

PROJECT ABSTRACT

Master of Arts in Pastoral Theology Project

Adventist University of Africa

Theological Seminary

Title: A PROGRAM TO INCREASE YOUTH INVOLVEMENT IN
CHURCH PROGRAMS IN MONGU NORTH MISSION DISTRICT
OF WEST ZAMBIA FIELD

Name of researcher: Kayongo Ndala

Name and degree of faculty adviser: Frank Sikazwe, DMin

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There is low level of involvement in church activities among the youth of Mongu mission district. The promiscuous lifestyle, involvement in immorality, beer drinking, and other social vices could be a direct or indirect result of less commitment to God as seen in low levels of involvement in church programs. This trend is worrying to the church leadership and church membership at large. However, no deliberate program seems to have been undertaken to address this problem.

After surveys and interviews, statistics indicated that there are low levels of youth involvement in church programs and activities. The researcher developed a schedule to engage the youth with a series of programs through seminars, workshops, revival meetings, counseling sessions, direct involvement, and visitations to address the problem

of low involvement of youth in church programs. The lack of involvement of the youth is affecting the growth of the church directly or indirectly.

To measure the effectiveness of the program, an evaluation instrument was used to get the facts. Statistics of youth's involvement after the implementation of the program are compared with levels of involvement in church programs for the past four years. The increase in levels of participation is evident in the successfulness of the program. The programs designed could be used to improve levels of involvement in church programs even in other districts.

There is increase in general participation in church programs and church leadership roles. The other benefits are a higher attendance at youth meetings and other church programs.

Adventist University of Africa

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A project
presented in partial fulfillment
of the requirements for the degree
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by
Kayongo Ndala

July 2013

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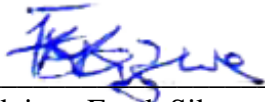
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APPROVAL BY THE COMMITTEE:



Adviser: Frank Sikazwe, DMin



Dean, Theological Seminary:
Sampson Nwaomah, PhD



Reader: Earnest Khonje, DMin

Extension Centre: Helderberg College

Date: August 2, 2013

To my dear wife and children

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CHAPTER 1

INTRODUCTION

Background to the Problem

The membership of the Seventh-day Adventist church can be divided into two segments: the adults and the youth. Statistics of the world church indicate that out of the 16.3 million memberships, 10 million are youth aged 16–30 years. The Adventist Youth magazine states that: “The organization is operated by and for the youths of the church typically between the ages of 16–30 but more practically 13–35.”¹ When we add the Pathfinders aged from 10-15 years old and those who are not members of the Pathfinder club, the youth form the biggest group, about seventy percent of the church membership.² It is surprising though, to learn that the youth are not very much involved in the church programs and activities including church leadership.

The assistant to the president of the world church, Orville Parchment, lamenting over the poor involvement of youth in church work emphasized: “We see it as extremely important, vital and critical that the young adults have a voice in the mission of this church...” Jan Paulsen, who at the time was General Conference President, advised

¹ “*Adventist Youth Society*,” <http://en.wikipedia.org/wiki/> (05/March, 2012)

² Member Ownership of Church, Youth Involvement, <http://www.ch/apd/news/800.htm> (08 March, 2012).

church leaders around the world that since, “They [young people] represent in large measure the future of the church....there must be a more intentional dialogue with young people, and greater recognition of the contribution that they can and do make within the church.”¹

The youth aged 16 to 35 years form sixty nine percent of the membership in Mongu North Mission District of West Zambia field. This is a substantial number. Their minimal involvement in church programs has an adverse and negative effect on not only their spiritual life but also the rest of the church. Statistics of the sampling survey carried out indicate that thirty three percent of the youth in Mongu north are not actively involved in the programs of the church and this does not encourage or promote their commitment to God. ² Since the youth do not find satisfaction in the programs of the church, they seem to find fulfillment in such things like beer drinking, premarital sex and other social vices which result in a promiscuous life style among the youth. This affects the spirituality of the youth and has robbed the church of a powerful human resource. This is a source of worry.

The work of the church, and the carrying out of the great commission work of preaching the gospel should benefit from the input of all members. Unless all youth members are major contributors to every church program, the church will not be as effective as it should be. This calls for all youth and adults to work together. The youth therefore, should be persuaded to take active roles as partners in the life of the church.

¹ <http://www.stanet.ch/apd/news/800.htm> (news from the 58th General Conference of the Seventh-day Adventist Church (01 February, 2011).

² Appendix A.

Statement of the Problem

There are low levels of youth involvement in church programs among the youth of Mongu North Mission District of West Zambia Field. A sampling survey made out of 120 youth from all the 8 churches in Mongu north shows these results.¹ Ninety five percent of these indicate that they are aware that they have talents. They are willing to get involved in church work and programs. However, only thirty nine percent have been elected to a church position once, and only twelve percent have ever been elected to church positions at least twice. Eight percent only of the 120 have served on a nominating committee at least once; five percent have served on the nominating committee twice, and only five percent have served more than twice on the nominating committee. Furthermore, thirty three percent have never been assigned any church work.

This statistics of involvement is disappointing and unfortunate. Out of the 120 youth surveyed, forty percent think that their talents are being used in the church in one way or another. Twenty two percent say that their talents are not used or appreciated in the church, while thirty seven percent only partially agree that their talents are sometimes used. Furthermore, thirty percent of the 120 youth sampled think the youth are to blame for their poor involvement, while sixty seven percent say that the church and its leadership are responsible for the lack of involvement of youth in church programs.

This picture shows that the youth who represent seventy percent of the church membership are not actively involved in church programs. The church is not benefitting from the untapped personnel resources of the youth because of their minimal involvement

¹ Appendix A.

in church programs and activities. The youth's commitment and involvement in God's work is low.

Statement of the Purpose

The youth's low involvement in church programs affects both the youth themselves and the church. Because of this problem, this project is aimed at engaging both the youth and the adults of the church. The program will challenge the youth to get involved in church programs and help them recommit themselves to God's work. Further, the elders of the church will be challenged to involve the youth in all the programs of the church. This program will therefore strategize ways to solve the problem of youth's poor involvement in church programs. The youth will be trained in the missionary work of the church. The program will develop ways to increase youth participation in church programs through seminars, workshops, counseling sessions, and visitations.

Significance of the Research

The success of this program in Mongu North Mission District will provide reliable resources for many other youth in the Seventh-day Adventist church in West Zambia Field. When the youth are challenged, involved and committed to God's work, they will not only live and cherish their salvation but will serve and work for the salvation of others. This program is aimed at developing leadership skills, not only in the youth of Mongu North Mission district, but in West Zambia Field as a whole. The program will enhance cooperation between the adults and the youth for an efficient and effective finished work. Furthermore, it will serve as a pilot project for youth in the

Seventh-day Adventist Church in Zambia Union Conference as it will be the first of its kind.

Delimitation of the Study

This study will primarily be limited to Mongu North Mission District of West Zambia Field although the problem of less youth involvement in church programs can be found in many districts.

Methodology

The essence of this project was to help tap the youthful workforce the church has which should improve the effectiveness of the church work in all its programs. The youth's self worth and confidence through motivational programs and training was promoted. This study analyzes the causes of less involvement among the youth in the programs and activities of the church. The program was carried out through, (i) reviewing the youth involvement trends in the district over the previous three years (2009 to 2011); (ii) designing a program for the youth involvement which was implemented over a year and then evaluated to see the effectiveness of the strategies and programs; (iii) analyzing the activities and programs of the church and the general membership of the church to see what changes had taken place as a result of the strategies that were formulated through questionnaires.

This project was done through multiple methodological ways. A biblical study of what and how the youth were involved in God's work is studied in chapter two. The study covers counsels from the Spirit of Prophecy writings. Seventh-day Adventist writers and other writers or scholars' writings on youth involvement will be researched.

This was done to come up with a full spectrum of the evidence of facts about youth involvement and why it is critical for the youth to be involved in church work.

In chapter three statistics were used as a source of data before and after the implementation of the program to be designed. Questionnaires were formulated to collect data on youth involvement in church programs. Interviews, observations and church records were also used and studied or evaluated.

Chapter four deals with the implementation of the program. Facilitators were trained and then implementation of the program was done. Evaluations of youth participation in the programs was carried out regularly to ensure that the programs were being carried out according to plan.

Chapter five deals with the conclusion, summary and recommendations. Conclusions were drawn from the findings after implementing the program. These summarized facts were the basis of the recommendations that were suggested for implementation in the churches.

CHAPTER 2
BIBLICAL FOUNDATION

Introduction

This chapter forms the philosophy of youth involvement in God's work which will be used as the foundational basis of youth involvement in church programs. The study will highlight the involvement of youth in God's work both in the Old Testament and the New Testament. The inspired writings of E.G. White will be covered and will highlight God's counsels to the Seventh-day Adventist Church then and today. Furthermore, what other writers say about involving the youth in church programs and activities will also be highlighted.

Facts of Youth Involvement in the Old Testament

The Bible gives good examples of the youth's involvement in the work of God at different times and in different aspects which actually should challenge today's church leadership to involve the youth too. Youth were involved in warfare, in the temple services as assistants to the priests and eventually as priests themselves, as kings and in the prophetic office too. God actually called youth just as He called adults to serious tasks and responsibilities. The Bible gives us significant examples of youth involvement in God's work and we cannot ignore the roles youth must do. With what the Bible records, it will not be biblically right to put youth on the bench as mere spectators while the adults labor hopelessly and helplessly. To challenge this problem of leaving out the youth in

church programs and activities, Trudy S. Morgan- Cole, then working in the Youth Department of the General Conference of the Seventh-day Adventist Church states:

AS WE LOOK AT THE ROLE of young people in the Bible, it's clear that youth were never intended to be spectators, sitting on the sidelines while the adults do God's work. From Naaman's slave girl to the boy Samuel, from the boy Jesus in the Temple to the youth Timothy working beside Paul, young people and even children were always a part of God's plan.¹

The Bible gives us a very interesting story to this effect of how youth are not considered for some important programs or positions by adults against God's will. The Bible says:

So he asked Jesse, "Are these all the sons you have?" "There is still the youngest," Jesse answered, "but he is tending the sheep." Samuel said, "Send for him; we will not sit down until he arrives." So he sent and had him brought in. He was ruddy, with a fine appearance and handsome features. Then the LORD said, "Rise and anoint him; he is the one" (1 Sam 16:1-10, 11-12).²

This story shows that David was not invited to the meeting because he was not considered of age but the LORD had appointed a young person for this role in Israel. Although the age of David is not clearly stated, it is clear that he was a young boy. He was not considered for anointing as king as he was just a small boy (1 Sam 16:11), "So he asked Jesse, "Are these all the sons you have?" "There is still the youngest," Jesse answered, "but he is tending the sheep." Samuel said, "Send for him; we will not sit down until he arrives." King Saul tried to discourage him because he was just a small boy; "Saul replied, "You are not able to go out against this Philistine and fight him; you are

¹ General Conference of Seventh-day Adventists, Youth Department, *Getting it Right* (Hagerstown, MD: Review and Herald, 2005), 145.

