

oct/nov/dec 2010
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COVER by Jonatán Tejel

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EDITORIAL : tefillin or phylacteries

The word *phylactery*, derived from the Greek *phylakterion*, also known by the Aramaic word *tefillin*, is the name given in rabbinic sources to two black leather boxes containing scriptural passages that are worn on the forehead and left arm. The basis for wearing phylacteries was derived by the rabbis from four biblical verses:

- “This observance will be for you like a sign on your hand and a reminder on your forehead that the law of the LORD is to be on your lips. For the LORD brought you out of Egypt with his mighty hand.” (Exod. 13:9)
- “And it will be like a sign on your hand and a symbol on your forehead that the LORD brought us out of Egypt with his mighty hand.” (Exod. 13:16)
- “Tie them as symbols on your hands and bind them on your foreheads.” (Deut. 6:8)
- “Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads.” (Deut. 11:18)

There is an ongoing discussion about the use of these phylacteries by the Israelites, but I think there is something we can learn from it.

When I was 14 or 15 years old, I heard these two rare words for the first time. I even prepared a skit

with a friend of mine to demonstrate the meaning of the tefillin to the young people in the Sabbath school program. We dressed ourselves as Israelites, and we did our best to wear the tefillin. It took us time to read about it and to prepare the skit, and I think we did a good job, but something struck me as I demonstrated their example.

We as Adventists are known as the people of the Book. We know so much about the Bible—we read and read, study and study, we prepare Bible studies, but sometimes we are missing something in our daily routine.

As you can read in these Bible verses, there are two places where you have to put the texts, in the hand and on the forehead. We are professionals in “putting Bible verses in the forehead.” We memorize them, and we can repeat them again and again... but sometimes we forget to “put those Bible verses in the hand”—to really live what we read.

It's about knowing *and* doing. God, from the beginning, showed us the real way of a true believer... “knowledge and action.” There are many people who “talk the talk,” but many of us struggle to “walk the walk.”

Let me share Deuteronomy 6:4-9 with you: “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 family. 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.”

Love the Lord, and as a consequence of this love, you will impress the Word of God on your children. You will share the Word of God with your children at home, on your way out to work or to go to school, or to go to church, in your daily work, and also when you are ready to go to bed and when you wake up.

Share the Word of God—don't keep it to yourself. Don't be just an encyclopedia of knowledge. Be an active Christian in your home, in your work, in the church...everywhere you go, and in everything you do. Let us keep the word alive not only in our hearts, but in the example we set by our lives. ●



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with erica richards

I imagine—you're holding a microphone in your hand. Millions of faces are focused on you. You have been asked to speak to the world. What will you say? Would you give them advice? Tell them a story? Share your concerns? Maybe you will never get a chance to speak to millions of people at one time, but you do have the opportunity to speak to your peers. You can get **Plugged-In**.

Plugged-In is a chance to speak up and to be heard by fellow Christian youth all around the world. Some of them may even be struggling with the same issues you are. You have something to offer. Your word is valuable. By plugging in to the world around you, you can have the chance of a lifetime—the chance to let the world know what you think and get feedback from others.

Erica Richards is a recent graduate of Southern Adventist University with a major in English and minors in Journalism and History. She will serve as the facilitator of our **Plugged-In** segment, both in print and online at **facebook : gcyouthministries**. Her dream for **Plugged-In** is that it will be an outlet for the youth of the world to connect, to be real, and be touched by the voices of people they might never otherwise meet. That it will become a place where people will feel free to share the love of Christ and all the wonderful things He is doing in their lives. Erica also hopes it will be a safe place where young people can enjoy fun, laughter, games, and learn new and interesting facts.

We come from different backgrounds, different cultures, and different walks of life, but we all have something to offer.

Look for **Plugged-In** in the first issue of the Accent 2011.

Join the discussion on **Facebook : GC Youth Ministries**.

DEVOTIONAL: sliced bread of life

— “Oh, believe me, this is the best invention since sliced bread!”

Have you heard that expression before? The first bread slices were produced on July 7, 1928. Still, after more than 80 years, it seems like nothing on earth—not even the iPhone, can measure up to such an invention! It is so convenient, especially when we hurry in the morning to prepare a peanut butter and jelly sandwich. And since it is flat and moldable, it is much easier to carry it in almost any container or in a school backpack. Oh, and it's easy to swallow! Alright, it is just a common saying, but it serves to illustrate a couple of points regarding the Lord's Supper.

Jesus is often referred to as the Bread of Life, and virtually all Christians feel comfortable with that comparison. It certainly makes sense, because life is sustained (and created!) by Him. Now, continuing with that analogy, something happened to Christianity throughout the centuries: the Sliced Bread of Life was introduced—an easy, soft, bleached Jesus, ready to be marketed to the masses, a Jesus who can be dealt with in a hurry, and who fits easily anywhere. The sliced version doesn't require much effort to be accepted. It's politically correct and non-confrontational. It's a convenient Jesus.

Now, try to picture serving sliced bread during the Lord's Supper at church, as compared to the unleavened kind. Can you? No, it doesn't work that way. Sliced bread goes with spread cheese or peanut butter, but not with the Lord's Supper. It doesn't match the seriousness of what the bread represents. Jesus wasn't squeezed—He was broken! His sacrifice was crude, cruel, and raw. No yeast was added to make it fluffy. The unleavened bread is the uncut, uncensored representation of Jesus' death on the cross.

The breaking and partaking of the unleavened bread during the Communion service is one of the most meaningful instances of the Christian life, along with baptism itself. It is multisensory. It is an excellent pedagogical experience. No IMAX® 3D can compare to breaking the bread with your own hands and eating it. You can hear the crush, feel the texture, and taste the bread. It forces you to picture in your mind what it must have been like to die on the cross. The breaking and partaking of the unleavened bread exposes your sinful nature and the completely unfair death of Jesus. There is nothing politically correct about it. It is the radical negation of cheap—sliced—grace.

Don't settle with a refined and fluffy sliced Bread of Life. Go for the real thing. Go for Jesus. ●



A Canadian with a European background, Josue Sanchez currently pastors the youth in Hagerstown, Maryland. He is a communicator, and will use anything at his fingertips to show people the relevant, optimistic and often funny side of being a Christian today.

ON THE WEB : JOSUESANCHEZ.COM

INTERVIEW ■ gilbert cangy | gc youth ministries director



During the 59th General Conference Session that was held in Atlanta, Georgia, we had a change in leadership—the new director is Gilbert Roland Cangy, a former division youth director in the South Pacific Division. Erica Richards, editorial assistant in the GC youth ministries Department, talked with Gilbert about his plans for the next five years.

What are your hopes and expectations for the next five years?

From a personal point of view, I hope to build on the strong legacy that has been passed on to me by my mentor and friend Dr. Baraka Muganda and to emulate his empowering style of leadership. My first priority will be to continue to develop a strong team spirit among the youth team around the world—to become acquainted with their circumstances, their hopes, dreams and aspirations, and together develop a vision for the youth of the world. I can see the emergence of a global movement of youth, secure in their standing in Christ, empowered by the indwelling Spirit, confident in their heritage, invading their world and beyond with the proclamation and demonstration of the everlasting gospel. Our geographical and social context is certainly different from one division to another; however, we are united in the same love, bound by the same message as together we reach out to offer an invitation to our lost and hopeless world to enter the Kingdom of God and prepare for the soon coming of Jesus.

I am hoping that a strong sense of unity will be woven within the diversity of outreach approaches that we can observe culturally and generationally: many hands, one mission; many methods, one message. I hope that we will exhibit a spirit of mutual affirmation and that we will uphold each other before the throne of grace.

Ellen G. White wrote, “A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work” {1SM 121}. I am

hoping for the revival and reformation among our youth that our president is calling for throughout the world church. The outpouring of the Spirit that was inaugurated at Pentecost is available for all of God’s army of youth today; this is our greatest need.

In his popular song, Michael Jackson sang, “Heal the world, make it a better place.” I pray, “Heal the church, make it a better place,” in particular for our young people. Much has been said about young people leaving the church; we must also reflect on the reality that often the church leaves its young people. It does so when it does not affirm their God given potential and does not help them find their place in His service. Too often our youth are sent back to bed, just like Eli did to young Samuel.

However, for the time being, I will take care of the basics; I must get to know how the department functions. My first job after high school was as a navigating cadet in the merchant navy. I will always remember the words my first officer said to me in the first month at sea. We were in the port of Cape Town and I asked him where I could go and purchase books that would help me in my training. His answer was, “Get to know your ship first.”

What is your goal as you take on this new position? What do you hope to achieve?

At the end of the day, it is not my personal goals that really count. It is what I perceive to be God’s goal for His young people. In that sense, the ultimate goal

is to make disciples of our young people. Too often we focus on baptism, considering it a graduation ceremony after a course of study. It is not surprising that sometimes we lose as many as we baptize. This was brought home in a book I read recently entitled, "The Great Omission." The author proposes that over the centuries the church has altered the gospel commission from making disciples to making church members who subscribe to a set of teachings and attend church regularly. A disciple is a student, a learner who follows the master and desires to be like him; one who is informed, conformed and transformed.

Do you have a favorite Bible verse that summarizes your dreams for youth ministry?

"Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity" (1 Tim 4:12); "For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future" (Jer 29:11).

How do you feel your prior experiences in youth ministry have prepared you for this position?

As a youth leader in a local church I have had amazing adventures in the Spirit. All I know about youth

ministry, I learned as a local church youth leader on the Island of Mauritius. I was also a conference youth director in the secular and multicultural city of Sydney, Australia for six years and Director for the South Pacific Division (SPD) for eleven years. The SPD represents a great diversity of young people from the urban and rural centers of Australia and New Zealand to the highlands of Papua New Guinea as well as the Polynesian, Melanesian and Micronesian islands of the region.

