



Adventist Youth Leader

Spiritual Youth Leaders Resource

Magazine



- ▶ Generation in Crisis
- ▶ Youth Are Not The Church of Today
- ▶ Career and Mission Have Kissed

AYL | 06 | 2019

General Conference of Seventh-day Adventists®
Adventist Youth Ministries

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General Conference of Seventh-day Adventists®
Youth Ministries Department

Departmental Director: Gary Blanchard
Editor: Andrés J. Peralta
Advisors: Abner De Los Santos, Gary Blanchard and Pako Mokgwane
Senior Editorial Assistant: Kenia Reyes
Editorial Assistant: Maria Manderson
Copy Editor: Nadine Francis
Cover & Interior Designer:
Had Graphic Inc. | www.hadgraphic.com
hadgraphic@gmail.com
Photos by: © Shutterstock

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For information

Email: youth@gc.adventist.org
Website: youth.adventist.org

Mailing Address:

Adventist Youth Ministries
General Conference of Seventh-day Adventist
12501 Old Columbia Pike,
Silver Spring, MD 20904-6600, USA.

Division Correspondents:

Al Powell(IAD)	Nak Hyung Kim (NSD)
Alastair Agbaje (TED)	Nick Kross (SPD)
Armando Miranda (NAD)	Peter Bo Bohsen (TED)
Benoy Tirkey (SUD)	Tihomir Lazic (TED)
Busi Khumalo (SID)	Tracy Wood (NAD)
Carlos Campitelli (SAD)	Udolcy Zukowski (SAD)
Gennady Kasap (ESD)	Ugochukwu Elems (WAD)
Petronio Genebago (SSD)	Vandeon Griffin (NAD)
Jonatan Tejel (EUD)	Zlatko Musija (TED)
Magulilo Mwakalonge (ECD)	

Editorial

JANUARY, 2020

2020 is a number we always associate with perfect vision. As we grow older or if we have certain vision impediments, our vision continues to deteriorate if we do not address the issue promptly through the use of glasses or at times even surgery. For those with those sight impediments, 20/20 is a desired goal, a seemingly unattainable level of perfection, a dream.

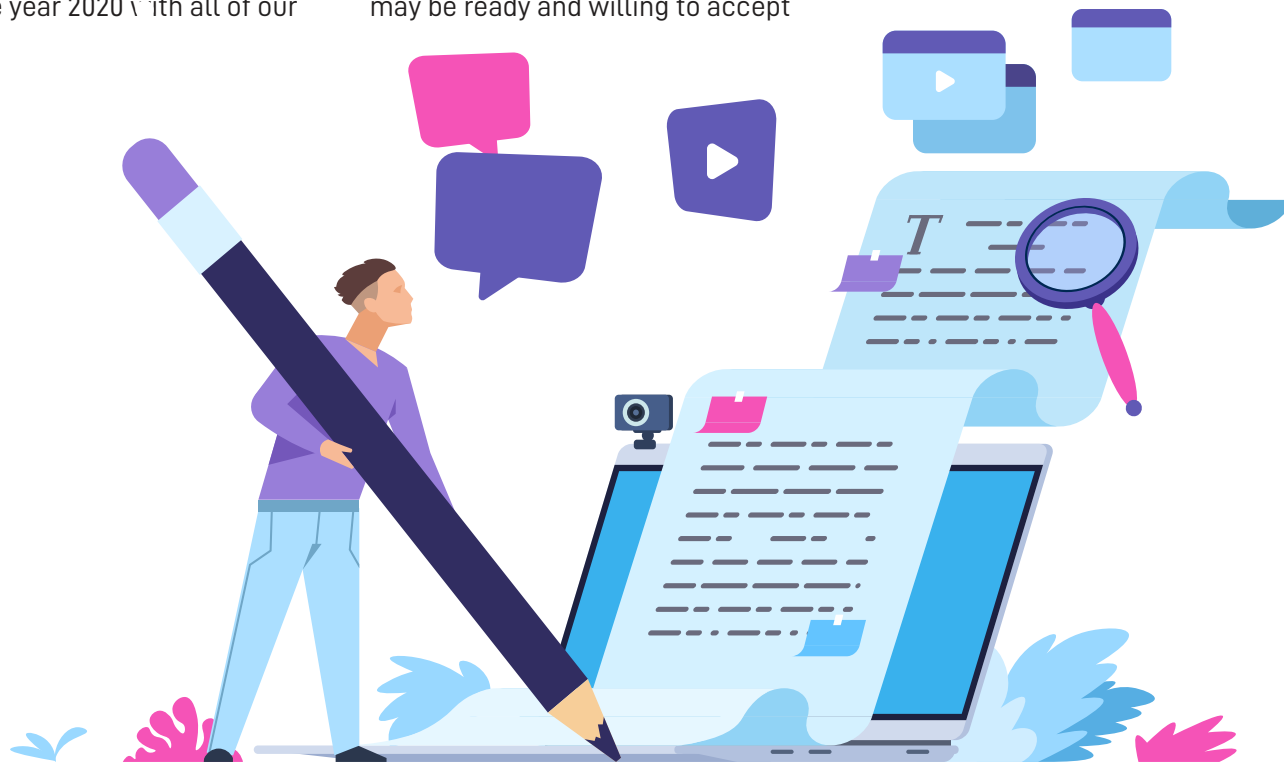
We are just getting warmed up to the year 2020 with all of our

plans, aspirations and goals for our youth and our ministries. It is our prayer that we can obtain 20/20 vision from God for the year 2020. We hope that every article and testimony within these pages, every report from our youth leaders worldwide, encourage you to strive for perfection in Christ and serve as a reminder that He is still working in our favor and will continue to do so. It is our deepest desire that God may reveal the amazing plans He has for each of you and that you may be ready and willing to accept

the call, to see beyond what your limited vision can see, through the power of the Holy Spirit.



Andrés J. Peralta, D. Min.
Associate Youth Director
General Conference of the
Seventh-day Adventists





Generation in Crisis

INTRODUCTION

4

We have already entered a new reality in relation to youth

engagement with faith issues and their church. Ending high school is a major turning point for many, since it is the beginning of the end of what is considered "parental faith". This is to worship and attend the services and activities of the church as they were groomed by their parents throughout the years. Additionally, as boomers and traditionalists in Christianity expect of them. The pervasive electronic communication or Social media and cyberspace have not been positive influences in the

faith journey of some. Youth face untold temptations to resist existing social norms and status quos to find their own identities, make choices and be whom they want to be. Consequences of social action do not headline their agendas, if they do exist. Yet, many if not most of them, do make sober decisions about career and vocation choices. Church leaders must face the challenge of understanding today's young people and engage them in the development of emotional connections and commitment to what is more than just service or temporal issues, but their eternal destiny, salvation at the Second Advent of Christ.

GENERATION Z AND Y

Generation "Z" are those born

between 1995 and 2015 (ages 4-24) and Generation "Y" or Millennials are born between 1980 and 1994 (ages 25-39). Many millennials and especially the latter group of Generation "Z" do not attend the same local church from Sabbath School to the worship service and the afternoon programs on Sabbaths, as often as their parents and grandparents do. Their outlook, beliefs and values diverge and they display a lower level of religious affiliation. A growing number consider themselves religious nones. "Clearly 36% of young millennials (those between the ages of 18 and 24) are religiously unaffiliated as are 34% of older millennials (ages 24-33). Fewer than six in ten millennials identify with

any branch of Christianity compared with seven in ten or more of older generations" (Stark, 2016, p. 11).

Once they graduate from high school many of them are not at their local church. Where are they? Either in universities, somewhere out of their local community or at work. If they are still within the local community, they are busily engaged otherwise than being preoccupied with their home grown religion. Of course this is not the one hundred percent. Those who are no longer in church and even many of those who remain, consider the present practice of Christianity as hypocritical and have negative impressions and diminished expectations of church.