² Unless specified, all biblical references in this paper are taken from NIV.

only a boy, and he has been a fighting man from his youth" (1 Sam 17:33). When a meeting with the prophet Samuel was called, the young man was assigned to go out and take care of the family animals. David was thought to be too young for the assignment under consideration; however, this was and is a human problem. Humanly speaking, there are duties that the youth cannot be trusted with and yet that may not be what God has in mind and in His great plan. God sometimes values the youth above the adults and may want the youth to take up serious responsibilities like being anointed king of Israel. Ellen White precisely states that although David was a mere youth he was favored by God above the brothers. She says: "Not one of the noble appearing sons of Jesse would the Lord accept. But when David, the youngest son, a mere youth, and the shepherd of sheep, was called from the field, and passed before Samuel, the Lord said, "Arise, anoint him: for this is he."¹

David would later be engaged in a serious battle that challenged adults, the captain of the armies of Israel, including Saul the king of Israel. For almost forty days (vs.16) the Israelite soldiers were challenged by the Philistine giant but David came out victorious. In 1 Samuel 17, the Israelites are at war with the Philistines. All the men of war going age, twenty years and above were at the battle front (vs. 2, 13). All men, twenty years and above were to participate in war. The LORD had told Moses to number all male twenty years old and above as those who could be involved in war. The Bible says:

The Lord spoke to Moses in the Tent of Meeting in the Desert of Sinai on the first day of the second month of the second year after the Israelites came out of Egypt. He said: "Take a census of the whole

¹ Ellen G. White, *The Spirit of Prophecy* (Washington, DC., 1945), 2:415.

Israelite community by their clans and families, listing every man by name, one by one. You and Aaron are to number by their divisions all the men in Israel twenty years old or more who are able to serve in the army” (Num 1:1-4).

David, like other youth who were less than twenty years of age, was left home to do other chores. David was looking after the family animals as a shepherd boy. It is also clear that David was not part of the soldiers but was just sent to give some food provisions to his brothers at the battle front (vs.17-18). There he witnessed a giant called Goliath challenging the soldiers of Israel which made him furious especially as he learnt that no one was ready to face the uncircumcised giant. It was not easy for young David to be given the chance as he was accused of pride and naughtiness of heart and that he was just a youth (vs. 28, 33). The attitude from the adult soldiers, and the leader of Israel; the king, was to discourage David as a young person. They told him that he could not engage in adult business (the battle). Through his persistence, he was allowed to face and fight Goliath. David had much faith in God. The story ends with David as a victor and Goliath was killed in this battle. David’s victory became victory for the adults, for Israel, for the king, for himself, and for God ultimately. David became king of Israel at the age of thirty years and was one of the renowned kings who ruled Israel for forty years. “David was thirty years old when he became king, and reigned forty years. In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned over all Israel and Judah thirty-three years.” (2 Sam 5:4-5)

The Bible gives us another powerful example of a youth who was involved in the church work (the temple business), a boy called Samuel. The boy Samuel was surrendered by his parents to the temple service just after he was weaned. The high priest Eli accepted Samuel as a temple assistant though he was just a boy (1 Sam 1:24-28). The

boy was given a rare privilege serving at the temple; “And El’-ka-nah went to Ra’-mah to his house. And the child did minister unto the LORD before E’-li the priest.” “But Samuel ministered before the LORD, being a child, girded with a linen e’-phod” (1 Sam 2:11, 18). Although the environment was not conducive because of the bad character of Eli’s sons at the temple, a well mentored Samuel was not influenced by the bad behavior of Eli’s sons. God called him to a higher office and he served as high priest. Samuel was called while still a youth, at a very tender age and later he became a mighty prophet in Israel (1Sam 3). The boy could not have recognized that it was God who was calling him if the old man, Eli did not help him recognize the voice of God. It took an old experienced person to help the youthful Samuel to respond to God’s call. The Bible records:

Now Samuel *did not yet know* [emphasis supplied] the Lord: The word of the Lord had not yet been revealed to him. The Lord called Samuel a third time, and Samuel got up and went to Eli and said, "Here I am; you called me." Then Eli *realized* [emphasis supplied] that the Lord was calling the boy. So Eli told Samuel, "Go and lie down, and if he calls you, say, 'Speak, Lord, for your servant is listening.'" So Samuel went and lay down in his place. The Lord came and stood there, calling as at the other times, "Samuel! Samuel!" Then Samuel said, "Speak, for your servant is listening."¹ (1 Sam 3:7-10)

Eli facilitated the calling of Samuel into God’s ministry. The old man (Priest) was willing to involve the child Samuel in God’s work. Eli could have prevented and disturbed Samuel’s calling especially that he knew the boy was going to take over from him. This is a challenge to all church leaders to be willing to involve the youth even if it

¹ (Italics mine).

means handing over responsibility and power to the youth. The Bible gives an encouraging testimony and says:

So the Phi-lis'-tines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Phi-lis'-tines all the days of Samuel. . . .and the coasts thereof did Israel deliver out of the hands of the Phi-lis'-tines. And there was peace between Israel and the Am'-or-ites. And Samuel judged Israel all the days of his life. (1 Sam 7:13-15)

This record challenges us to involve the youth and help them learn to serve the Lord. The story confirms that the Lord is ready to use the youth who are given to His service and there is no limit to what the Lord can do with the youth or with the adult as long as they are devoted to His services.

The Old Testament records the rule and services of young kings too. The notable characteristic of these young kings is that they brought revival and reformation in true worship of the God of Heaven during their rule. Jehoash (Joash) was king at the age of seven years (2 Kgs 11:28). "Joash did what was right in the eyes of the LORD all the years Jehoiada the priest instructed him"(2 Kgs 12:2). He grew up to be a young man and in chapter twelve we see his work of rebuilding and renovating the temple. His works after twenty three years of rule in chapter twelve show that he was concerned with the rebuilding of the temple of the LORD.

Josiah became king at the age of twelve (12) years (2 Kgs 22). He reigned in Jerusalem for thirty-one years. "He did what was right in the eyes of the LORD and walked in all the ways of his father David, not turning aside to the right or to the left."(Verse 2) Josiah worked on the temple and called people back to the true worship of God especially after reading the book of the covenant which was discovered. He removed

all the altars on which sacrifices to other gods were given and true sacrifices to the God of Heaven were instituted again. The Bible records the account in these beautiful words, “Neither before nor after Josiah was there a king like him who turned to the LORD as he did with all his heart and with all his soul and with all his strength, in accordance with all the Law of Moses”(2 Kgs 23:25).

We have records of youth who were called by God to serious assignments and challenging responsibilities. It is clear that God did not just call adults to challenging responsibilities but youth too. When God wanted someone to challenge the Philistines just like He used young David, Samson was born and given the daunting responsibility.

The Bible says:

Again the Israelites did evil in the eyes of the LORD, so the LORD delivered them into the hands of the Philistines for forty years. A certain man of Zorah, named Manoah, from the clan of the Danites, had a wife who was sterile and remained childless. The angel of the LORD appeared to her and said, You are sterile and childless, but you are going to conceive and have a son. Now see to it that you drink no wine or other fermented drink and that you do not eat anything unclean, because you will conceive and give birth to a son. No razor may be used on his head, because the boy is to be a Nazirite, set apart to God from birth, and he will begin the deliverance of Israel from the hands of the Philistines" (Judg 13:1-5).

In the book of Jeremiah God called Jeremiah who considered himself just a youth. Jeremiah might have thought that the task or work for God was for adults only but God challenges this thought;

The word of the LORD came to me, saying, “Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations.” “Ah, Sovereign LORD,” I said, “I do not know how to speak; I am only a child.” But the LORD said to me, “Do not say, ‘I am only a child,’ You must go to everyone I send you to and say whatever I command you (Jer 1:4-7).

The examples given here do not ignore the fact that youth need control and direction. There is need for adults, men and women of experience to work together with the youth. The youth need the support of the adults and will do wonders for the LORD. We do well to remember that with adult support, youth can develop their skills. Leadership is developed when individuals are put to the test or task. This idea is supported by Bennis and Goldsmith in their book, *Learning to Lead*.¹ They state that "...you are only real if you can see yourself, see yourself clear and true in the mirror of your soul and smile upon the reflection." In one of famous quotes, Samuel Butler once said, "Life is like playing a violin solo in public, and learning the instrument as one goes on."² When the youth are involved and sometimes learn from their mistakes, they will grow to be important instruments in the hands of the Lord.

There have been some youth in the Bible who messed up with God's work. The sons of the high priest Eli are one critical example of what the youth can do if left all by themselves with little or no supervision or mentoring.

Eli's sons were wicked men; they had no regard for the LORD. Now it was the practice of the priests with the people that whenever anyone offered a sacrifice and while the meat was being boiled, the servant of the priest would come with a three-pronged fork in his hand. He would plunge it into the pan or kettle or caldron or pot, and the priest would take for himself whatever the fork brought up. This is how they treated all the Israelites who came to Shiloh. But even before the fat was burned, the servant of the priest would come and say to the man who was sacrificing, "Give the priest some meat to roast; he won't accept boiled meat from you, but only raw." If the man said to him, "Let the

¹ Warren Bennis and Joan Goldsmith, *Learning to Lead* (New York: Basic Books, Perseus Books Groups, 2010), 1.

² Samuel Butler, Famous Quotes, <http://www.quoteworld.org/2230> (05 April, 2012).

fat be burned up first, and then take whatever you want," the servant would then answer, "No, hand it over now; if you don't, I'll take it by force." This sin of the young men was very great in the LORD's sight, for they were treating the LORD's offering with contempt. Now Eli, who was very old, heard about everything his sons were doing to all Israel and how they slept with the women who served at the entrance to the Tent of Meeting (1 Sam 2: 12-17, 22).

They robbed people, the sanctuary and God. They committed adultery with worshippers and did other horrifying acts and God was displeased with them. However, God did not think that the youth cannot be trusted any more. He went for young Samuel as replacement.

The other youth who messed up things was young king and evil Manasseh, who was but twelve (12) years old when he became king (2 Kgs 21:2-7). Even when Manasseh did what was evil, God gave the youth chance and went for Josiah. Josiah did what was right in the eyes of God. What we see is that the Bible supports youth involvement in the work of God and this has been ongoing since the history of the Israelites as a people. The best that should be done for the youth is to engage them in God's work and in the programs of the church. This will help them develop their God given talents. This however, is only possible when there is an adult willingness to involve the youth. The only way to develop leadership in the youth is by involving them just like Bill Hybels who suggests, "But leaders don't become leaders until someone actually put a baton of responsibility in their hand and says; "Go!" so a leadership development plan has to address these three phases: (i) Identify emerging leaders (ii) investing in the

development of emerging leaders (iii) entrusting responsibility to emerging leaders.”¹ He again observes:

Leaders are at their best when they are rising up leaders around them. Or put another way, Leaders are at their best when they are creating a leadership culture. When I see a leader whose *radar wand* (rod, baton, and stick)[emphasis mine] is spinning around to locate an emerging leader, or when I watch an older leader investing time and energy to coach and empower a younger leader, I am convinced that I am seeing leadership at its best.²

It is actually the mark of true and good leadership to invest in producing leaders. This should take place to replace the existing leadership in the church or the church will suffer a leadership crisis. The Old Testament gives us these good examples of youth who were involved in God’s work and brought good reforms in the worship of the true God of Heaven. This is an encouragement for the church to consider involving the youth in the programs of the church and expect the best that the young people can offer.