How has your family provided support during this transitional time?

It has been a tough journey and we are not home yet; but I do have the blessings of my wife Rosemay and our children Joel and Emilie.

What challenges do you expect to face?

I am not so concerned with the challenges of postmodernism, secularism, consumerism, etc. Every generation has had its own challenges and has risen to them by the grace of God. I am more concerned with internal challenges. Our diversity, which is our strength, can also be a liability. We must make a difference between message and method. Unfortunately, in many areas, we have sanctified methods and thus deny the creativity that young people bring to the

communication of the Gospel. We must stand against fragmentation over non-essentials and focus on what really unites us: namely, our message and our heritage.

What would you like to say to the youth directors around the world?

Be true to who you are and what the Lord has made you to be. Minister out of the richness of your own journey with God; do not neglect your time with God, and allow His word to shape your heart unto Jesus each day; you have a unique contribution to make.

Do not work in isolation; build teams and have your own discipleship group that you are accountable to and who are accountable to you.

Think big. Walk in the Spirit.

While we are very much involved in setting up central events such as rallies and campories, let us remember that our young people spend the best time of their life in local churches; that's where we need to focus our attention ultimately.

Anything else you would like to share with our readers?

Joshua 1:9 (NIV)

Have I not commanded you? Be strong and courageous. Do not be terrified; do not be discouraged, for the Lord your God will be with you wherever you go." ●



The Real Question is...

by Corrado Cozzi

Are you able to explain the importance of the Lord's Supper and its relevance and significance for us today to your friend?

I invited a friend of mine to participate in the Lord's Supper. It was the first time he had attended such a celebration, and he was touched by the way we Seventh-day Adventists celebrate this rite. He participated in respectful silence, and when the service came to an end, he responded with a long list of "whys." Before entering the church I had given my friend a crash course on the Lord's Supper and its significance. But despite this, he still questioned the logic and meaning behind these religious rituals.

It took quite a long time to explain the meaning of the foot washing, the breaking of the bread, the unleavened bread, the grape juice, the blessing, the distribution of the symbols, and so on. With a Bible in my hand, verse after verse, I tried to convey to him the value of a ceremony that originated more than 2,000 years ago.

I explained to him that at the first Lord's Supper, the foot-washing rite was innovative, it was a new and unusual experience for those participating. But the real meaning of what they were experiencing was deep, very deep, touching on the most important

theme found in the Bible: the Sanctuary.

My friend looked at me, confused, looking for help. While I was eager to share my knowledge on this important Bible topic, I realized that he was still completely at a loss to understand the deeper significance. Realizing this, I wanted to give him a glimpse into the meaning of the ceremonial rites of the Sanctuary, and promised him that we would cover the topic in more detail another time.

Again we read the Bible passage from Luke 22 where Jesus was preparing His disciples for the last Passover, the last supper commemoration. In fact, the disciples asked Jesus where He wanted the preparations to be made and Jesus gave them directions.¹

When the disciples were in the room, and everything was ready to start, Jesus did something unusual, something that would be marked in each of the participants' minds forever. In those days it was customary for the host to either wash the guests feet themselves or provide to have it done before everyone would take their place at the table.

No one did this, so Jesus took the opportunity to begin a rite that would be remembered throughout history—He washed His disciples' feet. This is how John, the youngest disciple, explains it in his Gospel: there should be perfect communion, and a sense of humility and interpersonal acceptance among those who accept Jesus as their Teacher and Lord. In the Christian church, nobody is superior; nobody is a servant, and there is unity. Jesus was serious about this. And He added: "if you understand these things, you will be blessed if you do them."

My friend was scratching his head. I realized that what was clear for me, because I had grown up learning this custom, takes time to be understood by someone who is new to the faith. But words like "humility," "communion," and "unity," made sense to him. He confessed to me that he found the foot-washing process embarrassing and tied to old traditions in far-away cultures that Christians today may not always understand. He asked if there was any other way to illustrate unity, communion, and humility among Christians.

I was tempted to open the bigger chapter of baptism and the link that exists between these two rites. However, I avoided making the same mistake I had made with the introduction of the Sanctuary, and instead, invited him to consider the invitation of Jesus: “If I then, your Lord and Teacher, have washed your feet, you too ought to wash one another’s feet.”

Now he started to ask questions about the food. You can imagine the first questions: why unleavened bread, why grape juice, why only a little piece, why two prayers, and why living this celebration in such solemnity, similar to a mourning ceremony! That he had sensed the atmosphere as such shocked me. And he was right. Most of the times that I attend a Lord’s Supper, no one smiles, the music is austere, and all the participants seem to follow a strict protocol. I decided not to get into a discussion about all those aspects, and instead, spent our time answering his more direct questions.

In a few words I explained the reason for the unleavened bread, reading with him Matthew 26:17,

“On the first day of the Feast of Unleavened Bread, the disciples came to Jesus and asked, “Where do you want us to make preparations for you to eat the Passover?” This was

a special time when the Jews commemorated the Passover, the well-known liberation from Egypt called Exodus. God gave clear instructions on how to prepare the feast, and the Jews respected these instructions: nothing fermented can be present in the home during the commemoration of the Passover. The leaven represents sin in a very simple and practical way, and this symbol invites God’s people to refrain from sin.

My friend was perplexed, and I understood that in order to explain this concept better, I needed to present Jesus. So, we opened the Bible to read how Jesus introduced this concept of the bread and the wine. That scene must have been really touching. All the disciples were eating and Jesus was looking around. He smiled and caught the attention of everyone. He prayed. His words must have sounded strange to the ears of the disciples. He was blessing the bread and after having broken it, He invited everybody to take a piece that was representing His body. And they ate it!

I could see the perplexity, a “strange concept” type of look, on my friend. I explained the wonderful, but seemingly cruel, solution that God provided as an answer to the problem of sin, the death of His only son, Jesus. There is no alternative to being

saved—only to accept the sacrifice of Jesus. The broken, unleavened bread represents Jesus’ death on the cross, His broken body, and the wine represents the blood of Jesus, “poured out” for the forgiveness of sins. By drinking this wine, as well as eating the bread, we accept the sacrifice Jesus made for us.

I realized that the list of “whys,” rather than shortening, was only getting longer. Why eat a piece of bread and drink some grape juice to affirm having accepted Jesus as a personal Saviour? A simpler declaration of faith was not enough? Now it was me who was scratching my head to give him an exhaustive answer, and at the same time wanting to leave space for his personal sense of faith. I jumped back to the Old Testament for a while, just to show him that God had given instructions to kill a lamb and to eat its meat as a symbol of forgiveness of the committed sin. Before allowing my friend to ask again about this cruelty, I “hit” him with the truth—that the sin introduced by Satan is even crueler; and even more, if God had another solution to cope with the torture of sin, He would have done it! And then, Jesus with His death on the cross gave end to the ceremony of killing the lamb. Now the eating of the bread and drinking some wine as a symbol is a representation of this substitutive death of Jesus.

Because, my dear friend, WE were supposed to be on that cross, in view of the fact that we committed sins. “We experience the strongest and deepest sense of community at the Lord’s table... So the Lord’s Supper is both a memorial and a thanksgiving of the sealing of the everlasting covenant of grace.”⁷

The silence that followed made me suspicious; other concepts were coming up, and I risked pushing my friend away from his personal contact with Jesus. Too many “whys” do not always encourage faith! There comes a point beyond which answers are not able to satisfy our thirst of knowledge, and we have to leave God the benefit of the doubt that He planned the best solution to overcome evil.

But this silence was not loaded with doubts; it was a signal that something was changing in the heart of my friend, and a couple of tears confirmed my supposition. But I realized that words are so inadequate to contain the immense concept of salvation. It takes time to accept completely the meaning of the Lord’s Supper, but I was confident that the Holy Spirit would do his part to help my friend to understand.

Finally, I added something that sounded agreeable to him—a passage written by Paul gave a supplementary meaning to

participate in the rite. He wrote: “For every time you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.” It is true: the Lord’s Supper reminds us of the death of Jesus and the sacrifice He made, but at the same time reminds us that Jesus will come again.

“Christ’s vow, “I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom”(Matt. 26:29) is prophetic. It directs our faith to a future celebration of the Communion meal with our Saviour in the kingdom. The occasion is the great festival of the “marriage supper of the Lamb” (Rev. 19:9).⁸

Jesus gave hope to His disciples then and to us today.

The Lord’s Supper it is not a sterile, passive and ritualistic tradition. Instead, it points us toward the future. It brings to mind and to heart the sensitive willingness of Jesus to live with us forever. It is to this Supper that we look. “This is the climactic expectation to which the Lord’s Supper points us—the joy of future glory through a personal fellowship with Christ in His everlasting kingdom.”⁹

I am aware that I was not able to satisfy all the “whys” my friend wanted answered, but I am certain that something was

working in his heart—something that only with the help of Jesus could happen. And it did. ●

References

1. John 13:1-17
2. John 13:17 (NET)
3. John 13:14
4. See Exodus 12:17,19. Why unleavened bread? The leaven has the meaning of sin, as reported by Paul in I Corinthians 5:7,8.
5. See Leviticus 4; Isaiah 53, I Corinthians 5:7.
6. I Corinthians 11:26 (NET)
7. Seventh-day Adventists Believe, (Washington, D. C.: Review and Herald, 2005) p. 232
8. Seventh-day Adventists Believe, (Washington, D. C.: Review and Herald, 2005) p. 232
9. Seventh-day Adventists Believe, (Washington, D. C.: Review and Herald, 2005) p. 233

A former union and division youth director, Corrado Cozzi has been involved in ministry since 1983, with over 20 of those years spent in youth ministry. Prior to the call to serve as Youth Ministries Director of the Euro-Africa Division, he served as Sabbath School and Education director in that region. He and his wife, Elsa Cupertino, are the parents of two sons, Pierluigi and Marcoguido.



