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youth ministry

# accent

the resource for adventist youth leaders



Leadership is the capacity to translate vision into reality

Warren G. Dennis



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## viewIT: movie/dvd review



This epic movie follows the life of Martin Luther (Joseph Fiennes), author of the then-controversial 95 Theses and founding father of the Protestant church who, with the courage of his convictions, faced the wrath of the church in the 16th century, all in the name of religious freedom. Co-stars Alfred Molina as John Tetzel, Jonathan Firth as Girolamo Aleander, Claire Cox as Katharina von Bora and Sir Peter Ustinov as Fredrick the Wise.

**Starring:** Joseph Fiennes, Alfred Molina ...

**Director:** Eric Till

**Genre:** Drama

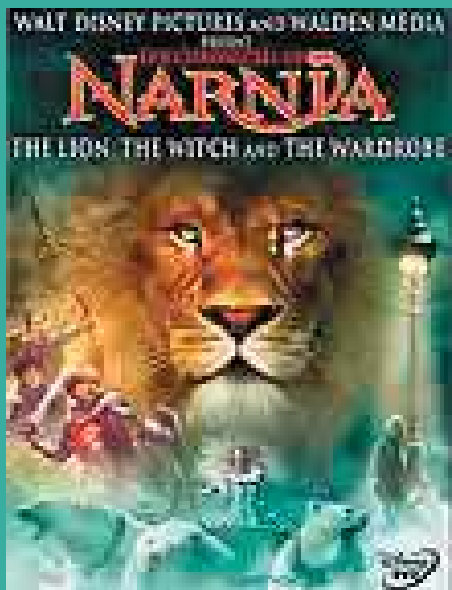
**Format:** Widescreen ...

**Language:** English

**Subtitles:** English ...



**The Miracle Maker** is a full-length feature film from S4C using visually-stunning animation design. An epic co-production by award-winning crews in Wales and Moscow, featuring character voices from a star cast, **The Miracle Maker** is a fresh interpretation of one of the world's best-known stories. Set in first-century Israel, a sick young girl, Tamar (Rebecca Callard), her synagogue-leader father Jairus (William Hurt), and her desperate mother (Julie Christie), encounter the strangely compelling carpenter and preacher, Jesus (Ralph Fiennes). Audiences of all ages and all backgrounds will find themselves captivated by the drama of the man who is ... **The Miracle Maker**.



Based on C.S. Lewis's classic novel, this enchanting tale follows four London children who are sent away to a country home for safety during World War II. There, they discover a magical wardrobe that leads them to the mystical land of Narnia, ruled by an evil witch. The children join the lion Aslan to free Narnia from darkness. Tilda Swinton, Georgie Henley, William Moseley, Skandar Keynes, Anna Popplewell, Rupert Everett and Jim Broadbent star.

**Starring:** Georgie Henley, William Moseley ...

**Director:** Andrew Adamson

**Genre:** Children & Family

**Format:** Widescreen ...

**Language:** English ...

**Subtitles:** French ...

## editorial



## WE WANT TO SEE JESUS

Jonatán Tejel

We find ourselves living in the digital technology era. Everything around us moves becoming an image. If a specific advertisement gets our visual attention in a special way, we are predisposed to buy it. If you go to a bookstore and the image on the front cover of a magazine is out of the ordinary, one that breaks the pattern, that gets your attention immediately—it is very likely that you will buy it, even if you are not sure if the contents would interest you.

We live in the tech world, the image world. We are dying to see something attractive, we would love to see it, it doesn't really matter what it is. It motivates us because it's something attractive even if it's rare, harmful...it doesn't matter, it's attractive.

Sometimes we don't realize that we are looking for new things to capture our eyes and stimulate our imagination—sometimes taking it to unsuspected extremes, that many times harm more than educate. We forget we should try “to see Jesus.”

During the time in which Christ came to earth, His presence was like a commotion. Like a fantastic front cover of a magazine, that was until then, outdated. Like the most spectacular advertisement that *Nike* had launched. Like when we made it to the moon for the first time. That was Christ's impact when he came to die for us, but now we have seen it too many times...That's our problem, we get tired of common things, normal things, current things and we look for new experiences.

I want to tell you today that there is nothing like seeing Jesus. It is not outdated, he is still that beautiful front cover of the magazine, that great advertisement that capture your eyes, it is the greatest event that you can ever imagine; you just have to discover *IT* again.

I wish that you can say, just like some Greeks said less than 2000 years ago: “Sir, we would like to see Jesus” (John 12:21).



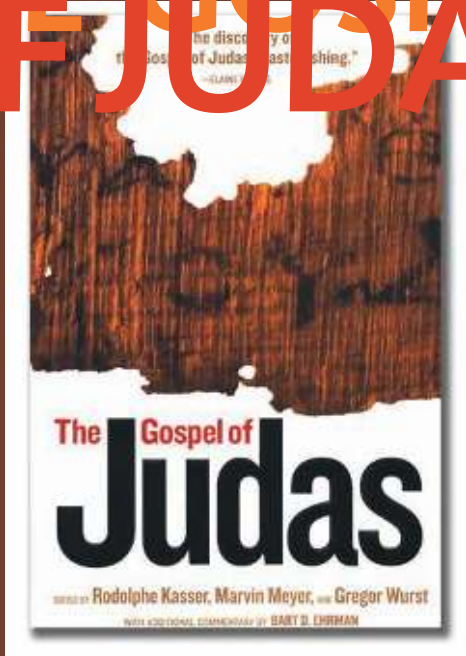


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## COVER: MANU SOUTULLO

THE TRUTH ABOUT  
**THE GOSPEL OF JUDAS**



**7 GUEST EDITORIAL:** The release of the so-called *Gospel of Judas* by the National Geographic Society on April 6, 2006, attracted widespread, often sensational, media coverage. William G. Johnson, Executive Publisher and Editor-in-chief of the *ADVENTIST REVIEW* and the Executive Publisher and Editor-in-chief of *ADVENTIST WORLD* sets the record straight...

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# IS IT TIME?

Catherine A. Boldeau



*Catherine Anthony Boldeau,  
Director of Communication,  
South England Conference,  
United Kingdom*

THURSDAY—AUGUST 10, 2006

**B** Britain is in a state of alert today as police arrested twenty-one people who they believe were planning to blow up planes from UK to the US in mid-flight. According to BBC News it is thought the plan was to detonate explosive devices smuggled in hand luggage on to as many as 10 aircraft. Scotland Yard stated that this would have resulted in “mass murder on an unimaginable scale”. It is believed that at least three US were targeted. Security has been stepped up to “critical threat level” indicating a serious imminent threat.

Tony Blair, the British Prime Minister, speaking from his holiday resort in the Caribbean praised the work of the police who had tracked the situation for a “long period of time” and had “been involved in an extraordinary amount of hard work.” John Reid, Home Secretary, whose is responsible for security in Britain acknowledged that, “had this plot been carried out the loss of life to innocent civilians would have been on an unprecedented scale”.

The increased security in Britain has meant disruption at all major airports. Passengers are no longer allowed hand luggage on planes. Only passports, travel documents, wallets and essential medicines, carried in transparent plastic bags will be allowed in flight cabins.

While domestic and short haul flights have resumed at London Heathrow Airport there are still serious delays to long-haul flights, especially those going to the United States. However, at Stansted Airport there was reportedly a backlog of nearly 2000 people waiting to board flights.

Don McFarlane, newly elected President of the British Union Conference of Seventh-day Adventists commenting today said, “we are living in troubled times, when there is no real security in anything that is of human origin or control. There are those who seek to wreak as much havoc as possible on innocent people. The Seventh-day Adventist Church in the United Kingdom supports the response of the British Government in heightening airport security, despite the inconvenience that it causes. At the same time we urge the powers that be to seriously and constructively address the underlying reasons for terrorism in our world”. ☐

## the leather god by Moisés Rodríguez



Moisés Rodríguez is a columnist with the *Las Provincias* Newspaper in Madrid, Spain.

### The leather god itself is not bad. But it has its dark side when we give tribute worthy of a deity.

June 14, 2006, 2:30 PM—The traffic is killing me. I listen to my radio and I can listen other people's too...ten cars? I need to park and find my friend's apartment where me and ten other guys will watch the world cup game, and we'll have something to eat. I rushed my work at the newspaper office too much. I cannot miss Spain's debut in the World Cup. Our team is scoring high against Ukraine. My mind is working hard ahead of time. On Monday they play at 9 PM: I would have to eat something at work to watch the game. I'll take a day off on Friday the 21<sup>st</sup> because there is no way my boss would let me come in to work at 4 PM. For the sixteenth round...hmm then I realized that I was conditioning my world to a sphere, a small leather sphere that 22 men kick around.

"It's not that big a deal," I say to myself. Then I think of a friend that has conditioned his summer vacation so he can see the World Cup. And I think of the thousands that save money—or go into debt—for four years in order to go to the World Cup, in this case, Germany. Or even in those countries where people don't sleep so they can see their country team play, like the

proverb says "two in distress makes sorrow less."

Now that I think back, I did the same thing during the World Cup in the United States in 1994. *I love soccer, and honestly I don't think that's wrong.* The problem arises when I ask myself if I would be able to eat quickly in front of my computer at work so I could leave early to attend the meetings during *Week of Prayer*, or if I could arrange my vacation time so I could be present during an evangelistic series that I would have to travel hundreds of miles to participate in it. I remember how much effort I put to get up at 8:30 every Sabbath morning to attend Sabbath School and I'm also in a bad mood if I have to give up my nap to attend AY in the afternoon.

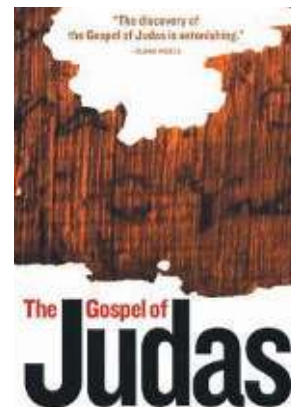
Then I come to the conclusion that soccer is for the 21<sup>st</sup> century human being an idol just like Baal and Amon were idols for other civilizations. The leather god itself is not bad. But it has its dark side when we give tribute worthy of a deity. I'm still a soccer fan. I will continue to watch the World Cup. Everything will be fine if I lower the rung that only belongs to God. ◼

## guest editorial

By William G. Johnsson



# The Truth About Judas



...Writing about A.D. 180, the Christian bishop of Lyon, Irenaeus, referred to a heretical writing known as the Gospel of Judas. That work, written in Greek around the middle of the second century, has never been found; however, a translation into Coptic (Egyptian) from the third or fourth century has come to light. This is the manuscript that the National Geographic Society published in English, with considerable hoopla.

I think most: of those who rush to buy this book will feel a letdown. After handing over \$22, you find that the actual Gospel of Judas is only 26 pages long and, because of gaps in the papyrus fragments, reads very poorly. Its ideas are largely incomprehensible, even with the footnotes provided.

