

PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

Title: AN APPROACH TO NURTURING YOUTH AT THE BACHU SEVENTH-DAY ADVENTIST CHURCH IN BACHU DISTRICT, WESTERN TANZANIA CONFERENCE

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Date of completion: June 2016

The Problem

The Bachu Seventh-day Adventist (SDA) Church has experienced rapid growth of membership among young people, but unfortunately these young people were not taught enough regarding their responsibilities in the church and lifestyle issues. At the same time that a large number of young people were joining the Bachu SDA Church, another group were leaving the church or becoming non-participating observers. In the second quarter of 2015 Bachu SDA Church had 420 church members of which 75% were youth. Of that group, 25% were in some way active, 68% were non-participating observers, and approximately 7% were leaving the church per year. This problem led the researcher to examine the causes and recommend a solution.

The Method

A program for youth was designed and implemented through the following:

1. Reforming the Youth Department
2. Training
 - a. Topic I Youth as Stewards
 - b. Topic II Overcoming Self Battle (Rom 7:19, 20, 24, 25)
3. Youth Need-Based Programs
 - a. Restarting Monthly Third Sabbath Programs (MTSP)
 - b. Youth Witnessing Program at Ilolangulu (YWPI)
 - c. Youth Witnessing Program at Umanda (YWPU)
 - d. 28 Church Fundamental Beliefs Seminar (CFBS)
 - e. Improving Youth Worship Program Involvement (IYWPI)
 - f. Church Toilet Building Program (CTBP)
 - g. Revival and Reformation Program (RRP)
 - h. Church Leadership Seminars (CLS)
 - i. Church Leadership Election Program (LEP)
 - j. House to House Visitation Program (HHVP)

The Outcome

Reforming the Adventist Youth (AY) and Ambassadors worked as the medium to assist the nurturing of Bachu youth that resulted in 60% of AY and Ambassadors involvement in church leadership activities. Seventy percent (70%) of youth became involved in the church schedule for different services. Leadership seminars helped the Bachu youth by equipping 50% of the youth with the knowledge and skills of local church leadership. Also using need-based programs led to an increase of youth participation in church from 60% to 85%.

Fellowship programs in the church through different small groups like choir and youth committees enabled 75% of youth to have good relationships and social interactions with their fellow youth in the church. And lastly, the visitation program helped 52% of the youth to acknowledge the importance of being active in the church.

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ADVENTIST CHURCH IN BACHU DISTRICT, WESTERN
TANZANIA CONFERENCE

A project

presented in partial fulfillment

of the requirements for the degree

Master of Arts in Pastoral Theology

by

Isacka Vitus Ndaruhekeye

June 2016

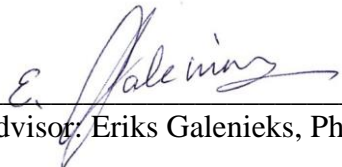
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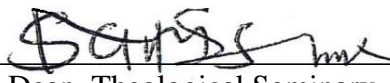
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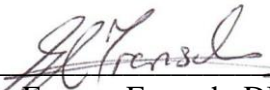
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I dedicate this project to my wife, Leah Isack, for her special encouragement, unceasing prayers, and reliable support.

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ACKNOWLEDGEMENTS

First, I would like to give glory and honor to the Almighty God for enabling me to join AUA and allowing me to successfully finish this project. I also want to express my sincere heartfelt gratitude to my advisor, Dr. Eriks Galenieks, for his constant assistance in constructing my project for a better arrangement of ideas; to Dr. Eugene Fransch for his unselfish sacrifice in enabling the project to be an easy read is something that I will never forget; to Dr. Jacob Ngussa whose ambition and hardwork motivated me to work seriously and finish my project on time—for that, I will always be grateful. Finally, I want to give thanks to my wife Leah, my daughter Ilakoze, and my son, Ishimweh, for the closer support, audacity, and love they gave me to complete this project.

CHAPTER 1

INTRODUCTION

Bachu district is a large district among the districts in Western Tanzania Conference of the SDA Church. Geographically, it is situated in the Western part of Tanzania in the Islamic populated area of Tabora region. This district is located in the highly populated urban communities with a high percentage of Seventh-day Adventist Church members. It should be noted that the Western Tanzania Conference has more than 60,000 church members of which 75% constitutes the youth. These young men and women are facing a number of challenges, especially spiritual ones. The aim of this research was to discover an approach to nurturing the youth in the church according to the biblical paradigm which would help them to be established in the church and feel that they belong to it.

Statement of the Problem

The Bachu SDA Church is experiencing a rapid growth of membership among young people, but unfortunately these young people are not taught enough related to their responsibilities in the church and lifestyle issues. While a large number of young people at Bachu SDA Church are joining the church, another number are leaving the church or becoming observers and inactive.

Bachu SDA Church had 420 church members in the second quarter of 2015. Of these, 75% were youth; of that group, 25% were in some way active, 68% were observers and not participating in church programs, and 7% were leaving the church

per year. This was the challenge that led the researcher to examine the problem and come up with recommendations.

Purpose of the Study

The purpose of this paper was to discover and recommend strategies that would effectively increase the number of dedicated and active youth in the church. The researcher tried to discover a balanced approach to the current dilemma by investigating the causes that contribute to this unfavorable situation in the church. The implementation of this project will help to lessen or totally eliminate the existing challenges concerning the active participation of youth in the life of the church.

If the youth are educated well in Biblical principles, the entire church will experience the vibrancy of qualitative and quantitative growth. As a result, the youth will be more and more grounded in the theological truth and its practical application. Thus, one of the purposes of this paper was to nurture, educate, equip, and lead young people to an understanding of their responsibilities and obedience to the Word of God.

Justification

This research is significant because one of the main reasons and purposes of the existence of the church of God is to help her young people to grow spiritually, mentally, physically, and socially. Otherwise, they would never reach the high standards God has called every young man and woman to live by. The strength and future of the Seventh-day Adventist Church depend on committed youth who believe in the Word of God, love Him, and serve Him and His church, thus fulfilling the mission it has been called to accomplish.

The timing of this project is more than urgent if the church wants to see her young people not only as active members today, but also taking their place as the next

generation of leaders. They will justify their calling by being proactive in church life and in their communities. This can only happen if they have been nurtured and appropriately educated so that they may have a practical application of spiritual and experiential knowledge. However, knowledge alone is not enough, and that is where nurturing should come in. Being nurtured by a caring and loving church will lead them into spiritual growth and a true conversion. The great commission to the church in Matthew 28:19-20 commands the church to go and make disciples by teaching every man and woman including the youth. This is the responsibility of the church and when it succeeds, the church fulfills its mission.

Delimitations

Although this research was intended to find an appropriate approach to nurture and establish the youth in the foundational elements of faith at Bachu SDA Church specifically, it also referred to other immediate areas which are located within the Western Tanzania Conference. This is because many SDA Churches within this territory evidence the same problem, namely, losing young people from the church and increasing non-participants in the church among youths.

Overview of Chapters

In this study of program development, the researcher used a multi-faceted methodology. In chapter 1, the researcher presents a statement of the problem, purpose of the study, justification, delimitations, methodology, and definition of terms.

Chapter 2 deals with the biblical foundations for youth nurturing and retention. The topic was discussed using theological and exegetical methodology. The review of related literature was considered through a history of youth nurturing and retention in

the Old Testament, as well as in the New Testament of the Bible. A careful examination was done concerning the contemporary issues on youth nurturing and retention from non-Christian books and the Spirit of Prophecy.

Chapter 3 provides a description of a local setting. It also introduces the indispensable tools that were necessary for the realization of this project, such as the survey and interview materials. This chapter studies the internal and external factors which contribute to the youths' unfaithfulness and the tendency to compromise the clear-cut Word of God at the Bachu SDA Church. This chapter discovered and determined the factors that have contributed and undermined the Christian conduct of young people in the Bachu church.

Chapter 4 applied the methods and procedures used to solve the challenges of the existing problems. The final approach was constructed through the analysis and evaluation of the collected data which was gathered during a period of seven months.

Chapter 5 deals with the summary, recommendations, and conclusions. It does not bring in any new ideas, but concludes the discussed issues of the previous chapters.

Definition of Terms

Nurturing: "Care for and encourage the growth or development of."¹ Nurturing is "the care and attention given to someone or something that is growing or developing."² Therefore, in the light of the definition above, church youth

¹ "What is Nurturing?" accessed 9 March 2016, https://www.google.com/search?num=20&q=What+is+nurturing%3F&oq=What+is+nurturing%3F&gs_l=serp.

² Merriam-Webster's Online Dictionary, accessed 9 March 2016, <http://www.Merriam-webster.com/dictionary/nurture>, s.v. "Nurture."

nurturing is the church caring for the youth, giving attention to them as they grow from childhood through junior youth to young adults.

Youth: “The people between the ages of 16 years to 31+ years.”³ According to the Adventist Youth Ministry, the age provided above covers Adventist Youth (AY), that is, 16-31+ years and Ambassadors which covers 16-21 years.

³ SDA General Conference Youth Ministries Department, “Welcome to GC Youth Ministries,” accessed 9 March 2016, <http://gcyouthministries.org/>.

CHAPTER 2

THEOLOGICAL FOUNDATION ON YOUTH NURTURING

Scholars' Ideas on Youth Nurturing

Scholars have different ideas about the reason why young people leave the church or stay in the church as spectators. Some scholars say that the reason is the lack of church mission programs that involve them—they see the leaders as if they are undermining them. Dr. Thabo Makgoba says, “The Church now realizes that young people need to be given an opportunity (to take part in mission).”¹ He went on emphasizing that youth need to be recognized by the church: “Young people should not be undermined because they are also equally called as a child of God.”² Others say that the reason is the lack of strong foundation of faith from their parents; they were not raised up in faith. Jeffery Vock comments that youth “often lack a first-hand faith—a faith of their own—and a relationship with Christ that matters deeply in their own personal life apart from their parent’s pressure.”³ He continues saying, “Their faith just wasn’t personally meaningful to them.”⁴

¹ Bellah Zulu, “Find out Why Young People are Leaving the Church’ - Challenge to SA Anglicans,” accessed 26 February 2016, <http://www.anglicannews.org/news/2014/10/find-out-why-young-people-are-leaving-the-church-challenge-to-sa-anglicans.aspx>.

² Ibid.

³ Ed Stetzer, “The Real Reasons Young Adults Drop out of Church,” accessed 26 February 2016, <http://www.christianitytoday.com/edstetzer/2014/december/real-reasons-young-adults-drop-out-of-church.html>.

⁴ Ibid.

And other scholars say that youth leave the church or stay in the church as spectators because they feel that they are useless; some have been hurt and others are just lazy. This is according to Stetzer who says, “These individuals feel as if they do not have anything significant to offer in ministry.”⁵ He continues saying, “It is a simple fact that our church contains those who have been hurt and are still hurting.”⁶ And then, he finally concludes that though the above two reasons are still there, the laziness of individuals can be the reason to their dropping or becoming spectators in the church. He says, “Let's be honest. Some people simply do not want to serve. They want others to do all the work, while they enjoy the benefits.”⁷

Another scholar by the name of Gary Hopkins comments that, the reason is the monotonous preaching of the message only, without doing some practical things: “Our kids aren't leaving because they don't understand the message: they are leaving because our churches have become message—only organizations.”⁸ But according to the Bible and other scholarly writings, the researcher found that the major reasons are two. One is that the church is not equipping them for ministry and the second one is that the church is not involving them. As the SDA Church General Conference Youth

⁵ Ed Stetzer, “3 Reasons People are not Involved in Your Church,” accessed 26 February 2016, <http://www.christianitytoday.com/edstetzer/2014/june/3-reasons-people-are-not-involved-in-your-church.html>.

⁶ Ibid.

⁷ Ibid.

⁸ Gary Hopkins, “More than a Message,” in *We Can Keep Them in the Church: How to Love Our Children So They Won't Leave: Success Stories and Ideas That Really Work*, eds. Myrna Tetz and Gary Hopkins (Nampa, ID: Pacific Press, 2004), 17.

Department states, “Much of the ineffectiveness in youth ministry is related to lack of direction and understanding about what needs to be achieved.”⁹

Youth Nurturing in the Old Testament

Throughout the Bible ancient times and in the Christian Church history, youth nurturing seems to be the challenge that faced the leaders of the times after the fall of man. God seriously took this issue from the beginning since human beings began to exist on Planet Earth. God prepared Abraham to be the source of blessings to all generations to come. This indicates that God had a clear agenda on how to keep his nation in a holistic manner, generation after generation (Gen 12:1-3). Clearly, this shows how much God cared about youth ministry in his Church from the beginning.

The same God who from the beginning was anxious about youth is concerned about them even today. His church should be the center of training in order to keep the youth active. This plan may work effectively if all church members will know the purpose of their existence as the Church of God. As Virginia Smith former Children Ministry director in the SDA World Church says, “Church can provide a safe, nurturing environment for children.”¹⁰ The mission of the church should be understood and practiced by the youth so that after the adults are gone they may be able to take over the mission of the church. The sharpness of their mind and quick grasping/understanding of things in comparison with the adults is the reason behind the idea of teaching them the mission of the church.

⁹ General Conference of Seventh-day Adventists, Youth Ministries Department, *Youth Leadership Award Manual* (Washington, DC: General Conference of Seventh-day Adventists, 2006), 16.

¹⁰ Ansel Oliver, “Religious Involvement Builds Self-Esteem in Youth, Study Finds,” accessed 25 February 2016, <http://news.adventist.org/en/all-news/news/go/2001-09-03/religious-involvement-builds-self-esteem-in-youth-study-finds/>.

Youth Nurturing in the Five Books of the Law

The five books of Moses never neglected the youth in terms of showing their importance to the church or community of believers. Throughout the five books of the law, the youth are strongly portrayed as an important entity among God's people. In Genesis, Abraham is shown as the agent of God who engaged in youth ministry by nurturing them. God trusted him to the extent of declaring openly that he knows Abraham will teach his children justice and righteousness (Gen 18:19). The church should continue with the work of nurturing. As Baraka Muganda, the former SDA Church world Youth Director says, "We are planning to develop strong programs in discipleship in order to help young people to appreciate and own the church they love."¹¹ The church is taking over the work God instructed his people like Abraham to do.

God commanded the Hebrews to teach their children from their childhood to follow the instructions of God. It was the plan of God from the beginning for his people to train their children in the ways of the Lord. Again Baraka Muganda says, "We have produced leaders, we have developed strong Christians, because youth ministry is nurturing the young people and involving them in the ministry, the mission of the church."¹² God charged them to teach their children the words of God every time, making them to sink in their minds even by memorizing them; this was a serious

¹¹ Baraka Muganda, "Youth Department: GC Departmental Report," accessed 25 February 2016, <http://archives.adventistreview.org/2000-bulletin10/report-youth.html>.

¹² Willie E. Hucks II, Paul Mwansa, "An Interview with the General Conference Youth Department," accessed 27 February 2016, <https://www.ministrymagazine.org/archive/2007/09/>.

business (Deut 6:7). In a special way, God mentioned youth and children as a special group to go with before the Israelites took off from Egypt to Canaan (Exod 10:9).

Youth Nurturing in the Poetical and Wisdom Writings

The poetical and wisdom writings on youth ministry have much to say about the idea of youth nurturing. Youth are called to embrace the commandments of God and follow the moral and ethical standards as they live on Earth. Parents are reminded to train and teach their children in godly ways (Prov 22:6). David, in the Book of Psalms, develops the idea of the result of training the youth from Solomon by questioning and answering the question, how the youth can sanctify his way. He says the youth can sanctify his way by obeying and following the word of God (Ps 119:9). This is nurturing in a practical manner. Therefore, the word of God becomes the foundation of youth spiritual stability according to the wisdom writings.

The value of time is mentioned in these writings of wisdom, young people are reminded to remember their Creator before they reach old age. The time of youth is so precious because all parts of the body are fit. The writings show that, at this time, young people are to be careful not to lose their strength in nonsense. This is mentioned very clearly in Ecclesiastes 12:1.

Youth Nurturing in Major Prophets

The books of the Major Prophets had the teachings of youth nurturing in their time. Each one had his own approach to the challenge of youth nurturing. Isaiah reminds youth to depend on God for their strength (Isa 40:29, 30). Not only Isaiah, Jeremiah also encourages young people to obey the voice of God when God calls them for His cause as he himself was called (Jer 1:7). Ezekiel advises young people to

always remember that being a young is a blessing. So in order to respect and respond to the love of God to them, they are supposed to use it for His glory (Ezek 16:43).

The book of Daniel has more information about the result of youth nurturing. The Hebrew young men are shown in this book as Heroes of faith. The victory against the ridiculous king showed how the work of nurturing was done by their parents from their childhood back home in Israel. The whole book shows how young people can change the words of powerful wicked kings under the sun (Dan 3:28). The book shows the results of good youth nurturing as the faithfulness of youth wherever they may be.

Youth Nurturing in Minor Prophets

In the book of Joel, the prophet draws a big picture of responsibilities of the devoted youth who are nurtured in the church. In these last days, God is going to use them to bring about a great revival and reformation to the Church (Joel 2:28-30). In the SDA Church youth are called to serve. According to Baraka Muganda's statement, "Youth Ministry in the Seventh-day Adventist Church has its primary focus on nurturing and empowering its youth to participate in the mission of the church."¹³

The above involvement of youth cannot be possible unless they are prepared; that is why God guides His Church to see and work on the responsibility which is in front of it; that is why youth ministry becomes a very serious challenge of the church of God in these last days. The church, at large, needs to listen to youth and be with

¹³ Baraka G. Muganda, "Welcome to Global Youth!" accessed 27 February 2016, <https://edennorthsdachurch-lusaka.adventisthost.org/adventist-youths>.

them as it says, “When teens feel ‘unheard,’ they are more likely to rebel and be difficult.”¹⁴ This is an observation that the church is facing today.