The Silent Sermon

- In quietness and without words, this sermon constructs various scenes relating to Jesus' life and death, using different pieces of wood.
- The presenter should dress with an apron to appear to be a workman.
- The taking of the emblems happens after all the scenes have occurred.
- The loaf of bread represents Jesus, the Bread of Life, and it is used in each of the scenes, representing Jesus doing all the activities.
- The presenter should not look at the congregation, and always direct attention to the dramatic presentation.

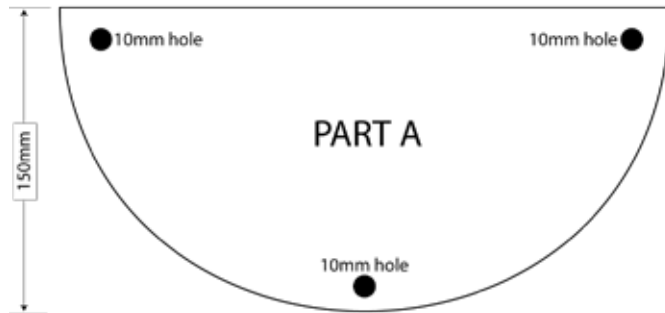
- **MESSAGE:**

Jesus became human, lived and died to give us salvation.



INSTRUCTIONS

1. Suggested wood for special pieces is 16mm MDF.
2. Size of holes is to match your dowel pieces—suggested 10mm.
3. Part A needs 2 pieces identical. They are the sides of the cradle.



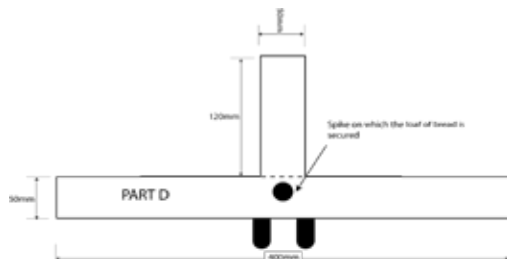
4. Part B needs 1 piece. It is the base of the swing.



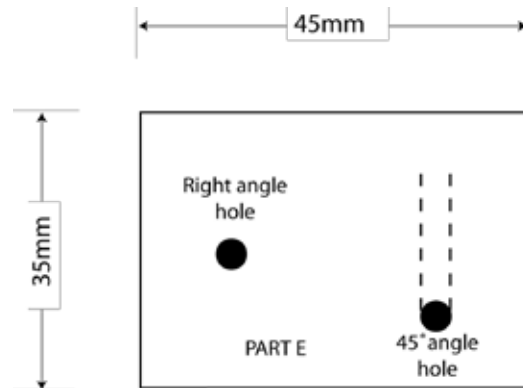
5. Part C needs 1 piece. It is the top of the swing where 4 dowels form the legs of the swing.



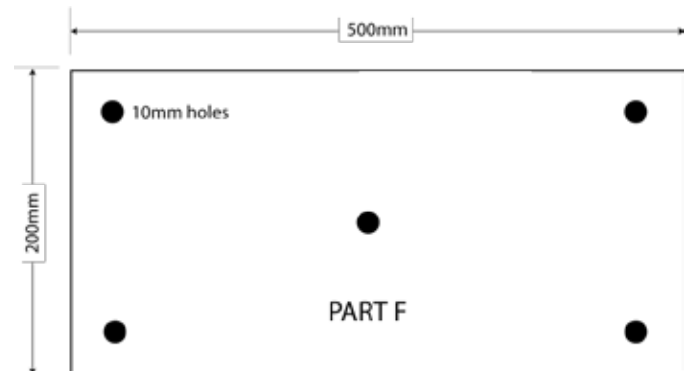
6. Part D needs 1 piece. It is the top of the cross.



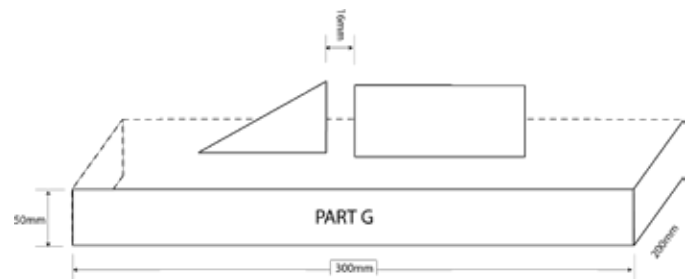
7. Part E needs 1 piece. It is to hold the mast cross piece.



8. Part F needs 1 piece. It is used for the communion table, Boat and work bench.



9. Special piece to hold the cross in when you stand it up.

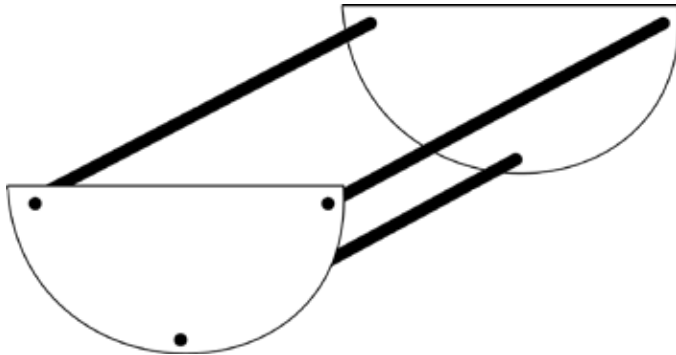


10. 4 pieces of 10mm dowels 450mm long work bench.
11. 4 pieces of 10mm dowel 300 long for table.
12. 1 piece of dowel 80mm long for spike on the cross.
13. 1 loaf of bread, preferably two hump loaf to make it easy to break in two.
14. Piece of red raffia or ribbon to be used on sail and whip.
15. A square of white cloth, and a square of red cloth.

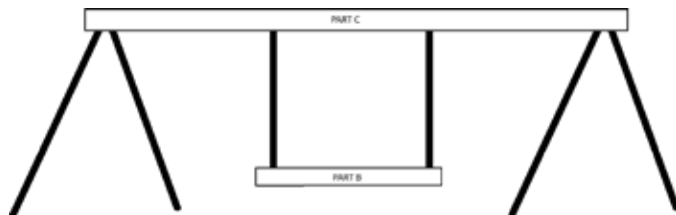
METHOD

NB Place all equipment in a cane basket and walk down the aisle of church or have it sitting on the table, ready for assembly. It is important that there is no music playing so the quietness adds to the sense of interest and reflection.

1. **Cradle** construct with both part A pieces along with long dowels. Line with white cloth, place bread loaf inside cradle and rock.



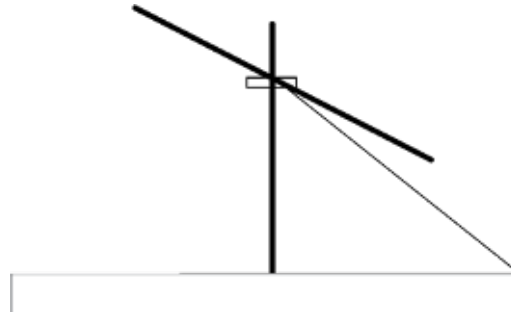
2. **Swing** construct frame with part C with long dowels. Take piece B and with 2 small dowels, screw hooks on one end and connect to the frame. Place bread on swing and swing back and forth.



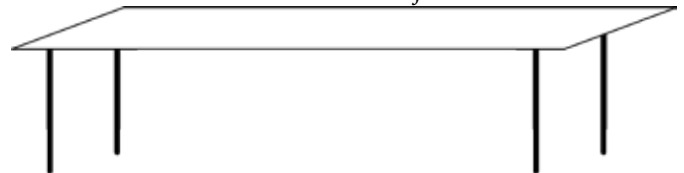
3. **Sawbench** Construct with either part C and short dowels or part F. Personal preference. Hold bread above sawbench and with hand movement pretend to saw.



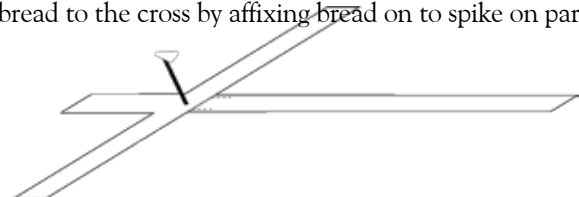
4. **Boat** With part F place a long dowel in the centre hole for mast. Slide part E down the mast. Place a small dowel in the 45° hole. Tie red raffia to imitate rigging of sale. Drape white cloth over to form sale. Place bread loaf on the back of the boat. If secure really rock the boat!



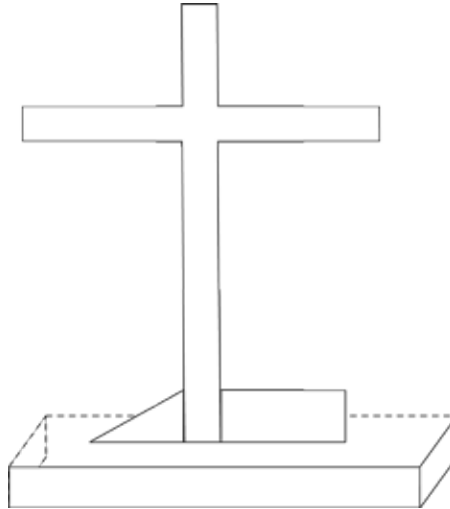
5. **Communion** Construct table with part F with small dowels as legs. Lay white cloth over top as setting the table. Hold bread up and imitate counting 12 disciples and then come back to one as in Judas.