The Gospel of Judas purports to provide sayings of Jesus given to Judas during the week leading up to His crucifixion. It turns on its head the role of Judas that we find in Matthew, Mark, Luke, and John. Instead of Judas being the betrayer, he acts in obedience to the instructions of Jesus. Judas in fact is Jesus' favored disciple, the only one of the twelve who truly understands Him. In this scenario Jesus asks Judas to help Him return to the kingdom by helping Him abandon His mortal flesh. "You will sacrifice the man that clothes me," He tells Judas.

The Gospel of Judas depicts the world as the product of a lower, bloodthirsty deity, not the work of the higher, true God. Thus it rejects the biblical picture of Creation and of Yahweh, the Creator, in favor of a radically different view of the cosmos and its origins.

These ideas come straight out of the biggest doctrinal challenge with which the early church had to contend—Gnosticism, a diffused blending of ideas from Christian, Jewish, Greek, and Roman thought. The New Age movement in our times provides a rough comparison. Gnosticism comes from the Greek word *gnosis*, which means "knowledge." The Gnostics claimed to have superior knowledge, and cast scorn on the teachings of the Bible as belonging to a foolish level of truth. They asserted that the disciples of Jesus were too stupid to comprehend His deep instruction, which He passed on in secret to those who were able to receive it. And in the Gospel of Judas the tables are turned as the "villain" is revealed as the channel of Jesus' true teachings.

Drawing on ideas from Greek philosophy, the Gnostics held that the body was evil. Thus they denied that Jesus was truly God in the flesh. This is why the apostle John, writing late in the first century, warned against anyone who does not accept the truth of the Incarnation (1 John 4:2, 3), and continually stressed that genuine spiritual knowledge is not something new but that which "you have heard from the beginning" (1 John 2:7, 24).

What light, then, does the Gospel of Judas shed on the story of Jesus? Not one chink. The Gospel of Judas simply tells us what Gnostic mythology believed a century or later after Jesus' death. The only new wrinkle is the role this "gospel" assigns to Judas Iscariot.

No Christian should feel in the least threatened by the "revelation" brought to

light in the Gospel of Judas. The four biblical Gospels stand tall and unchallenged: they give us the story from those who actually saw and heard the Master.

The one aspect of the Gospel of Judas that bothers me is the part played by those involved in its publication. The Gospel, which was supposedly found by an illiterate garlic farmer in a remote burial cave in Egypt, has an odor about it. Its history is murky, replete with smuggling and thievery. The eventual owners could not sell it for a profit because it was an illegally acquired antiquity, so they needed another plan.

"They lit upon the idea of selling the (publication rights). The National Geographic Society bit hook, line and sinker to publish (on) the Easter season," notes James Robinson, an expert: in ancient Coptic texts. "They sold the public a bill of goods."\*

This is the real story behind this ancient document. 

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\*Quoted in "Decoding Judas' Gospel," *The Sun* [San Bernardino, Calif.], April 14, 2006.

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Born in Adelaide, South Australia, William G. Johnsson received a Ph.D. in Biblical Studies from Vanderbilt University in 1973. A member of the Society of Biblical Literature and the American Academy of Religion, Dr. Johnsson has been an ordained minister of the Seventh-day Adventist Church since 1963. Since 1960 he has served the church in various positions including as Professor of New Testament at Andrews University from 1975–1980.





# THEOLOGY OF YOUTH options to date

by Jonatan Tejel

**F**rom the most ancient peoples to the most modern organizations, all of them have invested resources, small and large efforts into the positive development of their young people, their future.

In the Word of God we find from the beginning pages moving stories of young people, models for imitation and warnings of the dangerous... Cain and Abel, Esau and Jacob, Joseph, Moses, David, Daniel... Luke wrote two testimonies about the youth and adolescence of Jesus: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." "And Jesus increased in wisdom and stature, and in favour with God and man." Luke 2:40 and 52.

To get on board with the history of the youth ministry theology, it is very important to not forget that "the theology" is permanently alive in the minds of adolescents. Their "theology" is constantly nurturing is not the same as that of us, the Christians in general, which is the traditional.

Think for a while. "A few minutes of television ought to convince you: Post-modern society pelts young people with gods from every side –gods of good times, gods of good looks, gods of success, gods of excess, gods of health, gods of wealth, gods of ambition, gods of position, and countless others- all claiming salvation or your Money back."<sup>1</sup>

Theological images permeate music and movies, theological rituals find their way into gangs and families, theological assumptions work their way into the way teenagers approach

proms and parents, homework and careers. Adolescents traffic in theology every single day. Of course, this theology may not be Christian.

Adolescents take their theology quite seriously, even though they're not conscious of it. Many adolescents live their theology in an intuitive fashion and it is made up of beliefs and behaviours which they feel are good or bad.

Throughout the history of the different types of theology, the Christian society has frequently tried to show only one form of theology to young people, one which is excessively theoretical.

I am going to try to show some of the different types and definitions of Theology and afterwards I will focus especially on one of them:

- **Theology:** human reflection on who God is and how God Works in the World.
- **Historical theology:** reflection on the historic texts of Christian faith, such as the Bible, doctrinal documents, creeds, and confessions.
- **Systematic theology:** reflection on general themes found throughout Christian tradition, especially church teachings (doctrines).
- **Practical theology:** reflection about how God works in Christian action, in order to set forth norms and strategies for participate in God's transformation to transform the church and the world.





# MINISTRY



All the diverse forms of theology are valid and necessary, but not all of them mean the same for the adolescents. I believe that we would agree if I said that the **practical theology** is that which could reach the youth most directly, and it is this one which I am going to try and present.

“Practical theology is rooted in the form of knowledge Aristotle called *phronesis*. *Phronesis*, or practical wisdom, is the ability to make judgments appropriate for particular, concrete situations, the kind of knowledge necessary in law or

medicine. The ancient Greeks valued this kind of knowledge for the highest of Greek vocations—political leadership. They believed practical wisdom could be developed through education and through participation in praxis.”<sup>2</sup>

“Practical theology is reflection about how God works in Christian action to transform people in order to set forth strategies for Christian practice that faithfully participate in that transformation. Practical theology works a little like plumbing; it connects what we confess and what we do as Christians,

in order to create a clean flow—a radical congruency—between the source of Living Water and the spigot from which it flows. To that end, practical theology constantly evaluates Christian action in order to find ways to practice our faith more transparently.”<sup>3</sup>

## The four tasks of practical theological reflection

### 1. Understand

The first section focuses on the first task in practical reflection: *understanding the*

concrete situation in which we must act. In youth ministry this means action on behalf of God's love for young people. Because God calls us to act as Christians, and not just as "good moral people," we must identify theological assumptions that influence the way we practice faith. And we must bring these assumptions into conversation with the concrete situation at hand.

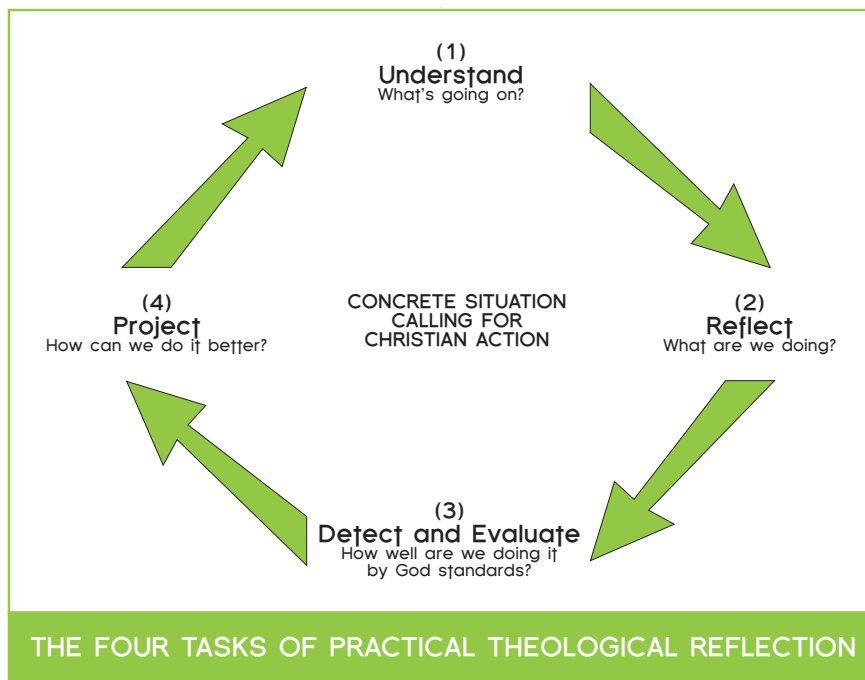
## 2. Reflect

You need to understand the youth in light of the psychological, social, and historical climate of urban life, and in light of the way ministry is actually happening there (for better or worse). Some of this reflection happens outside the situation in which the action occurs. But some amount of this reflection on Christian action also has to take place "in traffic" as the concrete situation unfolds. In short, the second task of practical theology requires reflecting on current Christian practice. The reflective task explicitly seeks to identify the practices of Christian life and ministry in a given situation, and begins to consider some of the theological assumptions that guide those practices.

## 3. Detect and Evaluate

Practical theological reflection is the responsibility of faith communities as well as individuals.

We have to enter the third task of practical theology by setting out to detect the theological touchstones for calling a new pastor and to evaluate



their practice of ministry according to those touchstones.

Evaluating Christian practice requires us to detect the theological standards by which we measure these practices. This is more straightforward than it sounds.

The purpose of the third task of practical theology is evaluative: In which of our normative practices of youth ministry can God's truth be heard most clearly? Which practices have the most static? Which practices are evidence of a radical congruency between God's action and our action?

## 4. Project

In this final section, we will have a chance to probe the faithful judgments of youth ministers who have arrived at a number of norms, strategies, and practices for communicating the gospel with young people that address concrete situations facing ministry in the 21<sup>st</sup> century.

If we are to arrive a faithful judgments and reconstruct our practices of youth ministry so they are more transparent to Jesus Christ, then we must see clearly, think creatively, act wisely, and assess honestly our practices of ministry.

# Current Views

## INCARNATIONAL APPROACH

Relationships are the fuel on which youthwork travels. For the nucleus model the relational energy which makes the approach work is primarily supplied by young people who share their faith with their friends. In the incarnational approach relationship are also very much to the fore. This chapter explores how relationships between young people and youth ministers change and develop as ministry among unchurched young people evolves.<sup>4</sup>

Building relationships with young people is an intentional activity. Your constant presence in your youth group is the best way to cross the social and natural barriers that will arise in any group situation. It also gives you unlimited opportunities to effect changes in their lives. To achieve these changes, we have to take several steps, 5 to be exact:<sup>5</sup>

### 1. Contact

The dictionary defines contact as “the action of touching, treatment, relation, personal bi-directional relationships.” The first look, the first words...

To try to contact the non-Adventist young people to be able to bring them the gospel message is one of the greatest challenges. There exists various methods to be able to bring

ourselves closer to where they can be found. During much time we have tried to evangelize from our doors in, but the true evangelism is: *“he said unto them, Go ye into all the world, and preach the gospel to every creature.”*<sup>6</sup>

We should go out and find the young people where they are. At the commercial centres, schools, sporting events, cultural events, excursions, trips, and an non-ending streams of programs that brings in non-Adventist young people with the intention of “entering into contact” and initiating a relationship with them.

