Week of Prayer sermons are provided for youth just as they are for adults in the church, and youth speakers may make use of these resources. The AY Week of Prayer sermons for the Junior Youth and Senior/Young Adults are published every year in the Youth Ministry Accent Magazine with enough time to allow the translation of the World Divisions into all major languages worldwide.

A youth-led Week of Prayer develops leadership talents and other spiritual gifts, though the quality of presentation may be more uneven than with a professional speaker. Hearing a young person speak may make more of an impact on other youth in the audience.

Preachers cannot have one-half the influence upon the young that the youth, devoted to God, can have upon their associates. Ellen G. White, *Messages to Young People*, p. 204



Chapter 4

Leadership Strategies

Ayouth leader who is committed to the Salvation and Service model of youth ministry will be motivated to train young people for leadership in the youth group, in the church, and in the community. Here are some practical suggestions for developing leadership skills in your young people.

Involvement

Young people are interested in programs and activities for which they feel a sense of ownership. They are generally not interested in having pre-packaged programs delivered to them by an adult leader. If we think back to the very foundations of the Adventist Youth movement, we'll remember that our movement began with teenage leadership. We have the opportunity to help train the Luther Warrens and Harry Fenners of this century.

At every level, involve young people in the planning of your youth program. Their level of involvement and responsibility will, of course, increase with age, and the tasks you assign them should always be age-appropriate. Younger Pathfinder-aged children may not be able to take on as much responsibility as older youth, but they can still be involved in planning for a campout, a social, or a service project. As a general guideline, it's usually safe to assume that a young person is ready to shoulder responsibility sooner than we assume he or she will be!

Give your young people a role in planning your worship, your social activities, your outreach activities. Provide them with the necessary support to ensure they can do the job, then stand back and allow them to do it. Youth will be much more motivated to participate in and support a program if they think it is theirs. Establish an AY Society executive, a youth council or youth leadership team, a spiritual life committee for your school, a student association, a campus Adventist Club-and encourage your young people to guide and direct the program themselves.

When young men and women are sober-minded and cultivate piety and devotion, they will let their light shine forth to others, and there will be vital



power in the church. It would be well to have an hour appointed for Bible study, and let the youth, both converted and unconverted, gather together for prayer and for the relation of their experiences. The youth should have a chance to give expression to their feelings.

It would be well to have a judicious leader chosen at first, one who will talk little and encourage a great deal, by dropping a word now and then to help and strengthen the youth in the beginning of their religious experiences. After they have had a little experience, let one of their number take the leadership, and then another, and in this way let workers be educated that will meet the approval of God. (Ellen G. White, *Counsels on Sabbath School Work*, p. 69)

Training

One mistake we sometimes make as youth leaders is to give young people the opportunity to be involved and carry responsibility without the proper support and training. If they have the ideas and enthusiasm to carry out a task but lack the skills and support to complete it, they will be frustrated and discouraged.

The authors of “Seven Principles for Youth Ministry Excellence” suggest the following six keys that empower youth for leadership:

Vision: develop a definition of what you want your group to become.

Skills: give youth the skills they need to succeed by modeling those skills, mentoring the young people as they practice them, and monitoring their progress.

Incentive: give affirmation and recognition of the good work they are doing.

Resources: use the resources and talents of your church to help youth accomplish their goals.

Action Plan: create a plan for specific actions to turn goals into reality.

Results: help youth to see the fruit of their labor.

If any one of these six key elements is missing, young people may have a negative experience with leadership and be reluctant to try again.

Leadership Styles

There are several different ways to define “leadership styles,” but it’s important to recognize that both you and your young people will lead in different ways depending on the kind of people you are. Different leadership styles may be appropriate in different situations.

Three major leadership styles are sometimes defined as: *autocratic* (maintains total control of every situation); *democratic* (allows everyone in the group to have input and work together towards goals); and *laissez-faire* (takes no control and allows everyone to do whatever they like). If we look only at these three styles, it should be obvious that a democratic style of leadership is most appropriate. Neither autocratic or laissez-faire leadership will lead to the salvation of our youth and their training for service.



