PASS IT ON
LEAD CONFERENCE 2019
DAILY PROGRAM

October 10 : 6-9 p.m.
5 :40 Special Video Feature
GC Youth Department
6 :00 Welcome and Worship
Blanchard G, Reyes K, Washington Adventist University
6 :25 Official Opening
Wilson T, Ng GT
6 :40 Drum Core and Appreciation
Peralta A, Blanchard G,
6 :55 Video : Our Global Youth
Peralta A
7 :00 Youth History and Fun Facts
Mokgwane P
7 :10 Special Music
Washington Adventist University
7 :15 Devotional : Pass it On
Blanchard G,
7 :35 One Year in Mission Video
GC Youth Department
7 :40 Youth in Mission Reports
Interviews
8 :30 Let’s Talk ! Q and A
Blanchard G, Mokgwane P, Peralta A, De los Santos A
8 :50 Unique Division Initiatives
Mokgwane P
9 :00 Closing Prayer
Manderson M

October 11, 8 a.m. - 12 p.m.
7 :40 Special Video Feature
GC Youth Department
8 :00 Welcome and Worship
Blanchard G, Manderson M, Washington Adventist University
8 :20 Official Opening
Wilson T, De los Santos A
8 :35 Special Music
Washington Adventist University
8 :40 Devotional : Pass it On
Mokgwane P
9 :00 Young Leaders Panel
Reyes K, Peralta A
9 :15 Clubs and Resources
Peralta A
9 :25 Senior Youth Ministry
Mokgwane P
9 :35 Let’s Talk ! Q and A
Mokgwane P, Peralta A, Blanchard G, De los Santos A
10 :00 Intergenerational Video : Barna Study
10 :10 Intergenerational Churches
Musija Z
10 :35 Youth Statistics : Trim D
10 :45 Devotional : Pass it On
Peralta A
11 :05 Let’s Talk ! Q and A
Blanchard G, Peralta A, Mokgwane P, De los Santos A
11 :25 Impact and Beyond
Blanchard G, Peralta A, Mokgwane P
11 :40 Give Him 20 : Groups
Mokgwane P, Mason M
12 :00 Closing Prayer
De los Santos A

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DEAR WORLD LEADERS AND YOUTH ADVOCATES,

Welcome! On behalf of the General Conference Youth Ministries Department we want to thank each of you for loving our youth around the world as they continue to grow in the grace of the Lord Jesus and become mighty in service for Him!

During this LEAD Conference it is our prayer that you will be encouraged to pass on to the younger generation our Identity in Christ, our Mission as Seventh-day Adventists, and Leadership in the local church. You will also be introduced to helpful resources and some amazing initiatives to help make Passing it On happen in your Divisions, Unions and Conferences!

You will notice that in this booklet we used the article approach for our presentations. This was intentional. Please feel free to use them in your sermons, workshops, seminars, etc. On the inside front and back covers is a QR code, all you need to do is scan it and it will take you to our regularly updated Dropbox, where you will find additional resources to help you learn more about the initiatives you heard presented today. Please also check out our website youth.adventist.org and become our friends on Facebook @gcyouthministries; this will help you partner more intentionally with youth leaders and keep you informed about global youth initiatives that can be promoted and implemented locally.

Leaders, as you know, we are living at the very end of earth’s history and God has a special work that requires the combined efforts of young and old Seventh-day Adventists alike. We desperately need each other! In Proverbs 20:29 the Bible tells us how each generation contributes to the other.

“The glory of the young is their strength; the gray hair of experience is the splendor of the old” (NLT).

Furthermore, the Bible tells us that just before the return of Jesus there will be an intergenerational movement among God’s people.

“Look, I am sending you the prophet Elijah before the great and dreadful day of the Lord arrives. His preaching will turn the hearts of the fathers to their children, and the hearts of the children to their fathers. Otherwise I will come and strike the land with a curse” (Malachi 4:5-6).

Dear world leaders let’s get on board with God’s T.M.I. agenda and be Elijah leaders! Let’s intentionally and strategically pass on our Identity, Mission and Leadership to the younger generation. May God continue to give you wisdom and courage to “Pass it On!”

Finally, we want to thank all our participants and contributors who worked to make this event possible. We praise God for the spirit of collaboration and teamwork in youth ministry at the General Conference office and throughout the Divisions around the world. A special thanks to all the young people who participated in this conference, whether publicly or behind the scenes!

Sincerely,

PASTOR GARY
PASTOR PAKO
PASTOR ANDRES
PASS IT ON

IDENTITY - The first vital value is identity in Christ. Young people naturally want to know WHO they are, and it is the responsibility of the older generation to help them understand their unique and life changing identity in Jesus. The world tells them their identity is found in their financial status, schooling, skin color or sexual orientation but the Bible points to something much greater! In John 1:1-18 Jesus spoke of His identity in the words, feeling or actions of others.

Research tells us that there are basically three values the older generation must pass on to the younger generation if we are going to reach and retain them. These values are “Who am I? Where do I fit? What difference do I make?” (p. 95). Thankfully the Seventh-day Adventist Church has outstanding answers for each as it seeks to intentionally pass on the values of identity, mission and leadership to the younger generation.

KEY TO VICTORY

Why is this important? Why is it important for the younger generation to know WHO they are? Because knowing who they are is the key to overcoming every obstacle, challenge and temptation in their lives! It’s also the key to having a deep, secure and growing relationship with God.

As a young man when Jesus faced the Devil in the wilderness in Matthew 4, he was tempted to doubt his identity. The Devil came to him and said, “If you are the son of God tell these stones to become bread” (3). Notice Jesus quoted from the Bible doubting down on His confidence in God’s Word. “It is written, Man shall not live by bread alone but on every word that comes from the mouth of God” (p. 3). What was going on here? Jesus is reminding the Devil that his identity is found in scripture not in the words, feeling or actions of others. You will remember in the previous chapter, at Christ’s baptism, God had clearly said “this is my beloved son in whom I am well pleased” (3). Notice Jesus quoted from the Bible doubling down on His confidence in God’s Word. “It is written, Man shall not live by bread alone but on every word that comes from the mouth of God” (p. 3).

The following quotation carried me through my youth and young adult years. Even now it gives me great confidence and courage. I praise God for the Spirit of Prophecy! “There are those who have known the pardoning love of Christ and who really desire to be children of God, yet they realize that their character is imperfect, their life faulty, and they are ready to doubt whether their hearts have been renewed by the Holy Spirit. To such I would say, do not draw back in despair. We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes, but we are not to be discouraged. EVEN IF WE ARE OVERCOME BY THE ENEMY, WE ARE NOT CAST OFF, NOT FORSAKEN AND REJECTED OF GOD. No; Christ is at the right hand of God, who makes intercessions for us” (Steps to Christ p. 64).

DISCIPLE JESUS LOVED

Some might accuse the Apostle John of being egotistical since five times in his gospel he refers to himself as the “Disciple Jesus loved” (John 13:1-20, John 18:15-18, John 19:26-27, John 21:7, John 21:20) but John was not bragging. He was reminding himself and others of his privileged identity as a beloved child of God. This is why he was enabled to overcome where the other disciples failed. Remember of the twelve disciples it was only John that followed Jesus to Calvary! The others abandoned him and worse. You can see how knowing you are a beloved child of God can mean the difference between defeat and victory in our battle against Satan, it can also mean the difference between courage and cowardice as a disciple. Why not take a moment, right now and say out loud “I am the disciple Jesus loved!” How does that feel? Hopefully good but even if you feel nothing it is still true because it is based on the word of God. YOU ARE A BELOVED CHILD OF GOD!
An excellent resource which can help you do these three successfully and intentionally is Intergenerational Churches of Refuge (iCOR). This Adventist resource can be downloaded for free at youth.adventist.org. We challenge every Division, Union, Conference and local church to work through the iCOR Study Guide and to begin immediately modeling the values it promotes to the younger generation. Also look for iCOR workshops offered at IMPACT (the youth and young adult conference during GC Session), online and at various locations around the world.

DO YOU KNOW WHO I AM?

I love the humorous story of the irate first-class passenger who was upset that his tickets had gotten mixed up and he would now have to sit in economy class. He started shouting loudly at the gate agent “do you know who I am, do you know who I am?” She tried desperately to be accommodating and patient but finally fed up, she stood up, the man smiled and said, “I see thousands of beautiful stars!”

Many are asking today, how do we keep the younger generation in our church. This may be the question I am asked most often as I travel around the world. The answer is simple, and I believe it is backed by scripture and Spirit of Prophecy. If we want to keep our young people, we must get them actively involved in our mission of taking the Three Angels Message around the world. We must challenge them to live dangerously for Jesus that others might be warned and saved.

It’s interesting to me that one of the main reasons Noah kept his sons in the faith is because he faithfully proclaimed the message he was given. He stayed focused on the unique end-time mission God had given him and his boys taught their father’s faithfulness and integrity. Ellen White writes “Noah’s warnings had been rejected by the world. But if we are not careful and this “tent” could be stolen from us. We can learn much from other denominations, but unless we pour into the younger generation a sense of our own unique calling and mission, we cannot expect them to join us in the work and remain loyal long-term to God’s church. There is a great need within our denomination today for even more passionate and gifted youth leaders who lead our mission and message and courageously pour it into the lives of the younger generation. We need an army of youth and young adult leaders who will make it their life work to strategize, mobilize and engage young people in the mission of the Seventh-day Adventist Church!

MAKING IT PRACTICAL

So how do we pass on to the younger generation?

1. Embrace your own identity as a beloved child of God.
2. Teach and preach it to the younger generation at every opportunity.
3. Model it by treating the younger generation as beloved sons and daughters of God.

To me, this tweet summarizes the purpose of the Seventh-day Adventist Church in the very last days of earth’s history. In the days before the wrath of God is poured out and the entire earth is destroyed by fire, God has a people who will faithfully proclaim His warning message to the world. A people who will “hok the horn” of Bible prophecy like “maniacs” in order that the world will wake up from its sin induced coma, receive Jesus as Savior and “…worship Him who made the heavens, the earth, the seas and the springs of water” (Revelation 14:7).

The wonderful news of the Gospels tells us that even though God’s wrath will be poured out just before the second coming, not a single person needs to be lost! The Bible says “For God chose to save us through our Lord Jesus Christ, not to pour His anger on us. Christ died for us so that, whether we are dead or alive when he returns, we can be with him forever” (1 Thessalonians 5:9-10).

FIRE RESCUE

Perhaps you will remember hearing about the terrible fires that swept through California USA last year. Many lives were lost because the flames moved so fast and often changed direction quickly at the whim of the wind. One woman who just barely escaped the flames tweeted the following, “to the person who honked their horn like a maniac at 2 a.m. this morning and woke me up...thank you...you saved my life!”

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LEADERSHIP

Finally, the third value we must pass on to the younger generation is LEADERSHIP. Young people need to know WHO they are, WHY they are here and finally WHERE they belong.

When the older generation especially the leaders begin to train and share ministry opportunities with the younger generation, the youth begin to feel like they belong in their church. When I was pastoring church-adventist.org/OYIM.

It’s true that Barnabas and Saul had a temporary fall-out later in their ministry. You can read about it in Acts 15:36-40 but clarity came out of this controversy. First, we see that Paul is no longer Barnabas’s mentee, he has become a colleague and a leader with his own ministry itself! It’s by doing life and ministry with the younger generation as Seventh-day Adventists. I believe we need to

Perhaps the greatest leader-maker in the New Testament (second of course to Jesus) was Barnabas. He was an exceptional and godly leader. The Bible says this about him “For he was a good man, full of the Holy Spirit and faith. And a great many people were added to the Lord” (Acts 11:24). But that’s not all, Barnabas truly believed in passing on leadership to the younger generation! In fact, he not only advocated for Paul and even put his reputation on the line for him, he also in- tentinally sought out the young man and invited him to join him in ministry (Acts 9:27, 11:23). Whether he understood that there is “no success without a successor” or he simply recognized that involving young people in ministry was beneficial on many levels, we don’t know, but we do know that Barnabas effectively mentored Paul into the greatest Apostle in church history. How did he do it? The same way all great leader-makers do it!