Not only Joel, but also the book of Malachi comes up with the profound prophecy—the prophecy about the need of Elijah to come and make reconciliation between youth and their parents before the day of the Lord (Mal 4:5, 6). Before the last day, God wants the task of nurturing youth to be done faithfully through Elijah who represents any means God will use to reconcile youth and their parents. The work of youth ministry as far as nurturing them is concerned is inevitable, especially in these last days because it is a prophetic duty.

The prophecy of God sending Elijah to make reconciliation between youth and their parents in these last days does not mean sending Elijah physically but in the spirit and power of Elijah. This is confirmed in the New Testament when John the Baptist fulfilled the prophecy. He came in the spirit and power of Elijah (Luke 1:17). John the Baptist called people to repent, and he was able to tell them their sins openly (Luke 3:19). In the same manner, whoever devotes himself to youth ministry fulfills the prophecy of Malachi.

Youth Nurturing in the New Testament

Youth Nurturing in the Gospels

The New Testament has much to say about youth. Jesus Himself being an example, grew up in the community, respecting God and pleasing people (Luke 2:52), this means he was nurtured well. In his life of ministry, He taught the importance of children and how they were fulfilling His mission on earth (Matt 21:5). According to

¹⁴ “Principles for Raising Successful Youth,” accessed 28 February 2016, <https://www.earlyadolescence.org/principles>.

the prophecy, Jesus would come to Jerusalem sitting/riding on a donkey's colt. Jesus wanted to remind the Scribes and Pharisees the importance of youth in the church including that of glorifying Him by singing *hosanna* to His coming to Jerusalem as the king (Matt 21:15).

The response of Jesus to the Pharisees (Matt 21:16) teaches that youth ministry cannot be successful until children and parents work together and live in harmony. This will be possible only if the prophecy of Malachi 4 about the coming of Elijah with a special mission will be faithfully fulfilled. The Gospel teaches the importance of the relationship between young people and their parents, this will help much to accomplish the mission of Jesus in this world. Not only that, but also the dedication of children in the gospel shows that God wanted them to be a blessing in His church when they are grown up (Mark 10:13-16).

Youth Nurturing in the Acts of the Apostles

The book of Acts of the Apostles brings a wonderful experience of the early church. The 3000 converted and recorded number of believers who were added to the previous number they had. Obviously, they had a big population of young people (Acts 2:41-47). The book records very important dimensions for youth nurturing. These people needed a closer attention of the whole Church, so, the Holy Spirit led the leaders into the following four dimensions to make these people grow in faith. "They needed grace, worship, the feeling of belonging to the community of the believers, and the life of service to one another."¹⁵

These four dimensions are to be integrated into the lives of the young people today as the church tries to nurture them. The grace of God is much needed by young

¹⁵ Barry Gane, *Building Youth Ministry: A Foundational Guide* (Riverside, California: Hancock Center, 2005), 172-224.

people as they do mistakes, get discouraged, and yet they can still correct their ways through the grace of Jesus. The church should join hands together to help this group of people, which has special needs as they grow. They should not be judgmental but co-workers with God to guide them to the right things for their betterment.

Worship is another dimension whereby careful planning should be applied to reach the needs of youth. Worship should be prepared well and creatively, all the elements of worship should be active and meaningful, singing and praising, the word of God and prayers. All people should be involved and feel their participation in the worship.

Youth should feel that they belong to the community of believers; the feeling of belonging is their need. The Church is supposed to use them effectively so that they feel that they are important in the community. Human beings are social beings in nature; they are created in a way that they feel good when they are attached to the community which share their thinking and feelings. The church's task is to equip them and support them and as their mentors by getting close to them.

The fourth dimension is the spirit of service, youth from the beginning should be taught to serve others' needs. God has implanted in the youth the spirit of service; the only thing the church is supposed to do is to guide them in the right way. As Geoffrey Hanks says about Sir Smith William "He was aware that boys were often full of high spirits and needed to have their energies properly directed."¹⁶ Youth nurturing is done by youth through interaction with experienced people as they involve themselves in the well-planned programs. When they are given opportunity to

¹⁶ Geoffrey Hanks, *60 Great Founders* (Bristol, England: J. W. Arrowsmith, 1998), 280.

use their spiritual gifts in the church and outside the church as well, they will enjoy serving others.

Youth Nurturing in the Epistles of Paul

The Apostle Paul is so much keen when it comes to youth nurturing. He mentored the young person by the name Timothy to the level of a powerful Minister in the church. Paul charged him by the following words, “Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity” (1 Tim 4:12). The Apostle Paul nurtures him by encouraging him to be courageous and take charge as a leader without wavering. The work of molding youth to perfection is continuous. According to different scholarly counsels Duffy Robbins says, “But we youth workers must recognize that our task . . . we need to help them land, stand, and keep walking with Christ on a daily basis.”¹⁷ The researcher realized that the youth workers should continue to be committed to the work they are given by God because this work is to be continually.

Paul uses five key points in youth nurturing; a young person is supposed to be an example in his speech, conduct, love, faith and purity. These key elements cannot be successful applied in life unless the previous four dimensions have brought effect to the youth. Youth need to grow in these areas because it is in these areas where they fall into traps. The community may accept them or not just depending on how they behave in these areas of lifestyle. The Youth Worker Guide Book from the General Conference of SDA Church has this to counsel youth, “If you want to stay rooted in

¹⁷ Duffy Robbins, *Building a Youth Ministry that Builds Disciples: A Small Book About a Big Idea* (Grand Rapids, MI: Zondervan, 2011), 16.

your beliefs as a Seventh-day Adventist, you need your church family. If your church has active youth group, get involved and stay involved.”¹⁸

To be an example in speech needs the grace of God to work in the life. Youth must surrender all to Jesus who can make possible for their tongues to utter the right things at the right time at the right place. Youth are able to use abusive language; this is attracted by their changes in their development. To make it short what they need is Jesus so that the people may trust them even when they have something to share.

The second point emphasizes the the conduct of young people, how they conduct themselves before people matters. Generally Paul emphasizes their seriousness in the life style, their conduct is too wide, it is inclusive, the whole life as they live.

The third point is about love. How can a young person be an example to the people in his/her love? It is through his agape love to all the people he/she encounters in daily life. The world today has misinterpreted love, love has lost its meaning, and today the desire of fresh is interpreted as love. Because of that young people are to be taught the true love according to his author God himself.

The fourth element is faith, how do they show faith and become an example? The youth who can trust the Lord and have faith in him are very much needed. Youth who can pray, youth who can advice and share their knowledge with others. Faith shall be together with actions. So before they teach us about their faith we shall be already recognized them through their actions.

The last element is purity, Christian young people are to be sincere, and they are to show purity practically. Purity involves the whole life as well, how they interact

¹⁸ General Conference of Seventh-day Adventist Youth Department, *Youth Worker Guide Book* (Silver Spring, MD: GC Youth Department, 2004), 54.

with different sex, how they respect others and how they care about their cleanliness generally. It is true that youth cannot be perfect but through the grace of Jesus, they can show a difference. As bishop Moussa says, “Grace has divine and inner work that makes man share in the divine nature. . . . That is why young people who submit to the work of grace experience a real change in themselves, their instincts, thoughts feelings and desire.”¹⁹

Youth Nurturing in the Epistles of John

Apostle John calls for the Church to invest in youth because they are so useful in the church (1 John 2:13, 14). Young people are energetic; the devil makes an effort to win them so that they may serve him to pervert others. John is clear, he writes the epistle to the youth for the following reasons, they have conquered the devil, they are strong and the word of God is in their hearts. Christian young people are likely to overcome the devil if real they surrender all to God, the three reasons are the key elements to overcome the devil.

Young people are strong; this applies in both physical and spiritual, this boldness of committed young people make the devil tremble before youth. The devil can do nothing to the faithful young man and woman who have dedicated his/her life to Jesus. The physical strength is the result of eating balanced diet, this applies to the spiritual strength, one has to eat spiritual food which is the word of God. So the strength of youth depends on how they eat read the word of God and live according to its guidance.

¹⁹ “Bishopric of Youth, Youth and Pure Living,” accessed 27 February 2016, <http://www.orthodoxebooks.org/sites/default/files/pdfs/Youth%20and%20Pure%20Living%20-%20HH%20Bishop%20Moussa.pdf>.

The word of God abides in them is another reason why youth are given priority in nurturing. Their mind understands well, it can easily capture the ideas whether good or bad, it is a good time for the Church to impart true knowledge to them, they are attentive and receptive. The church is to fill them with activities in their age as Harry V Richardson says, “Here is a great opportunity for the . . . church to fill the lives of its young people with wholesome, interesting, Christian activities.”²⁰ When the word of God abides in the heart of the human, life changes into good, day after day and becomes ready for eternal life.

The last reason is that they have overcome the evil one, this reason is the result of the above two reasons. They overcome because they are strong and the word of God abides in them. Except they have those two reasons they can never reach the third step of overcoming—they can never overcome at all. So, the first two reasons are so necessary to be dealt with seriously. In his article, Harry Setyadi Wijaya says, “Youths are full of energy. They dare to test the limits of their boundaries. Because of this, they need a ‘safety net,’ not just judgment.”²¹ Let the church invest in young people by using their strength properly and imparting the word of God in their hearts.

Youth Nurturing in Revelation

The book of Revelation does not talk directly about nurturing youth but generally it talks about nurturing the last day church. The message to the seven churches of Asia Minor is the message to the youth too. As it was explained before,

²⁰ Harry V. Richardson, *Dark Glory: A Picture of the Church among Negroes in the Rural South* (New York: Friendship Press, 1947), 121.

²¹ Harry Setyadi Wijaya, Nurturing Today’s Youths to be Tomorrow’s Leaders, accessed 28 February 2016, <http://www.leadership.com.sg/perspective/nurturing-todays-youths-to-be-tomorrows-leaders/#.VtBWYUDnVdg>.

young people have a big population in the church; it is beyond doubt that even in Asia Minor churches they were many in the church. The message is about doing responsibilities and repenting of the sins.

The last church of Laodicea is given a special message of spiritual revival; the Church is called to uphold what is good in their life for eternity (Rev 3:14-20). The infallible God openly speaks about the sins of Laodicea and her lukewarm status. He warns her of the wickedness she involved herself with and later on he advised her to do some corrections by buying from God the gold refined by fire, white robe to cover the nakedness and salve to anoint the eyes for you to see well. All the above items to be bought have their meanings for the growing church.

The gold refined by fire refers to the faith of the people of God including youth; young people are to have faith as well, the unshakable faith that can stand even within tribulation. The gold refined by fire means the faith that is tempted to be proved strong. The last day church is faced by several kinds of snares and temptations of the devil, the only way through which the youth and the Church at large may survive is through strong faith they shall have in Jesus.

The white robe to cover them from their nakedness is the righteousness of Jesus that can cover human beings from their shame of being naked spiritually. When people do not have Jesus in their lives they create their righteousness without Jesus, that one never satisfy their spiritual life, for that reason the need for white robe from Jesus becomes a very important requirement for their existence.

The last advice is on anointing the eyes with salve so that they may see; this is the work of the Holy Spirit in our lives. The Holy Spirit is needed to the youth today as it was needed in those days to the Church. The youth today can never see clearly their sins unless the Holy Spirit is taking control in their lives. Seeing the temptations

and escaping them depends on how much humans have surrendered to the Holy Spirit. So, the book of revelation is not neglected youth nurturing instead it inclusively addressed as the church of God altogether.

It ends with the knock of Jesus to the door, signifying the door of the hearts of the people. Here youth are given chance to choose whether they open the door of their hearts for Jesus to stay in them or not. So, in real sense the book of Revelation is among the books which cultivate the spirit of nurturing youth in the Church. The last judgment includes all people including young men and women (Rev 20:12). Youth are not exempted from judgment they are to be judged accordingly that is why the advice that is given in the book of revelation is for all people regardless of their age. In the last chapter, that is chapter twenty two, God emphasizes to everyone including youth that He is coming soon to repay according to each one's works (Rev 22:7, 12). Each one should prepare—the book prepares youth to prepare to meet Jesus soon.

Youth Nurturing in Ellen G. White's Writings

Youth as a Special Group in the Church

Ellen G. White's writings have a lot of information about how youth nurturing can be done by the church of God. She was aware of the power and strength God has given them that may accomplish the work if only the church shall recognize it. God showed her the tremendous treasure the church has, she says,

We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor.²²

²² Ellen G. White, *Christian Experience and Teachings of Ellen G. White* (Mountain View, CA: Pacific Press, 1922), 205.

Youth are the special group that God has chosen to accomplish many things in the church of God. The church is given an assignment of training, working with them and encouraging them to do what God wants them to do. The devil is making sure that the youth are facing several challenges so that he may capture their attention to Jesus, so on globalization issues the Prophet says, “The cities of today are fast becoming like Sodom and Gomorrah. . . . The exciting sports—Theater-going . . . The youth are swept away by the popular current.”²³ The Prophet emphasizes the seriousness of the end time by showing the characteristics which are seen in this time of postmodernism.

Young People are the Target of the Devil

In her writings, Ellen G. White was so much interested in the development of youth even though they are surrounded by evil environment, she warns youth to be careful and make sure that they are connected to God who can help them to overcome, she says, “The desire for excitement and pleasing entertainment is a temptation and a snare to God’s people especially to the young. Satan is constantly preparing inducements to attract minds . . . in the future.”²⁴ Satan is always at work to take away the mind of youth.

Youth are to be prepared for the work ahead of them; they are valued as an important group in the church. Ellen White was shown by God the vision about the importance of youth in the church, she says, “God wants the youth to become men of earnest mind, to be prepared for action in His noble work, and fitted to bear

²³ Ellen G. White, *Last Day Events* (Oshawa, Ontario: Pacific Press, 1992), 110.

²⁴ *Ibid.*, 354.

responsibilities.”²⁵ How can it be possible for youth to become men of earnest mind and fit for responsibilities? It is through churches’ efforts to nurture and prepare them for higher responsibilities.

Youth are in a great danger in the last days, in the big cities where people seem to be civilized in the eyes of people, the Prophetess Ellen White warned bitterly, she says, “One of the most subtle and dangerous temptations that assail the children and youth in the cities is the love of pleasure.”²⁶ This does not come as an accident, it comes when they are idle, their brain becomes the workshop of the devil, she says, “The physical machinery being untaxed leads to a great amount of activity in the brain. This becomes the devil’s workshop.”²⁷

The Plan of God for Youth

Ellen G. White was so much interested in youth; this was probably because she accepted the call in her teenage years as the Prophet. She writes, “The church is languishing for the help of young men, who will with their ardent zeal stir up the sluggish energies of God’s people and so increase the power of the church in the world.”²⁸ Youth as a big group in the society as well as in the church has a very important duty to perform many things in perfection. God has called them to accomplish great things, the church needs to note that and nurture them effectively for the purpose of using them to the maximum.

²⁵ Ellen G. White, *Messages to Young People* (Nashville, TN: Southern Publishing, 1930), 21.

²⁶ Ellen G. White, *The Adventist Home* (Hagerstown, MD: Review and Herald, 1952), 135.

²⁷ Ellen G. White, *Lt 103, 1897*.

²⁸ White, *Messages to Young People*, 25.

Nurturing youth becomes effective when youth are active in the church serving others, the goals are achieved to some extent. The mind of youth should be subdued and committed to God so that their talents and spiritual gifts may be useful for the Lord as it says, “There is no evidence of genuine repentance unless it works reformation.”²⁹ Unless the strength of youth is used in the church it will be used by the other side of the devil. Ellen says the following when it comes to the service of youth to the Lord.

If the youth will consecrate their minds and hearts to God’s service, they will reach a high standard of efficiency and usefulness. This is the standard that the Lord expects the youth to attain. To do less than this is to refuse to make the most of God-given opportunities. This will be looked upon as treason against God, a failure to work for the good of humanity.³⁰

The maturity of youth holistically is determined by their works, they are expected to show their beliefs through daily life in the church and outside the church that means in the society. The youth shall be useful when they are not only committed to service but to read the word of God and pray in the name of the Lord. There is no one who can be active worker in his/her spiritual and physical life unless he is committed in prayer and reading the word of God. Ellen says that, “The darkness of the evil one encloses those who neglect to pray.”³¹ As the church takes the responsibility of nurturing the youth in the church, the issue of faith and works becomes real, they become workers together with God as she again says,

Let the overseers of the church devise plans whereby young men and women may be trained to put to use their entrusted talents. Let the older members of the church seek to do earnest, compassionate work for the children and youth. Let ministers put to use all their ingenuity in devising plans whereby the younger members of the church may be led to co-operate with them in

²⁹ Ellen G. White, *Steps to Christ* (England: Stanborough Press, 2003), 59.

³⁰ White, *Messages to Young People*, 41.

³¹ White, *Steps to Christ*, 94.

missionary work.³²

The church as a training center must work seriously to train the whole church on the importance of spiritual gifts as well as talents God has given them. Failure to do that means the church loses its objectives or mission statement. Because the youth group in the church is the largest of all the church groups, it should be tactful and strategic as it arranges programs. This group should not be left behind because it is needed for service.

Youth Nurturing in Christian Writers' Literature

Nurturing Youth as the Responsibility of the Church

Christian scholars have written much about the growth of youth in the church. Nurturing youth in the church is discussed in detail due to the unique importance in the development of Christian church. The life of the church depends on how much their youth are cared and used in church programs. The careful church that knows the call of Jesus will always make sure that their youth are working under their close guidance for their good as well as of the church. Each Christian scholar has his/her understanding of youth nurturing according to the philosophy of the Church he/she belongs. But all Christian scholars regardless of their different beliefs have programs on youth that aim in nurturing them closely.