Contact with them is so important that it should be initially attained in their environment or a neutral environment.

### 2. Extended Contact

Frequently the first contact has been successfully established, but it stays at a superficial level which doesn't serve for anything if successive steps aren't taken.

“The result is that intimacy and sharing has sometimes failed to materialize. This may be due to a high turnover of young people. An example of this would be a ministry based on a coffeehouse that is held in a church recreation room every other Saturday night.”<sup>7</sup>

Extended contact is therefore a stage in the work that addresses the question, “How can relationships

between workers and young people deepen?” Friendship happens as people do things together. When we share experiences we develop intimacy. The key to moving beyond the first stages of contact will therefore be finding a natural and mutually rewarding way to spend more time with the young people.<sup>8</sup>

### 3. Proclamation

The next step is to get the young person living their testimony to find a natural way of sharing their faith with other young people. Although this step appears complicated, it is necessary that the young person finds his or herself comfortable with the method that they use to share their faith.<sup>9</sup>

We should not impose upon them a formula for how to share the message, it could mean that when it would come to sharing the gospel it would be in a manner that would not be usual or of a natural form, therefore they wouldn't be able to correctly transmit the message and the young person would feel frustrated and could then give up and not do any future evangelistic effort. There should be a natural and youthful atmosphere.

Christ used a method that was more adequate in each step of the process: parables, stories, lessons through nature, and personal conversation (The Samaritan woman, and Nicodemus). All of these methods were known by the people of the day,



and through these allusions He was able to express the truths of Heaven.

This could be a useful direction to take as example:<sup>10</sup>

- *Start with an experience of the young people themselves.*
- *Tell a relevant story about Jesus.*
- *Link the experience of the group and the Bible story.*
- *Explain what this means for the young people.*
- *Shut up.*

#### 4. Nurture

When it comes to actually deepening the message (Bible Study), our young people can feel less prepared<sup>11</sup> and that is where the youth pastor takes a more important and relevant role.

In this situation the youth minister should act as a resource person, using experience and knowledge of the Bible and the Christian tradition to find material which might be most appropriate to the group.

#### 5. Church

As Phil Moon says, the church is not an option for young Christians, it is part of the basic package.<sup>12</sup>

This is the last step, and of course, already decisive which is the total integration into the fellowship of God in which should participate all of the community of the church. It isn't just the work of the youth, but also the adults play a vital role in the church, in the total sum of the church and its global programme.

The new converts, generally, leave their circle of friends, and even their families and if they aren't able to create a new circle of friends in the church, they will leave it and return to their previous environment.

It depends on the maturity and disposition of the parish when it comes to accepting youth that still have much to learn for the circle of evangelism to close in a positive manner or finish in a frustrating experience for the youth that is trying to integrate into the church.

### FAMILY BASED

"Family-based youth ministry is grounded in at least two texts from Scripture. The first is a passage that directs the people of God to be specifically attentive to the next generation and confirms the priority and power of vertical relationships between generations. Though the nuclear family is central to this process, it is the entire extended family of God's people who are commanded to take responsibility for naturally and repeatedly passing on the faith to the next generation."<sup>13</sup>

*Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk*

*along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates. (Deuteronomy 6:4-9)*

"The second text, from the New Testament, contains a direct command to every believer to run the race of faith well. But is not so much the command as the context that is instructive for the vision of Family-based youth ministry. According to the author of Hebrews, we are to run this race well because of the kinds of people by whom we are surrounded."<sup>14</sup>

*Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. (Hebrews 12:1)*

There are two distinct approaches to the family-based youth ministry: the *family ministry model* and the *youth ministry model*. The major distinction between the two is found in the answer to a single question: What drives this ministry?

#### 1. The family ministry model

"If a family-based youth ministry is driven by a desire to empower families, it would likely fit into the family ministry model. No one describes, and even more importantly, lives out, this model of family-based youth ministry better



than Ben Freudenberg at Concordia Lutheran Church in St. Louis. Ben's perspective is well documented in his book, *The Family Friendly Church*, is that the church's primary job in youth ministry is to support the ministry that rightly belongs to the family."<sup>15</sup>

## 2. The youth ministry model

"If a family-based youth ministry is driven primarily by a desire to see young people grow to maturity in Christ, it would fit into the youth ministry model. Over the past few years, I have often straddled the fence of my ministerial identity, not quite sure if I was a youth pastor or a family pastor. Though many family ministers are dear friends of mine and I believe deeply in what they are doing, I have come to realize that I am, by calling, and by passion for seeing young people grow to maturity in Christ, that driven me to work with families."<sup>16</sup>

## STUDENT LEADERSHIP

### 1. Student leaders in the system

The first student leadership perspective is clustered around the central value of organizational development. Some young persons are intentionally

enculturated into their church's way of life so that they are ready to receive the torch of leadership when those adults currently in power pass it on.

This form of student leadership is basically designed to be implemented within an organizational framework or context. It is designed and implemented by the adults who have as their focus the future of their churches.

### 2. Student leaders in charge

Another student leadership perspective and resultant strategy involves adolescents in the leadership of the youth ministry program. The driving philosophy behind this perspective is the notion that when students are involved in significant leadership in the program, youth ownership is enhanced, which, presumably, leads to greater and more meaningful participation by young people.

### 3. Student leaders in relationship

The central value of this another way to think of student leadership is interpersonal influence. It recognizes the unique impact that adolescent friends have on another's life. Since authentic life transformation is often correlated with the presence of a trusted model, peer friends have a natural inroad

over adults when it comes to building trusted relationships.

They are, after all, already immersed in the same world as those we are seeking to reach, which is the first step in creating a relationship that can draw others. With this perspective of student leadership, adults and teens share the partnership of the immediate youth ministry mission, dividing responsibilities according to gifts, experiences, and developmental concerns.

#### (Footnotes)

<sup>1</sup> Kenda Creasy Dean – Chap Clark – David Rahn, *Starting Right*, Zondervan Publishing House, Grand Rapids, Michigan, p. 30.

<sup>2</sup> Idem, p. 31.

<sup>3</sup> Idem, p. 32.

<sup>4</sup> Pete Ward, (2001), *God at the Mall*, Hendrickson Publishers, Peabody, Massachusetts, p. 52.

<sup>5</sup> This four tasks have been taken from the book of Pete Ward, *God at the Mall*, Hendrickson Publishers, Peabody, Massachusetts, p. 55-76.

<sup>6</sup> Mark 16:15.

<sup>7</sup> Pete Ward, (2001), *God at the Mall*, Hendrickson Publishers, Peabody, Massachusetts, p. 61.

<sup>8</sup> Idem, p. 61-62.

<sup>9</sup> There are believers who are very well equipped to go from door to door, others are able to are able to in the work environment, some in the university... There are those who are able to speak in public...

<sup>10</sup> Pete Ward, (2001), *God at the Mall*, Hendrickson Publishers, Peabody, Massachusetts, p. 70.

<sup>11</sup> The youth of today are less prepared in bible knowledge in being able to explain their faith. It is in this moment when the youth pastor will be of most important.

<sup>12</sup> Idem, p. 73.

<sup>13</sup> Kenda Creasy Dean – Chap Clark – David Rahn, *Starting Right*, Zondervan Publishing House, Grand Rapids, Michigan, p. 149.

<sup>14</sup> Idem, p. 150.

<sup>15</sup> Idem, p. 150.

<sup>16</sup> Idem, p. 151.

Giving adolescents in the church adult-like authority and responsibility

Allowing adolescents to give input regarding church business, but ensuring that adults are the ones who make decisions

# SACRED LEADERSHIP

by Lynell LaMountain

After watching the rogue wave rumble and rage closer and closer, Ken Lay and Jeffery Skilling (former Enron CEO's) were smashed upon the rocks of delusional greed, Thursday, May 25, 2006, and their hopes were washed away.

They bankrupted Enron in December in 2001, erasing more than \$60 billion in market value, and along with it, the hopes of countless people who watched their dreams vanish and their lives dismantled.

Gary Kemper, 62, worked more than 29 years for an Enron company. He lost \$280,000 in his 401(k).

57-year old Roy Rinard lost \$470,000 in 401(k) savings when Enron imploded. He and his wife, Vicki, were forced to sell their home, forfeit retirement, and are no longer able to help their grandchildren.

Tom Padgett, 63, was ready to retire in 2001 when Enron laid him off from a plant where he worked as a senior lab technician. He lost \$700,000 in retirement savings. And couldn't find another job for eighteen months.

When Enron collapsed, \$60 billion in market value was lost on Wall Street, along with \$2.1 billion in pension plans and 5,600 jobs. Gone. Forever.

"I feel good about the verdict, but my retirement is still gone," said Sherri Saunders, 58, who was an Enron executive secretary for 24 years, who lost nearly \$1 million in retirement savings.

Since 2002, when the Justice Department confirmed its criminal investigation, many people have been imprisoned because of their role in the Enron scandal. But one of them didn't make it that far: Cliff Baxter.

He resigned as Enron's vice-president in May 2001, and was later found dead of a self-inflicted gunshot wound.

Now, five years later, a Houston jury, on Thursday, May 25, 2006 has convicted Ken Lay (64) of six counts of conspiracy and fraud, and Skilling (52) on 18 counts of conspiracy and securities fraud.

Lay faces a maximum of 47 years in prison. Skilling, 185 years. Their sentencing is scheduled for September.



*Lynell LaMountain and his wife, Jennifer, live in Jacksonville, Florida, USA. He is a freelance writer, trainer, speaker, and founder of Life Ignited: <http://www.LifeIgnited.com>. He can be reached at [spaceport@Comcast.net](mailto:spaceport@Comcast.net)*

There are two bedrock values that Lay and Skilling breached that caused ALL their trouble.

I wonder to what degree, if any, we breach them in our relationships and daily business activities, because if we are, then we'll face our own Enron-type tsunami that'll wash away everything we've lived and worked for.

### **BEDROCK VALUE #1: LEADERSHIP IS SACRED**

It's been said for decades that leadership is influence. At the moment people invest their trust in you, your bond with them becomes sacred.

We've heard and seen story after story in recent years where leaders in the government, the church, and in business have disrespected and compromised the trust of those under their care and leadership.

As Christians, we should live our lives and leverage our influence in such a way that people feel like they have something, and someone, to believe in.

Leadership is Sacred. That's bedrock value #1.

### **BEDROCK VALUE #2: PEOPLE BEFORE PROFITS**

It could be said that in every human interaction there is a transaction.

Where Lay and Skilling faltered was they put their selfish desires ahead of those whom they had been called to serve.

I wonder how many times I put my selfish needs ahead of the needs of others? Some people figure out what they want and then invent schemes to squeeze it out of people. Marketers do this all the time. They get inside our hearts, turn us over and shake us like a piggy bank full of loose change.

There once was a man who lived a long time ago who lived His life for others, and in doing so, got everything He ever dreamed.

That man was Jesus Christ.

And what He wanted (and still wants) more than anything else was to spend eternity with you. The ONLY way He could make that happen was to put your needs ahead of His.