Recently, I engaged a group of professional millennials in discussion about their concept of faith and the church in which they grew up. Here are some of the responses: "The perception of the seniors in church is that our relationship with Christ boils down to just going to church. I am more accepting, and open minded of social issues and standards in society than the members of my church"; "I am independent. By that I mean I think for myself and am forward thinking. Our generation challenges the status quo. Our parents instilled fear in us while

growing up, but I do not feel that we are going to be struck down by lightning if we do contrary to what we have been taught at home and church"; "While we are not true to the teachings of the church we actually do enjoy who we are. We do not want to be all in with religion. There are other options to contend with in life. We want to go to church on our terms"; "We do accept the bible as a good foundation for people, but when you grow up you have to make it applicable to yourself, on that basis, to each his own".

The theory, Moralistic therapeutic deism (MTD) was first introduced by sociologists Christian Smith and Melinda Lundquist Denton. They studied the religious and spiritual lives of American teenagers, which led to the coinage of this theory. In his book *The Benedict Option*, Rod Dreher referenced the five principal tenets of this theory that explain the thought pattern of millennials who go to church: (1) A god exists who created and ordered the world and watches over human life on earth. (2) God wants people to be good, nice, and fair to each other, as taught in the Bible and by most world religions. (3) The central goal of life is to be happy and to feel good about oneself. (4) God does

not need to be particularly involved in one's life except when God is needed to resolve a problem. (5) Good people go to heaven when they die.

When characterizing generations Z and Y, they are stereotyped by actions, attitudes and behaviors that do not conform to the traditions of boomers and traditionalists. However, there are numerous actions, attitudes and behaviors that are characteristic of these generations that must also be noted. A large number of them in the church are convinced that the message their church believes and proclaims is authentic. They continue to be influenced by their Christian upbringing. They are conscious of their relationship with God and others and are intentional in their responses to be relevant in a positive manner. They possess resources, ranging from skills, networks of relationships, ability to articulate clearly and profoundly and are interested in the various ministries and doctrines of the church. They are committed to using their time, influence, talents and resources to assist the church in fulfilling its mission. Generation Z and Y make the church rich and relevant and through the aid and guidance of the Holy Spirit enhance the future of the church.

CHALLENGES AND THOUGHT PATTERN OF THE YOUTH

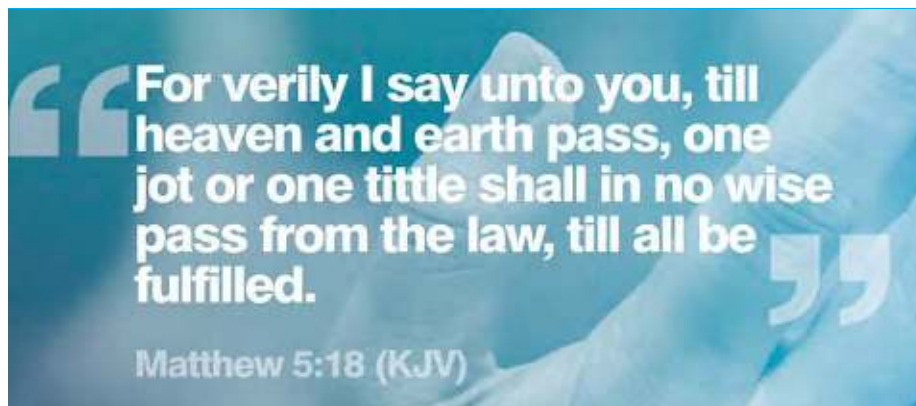
An education and health charity, Central YMCA, 2016, surveyed 1,600 young people aged between 16 and 25. They asked them to assess the nature of the challenges they face today. The challenges they mentioned were: lack of employment opportunities, failure to succeed in the educational system, issues related to body image, family problems, substance abuse, pressures of materialism, lack of affordable housing, negative stereotyping, pressures of 24-hour social networking, crime, lack of positive values, reckless sexual behavior, developing and maintaining wholesome social relationships, living up to parents' expectations – most notable, "go to church" and remaining faithful in a church that is traditionally too strict and too strong.

Many young people in the church find it a challenge that the involvement of most church leaders with youth programs and activities is limited, yet they are the ones who plan, design and execute activities for them. "They just 'give it to us' rather than engage and participate in meaningful ways with us" said one of the respondents. Many do not see the wholeness of the organization which must

be considered within the context of having a ministry to influence and retain them with their diverse interests within the church. They experience a church that is judgmental and sees everything as just black and white. They are de-motivated because they are not allowed to face their challenges without duress. "Leaders, boomers and traditionalists are hard on us; we are not experiencing the love we desire" is another response. Expressing disgust with the church,

face. We have to deal with the do's and don'ts of church every day. We are tired, is there a better way?".

Globally, church leaders are struggling to grapple with the reality of ministering to Generations Z and Y and how to involve them in the life and mission of the church. How quickly the church can become a self-organizing system that finds new methods to harness talents and utilize the strengths of these generations is a major challenge. Some methods that worked in the



one professional millennial said; "With our curious minds we are discomforted with the church because of the perceived concept that once you are a member of the church you have arrived. To do anything out of the realm of the traditional is like the world is coming to an end. The struggle with a church that is less than accommodating is the reality we

past to get attention, compliance and participation are now ineffective. Reality summons a new approach. How confounding, yet real, that many leaders, especially some of those who have decades of experience, must sit in the unfamiliar seat of "not knowing" and open themselves to radical new ideas of wisdom and willingness to learn through asking the right

questions of generations Z and Y, listen to them and in the process, avoid contradictions. Margaret J. Wheatley said; "To be responsible inventors and discoverers, we need the courage to let go of the old world, to relinquish most of what we have cherished, to abandon our interpretations about what does and doesn't work. We must learn to see the world anew. As Einstein is often quoted as saying: No problem can be solved from the same consciousness that created it" (page 7).

How do church leaders understand Matthew 5:18 (KJV) "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Also, Matthew 24:35 (NIV) "Heaven and earth will pass away, but my words will never pass away". The laws of God and biblical principles are foundational to our Christian faith. These are as unchanging as the Lord who said; "For I am the LORD, I change not; therefore, ye sons of Jacob are not consumed" (Malachi 3:6 KJV). To conceive or classify the certainties of the faith as negotiable is irreconcilable, un-biblical and misguided. What are these unchangeables? How do we engage the young people to understand them and develop an appreciation

for them? The scripture shapes faith. How effective is church leadership in going beyond providing materials for the youth, which is significant, to the esteemed position of helping them to truly understand scripture. Not just to understand it, but to make applications about its role and function in shaping attitudes and commitment toward the present life, dealing with others and preparing for the life to come. When leaders and the youth arrive at such understanding, then everything else that we do and embrace within the body of believers should be subject to the principle or test of the "old world".

Many consider the present attitudes of Generations "Z" and "Y" respecting traditional norms, values and practices of the church as chaotic. When you listen to some boomers and traditionalists, the phrase of the poet Yeats, "Things fall apart; the center cannot hold, mere anarchy is loosed upon the world" (Wheatley, p.19) appears apt in describing the reality within the Church. It is collapsing they think and only a miracle can save it. Scripture does not support this view. Jesus said; "... upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18. Ellen White explains it this way; "Enfeebled and defective

as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theatre of His grace, in which He delights to reveal His power to transform" (Acts of the Apostles p. 12).

According to Wheatley "A system is defined as chaotic when it becomes impossible to know what it will do next" (p.22). If chaos is a correct designation of the church involving the young people's reaction to standards and norms and the way the leaders address such, then Wheatley's next statement is germane, "Chaos summons self-organization. Not according to some idealized plan, but because the environment demands it. Many leaders find it difficult to let go of the old form and figure how best to organize in a new way" (p. 24). In this 21st century, the church struggles to find leaders that best respond to the needs and desires of the youth. The youth are looking for what Max De Pree, former CEO of Herman Miller calls "roving leadership". This is the indispensable people in our lives who are there when we need them. Since the existing relationship between the young people and leadership, boomers and traditionalists within the church appears to be chaos, according



to Wheatley, it is a new order that is not a bad status. It is a wake-up call, not fragmentation. It is time for leadership to take steps to create a new mode of operation because the existing is not functioning effectively. It is a call for change. The organization's biblical principles contain sufficient information about its intended "shape", what it needs to accomplish and how its members should be involved. When leadership and the youth work freely with those principles, to interpret them, learn from them and talk about them, then through many iterations, a pattern of spiritual and ethical behavior will emerge.