The Bible emphasizes this fact of youth involvement in the prophetic words of the prophet Joel. He announced the *great day* of the Lord. God would punish His people when they become disobedient and yet merciful enough to bless His people when they turn to Him. He promises to bless all the people, the adults and the youth without exception. He gives gifts of prophecy and visions to the youth too. He says, “And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions” (Joel 2:28). This is a serious challenge for the church to follow the example God puts across that the youth

¹ Bill Hybels, *Courageous Leadership* (Nairobi, Kenya: Evangel Publishing House, 2004), 139.

² Ibid.

must be involved together with the adults. When the church does not involve the youth in the programs, the church loses and misses the contributions the youth must give to the church which is actually a blessing from God Himself.

Youth Involvement in the New Testament

The New Testament from the beginning of the Christian church has evidences of young people who were highly involved in the work of God. Some were appointed and involved as God called them while others were recruited by God fearing people who saw potential in these people. The Saviour Jesus Christ was a youth even at the time he was crucified on the cross. He was baptized at approximately the age of thirty (30) years. History states that “Jesus was then approximately thirty years of age”¹ and worked for three and half years. The mother of Jesus, even though the actual age is not mentioned, was a young woman. Some commentators indicate that Matthew here uses the word ‘Virgin’ in the strict sense of the word, in reference to Mary as a chaste, unmarried young woman.² She was selected because of her character and spirituality. God selected her to bring forth a Saviour. John the writer of the book of Revelation and a prophet of God was a young man enrolled by Jesus as one of the disciples among the adults. If this young man was not involved in the work of God, the book of Revelation would have been written possibly by a different person.

¹ “Chronology of the Life of Jesus”(Luke 3:23), *The Seventh-day Adventist Bible Commentary*, rev. ed., ed. Don F. Neufeld (Washington DC: Review and Herald, 1960-76), 8:588.

²“Isaiah,” *SDA Bible Commentary*, ed. F.D. Nichol (Washington, DC: Review & Herald, 1955-76), 4:284.

John the Baptist is another young person involved in a serious work of preparing the work of Jesus. History states that “John was a cousin of Jesus, and was about 6 months older than Jesus (Luke 1:36), hence he probably began his ministry 6 months before Jesus, also about the age of 30 years. This was the age at which Jews regarded a man as having reached his full maturity and being therefore eligible for the responsibility of public life” (cf. 3:23).¹

John Mark was enlisted in the gospel work by Paul and Barnabas; “When Barnabas and Saul had finished their mission, they returned from Jerusalem, taking with them John also called Mark” (Acts 12:25). John Mark was a young man probably converted by Peter as he speaks of him as his “son.”² In Luke’s account of Paul’s first missionary journey, he takes this opportunity to introduce a new character, John Mark (already mentioned incidentally at Jerusalem, v.12), for Mark was to accompany the two older men as they set out on the journey...” Even when he returned from one of the missionary journeys Barnabas was still willing to give him another chance as he realized that he was going through an experience (Acts 13:36-40). Because of this involvement in the work, Paul later testifies to the usefulness of John; “Take Mark, and bring him with thee: for he is profitable to me for the ministry” (2 Tim 4:11).

The other young man we see involved in the work was Timothy. Paul enrolled the young man and because of good mentoring, Timothy did a great work for the church. He was given leadership of the church as he was to set an example for the church; “Don’t

¹ “Timothy,” *SDA Bible Commentary (SDABC)*, ed. F.D. Nichol (Washington, DC: Review and Herald, 1960-79), 8: 604.

² “Acts,” *(SDABC)*, 6:271.

let anyone look down on you because you are young but set an example for the believers in speech, in life, in love, in faith and in purity” (I Tim 4:12). As a Christian young man, Timothy had already earned an excellent reputation among the believers at Lystra and nearby Iconium (v.2), and seeing in him a promising worker for God, Paul decided to associate Timothy with himself as an apprentice missionary.¹

All these biblical characters show that the youth or young people are an indispensable part of the workforce in the work of God. The work was not just done by old people alone but youth were fully involved in the work of God, in worship, service and even very serious assignments. This is a challenge to us today to consider trusting and entrusting serious assignments even leadership offices to young people just as Ellen White states. She observes:

Our sisters, *the youth*, [emphasis mine] the middle-aged, and those of advanced years, may act a part in the closing work for this time; and in doing this as they have opportunity, they will obtain an experience of the highest value to themselves. In forgetfulness of self, they will grow in grace. By training the mind in this direction, they will learn how to bear burdens for Jesus.²

Ellen G. White and Youth Involvement in God’s Work

The youth are considered the ‘church’ and if well trained will do a work that will help the church grow from strength to strength. The spirit of prophecy through Ellen G. White makes serious observations and recommendations about youth’s involvement in God’s work. It is clear as it shall be observed that the youth are much a part of God’s work as adults are. The church needs the youth in every branch of work. The church must

¹ “Timothy,” *SDA Bible Commentary*, ed. F.D. Nichol (Washington, DC: Review and Herald, 1960-79), 8:1122.

² Ellen G. White, *Evangelism* (Washington, DC: Review and Herald, 1946), 468.

train the youth for service. The church must not and cannot ignore the youth because if the youth are not engaged by the church, the devil will. God calls the youth to be involved in His work.

When considering God's work and the workers needed to do it, Ellen White considered that the youth are needed to take an active part in the work of the church. The church needs the active involvement of this group in the advancement of God's work.

She observes:

The work of God is in need of youthful ardor, zeal and courage. Mental and physical vigor are essential for the advancement of the cause of God. To plan with clear mind and execute with courageous hand demands fresh and un-crippled energies. In order that the work may be forwarded in all its branches, God calls for youthful ardor....God calls upon you, young men, to make the most of the powers entrusted to you.¹

She again states that the church would have been helped if the youth were seriously involved, "The church is languishing for the help of young men who will bear a courageous testimony, 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."²

The church has a work therefore to train the youth for service in order to equip them for service since they are needed to do exploit for the LORD. The youth are like an army in the church. Their effectiveness depends on the type of training given to them. Because of this she stresses: "with such an army of workers as our youth, rightly trained, might furnish, how soon the message of the crucified, risen, and soon-coming savior

¹ White, *Spirit Of Prophecy*, vol. 1 ,415.

². White, *Spirit of Prophecy*, vol. 3 , 727.

might be carried to the whole world!”¹ The work of involving the young people has serious eternal consequences. They will either receive commendation or condemnation depending on what they have done in this life time. If the church ignores to train the youth, then they may fail to work for God and the Lord will not commend them. Ellen G. White further states “ None will be pronounced guiltless before God, unless they have worked earnestly and unselfishly for the salvation of souls. The church should teach the youth, both by precept and example, to be workers for Christ.”² She furthermore states that the church will not be guiltless for failing to train the youth for work. “As a church, as individuals if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hands.”³

The church must have a deliberate program to recruit and train the young people to be involved in God’s work. It is sad if the church does not do this, for this is the mission of the youth ministry of the Seventh - day Adventist church. Trudy J. Morgan – Cole notes;

Adventist youth were never meant to be spectators or pew warmers; they were not meant to be entertained or amused; they were not intended to spend years preparing for missionary work they might do someday when they were old enough. The goal of Adventist youth ministry has always been to engage young people in active work for the Lord as soon as they accept Him as Savior.⁴

¹ Ellen G. White, *Counsels to Teachers, Parents and Students*, 555.

² White, *Spirit of Prophecy*, vol. 1 , 349.

³ White, *Spirit of Prophecy*, vol. 2, 415.

⁴ General Conference of Seventh-day Adventists Youth Dept, *Getting it Right* (Hagerstown, MD: Review and Herald Publishing Association, 2005), 19.

The church must come to a point where she accepts the youth as part of the church as much as the adults are. The youth should not be ignored but involved in every work. Ellen White further advises, “Let not the youth be ignored: let them share in the labor and responsibility. Let them feel that they have a part to act in helping and blessing others.”¹ Again she says, “In every church young men and young women should be selected to bear responsibilities... God calls for the earnest whole-souled workers”² Furthermore, she argues that the church’s future is depended on its youth: “Children and youth should receive more earnest labor, for they are the hope of the church. Joseph, Daniel and his fellows, Samuel, David, John, and Timothy are shining examples that testify to the fact that “the fear of the Lord is the beginning of wisdom” (Prov. 9:10).³

Finally, the youth are called by God to engage in His work and the church should realize this matter. There is no compromise on this matter. God needs their youthful energies to further His work. Ellen White wanted this matter to be clear to the youth and the church that God calls the youth. She says: “Young men and women, God calls upon you to work, work for Him. Make an entire change in the course of action. You can do work that those who minister in word and doctrine cannot do. You can reach a class whom the minister cannot affect.”⁴ This is a clear wonderful challenge to the young people. There is a work they can do which no one else will do. The youth should

¹ White, *Testimonies for the Church*, .6:435.

² White, *Testimonies for the Church*,.9:139.

³ White, *Selected Messages*, 1:319.

⁴ White, *Testimonies for the Church*, 1:513.

know that they cannot be substituted for; their role is to take up the burdens that are being laid down by those who have been doing the work of God seriously and carry on the torch of the gospel work. Ellen White says:

The facts are before us. The burden bearers among us are dropping off into the silent grave. The active members of the church, the true workers in all reforms, are mostly past the meridian of life, and are declining in physical mental strength. We should anxiously contemplate who are to rise up and fill their places. To whom are to be committed the vital interests of the church? The question may be asked by us with deepest concern, who will bear the responsibilities of the cause of God when a few more standard bearers fall? We can and but look anxiously upon the youth of today as those who must take these burdens, and upon whom responsibilities must fall. They must take the work where the others leave it and their course will determine whether morality, religion, and vital goodness shall prevail or whether immorality and infidelity shall corrupt and blight all that is valuable. It is the way the standard is carried now that will determine the future.¹

The challenge for the church is to build the church for tomorrow. It is the youth today who must lead the church tomorrow. The church's failure today to involve them is robbing the church of resource personnel tomorrow. The youth is the hope of the church in future. It is by the youth and children of today that the future of society is to be determined. This is emphasized by Ellen White when she says,

The elevation or deterioration of the future of society will be determined by the manners and morals of the youth growing up around us. As the youth are educated, and as their characters are molded in their childhood to virtuous habits, self-control, and temperance, so will their influence be upon society. If they are left unenlightened and uncontrolled, and as the result become self-willed, intemperate in appetite and passion, so will be their future influence in molding society. The company which the young now keep, the habits they now form, and the principles they now adopt are the index to the state of society for years to come.²

¹ White, *Testimonies for the Church*, 5:128.

² White, *Adventist Home*, 15.

The challenges from the Spirit of Prophecy writings are so clear that the church cannot safely ignore involving the youth in the church programs. The onus is on the church to do as the Lord requires. The church cannot with safety ignore to involve the youth.