Although it cost everything, His dream to offer us eternal life was established and secured.


We must stop thinking in terms of how much we can get out of people and start thinking about how much we can put into people!

How much value can we add to the lives of others? This is our mission. It's our compass for everything we do.

As we commit ourselves to these two bedrock values that scripture teaches, we can know that we'll withstand all the storms of life, even the Enron-type tsunamis that roll and rage towards us.

And because of our faithfulness we won't be standing alone -- others will be standing safely beside us because we esteemed leadership to be a sacred thing, and put their needs before our own.

"Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock.


*"But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. The rain came down, the streams rose, and the winds blew and beat against the house, and it fell with a great crash,"* (Matthew 8:24-27, NIV). 



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By Jonatán Tejel WORLD PATHFINDER DIRECTOR

the pathfinder's mission

The **pathfinder** club is an organization of the Seventh-day Adventist church dedicated to meeting the social, physical, mental, and spiritual developmental needs of youth, ages 4-15, by challenging them to experience a personal relationship with Christ, having a sense of achievement and responsibility, and developing respect for all God's creation, including his fellowmen.

there are  
more than  
2 million  
pathfinders  
world-wide

In the Pathfinder Ministry there are *three different groups* that fall under the leadership of the Youth Director. They are:

1. Eager Beavers: ages \*4-5;
2. Adventurers: ages \*6-9
3. Pathfinder: ages \*10-15.

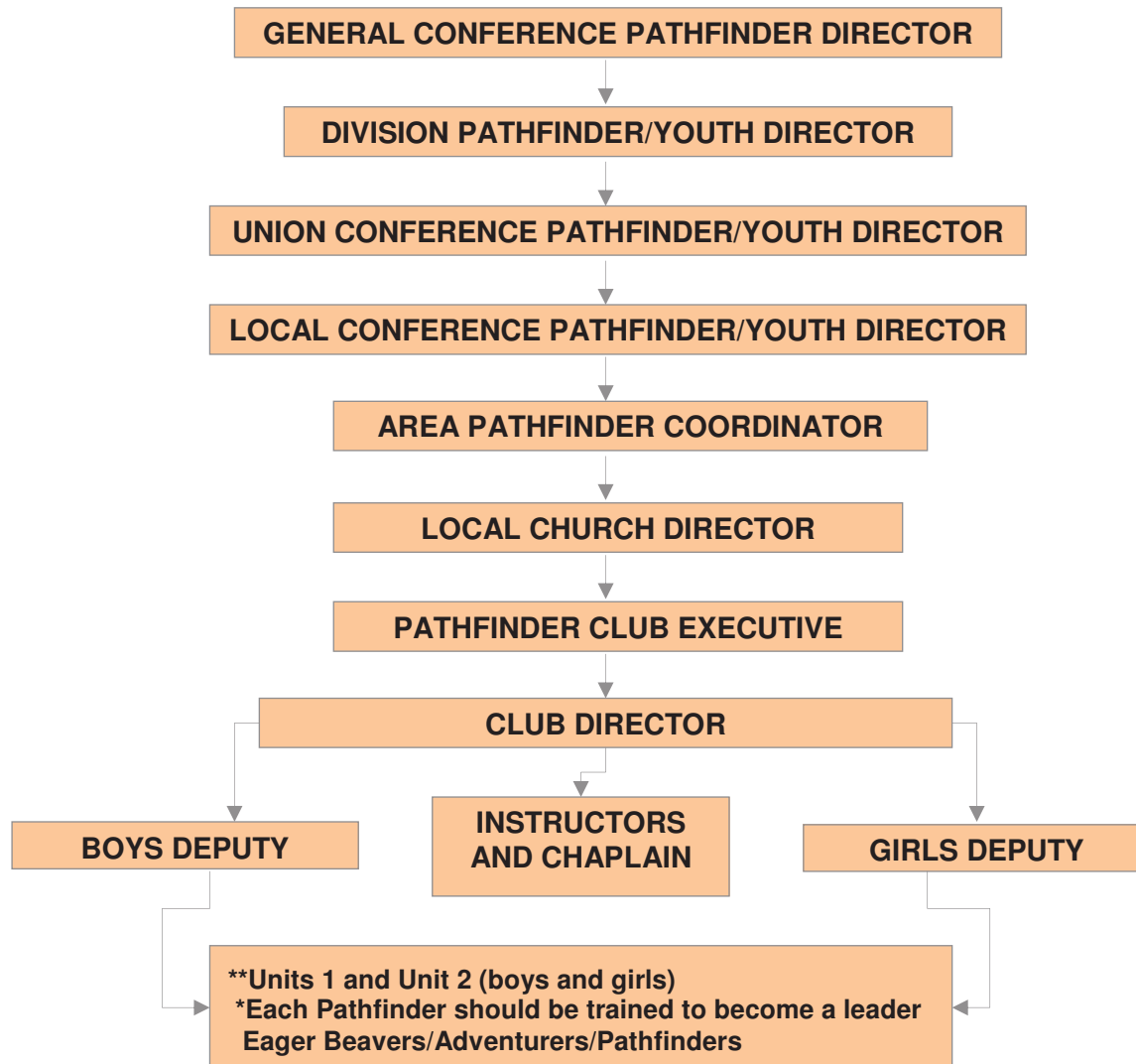
Beginning with this issue, the Youth Ministry *Accent* will carry a 4-page *Pathfinding Spread* with important information aimed at educating you about pathfinding and the importance it plays in training our youth to serve Jesus Christ.

Because all three ministries are so important we will go step by step in our teaching. I encourage each one of you to come along on this journey with us.

\*Ages varies in different parts of the world.



# ORGANIZATIONAL FLOW CHART



**\*\*The UNIT is the most important entity in the Pathfinder Ministry**

\* The best way to train a Pathfinder to be a leader is by training them within the group. Ideally, when it's time for a Pathfinder to leave the UNIT they should have already received some leadership training. Try to alternate the responsibilities so that each Pathfinder in your group receives *some* leadership training.



### Facts you NEED to know about the Eager Beaver Program.

- The Eager Beaver program is different from both the Pathfinder and Adventurer programs primarily because it involves a parent-child partnership, while the Adventurer and especially the Pathfinder programs are club organizations.
- Eager Beaver sessions should last no longer than one hour because this age group has very short attention span.
- When working on Eager Beaver chips don't try to finish an entire chip in one evening; take about 15 minutes to complete a few requirements and go on to the next activity.
- The program is not competitive. If any requirement is too difficult, parents should devise a simpler option.

## Chip: Alphabet Fun Category: Miscellaneous



1. Know all the letters of the alphabet
2. Know how to spell your first name
3. Take a walk around the room or outdoors and find as many objects as you can beginning with different letters of the alphabet
4. Be able to write from memory ten letters of the alphabet.
5. Draw five letters, cut out and paste objects or pictures to go with each of the letters drawn.
6. What are some other ways of writing? (hieroglyphics, etc.)



## Chip Animals Category: Nature

1. Name five animals you see in the zoo.
2. Draw and color pictures of two of them.
3. Cut three zoo animals from magazines and mount them.
4. From play dough, form one of your favorite zoo animals.
5. Name three animals' names from the Bible



## Award: Bead Craft

Grade Level: Three • Year: 2004



1. What is a bead?
2. Where did the word "bead" come from?
3. Name some of the materials that are use to make beads.
4. Tell at least two interesting facts about the history of beads.
5. Name at least three things you can do with beads.
6. Make four (4) or more different objects with beads.
7. Give one of your bead projects to someone, such as an elderly person. Tell them what you've learned about beads, and explain what's special about the gift you have made for them.

## Award: Building Blocks

Grade Level: Three • Year: 2004



1. Find in the Bible and review 3 or more of the stories listed: Noah (Genesis 6-7); Tower of Babel (Genesis 11:1-9); Abram's tent (Genesis 12:1-8); Wilderness tabernacle (Exodus 25-27); Solomon's temple (1 Chronicles 28:1-10, 2 Chronicles 3-5); Manger (Luke 2:1-20); Wise man and foolish man (Luke 6:47-49); New Jerusalem (Revelation 21-22)
2. Invite a builder or carpenter to talk about the:
  - a) tools he uses (display and demonstrate)
  - b) kinds of things he builds
  - c) safety rules he follows
  - d) values like being honest, measuring carefully, following instructions/plan,
  - e) setting a strong foundation.
3. Share 2 choices that you can make this week that will build up and not break down your character. A building's foundation is the most important part of the building. Our foundation is our character. Jesus, the master builder, will help us make good choices that will build a strong character.
4. Read Revelations 21-22 and learn about the heavenly home that God is making for all who choose His gift of eternal life. What building materials is He using?
5. Construct one or more buildings of any size or type. May work individually or in teams.



## SANCTUARY HONORS REQUIREMENT

Skill Level: One • Category: Outreach • Original Honor: 2004 • Division: North America

1. Name the three parts of the sanctuary and the court yard.
    - a) *Tell what was in each part*
    - b) *Tell what each piece of furniture represents.*
  2. Draw a scale model of the sanctuary, the court yard and the position of all the furnishings. (Remember to add N, S, E, W)
  3. How many coverings were over the sanctuary?
    - a) *List the type of covering in the order from inside to outside.*
    - b) *Tell what each covering represented.*
  4. The colors red, blue, purple and white were used in the Sanctuary and in the priests clothing. Tell what each color represented.
  5. Discuss and memorize 1 John 1:9, Daniel 8:14, and Exodus 25:8.
  6. The priests were from which of the twelve tribes? Why?
  7. Describe the robe of: a) *The common priest* and b) *The high priest*
  8. Read and discuss *The Great Controversy*, page 488; Hebrews 4:14-16.
  9. What kinds of animals were brought daily to the court yard?
  10. Write a paragraph or tell how you see Christ represented in the sanctuary and its services.
- 



## BIBLE MARKING HONORS REQUIREMENT

Skill Level: One • Category: Outreach • Original Honor: 2004 • Division: South Pacific

1.
  - a) Name five different methods of Bible Marking.
  - b) Explain how each method would be used.
  - c) List advantages and disadvantages of each.
2. List five guidelines you would consider before starting to mark your Bible.
3.
  - a) What method would you follow for giving a Bible study and why?
  - b) And mark your Bible for two topics/subjects using this method.
4.
  - a) What methods would you use for ongoing devotional study and why?
  - b) And mark your bible for two topics/subjects using one of these methods, and using a minimum of ten texts each.

### ADVANCED

Prerequisite: *Bible Marking Honor*

1. Mark an additional two Bible studies using a minimum of twenty text each.
2. Using a concordance mark ten texts for devotional study.
3. In writing:
  - a. State the guidelines taken to maintain a clear marking procedure.
  - b. Provide a key to understanding your Bible markings.
4. Give a Bible study from an outline you have marked.



# THE CHRONICLES OF NARNIA

## THE LION, THE WITCH AND THE WARDROBE

The story might as well begin “Once upon a time...”

Four British children, two girls and two boys, have come to the beautiful English countryside because their parents want them out of harm’s way. It is World War II and the cities are being bombed nightly. The children have been sent to live with an eccentric and forbidding man known as “the professor” and his dour housekeeper in his rambling country estate.