A LEADERSHIP APPROACH TO ADDRESS THE CHALLENGES OF THE YOUTH

Church leadership must embody the organization's principles and guide the organization to experience the ideals it envisions. In other words, the leaders must genuinely practice what they preach because disabling consequences result from the opposite. Among such consequences, is that the youth respond

to the church and its mission with less commitment than is expected. According to Mort Meyerson in an interview with Wheatley (1996), "It is not the leaders' role to make people know exactly what to do and when to do it. Instead it is their role to ensure that there is strong and evolving clarity about who the organization is" (p.131). Church leaders need to help the youth live by values. They need to practice their understanding that it is shared concepts that invites participation and not policies and procedures, important as they are. Leaders that empower millennials through providing them opportunities to know the truth and by being transparent with them will be endeared to them. Youth need leaders and not bosses. Church leaders have the great privilege of presence and direct contact and access to the young people. This provides them a firsthand opportunity to listen to them and address their concerns as they arise. This proximity empowers them with relevant information regarding personal, family and organizational challenges that the youth face. Usually, because of the status and respectability of organizational leaders the youth show

deference to them. This opens possibilities for leaders to actually make a difference in their thought processes.

Finlayson and Zacher (Krasner, 1983) posited, "decision making procedures are the prevailing practices for making and implementing collective choices" (p. 275). One of the areas that church leaders need to address as they face the challenges with the young people is how decisions are taken. Precondition, process, and outcome should be intentionally employed. Precondition addresses core relationships between the youth and the organization in order to create understanding and motivate them to develop positive affinity towards the church. Process deals with conversations that lead to the development of shared values through which participation occur. Outcome is the shared understanding and practice that actually emerge. Deutsch, Coleman, et al., (2006, p. 197) argue that for common understanding to be achieved, the parties of common interest need to engage together. In that case, there needs to be a diagnosis of the issue at hand and then the development of alternative possibilities to arrive at an agreed position. This includes four general phases' "diagnose the issue, identify

alternative solutions, evaluate and chose the mutually acceptable path and commit to the decision and implementation.

Obviously, there are numerous issues involving the youth that leaders must address in a Christ-like manner and a suggested approach has already been advanced. In the process, it may be helpful for leaders to avoid the temptation of spending much time arguing about their dress, their music, their deportment, their games, their movies, and their dates, and more effort on one to one mentoring and modeling situations. The youth are a part of God's army and they must be mobilized. This statement of Ellen White is still relevant; "With such an army of workers as our youth, rightly trained, might furnish, how soon the work of a crucified, risen and soon coming Savior might be carried to the whole world" (Education page 271). Jesus' leadership model in dealing with His disciples is relevant; Mark 3:13-15 (ESV) "and He went up on the mountain and called to Him those whom He desired, and they came to Him. And He appointed twelve (whom he also named apostles) so that they might be with Him and He might send them out to preach and have authority to cast out demons"). Verses 16 – 19 identified the names

of the persons He called to abide with Him. Verse 19 says; "and Judas Iscariot, who betrayed him". Interestingly, while all the disciples of Jesus struggled with their personal issues, only Judas actually left the team. He had opportunity for repentance, however, he chose suicide. The others remained with their personal struggles and contributed to fulfilling the mission. Jesus invited them, had conversations with them, trained them, involved them and gave them hope. Today, those disciples await their eternal inheritance in the kingdom of God. There are three specific things that church leaders may consider doing as they seek relevance with Generation Z and Y:

INVITE THE YOUTH

Invite the young people that are members, or are associated with the church: that is to say, intentionally engage with them in heart, mind and body or with empathy, interest and energy. Go after them as God did with Adam and Eve in the Garden of Eden and invest in their growth. Be present with them by exuding calm and control. This makes them want to be there and ultimately become accommodating. By inviting them, leaders give attention to the young people. The invitation is about building relationship with the youth.

Intentional strategies: to eat meals together with them, do fun things with them, spend time doing things with them that they are interested in, get to know their stories, build a community with them.

Story telling is not one directional, it is all inclusive. Infect them with passion. Inspire and help them to find mentors. Enhance their sense of knowing that they are members of a global movement, something that's radical and life changing, a part of something bigger. Remove the barriers that isolate. Traditions and ceremonies do have their place. However, as long as they are not salvation issues, they are only considered sacred by one generation yet irreconcilable and irrelevant to the youth. Do not allow these barriers to maintain their sting. Rigidity that is irrelevant to the gospel is not a wise course of action for nurturing young people in the faith. By invitation, leaders search for the youth, find them, address their issues and therein is fertile ground to retain and help them grow in Christ. Invite them and equip them

EQUIP THE YOUTH

Equipping is a systematic process through which individuals are taught and this may be done by

instruction and practical activities that result in improved adherence to values. Leaders must teach the youth by providing them knowledge and skills and help them to develop positive, wholesome attitudes. The supernatural dimension is critical in the equipping process. This is where the leaders of the church perform their spiritual roles by providing them guidance in the study of the Word, and other inspirational reading through varying forms. Prayer is an essential aspect of this dimension and innovative methods should be employed in executing this. Embrace every opportunity to share the gospel with them and guide them in imparting to their friends, acquaintances and others.

Young people are the best tools or strategies for reaching other young people. They naturally know more young people than leaders do and they know each other's' language. There are many social skills that they may be taught as well, which will empower them to become more relatable. Methods that have worked but which may be improved upon as new ones are developed and utilized are: camps, small group efforts, bible study teams, prayer sessions, spiritual counselling, faith journaling, spiritual retreats, workshops on faith building, and youth conferences.

The training should be short term, task oriented and targeted on achieving a change of attitude, skills and behavior in specific areas. It is important to choose wisely the method of training, as the retention rate from seminars and lectures is about five percent, as compared to seventy-five percent through practice by doing and ninety percent by teaching others.

INVOLVE THE YOUTH

God has a special mission for each one. He gifted us with abilities, personality, and certain qualities that will help accomplish His plan. God calls His people to all kinds of vocations. Leaders need to help the youth to look for ways to fulfill His unique purpose for their lives. It does not matter how spiritual the parents of these generations are, or the elders, pastors or leaders of their Church. People are only saved by a personal relationship with Christ. When Jesus gave the disciples the Great Commission, He was in essence giving them a mission. Leaders must help the young people to feel valued, use their skills and to feel accepted while serving others. They must be helped to feel that there is something for them at church to enjoy and to do. Involve them. Create ministries and or projects

and deploy them. Offer them recognition and highlight their successes. Talk about them and what they are doing. It is a growth process. The youth want to be recognized for their involvement. Do not disappoint them and do not discriminate. Yes, there are exceptions. A few prefer to remain incognito, and they should be given that benefit, as well. However, be in touch with them and offer affirmation.

CONCLUSION

Generation Z and Y do have genuine needs. In fact, it is not easy to be young today. When youth lose their sense of belonging in church, leaders become concerned and the organization at large loses a sense of its wholeness. However, when they feel that sense of belonging, they remain committed to the faith and mission of the church, and this is comforting. Their independent thinking and desire to challenge the status quo are unnerving and distance is created between them and leaders of the church. While in most instances they behave as though unmindful of this distance, some actually do care and desire improved relations. The leadership of the church does have a responsibility to seek common

ground because the church's mission is the salvation of all.

