



# Master Guide Curriculum

Resources for the completion of leadership coursework



North  
American  
Division  
Pathfinder  
Ministries

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# From the Pathfinder Committee

We believe success goes to the committed, and we admire your active commitment to the youth in grades 5-10 of the Seventh-day Adventist Church and to their families whom you serve. People like you are making positive contributions as youth ministers in teaching a spiritual lifestyle to your participants in the Pathfinder program.

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**Second Edition**  
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NAD Pathfinder Ministries  
12501 Old Columbia Pike  
Silver Spring, Maryland 20904  
Phone: (301) 680-6427

**Order the Master Guide Manual from:**  
AdventSource  
5040 Prescott Avenue  
Lincoln, Nebraska 68506  
Phone: (800) 328-0525

# MASTER GUIDE CURRICULUM

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# MASTER GUIDE

## Requirements

### I. Pre-Requisites

- A. Be at least 16 years of age.
- B. Be a baptized member of the Seventh-day Adventist Church.
- C. Complete a basic staff training course in one of the following:
  1. Adventurer ministries
  2. Pathfinder ministries
  3. Youth Emergency Service
  4. Teen/young adult ministries

### II. Spiritual Development

- A. Read the book *Steps to Christ*.
- B. Complete the devotional guide Encounter Series I, *Christ the Way*.
- C. Keep a devotional journal for at least four weeks, summarizing what you read each day.
- D. Demonstrate your knowledge of the 27 Fundamental Beliefs by completing one of the following:
  1. Write a paper explaining each belief.
  2. Give an oral presentation on each belief.
  3. Give a series of Bible studies covering each belief.
  4. Conduct a seminar, teaching each belief.
- E. Enhance your knowledge of church heritage by:
  1. Reading *The Pathfinder Story* by John Hancock.
  2. Earning the Adventist Church Heritage Award.
  3. Reading a book about church heritage, such as:
    - a. *Anticipating the Advent*, by George Knight (a brief history of Seventh-day Adventists)
    - b. *Tell It to the World*, by Mervyn Maxwell (the story of Seventh-day Adventists)
    - c. *Light Bearers to the Remnant* (denominational history college textbook)Books are available from the ABC store or AdventSource.

### III. Skills Development

- A. Supervise participant(s) through either the Adventurer class curriculum **OR** the AY class curriculum.
- B. Have or earn the following AY honors:
  1. Christian Storytelling
  2. Camping Skills I



- C. Earn two additional AY honors not previously earned.
- D. Hold a current American Red Cross First Aid and Safety certificate or its equivalent.
- E. Attend and complete a two-hour seminar in each of the following areas:
  - 1. Leadership skills
  - 2. Communication skills
  - 3. Creativity and resource development
  - 4. Children and youth evangelism

#### **IV. Child Development**

- A. Read the book *Education*.
- B. Read either the book *Child Guidance* **OR** the book *Messages to Young People*
- C. Read a book **OR** attend a three-hour seminar dealing with child development about the age group of your ministry.

#### **V. Leadership Development**

- A. Read the book *Leadership is an Art* by Max dePreez (available at AdventSource), **OR** a current leadership book of your choice.
- B. Demonstrate your leadership by doing all of the following:
  - 1. Develop and conduct three worships
  - 2. Participate with your local church children's/youth group in a conference-sponsored event
  - 3. Teach three Adventurer awards **OR** two AY honors
  - 4. Assist in planning and leading an Adventurer, Pathfinder, or Sabbath School field trip
  - 5. Be an active Adventurer, Pathfinder, YES Corps, or AY Society staff member for at least one year, and attend 75% of the staff meetings
- C. Write goals which you would like to accomplish in your ministry.
- D. Identify three current roles in your life, one of which is spiritually oriented, and list three goals for each.

#### **VI. Fitness Lifestyle Development**

Participate in a personal physical fitness plan for a minimum of three months, and evaluate and show improvement (recommended: *The Aerobics Program for Total Well-Being,* by Kenneth Cooper).

# MASTER GUIDE CURRICULUM

## Resource Information

### INTRODUCTION

The Master Guide curriculum is designed for youth and adults meeting the course requirements and involved in youth ministry. The emphasis is on in-service training and active involvement in learning new skills and developing methods for successful leadership in youth ministry. Participants are required to complete this course within three years of commencement date. This curriculum prepares the participant for leadership roles with the Adventurer, Pathfinder, youth/young adult and Youth Emergency Service Ministries.

This Master Guide training is for leaders to serve the church in all areas of youth ministry. The purpose of the Master Guide curriculum is to develop youth leadership in the Seventh-day Adventist Church.

### OBJECTIVE

To provide opportunities for participants to develop an awareness of the role of children/youth leadership and become better prepared to accept this role by receiving training in:

- A. Personal and Spiritual Growth
- B. Skills Development
- C. Leadership Development
- D. Fitness Lifestyle Development

#### I. PRE-REQUISITES

- A. Be at least 16 years of age.
- B. Be a baptized member of the Seventh-day Adventist Church.
- C. Complete a basic staff training course in one of the following:
  - 1. Adventurer ministries
  - 2. Pathfinder ministries
  - 3. Youth Emergency Service Corps\*
  - 4. Teen/Young Adult ministries\*

\* Information on these two programs may be obtained from your local conference office.