Young people are surrounded by several temptations all around, due to that reason the church needs to be serious on how they deal with them. One article by Costella stated, "According to God's Word, we are to be leaders even today who

³² Ellen G. White, *Testimony Treasures* (Oshawa, Ontario: Pacific Press, 1949), 3:68.

earnestly desire to honor and serve our Lord in all our thoughts and actions.”³³ God is to be honored and served in the thoughts and in the actions. That is the religion Christ brought; faith and deeds together. When young man and woman live by faith only without actions, she/he will be in trouble as the article says again, “All young people today, including Christian young people, face extraordinary pressure to become sexually active.”³⁴ Normally laziness attracts many bad behaviors, so youth are to keep busy to avoid such.

Scholars in Christian world have quite close related information about nurturing youth. Many Christian scholars emphasize much on youth entrepreneurship, because the church of God is the training center for believers. Youth are to be taught how to produce and have their own money, this facilitates the achievement in nurturing. As it says in the article, “youth entrepreneurship promotes innovation and resilience as it encourages young people to find new solutions, ideas and ways of doing things through experience based learning.”³⁵

Therefore equipping youth on entrepreneurship in a Christian church is the mandate because many youth are weak and inferior due to their economy status; they feel that they are useless while they are worth in reality. The church should learn how to win their confidence by involving them in the activities; William G White has this to say, “The church also plays an important role in winning young people to Christ. It

³³ Matt Costella, “Lead by Example: A Challenge to Today's Christian Youth,” accessed 26 February 2016, <http://www.truthfulwords.org/articles/lead.html>.

³⁴ Ibid.

³⁵ M. I. Okwueze and D. C. Ononogbu, “The Church and Entrepreneurship – Hope for the Youth in Nigeria,” accessed 27 February 2016, <http://www.ajol.info/index.php/jrhr/article/viewFile/87334/77049>.

involves the youth in activities.”³⁶ Their talents and ability of creativity is stolen by the devil when they are idle. Let the church know that they are responsible for the work of sharpening them in different areas.

Self-sufficiency is essential element when you are dealing with nurturing youth in Christian church. This becomes more important when you are dealing with youth in Africa where poverty is a problem. Youth are to be taught trade and other economic activities to help them sustain their life. The Youth Department of the General Conference of Seventh-day Adventist church says, “Poverty severely limits opportunities for young people. . . . Poor youth in Adventist churches can reach the highest ideal God conceives by his children by working with their hands.”³⁷ Manual work is emphasized here, even when God created Adam and Eve he gave them work to do in the garden, keeping it and tilling it, this is not a new thing.

Teenage as the Most Challenging Age

The characters of youth change according to their age and their development from childhood to adulthood. There are a lot of challenges for them to face and overcome. The teenage period is the most challenging, when the young man or woman wants to declare their freedom. Following what the parents chose or making his/her own choices in life presents a dilemma to youth. This is the time when parents and the church are supposed to be closer for guidance. The article says,

In one path to membership, God begins to call a youth out of the world, often during his or her teenage years, apart from any other family members. For many, this is a time during which they begin to ask “the big questions” of life, such as: “What is the purpose of my life? Why is the world around me such a

³⁶ William G. White Jr., *Passing on the Torch: How to Convey Religious Values to Young People* (Hagerstown, MD: Review and Herald, 1986), 133.

³⁷ General Conference of Seventh-day Adventist Youth Department, *Getting It Right* (Hagerstown, MD: Review and Herald, 2005), 261.

mess? Does God exist? Should I continue in my parents' religion?" This is sometimes the point at which God begins to reveal His truth.³⁸

Due to the changes in character as youth grow some programs in the church become bored to them, the church needs new techniques and creative methods to reach them otherwise the programs will be inadequate to them. Learning about their mind is necessary in order to know what they need as it reads, "Most young people become "bored" quite easily, and are increasingly conditioned to be this way by their environment."³⁹

Normally a big number of youth lose their spiritual interest during the age of high school that is teenage period. The article says, "Many young people do attend church and are religious. But the percentages decline throughout high school, and may be declining over time."⁴⁰ Christians are reminded to teach and train their children in the right way from the beginning, so that they may continue holding the teachings even when they are old. This was the plan of God from the beginning because he created humans knowing the changes that will occur time to time as they grow from childhood to adulthood.

Discipleship as the Pillar of Nurturing Youth

Nurturing youth in Christian perspective also looks the topic in broad way as they screen the commission of Jesus to his church. Making people disciples of God is the reason behind the existence of the church, so, youth in the churches should be

³⁸ Jeffrey R. Ambrose, "Growing up in the Church: Advantages and Challenges," accessed 3 June 2015, <http://rcg.org/youth/articles/0301-guitc.html>.

³⁹ Ibid.

⁴⁰ Eugene C. Roehlkepartain and Peter L. Benson, "Youth in Protestant Churches: A Special Search Institute Report," accessed 28 February 2016, http://www.searchinstitute.org/downloadable/youth_in_protestant_churches.pdf.

taught and made disciples as they are prepared for baptism. This is supported by the following, “Without any abashment (our) Youth is a ministry of discipleship. . . . The command is to make disciples, by firstly baptizing them.”⁴¹ Once the youth become disciples of Jesus in their hearts, automatically they will be committed to God in serving God’s people wherever they shall be, the power of God will guide them through.

The youth who are accountable and responsible are those who have decided to be true followers of Christ. This will be proved by their behavior as the nurturing and training go on, here their pretension, and true character shall be shown. Scholars in Christian world understand that youth should be disciples of Jesus before they are taught and trained because their understanding of whatever they are taught depends on how much they are committed to God. The writer says in the following article

Teachable young disciples are humble enough to learn and to be accountable to leadership within the youth group and congregation . . . Responsive young disciples have team spirit expressed through contagious enthusiasm and passion. Through a young leader’s appropriately directed passion, youths catch a commitment to Christ, to the local church, to the youth group and to the church’s disciple making mission.⁴²

Another responsibility of the church concerning youth is to recognize their spiritual gifts and use them effectively. Using them to serve others helps them to grow too; it develops their personal relationship with God as well as their fellow human beings. The scholar says, “Our Lord wants to use children now for his kingdom; and it is our role, as the adults in their lives, to help children develop a personal relationship

⁴¹ Scott Petty, “Effective Ministry,” accessed 29 February 2016, <http://www.effectiveministry.org/youth-ministry/>.

⁴² Jeb Egbert, “Youth Ministry Includes Developing Young Leaders,” accessed 27 February 2016, <https://www.gci.org/church/youth/youth9>.

with God and to discover their God-given gifts.”⁴³ When youth discover their gifts they shall serve the Lord joyfully and creatively.

Human beings are different from other creatures; humans are created in the image of God, holding the status of being a social creation. They are supposed to relate with God first and also to relate with one another in godly manner. Youth ministry was organized for the same purpose, it is all about relationship, as it says, “The basis for youth ministry lies in the nature of the church as the people of God, called into fellowship with God and one another and given in the spirit of Christ to the world for its redemption and reconciliation.”⁴⁴ Due to the age factor of youth, they are energetic social group compared to other groups. Their energy is a blessing to the church or a curse if it is not used properly as Kate says, “I’ve always met young Christians through youth programs. I’ve been hired by churches so committed to the discipleship of their young people that they’ve dedicated resources to creating specialized curriculae and activities.”⁴⁵

The Christian church must carefully deal with young people because sometimes youth show no interest in Christian life. Dealing with them needs patience and humility, there are four elements which are useful to the development of youth according to Barry Gane as he says, “This should take the form of a balanced youth ministry plan that includes the four basic elements of grace, worship, community and

⁴³ “Youth and Children: Youth Development and Resourcing,” accessed 26 February 2016, <http://www.growingthechurch.org.za/site/youth-and-children.aspx>.

⁴⁴ “General Youth Council: Design for Youth Ministry in the Christian Church (Disciples of Christ),” accessed 28 February 2016, <https://www.discipleshomemissions.org/dhm/dhmministries/general-youth-council/design-for-youth-ministry/>.

⁴⁵ Kate Murphy, “General Youth Council: Design for Youth Ministry in the Christian Church (Disciples of Christ),” accessed 29 February 2016, <https://www.christiancentury.org/blogs/archive/2010-02/youth-ministry-killing-church>.

service.”⁴⁶ Youth needs grace of God to survive in Christian life, the appropriate and creative worship should be planned by the church, and they are to be part of the community by involving them in different social activities as they serve one another in social services.

Youth Nurturing in Non-Christian Religions’ Writings

Teaching the Youth Moral Values

Apart from Christian religion other religions have written much in the same direction though in different approach that is useful and workable for the betterment of youth as far as youth nurturing is concerned. Youth are approached as a special group with special importance for the future and current strength of the religion as Jews consider it, “The future of Reform Judaism is in the hands of its youth, and the World Union focuses heavily on its large and rapidly growing Jewish youth movement”⁴⁷

Developing the character of youth must be the agenda of any organization whether secular or spiritual. This idea is emphasized in Muslim religion as it says

MAS Youth (MY) is the department of the Muslim American Society (MAS) which serves young people throughout the United States. We believe that young Americans, with the right tools, skills, and knowledge, have the potential to bring about positive change in their communities.⁴⁸

In Islam religion youth are taught to be good citizens that is creating their tarbiya or character and they are taught to be ready to stand firm for their religion

⁴⁶ Gane, *Building Youth Ministry: A Foundtional Guide*, 39.

⁴⁷ “Our Work: Building Communities,” accessed 29 February 2016, <http://wupj.org/OurWork/WhatWeDo.asp>.

⁴⁸ “Youth Department: MAS Youth,” accessed 06 May 2016, <http://www.muslimamericansociety.org/departments/youth/>.

even if it may cost their life. This commitment has brought both results, positive and negative. Muslims teach their youth to be active in life by working to earn their daily life in order to be good citizens as it says, “While exercising civic duty, youth develops responsible citizenship and leadership.”⁴⁹

Youth are to be shaped according to the moral values of Islam religion, practical religion should clearly shown to the people they meet. They are committed to train their youth to practice their beliefs as stated, “(Meadowvale Islamic Center) is dedicated to nurturing the Muslim youth—the personality of a Muslim who is sincere, spiritual, truthful and honest. A Muslim who practices Islam at all times and places.”⁵⁰

Nurturing Youth to Protect Cultural Values

Apart from Christian religion nurturing is done in other religions for the same purpose of helping them to be useful for their life and others. The person can be useful for others if at all he/she is useful for himself or herself, this goes hand in hand with the commandment of God that charge people to love their neighbors similar to the way they love themselves. The successful work of youth nurturing is done by parents, father and mother, the church and the society at large. The article says, “Both parents must work together to encourage and nurture the good tendencies in the child so he or she can become a useful person that helps himself and others.”⁵¹

⁴⁹ “Youth,” accessed 26 February 2016, <http://www.ciogc.org/index.php/aboutislam/youth-in-islam>.

⁵⁰ “Meadowvale Islamic Centre,” accessed 26 February 2016, <http://masjid.mici.org/index.php>.

⁵¹ Zaher Sahloul, “Muslim Youth and Identity,” accessed 26 February 2016, <http://www.chicagocrescent.com/crescent/newsDetail.php?newsID=295>.

In Hindu religion youth are taught to be inheritors of moral values of their patriarchs in order to keep them from generation to generation. Children are taught to follow what the parents believe, they are not given opportunity to decide for themselves because parents believe that there is nothing good for their children apart from what they believe though they know that the influence of the world is so high as the article says, “Hindu children are the inheritors of one of the greatest cultural, religious, and spiritual traditions of the world.”⁵² Parents are also the primary source of true knowledge for the children, they re to be taught moral values from the early childhood in their homes as Dr Dhammananda says, “Parents have the . . . duty of bearing the responsibility of caring for their children and nurturing them to become useful adults of the future.”⁵³

Among the strict religion on youth nurturing is Judaism, from the childhood children are regarded as precious heritage from God, so parents are responsible to teach them the necessary things for their growth socially, physically, mentally and spiritually as it states, “Judaism creates an inclusive, nurturing environment for Jewish youth and their families, encouraging their involvement in Jewish life.”⁵⁴ The uniqueness of Jewish nation is the result of the methods of nurturing them. Children feel that they belong to the Jewish community from the beginning.

⁵² “Hindu Heritage: Summer Camp,” accessed 25 January 2016, <http://www.omhhsc.org/HomePage.aspx>.

⁵³ K. Sri Dhammananda, “The Buddhist Way: Duties of Parents in the Upbringing of their Children,” accessed 18 January 2016, http://www.dhammatalks.net/Books6/Bhante_Dhammananda_The_Buddhist_Way.pdf.

⁵⁴ “Humanistic Judaism: Youth Programs,” accessed 18 January 2016, <http://www.shj.org/youth-programs/>.

The commitment of Judaism on nurturing youth has brought differences in attitude and understanding of Jewish youth. Today Jewish youth are fully committed to the betterment of their well being in the Jewish community and from generation to generation they value their country. It is known that Jews have a unique approach when it comes to their identification, they are known for their clear and open national identity wherever they are, and this is caused by the methods used to nurturing them from their childhood.

Youth Nurturing as the Mandate to Do

Therefore, the entire Bible has suggested that youth nurturing is important for the development of strong church. Not only in the Bible but also in the literature of different scholars and writings of Ellen G White, it is shown clearly that youth nurturing should not be neglected at all. While different world nations are upholding youth for their development, the church is to help youth to grow before they lose them. This is underscored by Tim Elmore when he wrote about the future of the youth. He said, “And unless we wake up and make adjustments in the way we interact with them, I predict rough waters ahead.”⁵⁵ That means the church is going to lose its youth unless it takes some steps to work on their needs.

The Church today must take a step towards this important group of youth as far as nurturing is concerned. The successful nurturing programs shall begin from the time of their childhood so that they may grow well socially, mentally physically and spiritually. All these distinct elements must be considered during the process of nurturing as it was mentioned in this paper

⁵⁵ Tim Elmore, *Generation iY: Our Last Chance to Save Their Future* (Atlanta, GA: Poet Gardener, 2010), 14, 15.

CHAPTER 3

DESCRIPTION OF LOCAL SETTING, DATA COLLECTION AND ANALYSIS

In this chapter the researcher will present briefly the country of Tanzania in which is located the territory of the study; then the region of Tabora where Bachu Seventh Day Adventist Church is located. Finally, the researcher will sum up by the presentation of Seventh-day Adventist Church in the following chronological order, in Tanzania, in western Tanzania Conference, and in detail manner in the municipal of Tabora specifically at Bachu SDA Church.

Presentation of Tanzania

The United Republic of Tanzania is the largest of the East African countries a country that is situated in East Africa. The capital city of Tanzania is Dodoma while Dares Salaam is a commercial city. According to the census of 2012 the results of that census gave the population as follows,

Population of Tanzani was 44,928,923, male population 21,869,990 Female Population 23,058,933. Total Population, Mainland 43,625,354, Male Population 21,239,313, Female Population 22,386,041, Total Population, Zanzibar 1,303,569, Male Population 630,677 Female Population 672,892.

¹This population is in the total area of 947,300 sq km land: 885,800 sq km water and 61,500 sq km, includes the islands of Mafia, Pemba, and Zanzibar.²

¹ “The United Republic of Tanzania: 2012 Population and Housing Census,” accessed 22 April 2016, <http://www.meac.go.tz/sites/default/files/Statistics/Tanzania%20Population%20Census%202012.pdf>.

² “Tanzania Area,” accessed 23 April 2016, <http://www.indexmundi.com/tanzania/area.html>.

Generally, the landscape of Tanzania is varied. There are mountains, hills, and valleys throughout the country. Tanzania is rich in natural resources; though the country is rich, the Tanzanians are still poor due to the selfishness of most of the leaders in position. Those who are in position accumulate to the maximum the resources of the country for themselves. Tanzania has many national parks which contain different kinds of animals that are attractive to the coming of many Tourists hence the increase of national income.

Administrative Information

The country is divided into thirty-one administrative major units which are called Regions. Each region is divided into small units called districts. And each district is divided into Sub-division called Wards; each Sub-division is made up of villages.

Regions are under the leadership of Regional Commissioners; Districts are ruled by District Commissioners, Wards are ruled by Ward officers and villages are ruled by Village Officers. The system is working from the branch of ten cells at the level of villages, this system is working from independent time to the present.

Political Information

The United Republic of Tanzania is under a democratic multiparty system since 1992. The CCM (Chama Cha Mapinduzi) is the ruling party that took over its rule from TANU since 1977. TANU (Tanganyika African National Union) was the first political party in Tanganyika that was formed by Mwalimu Julius Kambarage Nyerere in 1954 for the purpose of unifying people. The article states,

Formation of political parties in Tanzania. Through formation of political parties in Tanzania like Tanganyika African national union TANU formed by the Late Mwalimu Julius Kambarage Nyerere in 1954. The aim of TANU was

to organize all Tanzanian's through the use of Swahili language and spread the ideas of nationalism to all regions of Tanzania and demolish colonialism.”³

The purpose of forming this party was to uniting Tanganyika people to demand their independence from the colonialists. The Official language is English while the national language is Swahili and more than 120 vernacular languages according to their tribes. Regardless of all these tribes, Tanzanians live as brothers and sisters without any discrimination because of their various tribes. Due to a good job that the first president Mwalimu Julius Kambarage Nyerere did, the people love one another regardless of their different backgrounds.

Economic Information

Agriculture is the backbone of the country; more than 85% of the indigenous are farmers. As Hon. Charles N. Keenja, said, “Agriculture is the lead sector in the Tanzanian economy and it is going to continue to occupy that position for several decades to come.”⁴ People cultivate different types of cash crops and food crops like coffee, banana, palm oil, cotton, maize, cassava beans, tea, tobacco, millet and rice. Apart from agriculture, also the country has several natural resources and different tourism sites; all these strengthen the economy of the country. The country has discovered enough gas that can help the country for permanent electric power.