The challenges that young people face with church standards and their actual conduct, summon church leaders to act, as it cannot be business as usual. This is an enormous undertaking for leaders, but the task is not impossible. There are numerous possible options and approaches as they engage with the young people. The church is the Lord's and He continues to be in charge. He provides vision and wisdom to those whom He appoints in positions of leadership. Leaders and young people who find the path, remember that it is not just about being in church, it is about, as Ellen White puts it, "the joys of service in this life and the higher joys of wider service in the life to come." For generation Z and Y, boomers and all others, the destination is not the church, it is the Kingdom of God. Together, let's make it!



Balvin Braham, D. Min.
Associate Director
Ministerial Association
Inter-American Division

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Eastern Nigeria Union Conference (ENUC) Baptizes 19 And Invested 1908 In One Day at Her Synchronised Investiture Service

12

One important component of Eastern Nigeria Union Conference Youth Strategic plan is: Nurture, Spritual Growth, Worship and Commitment. It is expected that members are to be nurtured in lives of discipleship, and to involve them in service: Youth members should be assisted through teaching to understand God's mission and their part in it. They should be helped to express lifelong commitment to the church and personal, prayerful involvement in its mission. Members

should be helped to develop personal and public practices of regular Bible study, prayer, worship, and witness. This will enhance the understanding and life-application of Bible doctrines as taught by the Seventh-day Adventist Church.

An important activity mapped out for the realization of this goal is the conduct of the conduct of Progressive Classes in all churches within the Union which culminate into investiture services. As such the leadership of Adventist Youth Ministries ENUC decided to start the Advent Youth 2020 with an

investiture service program within her territories comprising of 16 Conferences/Missions. This initiative became a reality from 30th January to 2nd February, 2020.

The program had a positive response as 13 out of the 16 fields in her territory participated in the synchronized ENUC Youth Investiture Camp. More than 3500 young people attended the program at diferent venues. A massive pool of young people were invested and they progressed from one class to another. A total of 1,908 youth members in the two clubs of the

Junior Youth Ministries (Adventurer and Pathfinder) were invested. The detailed breakdown is as follows:

Adventurer Club (764):	Pathfinder Club (1,144):
Little Lamb – 51	Friend - 250
Early Bird – 63	Companion- 213
Busy Bee – 139	Explorer - 144
Sun Beam – 138	Ranger - 144
Builder – 184	Voyager - 146
Helping Hand – 189	Guide –247



Decoration of Successful Investees



Dedicatory Prayer for Investees

Furthermore, this progress was not restricted to the boys and girls but elderly ones who were not privileged to grow through the youth ministries. They are ceasing the opportunity now to study the class requirements and are happy to be part of those invested into new classes.

Being an inclusive ministry, professionals of varying specialties have willingly joined to support the Adventist Youth Ministries because they have become more enlightened about the rudiments of the ministry. The alarming number of willing youths and their desire to know more about God and his creation brought joy and comfort to the soul. Nothing is more satisfying than to see young men and women zealous for God. As part of Sabbath worship



Drill exercise/Literature distribution evangelism

program, the young people marched the streets of their cities sharing religious tracts and inviting other youths to follow Jesus.

This fire has been burning but it is evidently burning more now than it has ever. With this success we can see the fulfilment of the prophecy of Joel come true: "your sons and daughters shall prophesy,... your young men shall see visions", because many were loosed from the shackles of the enemy. They gave their lives to Jesus. Nineteen 19 boys and girls became one with Christ and this was evidenced through water baptism. To God be the Glory!!!!

Daniel Asomeji C.
Secretary ENUC AYM



Baptizing youths who professed their faith



Drill exercise/Literature distribution evangelism



Some campers in a group photograph



Youth Are Not The Church of Today and Other Dangerous Statements

Youth are not THE church of today! Of course, the operative word here is “the,” but let me explain.

If you want to hear lots of “Amen!” “Hallelujahs!” and “Praise the Lords!”

the next time you are speaking to a congregation of Adventists, simply say, “The Youth are THE church of today!” I know this because I have done it many times! But when the applause dies down and you are alone with your thoughts, consider this: Did you tell the truth, or unwittingly promote ageism—a lie that has hurt both the older and younger generations profoundly?

First, let me say that I believe with all my heart that young people are a special and vital PART of the church of today! Their energy and amazing potential is one reason I have dedicated the majority of my life to working with them as a Bible teacher, chaplain, youth pastor, youth director, and now world youth director!

So, I hope no one will accuse me of not loving young people or seeing their wonderful worth to our church and the secret to our success as a movement. I have always believed our youth are the wings of the three angels’ messages and God has uniquely called them to take the gospel speedily to the world.

In Psalms 127:4 they are described as “arrows in the hands of a warrior” and are therefore wired to live dangerously for God. Which is why so many of them are moved by initiatives such as One Year in Mission, Mission Caleb, Public Campus Ministries, ADRA, Youth Alive, etc. Interestingly, when Ellen White talks about “an army of workers as our youth” she uses the words “HOW SOON” three times in one paragraph to emphasize their speed and perhaps unconsciously their connection with the Three Angels’ Messages! So, I know how valuable they are and my heart beats passionately for the younger generation.

Nevertheless, our young people of the Seventh-day Adventist Church are not THE church of today! They are PART of the Church, but not THE church. In fact, the Bible says that regardless of whether you are 8 or 80 when you are baptized, you are baptized into Christ and therefore a member of His church of today (Galatians 3:26-27). In Acts 2:17-18 the Bible says that the latter rain experience, like the former rain, falls on all generations. In Malachi 4:5-6 we are told that just before Jesus returns there will be an intergenerational movement.

Ageism, or the idea that one generation (usually the younger) is better than the former, has no place in Adventism. In idolatrous Hollywood yes, but not in God's Holy Word. We need each other desperately!

While it's true that "young people" played a significant part in the forming of this Adventist movement, let's not forget that older folks also played a significant and important part. For example, Joseph Bates was in his mid-50s when he accepted the Sabbath, and Abraham LaRue started the work in China at the age of 66!

A DANGEROUS STATEMENT

I believe to say "the youth are THE Church of today" is dangerous on at least two levels.

First, it unconsciously invalidates the older generation who are taught from this mantra that they have little value and should start making plans for a long series of Carnival Cruises. In fact, a few years back I met a retired treasurer of one of our local conferences who was spending the golden years of his life "cruising." I asked him why and he confidently smiled and said "the youth are THE church of today. It's time for us old folks to get out of the way and let the youth lead."

If you are an older person reading this, let me say that as long as you are alive you have a significant and

**Our young
people of the
Seventh-day
Adventist
Church are not
THE church of
today! They are
PART of the
Church, but not**

important part to play in God's work! Perhaps God is calling you to mentor a young man or woman as Elijah did and pour into them your life experiences and skills (More on that in a moment).

This ageism mentality that "the youth are THE church of today" and the older generation should get out of the way has also jaded the younger generation's view of the older generation. The older generation is often seen as inconvenient at best and enemies to "progress" at worst. This, I believe, is Satanic and has led to rebellious speaking not only in regard to older church members but toward adult leaders at every level of the denomination. This is particularly dangerous for our youth when one considers God's no-nonsense approach to the younger generation mocking Church leaders in the story of Elisha and the bears (2 Kings 2:23-24).

I can say with some confidence as a result of traveling around the world that in Divisions where there is a high respect for the older generation and church leadership the youth work is growing rapidly. I think this is a principal of youth ministry we would be wise to consider and foolish to ignore.

I don't know if you have noticed this, but in Ellen White's most famous quotation regarding youth ministry she mentions that young people who make up "such an army of workers" need to be "rightly trained" and "furnished." So, who is going to do this? Obviously, the older generation is...unless we drive them away with our well-meaning but ageism rhetoric about the youth being "THE church of today."

"PASSING THE BUCK"

Secondly, this erroneous mantra dumps leadership on the younger generation which they may or may not have the maturity and training to take on. We have a saying for this in America—it's called "passing the buck." It means to avoid responsibility! Young people were not designed by God to lead the church—the older generation was!