One rainy afternoon the children decide to play hide and seek to alleviate their boredom. While Peter, the eldest, counts to 100 with eyes covered, the other three scramble through the house in search of the perfect hiding place. They have been warned by the housekeeper against such behavior. But they are, after all, children.

In a remote and otherwise empty room, Lucy, the youngest, discovers an elaborately carved wardrobe draped by a large sheet. The perfect hiding place! She pulls the sheet to the floor and creaks open the door. A bright light radiates from behind the garments hanging inside. Awestruck, she picks her way through the clothing toward the light and bursts through them into a cold, blinding, snow-

covered landscape—a whole new world: Narnia.

Later, when Lucy’s three siblings step into Narnia for the first time, her elder sister Susan, spellbound, breathes one word: “Impossible!”

Yes—and no.

For centuries Christians have disagreed over what to do about “Once upon a time.” What possible benefit, if any, can there be for such stories? Should we shun them entirely?

The creator of the imaginary world of Narnia, of course, is author C. S. Lewis, probably best described as Christianity’s most articulate and popular apologist of the twentieth century. He introduced to the modernist world arguments for Christianity that could stand up to the most rigorous rational thinking. His *Mere Christianity* is a classic. But he also explored the Gospel vision through some of his other writings such as the seven books comprising *The Chronicles of Narnia*.

Certainly these seven books cannot be dismissed as merely an extended fairy tale for children. Its author addressed this directly in his dedication of the first book, *The Lion, the Witch and the Wardrobe*, to his goddaughter, Lucy Barfield: “I wrote

this story for you,” he says, “but when I began it I had not realized that girls grow quicker than books. As a result you are already too old for fairy tales, and by the time it is printed and bound you will be older still. But some day you will be old enough to start reading fairy tales again.”<sup>1</sup>

A fairy tale is a culturally universal way of exploring that part of human existence that transcends the literal and everyday. We live in a natural and a supernatural existence, and this God-given use of our imaginations expresses the deepest concerns and loftiest hopes of children and adults.

The prophet Nathan used just such imagination in presenting to King David the elegantly clever fable of the ewe-lamb (2 Sam. 12:1-4). Gideon’s youngest son Jotham, faced with a similarly delicate situation, began a story with “‘Once upon a time the trees decided to elect a king . . .’” (Judg. 9:8, NLT). And, of course, Jesus’ imaginative, non-literal stories are so organic to Western culture that many people today refer to them without any knowledge of where they’ve come from: “the prodigal son,” “the lost sheep,” “the salt of the earth.”

Why does Scripture often resort to the fictional—rather than the literal—presentation of truth? George MacDonald, to whom C. S. Lewis often attributed literary inspiration and indebtedness, offers this: “There may be more truth in a parable than in a whole biography.”<sup>2</sup>

What should Christians do when they discover that they may be entering the land of “Once upon a time”? In an important—and literal—sense, we’re already living in such a land. It is comprised of a geography that is both physical and spiritual, both immediate and transcendent. We are living in a story that has a brilliant beginning, a cataclysmic middle, and a thrilling conclusion.

When we recognize the reality and the gravity of this plotline, the question rises desperately to our lips: “‘How can we then live?’” (Ezek. 33:10, NKJV). Scripture—and, to a lesser degree, *The Chronicles of Narnia*—answer this question in remarkable unison. **a**

1. (New York: Collier Books, 1950), p. iii, emphasis supplied.

2. *The Laird’s Inheritance* (Bloomington, Minn.: Bethany House, 1987) p. 332.



Gary Swanson is associate director of the General Conference Sabbath School and Personal Ministries Department.

# Bible Reader’s Checklist

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

## JANUARY

- ☐ 1. Mark 1:1; Luke 1
- ☐ 2. John 1:1-14
- ☐ 3. DA 19-21
- ☐ 4. DA 22-24
- ☐ 5. DA 25, 26
- ☐ 6. DA 27, 28
- ☐ 7. DA 29, 30
- ☐ 8. Matt. 1:1-17
- ☐ 9. Luke 3:23-38; DA 31, 32
- ☐ 10. DA 33-35
- ☐ 11. DA 36-38
- ☐ 12. Matt. 1:18-25; DA 43, 44
- ☐ 13. Luke 2:1-21
- ☐ 14. DA 47-49
- ☐ 15. Luke 2:22-38; DA 50, 51
- ☐ 16. DA 52, 55
- ☐ 17. DA 56-58
- ☐ 18. Matt. 2:1-23; Luke 2:39, 40
- ☐ 19. DA 59-62
- ☐ 20. DA 63, 64
- ☐ 21. DA 65-67
- ☐ 22. DA 68-70
- ☐ 23. DA 71, 72
- ☐ 24. DA 73, 74
- ☐ 25. Luke 2:41-52; DA 75, 76
- ☐ 26. DA 77-79
- ☐ 27. DA 80, 81
- ☐ 28. DA 82, 83
- ☐ 29. DA 84-86
- ☐ 30. DA 87-89
- ☐ 31. DA 90-92; Luke 1:5-23, 57-80

## FEBRUARY

- ☐ 1. Matt. 3:1-12; Mark 1:1-8
- ☐ 2. Luke 3:1-18; DA 97
- ☐ 3. DA 98-100
- ☐ 4. DA 101, 102
- ☐ 5. DA 103-105
- ☐ 6. DA 106-108
- ☐ 7. Matt. 3:13-17; Mark 1:9-11; Luke 3:21, 22; DA 109, 110
- ☐ 8. DA 111-113
- ☐ 9. Matt. 4:1-11; Mark 1:12, 13
- ☐ 10. Luke 4:1-13; DA 114, 115
- ☐ 11. DA 116-118
- ☐ 12. DA 119-121
- ☐ 13. DA 122, 123
- ☐ 14. DA 124-126
- ☐ 15. DA 129-131
- ☐ 16. John 1:15; DA 132
- ☐ 17. DA 133-135
- ☐ 18. DA 136, 137
- ☐ 19. DA 138-140
- ☐ 20. DA 141-143
- ☐ 21. John 2:1-12; DA 144-146
- ☐ 22. DA 147-149
- ☐ 23. DA 150-153
- ☐ 24. John 2:13-25; DA 154, 155
- ☐ 25. DA 156, 158
- ☐ 26. DA 161-163
- ☐ 27. DA 164-166
- ☐ 28. John 3:1-22; DA 167, 168

## MARCH

- ☐ 1. DA 171-173
- ☐ 2. DA 174-177
- ☐ 3. John 3:23-36; DA 178, 179
- ☐ 4. DA 180-182
- ☐ 5. DA 183, 184; John 4:1-42
- ☐ 6. DA 187-189
- ☐ 7. DA 190-192
- ☐ 8. DA 193-195
- ☐ 9. Matt. 4:23-25; Luke 4:14, 15; John 4:43-54; DA 196, 197
- ☐ 10. DA 198-200
- ☐ 11. John 5; DA 201
- ☐ 12. DA 202-204
- ☐ 13. DA 205-207
- ☐ 14. DA 208-210
- ☐ 15. DA 211-213
- ☐ 16. Matt. 11:1-27; Luke 7:18-35
- ☐ 17. Matt. 14:1-12; Luke 3:19, 20; DA 214-216
- ☐ 18. Mark 6:14-29
- ☐ 19. DA 217-219
- ☐ 20. DA 220-222
- ☐ 21. DA 223-225
- ☐ 22. Mark 1:14, 15; DA 231, 232
- ☐ 23. DA 233-235
- ☐ 24. Matt. 13:53-58; Mark 6:1-6; DA 236, 237
- ☐ 25. Luke 4:16-30
- ☐ 26. DA 238-240
- ☐ 27. DA 241-243
- ☐ 28. Matt. 4:18-22; Mark 1:16-20; DA 244, 245
- ☐ 29. Luke 5:1-11
- ☐ 30. DA 246-251
- ☐ 31. Matt. 4:12-17; Mark 1:21-39

# TALK IPS

By A. Allan Martin



It is like “POOF!” and you are there. Inspiring speakers always have a way of drawing me into their stories, convincing me with their points, motivating me to take some action.

The best speakers seemed as if they were speaking directly to me and my circumstance. Such talks challenged and convicted me, they helped me gain insight about living for Christ. Christ used such speakers to positively impact my life. Maybe you have a desire to speak or give a talk or do a sermon? What does it take? What makes for the best speakers? How do you get the nerve to get up front?

“You’ve gotta have the desire and fire inside,” says Peter Knudsen, a Los Angeles youth pastor.

“The real stuff comes from inside.”

## BE REAL!

I would say that the “stuff from inside” are things you have a passion for, “stuff” the Holy Spirit is urging you to talk about. One of the keys to effective speaking is to be connected with the Holy Spirit and spend enough time listening to what He has to say to you. Listen to HEAR what the Spirit tells you is relevant and real and important to talk about. That connection is crucial to creating a talk that is meaningful. Sometimes a talk may seem superficial or forced, because the speaker has no passion for what she/he is speaking about. Even with exceptional speakers, if the internal fire and desire is not there, a potentially great talk will only be a good talk, because the enthusiasm for the topic/issue is missing. Be sure to have the Holy Spirit light the fire for your topic and make you real.

## BE RELEVANT!

Get clued in to what is going on for the group you are going to speak to. What are their fears? What are their hopes? What are their interests? It is always so important to have a good idea of who will be attending your talk. Your talk will have the most impact if you speak directly to the issues of your audience. If you are able to use illustrations and themes that relate to where they are experientially, you can make a significant impact. The key to relevance is connecting your audience’s contemporary life experience to the power of the Scriptures.

Richard Guerrero, a lay pastor for youth and young adults in Orlando, Florida, comments, “The best speakers I have heard are those who bring the Bible to life...When a speaker is able to relate the Bible to how I live my life today, it has made a difference to me.”

Relevance is more than just understanding where your audience is coming from; It is discovering what the Bible has to say about where your audience is going or can go. That is where the hope and truth of your talk will be. The Scriptures need to be the Word in your words. Be relevant.

## BE RELATIONAL!

Especially if you are speaking to young people, it is important to focus on relationships as the angle by which you approach your talks. It may sometimes serve your purpose to give informational talks, but those often come off like infomercials or like school lectures (BLECH!). By approaching your talk from a relational perspective you hit on the core issue for youth and young adults. You give them a context by which to relate to you and your talk. Relationship is a heartfelt need of young generations. As a speaker, talking about relationships with each other and with Christ will peak the interest of your audience.

## BE REVOLUTIONARY

The most inspiring talks are those that call the audience to take action,




to make a change, to move from point A to point B. Young audiences today hear lots of sermons and speakers who just point out nice spiritual things and leave it at that.

But nice talks are just talks. Your efforts to motivate your audience to do something specific is so crucial to bring positive change to our world. I hope you will dare to challenge your audience to act on what you have said. Be revolutionary and use your talk to help people “walk the walk.”

## BE RIGHT TO THE POINT!

Be right to the point! Bill Truscott, a college speaker from Papua New Guinea, advises, “Make a good introduction and a good conclusion, then put them as close together as possible.”