Tanzania has big ports and harbors where other countries use to pass their materials; all these strengthen the economy of the country. If the tax from the harbors

³ “My Free School Tanzania: The Factors which led Tanzania to Struggle for Independence,” accessed 6 May 2016, <http://pdfproc.lib.msu.edu/?file=/DMC/African%20Journals/pdfs/Utafiti/vol5no2/aejp005002002.pdf>.

⁴ Hon. Charles N. Keenja, Member of Parliament, “Agriculture as the Backbone of the Economy of Tanzania,” accessed 2 April 2016, <https://www.google.com/search?q=Agriculture+the+backbone+of+tanzania&ie=utf-8&oe=utf-8>.

and ports could be collected well it could enrich the country's economy.

Unfortunately, the corruption of some government officials has enfeebled the efforts of the government to grow economically. The country is very rich, only the discovering of gas and other natural resources would have changed the country from the lowest economy status to the middle economy status.

Telecommunication Sector

Communication in the country is good, the system of infrastructure and mass media is growing well, and there are radios and TVs working to bring news to the inhabitants of the country. There is the TBC (Tanzania Broadcasting Corporation), the public corporation that brings Television News to the people.

The private TVs are also many working for the same purpose of bringing News to the community, TVs like ITV, Morningstar TV, Capital TV, Star TV, East Africa TV and Channel Ten TV. The country has several religious TVs like Agape TV, Morningstar TV and other many. Also, there is Public radio like Radio Tanzania Dares Salaam and Radio Uhuru, and so many Private radios like Sauti ya Injili, Kwizera, clouds, RFA, EA Radio and other many. Also, there are daily News Papers published daily and weekly as it states, "Tanzania's media scene, once small and largely state-controlled, developed rapidly following the advent of the multi-party era in the mid 1990s."⁵

Education

The education system is inherited from the British Colonialists which is a Primary school from class one to seven; from there the student goes to form one to

⁵ "BBC NEWS: Tanzania profile–Media," accessed 23 April 2016, <http://www.bbc.com/news/world-africa-14095831>.

form four, for four years ordinary level (O-level). After four years then there are two years which are called (A-level) Advanced level, this is advanced level five and advanced level six. From there the student is ready for College or University. The country is well equipped in this sector; though the Ministry of Education is not stable it changes its education policy often.

Due to the unstable education system, the country has experienced the dropping of the standard of education in Tanzania. The education that is offered is not able to help the student after he/she finishes the studies to be helped by such education to employ himself or herself, for a big percentage it is the kind of education that aims to teach people to be employed. The government is trying to change this trend; hopefully, the education system in Tanzania will change and be helpful to the Tanzanians and noncitizens. The country is looking forward to seeing that the education that will be taught to her people shall be able to help them live a good life wherever they will be without waiting for employment, the education that will expand them to employ themselves in different economic lines.

Religion

There are two major religious systems which are practiced in the United Republic of Tanzania, Christianity and Islam, these two religions are practiced everywhere in the country. Islam is mainly famous in the towns and cities while Christianity is influential all over the country including in the interiors of the country; there are major denominations in Christianity such as Roman Catholic Church, the Pentecostal Churches, Anglicans and Seventh-day Adventist Church.

The country has freedom of worship, according to the constitution of the country the government has no specific religion but the citizens are members of several religions. That is why each person in the country is allowed to worship in any

religion as far as he/she is not breaking the law of the United Republic of Tanzania. Due to the nature of humans, many Tanzanians are believers of God in several denominations, worshipping on Friday, Saturday and Sunday according to their faith.

The Tabora Region

The community that is under the study is located in the Tabora Region which comprises six districts: Igunga, Nzega, Uyui, Sikonge, Urambo, and Kaliua. The indigenous of this region are known as Nyamwezi tribe. The Region is situated in western part of Tanzania. The huge area of this region is not inhabited, in short the big area in Tabora is the forest—the whole region is covered with a size of 76,151 square kilometers.

Tabora region is a historical region due to its history from the time of slave trade; it was among the known big slave trade centers. The slave trade has affected the development of this region from then at the moment due to the trend of the trade that scared people to work and do economic activities. People were not working to develop this region they were taken as slaves to Zanzibar. Therefore, though this region is old and historical, it is not developed, its economy is not very good, and people are poor because they did not like to work hard.

Nowadays Tabora region is developing, this has happened day after day when other tribes came to live in Tabora. This has brought a positive change in many areas of life; people are now busy producing through cultivation, trade and even keeping cattle. The city of Tabora municipal now is far different compared to ten years back. Due to the trade slave practiced in Tabora by the Arabs who were Moslems, The Islam religion is the major religion in this region. Christianity is getting stronger day after day due to the coming of many people from other regions.

The Seventh-day Adventist Church

Brief History of the Church in Tanzania

The first Missionaries entered Tanzania in the year 1800s beginning with Northern part of Tanzania in the region of Kilimanjaro. From there the message spread throughout the country in different major methods including public evangelism campaign, house to house evangelism and literature evangelism. Now the church is doing well having more than 5,000,000 Adventists all over the country according to the government census' results. The Church is working hard to bring good News to every person in the country; this is the plan of the church in Tanzania.

The church now has two administrative Unions: Southern Tanzania Union Mission (STUM) under the president Mark Marekana and Northern Tanzania Union Conference (NTUC) under the president Godwin Lekundayo, as at the time of this research. The STUM headquarters is in Dares Salaam and it has three Conferences: Southern Highlands Conference, East-Central Tanzania, and South-East Tanzania Conference.

The NTUC headquarters is in Arusha and the Union has four conferences: Mara Conference, South Nyanza Conference, Western Tanzania Conference and Northern Tanzania Conference. Each Union has its union president and other departmental officers. The following is the territory of northern part of Tanzania as it states, "The northern portion of United Republic of Tanzania; comprising the Mara, North-East Tanzania, South Nyanza, and West Tanzania Conferences."⁶

⁶ "Northern Tanzania Union Conference: Year Book," accessed 23 April 2016, <http://www.adventistyearbook.org/ViewAdmField.aspx?AdmFieldID=NTAU>.

Western Tanzania Conference

The Western Tanzania Conference, which was formerly known as West Tanzania Field, was organized in 2014. It covers the literal four governmental regions and one district: Kigoma region, Kagera, region, Singida region, Tabora region and Chato district. Western Tanzania Conference personal ministry director says, “Up to the second quarter of 2015, there were 54 SDA Church districts and 386 churches with 57,203 members.”⁷ The conference headquarters is in Kigoma municipal. Many areas of the territory are much inaccessible geographically due to the lack of good infrastructure.

The Seventh-day Adventist message entered this territory early in the 1900s through Missionaries who came as health Missionaries at Heri Hospital, Manyovu-Kigoma. Now the church has several social-based programs like Heri Hospital, Alpha Adventist School, Tutuo Health Center and Tabora Dispensary in the territory. These programs are working as a helping hand of the gospel.

Western Tanzania Conference is now under the leadership of Bernard Kazingo Mambwe as the president, Azza Nyamakababi the executive Secretary and Charles Mlege the Treasurer. There are nine departmental directors working as head of more than one department to fulfill the mission of the church to the world in this territory.

Historical Background of Bachu Seventh-day Adventist Church

The Seventh-day Adventist Church message entered the region of Tabora in the middle of 1956. “The first family that got the Adventist message was the family of Mzee Daudi Katema who was living at Umanda village about 20 kilometers from the

⁷ Personal Ministry Director, Western Tanzania Conference, interview by the author, Kigoma, 7 June 2015.

Tabora municipal.”⁸ From there Mzee Daudi Katema evangelized to other people and slowly the company grew, from the village the message came in town where the church began as a company at Kitete area, meeting to the house of one of the believers who later on gave the yard to the church. Kalebo Kalagana was the first evangelist who was in charge of the flock before the conference sent the pastor. Four years later, the field administration launched the district by the name Tabora district in 1961 whereby Pr. Gabriel Mbwana was the first district pastor. The Umanda Company did not continue to grow until in these days due to the conflict that occurred between the founder and the believers.

The church bought a big land and shifted from the squeezed area of Kitete to another area while holding their name Kitete. The church continued well increasing in number day after day, hence the beginning of some companies. Bachu Seventh-day Adventist Church started from the people who were worshiping at Town school primary school after 1961. By that time the Union bought the land for the purpose of building a dispensary at Bachu area, they built a dispensary and called it, Tabora Dispensary. As people increased, some decided to meet at the Town School Primary School in the area of Bachu. Later on, they shifted to Tabora Dispensary area and built the church. In 1996, the church was organized to be a member of the Seventh-day Adventist world church.

Now there are five churches and a voted company to be organized any time in the municipal of Tabora, that is, Tabora Central, Kitete, Chemchemi, Bachu, Mitendeni and the big company of Ipuli. From one Pastor, now there are three pastors working as employed pastors in three SDA Church districts: Bachu district, Tabora

⁸ Company Elder, Umanda-Tabora, interview by the author, 6 May 2015.

SDA district and Ipuli SDA district. This was successful due to the co-operation of the Western Tanzania Conference program of evangelizing its cities whereby in the year 2014, the conference was evangelizing Tabora city. Each church had stations to take care of during these three weeks' of messages of hope. Soon after this multi-stations evangelism, the third SDA district of Ipuli was born.

Bachu Seventh-day Adventist Church is facing the challenge of not enough church plots because the church is sharing the small plot with the dispensary; therefore, the need is so vast. Due to the reason that church membership is increasing every day, the researcher convinced the leadership to buy another land that shall satisfy the need of Bachu district mission. The church has bought 8 acres for that purpose 5 kilometers from the city. The church is looking forward to putting some buildings to this land.

Currently, Bachu SDA Church is building a standard toilet due to the old one being out of use. All members are participating in building this toilet because the money to build it is from the contributions of the members. The church has different departments to make sure that the work is done, each department is has a committee to chew any concern before it comes to the church board. Everything goes in a proper way because each ministry in the church is given a budget to accomplish the approved plans for that year.

Youth Nurturing at Bachu Seventh-day Adventist Church

Youth nurturing programs at Bachu Seventh-day Adventist Church has been experiencing some strength and opportunities as well as various challenges. To

identify this, the researcher did a survey⁹ that involved youth and members at large. The assessment that was done based on helping youth to be committed to Jesus, to become faithful stewards and be involved in church programs. The needs-assessment survey was conducted in implementing the project (Chapter Four).

Table 1 shows that 32 youth participated in the study by responding to the questionnaire. In the following analysis, those of years 15-22 were thirteen, that is, 41 percent of the total; 23-30 were 11, which is 34 percent of the total and 30-40 were 8 which is 25 percent of the total. The Table also shows the genders of the respondents in the following manner: 14 were female and 18 were male. Among them according to the age groupings, 15-22 female were 7 which make 54 percent and 6 were male that is, 46 percent. The other group age of 23-30 female were 6, that is 55 percent and male were 5 that is 45 percent. Lastly, the youth of 30-40 years female was 1 which is 12.5 percent and male respondents were 7 which is 87.5 percent.

Table 1. Youth Respondents Profile

The Age of Youth Respondents	Number of Youths	%	Female	%	Male	%
15-22	13	41%	7	54%	6	46%
23-30	11	34%	6	55%	5	45%
30-40	8	25%	1	12.5%	7	87.5%
Total	32	100%	14		18	100%

Seven suggestions were offered to discern which activities the youth felt would help them get nurtured into the Church. According to Table 2 below, the highest numbers of youth suggest that in order to regain young people in the church

⁹ The survey project questions is placed in Appendix A.

the church is supposed to fully use them in church activities. Teaching youth church fundamental beliefs and their curriculums will save them from ruin while relationship programs take the third importance in the findings. The latter means the youth need to learn more about relationship topics. The next is involving youth in the leadership of the church, teaching entrepreneurship, electing keen youth leadership and having active prayer networks.

Table 2. The Responsibility of the Church towards the Youth

Answers from the Respondents	Frequency	Percentage
Involving youth in church leadership	11	16%
Electing keen youth leadership	5	7%
Having relationship programs in the church	13	19%
Teaching 28 fundamental beliefs of the church and youth curriculums	16	23%
Involving them in church activities to know their talents	18	26%
Teaching and entrepreneurship lessons	6	9%
Having prayer network	1	1%
Total	70	100%

From Table 3 below provides results to the question: What things would you like to see being done Sabbath after Sabbath in the church in order to protect youth against the attractions of the world?

The highest percentage of youth responded that the reason that youths are not active and strong in faith in the church is that the programs are not satisfying their needs. They are not getting the right thing, youths are in a different world, in order to know what to teach them the person should first incarnate to youth world. This is what the church needs to do, to find out how they can reach them using their language and sometimes giving some illustrations that they can understand well.

Another big group suggested that in order to have youth active in the church, the church must commence youth choir and have fellowship programs. This is really the need of the church to have small groups to make sure that youth are involved well. The next respondents suggested that the church supposed to participate youth in their programs. In short the findings suggest that the church is called to involve youth in her everyday activities.

Table 3. Things the Church Should Do For Youth

Frequency	Percentage	Answers from the Respondents
28	56%	Having satisfying Sabbath and afternoon programs
9	18%	Having youth active choir and fellowship
6	12%	Participation of youth in the church activities
1	2%	Active campus ministry
2	4%	Having creative programs every Sabbath
3	6%	Visiting orphans, elderly people and people with special needs
1	2%	Respecting worship time
50	100%	Total

In the Table 4 below, the question why many youth do not come back for Sabbath afternoon programs is tallied. The analysis shows that the highest percentage of 30 youth answers suggest that the reason why youth do not come for afternoon programs on Sabbath is the unarranged programs for the day. According to that finding the church here is called to arrange well the evening programs to fit the expectations of young men and women.

The next highest reason is the globalization that has attacked the youth; youth do not come because they are watching TVs programs and other science and technology attractions of the world. The youths' own spiritual laziness, giving low

priority to the hours of Sabbath, having a bad company of friends, staying far from the church and having no reason why they do not come back are the last reasons why youths do not come back for Sabbath afternoon programs.

Table 4. Youth and Worship Programs

Frequency	Percentage	Answers from the respondents
16	30%	The church does not have a good arrangement for afternoon programs
9	17%	Because of the youth spiritual laziness
1	2%	They live far away from the church
15	28%	TV programs at home (globalization)
3	6%	They have bad friends
9	17%	They do not know the importance of Sabbath
53	100%	Total

In Table 5 below, the question “if you were a church elder at Bachu SDA church what could you do to the youth in order for them to stay strong in faith?” is reported. The findings show that giving youth opportunity to serve is the highest thing the church can do to have the youth strong in the church. This is a full participation of youth in the everyday life of the church; their voice is alerting the church leaders to see them as co-workers in the vineyard of the Lord. Teaching them according to their age is another issue that is to be addressed and done, some lessons the church present do not match with their age at all.

Table 5. Youth Involvement in the Church

Frequency	Percentage	Answers from the respondents
8	16%	I would teach the youth according to their age
4	8%	I would listen to their needs
18	37%	I would give them opportunity to serve
7	14%	Teach and motivating youth to attend meetings
5	11%	I would promote entrepreneurship
4	8%	I would teach them the beliefs of the church
3	6%	I would use technology to teach in afternoon
49	100%	

The advice is this; let them be taught according to their age following their curriculums. The next thing is to motivate youth to attend church meetings, this can be implemented by having creative mindset to plan delighting programs that will capture their attention and at the same time be for the glory of God. Promoting entrepreneurship, listening to them, teaching the beliefs of the church and using technology to teach in order to capture their attention due to the development of technology were suggested, the church by humbleness is advised to try using them to help the youth.

Table 6 below displays the results of the question: Having in mind that science and technology are developing faster, what could be your advice to the church about what it should do to the youth for them not to be outdated? Teaching the young people the advantages and disadvantages of science and technology takes the lead in this finding. It shows that parents and teachers should work closely with the church to help children from their early age to know that science and technology can be both harmful and helpful. When they become young adults it shall be clear to them and they have the basis to choose the right way.

Table 6. Youth and Science and Technology

Frequency	Percentage	Answers from the Respondents
7	19%	To be careful as they use it
10	28%	Using technology for evangelism
13	36%	Teaching them advantages and disadvantages of technology
2	6%	To read the Bible orderly
4	11%	To improve communication systems
36	100%	Total

Using technology for reaching people for evangelism, whenever possible let the church try to have these technology accessories to spread the gospel. Youths want to go with fashion, so for the fashion that shall honor God, it may be used to fulfill the mission. For example, using social networks to reach people is good, Mass media and using projectors to present different lessons is good too and other technological ways of reaching people.

To be careful as they use technology is the third result in the study. Youths are to be aware that technology has got all things in it, the matter here is how do you want to use it and for what. Again in order for youth to be up to date, the church needs to improve communication systems in the church. Whenever possible let the church work in a manner of today, let communication department work hard because the church needs to be heard well, seen well just the way the church may look like in all its dealings. Reading the Bible by order should not be left out, the up to date Christian youth shall always read the Bible, this is according to the findings from the youth, and it is their voice. These suggestions are practical because of the environment of the development of science and technology they live in.

Table 7 below displays results on the the youth's view on what makes the youth decide to run away from the church to other churches or staying passive? The

findings from this question have several results on the reasons why youth run away from the church and become inactive and pagans or join other churches. The highest reason is the world's attractions. This has been an obstacle especially to the youth because of the development of science and Technology, the world is like a village things are easy to be accessed. So, because there are good things and bad things many youths have been taken by bad things that are available in networks.