6. **Cross** Construct cross by fixing part C into part D. Lay on the flat of the table. Take loaf of bread and imitate nailing bread to the cross by affixing bread on to spike on part C.



7. **Whip** Construct whip by taking one long dowel and bunch up the pieces of raffia or ribbon and with a drawing pin affix to the end of the dowel. Then whip the bread on the cross.
8. **Raised Cross** Raise cross onto part G. Place red cloth over the cross (with loaf on it). Come around to the front of the cross. Kneel in front of it and break the bread, placing the broken part at the base of the cross. Stay kneeling for a while so congregation has time to reflect. It is good if you get the elders or others to do the emblem prayer talk etc, so all you do as pastor or leader is say, “take eat...drink ye all...”



More of what you need to lead is now available online!

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ATLANTA GODencounters CONFERENCE COMPELS THOUSANDS TO EXPERIENCE AND SHARE GRACE

By A. Allan Martin, PhD, CFLE

This Summer, as the 59th General Conference Session of Seventh-day Adventists was drawing into its final weekend in downtown Atlanta, over 3,000 young people from around the world convened for GODencounters Conference ATL, a young adult gathering giving exclusive attention to wholeheartedly pursuing a 24/7 experience with Jesus.

"I loved being part of GODencounters," cheered Jairo Sánchez Heras from Montemorelos, NL, México. "It gave us a chance to 'be,' to participate, to feel warm and welcome...I felt like I belonged...I'm so grateful!"



A. Allan Martin volunteers as the young adult ministry coordinator for the North American Division of Seventh-day Adventists. He and his wife, Deirdre, are cofounders of dre.am VISION ministries, a para-church agency dedicated to equipping new generations in Christian lifestyle and leadership. He recently began serving as the pastor for Younger Generation Church (www.YGchurch.com) in Arlington, Texas.

From July 1-3, 2010, attendees gave focus to the theme GRACEfull, and through biblical study, worship, praise, and preaching from Ephesians, young adults immersed themselves in exploring how to receive and proclaim GOD's wonderful gift of grace.

"As we experienced GODencounters' focus on GRACEfull, the simple breakdown of Scripture and what Paul wrote was powerful and liberating," commented nursing student Jeremy Barnes from Alvarado, TX, USA. "It was great to see that we are not a condemned people, we are given the gift of grace."

Beginning Thursday evening at the Atlanta Sheraton Hotel, a casual café-style setting was created to invite young adults to build relationships and wind down from community service activities held throughout the week as part of IMPACT Atlanta.

"The evening worship at encounters café were the most meaningful to me," offered Elisa Brown, a missionary executive from Makwasa, Malawi. "I have been in a place where there is no place to worship, so encountering GOD in this relaxed group setting was so refreshing."

Worship music and drama offered by young adult artists including the Destiny Drama Company, Maria Long, Chris Picco, & Nick Zork, as well as preaching by Dr. Matthew Gamble provided attendees scriptural inspiration and encouragement. The prayers rooms constructed by members of FUSIONchurch, a young adult church plant in Atlanta's art

district, afforded quiet places to converse with Christ in personal ways.

"The GODencounters prayer room gave me a place to pause and connect in the midst of the packed conference schedule," noted Meki Bracken, an attorney from Chevy Chase, MD, USA. "Having a dedicated prayer space was tremendously helpful."

"The prayer room setting provided me a sacred space to experience GOD," noted Pastor Nathan Teye Odonkor from Accra, Ghana. "It told me there is no place that we cannot encounter GOD, and whenever there are opportunities to transform a place to a house of prayer—let's go for it."

"GODencounters was amazing. Each night, I invited people that I knew were in town and they were so blessed that they invited people too!" lauded Lavina Seawright, a youth ministry student from Andrews University. "GODencounters felt like the church that I would love to be a part of. The worship and praise was inviting, and the messages from the speakers were powerful."

Accolades aside, it's important to recognize some young adults, if not many, came to the conference with skepticism and hesitance.

"My experience at General Conference Session had left me with more questions about my church than I had when I arrived,"

admitted Elia King, a graphic design manager from Keene, TX, USA. "I wonder why we focus on ourselves more than we focus on Jesus. I wonder why we dedicate so much time to discussing what we should/shouldn't do rather than being amazed by what He has already done. Maybe I'm just naive to think that following Jesus could be as simple as loving Him and following His example."

"It was all so amazing for me because all I expected was the typical religious grandstanding," admitted mathematics student Trisha Lsheia Carter from Landover, MD, USA.

"Having music that was both relevant and meaningful to me was wonderful, but what really touched me the most during the GODencounters worship sessions is the passion and sincerity I could sense from almost all the people around me," commented Franchesca Jones, an occupational therapist from Jackson, MS, USA. "It seems like I've attended too many worship services where you simply 'go through the motions' and the hearts of the people are really elsewhere, but [here at GODencounters] it truly felt like worship to GOD as it should be—with our entire hearts given over to Him and Him pouring out His grace."

In authentic and personable ways, GODencounters offered new generations permission to come before GOD and experience His

goodness honestly, intimately, and first-hand.

Speaking of GODencounters, King shared, "The moments that I experienced left me craving more. It was really difficult to escape the buzz of the crowd outside and throughout the city, but for a few precious minutes, I had permission to tune out everything else and experience holy communion with fellow GOD-followers."

"GODencounters was so much more [than my expectations]," reflected Carter. "Being in God's presence continually was the most beneficial aspect for me because honestly, I really hadn't experienced that before."

"GODencounters was just an overall blessing for me," raved pre-med student, Rolanda Kingston from New York, NY, USA. "Praise and worship was off the hook. The sermons truly helped me to see GOD's grace in a new light, specifically in my life."

Sabbath morning, GODencounters culminated with worship held in the spacious Georgia Ballroom, in the heart of the Georgia World Congress Center. Even the ample seating for 3,000 could not contain the throng of young people who gathered and overflowed into the lobbies and convention corridors.

"I was inspired by the singing and worship on Saturday morning," conveyed Zane Yi, a philosophy student from Fordham

University. "Singing with thousands of other young people was an amazing experience."

"GODencounters was fun, different, inspiring and socially beneficial," shared Camille Rivera Merced of San Juan, Puerto Rico. "I loved the worship and the drama. The speaker blew my mind—funny and deep is a combo you don't find often."

Pastor Gamble culminated the morning worship with a commitment challenge, encouraging new generations to proclaim GOD's grace back home, offering others an encounter with GOD.

"The messages were impactful, the music was so uplifting, and when combined with fellowship, it really provided a GODencounter!" affirmed 26-year-old Eddie Cornejo of Asheville, NC, USA. "I want to bring GODencounters to my city so that young adults, whether from my church or not, may come to experience and encounter GOD as I have as a result of being here."

"I hope to bring the blessed experience I felt in Atlanta to other young adults; This is definitely not a secret—something left to be a memory," noted Jones. "We need to share and teach GODencounters. I think if others could experience GOD in this way, Christianity would no longer be a religion but a love relationship with a strong and mighty GOD!"

King continued, "(At GODencounters) I was inspired by a group of youth and young adults who seem dedicated to following Jesus first and foremost. I hope I can continue to do that when life gets back to business as usual."

"At GODencounters, the praise session and the soul inspiring sermons gave focus to Jesus as the ultimate, and I love that," echoed Odonkor. "I am in a hurry to go home to Ghana and to continue with this new experience in my home, in the church and in ministering to the youth."

"At GODencounters, I realized that there are a large number of youth in our church, and I was inspired that we would be willing to lay down our lives for Jesus," offered Jorge Villarreal, 28, an architecture student from Monterrey, Nuevo Leon, México. "Let's motivate the youth of the world to be a generation that seeks an encounter with GOD, discovering or rediscovering the best gift that He could give us is grace and encouraging the study of His Word! I'm impressed to lead youth who are lost in the world onto a path towards Jesus."

"If we can impact just one life, we can change the world. Like a drop of water falls in a still lake and the ripples go out transforming it, our lives transformed by the Holy Spirit will revolutionize the world," raved Merced. "GODencounters

could be as big to our generation as GC Session is to adults. We should have it in different languages and provide everything needed so that all our youth can have a GODencounter!"

In the wake of Atlanta, GODencounters gatherings are slated this fall in the South Pacific Division and several locations in the North American Division, including District of Columbia/Baltimore, Massachusetts, and New Jersey. For more information go to www.GODencounters.org. ●



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 **FOCUS : Thankfulness**

AN ATTITUDE OF GRATITUDE by Kimberley Tagert-Paul

PROGRAM TARGET: To help youth see the importance of gratitude in their relationships with each other, with their parents, and with Christ.

SCRIPTURE: Col. 3:15-17

TO PREPARE : Gather a large ball of sting or yarn (A large ball - this will be thrown back and forth amongst the teens and will make a sort of spider web.) Have small pieces of paper and pen/pencil ready. Copy the Gratitude Checklist for each youth. Have a board to write definitions on.

INTRODUCTION: Gratitude? It is often said that it is a virtue. But do you even know what gratitude is? Let's begin by trying to define the word. Any ideas? (Give time for the teens to express their answers and write the key points on the board.) So let's see if we can agree that gratitude goes beyond being thankful. It is a state of mind. It takes a conscious mindset. It's not only being thankful, it is showing it.


Theologian and poet, Johannes A. Gaertner, is quoted as saying, "To speak gratitude is courteous and pleasant, to enact gratitude is generous and noble, but to live gratitude is to touch Heaven." He had the idea that gratitude is more than just being thankful, didn't he?

Just as faith is an action word—so is gratitude. We must have an attitude of gratitude.

We are going to explore gratitude today. It's not something that is talked about much these days, but it really is an important step in our growing relationships—with each other, with our family, and with God.