#### Explanation:

The Master Guide curriculum is a major recognition of church children/youth leadership, and it is expected that all participants will model a viable lifestyle of the Seventh-day Adventist Church.

# THE PATHFINDER BASIC STAFF TRAINING COURSE\*

<b>REQUIREMENTS</b>	<b>COMPLETED</b>
<p>Complete ten hours of the Pathfinder Basic Staff Training Course, which covers the following areas:</p> <ol style="list-style-type: none"> <li>1. History, Philosophy, and Purpose of the Pathfinder Club</li> <li>2. Understanding Pathfinders</li> <li>3. Club Leadership</li> <li>4. Club Organization</li> <li>5. Club Programming and Planning</li> <li>6. Outreach Ministry</li> <li>7. Teaching the Pathfinder Curriculum</li> <li>8. Camping and Outdoor Education</li> <li>9. Drill and Ceremonies</li> <li>10. Teen Leadership Training</li> <li>11. Adventurer Ministries</li> </ol>	<ol style="list-style-type: none"> <li>1. _____</li> <li>2. _____</li> <li>3. _____</li> <li>4. _____</li> <li>5. _____</li> <li>6. _____</li> <li>7. _____</li> <li>8. _____</li> <li>9. _____</li> <li>10. _____</li> <li>11. _____</li> </ol>

\* The Training Course and resource materials are available from AdventSource, 5040 Prescott Avenue, Lincoln, Nebraska 68506. Phone: (800) 328-0525.

# THE ADVENTURER BASIC STAFF TRAINING COURSE\*

<b>REQUIREMENTS</b>	<b>COMPLETED</b>
<p>Complete ten hours of the Adventurer Basic Staff Training Course, which covers the following areas:</p> <ol style="list-style-type: none"> <li>1. History, Philosophy, and Purpose of the Adventurer Club.</li> <li>2. Understanding the Adventurer</li> <li>3. Club Leadership</li> <li>4. Club Organization</li> <li>5. Club Programming</li> <li>6. Adventurer Curriculum</li> <li>7. Adventurer Family Network Program</li> <li>8. Adventurer Awards</li> <li>9. Pathfinder Ministries</li> </ol>	<ol style="list-style-type: none"> <li>1. _____</li> <li>2. _____</li> <li>3. _____</li> <li>4. _____</li> <li>5. _____</li> <li>6. _____</li> <li>7. _____</li> <li>8. _____</li> <li>9. _____</li> </ol>

\* The Training Course and resource materials are available from AdventSource, 5040 Prescott Avenue, Lincoln, Nebraska 68506. Phone: (800) 328-0525.



## II. SPIRITUAL DEVELOPMENT

A. Read the book *Steps to Christ*.

B. Complete the devotional guide *Encounter Series I: Christ the Way*.

### ENCOUNTER SERIES I: CHRIST THE WAY

#### JANUARY

- \_\_1. Mark 1:1
- \_\_2. John 1:1-14
- \_\_3. DA 19-21
- \_\_4. DA 22-24
- \_\_5. DA 25, 26
- \_\_6. DA 27, 28
- \_\_7. DA 29, 30
- \_\_8. Matt. 1:1-17
- \_\_9. Luke 3:23-38; DA 31, 32
- \_\_10. DA 33-35
- \_\_11. DA 36-38
- \_\_12. Matt. 1:18-25; DA 43, 44
- \_\_13. Luke 2:1-21
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- \_\_15. Luke 2:22-38; DA 50,51
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- \_\_7. DA 190-192
- \_\_8. DA 193-195
- \_\_9. Matt. 4:23-25; Luke 4:14, 15;  
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- \_\_ 3. DA 700-703
- \_\_ 4. DA 704-706
- \_\_ 5. DA 707-708
- \_\_ 6. DA 709-710
- \_\_ 7. DA 711-713
- \_\_ 8. DA 714-715
- \_\_ 9. Matt. 26:1-5; Mark 14:1, 2  
Luke 22:1-6; DA 716
- \_\_ 10. Matt. 27: 2-10; DA 717-719
- \_\_ 11. DA 720-722
- \_\_ 12. Matt 27:11-31
- \_\_ 13. Mark 15:1-20; John 18:28-40
- \_\_ 14. Luke 23:1-25
- \_\_ 15. John 19:1-15; John 18:28-40
- \_\_ 16. DA 725, 726
- \_\_ 17. DA 727-729
- \_\_ 18. DA 730, 731
- \_\_ 19. DA 732, 733
- \_\_ 20. DA 734, 735
- \_\_ 21. DA 736, 737
- \_\_ 22. DA 738-740
- \_\_ 23. Matt. 27:32-53; Mark 15:21-47
- \_\_ 24. Luke 23:26-56
- \_\_ 25. John 19:16:42
- \_\_ 26. DA 741-743
- \_\_ 27. DA 744, 745
- \_\_ 28. DA 746, 749
- \_\_ 29. DA 750-775
- \_\_ 30. DA 753, 754