Seventh-day Adventists and Other Authors on Youth Involvement in the Church

Many have seen the value of involving the young people in the church's work without which the church will miss the valuable input from this workforce. Involving the youth in church work helps them to grow spiritually. It helps the youth to have identity and the church wins their confidence. This is why the Seventh-day Adventist Church leadership has been promoting the involvement of young people in church work. Erkki Haapasalo in his paper presented for a research method course shares what one of the prominent church leader Arthur G. Daniells did. Arthur G. Daniells was a good promoter of youth involvement for Christian service. He helped encourage the youth to take up responsibilities and tasks comparable to their tasks and considered youth contribution as invaluable. He advocated that the youth were to share in the progress and triumphs of the work.¹ During his twenty- one years as General Conference President, 2,294 young men and women received appointments to foreign countries as missionaries.²

The leaders of the church understood that the youth are not only the church of tomorrow but leaders of today as well and must be given their place. When Pastor Jan Paulsen, the General Conference President of the Seventh day Adventist Church until

¹ Erkki Haapasalo, "Arthur G. Daniells as Promoter of Youth Involvement for Christian Service" (Andrews University school of Graduate studies, 1981), 5.

² Haapasalo, "Arthur G. Daniells Obituary," in *Pacific Union Recorder*, 1935), 20.

2010 was interviewed on youth involvement in the church especially those of 18 to 35 years of age, He responded openly:

First of all, I just don't want them to say, 'It's not me. It doesn't concern me. It's for the older ones.' There must be a sense of involvement. I see them being active in the local church. I see them being elected officers in the local church. I see them being visible on the platform. I see them sitting as members of the committee which plans the outreach activities of the local church. In other words, it is wrong to let the young people in their late teens and early twenties be assigned roles as observers or just simply sitting there quietly on the bleacher (bench). I want them to come in and to let their enthusiasm flow. Ideas—they have many. Let them do it. It's their church!"¹

The youth must be partners with the adults in doing God's work. They must be proud that they are members of the church with rights to participate in the programs of the church. Paulsen wanted leaders of the church at all levels to include youth in leadership roles, saying "in these matters, we haven't done well." He challenged the young people especially those between 15-30 years of age to make a resolution to engage in the business of the church. He further states:

I want you to come in and to partner with the rest of us. I want to make room for you, for you have energies and ideas which no one can quite match. If you don't find the church interesting, you can make it interesting. Just don't walk away. That would be the worst possible thing you can do: It is Christ we are talking about. Don't turn your back on him, for if you do, all you are left with is Peter's haunting question: "To whom shall we then go?" (John 6:68) Lay members, youth and women each and all need "to claim and accept a much greater share of ownership in our church," ... "I say to you - especially you who are young: 'Come, walk with me for Christ and his church.' I will do my best to make space for you, for you are my partner. Christ invites you. The church needs you. And we are all one family of faith."²

¹ Jan Paulsen, "Youth Involvement," [http://www.adventistreview.org/article.php?id \(01 February, 2011\).](http://www.adventistreview.org/article.php?id (01 February, 2011).)

²Ibid.

Again he declares: "I long for the day when a much larger spectrum of those who are half my age – half my age – will sit on the committees which make the decisions of the church and will occupy positions of elected leadership."¹

The church has a task to nurture the youth. The church may not involve the young people totally maybe because they think that the young people cannot be trusted with church work or responsibilities. The youth do make mistakes and therefore considered not capable. The question to ask however is, whose responsibility is it to nurture the young ones to maturity? This is the work of the church. This is where *practice makes perfect* saying applies. Paulsen strongly proposed and called on the church leadership to consider involving the youth in the work of the church and never to neglect the youth in these words; "To my colleagues ... trust them enough to give them responsibility." Paulsen goes on, "Many [young people] have said, if the church doesn't need me today, I'm gone tomorrow."² If the youth have to grow into responsible persons they must be involved in church work now. I agree with what Stuart Tyner says; "Young people want to be the church. One of the ways this is most easily accomplished is to not only tell them that they are needed, but also to use them. Involving them in the life of the church says far more about our commitment to their nurture than more words can ever do."³ Henry and Richard Blackaby echo Tyner's words when they advocate that wise churches must tap the emerging leadership potentials in young people in these words;

¹ Ibid.

²<http://www.interamerica.org/users//index.php?type=news&id=1461&language=em> (28/10/2011)

³ Stuart Tyner, *The ABZs of Adventist Youth Ministry* (Riverside, California: Hancock Center Publications, 2000), 255.

If the churches are concerned about future leaders, they would do well to nurture their children, for any strategy for developing spiritual leaders must take into account those emerging leaders currently in their preteens. It is a church's folly to consign its youth to a youth building across the parking lot so their loud music doesn't disturb the adult worship. Wise churches will explore leadership opportunities for their teenagers rather than waiting until they are adults to begin finding avenues for them to lead.¹

The church must challenge the youth to find their identity in God. When they understand that they are important people then young people in the church will take up their positions and work together with the adults. In order to involve the youth, Celek and Zander advise: "Motivation for involvement flows when a Buster begins to understand how and why God made them.... To unlock their identity and help them know that they are valuable, unique, and can contribute in practical terms, do this by involving them."²

Someone may argue that the church is willing to use the young people but they are not willing to get on board. True as this may be, it should be noted that it is the church's task to motivate the youth. The church must win the confidence of the young people for them to be free to get involved easily in God's work. Robbins Duffy makes a very good observation to this effect when he states; "...if we want to make disciples, we must begin like Jesus did. Jesus went to where they were, whether it was the tax table or the fishing fleet, and He called them by name."³ We must win their confidence if we will manage to involve them in church work. Involving the youth does not mean just telling

¹ Henry and Richard Blackaby, *Spiritual Leadership* (Nashville, TN: B&H Publishing Group, 2001), 32.

² Tim Celek & Dieter Zander, *Inside the Soul of a new Generation* (Grand Rapids, MI: zondervan, 1996), 136,138.

³ Robbins Duffy, *The Ministry of Nurture* (Grand Rapids, MI: Zondervan, 1990), 180.

them we love them and want them around. This will not attract them but what will attract the youth is when they know that they own the church. They should be allowed not only to be part of the church but to be the church themselves who are looked upon as indispensable. This thought is shared by Dr Tony Campose as quoted by Barry Gane in his book *Building Youth Ministry*, “Young people are not attracted to a church that tries to entertain them, but they will be attracted to a church that calls them in a ministry to others... Young people want a church that will provide them with concrete ways to be agents of God’s revolution.”¹

The other task the church has is to seriously engage the youth. When their talents are identified, the church should give opportunity to the youth to exercise those talents. The little talents will be perfected and matured only when they are tried out. This means someone more experienced must be around to correct any errors if need be.

Further still, Gary Hopkins and Joyce W. Hopkins advise;

Children need to know where their strength and weakness lie: They learn some of this through trial and error. But much of this comes because a parent or other adult spends time with them and takes the opportunity to identify what they have done well. And it is equally important to assist them by pointing out what might have been done better or maybe what they do not have an apparent talent for.²

It is true that when youth are directly involved in church programs, they grow spiritually. The worship program is not just an adult business but the young people must be fully involved. It helps them to grow spiritually and love God the more. This is important. This is what Mark Devries says;

¹ Barry Gane, *Building Youth Ministry* (Riverside, California: Hancock Center Publications, 2005), 225.

² Gary L. Hopkins and Joyce W. Hopp, *It Takes a Church* (Canada: Pacific Press, 2002), 25.

Teenagers 'involvement in the worship of the church often yields more significant long-term results than does even the most active involvement in the youth programs or Sunday school. For that reason alone, finding ways to involve young people and their parents in church's life of worship is imperative...their involvement in worship is crucial to their growth toward mature Christian adulthood.¹

The young people will not be responsible enough without a deliberate church program to involve them in the work. They will be ready to give service to others when they are recognized by the church and involved at the church level. This will build sense of responsibility in the youth just as Steve Case and Fred Cornforth suggest four levels of involvement: (1) Create an awareness of local and world-wide needs in each person in your group; (2) Involvement in service project –short time 3-4 hours; (3) Involvement in service project – longer time needed; (4) Identifying their need to involve in service, changing life style and plans, programs. Youth must be given a chance to get involved so that they become mature Christians. They may be involved and assigned small responsibilities and then challenging ones as they get experience.

Scholars have also found that youth involvement apart from growing them into mature Christians may help the church enjoy growth:

Sociologists of religion have found a correlation between church growth and youth involvement that is consistent across different types of churches, liberal moderate and conservative. In all these churches, the greater the youth involvement, the greater the church's growth. Specifically, 58 percent of growing churches said the level of youth involvement was high. Researchers weren't sure what came first, youth involvement or church growth.²

¹ Mark Devries, *Family Based Youth Ministry* (Downers Grove, IL: Intervarsity Press, 1994), 177.

² David A. Roozen and C. Kirk Hadaway, *Church and Denominational Growth* (Nashville, TN: Abingdon, 1993), 130.

David A Roozen and C. Kirk Hadaway agree with the above statement on correlation between growth and youth involvement. They say that churches with a large domination of youth are newer, younger and growing churches.¹ Darries emphasizes that the worst thing a church can do is to isolate the youth from participating with the adults and just provide or plan some programs that may not even meet their needs and yet this is at the top of the list.² This he further argues, is the cause of failing to translate our faith to our children and keeping them in the church when they become adults and results in dwindling the church and aging it. Instead the youth must participate in all the church activities. James Steward echoes the same sentiments for greater connectivity and involvement of the young people when he quotes G. T. Ng who says: “In my estimation, the greatest threat to the church is not communism, not atheism, and not cultism. . . . In my estimation the greatest threat to Christianity is Christians who are trying to sneak into heaven incognito, without ever sharing their faith or becoming involved.”³

The evidence of why the church should make an effort to involve the youth in the church work is so overwhelming. I totally believe that the church has lagged behind in involving the young people in leadership positions. From the Bible and the Spirit of Prophecy writings, we are seriously challenged to consider involving the youth in God’s work. Their less involvement in church work and consequently God’s work is a serious

¹ Ibid.

² Ibid., 43.

³ General Conference of Seventh–day Adventists, Youth Department. *Getting it Right* (Hagerstown, MD: Review and Herald, 2005), 73.

problem the church should address. Many writers who are both leaders of the church and those concerned with the affairs of the youth speak emphatically on this matter.

Youth involvement in church programs is not an option for the church. It is a must and this project is trying to fill that need in Mongu North Mission District of West Zambia Field.

CHAPTER 3

DESCRIPTION OF MONGU NORTH MISSION DISTRICT.

This chapter is a brief description of Mongu North Mission District. It gives the geographical, historical, economical, religious and cultural background of the district.

Although western province as a whole will be covered, the study focuses on Mongu north mission district. It focuses on the membership of the district comparing the adults and the youth. Specific areas where the youth have been involved and where the youth have not participated in all the programs of the church for period of three years, 2009 to 2012 will be covered in chapter four.

Geographic Setting

Mongu North Mission District is found in Western province of Zambia. Mongu is approximately 587 kilometers west of Lusaka, the capital city of Zambia, where Zambia Union Conference of the Seventh-day Adventist Church is located. Zambia is a landlocked country neighboring with Zimbabwe, Botswana, Namibia, Angola, Democratic Republic of Congo, Tanzania, Malawi and Mozambique.¹ Figure 1 shows the position of western province and Mongu district.

¹ [Http://www.mapsofworld.com/Zambia/Zambia](http://www.mapsofworld.com/Zambia/Zambia) (April 3rd 2013).