TO DO: Depending on the size of your group, you can divide into three smaller groups and do the following on a 10 -15 minute rotation basis. If your group is smaller, just rotate the entire group through each station.

STATION ONE: *The Gratitude Checklist* (Copy this for each youth and distribute with a pen/pencil. At the end, start a short discussion on gratitude and what it means in light of their answers.)

 **Instruction:** Today we are going to take a quiz on gratitude. Be honest as you read and answer each question on the following page. Circle your answers.

1. Your Uncle Harry just gave you his old car. It's not old enough to be cool, just old enough to embarrass you. So you ...

1. Go out on a test drive. You're just thankful to have a car at all.
2. Say, "Thanks." Then you take it to the junkyard and use the money for a down payment on the car you really want.
3. It sits in the back of your house and becomes a nest for birds, squirrels, and chipmunks. Yeah, thanks Uncle Harry!

2. Oops! You slipped in gym class. The good news—you had the basketball. The bad news, you broke your ankle. Friends gather your homework for you,

1. When you are up and around—you let them know how thankful you are.
2. You say thanks when they bring it—but you get too busy to do more than that.
3. Homework? Yuk! You'd have been happier if they hadn't brought it to you.

3. You have a chance to go on a mission trip— you just don't have the money... But others want to help...

1. You thank them and bring back a small souvenir and show your slides for vespers.
2. You write a thank you note and pin it on the bulletin board.
3. You say thanks—then go and absorb the culture and forget about those who sent you.

4. You pass him sitting on the corner with his sign, "Will work for food." You ...

1. Ask your mom to stop. You have your allowance in your pocket and there's nothing you need this week anyway.
2. When you get home and have time, you



WHAT WE BELIEVE FOR TEENS

by Seth J. Pierce

Using stories and anecdotes that will appeal to early teens, Seth Pierce helps teens realize that our Adventist beliefs are actually amazing insights into a loving God who knows us better than we know ourselves. This fourth book in the Seventh-day Adventists Believe series is a comprehensive treatment of all twenty-eight fundamental beliefs of our church.

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go through your closet to take things to the shelter. Why not? You're not wearing them anyway.

3. You think, "Just another guy trying to get money. Why doesn't he find a real job?"

5. It's time for your morning devotions and prayer. What's on your list ...

1. You are full of gratitude for what God has done and you can't wait to thank Him.
2. You pray for a few others and thank God for the day, but you have a list of things you really want and need to get to them.
3. You roll out that wants list and start right in. You don't have a lot of time—so you better hurry to get them all in.

STATION TWO:

Building a Web of Gratitude

Sit in a circle. The leader starts by saying something he/she is very grateful for. Holding on to the end of the string, they toss the ball to someone else in the circle. The next person does the same, sharing something that they are thankful for, then hanging on to the string and tossing the ball on. After 10 minutes—there should be quite an atmosphere of gratitude, and you should have a nice web.

✎ The leader should point out that gratitude, when shared, can change others and knit each other closer in the process.

STATION THREE: *Passing it On*

Explain to the youth that gratitude isn't gratitude unless it is expressed. There are so many people that don't feel like they are thought about at all, yet they do little things that make your life richer. Think of someone like that in your church - maybe they always

encourage you with a smile, you appreciate the way they pray, their cheerfulness makes you smile—someone who wouldn't normally get thanked for their actions. Write them a short note of gratitude. It will help you to be more aware of the small things others do in your life, and it will change their day! **(Make sure that the notes are passed out at church.)**

DEBRIEFING: Gather the group back together and discuss,

Gratitude is an important part of our relationships—with each other, with our parents, and especially with God. Gratitude helps us appreciate the best in others. It also is a wonderful antidote for negative thoughts. Our gratitude should be unconditional.

Melodie Beattie, a contemporary author and journalist, once said, “Gratitude unlocks the fullness of life. It turns what we have into enough, and more. It turns denial into acceptance, chaos into order, confusion into clarity.... It turns problems into gifts, failures into success, the unexpected into perfect timing, and mistakes into important events. Gratitude makes sense of our past, brings peace for today and creates a vision for tomorrow.”

End with Prayer. ●

GRATITUDE CHECKLIST

Mostly 1's: you have an attitude of gratitude. Great.

Mostly 2's: you're on your way to gratitude. Keep up the good work.

Mostly 3's: your attitude is one of saditude. You need some help—but don't despair. God is willing to work with you.



▶ FOCUS : Christianity Vs. Legality

FREE INDEED!

Contributor: Kimberley Tagert-Paul

CENTRAL BIBLE TRUTH:

Salvation is a free gift. It is not - and cannot be earned.

PROGRAM TARGET:

To help the youth begin to determine between obedience and works.

CAST: all characters can be played by youth members.

- Jeremy, a youth. Melissa, a youth.
- The Judge
- Lawyer 1--dressed in suit: Mr. Smith
- Lawyer 2--dressed in suit: Mr. Allen
- Several people pretending to be the audience with Melissa so that they can react to what is being said.

PROPS:

- Table or desk
- Chairs
- Gavel and a robe for the judge

SETTING:

A courtroom. Judge is sitting at a desk or table with a gavel, there is a witness chair next to it. At another table sits Jeremy and his attorney, Mr. Smith. At another table sits Mr. Allen, prosecuting attorney. Melissa is sitting behind them in the courtroom.

(The action begins with all characters in place in the courtroom setting.)

Judge: Order in the court! Order in the court! *(Bangs gavel)* Today we are going to look at the case of Jeremy Mosher vs. The Legalists. Mr. Mosher, are you aware of the charges against you?

Jeremy: Uh, yes, Your Honor.

Judge: Mr. Smith. You are the assigned attorney for Mr. Mosher. How does your client plead?

Mr. Smith: *(Standing)* Your Honor, my client pleads ... *(he looks at Jeremy)* my client pleads Guilty. *(He looks down at Jeremy who is pulling on his suit coat and shaking his head.)* Uh ... Your Honor ... my client pleads not guilty.

Judge: So which is it, Mr. Smith? Guilty or Not Guilty?

Jeremy: I did it Your Honor, but it wasn't against the law. The Legalists are wrong. They said I broke the law when ... *(He is cut off by the judge)*

Judge: *(Interrupting)* Mr. Smith. Control your client please. Now, what is the plea. ...?

Mr. Smith: *(Looking sternly at Jeremy)* Not guilty.

Judge: Very well. You may call your first witness, Mr. Allen.

Mr. Allen: Thank you, Your Honor. The Legalists calls Mellissa Griffing. *(As Melissa comes forward, he continues to introduce her.)* Miss Griffing is Jeremy's friend and fellow church mate. *(Melissa is seated in the witness chair)* Now Melissa, were you with Jeremy on the afternoon in question?

Mellissa: Yes sir, I was. We were walking along the street when a man

came up to us and told us that he was hungry. So Jeremy took him in to the restaurant that was right there and bought him something to eat.

Audience: *(Loud gasps)*

Mr. Allen: That's works, isn't it Miss Griffing?

Mr. Smith: Objection! Calls for conclusion which the witness isn't qualified to make.

Judge: Sustained.

Mellissa: I don't know. Jeremy is always doing things like that.

Mr. Allen: Things like?

Mellissa: Doing things to help others. Like last week, he gave his mom a card just to cheer her up. And he helped Tommy with his homework. He even went several miles out of the way to give Jenny a ride home because it was raining and he didn't want her to walk.

Mr. Allen: Ah ha! See. He is trying to earn his way to heaven. *(Mr. Smith stands to object, but Mellissa cuts him off.)*

Mellissa: I don't think so. He just loves God and ... well ... He tries to do things that are right because of it. I don't think ...

Mr. Allen: *(Interrupting her)* Miss Griffing, you don't have to think. That is for the court to do.

Mellissa: But Jeremy

Mr. Allen: *(Interrupting)* The witness is dismissed. *(Mellissa returns to her seat in the courtroom looking sadly at Jeremy.)* Your Honor, I rest my case.

Judge: Very well. Mr. Smith, you may call your first witness.

Mr. Smith: I call Mr. Jeremy Mosher. *(Jeremy comes forward and sits in the witness chair.)* Son, you have been accused of trying to work your way to heaven. Do you understand that?

Jeremy: Yes, I do. But I don't. I'm not.

Mr. Smith: You're not what, Jeremy?

Jeremy: Trying to earn my way to heaven. I can't do that.

Mr. Smith: Then how do you expect to get there, son.?

Jeremy: By Christ's free gift of salvation.

Mr. Smith: Then why do you go around doing all the good things you do?

Jeremy: I can't help it. I love Jesus. He tells me to be obedient. That's what I want to do. If you love someone, you want to make them happy. You want to be with them and even act like them. What's wrong with that?

Mr. Smith: Exactly. What's wrong indeed. *(Looking up at the judge)* Your Honor, I rest my case.

Judge: Very well. *(He pauses for a few seconds.)* I have made my decision. Not guilty! *(He bangs his gavel)* You are free, Jeremy. If the Son sets you free - you are free indeed. *(He bangs his gavel gain.)* Case dismissed!

(Jeremy shakes his lawyer's hands, Melissa gives Jeremy a hug, and all characters walk off the stage, with Mr. Allen scowling at Jeremy and his group). ●

 **FOCUS : Baptism**

 **READ
THIS
FIRST**

TEST DRIVE

Contributor: *Kimberley Tagert-Paul*

PROGRAM TARGET:

To help young people see that the baptismal vows are just an extension of their love for Jesus. If we love Him then following what He wants for us is just the next step in building a relationship with Him.

CENTRAL BIBLE TRUTH:

Baptism is an outward sign of your growing relationship with Jesus.