Table 7. Reasons for Becoming Inactive and Drop Out

Frequency	Percentage	Answers from the respondents
1	2%	Parents who send them to secular schools
10	21%	Having bad friends without precaution
2	4%	Not given time to serve
4	7%	Youth are not visiting each other
8	17%	Poor church parenting
6	13%	Poor parenting from their parents
6	13%	Presence of strict teachings in the church
11	23%	The world's attractions
48	100%	TOTAL

Having bad friends who pervert them to sins is the second reason. Many youths are taken or enfeebled by their close friends whom they trust when youth are taken by what is called mob psychology it is very hard to the parents or churches to return them. The only way that can be done is to fill the gap that will be lost after they quit from their bad friends, the church and parents are to make sure that they become friends to the youth.

The third one is poor church parenting, this goes to the leadership of the church and the whole church at large. Poor is the lack of closer attention to the youth when the church does not care about youth obvious there will be a problem for the

youth. Cutting teachings against youth from the preachers and leaders takes a lead also because they feel like out of the place, they shall always see the church like judging them instead of directing them to Jesus for forgiveness. Poor parents' parenting is another issue that was found, many parents today do not take their responsibilities of raising their children in a proper way, and most of them have left their duty. Youth are not visiting one another and the church is not giving them time to serve in the church and the last one is the parents again who take their children to secular schools to take education.

Table 8 describes the youth's opinion on whether the youth at Bachu SDA Church can be trusted to the extent of being given big responsibilities? This last finding aimed to evaluate how much the youth recognize their importance in the church and the way they view the church. The findings came up with their thinking toward how much the church trust them. 81 percent of the 32 youth agreed that surely the church trust them while 19 percent had doubts—they did not believe that the church trusts them. In general, the findings show that young men and women want to be recognized in the church, they want to work for the church; they want to be involved in different programs of the church.

Table 8. The Feeling of Youth Acceptance in the Church

Respondents	No	%	Yes	%
Total 32	6	19	26	81

Therefore, in the real sense, the youth at Bachu Seventh-day Adventist Church have confidence in the church. From this finding, the church is advised to work with them in order to have good results as far as the mission of the church is concerned.

Knowing what they are thinking about their church is going to benefit the whole church because it shall work together as one, it shall promote the unity of the church and harmony.

Generally from the findings above, youth are more than willing to participate in different activities of the church if only the church shall work on their ideas in the findings. Their suggestions seem to be genuine and fair; the leadership of the church has to take the time to work on it regardless of their individualities. On the other side, youths are supposed to be patient during the time Leaders are adjusting the way they should be working with young people according to the findings.

CHAPTER 4

PROGRAM DESIGN, IMPLEMENTATION, AND EVALUATION

This chapter deals with the problem of youth who are leaving the church or staying in the church doing nothing for the church and for their holistic development. The findings were looking for the ideas from youth and even adults on how to make the youth stay in the church and be useful to the church. Apart from the description of the data collected, the researcher also involved youth at the Bachu SDA Church programs and activities.

As it is clearly stated in the past chapter from the findings, Bachu Seventh-day Adventist Church had plenty opportunities in nurturing youth to be part and parcel of the everyday life of the church, the church did not establish a serious youth nurturing plan. Due to that, though the youths attend the church regularly and in occasional events, their demands and needs were not achieved.

The biblical dimensions for nurturing youth at Bachu SDA Church were either enfeebled or not existing. For instance the youth clubs were not functioning, the youths were not meeting in the mid of the week for normal training. The youth leadership was not strong enough to take their responsibilities, they did not have enough knowledge and skills on youth nurturing.

Adding to that the church had not conducted the assessment on the needs of youth (need assessment survey). Therefore, Bachu SDA Church youth department was doing things in their own traditional way. Though the church emerged as the

result of Christian fellowship and love, this spirit was not maintained. Church leaders were not training youth to know how to do their responsibilities and be part of the programs of the mission of the church.

Project Design

After scrutinizing the survey and realizing the situation of youth nurturing at Bachu, the Resercher brought the issue to the attention of the leadership of the church. The discussion with them bore fruit. The pastor and the whole church leadership saw the youth nurturing need assessment survey result as helpful once it was implemented at Bachu SDA Church.

Therefore, together with one voice, a consensus was reached on the need to reform youth ministry especially for AY and Ambassadors, introducing need-based programs, strengthening leaders, commencing small groups and training youth as well as involving them in the life of the church. These plans led the researcher to design a youth-nurturing program that included the above elements.

Implementation of the Program

Reforming the Youth Department

For the aim of reforming the Bachu AY and Ambassadors, we assigned their directors to prepare the forms for the young people to join the club. On Sabbath June 20, 2015, the call was made for the youth to join the club, 45 youth responded whereby among them 18 were Ambassadors while 27 were AY. From there the classes were commenced which met every Sunday morning, that program was conducted by master guides under the supervision of the researcher.

From this beginning, the church continued to encourage other youth to join AY and Ambassadors. The day after day youth ministry was developing, the number

of members increased from 27 AY members to 40, while from 18 Ambassadors, the number rose to 25 members at the beginning of January 2016. The Resercher supervised the training of these young people according to the syllabus and up to the moment, the work is in progress.

The Training

Topic I: Youth as Stewards. On the 3rd October on Sabbath afternoon at 3:30 pm the program commenced, the discussion on the stewardship topic was done at Bachu SDA Church.¹ The Reseacher came up with the practical principles on the ways youth can grow spiritually as he/she decides to follow Jesus and becoming a steward of God. There were 45 young people who attended on that day, I conducted this discussion style of training in the following way, I divided them into nine groups of five people each, each group had more than 45 minutes to discuss the following topic question, “Does Haggai 1:2-10 have a message for youth today, if so why and if not why not?” Then what should be done? The groups came with different ideas but practical ones. The aim of this kind of seminar was to train youth to be committed to God without allowing things like riches to block their relationship with Jesus.

All the groups answered “YES,” to the first part of the question because all the scripture is given to us, to guide us to obeying God’s voice. It was not just for the people of the time of the prophet Haggai but it is applicable to us, so we are concerned. The kind of life of those who lived at that time may be different according to the time and environment but it is the unquestionable truth that the message in Haggai one is even more meaningful and practical to the people of today than how it was at that time.

¹ The discussion outline notes are placed in Appendix A.

After the discussion, each group came up with practical points for youth as well as adults. Different useful points were brought from the discussion of nine small groups.² Youth today are no exceptional when it comes to the idea of surrendering things to Jesus; most of the young people today prefer more worldly pleasure than surrendering to Jesus. Then the Reseracher finalized with his additions and recommendations of what should be done as far as our commitment to Jesus should be. Finally, I made a call for the youth to renew their commitment to Jesus, all 45 young people accepted the call. We finished the program at 12:30 pm by a final commitment prayer.

Topic II: Overcoming Self Battle? (Romans 7:19, 20, 24, 25). Fifty young people attended this study on 31st October 2015 at the Bachu SDA Church, and we began the program at 3:40 pm. The goal of this study was to challenge young people on the victory over sin that the victory over sin that pushes through our flesh is in Jesus Christ. I had a presentation and we ended the program at 6:00 pm with five suggested resolutions on the issue of how to overcome the battle of flesh against the spirit.

We are to use the precious principle of life eternal in Jesus; first, we are supposed to welcome Jesus in us and us in Him (John 15:4, 5). This formula shall be helpful to the ongoing life of youth, second, making Jesus first in all our dealings, this shall work as a shield or protector against the devil and its agents (Matt 6:33). Third, the Holy Spirit should be given control of the life because humans cannot satisfy their flesh. (Gal 5:16). Fourth, reading the word of God to be a habitual behavior for the

² Discussion notes are placed in Appendix A.

Christian (Rev 1:3) and finally Praying without ceasing, having time to pray (Matt 7: 7-8).

Youth Needs-Based Programs

When youth leadership at Bachu wanted to plan useful programs for youth but before they do that they realized that there was a need for assessing youth to find out their real needs. To to that effect a need assessment project questions³ (July 25, 2015) were prepared and thirty-two young people answered the project questions. After that, with the team of youth leaders we collected data and analyzed it, the result of that survey stated that 81% of young people at Bachu have confidence in their church, 26% wanted the church to involve them in various activities, 23% wanted the church to teach them fundamental beliefs, 19% wanted the church to conduct relationship programs, 28% wanted to have Sabbath afternoon programs, 37% wanted the church to give them opportunity to serve, and 36% wanted the church to teach advantages and disadvantages of technology.

General Programs and Activities

Since April 2015 when the researcher began to do the research, youth have been participating in various church activities aimed to make them grow. The reason of having these planned activities was to practically teach them that the life of the church depends on their activeness in the church. Using the youth leaders at Bachu Seventh-day Adventist Church, I was able to mobilize a mission trip to an un-entered area with the message of hope.

Restarting Monthly Third Sabbath Programs (MTSP)

³ The need assessment survey is in Appendix B (Interview questions with youth at Bachu SDA).

On 18th July 2015, we had the youth third Sabbath program renewal. Before this Sabbath, we had already divided young people into committees—program committee, decoration committee, and food and beverages committee. Each committee did its job faithfully. The intention of having this Sabbath was to promote the local church AY and Ambassadors, and to register more members. The youth department of the General Conference of Adventists has a mandatory statement which states, “Every local church, no matter how many or how few young people attend, should have a youth program.”⁴ From Sabbath school to evening, all the programs were conducted by youth themselves except the sermon which the researcher preached. The title of the sermon was “Called to Glorify God.” At the end of the sermon, the call was made and twenty young people joined youth ministry, eight were Ambassadors and twelve were AY. The evening program began at 2:30 pm and ended at 6:30 pm with the final devotion of closing the Sabbath

Youth Witnessing Program at Ilongulu (YWPI)

The first program was done on the Sabbath of 22nd August. We did a youth evangelistic-oriented trip to Ilongulu, about twenty kilometers away from Tabora municipal. 55 young people between 16-38 prepared foods, hired two mini buses and traveled to a developing town called Ilongulu for evangelism. Youth participated in this action because they wanted to fulfill the great commission Jesus gave to his

⁴ The General Conference of Seventh-day Adventists, *Youth Leadership for Pastors and Elders* (Silver Spring, MD: The Youth Department and the Ministerial Association, 2002), 17.

church; they wanted to witness as the SDA Church GC youth department says, “There is no more important activity for youth than witnessing.”⁵

The youths had a preacher among them, books and fliers to share with people at Ilolangulu. Before they went on 19th August, they sent two messengers to invite people to the programs on the next Sabbath. People responded on that Sabbath whereby during the divine service call, three people accepted Jesus Christ as their personal savior. These programs shall continue in different ways throughout the year on because when a young person stops to evangelize, automatically his/her spiritual power shall be affected as youth department GC states, “Study and plan a continuous outreach program.”⁶

After the morning programs, the youths were dispersed in Ilolangulu village to share the message through literature—they distributed twenty books of hope and more than 200 fliers to the people. In the evening, they came back joyfully. Involvement of youth in outreach programs made a difference because when they came back they had a testimony to tell to the church. That experience added more courage to have another evangelistic trip. This was discovered when the researcher asked them if they are interested in going again, 85% agreed to have such a missionary trip regularly.

The work of opening this area with the gospel that was initiated by the youth of Bachu SDA Church has attracted the whole church to work hand in hand with youth. In January 2016, the church bought one acre land to build the church at Ilolangulu. Not only that, but also the church has brought a Lay Evangelist to work

⁵ General Conference of Seventh-day Adventists Youth Ministries Department, *Youth Ministry Handbook and Leadership Training Manual* (Silver Spring, MD: College Press, 2005), 161.

⁶ *Ibid.*, 22.

closely with those who are coming to Jesus from Ilolangulu and other neighboring villages. From the Sabbath school branch, at the time of this research. Ilolangulu was becoming a company because there were eight people worshipping on Sabbath.

Youth Witnessing Program at Umanda (YWPU)

The next trip was to Umanda SDA Company—the company that is under Bachu SDA Church. Before going there youth fully participated in building the worship building. The work began with power and enthusiasm, but due to the remoteness of the area and the rainy season, the work was stopped until the time when the seasonal rivers surrounding the village dried up. But the building were up already, and soon after the rainy season was over, the youth were going to finish the work because the church had placed a roofing of the iron sheets.

The project of building a church at Umanda village brought a large changes. Umanda had twelve members before the project began, while at the end of this research, there were 45 members as the result of youth participation in the church building. Using their physical energy, young men and women were assisting the process in different ways—bringing bricks closer, young women were preparing food for the group and so on. That is the reason why Ellen White says, “Young men and women are invited to give God the strength of their youth.”⁷

28 Church Fundamental Beliefs Seminar (CFBS)

The purpose of this seminar was to help young people to uphold the precious base of the beliefs of Seventh-day Adventist Church. Due to the coming of new

⁷ Ellen G. White, *Counsels to Parents, Teachers, and Students* (Mountain View, CA: Pacific Press, 1913), 51.

converts from other faith to SDA Church, this need was genuine and beneficial to the youth as well as to the whole Church. In order to make sure that the seminar was understood, the researcher prepared a lesson plan for one hour in the following ways. The first 20 minutes were for the introduction of the topic and the mentioning of 28 fundamental beliefs in summary then 40 minutes was for discussions and questions. This was done for 4 days during the camp meetings of 2015.

This seminar was adapted from the Western Tanzania Conference of SDA Church Ministerial department syllabus for 2015 camp meetings. The researcher facilitated it during the camp meeting period. At the end of the training, the researcher had general questions for each belief to assess their understandings. All those who raised their hands to answer those questions, answered them very well and this showed a good understanding.

Improving Youth Worship Program Involvement (IYWPI)

In the findings, the researcher realized that there was need of composing a choir and other small groups to establish fellowship and relationship among young people. The researcher spent some time with the church board to start the choir for youth. Fortunately, the church board agreed with the proposal. By the end of the year 2015, the church launched the youth choir and as at the end of this research, the church has an active youth choir. Every church member should participate in the church as Ellen White says, “Every church member should be engaged in some line of service for the Master.”⁸

⁸ Ellen White, *Ministry to the Cities* (Hagerstown, MD: Review and Herald, 2012), 69.

On the issue of creative Sabbath programs and afternoon programs, I sat with church elders on the issue before the end of the year 2015. According to the church manual, elders were the ones required to arrange programs and prepare the speakers for the church. For that reason, the researcher beseeched the elders to prepare quarterly service programs for the church and in that program timetable, youth were to be given first priority. That began to work in the second quarter of the year 2015, and the result was awesome—70% of the people in the program were youth. The church witnessed a great change in the life of youth as they became active and used their spiritual gifts and talents in the church of God.

In January 2016, the Reseacher met the Sabbath school superintendent and her team to train them on how they can involve youth and make the programs attractive and glorifying God. Young people learn in worship at church the life of personal commitment to God, as GC youth department says, “Even though the teens may see church worship, you can teach them the principles behind it and help them to form habits of personal devotion.”⁹ The Sabbath school team begun to seriously implement their schedule of involving families to serve in Sabbath school programs. This has brought a great promotion where young people and other believers came on time to church on Sabbath morning.

For Sabbath evening programs, since the end of the year 2015, the church elders arranged different topics according to the departments in the church. To avoid the problem of members hanging around in the evening, I advised the office of church elders to arrange for a speaker every Sabbath to coordinate certain topics according to

⁹ “Ambassadors: Administrative Manual,” accessed 19 February 2016, http://gcyouthministries.org/Portals/0/Document_Downloads/Ambassador/Ambassadors%20Administrative%20Manual%20web.pdf.

the departments found in the church. This is because the philosophy of youth in the church is training and service, as it is in the philosophy of Ambassadors, “In the Seventh-day Adventist Church we are committed to understanding our teen youth and training them for discipleship, leadership, and service to humanity.”¹⁰ So, the arrangement of training was very important in the church because young people were dedicated to service after being trained.

Church Toilet Building Program (CTBP)

The last program that youth participated and were still fully participating at the time of the research, was the program of building the standard church toilet; the youth participated fully in the project. The project started in early 2014 by collecting finances using small groups of youth from all members including youth who were the larger group in the church. At the end of the year 2015, the church began to build. The church was finishing the modern toilet for the people of God and was soon to be useful to the church. This building would always remind youth that their participation is very important to the growth and development of the church. As the building was roofed, I asked the youth what was their recommendation on the building of church toilet? 90% answered that they felt better and happier to worship at Bachu than before completion of the church toilet, while only 10% percent did not see any difference.

Revival and Reformation Program (RRP)

Adapting the General Conference of SDA Church Ministerial Association program of ten days of prayers, the researcher has realized that this program would be more profitable for youth. I asked the leadership of the church to allow me to conduct

¹⁰ Ibid., 17.

it; the leadership was more than willing to allow me, so I prepared this program targeting youth nurturing through it. The purpose of this program was to revive and reform the kind of life that was not glorifying God—the emphasis was on depending on God in everyday life. The theme of the program was, “abiding in Christ, the life more abundant” with the main text from Ephesians 3:16-19. The Youths of the church were challenged to attend the program with a special emphasis though it was not meant to exclude other church members from attending. The program commenced on 7th January 2016.

The program was a daily one-hour program from 5:00 pm to 6:00 pm. We agreed to spend evening hours for this special program because many young people were busy during the day: some working in private activities and others in public employments. It was on the 6th January when we commenced the program with the lesson, “Our Greatest Need.”¹¹ The lesson taught us how much we need the guidance of the Holy Spirit in our lives. 50% of youth attended that day on time.

The lesson was arranged in the following manner: opening hymn/introduction—5 minutes, reading Ellen White Passages—15 minutes, praising God and prayer time—10 minutes, confession and claiming victory over sin in the prayer—10 minutes, personal testimonies and biblical studies on the topic—20 minutes, and thanksgiving in the prayer—5 minutes. As I continued this program from the first day, the percentage of the youth who were attending each day from day one increased by approximately 15%-20% every day.