The final step in the process of making leaders is activation. Here is where you begin to suppress your own drive to

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fused Paul with the same commitment to passing on leadership to the younger generation. Even though Paul would not work with John Mark (at least at first), he did go on to mentor Timothy, Titus and Silvanus and many others (2 Cor. 1:1, 1 Thess. 1:1, Gal. 3:1, Acts 15:40). Finally, despite this painful experience, Barnabas did not let bitterness consume him. Instead he simply reinvested in another young person (John Mark) and in fact continued to love and support the Apostle Paul. This may be the greatest gift Barnabas passed on to Paul, the example of a Christ-like character.

Let me make one more observation. With the growing trend toward ageism, it’s encouraging to know that there will always be work for the older generation. They are not to pass away from the scene of activity but actually become more committed in passing on leadership to the younger generation! As already mentioned, Barnabas went on to mentor another young man...John Mark!

Let me ask you some questions! Who are you mentoring between the ages of 18-35? Who are you taking through the process of observation, participation and activation? Who are you empowering to be your successor? As one famous pastor said, “there is no success without a successor.”

DON’T BALL HOG
So, I conclude this chapter with an appeal. Don’t be a ball hog! In the United States we call someone who refused to pass the ball to his or her teammates a “ball hog.” This is an individual who thinks he or she can take on the opposing team alone. This is also an individual who has a belated sense of his own worth and will ultimately lead his team to defeat. Please don’t be one of those in the church either. If God has appointed you as a leader, then he has also appointed you as a leader-maker! Instead of keeping influence for yourself, why not work intentionally, prayerfully and passionately to pass on identity, mission and leadership to the younger generation. Will they make mistakes? Of course! Will they let you down? Probably! Will they hurt your feelings? Maybe! Will they become a greater leader than you? Hopefully! Will you regret passing it on to the younger generation? NEVER!

Our young people desperately need to know WHO they are, WHY they are here and WHERE they belong. What a privilege to work with young people! What a privilege to be placed by God in a position where we can “pass it on” to the younger generations! What are you waiting for? Now is the time to intentionally pass on identity, mission and leadership to the younger generation!

LEADERS LITMUS TEST
Here’s how you know when you’ve been successful as a leader. When the young person (s) you are mentoring becomes active in their unique style of leadership. How do you know when you’ve become an exceptionally great leader-maker? When the young person you’ve invested in becomes an even greater and more influential leader than you?

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So, I conclude this chapter with an appeal. Don’t be a ball hog! In the United States we call someone who refused to pass the ball to his or her teammates a “ball hog.” This is an individual who thinks he or she can take on the opposing team alone. This is also an individual who has a belated sense of his own worth and will ultimately lead his team to defeat. Please don’t be one of those in the church either. If God has appointed you as a leader, then he has also appointed you as a leader-maker! Instead of keeping influence for yourself, why not work intentionally, prayerfully and passionately to pass on identity, mission and leadership to the younger generation. Will they make mistakes? Of course! Will they let you down? Probably! Will they hurt your feelings? Maybe! Will they become a greater leader than you? Hopefully! Will you regret passing it on to the younger generation? NEVER!

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1 GLOBAL YOUTH DAY

With the support of General Conference Administration, the 13 Division youth directors, MENA Union and the Israel Field, Global Youth Day (GYD) was launched on March 13, 2013. GYD happens every third Sabbath in the month of March. It has become one of the biggest events of the church. In 2017 alone, GYD garnered over 150 million impressions on social media. The vision of GYD is to recapture the reality of Adventist youth as a global movement mobilized for service, contributing to the proclamation of the everlasting gospel and ushering in the second coming of Jesus Christ. There is a lot more to religious faith than simply going to church and listening to sermons. The true practice of religion involves the revelation of God’s love in living out Jesus’s gospel commission as He commanded before He ascended to heaven. Grounded in the concluding Words of Jesus in the parable of the Good Samaritan, “Go and do likewise” (Luke 10:25-37), Jesus has made it possible for us to point everyone to the ultimate hope of the better world through selfless acts. Thus, the idea of GYD is to “Be the sermon.”

After seeing all the news reports, testimony videos, and worldwide activities, we know God has been ministering to those in need through the tireless efforts of young people committed to being the hands and feet of Jesus. Global Youth Day has since become the largest single initiative of the Seventh-day Adventist Church. GYD is not an event—it is a lifestyle that should encourage the youth to perform acts of kindness on a daily basis and awaken in them an awareness of their responsibility to the church and the communities they are called to serve. It encourages the youth to perform acts of kindness on a daily basis. We appeal to all church leaders to get involved in all the activities of Youth Ministries, including GYD; involvement in church activities is a great way for leaders to connect with young people. GYD is connected to the Week of Prayer (WOP), Home Coming Sabbath (HCS) and Total Youth Involvement (TYI).

MISSIONARY BOOK OF THE YEAR

We encourage the youth to distribute the Missionary book of the year on Global Youth Day. The 11 million “hands and feet” that participate in this day are a force to reckon with. They can cover large ground in a short space of time. Each young person is encouraged to purchase at least ten books for distribution on this day.

THEMES

Each year the young people become the sermon through various activities. The youth are creative visionaries who come up with interesting ideas of how to be a sermon. Most of the young people express their creativity within a given theme. However, because many communities may have unique needs at any given time, divisions, unions, conferences, or churches may need to deviate from the global yearly theme and use a theme that is more suited to their immediate need.

The yearly themes unite the efforts of the youth and help to address the sabbath observance issue. The theme for 2020 is iCARE; during 2020 the youth will focus their efforts on caring for refugees, strangers and the homeless.

2017 Donate: Blood
2018 Give: Food and Water
2019 Adopt: Prisoners/Old aged/Orphans/Patients
2020 iCare: Strangers/Homeless/Refugees
2021 Share: Clothes/Money/Time/Gifts
2022 Visit: Missing Members/Neighbors/School or Work Mates
2023 Appreciate: Police/Military/Fire Department/Medical Personnel

PROJECTS

Each local church is encouraged to register their project on www.globalyouthday.org. Through the website, it is easy to see the level of participation by each Division. In the near future, we will transition to an App – a more youth friendly platform than the website.
SOCIAL MEDIA
The hashtag for each is determined by the year. The hashtag for 2020 will be #GYD20. All social media posts should always include the hashtag. Through the use of the hashtag we are able to quantify the number of impressions on social media. One of the ways to be used of the hashtag we are able to quantify the number of impressions. Without a hashtag for 2020 will be #GYD20. All social media posts should always include the hashtag. Through the use of the hashtag we are able to quantify the number of impressions on social media. One of the ways to be included is to maximize the initiative by changing profile pictures to the GYD frame of that particular year. It helps to make awareness of GYD. The more people share posts from GC, Division, Union and Conference pages, the more the impressions. Without a doubt, the young people are excited to see their leaders involved and interested in their programs.

WEEK OF PRAYER
The annual Week of Prayer (WOP) is more than just a week of sermons preached. It is a week to reconnect spiritually. It takes place the third week of March each year. The WOP helps us achieve the Reach Up and Reach In pillars of the strategic plan of the Adventist Church. A series of short sermons are prepared according to the theme of the year. For example, this year the theme is Local Church and the sermons addressed the operations of the local church and the spiritual journey of young people.

So, why does the Youth Week of Prayer begin on Global Youth Day? Because we believe that everyone can reach someone through kindness, and what better way to begin an outreach program than with kindness toward the community. Kindness can be taught, and it can be learned, and that the 8 days of learning and reaching the community through sermons and acts of kindness will influence the local and global communities the Church is called to serve.

This year and in the years to come, a worldwide youth fasting day (Wednesday) will be part of this week of prayer and spiritual emphasis. It will begin on Tuesday (night) and end the next evening. The youth may decide to break the fast before or after the evening worship session. We recognize that some youth may be members of a church where fasting is not a regular occurrence. They may want to begin with a 12-hour fast. Collectively, the youth should also decide ahead of time to fast from a specific activity or phenomenon. For example, fasting from social media, television viewing, etc. There are three main types of fasting:

1. **Water Fast**, where you abstain from all food and juices.
2. **Partial Fast**, this is when you eliminate certain foods or specific meals.
3. **“Juice” Fast**, this is when you drink only fruit or vegetable juices during meal times. Try to provide some light, healthy refreshment for those who will be breaking the fast at church.

**PRAYER**
What is a Week of Prayer without prayer? In most cases a lot of sermonizing happens more than prayer sessions but let us remember that the focus should be on prayer and getting a closer connection to Jesus.

"Jesus felt the need to pray. This is why He taught His disciples how to pray. Jesus’ life of prayer is a beautiful example for all young people. He found comfort and communion with His Father. Frequently He would steal away from the noise of His surroundings to connect with God. If the Savior of men, the Son of God, felt the need to pray, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer.” (Ellen White, Steps to Christ, p. 93).

**HOMECOMING SABBATH**
During the last decade the erosion of religious faith, religious affiliation, confidence in the Bible, and belief in God has steadily moved from the older age to the younger youth and young adults. This decline has spread across our churches. So, what can we do to help stem this tidal erosion, retain our youth and young adults, and regain those who have already left or have one foot-in-and-one-foot-out? Homecoming Day. If properly planned, it can be a celebration of a 6-3-month program designed to give Bible Study, encouragement, and prayer to those who have left the church or who still attend but are disengaged. It is a day in which young people celebrate the return of those who have backslidden or left the faith. Not all will come back with just one phone call or one visit, it sometimes takes painstaking effort to ensure that this happens. Therefore, the youth MUST BE INTENTIONAL in seeking their peers. The ideal Homecoming program will keep it simple and straight to the point and serves as a reminder to everyone that salvation is free and simple and is the result of living a life dedicated to Jesus. The love of God is at the center of Homecoming Sabbath and it is meant to demonstrate the love of God for both former members and church members there is more inclination towards former members.

The Homecoming Sabbath is held on the fourth Sabbath of March, the last day of the annual youth week of prayer. Please visit our website for more information on how to develop a Homecoming program.

**TOTAL YOUTH INVOLVEMENT**
Global Youth Day (GYD) is already the largest response to the Total Member Involvement call to action. We encourage every Division to determine when Total Youth Involvement (TYI) can be done; a week in which Ambassadors and Young Adults stand in the pulpits or sit in groups to teach the Word of God or employ unique initiatives to passionately call other young people to Jesus. Not all will come back with just one phone call or one visit, it sometimes takes painstaking effort to ensure that this happens. Therefore, the youth MUST BE INTENTIONAL in seeking their peers. The ideal Homecoming program will keep it simple and straight to the point and serves as a reminder to everyone that salvation is free and simple and is the result of living a life dedicated to Jesus. The love of God is at the center of Homecoming Sabbath and it is meant to demonstrate the love of God for both former members and church members there is more inclination towards former members.

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to make the mantra intentional and relevant for what we do by dubbing it Total Youth Involvement.

"Christ's Method ALONE will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then bade them, 'Follow Me'" (Ellen White, Ministry of Healing, p.143).

GYD has been true to the first part of the method but very little has been accomplished for the “Follow Me” section. Intentionality breeds purpose. Purpose begets consistency. As following Jesus is the core of evangelism, we want to inspire every human being to be baptized as a disciple of Jesus. With such a great army as the YOUTH, rightly trained, GYD should not only be the biggest initiative of the Adventist Church but the biggest evangelistic endeavor also.