**Keep your talk focused and to the point.** Long-winded sermons don’t impress anyone. A speaker who has something important to say will be concise. It is better to leave your audience wanting more than to leave them snoring. Being short and succinct is half the battle.

**Being real, relevant, relational, revolutionary, and right to the point are keys to great speaking.** I hope you will use your interest and talents to speak the Word in truth and positively impact young lives! 

## SUGGESTED RESOURCES

- Carnegie, D. (1962). *The Quick & Easy Way To Effective Speaking*. New York: Simon & Schuster.
- Davis, K. (1991), *Secrets of Dynamic Communication: Preparing & Delivering Powerful Speeches*. Grand Rapids, MI: Zondervan.

A Allan Martin, PhD, and his wife, Deirdre, co-founded *dre•am VISION ministries* [[www.dreamvision.info](http://www.dreamvision.info)], a para-church agency dedicated to empowering new generations in Christian lifestyle and leadership. Along with their daughter Alexa, they reside in Celebration, Florida.

## CARROT CAKE

by Bonita Shields

- 2 cups whole grain flour
- 1 cup Sucanat sugar\*
- 1 teaspoon baking powder
- 1 teaspoon ground cinnamon
- 2 six-ounce jars carrot baby food
- 3/4 cup canola oil
- 1/2 cup apple sauce
- 1/2 cup crushed pineapples (drain juice from can)
- 1 cup shredded coconut
- 1/4 cup chopped walnuts or pecans (optional)

Mix in large mixing bowl. Bake in a 9 x 13 baking dish at 350 degrees for 50 minutes.

## CREAM CHEESE ICING

- 8 ounces tofu cream cheese (*Better Than Cream Cheese* brand)\*
- 1/4 cup margarine
- 1 teaspoon vanilla
- 1 cup powdered sugar (I use organic evaporated cane juice powered sugar.)\*

Mix first three ingredients together until smooth. Add powdered sugar gradually, beating until smooth.

Poke holes in the cake with a toothpick. Spread icing over cake while the cake is still a bit warm, and while the icing has not gotten too stiff. This will allow the icing to seep into the cake, creating a *delicious* dessert!

\*Available at health food stores.

Bonita Shields lives in Brookeville, Maryland, with her husband Roy. She enjoys cooking—especially experimenting with new recipes—when she has someone to clean up after her. Roy enjoys eating, so he doesn’t mind cleaning up after her. But she spends most of her time reading, writing, and trying to teach her cats how to clean the house.





# TEST YOURSELF: the interview by Vanessa Sanders

## theme: leadership

**Program Target:** To help us realize 1) Who our True Leader is 2) The secret to being a successful leader 3) The real reason we are called to lead Not to follow the world's standard of leadership

*Three interviewers (or judges) are seated at a table with pens and paper. The table is positioned at a 45-degree angle at state left (SL), facing the audience and stage right (SR). An empty chair is in front of the table, also at a 45-degree angle and facing the interviewers and SL. The interviewers are writing busily. The only times they stop writing throughout the play is when they speak to an interviewee and listen to his/her response and after they've made their final decision.*

**Interviewer 1:** Next.

*Eliza Smart enters enthusiastically from SR and approaches the judges. She stands expectantly, somewhat stiffly. She is confident, proper and prideful.*

**Interviewer 2:** Name?

**Smart:** Eliza Eloise Elizabeth Smart.

**Interviewer 2:** You can take a seat, Eliza.

**Smart:** Please, call me Miss Smart. *(Smart takes seat, sits with perfect posture and hands folded in lap.)*

**Interviewer 2:** Ok, Miss Smart. What qualifies you to be a leader?

**Smart:** Well, in case you haven't deciphered from my surname, I obtain all of the inherent mental capabilities that are pertinent to satisfying your leadership criteria. Some personal examples: I received a score of 1600 on my SAT; I've never made any grade less than an "A"; and I can elucidate any dilemma by utilizing problem-solving skills and process of elimination.

**Interviewer 3:** And how will you *(with emphasis in a sarcastic tone)* utilize your inherent smarts as a leader?

Please provide relative, palpable examples.

**Smart:** Relative examples? I shall begin with my family lineage, starting with my great uncle Albert. Everyone in my family and in *(enter your town/city name here)* knows Albert Einstein is in the Smart family tree and is my great uncle. Would you like to know the process of how he invented the formula  $E = mc^2$  squared?

**Interviewer 3:** No, that's quite alright.

**Smart:** Suit yourself. Anyway, then branch down to my grandfather who was an inventor of the microwave, and then to my father who helped engineer MP3 players and who wrote several mathematical proofs. And now there's me, still young and budding into the world of possibilities. I will lead by inventing something phenomenal, by creating something that will solve many of the world's problems. *(Gets excited, louder)* I can feel it—I'm on the verge of formulating greatness!

**Interviewer 1:** *(Clears throat loudly as if disturbed.)* Thank you, Miss Smart. You may leave.

*Smart confidently exits SR.*

## DRAMA MINISTRY

**Interviewer 3:** Next.

*Jaque Starr, a tough, confident young man, enters coolly and from SR. Sits in chair, makes himself comfortable.*

**Interviewer 3:** Name?

**Starr:** Starr.

**Interviewer 3:** First and last name, please.

**Starr:** Oh, *(Coolly, in a “James Bond” tone)* Starr, Jaque Starr. Named after Jacques Cousteau.

**Interviewer 3:** Right. And what qualifies you to be a leader?

**Starr:** Ah...*(stretches, flexes arm a bit)* well, I’m strong, and I’m quick. I’m my school’s varsity football running back, and I helped lead our team to state. So I’m always ready. If people are in danger, I’ll be the first one to hit the disaster scene and rescue people. I mean, if there’s a fire, I could break into the house, stop, drop and roll, no problem. I can lift 250 pounds, so I could pick up nearly anyone and carry them to safety.

**Interviewer 2:** And how would you handle someone in flames?

**Starr:** Flames? Well, I’m quick. So I’d have like a towel or something with me and beat *(hits palm of hand with fist)* the flames out.

**Interviewer 1:** And how would such rescues and quickness serve as examples of leadership?

**Starr:** Well, all heroes are leaders.

**Interviewer 1:** Thank you, Mr. Starr. Next.

*Stacy Social enters from SR. She is blissfully peppy and confident as though everything is perfect.*

**Interviewer 2:** Name?

**Social:** Stacy Social.

**Interviewer 2:** Miss Social, what qualifies you to be a leader?

**Social:** Well, I’m student council president; captain of the cheerleading squad; I help lead Pathfinders at my church; I was voted by my peers as the “Most Likely to Succeed”; and I founded SSSC, my community’s Strictly Social Social Club. Get it? It’s named after me! *(Giggles)*

**Interviewer 3:** *(Surprised, tries to cover a laugh with a cough)* Um, yes, we get it. Miss. Social, besides all of your accomplishments, what personal qualities do you have that will enable you to be a leader?

**Social:** Isn’t it obvious? I’m a people person, and I’m very involved and active. Everyone likes me. *(pauses, then states with matter-of-factness)* I’m a Social—from a long line of Socials leading to my father, Richard Social, and then *(enthusiastically)* there’s me!

**Interviewer 1:** Thank you, Miss Social.

**Social:** *(Sincerely)* You’re welcome. *(stays there, clueless)*

**Interviewer 1:** You may leave now.

**Social:** *(Gets it. Giggles)* Oh, right. Okay. Have an awesome day! *Waves goodbye. On way out,* And remember, if you need to host a social, I’m a Social at

your service! *(Exits SR in the same way she entered.)*

**Interviewer 2:** Next.

*Luke Leader enters from SR. He is happy and confident.*

**Interviewer 2:** Name?

**Leader:** Luke Leader *(still standing)*

**Interviewer 2:** I’m sorry – did you say your last name is “Leader”?

**Leader:** Yes. Here’s my ID to prove it *(pulls ID card out of pocket, hands to Interviewer 2. Int. 2 looks at it, is convinced, and hands it back to Leader. Leader sits down.)* You know, people sometimes kid me and say I’m a natural-born leader. *(Silent, awkward pause, then Leader breaks it).* It’s a play on my last name.

**Interviewer 1:** Oh, I get it! *(laughs. The interviewer next to Int. 1 nudges him/her with his/her elbow to signal to stop laughing. After Int. 1 is nudged, he/she stops laughing, straightens up and puts on a serious face.)*

**Interviewer 2:** Mr. Leader, besides any suggestions given by your last name, what qualifies you to be a leader?

**Leader:** I was voted “Best All Around” by my senior class. My GPA put me in the top 10 percent of my graduating class, and I made the President’s List because I usually made straight A’s. I start on my school’s varsity basketball and baseball teams. To help out in the community, I coach little league baseball. At school I serve my school on the Student Council and am president of the Fellowship of

Christian Athletes. At church I head the social committee and sometimes help teach teen Sabbath school. In my spare time, I lead an organization in the community that I co-founded called “K.E.C,” which stands for Keeping the Earth Clean. We started a recycling project in the community, and we also do other things to keep the land clean, like picking up trash on the roadways, and we put garbage cans by the lake to keep the beaches and water clean.

**Interviewer 3:** Is that all you have to say?

**Leader:** *(Thinks)* Yes, that’s all.

**Interviewer 3:** Thank you, Mr. Leader. You may leave.

**Leader:** Thank you. *(exits SR)*

*Interviewers write busily. Then they huddle together and whisper for a minute, deciding on who should be the next leader. They come out of the huddle.*

**Interviewer 1:** *(In a louder voice)* Will all interviewees please enter.

*Smart, Starr, Social and Leader enter from SR. They stand before the judges.*

**Interviewer 1:** We are sorry to inform you that none of you meet all of our criteria for the leadership position, so we will continue with the interview process. Thank you for your time, and good luck in your leadership search.

*Smart, Starr, Social and Leader look at each other in disbelief and as if they don’t know what to do next. Starr is the first to leave and walks out SR quickly, almost*

*angrily. Smart, with her nose in the air, follows with a quick walk, and then Social exits fairly slowly and is in shock. The Interviewers exit SL, and only Leader is left. He walks to center stage.*

**Leader:** *(Looks up. Frustrated,)* That’s it? Why didn’t I make it, God? How could I not have met their criteria? I lead FCA, little league, KEC and lead my student body on the student council. I make good grades. I even lead at church. *(sighs, pauses)* I don’t understand. What more do I need to do to meet their criteria?

**Holy Spirit:** Don’t worry about meeting their criteria. Meet mine.

**Leader:** *(Appears confused, thinks)* But how to I do that? I mean, look at all I do. I even help out at church. Isn’t that good enough for you, God? How do I meet your criteria?

**Holy Spirit:** Be my servant.

**Leader:** *(This is an unexpected answer, and he is confused)* You mean, to be a leader, I need to serve you? *(Holy Spirit doesn’t answer but just smiles with understanding)*

*Wanting an answer, Luke drops to his knees, kneels and prays facing the audience. The realization hits him, then he looks up.*

**Leader:** I get it, God. Real leaders don’t lead on their own strength – they are really followers. They follow you! And they don’t lead to serve themselves; they lead to serve you.