It might be more helpful, however, to look at leadership styles as a continuum. While extreme autocratic leadership is usually damaging, there will be situations where you, as a leader, will need to take a more strongly authoritarian role, particularly when launching a new project or idea. The level of involvement of group members can vary depending on what goals you are trying to achieve. You will never want a completely laissez-faire leadership style in which everyone mills about with no purpose, but there will be situations--for example, some social activities--in which the need for strong leadership is minimal and the focus can simply be on everyone enjoying themselves.

You will find that as you train your youth to become leaders, their personal leadership styles will fall at different points along this continuum. Some youth have very strong ideas about how things should be done, and when put into leadership positions, they assume an autocratic style. Others are so timid and unsure of their own leadership skills that they give no leadership at all and produce a laissez-faire environment. Your job is to help them become strong, democratic leaders while using them in situations where their natural style is most appropriate. Your strong-willed, autocratic young woman could be put in charge of a challenging fund-raising campaign for your mission trip, while the quiet, unsure boy might be asked to plan a trip to the beach where the main responsibility is inviting everyone to show up and bring food.

Delegating

"If you want something done well, do it yourself," the saying goes--and though we might not admit it, many of us agree with that! We find it frustrating to delegate tasks to others, knowing they may not be done well. It's especially difficult to give up the reins of control to young people, since the results are often mixed when an inexperienced youth takes over.

Remember that training your youth to serve is a more important goal than producing a perfect result. Guide and support where you can, but don't be afraid to take your hands off the steering wheel and delegate responsibility to your youth. They may surprise you with their results! Even when they are not successful, they will learn from the process.

When you put youth in leadership roles, they, too will often be tempted to do everything themselves. Encourage them to delegate to others in the group--this will create even more potential leaders!

Remember the advice Moses received from his mentor, his father-in-law Jethro:

"What you are doing is not good...The work is too heavy for you; you cannot handle it alone...Select capable men from all the people...and appoint them as officials...That will make your load lighter, because they will share it with you." (Exodus 18:17-22, NKV)

Committees and Organization

Though not every young person will shine in an individual leadership role,



anyone can develop their skills as part of a leadership team. If your church has an active Adventist Youth Society, the AY executive can provide this opportunity. In a large church with many youth, you can have many different young people fill the various roles on the AY executive committee. A young person who might not be an assertive “leader” type might use his musical gifts to fill the role of chorister, or use her gift of friendliness to serve as fellowship or social leader.

If the highly structured format of the AY Society executive does not meet the needs of your church, you may establish a more informal “youth council.” This, too, would involve young people as well as youth leaders, and would provide opportunities for youth to use many different gifts in planning and carrying out the youth work in your church.

Youth in Church Offices

It's vital that youth be involved in the church's youth program, but if that is their only involvement in church life, they may begin to feel like they are placed on the sidelines. Comments like, “This church doesn't have any place for us,” or “We don't feel we're important to the church” are commonplace.

Encourage your church nominating committee to place young people in roles of real significance within the church. Of course it is important that the responsibilities given to youth be age-appropriate, but by the time a young person is in high school, and often sooner, he or she is well able to serve on church committees such as social committee, personal ministries, health and temperance, and many others. Young people can assist in children's Sabbath School divisions, and senior youth can be leaders in the Pathfinder or Adventurer Clubs. Some churches like to assign youth to the roles of junior deacons and deaconesses, while other (often smaller) churches use young people as full-fledged deacons and deaconesses.

When youth have been assigned to offices in the church, you as a youth leader can offer to help and mentor them in filling those roles, especially if they are not already working with a competent adult leader. Make sure they understand what is expected of them and help them develop the skills to do the job well.