The Adventist church has over 150,000 local congregations. Our request is that at least one hundred thousand (100,000) churches become preaching or small group sites to proclaim the Three Angels’ Message to the world. That’s just two thirds of the number of local churches worldwide. Imagine the Impact!!

Some Divisions decided to do TYI during the week that followed the Week of Prayer. However, others may choose a different date because of schedule conflicts. We are happy to respect the flexibility in dates. It is our joy to see youth make their missional contribution. The earlier the leadership begins to prepare, the better the output and quality of work. Through collaboration with ASI and AWR, Youth Ministries has produced slides and have already posted information and the roadmap for this annual program. The materials are available from https://youth.adventist.org/Total-Youth-Involvement.

God is calling on Pathfinders, Ambassadors, and Young Adults to be involved! Be engaged. Do something for the Lord. The youth are rightly placed to do this because we have confidence in the prophetical statement. “It is the Youth who shall finish the work.” Surely, God trusts the creativity and energies of the youth. We, therefore, urge every Adventist Youth Ministries committee of the local church to rise to the occasion.

GYM is a multi-faceted urban missionary movement with a vision for the youth to establish a transforming presence in the cities of the world. It is designed to give teams of young people (18+) an opportunity to magnify Jesus in the cities through the Three Angels Message! Missionaries need to be Ambassadors or Young Adults, at the very minimum, a high school graduate.

They should be:
1. Committed Seventh-day Adventist
2. Active in their local church
3. A good team player
4. Highly recommended by their pastor
5. Willing and able take an entire year off from work/school to focus on this ministry.

For more information https://youth.adventist.org/GYM

eWEEK OF PRAYER

The electronic Week of Prayer (eWOP) is held on the second week of November and further addresses the theme of the year through short videos (1–2 minute). It happens on Facebook via the GC Youth Ministries page (https://www.facebook.com/GCYouthMinistries/). The videos can be downloaded from the GC Youth Ministries YouTube channel. The eWeek of Prayer videos invite commentary, reflection and reformation. Each day is punctuated with quotations from Ellen White and other writers, that speak to the theme.

GIVE HIM 20

In our quest to have more sessions among youth groups, Give Him Twenty (GH20) is a prayer circle that can be enlarged anytime and anywhere. Give Him 20, what? Give God twenty minutes of your time pouring out your heart to God for strength, requests, praises and a petition of the Holy Spirit to capture the minds and hearts of young people around the world for mission purposes. GH20 takes place online via Facebook (https://www.facebook.com/groups/325298914731269/).
Overall WPD is a day of service. Pathfinders serve their church as well as their community! In 2019 our theme is created with purpose. As we remind every Pathfinder that God created them with a purpose, we hope they will demonstrate their gifts in service to their church and community.

The Youth Alive theme is: MY CHOICE, FULLY ALIVE!!

The Youth Alive Motto is: Healthy Youth Connected for Service

The Youth Alive offers:
- Conference or Camps
- Service and mission opportunities
- Local Youth Alive Clubs where everyone is included, accepted and respected
- Friendship Group Meetings where youth can learn play and be inspired
- App and online access to classes, articles, books and blogs discussing topics related to physical, mental, emotional, social, financial, and spiritual health and well-being.

World Pathfinder Day (WPD) is an annual day intended to celebrate and empower Pathfinders around the world. For almost 70 years the Pathfinder ministry has been a conduit to impact the lives of millions of young people inside and outside the Adventist church.

With clubs all over the world concurrently celebrating Pathfinder day we hope to bring a heightened sense of awareness to this uniform ministry. We hope it will install a sense of unity and belonging as Pathfinders are able to recognize they belong to a global community.

Pathfinder ministry serves as a school of training for both Christian principles and life in general for many young people around the world. At its core it’s a solid method of evangelism where young people can invite their friends to learn about Jesus and practical life skills. On WPD we celebrate the impact the Pathfinder ministry.

The Pathfinder ministry train young people to become leaders while pointing them Jesus. Spiritual growth is a natural result of the ministry. On WPD we empower Pathfinders to demonstrate the leadership skills learned. Pathfinders are responsible for the execution of the Sabbath program, beginning with Sabbath School. This gives them an opportunity to demonstrate responsibility and adults trust.

Both in-reach and outreach are designed into the WPD celebrations. Pathfinders serve their local church through the Sabbath service inside the church. Clubs are encouraged to hold baptisms for Pathfinders who have surrendered their lives to God as a result of the ministry. This is certainly a highlight in the day’s program. Community outreach is an integral part of Pathfinder ministry as Pathfinders go on God’s errands.

An afternoon outreach, Global Pathfinder Service (GPS) give Pathfinders an opportunity to be agents of God’s love. Pathfinders are able to take the Advent message into their communities all around the world as they serve as the hands and feet of Jesus.

Overall WPD is a day of service. Pathfinders serve their church as well as their community! In 2019 our theme is created with purpose. As we remind every Pathfinder that God created them with a purpose, we hope they will demonstrate their gifts in service to their church and community.

SUMMARY
- GLOBAL YOUTH DAY – A day in which the Youth and Young Adults miss out on hearing sermons to “be a sermon.”
- WEEK OF PRAYER – A series designed for Youth Biblical Spiritual Emphasis as it relates to theme of the year, involvement and participation at the Local Church.
- HOME COMING SABBATH – A day to celebrate youth who have found their way back to the Lord as a result of being intentional in seeking them.
- TOTAL YOUTH INVOLVEMENT – A seven-day series designed to win Youth and Young Adults to Jesus.
- WORLD PATHFINDER/ADVENTURER DAY – One-time-a-year Sabbath officially set aside to give Pathfinders an opportunity to be seen, heard, and acknowledged in their local church.
- GIVE HIM 20 – A LIVE twenty-minute session of prayer by groups (2 or more) of young people at their most convenient time.
- YOUTH ALIVE – a program designed to build resilience among teens and young adults by equipping them to make healthy choices.
prophetical word; it is the youth who will complete the subject in Youth Ministry because of the strength of the example to young followers. Leadership is an important following the example of Jesus, he or she becomes an inspiration to the young minds more than theoretical charm. In mentoring, through mentorship. Leadership training rests on our youth and young people is taught through model-are best learnt by observation. Thus, the best training of the young people for leadership, the ideals of leadership curriculums play a vital role in shaping and grooming the interest in the development and empowerment of the youth are the majority. This reality necessitates a keen increasing at a rapid rate, and in some Divisions, the participation of young people in the decision-making participation of young people in the life and mission of the church. In most local churches, participation is skewed towards adults thus making leadership an adult enterprise (Papa, 2019). The participation of young people in the decision-making processes, in leadership, mission and worship heightens the feeling of belonging (Mokgwane, 2018). The core of belonging is founded in an authentic relationship with Jesus, but when it is complimented by an atmosphere of love, inclusion, and care, our local churches will be able to overhear the youth (youth) to get involved and given a chance to lead. Yes, the leadership of the church should make every effort to engage the youth who are dedicated and spiritually mature while working hard to encourage involvement from those who are detached from the church. | \"Keeping youth and young adults engaged in the church must be one of our highest priorities… I don't have the words to express the depth of my conviction that we must give young adults meaningful roles within the church. It can't be mere \'busywork', but we must vote them into substantive roles that keep up a high level of trust, include them in decision-making processes, seek their involvement in ways that say, \'We want to hear your voice!'\"

In his 2000 study Roger Dud- ley found that the church is losing many young people, and not because of doctrinal problems, but because of relational issues. Thus, the idea of empowering the youth is not just a philosophy but a stra-tegy towards arresting the attrition of the youth. The giftedness, energy, resourcefulness and creativity of the youth are strong arguments for involvement. Therefore, young people can no longer be relegated to be- ing mere consumers or consultants but important players in decision making (Mitra, 2009). In 2017 Dr. Ted Wilson, the leader of the Seven-day Adventist Church, called on pastors and leaders to embrace youth in their different endeavors and provide opportunities for them (youth) to get involved and given a chance to lead. Yes, the leadership of the church should make every effort to engage the youth who are dedicated and spiritually mature while working hard to encourage involvement from those who are detached from the church.

**FOCUS ON THE LOCAL CHURCH**

The local church should be the hub of youth ministry. It is critical for youth ministry to be understood as consigning the adults out of their positions so that the youth can take control. Not! the young and the old need each other. Young people bring various gifts to the table. The wis-dom of the adults is unparalleled. The two groups can achieve more by working together. Therefore, any future effort to engage young people in leadership needs to focus on strengthening intergenerational partnerships and building the con-nections between youth and adults (Checkoway & Richards-Schuster, 2006). However, according to the group Youth in God’s World (2012), “Such partnerships can only come about when the older generation is willing to acknowledge its limitations and invite younger people to play their role now, to weave meaning out of the threads of responsibility and creativity. The partnership is denied when youth is merely seen as the hope for the future.” J. R. Throop Throop (2006) contends that the church and its adult leaders should move away from the notion that “young people are the future of the church.” Tomorrow they will not be the youthful future any longer. They are the church now. They are here and now in the church. Opportunities for the youth will be a reality when the leaders stop boarding their positions (Rosado, 1996). Besides, what is youth leadership without a space and opportunity to serve?

The 2016 General Conference Youth Ministries Advisory, as part of its ongoing “Visioning of youth ministry, wishes to...
recognize the local church as the primary location and target of its ministry for young people around the world. While it affirms the significance of large corporate events such as summer camps, rallies, camporees and congresses to foster fellowship with the wider youth community and to provide opportunities for decision making, it chooses to place ministry to young people in local churches at the center of its priorities and values. The local church is the spiritual home of our young people; their membership is in the local church. It is in their families and in their local churches that young people are spiritually nurtured, step up to follow Jesus, embrace His call to discipleship and find their place in God’s service. While many of them make decisions at the General Conference and its Divisions, Unions or Conferences, they are leaving the local church. We therefore need to rethink and realign so that all that we do stays applicable to the local church. It is for this reason, the Pastor’s and Elder’s Handbook for Youth Ministry has been produced.

Pastors and Elders are the gatekeepers of the local church. If they don’t have an appreciation for youth ministry, the programs and initiatives of youth ministry will not find support. Ellen White (1915, p.207) writes, “Very much has been lost to the cause of truth by a lack of attention to the spiritual needs of the young. Ministers of the gospel should form a happy acquaintance with the youth of their congregations. Many are reluctant to do this, but they neglect is a sin in the sight of heaven.”

Will this strong counsel from the prophetess go unheeded? We have noted with great appreciation the efforts of church leaders to connect and empower youth. This has come with delightful benefits for both the leaders and the youth.

**LEADERSHIP CURRICULUMS**

We have two worldwide leadership curriculums in Youth Ministry. The two leadership curriculums of Youth Ministries are designed to prepare leaders out of young people, to disciple and encourage them to live out their Christian experience as the local church.

**MASTER GUIDE (MG)**

The Master Guide (MG) curriculum is for Junior Youth Ministry and has been around for many years. It is written for leaders who wish to be involved with Adventurers (04-09) and Pathfinders (10-15). In 1922, Comrade and Master Comrade were introduced via the Comrade Band. Comrade changed to Guide and ultimately Master Comrade changed to Master Guide in 1951. This curriculum has made its mark in Youth Ministry. For more information visit: https://youth.adventist.org/Resources/Leader-Training

**SENIOR YOUTH LEADER**

In response to the growing need of leaders, the loss of ambassadors and young adults, the wave of technology and the focus on the local church, Senior Youth Leader (SYL) has been written for leaders who wish to be involved with Ambassadors and Pathfinders (Junior Youth). Senior Youth Leader is for those who wish to be involved with Ambassadors and Young Adults (Senior Youth). Each curriculum is useful for its target age group. The needs and comprehension of adventurers are vastly different from the needs and comprehension of young adults, hence, specialization helps to gain a greater degree of efficiency because of the limited scope thereby offering expertise for the chosen age group.