On the last day of the program, 16th January, the attendance was at 98% of the youth that told us that the ten days had successfully achieved its goal. Something

¹¹ The whole program and notes of the ten days are placed in Appendix C.

special happened during those ten days—some young men and women’s prayer requests were answered and on the last day, the youth testified of the greatness of God for answered prayers. From this practical program, the researcher discovered that once youth encounter God personally, they will have a confidence in Him and the work of nurturing shall be easy.

Church Leadership Seminars (CLS)

The researcher conducted leadership seminars for the whole church aiming at equipping and empowering youth to have the confidence to hold any office in the church of God. It took four hours to finish this seminar. On the first day, the seminar was on “Faithfulness in Church Leadership”¹² and it was conducted on Sabbath, 14th November 2015 from 3:30 pm to 5:30 pm. The church attended by a good number that evening, and I taught them the importance of being faithful in God’s vineyard. Professional ethics is needed among God’s people es. At the end of that seminar, the attendees asked questions and some of them even contributed ideas. On that day, only 40% percent of youth attended; others were not the targeted youth though the seminar was profitable. At the end, I distributed the lesson outlines to all participants for future reference.

On January 2nd 2016, I conducted another leadership seminar which aimed at knowing the duties of youth in the church as far as relationship with people is concerned. The topic was “Characteristics of Spirituaal Leadership.”¹³ The program commenced at 3:30 pm to 5:30 pm, this time, youth attendance was at 50%. After my presentation, I allowed people to contribute and ask questions, 75% of those who

¹² The Leadership seminar notes is placed in Appendix D.

¹³ The Leadership seminar material is placed in Appendix D.

asked questions were youth while 10% of the attendees who were adults who contributed to the lesson. This told me that the youth really needed the training before they join different activities in the church. Not only that but also it showed that they wanted to know, they were teachable disciples.

Church Leadership Election Program (LEP)

As it is in the Seventh-day Adventist Church manual, local churches do elections of leaders in every year. The church at the level of General conference recommends the following when it comes to the issue of involving youth in church leadership, it says, “Plan activities where the peer group receives recognition for helping or making a contribution.”¹⁴ Recognition is powerful it helps young people to involve in church activities willingly.

The researcher consulted the district leadership for his implementation of his findings. According to the data collection that was done in chapter three, the result showed that 81% of young people believe that the church trusts them and for that reason they wanted the church to involve them in church leadership in all local church capacities. This was shown from the findings but these young people cannot do well unless the adults are showing them a good example, they are supposed to be like teachers to them in their life so that when they are no longer alive youth with courage can take over. GC youth department says, “Young people need to learn things besides facts and skills– they need to develop healthy attitudes.”¹⁵

¹⁴ Leadership in Pathfinder Ministry: *Master Guide Curriculum Manual*, accessed 19 February 2016, http://www.advent.ee/rajaleidjad/klassidemanualid/MEISTER_TEEJUHT.pdf.

¹⁵ Ibid., 76.

According to that, I presented the concern of mixing youth in different positions of the church by 60% because the Bachu SDA Church has 75% young people. This idea was presented to the top leadership of the church before the 2015 local church annual election that was done in November. Due to the reality of the findings, the pastor accepted the idea. The church was asked to pray hard for the event because the committee needed the guidance of the Holy Spirit in this activity.

Not only in leadership but also in the whole process of election, youth were presented well, the nominating committee had 15 members among which youth were 9. The election event took place on the first Sunday of November at Bachu SDA Church and I attended as an invited for advice. On the 8th November at 9:30 in the morning the election started by devotion from the pastor, urging the nominating committee to elect the faithful people, full of the Holy Spirit, full of wisdom and faith according to the word of God (Acts 6:1-7 and 1 Chron 12: 32). The pastor reminded the committee to elect people regarding the findings we got from the survey. Therefore, after that we entered in prayers; asking God to guide us to elect those who are His chosen.

Soon after prayers, the work of election started, as usual, the Pastor began from the highest position in the local church to the lowest one. The committee followed the guidelines on how to get these leaders, they decided to have four church elders and they exactly chose two young people and two adults. From there they considered this reality in every department, in fact at the end of election 65% of the leadership of Bachu church was under young people.

At the church business meeting, the whole church voted the recommended leaders of Bachu church without any doubt. From there I realized that reality of the need of the church to have young people being involved in the leadership of the

church. Today the church is experiencing a good number of youth participating in church activities because they see it as a parent who wants his child to develop and prosper.

House-to-House Visitation Program (HHVP)

From the findings the researcher got, the need of visitation to young people arose. The researcher planned to visit young people house to house. In order to achieve that, I sat with church elders and plan the visitation especially for youth for the first two weeks of February 2016. The program's purpose was to help young people grow and to know exactly the reasons why there was a lukewarm condition among the youth. Apart from strengthening the youth who were weak in faith and encouraging the strong one to press on in faith, the visitation aim was to reclaim the youth who had already backslidden.

The church elders announced the visitation two weeks before the time to make sure that they had enough notice for meeting us in their homes. Some were asked to give an appointment according to their schedule within those two weeks, young men and women were happy for that and ready to welcome us. Some of them gave to the elders an appointment according to their timetable, so with the elders, we began the visitation house to house. Because the purpose of this visitation was to meet young people and talk to them personally it took fifteen to twenty minutes to serve one person.

The researcher prepared Bible verses that call young people and members to grow in Jesus Christ and some questions to guide the dialogue between the researcher

and the client to be met.¹⁶ Bachu SDA has four elders, so, they prepared a schedule in order for each one of them to have time to go with me to visit. Due to the reason that most of them are employed in public sectors, morning hours were not convenient for the program, so, we had to arrange the evening hours from 4:30 pm to 7:30 pm to be the right time for visitation.

The visitation program was well loaded; it had the opening song and prayer, an introduction, presentation of Bible verses, dialogue questions and finally dedicatory prayer. At the end of each house visitation the client was asked evaluation question, how do you see this program benefiting you? 99% percent answered that the program had a tremendous effect on their life. This was proved by their following church programs' attendance and involvement.

In all these two weeks of visitation, the researcher was finalizing its visitation by a presentation on Sabbath to strengthen the visitation program. As the result of visitation many souls of youth were nourished, on the first Sabbath, we worshiped with 2 reclaimed young people who came as the result of the visitation. On the last Sabbath, the church was full as the result of the response of the visited people; two more backsliders came to worship with us. The total number of people who were visited in these two weeks was 192.

Evaluation of the Program

According to the researcher, all the above programs from reforming AY and Ambassadors program to church annual leadership election program showed great achievement because in each program, the researcher could end it with an evaluation

¹⁶ Biblical verses, outlines, and guidelines for dialogue are placed in Appendix D.

and come up with the good results for positive achievements of the research. So inclusively, all the programs proved positive as far as youth nurturing is concerned.

Though the research was successful, it was not one hundred percent successful—I, with the youths, faced a big challenge while trying to implement the program. There were some youth who refused to answer the project questions and give their opinions on the issues. Another challenge that I faced was the failure of the plan of visiting Umanda rural area with the youth. Due to much rainfall, the Umanda village was not accessible because of the seasonal river floods that are full, the rivers that surround the village. The only thing youth succeeded to do at Umanda SDA company was to send their financial contributions to start building the house of the Lord. This was done before the rain increased, and as at the end of the research, the wall of the church was ready and the iron sheets made available. Soon after rainy season, the youth planned to finalize the work there.

Generally, the researcher was assisted wherever he needed assistance in this research process. The leadership of the church graciously assisted and 95% of the goals and plans for the research were done to make sure that this research successfully reached its aims. Also, youth showed cooperation whenever I wanted them to participate in doing something even though it cost them sometimes. Either way, they were still ready to contribute money, in order to make it successful. From the findings and data collected, I was satisfied that the research study got the support from the people consulted. So, because of that, probably this research shall come up with some practical, useful principles and ways of nurturing youth in the church of God.

Conclusion

To summarize, it can be said that the youth nurturing program ran smoothly. The researcher is so grateful for the assistance received from the church leadership at

large and the youth department as well. The researcher can see the church experiencing joy being part and parcel of taking the mission of the church as a result of the program. The researcher believes that the church shall continue to work on these supportable principles of this program. The researcher can see that Bachu SDA Church can change from any situation especially when it comes to the idea of nurturing its youth, by developing and improving on what has already been accomplished in this research.

CHAPTER 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This part of the research is the summary of the findings found through project questions, practical involvement of youth and personal observations and other methods used in this research. This section has the conclusion and the recommendations according to the findings.

Summary

This project started by explaining the problem that 68% of the youth at Bachu SDA were spectators while 25% were half committed to their department and 7% were leaving the church. At the same time, the church had no clear intentional youth nurturing program to curb this problem. After a serious study of the Biblical and other current models of youth nurturing, a program plan was developed which included: reforming the youth and their programs, training stewardship principles, introducing need-based programs, and visiting youth in their homes to increase their commitment and involvement in the life and mission of Seventh-day Adventist Church.

Program implementation was done successfully by accomplishing the following tasks:

- i) Reform AY and Ambassadors so that it can work as the medium to assist the nurturing of Bachu youth that resulted in 60% of AY and Ambassadors involvement in church leadership activities.

- ii) It benefited 70% of youth who became involved in the church schedule for different services.
- iii) Doing leadership seminars to equip the Bachu youth that resulted in equipping 50% of the leaders of the church with the knowledge and skills of local church leadership. Also need-based programs increased youth participation in church from 60% to 85%.
- iv) Fellowship programs in the church through different small groups like choir and youth committees enabled 75% of youth to develop the courage to have a good relationship and social interaction with their fellow youth in the church.
- v) Visitation program brought commendable results by helping 52% of the youth to acknowledge the importance of being active in the church.

Conclusion

After all three steps in chapter four, that is designing, implementing and evaluating the youth nurturing program, Bachu youth department was given an opportunity to get involved in a nurturing program which called for participation in life and mission of the church as the youth department of the General Conference of Adventists states, “Training combined with service offers young people the opportunity to learn from actual experiences.”¹ As a result, the youth at Bachu Seventh-day Adventist Church established a sense of owning church programs, hence profoundly increasing the participation of the Bachu youth.

¹ General Conference of Seventh-day Adventists, “Conference Youth Director's Manual,” accessed 22 February 2016, http://gcyouthministries.org/Portals/0/Document_Downloads/Adventist_Youth/Conference%20Youth%20Directors%20Manual.pdf.

In a real sense, youth nurturing can be understood well in two words, equipping and involving, that is, involvement in church activities. They learn from doing as they see their seniors working closely with them and that is how nurturing will take place in their lives. They want to be busy doing things because God has given them special ability to do such things, once they miss it in the church they will look for it outside the church or stay in the church as if they are not there. In order to reach that step of true youth nurturing in the church, the following are recommendations to work on.

Recommendations

In order to solve the problem of youth staying in the church as spectators and or leaving the church at Bachu district, there are some few important points I would like to recommend for the use of the program of youth nurturing in the future. Due to the reason that youth are living in the world, which is dynamic, the church has to design dynamic programs that will equip pastors to have necessary knowledge to serve to the youth of today. Therefore, I recommend that the the Northern Tanzania Union Conference have ongoing youth ministry training seminars.

Training the Youth

Before involving youth in different programs in the church, the church is should train and equip them to hold the responsibility before them. This includes evangelism as affirmed by Nathaniel Krum when he says, “it is also important to train the youth to be soul winners.”² Generally, the church is a training center for believers including youth—there is no success in any organization without training. Let the

² Nathaniel Krum, *The MV Story* (Washington, DC: Review and Herald, 1963), 113.

church equip them with Jesus in them and them in Him (John 15:4, 5), this shall be the only solution for their victory over sin. The church should help youth to make Jesus first in their life affairs (Matt 6:33).

The Bible is clear before Jesus went to heaven, he taught his disciples the importance of the coming of the Holy Spirit. In this life, he is needed even more than never before, the church is supposed to teach young people to allow the Holy Spirit to guide their life (Gal 5:16). The availability of the Holy Spirit in their life shall help them to read and obey the word of God (Rev 1:3) and to see the importance of prayer (1 Thess 5:17).

Involving the Youth

As according to the findings in this research, the church is advised to make youth participate in technology evangelism using community networks like WhatsApp, Twitter, Viber and Facebook to reach people with the gospel message otherwise they shall use those networks in a bad way. The church should make sure that youth are given opportunity in the church to serve in all capacities together with the experienced members.

The programs should be arranged according to the need and age of the youth and involve them accordingly. It should involve youth in different small groups like choir, Sabbath school programs, Sabbath school unit actions and singing groups. It is not safe for them to stay idle; the church needs to keep them busy with God's matters.

APPENDIXES

APPENDIX A

STEWARDSHIP GUIDELINES

STEWARDSHIP GUIDELINES IN ENGLISH AND SWAHILI THAT CAME AS THE RESULT OF THE DISCUSSION OF STEWARDSHIP TOPICS WITH YOUTH AT BACHU (IT WAS DONE IN SWAHILI)

MADA YA KWANZA: UWAKILI WETU KWA BWANA
HAGAI 1:2-10

Maswali ya kutuongoza

1. Je kuna uhalisia wowote katika yaliyoandikwa katika Hagai 1:2-10?
2. Kwa nini unadhani kuna uhalisia ama hakuna uhalisia?
3. Nini kifanyike?

Tulikuwa na makundi 9 katika kujadili mada hii na kila kundi likiwa na watu watano, makundi yote yalikubaliana kuwa Hagai 1:2-10 ina uhalisia katika maisha yetu leo kwa sababu zifuatazo:

- Hatutoi kikamilifu mali zetu kujenga nyumba ya Bwana
- Tunataka mambo makubwa bila uwezo wa kuyapata
- Tunatafuta haki yetu na siyo haki ya Yesu
- Tunatumia pesa ovyo ovyo hatuoni zilichofanya
- Tunatanguliza sana mambo yetu leo
- Hatujitoshelezi kwa mahitaji muhimu, kila mara tunakuwa wahitaji
- Tumejawa na mashaka maishani
- Tumekuwa wazito kurudisha zaka na kutoa sadaka
- Tunatumia fedha nyingi kwa mambo yasiyo ya msingi sana, mfano sherehe za kupongezana, Harusi, kuzaliwa na hata mazishi.

Nini kifanyike ili kuepuka matatizo hayo hapo juu maishani mwetu?

- ❖ Tuzitafakari njia zetu kama ziko sawa au la
- ❖ Tuombe roho ya upendo itawale maisha yetu
- ❖ Turudishe zaka kwa uaminifu na kutoa sadaka
- ❖ Tumtangulize Mungu katika kila jambo maishani
- ❖ Masomo ya uwakili yafundishwe na kueleweka vizuri kwa watu wa Mungu
- ❖ Tuungame na kuanza upya kwa maombi ya dhiti
- ❖ Tukubali kuwa wanyenyekevu na watii kwa maelekezo ya Mungu

**FIRST TOPIC: OUR STEWARDSHIP TO THE LORD
HAGGAI 1:2-10**

Guiding Questions

1. Is there any reality to what Haggai has written in Haggai 1:2-10?
2. Why do you think, are there some realities or not?
3. What should be done?

We were 9 groups of youth in discussing this topic and each group had five people, all groups agreed that Haggai 1:2-10 has the reality in our lives today because of the following reasons:

- We do not give our wealth perfectly to build the house of the Lord
- We desire big things without money to buy them
- We look for our righteousness instead of the righteousness of Christ
- We find ourselves spending money extravagantly, we do not see what money does
- We normally prioritize our things
- We do not satisfy our needs, every time we find ourselves in need
- We are so reluctant to return tithe and give offerings
- We spend our money in unnecessary things

What should be done in order to avoid those consequences of disobedience above?

- Let us consider our ways and approve them if they are wrong or right
- Let us pray for the spirit of love to control our lives
- Let us return tithe and give offerings
- Let us make God first in everything
- Let stewardship lessons be taught regularly to God's people
- Let us repent and start anew in prayer
- Let us accept to be humble and obedient to God's instructions

**MADA YA PILI: VITA YA NAFSI
(Warumi 7:19, 20, 24, 25)**

Tulichunguza kwa makini katika mjadala wetu juu ya mada hii na kupata njia tano kuu za kuishinda vita hii ya nafsi kama ifuatavyo

1. Tumkaribishe Yesu awe ndani yetu nasi tuwe ndani yake (Yohn 15:4,5)
2. Tujifunze kumtanguliza Mungu katika kila jambo (Math 6:33)
3. Turuhusu Roho mtakatifu aongoze maisha yetu (Wagalatia 5:16)
4. Tusome neno la Mungu (Ufunuo 1:3)
5. Tuwe watu wa Maombi (1 Thesalonike 5:17)

SECOND TOPIC: SELF STRUGGLE
(Romans 7:19, 20, 24, 25.)

We examined deeply in the discussion of what those verses are saying and come up with five major ways to overcome this battle of self as follows:

1. Let us welcome Jesus to abide in us and we in Him (John 15:4,5)
2. Let us learn to make God first in everything (Matt 6:33)
3. Let us allow the Holy Spirit to lead our life (Gal 5:16)
4. Let us read the word of God and listen to it (Rev 1:3)
5. Let us be heroes of prayer (1 Thess 5:17)

APPENDIX B

NEED ASSESSMENT SURVEY

THE NEED ASSESSMENT SURVEY IN ENGLISH AND SWAHILI IS IN
APPENDIX B (INTERVIEW QUESTIONS WITH YOUTH AT BACHU SDA WAS
DONE IN SWAHILI)

Tathmini ya mahitaji ya vijana iko katika kipengere B (Maswali ya utafiti kwa vijana kanisa la Waadventista wa Sabato Bachu).

Kama wewe ni Msichana weka alama ya vema kwenye mstari.....