Chapter 5

Mission Strategies

Nothing inspires youth as much as getting their hands dirty—literally or figuratively—in projects where they can make a difference in the lives of others. Obeying Jesus’ command to feed the hungry, clothe the naked, shelter the homeless, and visit the sick, can transform even an apathetic group of young people into soldiers in God’s army.

Youth in our postmodern culture need to do more than hear the Word preached. They need an opportunity to make Christianity real and practical. While they are very caught up in the materialist culture that surrounds them, young people are also more idealistic than adults and are quick to respond to the needs of others once their eyes are open to those needs. Training youth for service is an integral part of our Salvation and Service focus in youth ministry. Even those youth who have not yet experienced a saving relationship with Jesus may be attracted by a service project and through that avenue may come to know Jesus for themselves.

Here are a few practical strategies for getting your young people involved in missions at home and around the world.

Volunteering in the Community

Volunteers are the backbone of any community. Don’t be afraid to take your youth outside the church environment to work with other churches and service organizations within your community. Whether it’s serving lunch at a soup kitchen, singing to elderly people in a nursing home, shoveling snow-covered sidewalks or mowing lawns for shut-ins, visiting with children at an orphanage, visiting or volunteering in nursing homes, or helping build homes for low-income families, your youth can make a positive impact on the community. Furthermore, people in your community will learn that Seventh-day Adventist young people can be counted on to help.

Get in touch with groups and organizations in your community that need volunteers. Find projects that match the skills and interests of your young



people, set up a volunteer opportunity, and be on hand to model enthusiastic participation.

The King will reply, "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me." (Matthew 25:40, NIV)

Supermission / Impact / Storm Company

Under different names and in different divisions of the world church, Adventist youth are catching on to the idea of selecting one city or community and targeting it with a variety of service projects over a short period of time. Often combined with a youth congress or youth rally, a project of this type might involve the youth in activities such as feeding the homeless, helping street kids, cleaning the streets, donating blood, singing or performing drama on street corners, and holding evangelistic meetings. One of the largest-scale events of this type was Impact Toronto 2000, held in conjunction with the 2000 General Conference session. Impact 2000 involved Adventist young adults from all over the world in dozens of different ministries.

When a project like this is finished, the community is left in no doubt that Seventh-day Adventist youth have been there! Furthermore, they know that Adventist youth care about the community and its people. The youth themselves gain experience in a variety of different ministries and are able to use and develop their own spiritual gifts. When they go back home, they carry that enthusiasm back into the community where their church is located.

YouthNet

YouthNet is a network of service and volunteer opportunities for Adventist youth and young adults. In the North American division, YouthNet is the official volunteer agency of the church. Young people can participate in any of a number of different service opportunities. One of the best known of these is student missions, which are popular with Seventh-day Adventist college students world-wide. Student missionaries usually give a year of their lives to work in teaching, health care, or other areas where they may be needed in the mission field.

Similar programs that fall under the YouthNet "umbrella" are Task Force, Young Pioneers, and Youth Emergency Services. Students interested in YouthNet service opportunities can learn more through the chaplain's office if they are on an Adventist campus, or they can contact YouthNet directly at 1-800-331-2767.

Go into all the world and preach the good news to all creation. (Mark 16:15, NIV)

Short Term Mission Projects

These projects are probably the single most powerful tool for giving young people a vision of service and changing their perspective on their own spiritual lives and the needs of the world. Each year, thousands of Seventh-day



Adventist young people travel to an area, usually outside their own country, where they can work for a week or two on a service project. These projects may involve building, repair work, evangelism or outreach. Youth groups and schools often work with organizations such as Maranatha or ADRA to plan short-term mission opportunities for their young people. If you have the opportunity to take a group of young people on a short-term mission trip, you will never regret the experience.



Chapter 6

Evangelism Strategies

When we speak of “evangelism” we are speaking of leading young people to a saving relationship with Jesus and to acceptance of our Seventh-day Adventist beliefs. As we train our young people to serve others in love, we train them also to become evangelists—to spread Jesus’ message of salvation. Here are a few practical ideas for doing this.