The two leadership curriculums focus on the personal spiritual life and growth, first and foremost. The leadership skills are geared to promote passion for God, understanding the world of nature, environmental awareness, service to others, and a lifestyle of that denotes healthy living.

The two leadership curriculums for Junior Youth Ministry have undergone a change. The SYL is a leadership curriculum for Senior Youth Ministry. SYL replaces the Youth Leadership Award (YLA). This curriculum is new. It was launched in 2018 during the Global Youth Leadership Congress in Germany.
LEADERSHIP RESOURCES
Every quarter Youth Ministries publish a resource called Adventist Youth Leader. The work of the General Conference Youth Ministries is largely a leadership role. The team works to resource its leaders by giving youth ministry tips, encouraging the leaders, sharing experiences and promoting world initiatives. Burn out is common among youth leaders because of the nature of the work. Self-awareness, trust in God and intentional personal growth are necessary disciplines to circumvent the wiles of the devil.

REFERENCES

Dr. Balvin B. Braham is currently a Field Secretary and Assistant to the President of the Inter-American Division. He carries responsibility for Evangelism and Leadership Development. He previously served as Youth Ministries Director of the West Jamaica Conference and West Indies Union Conference as well as Associate Youth Director of the Inter-American Division.

INTRODUCTION
We have already entered a new reality in relation to youth engagement with faith issues and their church. Ending high school is a major turning point for many, since it is the beginning of the end of what is considered “parental faith”. This is to worship and attend the services and activities of the church as they were groomsed by their parents throughout the years. Additionally, as boomers and traditionalists in Christianity expect of them. The pervasive electronic communication or Social media and cyberspace have not been positive influences in the faith journey of some. Youth face untold temptations to resist existing social norms and status quos to find their own identities, make choices and be whom they want to be. Consequences of social action do not headline their agendas, if they do exist. Yet, many if not most of them, do make sober decisions about career and vocation choices. Church leaders must face the challenge of understanding today’s young people and engage them in the development of emotional connections and commitment to what is more than just service or temporal issues, but their eternal destiny, salvation at the Second Advent of Christ.

GENERATION Z AND Y
Generation “Z” are those born between 1995 and 2015 (ages 4-24) and Generation “Y” or Millennials are born between 1980 and 1994 (ages 25-39). Many millennials and especially the latter group of Generation “Z” do not attend the same local church from Sabbath
School to the worship service and the afternoon programs on Sabbath, as often as their parents and grand-parents do. Their outlook, beliefs and values diverge, and they display a lower level of religious affiliation. A growing number consider themselves religious Nones. “Clearly 56% of young millennials (those between the ages of 18 and 24) are religiously unaffiliated as are 34% of older millennials (ages 24-33). Fewer than six in ten millennials identify with any branch of Christianity compared with seven in ten or more of older generations (Scott, 2016, p. 11).”

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

Recently, I engaged a group of professional millennials in discussion about their concept of faith and the church in which they grew up. Here are some of the responses:

“While growing up you have to make it applicable to yourself, on that basis, to each own”.

The theory, Moralistic Therapeutic Deism (MTD) was first introduced by sociologists Christian Smith and Melinda Lundquist Denton. They studied the religious and spiritual lives of American teenagers, which led to the coinage of this theory. In his book The Benedict Option, Rod Dreher referenced the five principal tenets of this theory that explain the thought pattern of millennials who go to church:

1. A god exists who created and ordered the world and watches over human life on earth.
2. God wants people to be good, nice, and fair to each other, as taught in the Bible and by most world religions.
3. The central goal of life is to be happy and to feel good about oneself.
4. God does not need to be particularly involved in one’s life except when God is needed to resolve a problem.
5. Good people go to heaven when they die.

When characterizing generations Z and Y, they are stereotyped by actions, attitudes and behaviors that do not conform to the traditions of boomers and traditionalists. However, there are numerous actions, attitudes and behaviors that are characteristic of these generations that must also be noted. A large number of them in the church are convinced that the message their church believes and proclaims is authentic. They continue with a church that is judgmental and sees everything as just black and white. They are de-motivated because they are not allowed to face their challenges without duress.

Many young people in the church find it a challenge that the involvement of most church leaders with youth programs and activities is limited, yet they are the ones who plan, design and execute activities for them. “They just ‘give it to us’ rather than engage and participate in meaningful ways with us” said one of the respondents.

Many do not see the wholeness of the organization which must be considered within the context of having a ministry to influence and retain them with their diverse interests within the church. They experience a church that is judgmental and sees everything as just black and white. They are de-motivated because they are not allowed to face their challenges without duress. Leaders, boomers and traditionalists are hard on us; we are not experiencing the love we desire“ is another response. Expressing disgust with the church, one professional millennial said: “With our curious minds we are discomfited with the church because of the perceived concept that once you are a member of the church you have arrived. To do anything out of the realm of the traditional is like the world is coming to an end. The struggle with a church that is less than accommodating is the reality we face. We have to deal with the do’s and don’ts of church every day. We are tired, is there a better way?”.

Globally, church leaders are struggling to grapple with the reality of ministering to Generations Z and Y and how to involve them in the life and mission of the church. How quickly the church can become a self-organizing system that finds new methods to harness talents and utilize the strengths of these generations is a major challenge. Some methods that worked in the past to get attention, compliance and participation are now ineffective. Reality summons a new approach. How founding, yet real, that many leaders, especially some of those who have decades of experience, must sit in the unusual seat of “not knowing” and open themselves to radical new ideas of wisdom and willingness to learn through asking the right questions of generations Z and Y, listen to them and in the process, avoid contradictions. Margaret J. Wheatley said; “To be responsible inventors of the future, we need the courage to let go of the old concept that once you are a member of the church you have arrived. To do anything out of the realm of the traditional is like the world is coming to an end. The struggle with a church that is less than accommodating is the reality we face. We have to deal with the do’s and don’ts of church every day. We are tired, is there a better way?”. How do church leaders understand Matthew 5:18 (KJV) “For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Also, Matthew 24:35 (NIV) “Heaven and earth will pass away, but my words will never pass away”. The laws of God and biblical principles are foundational to our Christian faith. These are as unchanging as the Lord who said, “For I am the LORD, I change not; therefore, ye sons of Jacob are not
consumed" (Malachi 3:6 KJV). To conceive or classify the certainties of the faith as negotiable is irreconcilable, un-biblical and misguided. What are these unchangeables? How do we engage the young people to understand them and develop an appreciation for them? The scripture shapes faith. How effective is church leadership in beyond providing materials for the youth, which is significant, to the esteemed position of helping them to truly understand scripture. Not just to understand it, but to make applications about its role and function in shaping attitudes and commitment toward the future and the present life, dealing with others and preparing for the life to come. When leaders and the youth arrive at such understanding, then everything else that we do and embrace within the body of believers should be subject to the principle or test of the "old world".

Many consider the present attitudes of Generations "Z" and "Y" respecting traditional norms, values and practices of the church as chaotic. When you listen to some boomers and traditionalists, the phrase of the poet Yeats, "Things fall apart; the center cannot hold, mere anarchy is loosed upon the world" (Wheatley, p.19) appears apt in describing the reality within the Church. It is collapsing they think and only a miracle can save it. Scripture does not give us this view; Jesus said; "... upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). Ellen White explains it this way; "Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is not what it seems; rather it is what it appears to be, according to Wheatley, it is a new order that is not a bad status. It is a wake-up call, not fragmentation. It is time for leadership to take steps to create a new mode of operation because the existing is not functioning effectively. It is a call for change. The organization's biblical principles contain sufficient information about its intended "shape", what it needs to accomplish and how its members should be involved. When leadership and the youth work freely with those principles, to interpret them, learn from them and talk about them, then through many iterations, a pattern of spiritual and ethical behavior will emerge.

A LEADERSHIP APPROACH TO ADDRESS THE CHALLENGES OF THE YOUTH

Church leadership must embody the organization's principles and guide the organization to experience the ideals it envisions. In other words, the leaders must genuinely practice what they preach because disabling consequences result from the opposite. Among such consequences, is that the youth respond to the church and its mission with less commitment than is expected. According to Mort Meyerson in an interview with Wheatley (1996), "It is not the leaders' role to make people know exactly what to do and when to do it. Instead it is their role to ensure that there is strong and evolving clarity about who the organization is" (p.131).

Church leaders need to help the youth live by values. "They need to practice their understanding that it is shared concepts that invites participation and not policies and procedures, important as they are. Leaders that empower millennials through providing them opportunities to know the truth and by being transparent with them will be endeared to them. Youth need leaders and not bosses. Church leaders have the great privilege of presence and direct contact and access to the young people. This provides them a firsthand opportunity to listen to and address their concerns as they arise. This proximity empowers them with relevant information regarding personal, family and organizational challenges that the youth face. Usually, because of the status and respectability of organizational leaders the youth show deference to them. This opens possibilities for leaders to actually make a difference in their thought processes. Finlayson and Zacher (Kraemer, 1983) postulated, "Decision making procedures are the prevailing practices for making and implementing collective choices" (p. 275). One of the areas that church leaders need to address as they face the challenges with the young people is how decisions are taken. Precondition, process, and outcome should be intentionally employed. Precondition addresses core relationships between the youth and the organization in order to create understanding and motivate them to develop positive affinity towards the church. Process deals with conversations that lead to the development of shared values through which participation occur. Outcome is the shared understanding and practice that actually emerge. Deutsch, Coleman, et al., (2006, p. 197) argue that for common understanding to be achieved, the parties of common interest need to engage together. In that case, there needs to be a diagnosis of the issue at hand and then the development of alternative possibilities to arrive at an agreed position. This includes four general phases' diagnose the issue, identify alternative solutions, evaluate and choose the mutually acceptable path and commit to the decision and implementation.

Obviously, there are numerous issues involving the youth that leaders must address in a Christ-like manner and a suggested approach has already been advanced. In the process, it may be helpful for leaders to avoid the temptation of spending much time arguing about their dress, their music, their deportment, their games, their movies, and their dates, and more effort on one to one mentoring and modeling situations. The youth are a part of God's army and they must be mobilized. This statement of Ellen White is still relevant; "With such an army of workers as our youth, rightly trained, might furnish, how soon the work of a crucified, risen and soon coming Saviour might be carried to the whole world" (Education, p. 271). Jesus' leadership model in dealing with His disciples is relevant; Mark 3:13-15 (ESV) "and He went up on the mountain and called to Him those whom He desired, and they came to Him. And He appointed twelve (whom He also named apostles) so that they might be with Him and He might send them out to preach and have authority to cast out demons"). Verses 16 – 19 identified the names of the persons He called to abide with Him, Verse 19 says; "and Judas Iscariot, who betrayed him". Interestingly, while all the disciples of Jesus struggled with their personal issues, only Judas actually left the team. He had opportunity for repentance, however, he chose suicide. The others remained with their personal struggles and contributed to fulfilling the mission. Jesus invited them, had conversations with them, trained them, involved them and gave them hope. Today, those disciples await their eternal inheritance in the kingdom of God. There are three specific things that church leaders may consider doing as they seek relevance with Generation Z and Y:
INVITE THE YOUTH

Invite the young people that are members or are associated with the church. that is to say, intentionally engage with them in heart, mind and body or with empathy, interest and energy. Go after them as God did with Adam and Eve in the Garden of Eden and as He does with young people. The invitation is about building relationship with the youth. Intentional strategies: to eat meals together with them, do fun things with them, spend time doing things with them that they are interested in, get to know their stories, build a community with them.

Story telling is not one direction, it is all inclusive. Infect them with passion. Inspire and help them to find mentors. Enhance their sense of knowing that they are members of a global movement, something that is radical and life changing, a part of something bigger. Remove the barriers that isolate. Traditions and ceremonies do have their place. However, as long as they are not salvation issues, they are only considered sacred by one generation yet irreconcilable and irrelevant to the youth. Do not allow these barriers to maintain their sting. Rigidity that is irrelevant and irrelevant to the youth. Do not allow these considered sacred by one generation yet irreconcilable and irrelevant to the youth. Do not allow these.