Na kama wewe ni mvulana weka alama ya vema kwenye mstari pia.....

Weka alama ya vema mahali ambapo umri wako unaangukia

15-22.....

22-30.....

30-40.....

1. Unafikiri kanisa linapaswa kufanya nini kwa vijana ili kuwalea vizuri kanisani?
2. Ni mambo gani ambayo kijana ungetamani kuyaona yakifanyika kanisani mwako sabato baada ya sabato ili kuwalinda vijana dhidi ya mivuto ya dunia?
3. Kwa nini vijana wengi hawarudi kanisani kwa program za sabato mchana?
4. Ungekuwa mzee wa kanisa ama mchungaji katika kanisa la waadventista Wa sabato ungewafanyia nini vijana unaowaongoza ili wadumu katika imani?
5. Ukizingatia jinsi ulimwengu unavyoendelea kwa kasi katika sayansi na teknolojia kanisa linapaswa kufanya nini ili lisipitwe na wakati?
6. Nini kinachowafanya vijana waliache kanisa la Waadventista Wa sabato na kuwa wapagani ama kuhamia makanisa mengine?
7. Je kwa maoni yako unaona vijana kanisani wanaaminika kiasi cha kupewa majukumu makubwa katika makanisa yao mahalia? Kama jibu ni ndiyo kwa nini na kama siyo kwa nini?

The need assessment survey is in Appendix B (Interview questions with youth at Bachu SDA)

If you are a female tick on the line-----

And if you are male tick on the line also-----

Tick where your age matching in the following groups?

15-22 -----

22-33-----

30-40-----

1. What do you think the church can do to nurture the youth in the church?
2. What things would you like to see being done Sabbath after Sabbath in the church in order to protect youth against the attractions of the world?
3. Why many youth do not come back for Sabbath afternoon programs?
4. If you were a church elder at Bachu SDA Church what could you do to the youth in order for them to stay strong in faith?
5. Having in mind that science and technology are developing faster what could be your advice to the church about what it should do to the youth for them not to be outdated?
6. What makes youth decide to run away from the church to other churches or staying passive?
7. According to your opinions, do you think that youth at Bachu SDA Church can be trusted to the extent of being given big responsibilities? No, or Yes

APPENDIX C

WHOLE PROGRAM AND NOTES

THE WHOLE PROGRAM AND NOTES OF TEN DAYS OF REVIVAL AND REFORMATION FOR YOUTH AS IT WAS DONE IN SWAHILI AT BACHU CHURCH

MASOMO KWA AJILI YA SIKU 10 ZA MAOMBI – 2016 JANUARI 7-16, 2016

YALIYOTUMIKA KUAMSHA VIJANA KANISA LA WAADVENTISTA WA SABATO BACHU

KUKAA NDANI YA KRISTO

UTANGULIZI

Karibu katika Siku Kumi za Maombi 2016! Mungu amefanya miujiza mingi katika mikutano hii ya maombi. Roho Mtakatifu ameleta uamsho, uongofu, ari mpya kwa ajili ya unijilisti na mahusiano yaliyoponyeka. Kwa kweli, kwenye maombi ni mahali panapozaliwa uamsho. Tunaamini maisha yako na maisha ya wale utakaowaombea yatabadilika pale unapoungana na na washiriki wenzako katika kuomba kwa ajili ya kumwagwa kwa Roho Mtakatifu, ambaye Baba aliahidi kwa wale watakaomba.

Muda uliopendekezwa kwa kila jambo katika program

- Wimbo wa kufungua na utangulizi: Dakika 5
- Kusoma maandiko ya Ellen White: Dakika15
- Kumsifu Mungu kama sehemu ya maombi: Dakika10
- Kuungama na kudai ushindi dhidi ya dhambi katika maombi: Dakika 10
- Ushuhuda binafsi na kujifunza somo siku hiyo: Dakika 20
- Kutoa shukurani katika maombi : Dakika 5

Mada yetu kuu katika Maombi: KUKAA NDANI YA KRISTO – MAISHA TELE ZAIDI

Siku Ya 1-Roho Mtakatifu- Hitaji Letu

Nami nawaambia, Ombeni, nanyi mtapewa; tafuteni, nanyi mtaona, bisheni, nanyi mtafunguliwa. Kwa kuwa kila aombaye hupokea; naye atafutaye huona; naye abishaye atafunguliwa. Maani ni yupi kwenu aliye baba, ambaye mwanawe akimwomba mkate, atampa jiwe au samaki, badala ya samaki atampa nyoka? Au akimwomba yai, atampa nge? Basi, ikiwa ninyi mlio waovu mnajua kuwapata watoto wenu vipawa vyema, je! Baba aliye mbinguni hatazidi sana kuwapa Roho Mtakatifu hao wamwombao? Luka 11:9-13

Maswali ya Kujitathmini

1. Neno wamwombao (aiteo) lililotumiwa katika mwisho fungu la 13 katika Luka 11 lipo katika namna endelevu ya kuendelea kuomba. Kwa nini unafikiri Mungu alitumia aina hii ya neno?
2. Je kuna jambo lo lote linalokuzuia kumuomba Mungu kila siku kwa ajili ya Roho Mtakatifu kuja katika moyo wako na maisha yako? Je utasalimisha mambo hayo kwa Mungu leo?

Siku ya 2-Uhai Wetu- Zawadi Yetu Kuu kwa Mungu

“Basi, ndugu zangu, nawasihi, kwa huruma zake Mungu, itoeni milli yenu iwe dhabihu iliyo hai, takatifu, ya kumpendeza Mungu, ndiyo ibada yenu yenye maana.” Warumi 12:1

Maswali ya Kujitathmini

- Wewe ni wa thamani sana mbele za macho ya Mungu kiasi kwamba alifanya yote kukufanya uwe Wake. Hili hukufanya ujisikieje?
- Fikiri juu ya kile ambacho Yesu alikupatia ili mbingu iwe yako. Je inakstahili kujitoa Kwake kila siku? Je hilo siyo jambo la msingi zaidi kufanya?

Siku ya 3-Kristo Ndani Yetu

Nimesulubiwa pamoja na Kristo; lakini ni hai, wala si mimi tena, bali Kristo yu hai ndani yangu; na uhai nilio nao sasa katika mwili, ninao katika imani ya Mwana wa Mungu, ambaye alinipenda akajitoa nafsi yake kwa ajili yangu. Wagalatia 2:20

Maswali ya Kujitathmini

- Yesu hahitaji mahusiano ya mbali nawe, lakini anahitaji kuwa karibu kwa kadiri iwezekanavyo. Anataka kuishi ndani ya moyo wako. Jambo hili hukufanya ujisikieje? Je wawezaje kumualika akae ndani ya moyo wako?
- Tafakari kwa maombi juu ya kile kinachoweza kumzuia Kristo asikae ndani yako.

Siku ya 4-Kukaa Ndani ya Kristo

Maswali ya Kujitathmini

- Je kuna jambo lo lote (mashaka, masumbufu ya maisha, utajiri) linalokuzuia kukaa ndani ya Kristo?
- Wajibu wako ni upi katika kuhakikisha kuwa unakaa ndani ya Kristo?

Siku ya 5-Zaidi ya Kushinda

“Lakini katika mambo hayo yote tunashinda, na zaidi ya kushinda, kwa yeye aliyetupenda.” Wakorintho 8:37

Maswali ya Kujitathmini

- Je ni mapambano gani yaliyo makuu katika maisha yako? Je ni katika mambo gani unahitaji ushindi?
- Je ni mambo gani yanayokuzuia kutokuwa zaidi ya mshindi? Salimisha mambo hayo kwa Mungu.

Siku ya 6-Furaha ya Utii

Nami nitajifurahisha sana kwa maagizo yako, ambayo nimeyapenda. Zaburi 119:47

Mkinipenda mtazishika amri zangu. (Yohana 14:15).

Maswali ya Kujitathmini

- Je unapitia uzoefu wa utii kwa Kristo?
- Je kuna jambo lo lote linalokuzuia kupata furaha katika kumtii Mwokozi wako mpendwa?

Siku ya 7-Maisha Ambayo Hubariki Wengine

“Jitahidi kujionyesha kuwa umekubaliwa na Mungu, mtenda kazi asiye na sababu ya kutahayari, ukitumia kwa halali neno la kweli.”

“Lakini hutujalia sisi neema iliyozidi; kwa hiyo husema, Mungu huwapinga wajikuzao, bali huwapa neema wanyenyekevu.” (Yakobo 4:6.)

“Njooi, mliobarikiwa na Baba yangu, urithini ufalme mliowekewa tayari tangu kuumbwa kwa ulimwengu.” (Mathayo 25:34)

Maswali ya Kujitathmini

- Ni mambo gani madogo unayoweza kufanya ili yawe mbaraka kwa wale wanaokuzunguka?
- Mara nyingi ni rahisi kuwa mbaraka kwa watu walio mbali kuliko kwa familia yako. Je wawezaje kuwa mbaraka kwa wale walio karibu nawe?

Siku ya 8-Kristo Akiakisiwa katika Familia

“Wapenzi, na mpendane; kwa kuwa pendo latoka kwa Mungu, na kila apendaye amezaliwa na Mungu, naye anamjua Mungu.” 1Yohana 4:7

Maswali ya Kujitathmini

- Je unawezaje kuongoza familia yako kwa kielelezo cha maisha tele kwa Kristo?
- Je daima umekuwa mwanafamilia mzuri? Je kuna mambo ambayo unahitaji kurekebisha? Je wahitaji kuifanya familia yako kuwa kipaumbele zaidi ya mambo mengine?

Siku ya 9-Kristo Akiakisiwa ndani ya Kanisa

“Mimi ndani yao, nawe ndani yangu, ili wawe wamekamilika katika umoja; ili ulimwengu ujue ya kuwa ndiwe uliyenituma, ukawapenda wao kama ulivyonipenda mimi. Yohana 17:23

Hivyo watu wote watatambua ya kuwa ninyi mmekuwa wanafunzi wangu, mkiwa na upendo ninyi kwa ninyi. Yohana 13:35.

Maswali ya Kujitathmini

- Je wewe, mshiriki wa kanisa hai la Kristo, wawezaje kuhimiza umoja na upendo kwa ndugu zako?
- Tafakari kwa maombi kama unahitaji kusamehe, au kuomba msamaha au kupatana na ye yote ndani au nje ya kanisa.

Siku ya 10-Kristo Akiakisiwa kwa Majirani

Lakini mtapokea nguvu, akiisha kuwajilia juu yenu Roho Mtakatifu; nanyi mtakuwa mashahidi wangu katika Yerusalemu, na katika Uyahudi wote, na Samaria, na hata mwisho wa nchi. Matendo 1:8

“Mimi ndani yao, nawe ndani yangu;.....ili ulimwengu ujue ya kuwa ndiwe uliyenituma.” Yohana17:18,23. Mtume Paulo anawaambia wanafunzi wa Yesu, “Mnadhihirishwa kwamba mmekuwa barua ya Kristo,” inajulikana na kusomwa na watu wote.” 2Wakorintho3: 3, 2.

Maswali ya Kujitathmini

- Je unatamani kujazwa na upendo wa Kristo na kujazwa na huruma kwa ulimwengu unaoangamia? Ni kwa namna gani za kiutendaji unaweza ukashuhudia kwa majirani zako?

GENERAL TEN DAYS OF PRAYER, USED FOR YOUTH REVIVAL AND REFORMATION AT BACHU CHURCH

7-16 January, 2016

ABIDING IN CHRIST

INTRODUCTION

Welcome to Ten Days of Prayer 2016! God has worked many miracles in these prayer events. The Holy Spirit has wrought revival, conversions, renewed passion for evangelism, and healed relationships. Truly, prayer is the birthplace of revival! We believe your life and the lives of those you pray for will be changed as you join fellow church members in praying for the outpouring of the Holy Spirit, whom the Father has promised to give to those who ask Him.

Suggested Times for Each Item

- Opening Hymn/Introduction: 5 minutes
- Reading of Ellen White Passages: 15 minutes
- Praising God in the Prayer Time: 10 minutes
- Confession and Claiming Victory over Sin in the Prayer Time: 10 minutes
- Personal Testimonies and Biblical studies on Topic :20 minutes
- Thanksgiving in the Prayer Time: 5 minutes

Day 1—Our Greatest Need: The Holy Spirit

“If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!” Luke 11:13

Questions for Personal Reflection

1. The word ask (aiteo) used at the end of verse 13 in Luke 11 is a form of continual asking. Why do you think God used this form of the word?
2. Does anything hinder you from asking God daily for the Holy Spirit to come into your heart and life? Will you surrender those things to God today?

Day 2—Our Greatest Gift to God: Our Being

“I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.” Rom. 12:1

Questions for Personal Reflection

1. You are so precious in God’s eyes that He did everything to make you His own. How does this make you feel?

2. Think about what Jesus gave for you so that heaven could be yours. Is it worth giving yourself daily to Him? Isn't it the most reasonable thing to do?

Day 3-Christ in Us

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20, KJV

Questions for Personal Reflection

1. Jesus wants not a distant relationship with you but to be as close as possible. He wants to dwell in your heart. How does this make you feel? How can you invite Him to dwell in your heart?
2. Consider prayerfully what would hinder Christ from abiding in you.

Day 4-Abiding in Christ

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing." John 15:4, 5

Questions for Personal Reflection

1. Is anything (worries, cares of life, stress, riches) hindering you from abiding in Christ?
2. Where is your responsibility in making sure that you abide in Christ?

Day 5-More Than Conquerors

"Yet in all these things we are more than conquerors through Him who loved us." Rom. 8:37

Questions for Personal Reflection

1. What are the greatest battles in your life? Over what things do you want to have victory?
2. What is hindering you from being "more than conqueror"? Surrender those things to God.

Day 6-The Joy of Obedience

"And I will delight myself in Your commandments, which I love." Ps. 119:47

Questions for Personal Reflection

1. Are you experiencing the joy of obedience to Christ?
2. Does anything hinder you from having joy in obeying your loving Savior

Day 7-A Life That Blesses Others

"He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." John 7:38

Questions for Personal Reflection

1. What small things can you do to be a blessing to those around you?
2. Many times it is easier to be a blessing to people who are far away than to your own family. How can you be a blessing to those closest to you?

Day 8-Christ Reflected in the Family

“Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God.” 1 John 4:7

Questions for Personal Reflection

1. How can you lead your family by example to a life more abundant in Christ?
2. Have you always been a good family member? Do you need make some things right? Do you need to make your family more of a priority instead of other things?

Day 9-Christ Reflected in the Church

“I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” John 17:23, KJV

Questions for Personal Reflection

1. How can you, a member of Christ’s living church, encourage unity and love for your brothers?
2. Consider prayerfully whether you need to forgive, apologize to, or reconcile with anyone in or outside the church.

Day 10-Christ Reflected in the Neighborhood

“But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” Acts 1:8

Questions for Personal Reflection

1. Do you desire to be filled with the love of Christ and filled with His compassion for a dying world?
2. What are some practical ways in which you can witness in your neighborhood?

APPENDIX D

LEADERSHIP SEMINAR NOTES AND OUTLINES

THE LEADERSHIP SEMINAR NOTES AND OUTLINES IN ENGLISH AND SWAHILI AS IT WAS DONE IN SWAHILI AT BACHU CHURCH

UADILIFU KATIKA UONGOZI WA KANISA

MAADILI YA UONGOZI BORA KATIKA KANISA

“Mungu angekuwa na watumishi wake wenye uelewa wa mfumo wa maadili wa mioyo yao wenyewe” 4 T 85

Hitaji kuu la ulimwengu ni hitji la watu, watu ambao hawatanunuliwa ama kuuzwa, watu ambao ndani ya mioyo yao ni wakweli na wawazi, watu wasio n woga kuiita dhmbi kwa jina lake sahihi, watu ambao dhamiri zao ni kweli kama sindano inavyojikit kwenye mlingoti, watu watakaosimama kwenye haki hata kama mbingu zianguke. Ellen G White, Education 57.

1Wathesalonike 1:5 -7

“Ya kwamba injili yetu haikuwafikia katika maneno tu, bali na katika nguvu, na katika Roho mtakatifu, na uthibitifu mwingi; kama vile mnavyojua jinsi zilivyokuwa tabia zetu kwenu, kwa ajili yenu. 6 Nanyi mkawa wafuasi wetu na wa Bwana mkiisha kulipokea neno katika dhiki nyingi, pamoja na furaha ya Roho mtakatifu. 7 Hata mkawa kielelezo kwa watu wote waaminio katika Makedonia na katika Akaya.”

- Barua hii ya kichungaji imejikita katika kujenga mahusiano kwa kutoa faraja
- Barua hii inakusudia kuwasaidia wasomaji kuendelea kumtumaini Mungu
- Maisha ya wasomaji yanakusudiwa kuwa kielelezo kwa wote waaminio

MAADILI

- Tabia ya kiongozi ikoje kwa anaowaongoza, anayoyasema anayaishi? (5)
- Watu wanaiga tabia ya kiongozi wao (6)
- Baada ya kuiga tabia njema ya kiongozi wanakuwa vielelezo (7)

Hatuwezi kuwa na Kanisa bora kama hatujafaulu kuwa na uongozi bora, mambo hayo matatu hapo juu yanajenga msingi imara wa mafanikio katika uongozi

Ukweli ni kuwa, kiongozi alivyo, ndivyo wanaomfuata watakavyokuwa. Kiongozi akiwa mtu wa kujitoa, mnyoofu na asiyelaumiwa hata anaowaongoza watajikuta wakiwa vivyo hivyo

Ni shauku ya kiongozi kuona wale anaowaongoza wakifanya yale mem ambayo anatamani yafanyike na anahusika kufanya yaafanyike.

(1 Thesalonike 2:10,12.)