Figure 1. Map of Zambia – Western province showing Mongu’s position¹

The population of Zambia according to the 2010 population and economic census population estimates stands at 13,046,508. According to the same population and

¹ [Http://www.mapsofworld.com/Zambia/Zambia](http://www.mapsofworld.com/Zambia/Zambia) (03 April, 2013).

economical census statistics, Western province has a population estimate of about 881,524. Table 1 gives the population figure for Mongu political district - 178,454.¹

Table 1. Mongu Political District 2010 population

Western	2000		2010		Annual Population Growth 2000-2010			
	Male	Female	Total	Male	Female	Total	Male	Female
Kalabo	54,176	60,630	114,806	61,022	71,946	132,968	1.2	1.7
Kaoma	79,348	83,220	162,568	85,669	93,657	179,326	0.8	1.2
Lukulu	33,585	34,790	68,375	40,144	43,758	83,902	1.8	2.3
Mongu	79,300	82,702	162,002	83,494	94,960	<u>178,454</u>	0.5	1.4
Senanga	52,587	56,532	109,119	60,072	66,902	126,974	1.3	1.7
Sesheke	39,355	38,814	78,169	46,254	48,358	94,612	1.6	2.2
Shango mbo	33,493	36,556	70,049	40,230	45,058	85,288	1.8	2.1
Total	371,844	393,244	765,088	416,885	464,639	881,524	1.1	1.7

Mongu political district has three Mission District namely Mongu South, Mongu Central, and Mongu North Mission District. These districts are formed for ease mission operations and administrative purposes. Mongu North Mission District comprises of the northern part of Mongu Political district. The population of Mongu North Mission District catchment is estimated at around 48,727 people. Table 2, shows Mongu North Mission District membership which stands at 4,708 as of 31st December, 2012.²

¹ Republic of Zambia. Central Statistical Office, *Population size and average annual growth rates by districts, Zambia 200-2010.* (Lusaka: Government Printers, 2011) 22.

² Seventh-day Adventist Church. West Zambia Field Office, Secretary Quarterly Statistical Report File. December 2012.

Table 2. Mongu North Mission District membership

Organization Reporting: _____ WZF																	
Date Sent: 15th January 2013 (4th quarter 2012)																	
	1 2a	2b	3a	3b	3c	4a	4b	4c	4d	5a	5b	5c	5d	5e	6 16a 16b		
ORGANIZATION	Churches	Companies	Church	Church	Church	Members Added During Quarter				Members Subtracted During Quarter							
			Attendance	Attendance	Membersh	Baptisms	Profession	Letters	Adjustmen	Letters	Deaths	Dropped	Missing	Adjustmen	Church	Sabbath S	Sabbath School
			Second	Seventh	at Beginning	of Faith	Received		Granted						Membership	Attendance	Attendance
			Sabbath	Sabbath	of Quarter										at End of	Second Sa	Seventh Sabbath
			Count	Count											Quarter	Count	Count
Kalabo Central	9	54	6066	6001	7308	283		4		2	2	28			7,563	6270	6153
Kalabo North	5	24			2800	87					2	2			2,883		
Kalabo West	6	12	1650	1677	2982					1	1				2,980	1032	1082
Kaoma East	10	41	2418	2807	2837	39					4				2,872	1830	2290
Kaoma West	14	12	2045	2077	6520	72									6,592		
Lukulu	3	26	860	870	2096	31					1	9			2,117	1791	713
Mongu Central	5	40	1059	1145	4988	100		5			1	2		8	5,082	1059	1145
Mongu North	8	25			4538	175	2	11		3		15			4,708		
Mongu South	7	29	3247	3296	2069	91		2				7		670	1,485	3245	3242
Senanga	10				3770	124		3		2	3	6			3,886		
Sesheke East	11	15	328	307	3370	84		1				1			3,454		
Sesheke West	8	10			2891										2,891		
Shangombo	8	24			4679	15									4,694		
West Zambezi	6	40	3714	4011	3445	98									3,543	3363	3691
	110	352	21387	22191	54293	1199	2	26	0	8	14	70	0	678	54750	18590	18316

Out of the eight churches that form Mongu North Mission District, four are within Mongu Township while four are some few kilometers away from the town centre. The furthest is about thirteen kilometers away from Mongu Town centre. The youth who are ten years to thirty five year are 724 out of this membership. These are the youth who are registered as active members in the youth societies. This number represents fifteen percent (15%) of the total church membership in Mongu North Mission District. This percentage shows that fifty four percent (54%) of the youth membership is not among the recorded youth active members.

Historic Setting

Most of the historical data about Missionary work in Western Province of Zambia, commonly known as Barotseland is from oral history. Although some history on missionary work is recorded not much is said about the Seventh -day Adventist missionary work. Missionary work started in early 1920s. Mongu North Mission district is located in Barotseland. The Seventh- day Adventist Church missionary work started in western province in 1928 at Liumba Hill mission about 82kms North West of Mongu in Kalabo district of the western province. Konigmacher came as the first white missionary.

Work started in a place about 82 kilometers North West of the provincial headquarters of Western Province because of denominational misunderstandings. The Seventh - day Adventist church missionaries were not allowed to establish work in Mongu the capital of Western province because the PMS (Parish Missionary Society) had already established themselves there. Doctor Cornelius Matandiko alludes to this problem in his book. He states, “One of the most difficult regions to penetrate with the Adventist message was the Barotseland proper, all the time M. Konigmacher worked in the western part of the country, he was working away from the Barotseland proper. For many years he tried to effect entrance into this Lozi territory but had been baffled in all his efforts.”¹ The PMS convinced the royal establishment not to allow any other missionary group to set work in or near the palace. The Seventh - day Adventists were directed to Kalabo in the West while the Roman Catholic were directed in the North and established their station in Lukulu.

¹ Cornelius M. Matandiko, *Seventh-day Adventism in Zambia* (Lusaka: Zambia Adventist Press, 2003), 106.

Konigmacher and his team were directed to Kalabo district. He arrived in 1928 and was directed further to what is known as Liumba Hill station or mission in chief Muundu's area. Chief Muundu, who was not a Christian, gave Konigmacher the graveyard area in Liumba hill where they were to pitch their tents. It was believed that no one would survive the wild animals in that hilly graveyard. The place was infested with lions, leopards and dangerous, venomous snakes.¹ This was actually a set up so that the missionaries would be eaten up. It was commonly believed also that the evil spirits in the graveyard would kill the missionaries if they survived the wild animals. For the local people the missionaries would soon be killed and forgotten.

However, after a day (some rural traditionist says after three weeks) the chief sent his men to go and see the fate of the missionaries. To their amazement, they found the missionaries singing songs of praise to their God. Konigmacher's little dog kept on barking at the visitors who were hiding in the nearby bush watching the singing missionaries. The locals were so surprised that they thought the dog was singing too. The chief's men reported back that the missionaries were safe and even their dog was singing. This surprised the chief who summoned the missionaries and later allowed them to establish their religion because they had a powerful God who saved them from death in a dangerous place like that one. Work spread to Mongu. Konigmacher moved his tents half a kilometer up the hill and started clearing the place with the help of local men that the chief sent to help him. Missionary work started in 1928 at Liumba hill. The first pastor's house was built in 1932 while the station director's house was built in 1940.

¹ Mr. Kayeye, interview by the researcher, April 6, 2013.

The Seventh-day Adventist missionaries were still restricted to Kalabo district only but would soon be allowed to establish their work anywhere they wanted. A native, Mr. Gladstone Imasiku Akabeswa, worked as a teacher evangelist for some time. He stopped working as a Teacher Evangelist and instead became Imangambwa (Ngambela or vice to the senior chief) in Naliele palace in Kaoma district of Western province. Because of his experience as a missionary, he was instrumental in influencing the Lozi royal establishment to allow the Seventh-day Adventist church missionaries to establish work in Mongu.¹ Mr. Robinson Muyamwa Subulwa gave a piece of land to the church. Work started with a church organized at Mandanga village now called Mongu Main church in 1946. The missionary who helped in the establishment of the work at this time was Pastor Smith and a local worker Pastor Shapa. From Mandanga village, Mr. Amatende started a branch Sabbath School at Katongo. From this point on, other churches were established through the passing of years. The church has grown so much through the years in Mongu that three mission districts have been established. The three districts are Mongu North with eight (8) churches, Mongu Central with five (5) churches, and Mongu South with eight (8) churches. Mongu North Mission District now stands at 4,708 members.²

Economic Setting

Zambia's economy thrives on mining and agriculture. The main mineral is copper while most of the people are subsistence farmers. The percentage of unemployed Zambians as of the latest economic census information of 2010 stands at 43.4%. In

¹ Mr. Shapa, Mr. Njekwa, interview by the researcher, April 1, 2013.

² Seventh-day Adventist Church. West Zambia Field Office, Church Development dept. End year Report, 2012.

western province, out of the population of 881,524 persons, 291 000 (87%) are in the informal agriculture sector while 43,000 (13%) are in informal non-agriculture sector. The number of employed persons aged 12 years and above is at 334,000. This shows that 37.8% are employed while 62.2% are unemployed.

Mongu North Mission District faces economical challenges as there are no industries in the province and district. The main income generating activities are farming, fishing and small scale business ventures like retail shops. The district does not have a good road network. People mainly use bush tracks and the water transport.

There are very few youth who are either employed or self employed. Most of the business owners are adults. This means that these are the ones who support the church financially too. Since the church has a policy of electing officers from those who are tithe returners,¹ the youth are not sometimes considered for church leadership positions because they are not included among the adult family members who are tithe returners.

Religious Setting

Zambia is a Christian nation which embraces denominations of different kinds, traditional beliefs and practices. Among the known denominations in Zambia are the Roman Catholics, New Apostolic, Jehovah's Witnesses, Pentecostals, Evangelical Church of Zambia, United Church of Zambia and the Seventh-day Adventist Church. Other religions like Moslems and Hindus are also allowed to practice or operate in Zambia. Apart from the influence of the missionaries who brought the Christian religion to the people of Zambia, Zambians are highly religious and have traditional beliefs and

¹ Ibid.,164.

practices. These traditional beliefs and practices differ according to different tribes and locations. This chapter will focus and highlight on the traditional beliefs and practices of the people in the western province of Zambia.

There are many tribal groupings in Western Province. Some of the big tribal groupings are the Mbundas, Kwangwa, Nkoyas, Chokwe, Lubale, Mbowe, Makoma, Nyengo, and many others. All these will be referred to as Lozi in this paper as this is the major tribal grouping term or name of the people in Western Province.

The Lozi people believe in ancestral spirits and conduct many rituals to appease the dead who are believed to be the spirits that cause harm to the living if they are offended. Dr. Matandiko makes a detailed comment on this. He states:

The Lozi believe in ancestral spirits – *Balimu*. These are ancestors who are concerned with human affairs. Due regard is accorded them in the form of an offering of beer or food. It is believed that each deceased leaves behind a spirit, which turns into an ancestral spirit or can be seized by a diviner and used as a familiar spirit. Ancestral spirits can protect the interests of their descendants, but can punish them if they feel neglected by not having their name perpetuated by a newly born or their craft not being perpetuated by another person. The Muba spirits are the neglected dead that live in the bush and lie in wait for anyone who passes unguarded.¹

The Lozi people believe in a god called Nyambe and his wife Nasilele who were believed to be the Supreme Being. These were the creators of the world and lived with *Kamunu*, (man) until they differed. Kamunu became very troublesome to Nyambe and Nasilele that Nyambe and Nasilele decided to leave man alone. This is why the gods do not live with man today. The religious beliefs show that the missionaries did not find the people of Western Province without a religion. These kinds of traditional beliefs made it

¹ Cornelius M. Matandiko, *Seventh-day Adventism in Zambia* (Lusaka: Zambia Adventist Press, 2003), 19.

easy for the gospel messages to be acceptable among the Lozi people of Western Province in Zambia where Mongu North Mission District is located.