SCRIPTURE:

Mark 16:16, John 3:5,
Ecclesiastes 5: 1-7

CAST:

Two characters. Sheldon - who is thinking about being baptized.
Taylor, a (girl) friend.

PROPS:

Two chairs set side by side like the front seat of a car.

SETTING:

An empty stage except for the two chairs.

Taylor: (Sheldon is already on stage and pretending to drive a car. Taylor walks up to him and sits in the empty seat next to him.) Hi Sheldon. What are you doing? (She gives him a funny look.)

Sheldon: I'm taking a test drive.

Taylor: A test drive? (She looks around her.) A test drive of what, Sheldon?

Sheldon: My vows, or course.

Taylor: Your vows? Huh? Do you mean your vowels?

Sheldon: No silly. My vows. I'm thinking about being baptized.

Taylor: (She hesitantly speaks.) O.K. (She looks around her.) I don't think I get it.

Sheldon: (He continues to pretend to drive and acts like he is thinking deeply.) I'm trying to see if I can keep all those vows you make when you are baptized. So - I'm test driving them. (He returns to pretending to drive.)

Taylor: Sheldon, do you love Jesus?

Sheldon: (He stops and looks at Taylor) Of course, why do you ask?

Taylor: Did you have to test out His love before you believed in Him?

Sheldon: No. That's just silly. (He continues to pretend to drive.)

Taylor: Then why do you have to test your baptismal vows out before you agree to them? Do you believe they come from God's Word?

Sheldon: (Pretends to put the car in park, and looks at Taylor) Well, yes, I guess I do. Even the ones about our bodies and the things we put into them. I mean Mountain Dew isn't mentioned in the Bible, but anyone can see that it's not good for you. And our bodies are the temple of the Holy Spirit... Hey, I get it now. I don't have to test drive them, I just have to believe them and want to do what Jesus says is right.

Taylor: And if you make a mistake afterwards...?

Sheldon: That's what asking for forgiveness is for, right? The more I grow, the easier it will be to do what is right.

Taylor: (She sits back in the chair and smiles.) I think you've got it.

Sheldon: (Sheldon pretends to take out the keys of the car and open the door. He stands.) O.K., then. I'm off.

Taylor: Where to now? (She looks skeptical.)

Sheldon: To the pastor's house, of course. I need to schedule a baptism.

Taylor: (Smiling.) Wait a minute. That's one journey I'll be glad to accompany you on.

(They walk off the stage together, smiling.) ●

FOCUS :

Communion and
Footwashing

✓
READ
THIS
FIRST

NOT SO
GNARLY

By Kimberley Tagert-Paul

PROGRAM TARGET:

To help youth understand the beauty in sharing communion and the foot-washing service together.

CENTRAL BIBLE
TRUTH:

Communion and foot-washing are a miniature form of baptism to remind us of God's great sacrifice.

SCRIPTURE:

- Mark 14:22-26
- John 13: 1-17

CAST: Three teens.

- Sarah
- Lee
- Mattie—new to the church

PROPS:

Several chairs set in a circle - like a Sabbath School class.

SETTING:

A youth Sabbath School room. Class is over and two teens remain. Mattie and Sarah are sitting in chairs talking and Lee comes in and joins them.

Mattie: Thanks for agreeing to be my partner today. Everything is still so new.

Lee: (Lee walks onto the stage and drops into a chair next to the girls.) Partner? For what?

Sarah: Communion, silly. Did you forget?

Lee: Oops. I guess I did miss that announcement.

Sarah: Well I hope your feet are clean. (She gives a short laugh.) And your heart, too.

Mattie: Our feet have to be clean? I didn't know there were requirements. (She looks a little worried.)

Lee: She's only kidding, Mattie. Once I forgot to clip my nails and...well, they were a little gnarly. (He grimaces.)

Mattie: Oh. (She still looks a little uncomfortable.)

Sarah: Communion is a special time, Mattie. You'll see. The foot-washing isn't hard at all. It's really quite beautiful. Especially since we are only following what Jesus did.

Lee: Yeah, it's like a miniature baptism all over

again. You remember how you felt coming up out of the water? Your face was actually glowing. This is a reminder of that wonderful day.

Sarah: It helps us to remember, even if it has been a while, how it felt to fall in love with Jesus. It also reminds us that we are to help each other—and pray for each other. Just like Jesus prayed for His disciples.

Lee: Sometimes we get so bogged down with stuff - school, friends, worrying about the future - that we forget we have someone as wonderful as Jesus to be our guide. Communion reminds us of what He sacrificed for us... (**He shakes his head.**) I still can't believe His awesome gift.

Mattie: I know exactly what you mean, Lee. I think I understand more now. It's good to be reminded, sometimes. And I think it must help the church to grow closer - sharing something so precious as communion. I've just never done the foot-washing. It's...


Sarah: You wait and see, Mattie. I'll go first and wash your feet. It's not something you can get wrong or right.

It's a beautiful act of caring for each other - just like Jesus did.

Mattie: (Looking at her friends, she smiles.) I think I'm ready then. Should we head to the sanctuary? Church is about to begin.

Sarah: Yep - let's go. Let's just hope Lee's feet don't scare anyone away. (She grins at Lee.)

Lee taps Sarah gently on the arm, and the three exit together. ●



GOD'S TEN PROMISES
by Kimberley Tagert-Paul
<http://www.adventistbookcenter.com>

In **God's Ten Promises** you will find a refreshingly different approach to learning about this important topic. Join twins Cameron and Kaitlynn as they discover something exciting—the commandments are not a list of dos and don'ts. Rather, they are promises. In them, God is saying, "If you let Me, I'll make you into someone who wouldn't even think of stealing."

BIBLE STUDY: junior youth

Contributor : Kimberley Tagert-Paul



MY COMMITMENT TO THE CHURCH

Baptism | Communion | Evangelism

LEADERS NOTES:

This study is intended to review the baptismal vows and the young people's commitment to the church and to God. It can be used for those who haven't yet chosen baptism. It is meant to help them understand how being a citizen here is like being a citizen in heaven. We have commitments that we need to fulfill.

ICE BREAKER : *Ticket Your Laughter*

No matter where you live in the world, there are laws that your government has put in place that you must obey—or you will get a ticket, or worse. These laws are designed for a clear purpose: to keep the citizens safe. But looking back through the archives of some of these laws, we have to wonder what our forefathers were thinking!

Did you know that it is illegal in Palm Springs, California to walk a camel down the main street between 4 and 6 p.m.? Yep—no camel walking during rush hour. Now—that's a problem. Speaking of animals, next time you drive in Arcadia, California, watch out for peacocks. They have the right of way on public streets. So if you see one, you have to yield to it. Somebody in California must really like animals!

Want to go to jail? You can in Derby, Kansas if you screech your tires. And the price is right. You can get up to 30 days at the Bad Boy's Bed and Breakfast (the local jail). And while we are on cars—be careful if you are in Oregon. Shut your car door as quickly as possible—because otherwise you might just get a ticket for keeping it open too long! Makes you wonder what prompted this one!

If you live in Denmark—watch how you order that all important glass of water. A law there allows the restaurant to charge you only if they put ice and lemon in your glass. And watch how you drive around horses there—if the car you are driving comes upon a horse-drawn carriage and the horse becomes agitated, you must pull over and cover the car so the horse cannot see you. Now there's some horse sense!

Ever have the urge to do something funny? Like pay your bill in pennies? Well forget it if you live in Canada. Any debt over 25 cents cannot be paid in pennies. (Looks like the cashiers union is behind this one!) The beauty is in

the details in Toronto—where it is against the law to ride a streetcar on Sunday—if you've been eating garlic! Yep, you read that right. Been around someone eating raw garlic? You'll probably agree—it may be healthy for them—but not so much for you!

DIG-IN

All joking aside, most laws are made with a benefit in mind. And God's laws are no exception. His laws are made with us in mind—our safety, our happiness, our completeness. But sometimes desiring them in a sinful world is about as easy as yielding to peacocks. Possible—but not probable.

Why is it so hard to do what God asks? On the day of our baptism into God's family, we stand before a congregation and agree that

the 28 fundamental beliefs of the Seventh-day Adventist church are teachings that we have read, studied, and embraced—both in our minds and our hearts. How long is it before that vow begins to lose its appeal? How long before the world's allure pulls us subtly—or not so subtly—from keeping those vows?

HOT POTATO : Broken Vows

Making a commitment to God on the day of your baptism is much like making a wedding vow. To God, that vow is sacred. You have become part of His covenant and inherited the promise of that covenant—and it's a promise that He keeps forever. Only His commitment doesn't end with "till death do us part." His promises last way beyond the grave. His promise is eternal life—and He wants to give you that gift. Oh—how He longs to give you that gift. So why the broken promises on our end?

This world is full of distractions. So often we

make promises rashly—on the spot. Then we let this thing called life pull us away without giving it a second thought. But shouldn't we give it a second thought? Maybe laws like this one in Michigan have become archaic: it is illegal to hitch a crocodile to a fire hydrant—now alligators, they seem to be O.K. Maybe they never had a valid reason to start with. But the vows that you took at baptism—they were not only worth honoring, but they were taken straight from God's Word. They will never become archaic because God is not archaic, and His laws and His word will be valid throughout eternity.

HOT POTATO QUESTION

Have you already made the decision and been baptized into God's family? If you haven't—what is keeping you from making this all important decision? Were you baptized because it was something you desired—or did you feel pressured into doing it? Did you understand all

the fundamental beliefs? Which ones are the hardest to understand and perhaps implement in your life? Do you think you should honor the vows that you have made? Do you think God understands that it may be hard to keep our commitment in a world full of sin? Do you think He forgives us when we make mistakes? Do you think we should do our best to honor God and not just rely on His forgiveness? What can making a habit of relying on forgiveness do to our commitment to God? Should we make an effort to change our ways? Do you believe God's laws of love are valid and worth putting into practice in your life?