10 “Ninyi ni mashahidi, na Mungu pia, jinsi tulivyokaa kwenu ninyi mnaoamini, kwa utakatifu na kwa haki, bila kulaumiwa; 12 ili mwenende kama ulivyo wajibu wenu kwa Mungu, mwenye kuwaita ninyi ili mwingie katika ufalme wake na utukufu wake.”

MAADILI HUULIZA MASWALI HAYA

1. Kwa namna gani
2. Napaswa kufanya nini?
3. Namna gani napaswa kuishi, kufanya na kuwa
4. Namna gani napaswa kumtendea mwingine na mimi mwenyewe?

MIIKO

Huuliza swali- Kwa nini?

Miiko huuliza maswali kuhusu wazo ama maamuzi ya ndani ya moyo

- ✚ Kwa nini niishi maisha ya namna hii?
- ✚ Kwa nini nifanye namna hii ninavyofanya?
- ✚ Kutakuwa na tofauti gani itakayojitokeza nikifanya hivi?
- ✚ Kwa nini kuna umuhimu kuwa na maadili?
 - Kuna miiko tunapomtumikia Mungu
 - Kuna mfano bora wa kuigwa naye ni Yesu Kristo
 - Kuna maelezo ya kumhusu Mungu na mapenzi yake
 - Miiko inahusiana na sifa na tabia za wacha Mungu
 - Miiko ni sayansi kwa Mkristo
 - Miiko hudhihirisha uzoefu wa uongofu
 - Miiko imejengwa ktika Yesu

MAADILI NA MIIKO KWA PAMOJA

- Kwa pamoja hushughulika na tabia, uchaguzi wa tunavyovithamini katika maisha, malengo, taratibu, kawaida za maishani.
- Hatimaye mwishowe tunajiuliza, ni mamlaka gani inayotuongoza katika maisha
- Tunajali miiko tunaporuhusu kufikiri, kuchambua, kulinganisha na kuweka wazi umuhimu wa maadili katika maisha.

Waebrania 5:14, “Lakini chakula kigumu ni cha watu wazima, ambao akili zao kwa kutumiwa, zimezoezwa **kupambanua** mema na mabaya

VIPENGELE VYA MAADILI VY PAULO

1. Mvuto wetu (1Thess 2:3-7)
2. Jinsi tunavyoongoza (1 Thes 2:8)
3. Namna ya kuusema ukweli hata
kama unawaumiza watu (1 Thes 2:11,12; 4:1)

2 Wakor 6:3,4

“ Tusiwe kwazo la namna yoyote katika jambo lolote, ili utumishi wetu usilaumiwe; bali katika kila neno tujipatie sifa njema, kama watumishi wa Mungu; katika saburi nyingi, katika dhiki, katika misiba, katika shida.

Tunatazamiwa kuishi kwa namna ambayo haipaswi mtu fulani apotee ati kwa sababu yetu na asiwepo mtu wa kupata sababu ya kulaumu huduma yetu kwa Bwana, katika kila tunachofanya tuoneshe kuwa sisi ni watoa huduma wa kweli, wala hatubabaishi.

Kila siku tunakutana na changamoto mbalimbali katika maisha yetu, tunashauriwa katika changamoto zote hizi tuwe na subira, ili ktika hali yoyote tujipatie sifa njema.

NI WAKATI GANI TABIA ZETU HALISI HUJIFUNUA?

Ni wakati tunapokuwa katikati ya majaribu na mambo magumu yanayojitokza maishani

Ndipo huonekana dhahiri ni kwa kiasi gani Kristo ni sehemu ya maisha yetu

Hivyo tunaweza kufurahia hata tunapojikuta katika magumu ya maisha kulingana na jinsi tulivyo na Yesu kimahusiano.

Kwa kawaida ustahimilivu katika maisha huongeza nguvu ya tabia na tabia huimarisha tumaini la wokovu.

2 Timothy 3:10;

“Bali wewe umeyafuata mafundisho yangu na mwenendo wangu, na makusudi yangu, na imani na uvumilivu”

VIPIMO VYA MAADILI KATIKA KAZI YA MUNGU

1. Kushikilia imani na kuwa na dhamiri njema (1 Tim 1:19)
2. Wazee na mashemasi wawe watu wanaoshuhudiwa mema (1 Tim 3:2,7)
3. Namna watu wanavyoenenda katika Kanisa la Mungu (1 Tim 3:15)
4. Jifunze mwenyewe kuishi impendezavyo Mungu (1Tim 4:7)
5. Onesha mfano katika usemi, mwenendo, upendo na usafi (1 Tim 4:12)
6. Angalia kwa karibu maisha yako na mafundisho yako (1 Tim 4:16)
7. Kuwatumikia watu wote kwa usawa bila kupendelea (1Tim 5:1,2)
8. Usijaribu kufanya ubaguzi katika kazi (1 Tim 5:21)
9. Jialalie usiingie katika dhambi za watu (1Tim 5:22)
10. Kujitunza ili kujenga heshima (2 Tim 2:21)

11. Kuikimbia tamaa ya ujanani (2Tim 2:21)
12. Usigombane na watu uwe mpole na mvumilivu (2Tim 2:24)
13. Wasahihishe watu lakini kwa upole (2Tim 2:25)
14. Uwe tayari kutathiminiwa (2 Tim 3:10)

1 Tim 4:16, “ Jitunze nafsi yako na mafundisho yako. Dumu katika mambo hayo; maana kwa kufanya hivyo utajiokoa nafsi yako na wale wakusikiao pia.”

1Tim6:11, “ Bali wewe mtu wa Mungu uyakimbie mambo hayo, ukafuate haki, utauwa, imani, upendo, saburi upole.”

FAITHFULNESS IN CHURCH LEADERSHIP

MORAL ETHICS FOR BEST LEDERSHIP IN THE CHURCH

“God would have His servants become acquainted with the moral machinery of their own hearts.”-- *Testimonies*, vol. 4, 85

God is looking for better young men and women.

“The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall.”

– Ellen G. White, *Education*, 57

“for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of men we proved to be among you for your sake.-- 1 Thessalonians 1:5

You also became imitators of us and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit, so that you became an example to all the believers

-- 1 Thessalonians 1:6, 7

A pastoral letter focused on relationships, encouragement, assurance, godly living, and hope

1 Thessalonians

Moral Matters

1. “What kind of men we proved to be among you for your sake” -- 1 Thess 1:5

2. “You also became imitators of us and the Lord” --1 Thess 1:6

3. “You became an example to all” -- 1 Thess 1:7 .” . . how devoutly and uprightly and blamelessly we behaved toward you believers; . . . so that you would walk in a

manner worthy of the God who calls you into His own kingdom and glory. -- 1 Thessalonians 2:10, 12

Morality

1. Asks the question: HOW?
2. What I “ought to do”
3. How I should live, act, be
4. How we treat people, including ourselves (and God) -- interpersonal relationships
5. Specific moral themes and action

Ethics

1. Asks the question: -- WHY?
2. About thoughtful, reflective, and self-conscious decisions.
3. Why should I live a certain way?
4. Why would I act this way?
5. What difference does it make?
6. Why be moral?

Morality & Ethics

1. Both deal with character, choices, values, goals, virtues, rules, norms (what is right) and the ultimate authority in our lives.
2. We do ethics when we think, analyze, compare, and articulate moral themes... . those whose senses and mental faculties are trained by practice to discriminate and distinguish between what is morally good and noble, and what is evil and contrary to divine or human law.” -- Hebrews 5:14 Amplified Bible

“The science of holiness, the ethics that the gospel inculcates, acknowledges no standard but the perfection of God’s mind, God’s will. It is the character and mind of Christ which, by conversion and transformation, men are to receive.” Our High Calling, 108

Paul’s Moral Patterns

1. Our Motive -- 1 Thess 2:3-7
2. Our Approach -- 1 Thess 2:8
3. Our Appeal -- 1 Thess 2:11,12; 4:1
4. Our Influence -- 1 Thess 2:13
5. Our Becoming -- 1 Thess 1:5

For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe. -- 1 Thessalonians 2:13

SIFA ZA UONGOZI WA KIROHO

VIPENGELE VYA MAADILI

- i) Uadilifu
- ii) Ukweli
- iii) Uaminifu
- iv) Pesa
- v) Madaraka
- vi) Ngono
- vii) Mtazamo wa Mambo
- viii) Matarajio
- ix) Mafanikio
- x) Jinsi ulivyo na unavyofanya mambo
- xi) Mahusiano mazuri na watu
- xii) Uwazi na uwajibikaji
- xiii) Kuwa na dhamiri safi kazini
- xiv) Mambo ya heshima na mambo ya aibu
- xv) Ukabila na matabaka

“Watumishi kwa ajili ya Kristo, anzeni kazi ya kushughulika na nafsi zenu wenyewe kwa maisha yenu machafu mmeweka vikwazo mbele ya watoto wenu wenyewe na mbele ya wasioamini...” TM, 146

“Wengi wanauongea ukweli, wanahubiri nadharia ya ukweli, wakati upendo wa Kristo haujafanywa sehemu ya maisha, kipengele cha utendaji katika tabia zao.” TM, 151

Soma (2 Wakor 6:6,7) pia.

MISINGI YA HUDUMA KANISANI

Kuna mambo makubwa matatu ambayo kiongozi yeyote kanisani anapaswa kuwa nayo

1. Uwezo wa kuifanya kazi aliyochaguliwa kuifanya = Karama
2. Uwezo wa kuwahusisha watu katika kazi = Kujenga mahusiano
3. Tabia ya kiongozi, jinsi alivyo na namna anavyoishi

Tabia ya mtu hujenga mahusiano katika huduma kwa

- Kutobadilika badilika
- Kufanya vitu kwa umakini, kufanya kwa uhakika bila kubangaiza
- Kujiheshimu kazini, maana umeaminiwa tu yupo mwenye kazi
- Kuwa mtu wa kiroho na mwenye kufuata kanuni za maadili

Uongozi ni mvuto, uwezo wa mtu mmoja kuwafanya wengine wavutiwe kufanya kazi bila kushurutishwa

Uongozi unaozingatia maadili ni uongozi wa kimvuto kuwa na uwezo wa kuwafanya wengine watike kiroho na kimaadili kupitia uwezo wa Roho mtakatifu katika kuishi maisha yanayompendeza Mungu.

MAISHA YA KIMAADILI YA VIONGOZI WA KIROHO

1. Viongozi wa kiroho/ kimaadili huwa nyenzo za Mungu
2. Viongozi wa kiroho/Kimaadili hufanya kazi kulingana na agenda ya Mungu, hawana agenda yao wenyewe
3. Kazi ya viongozi hawa ni kuwaongoza watu katika agenda ya Mungu
4. Kuwaongoza watu katika mapito anayopenda Mungu mwenyewe

UONGOZI WA KIROHO

1. Hutumia nyenzo za kiroho; Mungu ndiye awezaye kutenda
2. Hujengwa katika kuwahudumia watu
3. Kiini chake ni jinsi tulivyo, tunavyoonesha mfano
4. Hutuhitaji kutambua tukifnyacho katika uongozi
5. Huakisiwa katika utendaji wa kile tufanyacho
(2 Wakor 6:11-13; 7:2)

(1 Thess 2:8, 2 Wakor 2:4, 2 Wakor 12:15, 2 Wakor 11:28, 29)

WATU NA NAMNA YA KUHUSIANA NAO

Mvuto wa Uongozi na miiko ya kazi vimefungamanishwa pamoja, hii huhusisha namna tunavyowatazama watu na kuhusiana nao

Kama una upendo kwa watu:

1. Utaiona thamani ya watu unaowaongoza- Mtazamo wako juu yao
2. Utakuwa na moyo wa kujitoa kwa ajili yao
3. Utakuwa mwadilifu unapohusiana nao
4. Kuinua viwango vyao kimaadili na kiroho – litakuwa lengo la kiongozi
5. Utaishi kwa mvuto ambao utawavuta wamjue mungu

YESU ALIWAPENDA WATU

- Kijana mtawala na tajiri --- Marko 10:31
- Lazaro, Maria na Martha--- Yohana 11:5
- Watu wenye mahitaji ----- Mathayo 9:36; Luka 7:13

“Upendo na fadhili na uongofu wa kweli umetoweka kutoka kwa watumishi na Makanisa” TM 152

Mtu mmoja aliwahi kusema:

“Watu hawajali ni kwa kiasi gani unajua mambo au vile unavyoweza kufanya au kuhusu kile unachotaka kufanya mpaka wanapojua ni kwa kiasi gani unajali.”

Kamwe usidharau nguvu ya mahusiano na watu katika uongozi, kabla haujawaambia watu wakufuate, jenga mahusiano nao kwanza

CHARACTERISTICS OF SPIRITUAL LEADERSHIP

MORAL DIMENSIONS

1. Integrity
2. Truthfulness
3. Faithfulness
4. Money
5. Power
6. Sexuality
7. Success
8. Gender Relations
9. Competitive Mind / Rivalry
10. Shame and Honor
11. Exclusion and Embrace

“Ministers, for Christ’s sake, begin the work for yourselves. By your unsanctified lives you have laid stumbling blocks before your own children and before unbelievers. . . . Some of you move by impulse, act from passion and prejudice, and bring impure, tainted offerings to God. For Christ’s sake cleanse the camp by beginning, through the grace of Christ, the personal work of purifying the soul from moral defilement.” -- *Testimonies to Ministers*, 146

“Many talk of the truth; they preach the theory of the truth, when the melting love of Jesus had not become a living, active element in their character.” -- *Testimonies to Ministers*, 151

We prove ourselves by our purity, our understanding, our patience, our kindness, by the Holy Spirit within us, and by our sincere love. We faithfully preach the truth. God’s power is working in us. We use the weapons of righteousness in the right hand for attack and the left hand for defense. --2 Corinthians 6:6, 7

Ministry Foundations

1. Competence -- ability, skill
2. Connection -- relationships
3. Character -- who we are, how we live

Character Communicates

1. Consistency
2. Potential
3. Respect
4. Spiritual and Moral Values
5. Holiness and Holy Spirit power

Leadership is influence, the ability of one person to influence others.

Christian Ministerial Ethics

1. Spiritual/moral leaders are spiritual/moral means.
2. Spiritual/moral leaders work from God's Agenda
3. Moving people on to God's Agenda
4. Moving people to God's Agenda—God's Way

Leadership influence and ethics matters are linked to how we view and relate to people.

People & Relationships

For The Love of People

1. The Value of people -- My attitude.
2. Commitment to people -- My heart and time.
3. Integrity with people -- My character.
4. A Standard for people -- My moral spiritual vision.
5. Influence over people -- My moral ministry and leadership. Jesus Loved People
 - a. Rich Young Ruler -- "Looking at him, Jesus felt a love for" -- Mark 10:31
 - b. Lazarus, Mary, Martha -- "Now Jesus loved Martha, and her sister, and Lazarus" -- John 11:5
 - c. People in Need -- "Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd" -- Matthew 9:36; cf. Luke 7:13

People don't care how much you know or what all you can do or about what you want to do until they know how much you care.

Never ever underestimate the power of building relationships with people before asking them to follow you.

MAFUNGU YA BIBLIA YALIYOHAGULIWA KWA PROGRAMYA IBADA
FUPI NA MASWALI YALIYOULIZWA WAKATI WA HUDUMA YA
KUWATEMBELEA VIJANA

Maandiko

Waebrania 6:11, 12

Waebrania 10:22-25

2 Petro 3:18

Yuda 1:3

Maswali yaliyoulizwa

1. Je una lesoni kwa ajili ya kujifunzia biblia?
2. Je una maombi mara kwa mara kwa Mungu wewe binafsi?
3. Je mna ibada za kila siku za familia, asubuhi na jioni?
4. Je unahudhuria vizuri maombi ya katikati ya juma na kufungua sabato ijumaa?
5. Je una mahusiano mazuri na wazazi wako na majirani kwa ujumla?
6. Je unashiriki katika shughuli za kanisa wakati wowote unapohitajika?
7. Je unalipa zaka na kutoa sadaka mara unapopata pesa?

Majibu yaliyotolewa kwa maswali hayo ndiyo yaliniongoza kujua namna ya kumsaidia kijana huyo. Swali la mwisho lilikuwa hivi, Je unataka tukuombe nini kabla hatujaondoka hapa kwako?

SELECTED BIBLE VERSES FOR DEVOTION DURING VISITATION PROGRAM AND THE QUESTIONS WHICH YOUTH WERE ASKED

¹¹ We want each of you to show this same diligence to the very end, so that what you hope for may be fully realized. ¹² We do not want you to become lazy, but to imitate those who through faith and patience inherit what has been promised. (Hebrews 6:11-12. NIV).

²² let us draw near with a sincere heart in the assurance that faith brings, because we have had our hearts sprinkled clean from an evil conscience and our bodies washed in pure water. ²³ And let us hold unwaveringly to the hope that we confess, for the one who made the promise is trustworthy. ²⁴ And let us take thought of how to spur one another on to love and good works, ²⁵ not abandoning our own meetings, as some are in the habit of doing, but encouraging each other, and even more so because you see the day drawing near. (Hebrews 10:22-25 NET).

¹⁸ But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory, both now and to the day of eternity. Amen. (2 Peter 3:18. NAS).

³ Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints. (Jude 1:3. NAS).

Asked questions

1. Do you have a quarterly for Bible study?
2. Do you have personal devotions regularly?
3. Do you have family worship programs every morning and evening?
4. Do you attend regularly mid-week prayer meeting and Friday evening vespers?
5. Do you have a good relationship with your parents and your neighbors at large?
6. Do you participate in different church activities whenever you are needed?
7. Do you pay tithe and give offerings whenever you get an income?

The answers to these questions determined how to help the individual. The last question was the following.

- What do you want us to pray for before we leave from your home?

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