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

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

EQUIP THE YOUTH

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

God has a special mission for each one. He gifted us with abilities, personality, and certain qualities that will help accomplish His plan. God calls His people to all kinds of vocations. Leaders need to help the youth to look for ways to fulfill His unique purpose for their lives. It does not matter how spiritual the parents of these generations are, or the elders, pastors or leaders of their Church. People are only saved by a personal relationship with Christ. When Jesus gave the disciples the Great Commission, He was in effect giving them a mission. Leaders must help the young people to feel valued, use their skills and to feel accepting while serving others. They must be helped to feel that there is something for them at church to enjoy and to do. Involve them. Create ministries and or projects and deploy them. Offer them recognition and highlight their successes. Talk about them and what they are doing. It is a growth process. The youth want to be recognized for their involvement. Do not disappoint them and do not discriminate. Yes, there are exceptions. A few prefer to remain incognito, and they should be given that benefit, as well. However, be in touch with them and offer affirmation.

CONCLUSION

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

The challenges that young people face with church standards and their actual conduct, summon church leaders to act, as it cannot be business as usual. This is an enormous undertaking for leaders, but the task is not impossible. There are numerous possible options and approaches as they engage with the young people. The church is the Lord’s and He continues to be in charge. He provides vision and wisdom to those whom He appoints in positions of leadership. Leaders and young people who find the path, remember that it is not just about being in church, it is about, as Ellen White puts it, “the joys of service in this life and the higher joys of wider service in the life to come.” For generation Z, Y, boomers and all others, the destination is not the church, it is the Kingdom of God. Together, let’s make it!
Perhaps you’ve heard the story of the sixteen-year-old boy who wanted the keys to the family car. He asked his Dad for the keys and his dad said “Okay, but there are three things you need to do for me. First, you need to read your Bible every day, second you need to get your grades up in school and thirdly you need to cut your hair.”

Several weeks later the boy came to his father and asked again for the keys. The father asked if he had done what was required of him before receiving the keys. The boy said “yes.” The father said, “I see you have been reading your Bible every day and your grades are much better, but I’ve noticed that your hair is still not cut.”

The boy smiled confidently and replied, “True dad, but Jesus had long hair!” The father looked his son in the eyes and replied, “You’re right son, but remember Jesus asked us to do is to pray for His soon return but have we done the work we’ve been asked to do? You be the judge!

“The work of the cities is the essential work for this time. When the cities are worked as God would have them, the result will be the setting in operation of a mighty movement such as we have not yet witnessed” (Ministry to the Cities p. 10).

“The message that I am bidden to bear to our people at this time is, work the cities without delay, for the time is short” (Ministry to the Cities p. 26).

To a large extent, we have not done the work God has given us to do. Many cities around the world remain unreached and unimpacted by The Three Angels Message! Ellen White had the following words to say…

“Often, we have been told that our cities are to hear the message, but how slow we are to heed the instruction. I saw One standing on a high platform with arms extended. He turned and pointed in every direction, ‘You’re right son, but remember Jesus had long hair!’” (Evangelism p. 32). INSUBORDINATION

Perhaps the biggest issue facing our church today is “insubordination” to the great commission! Ellen White wrote in 1901 “We may have to remain in this world because of insubordination many more years, as did the children of Israel…” (Evangelism p. 696). Like the young man in our story, we must decide how badly we want the keys to the Kingdom! We must decide how badly we want Jesus to come in our lifetime!

JESUS AND CITY EVANGELISM

Interestingly, Jesus prioritized preaching the gospel to the cities! He understood that in every city there are people like the woman at Jacob’s well, who are thirsty to know the kind heart of God and His free gift of eternal life (John 4:10). As multitudes came to Jesus from the city of Sychar, Jesus turned to his disciples (you and I included) and said some of the most encouraging words in regard to city evangelism: “Don’t you have a saying, it’s still four months until the harvest! I tell you, open your eyes and look at the fields! They are ripe for the harvest. Even now the one who reaps draws a wage and harvests a crop for eternal life, so that the sower and the reaper may be glad together” (John 4:35-36).

Notice that Jesus is so zealous for the lost people in the cities, especially those who are thirsty for the gospel, that he orders the church to pay the reapers a salary. Jesus understood a simple but profound truth. Ripe will rot if it’s not reaped! Although “sowers” are just as important, Jesus needs reapers to be fast and focused on the harvest before it’s lost. For a couple years my family and I lived beside an orchard in Wenatchee, Washington. We noticed that when the farmer waited too long to harvest the apples they would fall from the tree and quickly rot on the ground. Every day in every city, there are hearts yearning for God and the hope that only He can offer. But every day there are also souls perishing “without God and without hope.” We must move fast and focused on the orchards of the world. Without question, city evangelism is our most urgent work as a church! So, if this is our work, how should we go about reaching our local cities?
**ONE YEAR IN MISSION**

First, we strongly recommend that every church leader get the book “Ministry to the Cities” a compila- tion written by Ellen White and produced by the Review and Herald. Although not exhaustive, this little book is jammed packed with timeles- and God inspired methods that will work in your city especially if acted upon with prayer and the blessing of the Holy Spirit. I would also recom- mend Rico Hill and Jared Thurman’s practical book “The Blueprint: A Manual for Reaching the Cities.”

Secondly, we must understand that our youth are the most effective agents for reaching the cities of the world. They are the “silver bullet” you might say! Ellen White writes “that the young men in our cities would unite their efforts to dis- countenance ungodliness and crime, their influ- ence would greatly advance the cause of reform.” It is this unification and the duty of every youth, as an angel of mercy, to minister to the wants and woes of mankind. There is no class that can achieve greater results for God and humanity than the young” (Ministry to the Cities p. 78). But this is not always possible so let’s briefly look at each.

1. **One Year in Mission is a CITY initiative.** There is no doubt from this quotation that the “city” is the primary focus. She mentions it three times. This make sense, since the ma- jority of the world’s population lives in the cities, OYiM is an initiative that works “smarter not harder” by looking for lost souls in the unpopulated dense places. OYiM is not for rural or country evangelism (as valuable as this is), it is distinctly designed to reach the “cities” of the world!

2. **One Year in Mission is launched from a center of in- fluence located in the city.** A center of influence is simply a rented or purchased facility where OYiM missionaries can live and launch their ministries. In this case, the center of influ- ence was a “rented” home in a safe part of the city. In choosing a center of influence we must keep in mind the spiritual and physical mission of our leadership as well as their proximity to the harvest. To learn more about “centers of influence” and how to access funding be sure to go to missiontothecities.org.

3. **One Year in Mission pro- vides a buffer of ministry op- tions for the local community.** Did you notice in her quote that young people did a variety of things? They gave Bible studies, sold Adventist resources and did medical missionary work. The beauty of having a team is that it provides variety of talents and spiritual gifts that makes it more successful in meeting the various needs of the city. Inter- estingly, some of these ministries take place in the center of influ- ence itself, while others are done outside the center. Recently, I vis- ited a very successful OYiM and was pleasantly surprised to find that many of our OYiMers were professionals in their field. There were doctors, educators, lawyers and carpenters etc. All of them were using their expertise to serve the community and speak their hearts to hear the gospel message! What a wonderful testimony to the power of “Christ method alone” (Ministry to the cities p. 59). There is synergic power when teams of young people work to- gether to socialize, sympathize, serve and save the lost in the cities of the world! How large should these teams be? Person- ally, we believe the teams should be large in order to have great- er impact (perhaps 12 or more) but this is not always possible so smaller teams should be encour- aged as well. Another question we often hear is “when should a young person join an OYIM?” Again, we personally recommend they join during one of their two “gap years”. This would be either directly after high school or col- lege. Having said that though, whenever a young person is being moved by The Spirit that is the best time!

4. **One Year in Mission is for Adventist Young People.** Notice how she mentions “young men and young women” as the key la- borers. One Year in Mission is de- signed to involve committed Ad- ventist young people ages 18-35. You will also notice an element of intergenerational involvement since the young people are led by “experienced and consecrated leaders.” Two of these older folks “brother and sister Haskell” are mentioned by name. Without question the secret to a success- ful OYIM is recruiting the right young adults to minister and selecting the right adults to lead the OYIM ministry. By the way, many young adults are very qual- ified to lead an OYIM and should be appointed to this work. Espe- cially those who have served al- ready as an OYIM Missionary. Some Unions or Conferences may wish to appoint a pastor to this responsibility, but it should be his/her primary focus. Church planting pastors are ideal.

5. **One year in Mission is one of the most effective ways to train our young people for ministry!** Jesus trained His disci- ples by actually giving ministry duty with them and then giving them opportunities to lead. For the entire year, OYIM Missionaries (OYMers) will also be putting into practice what they are learning. For example, they will learn to give Bible studies effectively by actually giving Bible studies! In our quotation, Ellen White calls this “a practical, thorough training.” But wait, there’s more! These young missionaries will also have opportunities to “relate their experiences” (good and bad) and receive counsel and encourage- ment from their peers. This is the perfect environment to “nurture” God’s army of youth.

6. **One Year in Mission has one particular objective.** The goal of OYIM is to bring lost people into a saving relationship with Jesus and to help them em- brace the Three Angel’s Message. Therefore, OYIM is in complete alignment with our Evange- lism and Church Planting De- partments. In fact, One Year in Mission in some places has been

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*Brother and sister (Stephen and Hetty) Haskell have rented a house in one of the best parts of the city (Nashville), and have gathered round them a family of helpers, who day by day go out giving Bible readings, selling our papers, and doing medical missionary work. During the hour of worship, the workers relate their experiences. Bible studies are regularly conducted in the home, and the young men and young women connected with the mission receive a practical, thorough training in holding Bible readings and in selling our publications. The Lord has blessed their labors, a number have embraced the truth, and many others are deeply interested. It was in this way that fishermen who left their nets at the call of Christ were used to good account.* (Ministry to the Cities p. 82).
used to plant or help facilitate a church plant in a city. Some may argue that we should lower our expectations regarding OYiM since it is a youth initiative, but these individuals should read carefully the following quotation and make a mental adjustment. “It is the privilege and duty of every youth, as an angel of mercy, to minister to the wants and woes of mankind. There is no class that can achieve greater results for god and humanity than the young” (Ministry to the Cities p. 78). It’s interesting that nowhere in scripture are we told to plant churches. The great commission is a call to preach the gospel and make disciples. Church planting then is not the mission but the result of faithfully following God’s priorities out. Therefore, OYiM teams that faithfully follow Jesus should not be surprised if the fruit of the efforts leads to a new church plant. Missionaries and equip them for soul winning success. For OYiM to be successful though, we must do what we can to heavily promote the ministry, recruit young missionaries and equip them for soul winning success.

WHY EVERY UNION ONE YEAR IN MISSION?

It is the prayer of the General Conference Youth Department along with Division Youth Directors around the world, that every Union launch an OYiM yearly! In fact, to help facilitate this the General Conference has committed to sending some financial resources to every Division. Combined with Evangelism and Church planting dollars, these resources could make this worthy vision a reality!

BENEFITS

By the way, it may be that from among them we will discover our church’s greatest talent for evangelistic and pastoral work! All around the world we hear stories of young people who have decided to become pastors or Bible workers as a result of their OYiM experience. Many others have expressed their gratefulness for the opportunity since it birthed in them a heart for mission service. One young lady joyfully shared with us that she now has evangelistic eyes and believes that “once a missionary always a missionary.” Recently, I spoke to a couple who met during an OYiM and were married the following year. They now lead an OYiM in their Union. So, the benefits for our youth even beyond winning souls for Jesus are great! Some wonder why young people need to dedicate an entire year to mission service. They wonder if it might be better for them to do short term missions instead. Short term mission initiatives like Mission Caleb are excellent opportunities for young people to dedicate vacation time to reaching the cities of the world. We wholeheartedly support short term mission initiatives! In fact, many young people have been so turned on to missions after just three weeks of Mission Caleb that they have immediately signed up for One Year in Mission! So short term mission trips are good and in themselves can awaken a missionary heart in the younger generation. To learn more about Mission Caleb download the manual at youth.adventist.org.