This should not shock anyone. Common sense tells us that parents, not children, are to lead the home, and teachers, not students, should lead the school. So, it shouldn't be surprising that mature adults are also called to lead the church! In fact, the prophet Isaiah warns of nations who are led by youth (Isaiah 3:4-5). This does not mean that all older people are fit to lead, but it most certainly means that young people who lack maturity and training should not! Of course, there are exceptions to this but I have found in more than twenty years of youth ministry that young people desperately need and crave mentorship from the older generation. And this is the real reason for this article!

The good news is that the Bible predicts that just before Jesus returns God will raise up an older generation of Elijahs who will mentor the young Elishas! Malachi 4:5-6. They will refuse to duck responsibility and choose instead to pass on identity, mission, and leadership to the younger generation. These are men and women who lead by example and take the time to mentor young people into ministry and leadership. This is not easy to do! It takes lots of time, energy, and devotion but it's essential if we want to help our young people not only remain in church, but become great leaders for the generation they will most certainly lead in the near future!

When we do the hard work of mentoring the younger generation, we are following in the footsteps of some great leaders! Leaders such as Moses, Elijah, Paul, Barnabas and, of course, JESUS! None of these great leaders believed "the youth are THE church of today," but understood rightly that they, too, were part of the church with a special role to mentor the younger generation.

Ellen White writes "Those who undertake this training of young workers are doing noble service. The Lord Himself co-operates with their efforts. And the young men to whom the word of consecration has been spoken, whose privilege it is to be brought into close association with earnest, godly workers, should make the most of their opportunity. God has honored them by choosing them for His service and by placing them where they can gain greater fitness for it, and they should be humble, faithful, obedient, and willing to sacrifice. If they submit to God's discipline, carrying out His directions and choosing His servants as their counselors, they will develop into righteous, high-principled, steadfast men, whom God can entrust with responsibilities.

YOU ARE THE CHURCH OF TODAY

So, to summarize, the youth are not THE church of today; every member of the body of Christ makes up the church of today. Whether you are 8 or 80, you are the church of today. The older generation, however, has a vital and God given responsibility to mentor the younger generation. Jesus did this through three simple steps: 1) observation; 2) participation; 3) activation. First, Jesus showed them how to do it, then he did it with them, and finally he empowered them to do it on their own, meeting with them regularly for coaching.

The older generation is to lead by example and create opportunities for the young Elishas to thrive and grow in the church! Elijah started Elisha with little responsibilities but quickly graduated him to bigger responsibilities that he could manage. Ellen White writes, "Ministry comprehends far more than preaching the word. It means training young men as Elijah trained Elisha, taking them from their ordinary duties, and giving them responsibilities to bear in God's work—small responsibilities at first, and larger ones as they gain strength and experience."

Interestingly, Ellen White seems to imply that Elisha became an even greater prophet than his mentor because he learned from his strengths and weaknesses! Again, she writes, "When the Lord in His providence sees fit to remove from His work those to whom He has given wisdom, He helps and strengthens their successors, if they will look to Him for aid and will walk in His ways. They may be even wiser than their predecessors; for they may profit by their experience and learn wisdom from their mistakes. Henceforth Elisha stood in Elijah's place. He who had been faithful in that which was least was to prove himself faithful also in much.

What a compliment to the older generation and what a great example of what it really means to pass on leadership to the next generation. Now is the time for the older generation to "turn their hearts" to the younger generation, helping them to become an even better generation than their own!

So, who are you mentoring? If there is "no success without a successor" and youth are an important part of the church, then who are you investing in? When you drop dead... and we all eventually do, who will take your place and raise the banner of Jesus Christ and courageously lead the next generation?



Gary Blanchard,
World Youth Director of the
Seventh-day Adventist Church

ECN Feature
March/April 2019

**The older generation
has a vital and God
given responsibility to
mentor the younger
generation. Jesus did
this through three
simple steps:**

- 1. Observation**
- 2. Participation**
- 3. Activation.**





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URL: <https://www.globalyouthday.org>



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GMAIL

generalconferenceyouth@gmail.com



INSTAGRAM: gcythmin

URL: <https://www.instagram.com/gcythmin>



TWITTER

Username: gcythmin

URL: <https://twitter.com/gcythmin>



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Career and Mission Have Kissed

Learn how a minister can guide the youth to have a mission-oriented and gift-based career choice

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INTRODUCTION

In choosing one's career, many based their decisions on financial rewards. Others based their choice on parents' decisions. Peers, to some, swayed them as to what career they will pursue. This article explores the biblical and prophetic (Ellen G. White's writings) guidelines on choosing a life career. Both of these sources take into account mission in the career choice of our youth. Thus, it is necessary for parents, pastors, and teachers to help our young people not only

to have an intelligent decision on their future but also to have a biblical mission-oriented and gift-based career choice. This article argues that young people need to choose their careers in light of the commission of God and the gifts God has given them. In dealing with this, the article will address three questions: What is the career choice happening in the world today? Do Christians face the same ordeal? How do mission-oriented and gift-based career choice look like?

CAREER CHOICE IN TODAY'S WORLD

"I'm 19 years old, male and a second year nursing student. My problem is that I don't like the course I'm taking and don't see myself as a nurse, ever. I'm taking this course because my parents and my eldest sister who is financing my studies are putting pressure on me to become a nurse because they want me to work in the United States and earn plenty of money." The concern of this "bewildered" student is a typical picture of the struggle of students in choosing a life career. His parents and sister pressured him to take nursing. It is

clear that it was never his choice. There are other students or workers today who have the same flight with this “bewildered” student, students and workers who are forced not by their choice but by choice of someone else. Whiston and Keller confirm “that many studies have documented that young people perceive parents as influencing their career choices.”

Gallup International, also, made a study, which covers one million professionals. The study reveals that “only 28% of the global workforce considered themselves ‘engaged’ or ‘connected’ with their work!” Seventy-two percent of the surveyed population “are either partly engaged or actively disengaged.” This situation indeed would affect the companies where these people are. Not only that, according to the study, adolescence suffered “inherent dangers and frustrations” when they find themselves in the “wrong occupations.”

In the Philippines, and maybe in other countries also, it is common among the parents to make career choices for their children. They do this “as a means to improve the family’s social status and financial condition. On the other

hand, children who are confused and undecided on what career to choose, open themselves to being influenced, if not controlled by, their parents, and sometimes by their barkada.” Even those students who made their conscious decision to what career they should take have the same purpose as Santamaria described.

The situation narrated above shows how the world of our young people is influencing them by force or willingly by choice in choosing their life career. They are “passive career choice decision makers.” It means that the career they do have and will be having is not their choice but the choice their loved

ones made or the choice influenced by friends. If students are guided and given the opportunity to choose their career actively, they could be “active career choice decision makers.” It means they proactively choose their careers based on their interests and aptitude. Thomas D. Andres writes it this way, “Make a conscious decision about your career.” So in the discussion above, parents or loved ones, peers, economic pursuit, and others influence the youth in their career choice. These characterized most of the career choice in today’s world.

CAREER CHOICE IN THE CHRISTIAN WORLD

The Christians are not exempted with the struggles others are experiencing in choosing a life career. Kevin Brennfleck and Kay Marie Brennfleck, certified career counselors, assert that “Many Christians struggle with making career decisions at various points in their lives.” Some think that they need to be in “full-time Christian ministry” to serve God “most fully.” It would be easy for Christians to decide what career they should take if God talks to them directly. But that is not the case. According to Brennfleck, in which I do agree, that “Nowhere in Scripture will you





find a verse that will specify whether you should become an accountant or an engineer. Nor will you find detailed instructions on how to choose a career when confronted with multiple possibilities." Since this is the case in the Christian world, I believe that there is a dire need to guide young people in choosing their career.

PROPOSED MISSION-ORIENTED AND GIFT-BASED CAREER CHOICE

Since the fall of man, it was God's mission to save humanity. He did the first move in redemption reflected in Genesis 3:9, when He called Adam and said, "Where are you?" In Genesis 3:15, He preached the "first evangel in scripture. It is the gospel in Genesis." Jesus Christ Himself said He came to seek and save the lost. He came on earth with a mission and would go to heaven leaving this mission to His disciples.