APPLY IT/BIBLE TEXT DISCOVERY:

Psalms 85:10

What do you think it means that "righteousness and peace kiss each other?" Where can you find the best example of love and faithfulness meeting? Is it at Calvary? Looking at Christ's sacrifice for us—is it easier for

you to keep the choice you made when you took your baptismal vows? If you haven't been baptized—can understanding God's law as love and faithfulness help you to reach a decision about joining God's family?

Ephesians 4:14-16

Why should we continue to study after we have made our commitment to the church? Does studying bring growth? Can the devil try to trick us into not honoring our commitment if we don't continue to study from God's word?

Why is it easy in this world of sin to get tossed about in respect to our faith?

Ecclesiastes 5:1-5

Why doesn't God want us to make vows unless we intend to keep them? What do you think the Bible means by the "sacrifice of fools"? Do you think it means a literal sacrifice? Does this remind you of the story of the Publican and the Pharisee? (See Luke 18:9–14) Which one in that story offered the

“sacrifice of fools”? Why do you think God would rather us wait until we mean our vows before we say them? Is making them part of building a relationship with God? Should we wait until we are perfect to begin that relationship and be baptized? Why or why not? Is it possible to keep all your vows to the church? Is it probable? Does God understand?

1 Corinthians 11:23–26

Why do you think participating in communion is like a miniature baptism? How is this an obligation to God and to the church? Does communion, especially with the foot washing service, put us all on level ground? Is this what God wants for us—to help build unity in the church? Can obeying your commitment to the church make you a servant? Is that a good thing or a bad thing? Why do you feel this way? Why do you think Jesus instituted the last supper and asked that we follow it until He comes?

1 Peter 3:15–16

What hope is this

verse speaking of? Are you prepared to be able to explain to others the reason for your hope? Why or why not? What do you need to do to be ready? How is this an obligation to God and to your church? Is telling others a part of your commitment when you accept Jesus as your Savior? Do you want to share Jesus with others? What are some ways that you can do this—either together, as a group, or as individuals? Are the baptismal vows important to you and do you want to do your best to honor them, God, and your church?

EXTRA GEM

Ellen White wrote about searching the scriptures to find God's truth. Read what she wrote: . . . “Do you ask, What shall I do to be saved? You must lay your preconceived opinions, your hereditary and cultivated ideas, at the door of investigation. If you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says. If conviction

comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the truth in order to suit your own belief, but accept the light given. Open mind and heart that you may behold wondrous things out of God's word” (COL 112.3).

SHARING TIME:

1 Peter 3:15 isn't just a nice verse. It is a command. How can you prepare an answer to help you when others do ask about your faith? Write down some of the ways you can answer about your faith. What are some simple answers—and how would you answer more complicated questions? Don't be afraid if you don't know the answer—just say so—and tell others you will look for the answer, and then do just that. Knowing in your heart why you believe is important in making your faith your own.

THIS WEEK'S CHALLENGE:

Review your baptismal vows this week. (Or if you aren't yet baptized—

look them over) Do you understand them? Are there some vows that you aren't quite sure about and need to review? Ask someone to help you so that you can understand them and make a renewed commitment to your church and to God. ●



IT'S MY CHOICE

Junior Baptismal Guide and Teacher's Manual

by Steve Case

These are not revamped “adult” studies, but lessons created specifically for the concrete thinking of 10- to 12-year-olds—the most common age of baptism in the Adventist Church.

The teacher's manual contains ten studies to help kids explore and understand the 27 fundamental beliefs and the 13 baptismal vows of their church. Special sections help you understand the way kids think, and provide great ideas for making their baptism services unforgettable.

available at: <http://www.adventistbookcenter.com>



The Scope of Truth, The Hope of Life Young Adult Bible Studies on the 28 Fundamental Beliefs

Contributor : Troy Fitzgerald, Ph.D.

Editor's Note: This is lessons 15 in the Bible Studies series that explore our 28 Fundamental Beliefs as Seventh-day Adventist Christians. The entire series will be available soon. Contact your local ABC, AdventSource or online at www.gcyyouthministries.org.

BAPTISM

ENGAGE

Maybe you have heard the saying “We are all related”. When it comes to the biblical teaching of baptism, the saying is true. But, perhaps a better way to say it would be, “Baptism is a family matter.” Through baptism we are,

Related to Christ.

Related to the cross.

Related to the community of believers.

Learning about who you are related to can be a surprising adventure. Just like every other day, Gary would lift one end of the sofa and Randy would pick up the other end, and they would move the furniture onto the truck. For months these two heavy lifters worked together as furniture movers in a little town in the state of Maine, until they discovered how relative everything can be. Randy had been searching for his family because he had been adopted as an infant, and a new state law enabled adopted children to see their original birth certificate. Randy learned that both his parents died, but they had another son. The only thing he knew about his brother was that he was born on June 10, 1974.

Then, in the middle of a furniture delivery one day, something happened again that had happened before. A customer commented on how much Randy and Gary looked alike. Randy began to causally ask Gary some questions, like “Where were you born?” and “Were you adopted?” Finally he asked, “When is your birthday?” As soon as Gary answered, Randy knew what others had already observed. Gary and Randy were brothers. Although they were about a year apart in age, had grown up in neighboring towns, went to rival high schools, and lived only minutes from each other, Gary and Randy were blood brothers, separated as infants and finally reunited.

Phenomenal? That’s not the entire story. Just as the two brothers were trying to get their heads wrapped around the whole idea, another relative joined the family. After their story appeared in a newspaper, a 41-year-old woman with a tear-streaked face showed up at Gary and Randy’s workplace, clutching her birth certificate, also bearing the name of Gary and Randy’s mother. They had a sister.

Learning about who you are related to can be a surprising adventure. Family is everything.

DISCOVER

In baptism there is the theme of new relation, adoption, and family, which grows out of the message of Scripture. As you consider the statement of belief

and look carefully at the meaning of baptism in the New Testament, identify the various aspects of baptism that speak to you personally.

BAPTISM

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Saviour, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings.

As you examine the different ways in which baptism binds us in relation to God, make a list of what baptism is and what it is not, based upon the evidence in the text.

Romans 6:1-6

“What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer? Or don’t you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin.”

Colossians 2:12, 13

“Having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead.

When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins.”

Acts 16:30-33

“He then brought them out and asked, ‘Sirs, what must I do to be saved?’

They replied, ‘Believe in the Lord Jesus, and you will be saved—you and your household.’ Then they spoke the word of the Lord to him and to all the others in his house. At that hour of the night the jailer took them and washed their wounds; then immediately he and all his family were baptized.”

Acts 22:16

“And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name.”

Acts 2:38

“Peter replied, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the

forgiveness of your sins. And you will receive the gift of the Holy Spirit.”

Matthew 28:19, 20

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

RELATE

When John the Baptist called the people of Jerusalem and Judea to the river, it was the first time that Jews were being baptized (Mark 1). How could this be? Baptism had originally functioned as a ritual for non-Jews or Gentiles who sought to convert to the Jewish faith. When John compelled the Jewish people to the water, he was essentially telling them that they too were outsiders because of sin, and they would need to come into the family of Abraham by faith instead of bloodline.

Adoption.

Redemption.

Community.

Read about how the Ethiopian eunuch, an outsider to the bloodline of Abraham, finds the Savior in the words of Isaiah and the story of Christ, told by Philip (Acts 8:26-39). The earnest seeker from Africa became convicted about his sin and longed to be adopted into the family as a child of God. In contrast, Paul (who was called Saul) had his birthright as a child of Abraham ingrained in him from childhood (Philippians 3:4-11). But his life story as a devout Jew took a dramatic turnaround when God met him on the road to Damascus (Acts 9:1-19).

Throughout the blossoming church of the New Testament the leaders continued to learn about the new way of getting related to God, that all who receive Christ are children of God (Acts 10:1-48). Look how Paul and Silas welcomed their jailor into the family (Acts 16:16-34), as well as Crispus

and a whole group of Corinthians who found their birthright in being adopted into the family of God through baptism (Acts 18:1-11).

What the New Testament believers were saying in baptism is the same thing believers say today. Is it your desire to proclaim ...

I want to call God in heaven my Father and become a child of God by faith.

I want to claim the sacrifice of Christ on Calvary as my atonement for sin.

I want to rise up out of my sin and walk in a new life, even as Christ rose from the dead.

I want to commit myself with the community of believers to serve Christ and share the hope of His salvation to the world.

If there is one truth our big brother Paul would remind us about baptism it would be: "You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is

neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise" (Galatians 3:26-29).

What do you say?

EXPRESS

What are some of your perceptions about the significance of baptism in the life of the believer?

What can people expect to experience with baptism and what should they not expect?

What happens to a person at baptism?

What is the correct or biblical way to baptize?

What should you know before you make the decision to be baptized?

How should you prepare?

Is there a time limit?

Is there a certain number of truths that need to be understood?

Consider the stories in the Bible. How much

information did they have?

Are they the ideal?

Are things different today?

Is baptism required for salvation? If so, what do you explain to the billions of people who never knew about it? What about the people in the Old Testament who were taught that it was for Gentiles? If it is not an absolute requirement, how important is it that Jesus said, "You must be born again ... born of water and spirit?" Explain.

Which passage about baptism spoke to you the most? Why?

Is it your desire to follow Christ in baptism? If you have been baptized, how might you renew or celebrate your decision to follow Christ earlier on in life?