In Western Province and Mongu district in particular, such denomination as Roman Catholics, New Apostolic, Jehovah’s Witnesses, Pentecostals, Evangelical Church of Zambia, United Church of Zambia and others are very prominent. The Seventh –day Adventist Church is one of the big denominations in the district. Figure 2 shows the eight churches of Mongu North Mission District.

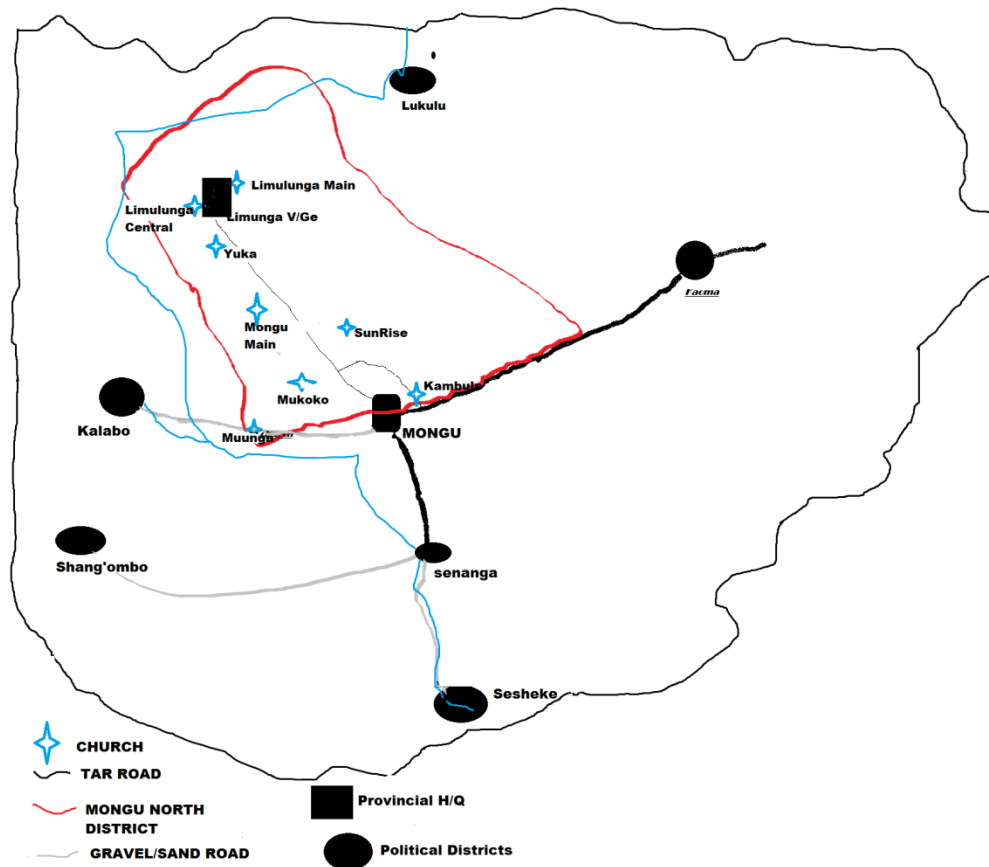


Figure 2. Mongu North Mission District

In the political district, the Seventh-day Adventist Church operates sixteen congregations and more than fifty branches. Mongu North Mission District is made up of eight churches and around fifteen branches. The youth who are the majority group in the church, sixty nine percent (69%) however, do not participate actively in the programs of the church, this is either they are not committed or are not given the platform to get involved hence this project to engage the young people of the church.

Cultural Setting

Zambia is a country of diverse tribal groupings approximately seventy three (73) languages. Just as there are many languages, there are many cultural differences in many parts of the country. The western province of Zambia where Mongu north mission district is located has a rich cultural background owing to the many languages too. For the sake of this project, only that which is generally common to all the different tribes within western province will be considered.

Among the Lozi people of Western Province, the parents or the adults make most of the decisions in life. Children are expected to get directives from their parents. It is not expected that the youth make independent decisions neither can they make suggestions that adults could follow. In a family, the adults must think through problems, and are expected to suggest solutions to the rest of the family as to what must be done in any given situation. i Culturally, it is a sign of weakness for an adult to listen to or to get instructions from a young person.,. On the other hand, it is a sign of a well behaved youth to listen and follow what the adults suggest and execute assignments from adults.

It is a cultural norm among the people of Western Province for youth to consider any adult as a parent. This suggests that the youth must listen to instructions any adults

make. Adults are the custodians of wisdom and it is generally accepted as bad manners to challenge them. If a young person has any suggestion or something to advise the adults, it must be done in privacy. Even when a young person may have made a good suggestion, it is common practice to give credit to the adult who finally voices out the suggestion to the public.

In the village courts, the youth are sometimes allowed to make comments over issues being discussed. However, even when the youth give good judgment on any issues it is the adults' judgment that will carry the day at the end of any discussion even against good and obvious facts from a young person. The Lozi has a saying, "Mukulu in Mukona, Mwanuke in Mutata" meaning any adult is a strong thorn tree (Mukona) while a young person is likened to a climber tree called Mutata. This saying suggests that a youthful person is completely dependent on an adult for everything just like a Mutata tree cannot exist without another tree. An adult (Mutata) is a strong drought resistant tree known to grow anywhere even alone on a plain. Such sayings among the Lozi people have deep rooted cultural influences among the people and the youth.

This cultural norm is slowly losing its hold among the people because of exposure to education and other cultures that are slowly taking roots among the people. However, the cultural influence is still strong and evident in the way people live. These few cultural norms among the Lozi people of Western Province have obvious influences even in the church. The adults feel that they must do all the leading in most church activities. It seems normal to have youth who are not very actively involved in the church programs as this is cultural also. Unless this is addressed, the cultural trends encourages less youth

involvement in church activity in the Lozi people who make the biggest number of the youth membership in Mongu North Mission District.

CHAPTER 4

PROGRAM DEVELOPMENT

The youth who are not only the church of tomorrow but the church today are under pressure. The world with its attractive music, fashion, modernism, pleasure, parties, internet and many assorted circular programs attract many youth. Society is engaging the youth in its programs which are non-religious in nature. These undermine the youth's commitment to God. The church therefore, must strive to protect the youth from these worldly engagements by not only talking about them but by creating attractive programs and involving them in church activities. This program will enlighten both the youth and especially the adult members and leaders of the need to involve the youth in church programs. This program is intended to provide information and reasons why the church must involve the youth in church programs.

This program provides methods that involve the youth in church programs by suggesting activities to promote youth involvement in church. The program was intended to reclaim and motivate the youth who were already affected by inactivity.

Design of Program

Early in the program an assessment conducted among the young people indicated the need for a schedule of programs and activities to encourage youth involvement. A sample survey was conducted on 116 youth. Out of the 116 youth, 100 were baptized members. The composition was sixty-two females and forty-eight males.

The information in Table 3 shows the poor participation of the youth in the programs of the church. There are few who are trained in leadership. Although the bigger group is of baptized youth, they are scarcely involved in church elections to elect the church leadership. This is also indicative of why few are elected to church positions. The youth think that they are not given opportunities to participate in church programs. They are not satisfied with this and do not take blame for this problem. The youth would love to see church programs improved and they are ready to participate if they are accorded the chance.

Table 3. Need for youth involvement in Church programs

ACTIVITY	YES	NO	NOT SURE
Have attended leadership program/workshop more than once	38	47	0
Had served on a nominating committee more than once	12	58	0
Been elected to any church leadership position more than once	21	40	0
Believe the youth are not given enough space to participate.	29	75	6
Satisfied with their involvement in church programs	50	67	0
Youth to blame for less involvement in church programs	35	62	16
Believe their Talents are being utilized	18	94	0
Find church programs interesting	32	2	81
Think church programs must be improved	110	4	1
Would Love to see youth involved in leadership	84	1	10
Youth ready to take an active role if given a chance	115	0	1

A workshop to sensitize the churches and create awareness on the problem of less youth involvement in church activities and programs was done. With this awareness a schedule of programs was planned carefully. The youth departments in the churches were tasked to come up with strategic plans for the whole year. The strategies reflect the activities (programs and projects), the executors (facilitators), the target groups (the youth), the target areas (the church), the timeframe, the budgets, the objectives and the evaluation process. These programs involved the whole church as youth programs must be integrated in the church programs. Since the problem affects the adults also who are the parents and guardians of these young people, the whole church was encouraged to participate in the program.

On the district level church leaders and youth leaders were tasked to assess the needs and come up with a short and long term strategic plan designed to meet and help the youth. The schedule of program was drawn after the analysis from the interviews and questionnaires about youth involvement were done (see Table 4 for complete program schedule). The outcome from the questionnaires and interviews that indicated less youth involvement in church programs was the basis of the program. The programs and schedule of activities was designed to improve and foster youth involvement in church programs in Mongu North Mission District.

Table 4. Program schedule for the project.

Activity Program	Executor Who	Target Area	Target Group	Time frame	Budget	Outcome Evaluation Recommendation
Mobilization	Researcher /Pastor/Elders	Mongu district	Youth	August - October 2012	K500	Enough personnel for facilitation
Sensitization programs in churches	Researcher and elders	All churches	All Church members	August		Awareness of the need for youth involvement
Seminar on youth involvement in God's work in the Bible.	Facilitator/ Researcher	Mongu North	Youth/ Adults	August 2012		-All churches met in district Quarterly meetings. Well Informed members on Biblical support - involvement. -Another done –youth had own program in Camp meeting
Workshop on church organization and leadership	Researcher/ Facilitators	Mongu North	All Members	September October 2012	K200	-Appreciation of all member involvement. 77 youth attended a week long workshop. -And it was well appreciated
Workshop on spiritual Gifts	pastor/Researcher	Mongu North	All members	September 2012		-Appreciation of all member priesthood. -86 youth attended and workshop well appreciated.
Hospital visitation	Elders/ Personal Ministries Leader	Mongu North	Patients	Third quarter 2012	K1000	-Service to the need. -50% participation because of long distances.
Prison visitations	Church Elders/ Personal Ministries	Mongu North	Inmates	Fourth quarter 2012	K1000	-Service to the need/ -Did not work well because of restrictions.
Evangelistic Campaign	Researcher /youth	Mongu North	Non SDAs	September 2012	K6,650	-122 souls baptized - Done
Music festivals	Church music directors/Leaders	All churches	Youth	On-going /quarterly 2012		Youth involved in singing groups impressive. Music festival each quarter

Application of the Program

The first task in the project was the sourcing of human resource personnel and then seminar materials to use in our trainings. Specialists in the area of youth ministries were asked to train our leaders and the church youth promoters. The purpose was to help our churches to appreciate youth involvement in the church. A one day workshop for special emphasis was given to training and teaching these leaders on the biblical facts of youth involvement by the researcher. The type of activities the youth were and have been involved in and the complementally relationship of youth and adults in God's church was covered.