Evangelism Begins at Home

As a youth leader, your most fertile field for evangelism is right in your youth group. Young people within the group who have not yet accepted Jesus as their Savior, or who have not yet been baptized, need opportunities to make these commitments. The youth in your group who are already committed to Jesus can begin their evangelistic work by sharing their faith with their own friends within the group. The witness of another young person can be powerful and effective.

When we talk about “evangelism” with our youth we should, of course, look outside our church family to try to win others to Christ. But we should never neglect the unsaved youth within our own “fold.” Take time to talk to them about Jesus, about the doctrines of the church, about baptism. Provide opportunities, such as Weeks of Spiritual Emphasis and other events (discussed in more detail under “Discipleship strategies”) where they will have the chance to respond to an invitation for commitment.

Crusades and Seminars

Although public evangelism, through large-scale crusades, satellite events, and Daniel and Revelation Seminars, has traditionally been a major part of the outreach program of the Seventh-day Adventist Church, evangelistic events of this type are seldom directed specifically at young people.

Children, youth, and young adults have different needs from adults. Large-scale evangelism directed at young people is certainly one possible avenue of outreach, but the approach may need to be different. Use contemporary



music, drama, a comfortable setting; use any approach--within the boundaries of acceptable Adventist standards--that will appeal to the particular group of young people you hope to reach.

Young adults of college age and beyond may be less comfortable than older adults with a traditional evangelistic series of sermons. A more informal approach that allows for discussion, debate, and small-group interaction may be more successful with this age group.

Most importantly, make sure that any evangelistic effort you spearhead with your youth is driven by the youth themselves. They need to take ownership of the program in order for it to work, and the unsaved youth whom you hope to win will only be attracted if they see young people like themselves actively involved and leading out.

Youth can also be active in evangelistic efforts directed at adults. Many churches and evangelists have had great success involving children and teenagers in traditional evangelistic crusades. Young people can greet, provide special music, lead in praise singing, and even preach. Their own relationship with Jesus will grow deeper as they have the opportunity to win others to Christ.

Bible Studies

All young people, especially those from unchurched backgrounds, need some in-depth Bible study, either one-on-one or in a small group setting, before they are ready for baptism. You should be prepared yourself to study the Bible with your young people, and you can also train them to lead other youth in Bible studies. If you have studied the concept of spiritual gifts with your youth you will know that some of them have a gift for teaching or explaining the Bible. Armed with a good Bible-study course and paired with an adult mentor with whom they can work closely, your young people can become skilled at sharing Jesus through Bible studies.

Friendship Evangelism

Friendship evangelism is important for everyone, from children to the elderly. It is perhaps the most important type of evangelism for youth. Young people relate to their peer group. They consistently rate their friends as the most important people in their lives.

Obviously, a Christian peer group can make a huge difference in the life of a young person. Many Christians came from a non-Christian background to know the Lord as a result of associating with Christian friends when they were younger.

Every social activity your youth group does is an evangelism opportunity. Many of these events will not be overtly evangelistic: you don't need to preach to children on a Pathfinder camping trip or start a Bible study with teenagers at a Saturday night social. But if you encourage your youth to invite non-Christian friends with them to these events, these non-Christian youth



will get to know Christian young people, form close bonds with them, and be far more receptive to our message when a more obviously “evangelistic” situation arises.

Young people, especially teenagers, can be very “cliquish,” associating only with their group of close friends. If they all attend church and church school together, they can sometimes shut out outsiders and fail to project a friendly, welcoming attitude. Take every opportunity to teach your young people about Jesus’ command to love everyone, and about the power of friendship evangelism.

He desires to see gathered out from the homes of our people a large company of youth who, because of the godly influences of their homes, have surrendered their hearts to Him and go forth to give Him the highest service of their lives....They have learned to submit to God as their teacher and leader, and they are prepared to render Him acceptable service....Such youth are prepared to represent to the world the grace and power of Christ. Ellen G. White, *In Heavenly Places*, p. 21