QUOTES

"His life of suffering and patient endurance after His baptism was also an example to us."
—Ellen G. White, *The Desire of Ages*, p. 111. ●

BIBLE STUDY: senior youth/young adult

NOTE: This is lesson 16 in the Bible Studies series that explore our 28 Fundamental Beliefs as Seventh-day Adventist Christians. The entire series will be available soon. Contact your local ABC, AdventSource or online at www.gcyyouthministries.org.

THE LORD'S SUPPER

ENGAGE

The sound of a car crash ...

The smell of fresh baked bread ...

The sight of the ocean ...

Anything can trigger your memory of events if they are somehow linked to the experience. During the Passover Feast the Lord shared a meal with His disciples that relived the night of Israel's escape from bondage. Jesus urged His disciples to remember the sacrifice He would soon make with communion, saying, "This is my body given for you; do this in remembrance of me." The Bible also says that, "In the same way, after the supper he took the cup, saying, 'This cup is the new covenant in my blood, which is poured out for you'" (Luke 22:19, 20). In fact, we continue to celebrate the experience of salvation through the Lord's Supper because believers never failed to remember.

Memory is critical to every aspect of life, especially the spiritual life. Consider three myths that exist about our memories:

1. It is possible to produce unforgettable memories. Another way to say it is that there is a way to learn something well enough to protect it from ever being forgotten. Not so. Even long-term memory has a lifespan.

2. We never really forget, it is just a matter of accessing misplaced data. If the brain cells are in a state of decline instead of increase, then memory loss is inevitable. Perhaps we would notice this if we lived 800 years instead of 80.

3. Repetition produces enduring memory. Repetition without integration or application fails. If you simply repeat information without knowing or experiencing why that information is important, even the process of repeating will eventually end.

Regardless of what we may know or not know about human memory, it is true that believers are called to be deliberate about what they remember. Why? Because, if we don't remember ... we will forget. It sounds so obvious, but think of all the stories in the Bible where people learned, experienced, or discovered something so real, but over time failed to remember. The Savior connected two simple attributes of everyday life, bread and wine, to the gift of eternal life made available by the cross.

Connecting everyday life to eternal life. The Lord's Supper is about linking our memory to that which is most meaningful. This is not just to avoid forgetting, but remembering is reliving it as though it just happened. This makes it real—not just hard to forget.

As you read through the statement on page 28 and examine the stories and verses that urge believers to celebrate the Lord's Supper, consider how the Word of God might deepen the meaning of this timeless memorial.

DISCOVER

LORD'S SUPPER

The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Saviour. In this experience of communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord's death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot washing to signify renewed cleansing, to express a willingness to serve one another in Christ-like humility, and to unite our hearts in love. The communion service is open to all believing Christians.

As you survey the salient portions of Scripture that convey the rich meaning in the Lord's Supper, reflect on the aspects of the service that you want to learn more about. Underline the words or phrases that catch your attention.

1 Corinthians 10:16, 17

"Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ? Because there is one loaf, we, who are many, are

one body, for we all partake of the one loaf."

1 Corinthians 11:23-30

"For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, 'This is my body, which is for you; do this in remembrance of me.' In the same way, after supper he took the cup, saying, 'This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.' For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes. Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. That is why many among you are weak and sick, and a number of you have fallen asleep."

Matthew 26:17-30

"On the first day of the Feast of Unleavened Bread, the disciples came to Jesus and asked, 'Where do you want us to make preparations for you to eat the Passover?' He replied, 'Go into

the city to a certain man and tell him, 'The Teacher says: My appointed time is near. I am going to celebrate the Passover with my disciples at your house.'" So the disciples did as Jesus had directed them and prepared the Passover. When evening came, Jesus was reclining at the table with the Twelve. And while they were eating, he said, 'I tell you the truth, one of you will betray me.' They were very sad and began to say to him one after the other, 'Surely not I, Lord?' Jesus replied, 'The one who has dipped his hand into the bowl with me will betray me. The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born.' Then Judas, the one who would betray him, said, 'Surely not I, Rabbi?' Jesus answered, 'Yes, it is you.' While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, 'Take and eat; this is my body.' Then he took the cup, gave thanks and offered it to them, saying, 'Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom.' When they had sung a hymn, they went out to the Mount of Olives."

Revelation 3:20

“Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.”

John 6:48-63

“I am the bread of life. Your forefathers ate the manna in the desert, yet they died. But here is the bread that comes down from heaven, which a man may eat and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world. Then the Jews began to argue sharply among themselves, ‘How can this man give us his flesh to eat?’

Jesus said to them, ‘I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in him. Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. This is the bread that came down from heaven. Your forefathers ate manna and died, but he who feeds on this bread will live forever.’ He said this while teaching in the

synagogue in Capernaum. On hearing it, many of his disciples said, ‘This is a hard teaching. Who can accept it?’ Aware that his disciples were grumbling about this, Jesus said to them, ‘Does this offend you? What if you see the Son of Man ascend to where he was before! The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life.’”

John 13:1-17

“It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love. The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples’ feet, drying them with the towel that was wrapped around him.

He came to Simon Peter, who said to him, ‘Lord, are you going to wash my feet?’

Jesus replied, ‘You do not realize now what I am doing, but later you will understand.’

‘No,’ said Peter, ‘you shall never wash my feet.’

Jesus answered, ‘Unless I wash you, you have no part with me.’

‘Then, Lord,’ Simon Peter replied, ‘not just my feet but my hands and my head as well!’

Jesus answered, ‘A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you.’ For he knew who was going to betray him, and that was why he said not every one was clean.

When he had finished washing their feet, he put on his clothes and returned to his place. ‘Do you understand what I have done for you?’ he asked them. ‘You call me “Teacher” and “Lord,” and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them.’”

RELATE

Every detail of the Passover meal prompted the people to remember the meaning of the Exodus:

- The Lamb had to be killed, and the blood poured out, because blood is what carries life.
- The unleavened bread made quickly and eaten quickly mirrored their hasty escape from Egypt that starry spring night. There was no time to bake leaven into the bread, and so it became known as poor man's bread.
- A bowl of saltwater represented the tears they shed while captive in Egypt, and for the waters of the Red Sea through which they miraculously escaped.
- Before them were bitter herbs to awaken in them a sense of the bitterness for being slaves.
- Also, there was a paste of apples, nuts, and pomegranates with sticks of cinnamon running through. This portrayed the bricks of clay and straw they made as slaves.
- The wine, or the juice of the grape, represents the joy of celebration from being free. Everyone would drink a full four cups of juice.

Every detail is carefully prepared and ordered for a reason—to not only remind the participants, but to take them there. Every child of Israel

was to celebrate every detail, experience the oppression, bitterness, injustice, and the joy of being set free—as though it had just happened. Everyone. Every generation would relive this experience every year so they would never forget the despair of captivity and the joy of salvation.

Why four cups of juice? When promising to deliver the Jews from Egyptian slavery, God used four different words to describe the various aspects of deliverance.

“Therefore, say to the Israelites: ‘I am the Lord, and I will bring you out from under the yoke of the Egyptians. I will rescue you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. I will take you as my own people, and I will be your God. Then you will know that I am the Lord your God, who brought you out from under the yoke of the Egyptians. And I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a possession. I am the Lord’” (Exodus 6:6-8).

When Jesus bent down and washed His disciples' feet the lesson in humility was unmistakable. To make sure, Jesus asked, “Do you understand what I have done for you?” (John 13:12). The Lord wanted to fasten in the memory of the disciples

the quality the disciples would need most—a servant's heart. Even after the resurrection, Jesus appeared to two travelers on the road and they did not recognize Him, until late in the day when they invited Him in to eat. “When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. Then their eyes were opened and they recognized him ...” (Luke 24:30, 31). In this one image of bread, hands, and words, the grace and power of Christ's work is realized.

It's safe to say that when Jesus invites His followers to “remember” something, the memory must be important. As you celebrate the Lord's Supper, fix your mind on what God wants you to remember. Taste it. Testify to it. Sing about it. Feel the peace and share the joy of God's grace, and remember to never forget what Christ has done.

EXPRESS

What are the kinds of things you tend to forget the most? Keys? Appointments? Directions? Names? What are some things you do to successfully remember?

Think of three or four of the most unforgettable experiences you have had in your life. Do you think about these events every day? How often do those memories emerge? Does the

thought of the event come to you automatically or does something that happens in the course of the day trigger the memory?

What are the key elements of the celebration of the Lord's Supper?

What do the bread and the wine (juice of the grape) signify? How common are these two elements in everyday life? Why do you think Jesus chose such simple, ordinary emblems for reminding us of His sacrifice?

What is the function of the foot washing service, and why do you think it is important?

How often do you think the communion service ought to be celebrated? Why? If we celebrated the service weekly, would the routine turn into a rut? Would the experience be more significant if it happened less frequently? What do you think?

What are some things you can do to prepare yourself for the communion service? How can you make the Lord's Supper more meaningful to you and others in your community of faith?

QUOTES

"The Passover was ordained as a commemoration of the deliverance of Israel from Egyptian bondage. God had directed that, year by year, as the children should ask the meaning of this ordinance, the history should be repeated. Thus the wonderful deliverance was to be kept fresh in the minds of all. The ordinance of the Lord's Supper was given to commemorate the great deliverance wrought out as the result of the death of Christ. Till He shall come the second time in power and glory, this ordinance is to be celebrated. It is the means by which His great work for us is to be kept fresh in our minds." –Ellen G. White, *The Desire of Ages*, pgs. 652, 653

"Christ by the Holy Spirit is there to set the seal to His own ordinance. He is there to convict and soften the heart. Not a look, not a thought of contrition, escapes His notice. For the repentant, brokenhearted one He is waiting. All things are ready for that soul's reception. He who washed the feet of Judas longs to wash every heart from the stain of sin." –Ellen G. White, *The Desire of Ages*, p. 656 ●

CHRISTWISE

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AUG · 11-16 · 2014



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