Churches were encouraged to function as counseling centers. The twenty one church leaders who attended the awareness programs were to act as counselors. These were to help those whose involvement in church programs was affected by sociological, psychological and spiritual problems in the church. With enough trained personnel in our churches and on the district, implementation of the plans and programs was easily carried out. Church leaders were encouraged to involve the youth in all of the church programs while the youth were also encourage to cooperate with the church leadership. The programs done included but were not limited to the following;

Music Ministry- each church was encouraged to engage the youth in a musical program at the church level. At the district level, music festivals were done quarterly where all church singing groups were invited. Small singing groups and a youth church choir were encouraged in each church. Singing is a valuable tool to involve people in church programs. The singing groups were tasked to do ministry to such places like hospitals, prisons, other churches and evangelistic programs. This helped the youth to be involved

in ministry to the needy. Seven of the churches now have singing groups with huge youth membership from only three that were active.

Prison Ministries- each church youth group was encouraged to have one Sabbath program each quarter for prison ministry visitation program. Seminars on ministry to the inmates were included in workshop materials to help the youth to know how to be involved in this area.

Hospital Visitations – Churches were to plan a quarterly program of visitation to the hospital.

Workshops and Seminars – Training sessions for information dissemination and education purposes were organized and carried out.

Evaluations – Symposium were organized each quarter. The purpose of these meetings was to provide the youth with an avenue to debate on the programs provided in the district and suggest other ways of improving our plans.

Apart from the practical programs in which the youth were engaged, seminars were conducted. The seminars provided information and education for the youth on the importance of their involvement in church programs. The studies were designed to challenge the whole church to accommodate the young people in church programs and activities. Some of these seminar subjects were: (1) Youth involvement in God's work in the Bible; (2) God's call for youth involvement; (3) Church administration; (4) Church organization; (5) Spiritual gifts.

Youth Involvement Trends in Mongu North Mission District

Youth involvement trends are a sample of some of the church activities that the youth were and are involved in. Some of the activities, programs and roles the youth suggested they must be involved in included the following:¹ (1) Decision making; (2) Administration; (3) Manual work at the church; (4) Church leadership; (5) Leading out in church programs; (6) Literature distribution; (7) Serious Bible study not just childish subjects; (8) Such things like singing, preaching, visitation, community services programs; (9) Attend leadership seminars to train for leadership; (10) Spend time in Bible study not just singing; (11) Nominating committees.

These were the basis of the following analysis. This chart is a look at what the youth were involved in the past years. It will be observed that records did not provide all the necessary and needed information to furnish the researcher with all the information needed. This was due to poor record keeping in most of the churches. The second reason was the limitation of collecting all the data as required from the churches. However, the information received from the churches was good enough to provide the necessary conclusions. The information was from church records and the district pastor's quarterly reports that were supplied to the field office, West Zambia Field. The information was used with permission just for the sake of this project.

It must be observed that the 2013 figures are just for one quarter which is January to March according to the church calendar. The years 2012 and first quarter 2013 were used for a review and evaluation of the success of the programs implemented in 2012

¹ Questionnaire on factors of youth involvement in church programs and activities

filtering to 2013. The following observations were made from the reports obtained and tabulated in table 5:

(1) Membership growth in 2012 was 115% while 2013 has already given 53% just in the first quarter. The years in review had never recorded that growth rate; (2) The percentage increase of youth involved in leadership in 2012 was 100% and 46% in first quarter 2013; (3) There has been a decreased involvement in Sabbath school class teaching from 2009 to 2011. However, 2012 had recorded an 88% increase and 48% in 2013 first quarter; (4) Evangelistic campaign participation recorded a higher percentage in 2012 preaching periods which were scheduled in May, June and September months. There is no record for 2013 because the campaign period has not begun; (5) Attendance at youth camps has shown an increase since 2012 and 2013 with 36% and 42% respectively; (6) Although 2012/2013 period shows a constant growth rate of 39% it is still higher than the 7% growth in 2011; (7) Personal devotions also enjoyed a growth rate of 158% in 2012 and a 50% growth rate already in the first quarter in 2013. This information indicates the success of the program implemented. This suggests that more could be achieved if the church carried on with the same programs and even other programs. The problem of Youth involvement in church programs can be solved.

Table 5. Activities of Youth involvement in church programs and activities.

No	Activity of youth involvement	2009	2010	2011	2012	2013
1	Youth membership 10 to 35 years	300	342	336	724	1112
1	Adm. roles (Elder, clerk, treasurer, H/deacon)	16	18	18	36	46
2	Teaching Sabbath School	46	40	32	60	48
3	No who held Evangelistic preaching	8	8	8	45	-
4	Sabbath School officer	30	38	34	40	36
5	Youth camp attendance	172	162	160	217	313
6	Tithe returning participants	192	248	264	224	440
7	Preaching appointments in the church	48	58	62	86	86
8	Personal Devotions and Bible study.	56	48	88	227	104
9	Youth baptized.	80	15	30	107	-
10	Youth investitures	9	11	11	22	5
11	New members added	31	30	26	87	18
12	Community services	19	22	22	26	-

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary and Conclusion

The challenge of minimal youth involvement in church programs and activities in God's work is a serious one. It demands the church's quick attention and action to engage the youth of the church. It must be the concern of every member of the church from the officers in the higher organizations, the leaders in the local churches and indeed all members of the church.

Chapter one disclosed the problem of poor youth involvement in church programs. It dealt with the reason why this project is vital. In the second chapter important biblical information was provided. The Bible gives good support for youth involvement in God's work. There are examples of young people who God called into His work and that stand as clear examples of why the youth today must be engaged in God's work too. Both the spirit of prophecy and other authors give substantial support for youth involvement in church programs and activities. In chapter three a brief description of Mongu North Mission District was given. This helped the reader to know the area of focus for this research project. Chapter four outlined the programs. These were intended to foster youth involvement in church programs in Mongu North Mission District. These programs have been successful in improving youth involvement in church programs and

are the basis of the recommendations in Chapter five. It is hoped that these recommendations can improve youth involvement in other districts and the church in Zambia. The fact is that the youth make the largest membership of the church. Their nominal involvement affects the church and retards God's work adversely.

Recommendations

In order to have youth involvement in church programs and a vibrant youth workforce in the church, those who are affected by poor youth involvement will find the following recommendations helpful. These recommendations may not work well in every given situation but, generally, they will be helpful in improving youth involvement in church programs.

Need Assessments – The district pastors and church elders must always be willing to know the real state of their flock. Early in the year, the church leadership must find out the levels of involvement of their people groups in the church programs and activities. The leaders must know how many people are ready and willing to participate in church programs. It is not enough to have a membership that is not wholly committed to the mission of the church. Working on assumptions that all members are willing to work results in poor achievements as even those who accept responsibilities became dormant sometimes due to ignorance of what they are to do. A questionnaire will help provide the data on who is committed and who may not be busy with the LORD's work. The information will help the leadership to find out how equipped their members are, especially the youth, and then find ways of engaging them. Awareness of the problem is important rather than assuming that all the members are actively involved in the business of the church.

Awareness Workshops or Campaigns – The church leaders must know levels of involvement, in this case among the youth, to plan methods of engaging them. Series of meetings with the youth and the church at large will help to make everyone aware of the reality and focus on the idea of involving the youth. The leaders must ascertain the reasons behind the problem. Some of the reasons are as discovered in this project; (i) the youth think the leadership of the church does not give them room to participate (ii) they are not involved in the planning and running of church programs (iii) the youth are not trained in leadership skills (iv) they are not visited and counseled with (v) the youth are not nurtured spiritually(vi) they are not prayed for. The youth's poor participation in church programs may arise from cultural beliefs that are deeply embedded in the people. Whatever they are, they must be tackled. It is at these meetings that methods and activities of engagement are agreed upon.

Leadership Seminars – Seminars are to be training grounds for the youth who are not trained in leadership skills. The training must help to equip both the adults and youth on organization and leadership in the Seventh-day Adventist Church. Training is important for people to have self confidence and to be willing to participate. Leadership training must be a continuous process in equipping the youth.

Gift Oriented Workshops – These workshops are avenues where members discover their God given gifts. The youth may not be expected to know their potential unless a program like this one is offered. The focus of these workshops are to offer each member of the church an opportunity to know that God has invested in each person an ability to be used in His work. Each youth must be challenged to utilize their God given gifts as

this is not only God's will but that all will be accountable to Him on how gifts are used to benefit fellow human beings.

Practical Programs – Each church must plan for programs like prison ministries, hospital visitations and other community service programs. These are avenues where the youth are given chance to practically be involved in God's work. In the church the youth must participate in worship programs alongside the adult members who are well experienced in God's work and church services. These programs offer the youth on ~~the~~ job training that they need so much to gain the required experience.

Delegation – When the youth are well trained and even while they are still in training, they should be assigned to do some activities. Delegated responsibility to them helps the youth have confidence in themselves.

Counseling Centre – Each church should act as a counseling center. In the training and engagement processes, it would be important to accord the youth time to find help when they seem to be meeting challenges. The youth go through some frustrations from both the church and their fellow youth and it will be wise for the church and its leadership to provide a cushion program for this.

APPENDIX A

THE NEED FOR YOUTH INVOLVEMENT: AUGUST 2012

1. A purposeful life – 1 Judges 13
2. God's appointments
 - a. David – 1 Samuel 16
 - b. Samuel – 1 Samuel 3
 - c. King Josiah – Isaiah 22
 - d. Jeremiah – Jeremiah 1:1-5
3. Salvation for all – John 3:16
4. The inclusiveness of the Great Commission – Matthew 28:19-20

APPENDIX B

EFFECTIVE CHURCH LEADERSHIP: SEPTEMBER – OCTOBER 2012

1. Roles and functions of Christian leaders
2. Leadership objectives
3. Qualities of a church leader.
4. Leadership in youth ministry
5. Personality in group dynamics
6. Motivation the youth
7. Four phases of delegation
8. Planning process
9. Programming (questions to ask)
10. Challenges to youth leaders

APPENDIX C

SPIRITUAL GIFTS: AUGUST 2012

1. Why are the labourers few?
2. The Priesthood of all believers
3. The human body parts motif in scriptures – Romans 12:4-6.
4. The Holy Spirit work – Ephesians 4:11, 12.
5. The Gifts of the Holy Spirit – 1 Corinthians 12
6. Discovering the gifts – adopted from Jonathan Kuntaraf, D.Min and James W. Zackrison D. Min
Sabbath School/Personal Ministries Dept. General Conference of Seventh-day Adventists.
8. Accountability to God – 1 Peter 4:10/ Ephesians 4:12

APPENDIX D

RESEARCH QUESTIONNAIRE ON FACTORS ASSOCIATED WITH YOUTH INVOLVEMENT IN THE CHURCH PROGRAMS

RESEARCH QUESTIONNAIRE ON FACTORS ASSOCIATED WITH YOUTH INVOLVEMENT IN THE CHURCH PROGRAMS.