Some argue that not every young person will want or even be able to take a year off to focus on OYiM. Although this is true, it is also true that in every Union and Conference there are young people who would jump at the opportunity! These young men and women are feeling an urgent call from God to reach the many young people who do not attend our schools, moreover it is team-based so they have constant comradery and peer support. Is OYiM better than short mission trips or any other long term mission initiatives? Not at all, it’s just different.

Finally, some wonder if the city near them is even open to our message. To this concern, Ellen White writes “In every city, filled though it may be with violence and crime, there are many who with proper teaching may learn to become followers of Jesus. Thousands may thus be reached with the saving truth and be led to receive Christ as a personal Saviour” (Mission to the cities p. 31). God himself put it like this to the Apostle Paul in Corinth “…I have much people in this city” (Acts 18:9-10).

The encouraging news regarding city evangelism is the fact that cities like Sychar and Jericho are reached one person at a time! Jesus reached just one woman by a well and through her multitudes came to believe in Him. Joshua’s two spies reached the prostitute Rahab with the gospel (scarlet cord) and as a result she and all her loved one’s in the city were saved as well. So rather than become discouraged by the evil we see in our cities or overwhelmed by their size and the work that needs to get done, let’s remember that everyone can be supernaturally reached one person at a time.

RESOURCES

To learn more about One Year in Mission and how to get one started in your Conference or Union be sure to download a free copy of the manual at youth.adventist.org. You can also go to our OYiM group page on Facebook, join it and see pictures and videos of young people around the world celebrating what God has done and is doing through their year of city outreach. Also, check out our prerecorded OYiM University online at youth.adventist.org and learn the what, when, where, why and who of OYiM. May God move in your heart to start a One Year in Mission in your Union. Just imagine the impact not only on our youth but on the men, women, boys and girls they will most certainly win to Jesus! Can you say it with us? 

“EVERY UNION…ONE YEAR IN MISSION”
H ow do we reach and retain the younger genera -
tion? Without a doubt this is one of the biggest
questions being asked by parents, youth leaders,
teachers and church administrators around the
world. As much, we hear reports that between 60-70%
of our youth disappear from active church life in their
twenties and never return. Interestingly, but not shock-
ingly, the reason for this crisis is clearly spelled out for
us in the word of God. Go figure!
In Isaiah 38 we learn about the God-fearing King
Hezekiah who was diagnosed with a terminal illness but
by the grace of God was healed and given 15 more years
of life (vs 5). However, in the next chapter we learn that
visitors from Babylon came to “congratulate” him on
his recovery and in an act of complete stupidity King
Hezekiah showed them all the treasures of the kingdom
(Israel) to do even more evil than the pagan nations that
would become one of the most wicked kings in Israel’s
history! It was God’s purpose that Hezekiah and his wife had a child that
would become one of the most wicked kings in Israel's
history! He was Godless, lawless and heartless and the
Bible testifies that he became a leader who "led them
(israel) to do even more evil than the pagan nations that
the Lord had destroyed when the people of Israel entered
the land" (2 Kings 21:9). Sadly, it was during the extra 15 years of life God had
granted him that Hezekiah and his wife had a child that
would become one of the most wicked kings in Israel's
history! He was Godless, lawless and heartless and the
Bible testifies that he became a leader who "led them
(israel) to do even more evil than the pagan nations that
the Lord had destroyed when the people of Israel entered
the land" (2 Kings 21:9).
Currently in the United States everything from guns
to drugs is being blamed for the state of affairs among
our nation's youth. Violence is high, and you can't watch
the news without another school shooting or violent act being com-
mitted by the younger generation. Of course, this reality is reflected in
other countries as well, but few are aware of the real systemic problem
behind the moral free fall among the
younger generation. It is the convic-
tion of this writer, that Hezekitis is
the problem—like king Hezekiah we are either preoccupied with our
own generation or unconscious of the desperate need of the younger
generation for our pro-active at-
tention. Among this generation is a
deep need realized or not for spir-
itual fathers—an older generation
who cares for the lives and souls of the
up and coming Manassehs (Mill-
enians and Generation Z).
But there is great news! God has a
cure for Hezekitis and real hope for
a Manasseh generation! God's word
predicts that just before His return, He will send "Elijah the Prophet" who will "turn the hearts of the fa-
thers to the children and the hearts of the children to the fathers" (Mal-
achi 4:5). Interestingly, Ellen White
compares Elijah to those living at the
end of time. She writes "Elijah was a
type of the saints who will be living
on the earth at the time of the sec-
ond advent of Christ and who will be
'changed, in a moment, in the twin-
king of an eye, at the last trump,"
without tasting of death" (PK 227).
So just before the return of Christ
God will raise up a generation that
will cure His church of Hezekitis as
they wholeheartedly pursue intergen-
erational youth ministry.
Elijah the Prophet was without
question one of the greatest youth
leaders in the Old Testament. He was
a Godly man like Hezekiah, but one
who cared for the younger generation and did more than just preach "total
youth involvement." Elijah "boiled
up his sleeves" and invested compas-
sionately into the younger generation as if the future of the church depend-
ed upon it! Elijah understood that
effective youth ministry is intergen-
erational, and he did three profound
things to cure Hezekitis!
CARE
First, he cared for them. You
will remember when the widow of
Zarephath’s son died, it was Eli-
jah that carried the boy’s body up-
stairs, stretched himself over him three times and cried out to God to
bring him to life. Intergenerational
ministry follows a simple formu-
la—proximity + prayer = revival.
When the older generation builds
close relationships with the young-
ger generation (proximity) and cries
out earnestly for their spiritual re-
covery (prayer) supernatural things
happen! You will remember in Eze-
kie 37, that it was only after Eze-
kie prayed for the Spirit to revive
the dry bones that the army of God
came to life (verse 10). I believe this
prophecy applies specifically to our
army of youth, but that’s another
article. Caring for this generation is
about praying earnestly for their
spiritual revival as we pursue close
relationships with them.
I love how Ellen White herself ap-
peals for more proximity and prayer in
regard to intergenerational youth
ministry:
"The youth are the objects of Satan’s special attacks; but kindness, courtesy, and
sympathy which flows from a heart filled with love to Jesus, will gain their confidence,
and save them from many a snare of the enemy. There must be more study given to the
problem of how to deal with the youth, more earnest prayer for the wisdom that is needed in
dealing with minds... we should seek to enter into the feelings of the youth, sympathizing with
them in their joys and sorrows, their conflicts and victories... we must meet them where they
are if we would keep them...let us remember the claim of God upon us to make the path to
heaven bright and attractive." (Gospel Workers p. 207-212).
I believe it was the great Charles Spurgeon that warned “A time will come when instead of shepherds feeding the sheep the church will have clowns entertaining the goats.” Oh Lord how we need church leaders who will courageously challenge the younger generation like Elijah!

HELPFUL RESOURCES

There is no better resource for this than Scripture and Spirit of Prophecy. We encourage leaders around the world to learn from credible Christians authors but always prioritizing Scripture and Spirit of Prophecy! We challenge ADVENTIST youth leaders to make young disciples for Christ teaching them to “OBEY ALL” that Jesus taught even the countercultural and dangerous truths (Matthew 28:19-20).

CALL

Thirdly Elijah called young people. In the eyes of most, Elijah was an example of ministry success. After all he was well loved and respected by the church but apparently in the eyes of God his ministry was incomplete. In 1 Kings 19:16 God “commanded” him to pass on leadership to the younger generation! Someone once said, “no success without a successor” and apparently God agrees. Ellen White writes “Ministry compre- hends far more than preaching the word. It means training young men as Elijah trained Elisha, taking them from their ordinary duties, and giving them responsibilities to bear in God’s work—small responsibilities at first, and larger ones as they gain strength and experience” (Prophets and Kings, p. 222).

Thankfully Elijah grew to be an amazing mentor to Elisha. Some might even argue that he was so good at it that his young successor exceed- ed him! Ellen Whites seems to affirm this when she wrote, “When the Lord in His providence sees fit to remove from His work those to whom He has given wisdom, He helps and strengthens their successors, if they will look to Him for aid and will walk in His ways. They may be even wiser than their predecessors; for they may profite by their experience and learn wisdom from their mistakes. Hence- forth Elisha stood in Elijah’s place. He who had been faithful in that which was least was to prove himself faithful also in much.” (Prophets and Kings, p. 228).

The greatest compliment to the older generation is when the younger generation that they have cared for, challenged and called into ministry become even wiser than they! Unlike the king, Saul who grew jealous of his young successor, and even worked to sabotage him, Elijah encouraged and equipped Elisha and became a spiritual “father” to him. You will remember that as he ascended in a fiery chariot Elisha shouted “...My father! My Father! I see the chariots of Israel and the horsemen!” (2 Kings 2:12). What a compliment to the older generation when the younger generation responds to their fatherly love expressed through caring, challenging and calling! So, leader never forget, if the ones you are mentoring grow to be better speakers, teachers, administrators and even leaders than you...then praise God you’re in good company with empowering leaders like Elijah, Barnabas and yes even Jesus...”
me will do the works I have been doing, and they will do even GREATER things than these, because I go to my Father” (John 14:12). Wow think on that!

RESOURCES
The General Conference Youth Department has some wonderful resources for those who want to grow as youth leaders who care, challenge and call the young-er generation to ministry for The Master. Senior Youth Leadership (SYL) is one of these training resources. We also have the new Adventist Youth Leaders Magazine designed to equip leaders around the world to more ef-fectively pass on leadership to the younger generation. Both of these resources are free for download at youth.adventist.org. Why not make sure all the youth leaders in your area of influence have these resources in hand?

THANK YOU!
My deepest respects and appreciation go out to the par-ents, youth leaders, teachers, club directors, pastors and administrators around the world who are investing their time, talents and treasures into the generation coming be-hind them. You are the fulfillment of Malachi’s Promise!

On behalf of the General Conference Youth Depart-ment, we thank you! Only in the future will we know how much we owe to your vigilance, dedication and hard work. Hopefully this article has stimulated your thinking and strengthened your resolve to intentionally lead God’s church in caring, challenging and calling the younger generation. I believe this article contains the key to reaching and retaining the younger generation. The cure for Hezekitis is simple but not easy for sure. We as church leaders must act intentionally now! What matters most in these last days, is that we pour into the younger generation and resist the urge to care only for ourselves and our generation. Now is the time for the Elijah leaders to step up and stand out in be-half of the younger generation. It’s time to intentional-ly care, challenge and call them! As mentioned above, Hezekiah was a godly king and no doubt he cared deep-ly for his son Manasseh, but life has a way of forcing priorities and if we are not careful, it is highly likely that our priority will be for ourselves and will naturally lead to neglecting the needs of the younger generation. But Jesus will help us; He prioritized children and He can put this same desire within each of us.

Why not take some time in the next few days or weeks to come up with a written and intentional plan to “turn the hearts of the fathers to the children” in your area of influence? Never forget that Malachi 4:5-6 is not just a promise it’s a warning! “Look I am sending you the prophet Elia-jah before the great and dreadful day of the Lord arrives. His preaching will turn the hearts of the fathers to their children, and the hearts of the children to their fathers. Otherwise I will come and strike the land with a curse.”