**Holy Spirit:** Yes. *(Walks up right*

*behind Leader, puts his hand gently on his shoulder)* If anyone serves Me, let him follow Me; and where I am, there My servant will be also.\*

*Leader rises to his feet, looks at HS for the first time and smiles. Holy Spirit walks toward SR.*

**Holy Spirit:** Come, follow me. *(Motions Leader to follow and walks toward exit. Leader looks after him and follows. They exit.)*

\* Scripture reference taken from John 12: 26, NKJV.



Vanessa Sanders holds a bachelor’s degree in English and works as an English tutor in the Writing Center at Southern Adventist University, in Collegedale, Tennessee, USA.

A member of the International Thespian Society, she is a Christian young lady who loves the Lord, enjoys acting and writing poetry

# MARCHING MEN

by David Edgren

## theme: leadership

### Characters:

Inventor, Narrator, 4 Marching men (MM1, 2, 3 & 4)

### Props:

4 chairs

### Set Up:

Four chairs sit next to each other facing the audience

Actors can be dressed like toy soldiers

Inventor stands at one end of chairs

**Narrator:** “Once upon a time there was an inventor who loved to create fantastic contraptions. Over his lifetime he had completed many unique inventions and had many patents to his name. As the crowning effort of his career he invented four Marching Men.”

**Marching Men** come in from side of stage singing, “Oh we’re marching, marching, marching. Oh we’re marching, marching, marching. Etc...” and march in a circle around the chairs and the inventor. Each time a Marching Man passes the Inventor he yells out the number of times that he has went around the chairs.

Just before they get to the number six the inventor steps into their path and faces them. When the first man reaches the inventor he halts abruptly and yells, “SIX!” The man behind him runs into his back, yells, “SIX!” and stops. The other two do the same.

**Inventor:** (to MM1) “You’ve been working hard. Would you like to take a rest?”

**MM1:** (Shouts) “I was made for marching and marching is what I shall do!” MM1 does a 45 degree soldier turn to face audience and then takes one stiff legged step forward.

**Inventor:** (to MM2) “You’ve been working hard. Would you like to take a rest?”

**MM2:** (Shouts) “I was made for marching and marching is what I shall do!” MM2 does a 45 degree soldier turn to face audience and then takes one stiff legged step forward.

**Inventor:** (to MM3) “You’ve been working hard. Would you like to take a rest?”

**MM3:** “Yes, actually I would.”

**Inventor:** “Please take a seat.”

**MM3** sits in third chair.

**Inventor:** (to MM4) “You’ve been working hard. Would you like to take a rest?”

**MM4:** (Looks a bit confused with the situation and then resolutely shouts) “I was made for marching and marching is what I shall do!” MM4 does a 45 degree soldier turn to face audience and then takes one stiff legged step forward.

*The inventor goes around behind MM3 and begins rubbing his shoulders while the other three continue marching and singing. (They should take longer to make the lap than normal and yet seem to be marching harder—lift knees higher and take smaller steps) As they pass by MM3 the inventor prods him to join the group again. He jumps into his position between MM2 and MM4. As they get to the end of the lap they each yell “SEVEN!”*



The Marching Men keep marching but begin counting at “ONE!” again. The exact same scenario as above is done again until the “SEVEN!” is reached.

On the third ‘week’ as they are marching MM4 falls over dead on lap two, MM1 dies on lap three, MM2 dies just before completing lap five. MM3 continues marching until “SIX!” and then the inventor stops him.

**Inventor:** “You’ve been working hard. Would you like to take a rest?”

**MM3:** “Yes, thank you” and sits in chair.

Inventor begins rubbing MM3’s shoulders. After a few seconds MM3 turns to Inventor and speaks.

**MM3:** “What happened to my friends?”

**Inventor:** “They all ran out of stamina and their systems shut down.”

**MM3:** “Why didn’t you make them rest?”

**Inventor:** “I made all four of you to march. Rest was only a gift that I offered you. You were not required to take it, only to know that it was available. The freedom to choose was left to each of you.”

**MM3:** “Well, if they died already, how long will I live?”

**Inventor:** “At the rate your going, I reckon you’ll live forever.”

Scene freezes for five seconds. All five actors leave stage together.

# MAN’S BEST FRIEND

by David Edgren

## theme: forgiveness

**Staging:** Chair—Centre stage • Driver (sits on chair)  
Farmer (stands - centre stage on top step- facing side stage away from driver)

**Driver:** hands on wheel - imitating driving. drives for awhile. Mimes hitting dog. Stops. Gets out and goes over to dog (imaginary). Checks dog - dead. Stands up and looks around - confused. Then sees farm house. Picks up dog and carries it to farm house. Climbs steps. Knocks on door.

**Farmer:** Turns around. Opens door. “Yes? What can I “ sees dog “oh my...”

**Driver:** weepy and sorry, “I just hit this dog. I feel so bad. You’re the only farm nearby so I just thought... well, I mean... Is this your “

**Farmer:** very sad, “Yes, yes it is. oh my...”

*Both pause very uncomfortably for a few seconds. Driver shifts his feet - staring at dog and then ground unable to make eye contact with Farmer. Farmer just stares at dog...*

**Farmer:** With resolved air, “well, I suppose we should bury the old girl. Follow me.” Farmer leads - out door, around farm house, gets shovel and begins digging. Digs a few shovels full. wipes sweat off brow. Digs a couple more. The whole time Driver is holding dog and looking sad (at dog, at Farmer digging hole, etc.)

**Farmer:** “That should do. Lay ol’ Bessy in the hole.”

*Driver gently lays dog in hole and Farmer covers dog with dirt.*

**Driver:** while Farmer is burying dog, “I feel so bad. I’m real sorry.”

**Farmer:** as he finishes filling in hole, “Oh, it’s all right friend. These things happen.”

*The two walk back to front door.*

## DRAMA MINISTRY

**Driver:** really sad, “I am so sorry. Is there anything I can do?”

**Farmer:** *forgivingly*, “No. No. All’s forgiven. Bye.” enters house and shuts door - turns around.

*Driver returns to car and drives away - much slower. Stops after a little while. Stands up and turns chair around in a rush - drives back to farm at high speed and slams breaks on as he gets there. Runs around back of farmhouse, gets shovel, digs up dog carries it to door. Knocks.*

**Farmer:** turn’s around. opens door. looks shocked! “Oh my. What’s the meaning of this?”

**Driver:** “I’m really sorry, but I hit your dog.”

**Farmer:** bothered, flustered, “I know! we buried her this morning. Why are

you... How did you... DID YOU DIG HER UP???”

**Driver:** taken back, “Well yes, but I just wanted you to know I was sorry.”

**Farmer:** “I forgave you this morning. Let’s go bury her again.”

Bury dog again.

**Driver:** “I am really sorry.”

**Farmer:** sincerely, “of course you are. Please accept my forgiveness. Bye.” enters house, shuts door, turns around.

**Driver:** gets in car. Drives home. goes in his house (imaginary). sleeps. gets up. Drives back to farm house. stops. digs up dog. knocks on door.

**Farmer:** answers door, looks flustered, “You have been here every

day for the last month. Every day bringing me a rotting dog.”

**Driver:** “I know. I just want you to know that I am sorry.”

**Farmer:** “No I don’t think that’s what you want at all. You want to know if I’ve forgiven you. And I have. I forgave you the first day - the day that you first confessed. And then I forgot about it. Until the next day when you reminded me. You know, it hurts me again every time you show me this rotting corpse. You are forgiven. I have thrown your sins into the deepest hole in the ocean. They are gone. Please believe me. Stop digging up the past. I forgave you. I forgive you. You are forgiven.”

FREEZE - 5 seconds.



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**Pastor Dave** recently accepted the position of Senior Assistant Editor at the Signs Publishing Company in Australia. He grew up in California and went to Australia as a student missionary. While there he met Jenny, married her, had three kids, went to Avondale to study theology and then pastored churches for seven years.

Now he writes articles, edits the Signs Magazine (check out [www.signsofthetimes.org.au](http://www.signsofthetimes.org.au)) and preaches.

If you ask Pastor Dave what he does he will tell you, “I’m a story teller.” He has spoken to thousands of primary and secondary students around Australia and is a sought after preacher in churches and at camps.

You can send Pastor Dave an email at [david.edgren@signspublishing.com.au](mailto:david.edgren@signspublishing.com.au) with your questions, comments or just a “Hello.”

If you’d like to get to know Pastor Dave personally, ask him to add you to his MSN buddy list (he’s got 80+ buddies already and loves to chat).



The perfect interactive discussion starters for your Pathfinder-age students.  
Make sure you read them in advance and get any materials you will need ahead of time.



## STARTERS

### WHO'S THE LEADER?

Send one person out of the room who will be the “detective.” Then the rest of the group should choose a “leader.” Explain that everyone should follow what this leader does when the detective returns to the room.

Form the group into a circle and then bring the detective back into the room and have him/her stand in the middle of the circle. The idea is for the leader to do various motions (e.g., clap hands, stomp feet, rub ear,

scratch toe, pat head, etc. which everyone follows) *without being identified as the leader*. With everybody following the leader, the contest is to see how long the leader can continue changing actions every 10 seconds or so without being detected by the detective. When the leader is caught, he becomes the detective, and the game continues.

**NOTE:** a good leader can fool a detective for quite a while by alternating between silent and loud actions.

## DISCUSSIONS

### BIBLICAL LEADERSHIP

Introduce this by saying something like: “Often the people we look up to as leaders are also servants. This is not the style of leadership we often think of. Jesus Christ had a lot to say about leadership. Let’s look at some of his words.”

Distribute Bibles and have students take turns reading these verses out loud. Comment briefly on them.

□ *Matthew 20:25-28*—James and John wanted to be rulers with Jesus in his new Kingdom. Jesus responded that the way to be great is to be a servant.

□ *John 13:1-5, 12-17*—Not only did Jesus talk about it, he illustrated this concept through a personal demonstration.

□ *Luke 22:24-26*—During their last minutes with Jesus, the disciples began to argue about who was the greatest. Again Jesus had to remind them of leadership by servanthood.

#### Then say something like:

Throughout his life, Jesus illustrated this concept—putting others’ needs first, giving of his life, providing for people, being humble, and so forth.

## LEADERS AND SERVANTS

Distribute paper and pens/pencils. Ask everyone to list the names of five people they personally know who they would consider to be leaders . . . and they like the way these people lead.

Then ask them to turn the papers over and to list the names of five people they know who are always willing to do things for other people. That is, they like to put other people's needs first.

Ask a few students to share the names of the people on the first list. Next, ask for a few names on the second list. Then ask if there were any names common to both lists. (There almost always is a pretty high percentage of students who have at least a couple names common to both.)

Then ask,

*Why do you think there are common names to both? Does this surprise you? Why or why not?*

## RADICAL LEADERSHIP

Challenge your group by saying:

Servanthood is an extremely radical form of leadership. Would it work in high schools today?

A few years ago, Michigan State University and Campus Life did a study of desirable leadership qualities listed by over 1500 high school students. Here are the results listed in order of frequency.