The Holy Spirit empowered the disciples also to be witnesses. In here, one can see that God is, indeed, in the mission of saving humanity. He established His church for mission. Ellen White made the purpose of the church clear in this statement, "The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world."

Since the beginning until today, the mission of the church is to "carry the gospel to the world," reflecting Christ by words, deeds, and action. From this standpoint, there is a strong biblical and prophetic injunction that mission should influence the career choice of the youth. White made several insightful statements emphasizing the need of the students to get involved in the mission. She said that, "True education is missionary training. Every son and daughter of God is called to be a missionary; we are called to the service of God and our fellow men; and to fit us for this service should be the object of our education." Let us digest the above statement. Ellen White said, "True education is missionary training." This phrase implies that forgetting missionary training falls short of what true education is. Further, she said, "Every son and daughter of God is called to be a missionary...." This phrase does not necessarily mean that the youth will go to foreign countries, leave schools or colleges to be missionaries. In other parts of her writing, White wrote that the church should have missionary teachers, businessmen, and physicians who would carry the work of the gospel commission in their workplaces. Let us consider some of her statements in connection with this. Concerning teaching ministry, she writes, "The very best talent that can be secured is needed to educate and mold the minds of the young, and

to carry on successfully the many lines of work that will need to be done by the teacher in our church schools." In the line of business, she said, "There is need of businessmen who will weave the grand principles of truth into all their transactions." In here, Ellen White cites Daniel as an example. Regarding the medical work, she notes, "There is no missionary field more important than that occupied by the faithful, God-fearing physician. There is no field where a man may accomplish greater good, or win more jewels to shine in the crown of his rejoicing." About the gospel ministry, she argues, "The highest of all work is ministry in its various lines, and it should be kept before the youth that there is no work more blessed of God than that of the gospel minister. Let not our young men be deterred from entering the ministry."

The above statements illustrate that whatever careers the persons may choose, they should be missionaries using their gifts for God's glory. When this happens, the youth will not only be fulfilled personally but spiritually as well. It is clear from the Word of God and from the writings of Ellen White that the young people need to be deeply oriented with the mission of God as they consider lifetime careers. The processes enumerated by Santamaria and the principles

provided by the Brennflecks emphasize proactive decision-making. For them the students need to be active decision-makers about the career they want to have in the future; second, they both agree that the youth need to know their aptitudes and interests and their God-given gifts when they are choosing their career. But it seems they fail taking into account the gospel commission as a significant factor in choosing one's career.

This article argues that young people need to choose their careers in light of the mission of God and the gifts God has given them. They must see their specific place in God's over-all plan of salvation. Parent, pastors, and teachers alike need to emphasize this to the perplexed, bewildered youth of our days. The parents need to be willing to invest in the mission by allowing their children to live God's design for them. They need to remember that they are citizens not only of this world but also of the world above. What a day indeed that will be when parents will send their children to school not merely to "improve the family's social status and financial condition" but first and foremost to fulfill the gospel commission and hasten the coming of Jesus, who love them and died for them. What a day indeed that will be when the administrators and teachers of the

colleges and schools where the children of these dedicated parents will be enrolling, have hearts zealous for the mission.

With this note, let me suggest the mission-oriented and gift-based career choice guidelines for our youth. One can improve on it, or one maybe has already a better list than this, whichever the case, please consider these guidelines based on the Word of God and Spirit of Prophecy:

1. Mission Emphasis on parents, teachers, and students. Since the mission is of importance to God and the Bible is a story of how God has been on the business of fulfilling the gospel commission, it is, therefore, necessary for each family, parents, and children to consider this mission context in choosing their careers. The Bible promises that God will provide their needs if they seek Him first: "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." They will experience the blessing of God when they are committed to fulfilling God's mission.
2. Spiritual Gift Discovery, Discernment, and

Development. The fruit of the Spirit defines who we are as Christians, and the gift of the Holy Spirit defines what we do as Christians. Although James W. Zackrison reminded the members of the church that they should not confuse the gift of pastoring with the office of the pastor, what would happen if the person who has the office of the pastor has the gift of pastoring? I believe there would be less complaints regarding the ministers. Leslie B. Flynn emphasized, "The strong desire to become a pastor must be accompanied by the gifts necessary for that office, including an aptness to teach, and a degree of speaking ability." Marc Baer sums up this point this way, "Understand

your gifts, and then seek work that matches them well."

3. Promote Dependence on God. "Trust in the Lord with all your heart, and lean not on your own understanding; in all your ways acknowledge Him and He shall direct your paths."
4. Remind them of their Freedom to Choose. God has given them the freedom to choose. As long as their choice is within the revealed will of God, not compromising His words and the truths revealed in the Bible, God blessings and presence will be with them.
5. Consult Christian Guidance Counselor and Pastor. Mission-oriented guidance counselors

and pastors can guide them to choose careers that are mission inspired and gift-based as well.

6. Bring Glory to God. Once they decided on their mission-oriented and gift-based career, they need to honor God, bring Him glory by doing their best for Him. The Bible instructs us that, "Whatever your hand finds to do, do it with your might...." "And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ." And "...whatever you do, do all to the glory of God."
7. Serve God with Joy in the



Church, Communities, and in the Career, they have chosen under His guidance.

CONCLUSION

In choosing a career, young people need to be proactive in their decision. They need to consider the mission of God and the gifts He gave them so they can fulfill the mission of God and His church. The parents as well should take the same step in guiding their children, they as well need to be willing to allow their children to be missionaries in the field of their choice. The primary concern should not be the improvement of the families' economic status but the fulfillment of the gospel commission. The administrators, pastors, and teachers also need to set an example by words and deeds to equip the young people in this endeavor. By doing so, our young people would be proactive mission-oriented and gift-based decision makers preparing people for the coming of Jesus. Then we can say that career and mission have kissed each other.



Petronio M. Genebago,
MMin, MAR.
Youth Director of the
Southern Asia-Pacific
Division

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Gen Z Fact Sheet: Key Characteristics to Consider when Ministering to Gen Z

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1. They make up the largest population segment at 25.9% (Millennials follow at 24.5%)

2. They trust friends and family over anyone else

While Morning Consult's recent Influencer Report found that 52% of Gen Z trusts influencers they follow on social media for advice about products or brands, a whopping 82% trust their friends and family over any other source.

3. They are more cautious online than previous generations

Because they are more guarded with what they share online, many Gen Z'ers are opting out of Facebook in favor of more "private" platforms, such as Snapchat, where they can leave temporary "snaps" and less-permanent digital footprints; they're also migrating toward private Instagram accounts, often known as using "Finsta."

Recent studies indicate that the largest age group of Facebook users in the United States in 2018 is Gen Y, ages 25 to 34. In contrast, as of January of 2018, 78 percent of U.S. Internet users from Gen Z, ages 18 to 24, use Snapchat. Among younger Gen Z'ers, Snapchat is also the most popular and preferred form of social media for American teenage users, with almost 46 percent preferring Snapchat, and approximately 32 percent favoring Instagram.

"But unlike older participants in social media, they are not wed to any single social network. Further, they are much more private about things than their Millennial elders."

4. They are independent, have endless amounts of info but little wisdom, and virtually no mentors

"Millennials had a lot of social pressure from helicopter parents who hovered over the child. Parents

were almost shamed for that, so millennials are stepping back from that to avoid doing the same. They give their children plenty of space as a result."

There are pros and cons to this:

- A. Pro: Z's are pretty self-directed and confident people.
- B. Con: they are not necessarily equipped with much real-life wisdom or many boundaries.
 - This gives rise to one of the major things that growing young talks about. They are looking for mentors and coaches.
 - Part of our ministry needs to be developing this kind of environment around and for them in a friendship-based way.

5. They have always been wired and most live with porn

Nearly three-quarters of fifteen- to eighteen-year-olds have sexted, and half have sent naked or semi-naked photos and videos of themselves. Eighty-four percent have received sexually explicit messages by phone or email. The report also found that 70 percent of the surveyed teenagers were sexually active and that nearly three-quarters of those did not regret having sex. Anne Mitchell, author of the report, said, "It's a social, online world kids live in and sending these images and messages is part of the sexual relationship so it's really a new form of courtship."