“STRENGTH LIES IN DIFFERENCES, NOT IN SIMILARITIES.” STEPHEN COVEY

TEAMWORK is a divine idea and of great importance, which is centralized in the same triad essence of God. The Trinity constitutes the perfect divine team. The Father, the Son, and the Holy Spirit have always worked together to provide and sustain the uni-verse. Under the divine government, nothing stays free by chance. The creation of man is a result of the divine team, that said: “Let us make mankind in our image, in our likeness” (Genesis 1:26). The idea of working in a team, then, originates in God and fulfills the reason by which we were created. As a result, since its origin we see that human beings gather together, and they do so in great societies as well as in the smallest circle of the home. It’s fundamental to value the joint work so that our societies, governments and religious entities can survive and reach success.

MEANING OF TEAMWORK
According to the Spanish Language General Dictio-nary, a team is a “group of people organized to carry out an activity or task.” According to Wilkes, it’s “a group of people connected for the mission of reaching a shared goal.” Based on his own experience, the investigator says that a team is “a group of people with common and clear objectives and purposes, organized to reach a defined goal.” Katzenbach and Smith use the definition of the team from Harvard University Business School: “A small group of people with complementary skills that are committed with purpose, common capacities of which each one is equally responsible.” For his part, Glenn Parker says with wisdom that not every group of people is a team and that not every team performs ef-fectively, and that is because a team is a group of people with a high sense of interdependence oriented towards an achievement, goal or fulfillment of a task.” According to Mead and Stowell, no organization can function well without the participation of a group
of people, because people are more efficient when they unite their efforts to achieve common objectives. On the other hand, for Stephanie and Steven, teamwork in a coordinated way is the most valuable asset an organization has. The motive is simple: it’s much easier to carry out responsibilities, ideas and services, which contribute to the guarantee of success. In addition, they point out that when a person does something spectacular it’s because he had the support and the commitment of others. Another author, Maxwell, considers that it’s important to know that we are not too small to do great things; a person cannot do anything transcendental except they do in a group and all important act in history always has a team of people involved. Lastly, Malphurs says that a good team is integrated by individuals with distinct personalities and capacities, and that these differences are what makes a significant contribution to ministry.

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VALUES

Values are like a compass that guides the team and helps in decision-making. Having values is united to the question: in what do we believe? Values, as Butterworth says, identifies the norms and the path to follow to achieve harmonious work; in this sense, it functions as the helm of the behavior of the team since it governs the behavior of an organization and besides, it is according to Blanchard, the nonnegotiable principles that define a leader.

Maxwell observes that “the organizational values influence and guide the behavior of the team in the same manner in which the personal values influence and guide the behavior of an individual.” Consequently, it is recommended to practice our values, institutionalize them and praise them publicly. The values of ministry, in particular, dictate the what and the why of things. In other words, the values determine the vision.

Before continuing, here is a brief anecdote: at an event to which I was invited to preach, a church family got together to serve the homeless during the weekend. They said that our mission is to serve people who had nothing and they roam the streets. That Saturday and Sunday they prepared more than three thousand plates of food to give to the homeless. Hundreds of brethren went to different points of the city; we organized ourselves by zone and by team, and the result was phenomenal: finally, the needy were touched by an act of love. Some of them expressed that they were forgotten but now they had life and hope.

Also, I remember Kim, a businessman who because of circumstances of life had lost everything. His wife had abandoned him, and he had found refuge in alcohol in such a way that he ended up in bankruptcy. When we found him, he was on the floor, ruined. We offered food and but he didn’t want it. He disregarded us and said that he didn’t need us. Kim’s heart was hardened; there was pain and resentment on his face. Then one of the youths said: “Let’s sing to him”, and another started to play the guitar. In one second, Kim started to cry bitterly without control. One of the youths gave him a hug and he cried even more. After some time, Kim started to tell us his story and we all sat at his feet to listen to him attentive-ly. First, he thanked us for the songs and the hugs, and then, in a funny way, he told us that he was hungry, and that he would accept the food. Today, we can say that the team’s act of going out and touching lives made an extraordinary change in Kim, that now is a manager of a large company thanks to the reestablishment of his life.

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He loves God greatly and also the members of the same church that helped him. Together in mission we can change the world.

HAVING A MISSION

Having a mission is to know where we are heading to. It affects the future planning of the team or organization; it defines what is our labor or activity and it helps us know what we are dedicated to. Also, it is very important to know who our audience is. The mission is, in short, what the ministry should fulfill.

HAVING A VISION

A team without vision is destined to disappear. A ministry without vision is like a carpenter without a hammer. Barna wrote that only two percent of the pastors “can articulate the vision of their churches.” And he added: “This is the reason for which many pastors aren’t efficient; they don’t know where they are headed” Vision is the photography of the future that will give purpose and direction to the group. That is, it is relates to our dreams and aspirations, who we can become. In a similar fashion to the other authors, Malphurs says that having a vision brings unity and not having it brings disorder. This means that when the vision is common, in general, there also is harmony in the team. A ministry without vision doesn’t know where it’s going, it’s disorganized; but having a vision, on the contrary, keeps the team united because it stimulates passion, gives energy, alters the status quo and disrupts the mediocre mentalities and decadent ministries. The same Malphurs affirms that “warm and definite vision has the potential of melting the most frozen heart.”

Whereas, the vision responds to the what, purpose, as we will now see, responds to the why.
HAVING A PURPOSE
Maxwell comments that “although the vision tells people where they need to go, purpose tells them why they should go there.” Purpose helps maintain the right path, make adjustments, improve and innovate, even when we find obstacles or difficulties. 

Blanchard and Stoner point out that the organizations exist for a purpose and that, above all, the large organizations give it much importance, since it inspires compromise and emotion.

Rick Warren, for his part, thinks that purposes should be simple, clear and specific, since in that way energies are focused and time is saved; and in addition it allows for everyone to remember it, which is important so that they are able to transmit it later.

Purpose, in short, describes the reason for the mission and, in the words of Stowell and Mead, guides and motivates teamwork.

HAVING GOALS
Goals help the team reach a final objective because they are processes that should be followed and completed. According to the Real Academy of the Spanish Language, goal is the “end toward which someone’s actions and desires are directed to.” Maxwell is clear when talking about goals: “Without goals, nor a strategy to reach them, vision isn’t attainable nor measurable.”

HAVING OBJECTIVES
Objectives are declarations used to outline in a quantitative and qualitative manner the proposed achievement in the short and long term. Objectives help us to eliminate the deficiencies that can exist and help crystallize the action or work plan, which in turn is formed by goals.

HAVING STRATEGIES
A healthy team should have defined strategies according to its values. The same clarifies how the team will fulfill its purpose and objectives, that is, how the ministry will implement its mission and vision. It’s formed by planned actions to achieve a purpose, meaning that it answers the question: How are we going to achieve it? In addition, it details the results that the team should fulfill in the long term. In other words, strategy solidifies the path and the place.

These seven essential elements will cause the team to reach great results. With strength and conviction, nothing can stop the team in the fulfillment of the mission.

NOTES
2. Katz and Smith, 1993, p. 45
3. Parker, Glenn, 2008, p. 16
4. Stowell and Mead, 2007, p. 51
5. Ibid., pp. 3-4
6. Ibid., p. 7
7. Malphurs, 1999a, Kindle, u. 154-1628
8. Malphurs, 1999, p. 20
9. Malphurs, 2009a
10. Dungy, 2011, p. 16
15. Malphurs, 1999, p. 225
16. Barnes, 1995a, p. 125
17. Ibid., p. 82
19. Malphurs, 1999, p. 20
20. Ibid p. 31
21. Maxwell, 2009a
22. Ibid
25. Ibid., p. 107
26. Stowell and Mead, 2007, p. 82
27. Malphurs, 2009a, u. 272
29. Stowell and Mead, 2007, p. 83

YOUTH EVANGELISM ACCORDING TO ELLEN WHITE

It’s very important that our missionary work has a solid biblical foundation, which brings us to the matter of teamwork. We won’t make a difference between “missionary work” and “evangelistic work”, as if the first talks about missions abroad (where there is no Christian presence) and the second about the preaching of the Gospel within the cities (where there is a presence).

THE CALL FOR TEAMWORK TO FULFILL THE MISSION

In about seventy-eight sources in the Spirit of Prophecy, Ellen G. White’s book, the word “company/team” is used almost always as “tools” or “resources” of work. The exceptions are the following: “Let the very best workers that can be found be organized into a company to sell our literature and also give away papers to some that cannot buy”; and “Let a class of canvassers be fitted up, by thorough instruction and drill, to handle the publications that shall come forth from the press.”

In another passage, White uses the word “team” wanting to refer to a “group of administrators.” It shouldn’t be difficult to see in the following quote the concept of “work team”: “With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Savior might be carried to the whole world!”

White was clear that the active participation of the youth is fundamental to firm up the divine plan of the missionary work: “The Lord has pointed out to the youth to be his helping hand”. But of course it is not easy to organize the youth in the evangelistic task. Therefore, the youth are told that they should form missionary groups, and also the “young women and children” are called. In this same writing, White fervently asked them to “unite together upon some plan and order of action.” And then asks: “Cannot you form a band of workers, and have set times to pray together and ask the Lord to give you His grace, and put forth united action?”

White spoke about the need for our youth to receive special, not “casual” attention, since they need something “more than an occasional word of encouragement.” She adds that not just any person can reach “those youth who are apparently careless and indifferent”, instead only those “whose heart is filled with love and sympathy” can...
do it. The motive is simple: “Not all can be helped in the same way.” If we know how to observe, we will see that “often those whom we pass by with indifference, because they judge us from outward appearance, have in them the best material for workers, and will repay all the efforts bestowed on them.” To these youth “there must be more time” given, “more earnest prayer for the wisdom that is needed in dealing with minds.”

For this reason, White asks that we be careful and utilize our wisdom at the time recruiting youth. Even those who are careless and a bit indifferent should be guided so that they can work as a group and attract youth and adults who don’t have knowledge of our Lord.

In her book Christian Service, White uses the word “company” as synonym of “team” and announces what God awaits from us: “Young men and young women, cannot you form companies, and, as soldiers of Christ, enlist in the work, putting all your tact and skill to act a part in well-organized plans for helping other youth?”

White knew how youth thought and that’s why urgent efforts emerged to organize in “groups in all the churches.” If the youth are motivated and organized in mission work teams, they will be the instruments in the hand of the Lord to reach other young minds. Finally, what occurs with the youth will be determined by the visionary leaders of the church: “We have an army of youth today who can do much if they are properly directed and encouraged. [...] We want them to act in a well-organized plans for helping other youth.” White affirms that “it is not enough to show how much the youth need to do for the Lord or urge them to realize their part in the work of God: ‘they must be taught how to labor for the Master.’” Organizing the youth would be beneficial in many areas: they can work as “nurses, gospel visitors, and Bible readers, as canvassers, ministers, and medical missionary evangelists.”

Before continuing, I would like to tell a brief story that relates to what was said by White. It has to do with the Greater New Year Conference Youth Department team, where I learned a lot about the power of working in a team. I remember that we took the initiative to reach the community through the ministry of Compassion, which placed an emphasis on being the hands and feet of Jesus. The objective of such a ministry is to touch lives and demonstrate the love of Jesus in a tangible way. In the springtime, the team organized more than fifty community projects in the metropolitan area of New York, where it served in the streets, hospitals, nursing homes, police and fire departments, and in addition, they cleaned parks, gave out our literature, gave food to the homeless, prayed for the disheartened people, gave talks and orientations on health and gave fruits and flowers to the sick, among other projects. Remember that when Jesus sent his disciples, he did it two by two (Mark 6:7-13) because he knew about the power of working as a unit, of working as a team.

At the time of occupying the youth in missionary work in the cities, White advises not to overlook an important point: “A similar work should be done in many cities. The young people who go out to labor in these cities should be under the direction of experienced, consecrated leaders. Let the workers be provided with a home, in which they may receive thorough training.”