QUESTIONNAIRE Number One

INSTRUCTIONS

This questionnaire has 25 questions. It is primarily designed to help the researcher collect vital information for his postgraduate research in Pastoral Theology. The information collected will be used to identify and generate solutions to the problem of youth involvement in church programs in Zambia.

Please do not write your name on the questionnaire. You are requested to be as honest as possible. Put (X) in the box that best represent your feelings/experience/attitude/conviction. Give your honest answers were you are requires too.

A. DEMOGRAPHIC DATA

1. Age – () 10-15 () 16-25 () 26-30 () 31-35
2. Sex - () Male () Female
3. Educational level- () Primary () High School () School Lever
() College /University
4. Marital status () Married () Single () Divorced/separated

B. RELIGIOUS STATUS

1. Your family - Seventh-day Adventists None SDA
2. Where you born - In the Church Outside the Church
3. Your church Membership - un baptised Baptized
4. How long have you been baptized (if you are) 1-3 yrs 4-5 yrs
 6-10 yrs 11-20 yrs.
5. Have you attended any church workshop/training on church leadership
 Once more than once not any.
6. Have you been elected to any leadership position or office in the church from
your baptism Once Twice More than three times.
7. Have you served on a church nominating committee- Once Twice
 Thrice or more.

GIVE YOUR VIEWS ABOUT YOUTH INVOLVEMENT IN CHURCH

ACTIVITIES AND PROGRAMS

1. Do you consider yourself as part and parcel of the church family? Yes
 Sometimes Not sure.
2. Do you think the youth are an important part/ membership of the church Yes
 No Not sure.
3. Do you think the youth are considered important and are given enough room to
participate in the church activities and programs Yes No Not
sure

4. Do you think that the youth are participating enough in church programs and activities () Yes () No
5. Do you think the youth are to blame for their less participation in church programs and activities () Yes () No () Not sure.
6. Are you happy with your involvement and participation in the church programs and activities () Yes () No
7. Do you think your talents are used by the church () Yes () No
() Partially
8. Are the church programs /activities important and interesting to you () Yes
() No
() Sometimes.
9. Do you think the church programs must be improved () Yes () No
() Not sure
10. Are you ready to take an active role in the church activities and programs if given a chance () Yes () No () Not sure.
11. Do you think the youth must be involved in the leadership of the church
() Yes () No () Sometimes

IF YOU THINK THAT YOUTH INVOLVEMENT IN THE CHURCH

ACTIVITIES AND PROGRAMS IS POOR, GIVE YOUR SUGGESTIONS.

1. What should the church do to improve and encourage youth involvement in church programs
 - i. ...
 - ii. ...

iii. ...

iv. ...

2. What do you think the youth must do to improve their involvement in church programs

i. ...

ii. ...

iii. ...

iv. ...

3. What do you suggest the church should do to improve church programs

i. ...

ii. ...

iii. ...

iv. ...

**THANK YOU FOR YOUR PRECIOUS TIME. PLEASE REMEMBER TO
RETURN THIS QUESTIONNAIRE TO THE RESEARCHER.**

APPENDIX E

SURVEY INFORMATION ON WHAT THE YOUTH THINK

QUESTIONNAIRE ANALYSIS

Demographic data

1. Age

10-15- 3

16-25- 76

26-30- 25

31-35- 12

2. Sex

Male - 62

Female - 48

3. Educational level

Primary - 3

High School - 41

School lever - 39

College/university - 26

4. Marital status

Single - 93

Married - 19

Divorced/separated/widow - 1

Religious status

1. Your family

SDAs - 84

None SDAs - 29

2. Where born –

Church (SDA family) - 55

Outside church (non SDA family) - 57

3. Membership

Unbaptised - 8

Baptized - 102

4. How long have you been baptized

0- 15

1-3- 43

4-5- 10

6-10- 28

11-20- 19

5. Have you attended any church workshop on leadership

Once - 31

More than once -38

Not any - 47

6. Have you ever been elected to any leadership position since baptism

0 - 40

Once - 32

More than once - 21

7. Have you served on a nominating committee

0 - 58

Once - 35

Twice - 6

More than twice - 6

Your views

1. Do you consider yourself part and parcel of the church family

Yes - 106

Sometimes - 5

Not sure - 1

2. Do you think the youth are important members of the church

Yes - 110

No - 1

Not sure.

- 3. Do you think the youth are considered important and given enough room to participate in the church activities and programs**
Yes - 29
No - 75
Not sure - 6
- 4. Do you think the youth are participating enough in church programs and activities**
Yes - 50
No - 67
- 5. Do you think the youth are to blame for their less participation in church programs**
Yes - 35
No - 62
Not sure - 16
- 6. Are you happy with your involvement and participation in church programs**
Yes - 18
No - 94
- 7. Do you think your talents are used by the church**
Yes - 46
No - 26
Partially - 43
- 8. Are the church programs and activities important and interesting to you**
Yes - 32
No - 2
Sometimes - 81

9. Do you think the church programs must be improved

Yes - 110

No - 4

Not sure - 1

10. Are you ready to take an active role in the church activities and programs if given a chance

Yes - 115

No -

Not sure - 1

11. Do you think the youth must be involved in the leadership of the church.

Yes - 84

No - 1

Sometimes – 10

12. What should the church do to improve and encourage youth involvement in the church programs?

- i. Involve them in the planning and running of church programs.
- ii. Give youth responsibilities and support them in carrying out church duties.
- iii. Train the youth in leadership skills so they can lead the church.
- iv. Value the inputs of youth in all church activities and programs.
- v. Empower the youth and allow them to show or use their talents and gifts.
- vi. Stop criticizing the youth
- vii. Elect good leaders for young people
- viii. Involve youth in church programs early enough in their Christian life.
- ix. Variety in programs.
- x. Visit and counsel with the youth to encourage them.
- xi. Nurture them spiritually.
- xii. Pray for them.

13. What do you think the youth must do to improve their involvement in church programs?

- i. Get involved and show case their talents in church programs.
- ii. Interact with church leaders and show willingness to participate in church programs.
- iii. Attend youth programs and all church programs.

- iv. Be spiritual and not worldliness.
- v. Employ their talents and attend workshops on leadership.
- vi. Participate in other church programs other than youth programs.
- vii. Study the Bible.
- viii. Have role models in the church and among church leaders.

14. What do you suggest the church should do to improve church programs?

- i. Involve all and participation of all age groups in planning programs and execution.
- ii. Accommodate ideas from the youth.
- iii. Plan in time and vary programs to age groups.
- iv. Ensure that right people are elected to lead out in church programs.
- v. Publicize the programs to let people know what they expect in each program.
- vi. Use modern technology
- vii. Improve church facilities.

APPENDIX F

MONGU NORTH MISSION DISTRICT MEMBERSHIP.

	Organization Reporting: _____ WZF																											
	Date Sent: 15th January 2013 (4th quarter 2012)																											
	1 2a	2b	3a	3b	3c	4a	4b	4c	4d	5a	5b	5c	5d	5e	6 16a		16b											
ORGANIZATION	Churches	Companies	Church	Church	Church	Members Added During Quarter				Members Subtracted During Quarter																		
			Attendance	Attendance	Membersh	Baptisms	Profession	Letters	Adjustmen	Letters	Deaths	Dropped	Missing	Adjustmen	Church	Sabbath S	Sabbath School											
			Second	Seventh	at Beginning		of Faith	Received		Granted					Membership	Attendance	Attendance											
			Sabbath	Sabbath	of Quarter										at End of	Second S	Seventh Sabbath											
			Count	Count											Quarter	Count	Count											
Kalabo Central	9	54	6066	6001	7308	283		4		2	2	28			7,563	6270	6153											
Kalabo North	5	24			2800	87					2	2			2,883													
Kalabo West	6	12	1650	1677	2982					1	1				2,980	1032	1082											
Kaoma East	10	41	2418	2807	2837	39					4				2,872	1830	2290											
Kaoma West	14	12	2045	2077	6520	72									6,592													
Lukulu	3	26	860	870	2096	31					1	9			2,117	1791	713											
Mongu Central	5	40	1059	1145	4988	100		5			1	2		8	5,082	1059	1145											
Mongu North	8	25			4538	175	2	11		3		15			4,708													
Mongu South	7	29	3247	3296	2069	91		2				7		670	1,485	3245	3242											
Senanga	10				3770	124		3		2	3	6			3,886													
Sesheke East	11	15	328	307	3370	84		1				1			3,454													
Sesheke West	8	10			2891										2,891													
Shangombo	8	24			4679	15									4,694													
West Zambezi	6	40	3714	4011	3445	98									3,543	3363	3691											
	110	352	21387	22191	54293	1199	2	26	0	8	14	70	0	678	54750	18590	18316											

APPENDIX G

ACTIVITIES OF YOUTH INVOLVEMENT

Activities of Youth involvement

No	Activity of youth involvement	2009	2010	2011	2012	2013
1	Youth membership 10 years to 35 years	300	342	336	724	388
1	Administrative roles (Elder, clerk, treasurer, H/deacon)	16	18	18	36	46
2	Teaching Sabbath School	46	40	32	60	48
3	No who held Evangelistic preaching	8	8	8	45	-
4	Sabbath School officer	30	38	34	40	36
5	Youth camp attendance	172	162	160	217	276
6	Tithe returning participants	96	124	132	112	220
7	Preaching appointments in the church	48	58	62	86	86
8	Personal Devotions and Bible study.	56	48	88	227	104
9	Youth baptized.	80	15	30	107	-
10	Youth investitures	9	11	11	22	5
11	New members added	31	30	26	87	18
12	Community services	19	22	22	26	-

APPENDIX H

STATISTICS AS GIVEN BY THE YOUTH

Statistics showing the need for programs to improve youth involvement in the church.

ACTIVITY	YES	NO	NOT SURE
Have attended leadership program/workshop more than once	38	47	0
Had served on a nominating committee more than once	12	58	0
Been elected to any church leadership position more than once	21	40	0
Believe the youth are not given enough space to participation	29	75	6
Satisfied with their involvement in church programs	50	67	0
Youth to blame for poor participation in church programs	35	62	16
Believe their Talents are being utilized	18	94	0
Find church programs interesting	32	2	81
Think church programs must be improved	110	4	1
Would Love to see youth involved in leadership	84	1	10
Youth ready to take an active role if given a chance	115	0	1

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VITA

Names: Kayongo Ndala

Date of Birth: 01st January, 1967. Western Province, Zambia.

ACADEMIC ACHIEVEMENTS

:

1976 -1983: Primary School – Kalongola

1984 – 1988: Secondary School – Senanga

1990 – 1991: Ministerial Training College, Rusangu, Monze, Zambia, (Dip.Th)

2000 – 2007: Zambia Adventist University, Zambia. (B.A Th)

PROFESSIONAL ACHIEVEMENTS

1992 – 2008: District Pastor; Silolo, Sesheke, Mongu South, Senanga and Kaoma west.

2008 – 2009: Personal Ministries/ Youth/ Music Director; West Zambia Field.

2010 – 2011: District Pastor; Mongu North.

2012 - Date : Stewardship/ Church Development/ Ministerial/ Music/

Trust services Director; West Zambia Field.

FAMILY HISTORY

Married to: Nancy Nasilele Lisulo Kayongo since 18th August, 1996.

Children: Boys, Limpo Gift and Sepo Hope and Two Girls, Tumelo Faith and Tabo Joy.