6. They are justice minded

Partly because of their awareness of trouble, they want to make a difference. Like millennials before them they are keenly aware of justice issues concerning poverty, human trafficking, refugees, racism, and more.

- A. *It's not enough to place things in the do-nothing basket.*

A summary of DSRE 534 "Ministry to Youth & Young Adults"
taught by Allan Walshe, D. Min. at Andrews Seminary



1. Rejection of hierarchy

Current generations have experienced hurt, abuse, and betrayal from the existing power structures in society which has led them to become skeptical. They no longer trust bureaucracies and hierarchies to the point that there is a positive resistance to "the establishment's" way of doing and seeing things. Millennials have rejected the "weltanschauung" or worldview of the establishment and is inventing its own.

A. Not because they're arrogant, but because they have been let down.

B. An organization built on hierarchy and establishment might need to evaluate how they approach such things.

a. Illustration provided of a class of youth/young adults where none of them knew what the building (a union conference office) was across the street. Not on their radar, little interest.

B. In tune with Millennial skepticism there is a characteristic suspicion of institutions. - Scot Cowdell

2. New ways of thinking and communicating

Compared to past Generations, Millennials/Z's also represent a new way of thinking and a new way of Communications. Their style of communicating now takes a more symbolic form. It is now not merely a conceptual knowledge but rather an experiential one gained through personal participation in a community. The words that described the ways of knowing in the "modern world" such as reading, intelligence, analysis, and explanation have been replaced by things such as:

A. The primacy of experience

1. Learning has to do with experiencing things, not just cognating things.

i. Knowledge through participation

1. They love to do things through groups and in community

2. They want buy-in, rather than a head who is in charge and dictates

B. The rediscovery of imagination

1. There's a good and bad side to imagination.

i. Bad side: Pornography, entertainment, etc.

ii. Good side: EGW says a lot about imagination.

The Bible is a storehouse of imagination. We tend to see it as a book of doctrine, eschatology, church history, etc. It is also a powerhouse of imagination. Jesus hardly spoke without a parable. He got people to use their imagination. They can imagine doing much for God!

C. Gen. Z are a joy to minister to because they absorb if you use the right principles. They are real people wanting to live life in real ways if we will tap into that.

3. From Individualism to community

You're out there on a cruise and it is a big boat. Many get tired of the way it is all organized and the hierarchy running things, so they want to get off the boat. How do you get off? It's scary stuff. One of them walking along the deck sees a red orange thing, a lifeboat. He notices the chain is broken, so he winches it down, unhooks, and pushes off from the boat. "Phew, I'm out of this thing, I was so claustrophobic." As he shifts

away from the big boat, he notices waves and begins to rock around. Even though he hated it, he begins to think at least it was secure. As he's about to start thinking about paddling back, he looks across and sees another orange thing in the water. Ah, someone else got sick of the hierarchy and administration and so he begins to paddle towards them. In no time, 7-8 of them are paddling together and tie their boats together. Now they have community and feel secure. They are more secure, but it's different. Community is huge for them.

A. Beliefs are held to be true within the communities that espouse them, and that's what matters to them.

4. They seek authenticity

A. This is as a result of their first issue - rejection of the establishment.

a. Why did they reject it to begin with?

i. They have been burnt and let down... so they are looking for real people who are trustworthy and authentic.

ii. This doesn't mean they are authentic, but that's what they're looking for. Someone they can rely on and be mentored by; someone authentic.



Eric Louw, M.Div
Associate Pastor,
Texas Conference of
Seventh-day Adventists

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[Photo grabbed from J' Edelweiss Panuda Yabut Facebook page]

Jobbie Dinio Yabut, youth director of the Adventist church in the Southern Asia-Pacific region passed away at 56

Jobbie Dinio Yabut, youth director of the Southern Asia-Pacific Division, passed away December 20, 2019 in Silang, Cavite, Philippines at the age of 56. Yabut's passion towards empowering the young people and training young missionaries who will disciple the next generation of leaders is his top commitment in serving the church and his Savior.

His heart has always been close to young members of the church even since the day he started his pastoral ministry in 1989. This burning desire to reach out to young people all across the division is a calling he cannot afford to turn down. He believes that our young people are called to serve in different capacities that they may be utilized for the furtherance of His work.

Jobbie Dinio Yabut was born on March 3, 1963 to Jose and Vicenta Yabut of Angeles City, Pampanga. He is the younger of only two siblings. Baptized at age 11, the jovial teen showed early signs of pastoral leadership especially in the Pathfinder and Voice of Youth programs of the Angeles City church where his dad was an elder, and his mom, considered a "Mother of Israel" by many.

Jobbie was not only known for his leadership skills, but was also popular for his love for the game

of basketball. Despite his love for the game, the young man never waived when it comes to his desire to become a minister for the Lord. He took AB History, Philosophy, and Religion program of the Philippine Union College (now Adventist University of the Philippines). During his years in college, he was elected as the Ministerial Association president and spearheaded several ministries, evangelisms, and camp activities on and off the campus.

Jobbie Yabut is blessed with a wonderful family. Jobbie is married to Aurora Guevarra in December 18, 1988. They were gifted with three children, Dino Robbie, Afhleen Joy, and Joraleen Dion.

Jobbie began his ministry as a district pastor when he was assigned in the Central Luzon Mission (now Central Luzon Conference). After several years being assigned in different provinces within the conference, he was then called to serve as the youth director of the same institution in 1999. His unique approach and relationship towards the young people inspired thousands of youth in the region who are now leaders and young pastors in their own respective ministries.

Yabut was called to serve as a youth director in the North Philippine Union Conference on January 2006. Two

months after, he was then called to serve in the same department under the Southern Asia-Pacific Division.

While in SSD, Pastor Jobbie strengthened the One Year in Mission (OYIM), Mission Adventures, among others. His responsibilities demand frequent travels to the 14-member countries in the SSD territory. Yet, together with his entire family, all of whom are Master Guides, he would inspire their home church in Tubuan, Silang, Cavite until it has established Master Guide, Pathfinder, and Adventurer clubs. For almost three, five-year terms Pastor Jobbie actively served the SSD youth and young adults.

Jobbie spent his life living in the adventures that God gave him through the youth ministries.

Several friends and former colleagues shared words in remembrance of Yabut.

"A father to all the young people here in SSD. He will surely be remembered and honored as a great

man of valor. His testimony is such a blessing to me. Thank you for all your dedicated service," said Edgar Bryan Tolentino, Assistant Director of the Ellen G. White Center in the Adventist International Institute of Advanced Studies (AIAS).

"Jobbie is a very good friend of mine. I remember the years we spent together in the ministry, Jobbie and myself, it was a good, nice, journey together. He may not be continuing his journey right now, but I am positive that we will continue a beautiful journey when Jesus comes back," said Jonathan Tejel, youth director of the Inter-European Division (EUD).

"I will be waiting for that day to come to hug my friend again and spend eternity together with Jesus," Tejel added.

"Jobbie was a man who had incredible integrity especially regarding youth ministries. He was the embodiment of the theme 'Pass It On'. He effectively used his

position to equip and mentor young people into leadership,' said Gary Blanchard, current youth director of the Adventist World church.

Jobbie was always quick to smile and could quickly make you feel like you've been friends for years. Our division youth directors are already feeling the loss of this wonderful and great man of God," Blanchard added.

Jobbie's body was laid to rest on December 27, 2019 at the Abraham's Bosom Memorial Garden in Silang, Cavite, Philippines.