She saw with enthusiasm the participation of the youth in urban evangelism but didn’t think that this work should go on in an automatic way. “An effective and particular strategy. There is no need for a complicated evangelistic program that overlooks those that surround us. Thus, Messages to Young People recommends: ‘Let those who desire to work for God begin at home, in their own household, in their own neighborhood, among their own friends. Here they will find a favorable missionary field.’”

This missionary task is so important that is serves as the foundation and “test” of the “ability or inability of the missionaries for service in a wider field.”

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NOTES
1. White, E., Christian Service, p. 432.2
2. White, E., Messages to Young People, p. 196.1
3. White, E., Testimonies to the Church, p. 203.1
4. White, E., Messages to Young People, p. 197.2
5. White, E., Gospel Workers 1915, p. 208.1
6. Ibid
7. White, E., Christian Service, p. 34.1
8. White, E., God’s Remnant Church, p. 19.1
10. White, E., Testimonies to the Church, p. 204.1
11. White, E., Messages to Young People, p. 203.3
12. White, E., Messages to Young People, p. 204.1
13. White, E., Messages to Young People, p. 197.2
14. White, E., Evangelists, p. 478.1
15. Ibid
16. White, E., Gospel Workers, 208.1
17. White, E., Messages to Young People, 207.2
18. White, E., Evangelists, p. 106.3
19. White, E., Evangelists, p. 24.2
20. White, E., Evangelists, p. 23.3
21. White, E., Evangelists, p. 478.1

THE IMPORTANCE OF YOUTH IN THE FULFILLMENT OF THE MISSION

With cleverness, White says that the youth can overtake the laymen or preachers “advanced in years” in regard to “the inculcance […] that the young can have upon their associates.” Of course that there are exceptions. Adults with charisma exist that can attract the youth, but experience tells us that a youth can reach his friends with much more ease: “Educate the youth to help the youth.”

God knows the moral mechanism of humans and more when they are young. Therefore, He wants to invest in the youth in the task of preaching the Gospel. Just as it happens with the adult, the mind of the youth that live in urban zones is different than those who live in rural zones. This is why it is necessary for our effective and particular strategy that takes into account the strength of the youth in the church. In 1915, White wrote: “In order that the work may go forward in all its branches, God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause.” And she spoke about the “fresh energies” of the youth as “uncrippled energies.”

The participation of the youth in the preaching of the God in the cities not only would be a blessing for the unbelievers, but also “that through the exercise of their powers, through keen thought and vigorous action” it will pay tribute to God and impart salvation to their fellow men.”

White knew the challenges of urban evangelism and particularly the implication of reaching the youth. In her work, Gospel Workers, we read: “There must be more study given to the problem of how to deal with the youth, more earnest prayer for the wisdom that is needed in dealing with minds.”

If we don’t know what the youth in the great cities need, we will never be able to reach them or impact them with the saving truth.

But White not only recommends a committed and effective missionary work, she also suggests a simple strategy: There is no need for a complicated evangelistic program that overlooks those that surround us. Thus, Messages to Young People recommends: “Let those who desire to work for God begin at home, in their own household, in their own neighborhood, among their own friends. Here they will find a favorable missionary field.”

This missionary task is so important that is serves as the foundation and “test” of the “ability or inability of the missionaries for service in a wider field.”

White, E., Christian Service, p. 432.2
White, E., Messages to Young People, p. 196.1
White, E., Testimonies to the Church, p. 203.1
White, E., Messages to Young People, p. 197.2
White, E., Gospel Workers 1915, p. 208.1
Ibid
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White, E., God’s Remnant Church, p. 19.1
White, E., Christian Service, p. 30.5
White, E., Testimonies to the Church, p. 204.1
White, E., Messages to Young People, p. 203.3
White, E., Evangelists, p. 478.1
Ibid
White, E., Gospel Workers, 208.1
White, E., Messages to Young People, 207.2
White, E., Evangelists, p. 106.3
White, E., Evangelists, p. 24.2
White, E., Evangelists, p. 23.3
White, E., Evangelists, p. 478.1
I have a theory that young people were designed to live dangerously! That’s right! I am convinced they were designed by God for danger! In fact, in Psalms 127:4 young people are described as arrows in the hands of a warrior.

Now we know, when a warrior shoots an arrow, he sends it into the enemy’s front lines. Adventist youth were not designed to play it safe but were given the dangerous task of taking The Three Angels’ message to the world.

There are at least three strategic areas we need to carefully prepare our youth to go into. These areas are dangerous places, and our youth need to be well prepared by their parents, youth leaders, pastors and teachers to infiltrate.

10/40 WINDOW
The first is the 10/40 Window. 90% of those living between North Africa and Asia have never heard “the everlasting gospel” and will die “without God and without hope in the world” (Ephesians 2:12). Like the Waldensians of old our young missionaries need to be sent quickly but carefully into this vast mission field. They will often need to serve as archers in the hands of a warrior, is His idea! Notice the way they are going to live dangerously!

Our GC produced Dialogue Magazine. Let’s be honest, every young person is eventually going to leave your home, church, school, club or youth program! This is healthy and part of God’s plan. But the question we need to be asking is “will they live dangerously for the world or for the cause of Jesus?” Either way they are going to live dangerously!

RETAIN OUR YOUTH?
At the General Conference Youth Department, we are often asked why so many Adventist young people are leaving the church and what can be done to win them back? In previous articles we highlighted the importance of passing on identity, mission and leadership to the younger generation (see article titled Pass it On) as well as forming close mentoring relationships as modeled by Jesus, Paul and the early church leaders. But there is another factor that must be considered. If young people were designed for danger, why would they want to remain in a safe, church community? Here is what our GC produced Dialogue Magazine.

REALITY CHECK
Let’s be honest, every young person is eventually going to leave your church, school, club or youth program! This is healthy and part of God’s plan. But the question we need to be asking is “will they live dangerously for the world or for the cause of Jesus?” Either way they are going to live dangerously!

The second is the Secular Universities of the world! Like Daniel and his three friends at the University of Babylon, our young people need to be sent into the progressively liberal Universities of the world to speak up and stand out as followers of Jesus Christ. In every University there are future world leaders who like Nebuchadnezzar have hearts open to God and His Word and are looking for young men and women of integrity, prayer, wisdom, health and a knowledge of Bible prophecy. To learn how to send them effectively into the University go to pcm.adventist.org. Also, be sure to subscribe to our GC produced Dialogue Magazine.

CITIES
The third area to target is the cities of the world. In every city there are Rahabs who are open to the gospel. Individuals who may be captive to vice but filled with a deep respect for The Lord. These individuals, like the Woman at the Well are ready to not only defend the cause of God but to receive the gospel and gather in their friends and family. To learn more about GYiM be sure to go to youth.adventist.org/GYiM. In fact, there is even an online University on this website where you can download pre-recorded training. See also the article titled “Every Union One Year in Mission.”

HOW TO REACH AND RETAIN OUR YOUTH?
How to reach and retain young people? I believe there is a lesson in this for the Seventh-day Adventist Church. The safer we choose to be in regard to our mission calling to all the world, the more we will experience an Exodus of the younger generation. Why? Because they were designed for danger, not for the sake of danger, but for the cause of Christ and His Three Angels Message!

For a better understanding of this, see Revelation 14:12-20. If we would bring the danger back by equipping and sending our young people into the most dangerous places of the earth, I believe we would experience our own "rewilding" phenomenon! But wait does Jesus really want us to "rewild" the church? Does he really expect young people to live dangerously for Him? Absolutely! Sending young people into dangerous places, like arrows in the hands of warrior, is His idea! Notice the following words spoken by Christ himself to his young disciples, “I am sending you out like sheep among wolves. Therefore, be as shrewd as snakes and as innocent as doves” (Matthew 10:16).

Of course, we must never send our youth stupidly into dangerous places. Jesus made that clear when he said we need to be “shrewd” about it. In other words, we must be strategic like any military leader who wants to defeat the enemy and not get defeated.

SECCULAR UNIVERSITIES
Rewilding is a fairly recent term which was coined after Yellowstone National Park brought the banished wolves back. For several decades they had banished the wolves only to discover that without them the deer population got so out of control that the park lost its beauty and variety of wildlife. The deer ate all the grass, berries and tree seedlings and as a result the hawks, rodents and bears left the park. Although wolves are predators, they are ironically also life givers by thinning out the deer population. You can google this amazing phenomenon and watch how rewilding Yellowstone National Park literally saved the park.

REALITY CHECK
One question we need to be asking is “did we prepare our young people to a large degree have no idea! Now granted The Three Angels’ Message is a deep study and can be preached without a shortage of material for months or more. In fact, if one goes through Revelation 14:6-14 they will discover that incheded in to these few verses are the core doctrines of our church (Salvation, Sanctification, Second Coming etc.) and each one alone can easily fill up a sermon series! So, the content of the message is unarguably vast.

But is it possible to simplify it in such a way as to galvanize our youth around it and inspire them to live dangerously to share it? I believe so, and I praise God for this simple summary of The Three Angels’ message given to us by Ellen White. She wrote that we are to invite the lost world to receive “the righteousness of Christ, which is manifested in obedience to all the commandments of God” (Testimonies to Ministers and Gospel Workers p. 91). There it is, The Three Angels’
message is an invitation to be covered in Christ’s righteousness and transformed by His grace. Somebody please say “Amen!” This clear understanding when accompanied by the Baptism of the Holy Spirit will set our young arrows on fire.

OUR GREATEST NEED

If someone were to ask what is the greatest need in our church today, I would say leaders who lead from the front. Young and Old alike who are willing to live dangerously for Jesus and His Three Angels’ Message! In fact, this in my opinion is the only way we can reach and retain the younger generation. Why? Because as one youth pastors put it “this generation is reached by inspiration and there is nothing in-inspirational about a leader who lacks the inspiration and would only be attracted back if the cause was sticky and stakes were high for God!”

THE BURNIE KUNU STORY

Perhaps you heard the heart crush- ing story of Bernice Kunu a young Sev- enth-day Adventist medical missionary who lost his life in Papua Indonesia on March 29, 2018. Apparently, it was a case of missing identity and the young man who was engaged to be married in January of 2019 was violently murdered and buried in shallow grave. This young man knew he was serving in a dangerous place, but deeply believed in the cause of Christ and was willing to lay down his life if needed be that others might be healed physically and spiritually. What I find so fascinating about this story, is that following this tragic event numerous young people have volunteered to live dangerously for the Lord in that mission field. But should we really be surprised? No way! After all the youth of the Sev- enth-day Adventist Church were des- signed to live dangerously and we as a church will continue to have the privi- lege of their company if we under- stand this, create opportunities and utilize the ones we have to send them!

CHALLENGE

I have challenged youth leaders around the world with this simple thought. When Jesus returns, and the great controversy is over, do you want Him to find you wearing a quiver full of arrows you have en- tertained and kept safe? Or when he returns do you want him to say "well done good and faithful servant" when he sees that you have emp- tified your quiver into the enemy’s front lines? As one wise pastor put it, “It’s not your seating capacity it’s your sending capacity that matters.”

Youth Leaders, Pastors, Parents, teachers and Administrators now is the time to lead from the front, to be an inspiration to the younger generation and send them into the most dangerous places on earth!

Want to lose the young people we have in the church? Then keep playing it safe! Want to reach and retain them for the cause of God instead? Then lead from the front by living dangerously for the Lord yourself. Even if you only have one other person to join you in faithfully declaring the Three Angels message and living in obedience to God’s commands? It’s also interesting that Jonathan did not spend any time trying to woo the de- fecting young adults back to the army of God. We spend millions trying to do this with little if any effect! Instead he under- stood that this generation is reached by inspiration and would only be attracted back if the cause was sticky and stakes were high for God!
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