Show these on a poster you have already prepared.

1. listens
2. communicates
3. understands my concerns  
☐ (tied) seeks to help when needed
4. organizes well  
☐ (tied) displays adequate knowledge and ability  
☐ (tied) tries new ideas . . . is open
5. shows sense of humor  
☐ (tied) uses firmness when necessary

It's interesting to note that the top four preferences listed are all 'people oriented' . . . characteristics of servanthood. They certainly don't describe Clint Eastwood or General "Nuke 'em." This major study found that the kind of leaders students like and respect are very much like the leader Jesus Christ modeled.

But, he did more than give us a gutsy example of servant leadership—he left behind strict instructions that we should do the same . . . serve each other. We read about it in John 13:14. Notice he didn't promise serving would be fun, or successful, or in the spotlight. He just said, "*I did it—you do it, too.*"

Christians are supposed to be followers or imitators of Christ. When was the last time you quietly served someone? When did you

last take advantage of one of those opportunities to serve that God puts right in front of you every day? Is there anybody in the group who is willing to share one you know you missed?

Have one ready yourself, or ask a volunteer beforehand to think of one (e.g., "What about the handicapped girl who dropped her tray in the cafeteria today? While most were laughing, did anyone help?").

You want to change the world? Ask God tonight to start giving you servant-vision, the ability to see opportunities to serve. Then start taking advantage of the chance to be like Jesus . . . serve!

Close in prayer. You may want, *during* this prayer, to invite students to raise their hands or in some way indicate they are personally asking God for servant-vision.

Distribute sheets of paper with *John 14:6-10*, *Philippians 2:3-9*, *Colossians 2:9*, and *Hebrews 4:14-16* from *The Living Bible* written on them. Explain that all these verses relate to the real meaning of Christmas. With their pencils, they should circle words or phrases that relate to Christmas (for example: "*I am in the Father and the Father is in me*," "*taking the disguise of a slave and becoming like men*," "*all of God in a human body*," "*understands our weaknesses*," etc.). Spend a few moments asking for their circled phrases and listening to their explanations. Then ask what it means that Jesus is fully God and fully man.



## ANTS

If possible, bring some ants to the meeting. If this is not possible, bring pictures of ants. Use these as an illustration of the incarnation. Show everyone the ants and say:

*Let's suppose that for some reason you love these ants, you want to tell them how you feel, and you want to help them. What are some ways you could try to communicate with them?*

After a few comments, say that the perfect way would be to become an ant. Have them see how disgusting that would be-to become an ugly, creeping, crawling ant. Explain how we are the same in comparison with God (we're even worse), and yet that's what Jesus did, becoming a tiny speck in the universe he had created-a man. *Tell everyone to think of Jesus' birth every time they see an ant.*

## Bible Hunt

Make sure everyone has a Bible. Explain that this will be a contest to see who can find Christmas verses in the Bible. You may want to do this as a team competition, but don't allow anyone to give more than two correct answers. As you read each event, have an assistant write it on the board. Here are the events to read:

- ☐ the announcement to the shepherds
- ☐ Christ's resurrection

- ☐ a prophecy about Jesus' birth
- ☐ Mary's song
- ☐ how to become a follower of Christ
- ☐ a statement about why Jesus came to earth
- ☐ Jesus' birth
- ☐ Jesus' death
- ☐ the visit of the wisemen
- ☐ another name or title for Jesus
- ☐ a story from Jesus' youth

Afterward, see who can put these events and statements in the right chronological order. Say that *How to become a follower of Christ* will be last.

Afterward, explain how so many people miss the meaning of Christmas. Lost in the traditions and plastic, they miss Jesus. Also explain how even many Christians don't really know much about Christ . . . or where to find his story in the Bible.

Ask: *Why do people today find it hard to believe in Jesus?*

## December Quiz

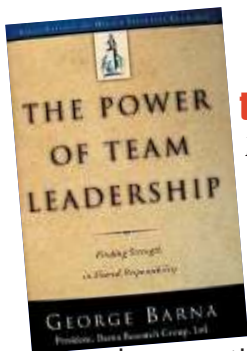
Divide into teams and seat the teams together. Explain that you will be reading a series of questions about December. If any of the students think they know the answer, they should jump to their feet. The first person to stand will get the chance to answer. If that person answers correctly, he or she wins 200 points for his or her team. But every incorrect answer

penalizes the team 100 points. And every person who yells out the answer before being called on loses 100 points too.

Here are the questions for the quiz (the answers to some of them are in parentheses):

1. How many Fridays are in this December?
2. How many Tuesdays are in this December?
3. What is the date of New Year's Eve? (December 31)
4. How many Saturdays are in this December?
5. What date is Hanukkah?
6. How many Mondays are in this December?
7. On what day are there only twelve shopping days till Christmas?
8. What day of the week is December 17<sup>th</sup>?
9. What date is December's third Thursday?
10. What day of the week is Christmas Eve?
11. Name three December birthdays.

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## the power of team leadership

By George Barna.

Most leadership in today's churches comes from "solo practitioners"—individuals who bear the burden of providing all the direction a ministry requires. Inevitably, this results in burned out leaders and underutilized laypeople who merely attend and observe rather than becoming actively engaged in ministry, growing in discipleship, and freeing professional staff to focus on pastoral priorities.

In *The Power of Team Leadership*, noted researcher George Barna demonstrates the incredible difference lay-team leadership can make in a church's ministry. Based on Barna's latest national studies, the book sets forth clearly what churches need to know in order to recruit, train, and deploy lay-leadership teams for maximum effectiveness in the kingdom of God.



## if parenting is a three-ring circus how come i'm not the ringleader

By Tom L. Sanford

Tom Sanford, Director of Project PATCH, a residential program for at-risk youth, writes his proven strategies for getting through the tough years of growing up. Learn the difference between discipline and punishment, and get practical examples for peaceful interactions. Study the art of gentle enforcement and cheering on the young people in your life. These secrets will help create a healthy environment for the challenges that inevitably await. A MUST READ, filled with wisdom, creative discipline and entertaining anecdotes, as well as the principles that have made Project PATCH so successful.

## OTHER BOOKS TO READ

- *Building Youth Ministry: A Foundational Guide* by Barry Gane
- *Getting It Right* by the General Conference Youth Ministries Department



## leadership 101

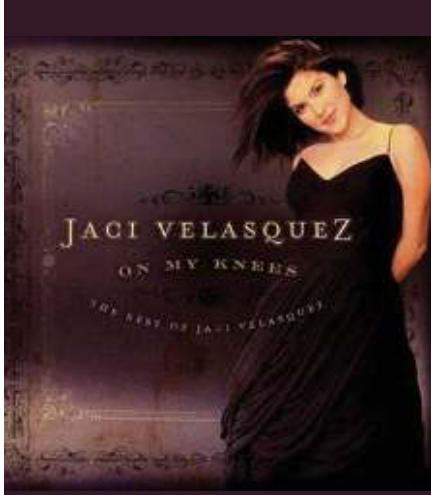
by Denise VanEck

Get a handle on crucial questions by wrapping your brain around *Leadership 101*. It focuses on the nuts and bolts of solid Christian leadership (prayer, service, communication, conflict management, mentoring, etc.) but also goes deep into the soul of leadership.

In these pages you'll find out why leading isn't always what we expect—and why leaders aren't always who we expect them to be. You'll learn to integrate your heart with the skills of leadership; and discover how Jesus, David and others journeyed on the leadership path, so you can join them.

This interactive guide includes checklists, surveys, fill-in-the-blank questions, and journal exercises so you can take your own leadership pulse, identify the traits you want to live out, and record your thoughts and prayers right on the pages, which helps you put leadership into practice more quickly and effectively.

Just remember: Leadership isn't a job...it's a journey.



## JACI VELASQUEZ: *on my knees*

An undeniable pop phenomenon for over a decade, Jaci Velasquez took the world by storm in 1996 with the debut of her platinum-selling album, *Heavenly Place* (distinguishing her as the fastest selling solo debut recording artist in the Christian genre). It's been an upward career spiral ever since by

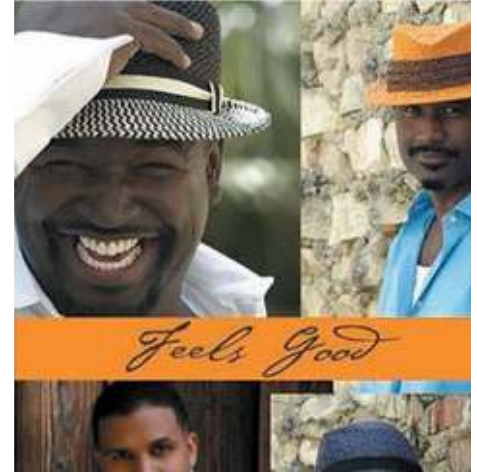
way of platinum and gold-selling albums, seven Dove Awards and 16 #1 Christian singles. Over the past six years, Jaci has established herself as a beloved Latin artist and has toured all over the world in support of four award-winning Spanish albums. Other successes involve cuts in successful soundtracks, a role as an international spokesperson, an emerging movie career and, most recently, launching a record label (Apostrophe Records). Despite a decade's worth of top-selling albums and chart-topping hits, there has yet to be a best of collection from Jaci Velasquez until now. As an appreciation to her ever-evolving career, *On My Knees: The Jaci Velasquez Collection* is a 17-song career retrospective, but most importantly, an ode to this extraordinary and multi-faceted individual.

## TAKE 6: *feels good*

When you are the world's greatest jazz, R&B, soul/gospel acapella vocal group, people have a difficult time describing your music, it always seems inadequate. Beginning in 1989 with their self

titled debut, *Take 6* has been hard to categorize. Selling a million records, nominated for Best New Artist at the Grammy Awards and winning two Grammy's, Best Jazz vocal performance, Best Soul Gospel Performance, *Take 6* has not slowed down a single quarter note.

Forming their own record company and partnering with 33rd Street, *Take 6* is bringing their groove-laden acapella vocals to every corner of the world. "Feels Good" is the ultimate showcase for these award winning *Take 6* acapella vocals. "Feels Good" is the finest *Take 6* music heard in years.



## SELAH: *press on*

*Selah* comes back with even more power in their second CD, 'Press On'. The first CD, 'Be Still My Soul', was a perfect collection of hymns, revamped to fit a very soulful and expressive group of singers. 'Press On' carries the banner on with songs such as 'There Is A Fountain', 'Wonderful, Merciful Savior', and more, including some African renditions (Todd and Nicole Smith were missionary kids living in Africa) of hymns.



## MICHAEL CARD:

### *unveiled hope*

Most of Michael Card's music revolves around a certain area of the Bible. For instance, the two trilogies *THE LIFE* and *THE ANCIENT FAITH* deal with the life of Christ on earth and Old Testament stories, respectively. *PRESENT REALITY* deals with the epistles. *SOUL ANCHOR* is all about the book of Hebrews.

*UNVEILED HOPE* is about the book of Revelation, and would therefore present unique challenges in terms of writing the music. Nevertheless, on this one, Michael Card seems to just barely keep his head above water in terms of musical creativity.



its good

its bad

its ugly

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