This article has been taken from Asia Adventist news

<http://adventist.asia/news/jobbie-dinio-yabut-youth-director-of-the-adventist-church-in-the-southern-asia-pacific-region-dies-at-56/>





[Photo grabbed from Devotional Ron Genebago's Facebook Page]

Adventist Church in Southern Asia-Pacific region elects Petronio Genebago as new youth director

The Executive Committee of the Seventh-day Adventist Church in the Southern Asia-Pacific region voted Petronio "Ron" Genebago as the new youth director, superseding Jobbie Yabut, who has served in the department for over 18 years. Genebago functioned in different departmental capacities including the youth and communication department while serving in the Central Luzon Conference (CLC) from 2008-2011. He was then voted to serve in the union as a youth director in 2011. Genebago is serving the College of Theology in the Adventist University of the Philippines as a professor beginning June 2013 until present time.

A Commitment to Bring, Train, and Send

Ron Genebago hails from Silang, Cavite, Philippines. He holds a Bachelor of Arts degree in Theology from the Adventist University of the Philippines in Puting Kahoy, Silang, Cavite. He also holds a Master's degree in Public Health in the same university. In 2013, Genebago pursued further studies when he took his Masters in Ministry in 2013 and Masters of Arts in Biblical Languages in 2016 in the

Adventist International Institute of Advanced Studies (AIAS). At present, he is in the process of completing his PhD in Religion Major in Old Testament with Systematic Theology in the same graduate school.

Genebago served local churches in the Central Luzon Conference from 2001-2008. With much potential in leadership and compassion towards the young people, Genebago was elected in several responsibilities in the Central Luzon Conference and in the North Philippine Union Conference.

While serving in the faculty of the College of Theology in the Adventist University of the Philippines, Genebago was also active in leading young people for Voice of Youth and Master Guide training. His passion of training and leading young men and women to be involved in the Lord's work is a commitment he stood by since he began in the ministry.

Aside from his involvement in different institutions, Genebago is also affiliated with different church organizations. He is currently a member of the Society of Biblical Literature (SBL) in Atlanta, Georgia. He also served as the vice president for the AIAS Asian

Theological Society in 2014 to 2016 and became the president of the same organization in 2017.

Known to be a multi-talented individual, Genebago's ministry was not only focused in leading young people but also involved himself in ministries God has empowered him to be a part of. He founded several organizations like SADFREE (Smoking, Alcohol, and Drugs Free) Movement, Inc. in 2004 and MY BLOG (Ministers and Youth Biblical Languages Organization) in 2015.

Genebago believes that our devotion to His words and our relationship with the Holy Spirit will

lead us to a deeper understanding of His leading and providences.

"Bring both unbelievers and believers into a saving relationship with Christ, build them up in His Words and spiritual disciplines, train them how to serve the church and communities using their spiritual gifts, and send them out to fulfil the gospel commission in the power of the Holy Spirit," Genebago said.

Genebago prefers to be called "youth servant" in light of Jesus' servant leadership and in reference to Pastor Jobbie's last sermon on service.

Genebago is happily married to Jeneva D. Genebago and are blessed with two sons, Konstantin Von and Harold Jon.

This article has been taken from Asia Adventist news

<http://adventist.asia/news/adventist-church-in-southern-asia-pacific-region-elects-petronio-genebago-as-new-ssd-youth-director/>





[Photo grabbed from Devotional Ron Genebago's Facebook Page]

More than 4500 Pathfinders from across the Pacific islands came together for the Trans Pacific Union Mission (TPUM) Pathfinder Camporee over the year-end break near Honiara, Solomon Islands.

Solomon Islands had the largest number of attendees with more than 2000 Pathfinders.

"I believe the Lord blessed our kids with finance that enabled them to attend the camporee," said Solomon Islands Mission (SIM) youth director Pastor Steve Aquila. "It's worth spending [money] for what leads to heaven, rather than spending upon things on Earth."

With the theme "Hear the Call", the camporee kicked off on December 16. The 119 clubs were warmly welcomed at the opening ceremony by SIM President Pastor Silent Tovosia.

"On behalf of the SIM, it is an honor and humble privilege for me to welcome you all in the name of our Lord Jesus Christ to the 'Hapi Isles'."

The camporee was declared open during the official address by Solomon Islands Prime Minister Manasseh Sogavare. Other special guests included

Hearing God's call at the TPUM Camporee



world church Pathfinder director Pastor Andres Peralta, South Pacific Division youth director Dr Nick Kross and TPUM president Pastor Mavani Kaufononga. As part of the opening ceremony, Dr Nick Kross launched the World Changers Bible and challenged every Pathfinder to be a world changer for Jesus.

The five-day event was held on SIM property next to the Lunga River. The camp was split into six sub camps, with a chaplain and sub camp director allocated to each. The 21-acre property with the Maranatha Hall and playground allowed for a wide range of outdoor activities—based on the lives of the Bible characters like Peter, Deborah, Esther, Paul, Samuel and Luke who heard the call, accepted the call and through the power of the Holy Spirit were transformed to be a "beacon of light" to others.

During the evenings, clubs gathered at the main ground to hear Pastor Peralta deliver God's message. The nightly worships also included a highlight video from each day, and each local mission was allocated a night to prepare a song and drama based on Bible characters who heard God's call and stood up and make

a difference in the lives of their people.

The Sabbath was a special day where church members and Pathfinder leaders witnessed Pathfinders giving their lives to Christ in the waters of baptism. Initially, 19 pathfinders were scheduled for baptism but the Lord changed the agenda. The hearts of the Pathfinders and even four of the media team that were shooting that day were touched, and a total of 278 walked into the Lunga River for baptism.

Pastor Aquila thanked the committee members and local mission youth directors for working tirelessly from preparation till the last day of the camp.

"The success of the camporee is another evidence of God's existence," said Pastor Aquila. "The camporee re-echoed of God's call to all Pathfinders and their leaders that we are living in the edge of time."

Local mission youth directors, sub camp chaplains, directors and TPUM staff were awarded with gifts as a token of appreciation in their commitment and sacrifice for the TPUM Camporee 2019. The SIM also said thank you by donating boxes of Solomon Tuna to all Pathfinders for

them to share and take back home with them.

In addition, about 90 Pathfinders from Fiji, Tonga, Solomon Islands, Vanuatu, American Samoa and Papua New Guinea were awarded with Long Service Award pins in support of their spirit of leadership, participation, cooperation, initiative and responsibility in pathfinding for the past 10 years.

"After taking over from the leadership of Pastor Faafetai Matai with less than 12 months to prepare and plan—with all of the local mission youth directors involved in key segments of the camporee—it was an absolute honor and privilege to lead them in the running of the 'Hear the Call' camporee," said Pastor Charlie Jimmy, TPUM Youth director. "Our team prayed often, and many people shared that they were praying for us on a regular basis. We saw God at work over and over again during the lead up and running of the Camporee. There is no doubt that memory event like this camporee change lives."

During the closing of the camporee, the Tongan pathfinders performed the Sipi Tau—a Tongan ceremonial war dance—as they invited Pathfinders for the next

TPUM camporee in 2027 hosted by the Kingdom of Tonga.

"It is about living life with Jesus who loves us so much that He gave His life for us and he is there beside us every day, calling upon us to walk with Him," said TPUM president Pastor Mavani Kaufononga. "I would like to thank all the leaders, volunteers, and parents that see the enormous possibilities for the kingdom of God in the ministry of Pathfinders."

This article has been taken from: <https://record.adventistchurch.com/2020/01/24/hearing-gods-call-at-the-tpum-camporee/>



CALENDAR 2020

GENERAL CONFERENCE ADVENTIST YOUTH MINISTRIES

- OYIM UNIVERSITY JANUARY 21-26
- GLOBAL YOUTH DAY MARCH 21
- YOUTH WEEK OF PRAYER MARCH 21-28
- HOME COMING SABBATH MARCH 28
- GC SESSION JUNE 25-JULY 4
- IMPACT INDIANAPOLIS JUNE 25-JULY 4
- WORLD PATHFINDER DAY SEPTEMBER 19
- eWEEK OF PRAYER NOVEMBER 15-21



Peko E. Mokgwane
Associate Youth Director



Gary Blumard
World Youth Director



Andres J. Peralta
Associate Youth Director



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