### DECEMBER

- \_\_ 1. DA 755-757
- \_\_ 2. DA 758, 759
- \_\_ 3. DA 760-761
- \_\_ 4. DA 762-764
- \_\_ 5. DA 769-770
- \_\_ 6. DA 771-773
- \_\_ 7. DA 774, 775
- \_\_ 8. Matt. 27:54-66; DA 776-778
- \_\_ 9. Matt. 28:2-4, 9-15;  
DA 779, 780
- \_\_ 10. DA 781-785
- \_\_ 11. DA 786-787
- \_\_ 12. Matt. 28:1, 5-8; John 20:1-18;  
DA 788
- \_\_ 13. Mark 16:1-14; Like 24:1-12
- \_\_ 14. DA 789-790
- \_\_ 15. DA 793-794
- \_\_ 16. Luke 24:13-32; DA 795-796
- \_\_ 17. DA 799, 800
- \_\_ 18. Luke 24:33-49; John 20:19-31;  
DA 801
- \_\_ 19. DA 803, 804
- \_\_ 20. DA 805, 806
- \_\_ 21. DA 807, 808
- \_\_ 22. John 21; DA 809, 810
- \_\_ 23. DA 811, 812
- \_\_ 24. DA 815-817
- \_\_ 25. Matt. 28:16-20; Mark 16:15-20  
DA 818, 819
- \_\_ 26. DA 820-822
- \_\_ 27. DA 823-825
- \_\_ 28. DA 826-828
- \_\_ 29. Luke 24:50-53; DA 829, 830
- \_\_ 30. DA 831, 832
- \_\_ 31. DA 833-835

C. Keep a devotional journal for at least four weeks, summarizing what you read each day.

**WEEK 1**

**Day 1**

Devotional Journal \_\_\_\_\_  
Devotional Reference \_\_\_\_\_  
Summarized Thought \_\_\_\_\_

**Day 2**

Devotional Journal \_\_\_\_\_  
Devotional Reference \_\_\_\_\_  
Summarized Thought \_\_\_\_\_

**Day 3**

Devotional Journal \_\_\_\_\_  
Devotional Reference \_\_\_\_\_  
Summarized Thought \_\_\_\_\_

**Day 4**

Devotional Journal \_\_\_\_\_  
Devotional Reference \_\_\_\_\_  
Summarized Thought \_\_\_\_\_

**Day 5**

Devotional Journal \_\_\_\_\_  
Devotional Reference \_\_\_\_\_  
Summarized Thought \_\_\_\_\_

**Day 6**

Devotional Journal \_\_\_\_\_  
Devotional Reference \_\_\_\_\_  
Summarized Thought \_\_\_\_\_

**Day 7**

Devotional Journal \_\_\_\_\_  
Devotional Reference \_\_\_\_\_  
Summarized Thought \_\_\_\_\_

**WEEK 2**

**Day 1**

Devotional Journal

Devotional Reference

Summarized Thought

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**Day 2**

Devotional Journal

Devotional Reference

Summarized Thought

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**Day 3**

Devotional Journal

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**Day 4**

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**Day 5**

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**Day 6**

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**Day 7**

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**WEEK 3**

**Day 1**

Devotional Journal

Devotional Reference

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**Day 2**

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**Day 7**

Devotional Journal

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**WEEK 4**

**Day 1**

Devotional Journal

Devotional Reference

Summarized Thought

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**Day 2**

Devotional Journal

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**Day 6**

Devotional Journal

Devotional Reference

Summarized Thought

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**Day 7**

Devotional Journal

Devotional Reference

Summarized Thought

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D. Demonstrate your knowledge of the 27 Fundamental Beliefs by completing one of the following:

1. Write a paper explaining each belief.
2. Give an oral presentation on each belief.
3. Give a series of Bible studies covering each belief.
4. Conduct a seminar, teaching each belief.

Resources: *27 Fundamental Beliefs of the Seventh-day Adventist Church, or The Marked Word* by Gertrude Battle. Available at the ABC or the Pathfinder Distribution Center.

**FUNDAMENTAL BELIEF #1 . . . . . THE WORD OF GOD**

“The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God’s acts in history.”

**FUNDAMENTAL BELIEF #2 . . . . . THE GODHEAD**

“There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation.”

**FUNDAMENTAL BELIEF #3 . . . . . GOD THE FATHER**

“God the Eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father.”

**FUNDAMENTAL BELIEF #4 . . . . . GOD THE SON**

“God the Eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being but perfectly exemplified the righteousness and love of God. By His miracles He manifested God’s power and was attested as God’s promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things.”



**FUNDAMENTAL BELIEF #5 . . . . . GOD THE HOLY SPIRIT**

“God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He inspired the writers of Scripture. He filled Christ’s life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth.”

**FUNDAMENTAL BELIEF #6 . . . . . CREATION**

“God is Creator of all things, and has revealed in Scripture the authentic account of His creative activity. In six days the Lord made “the heaven and the earth” and all living things upon the earth, and rested on the seventh day of that first week. Thus He established the Sabbath as a perpetual memorial of His completed creative work. The first man and woman were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. When the world was finished it was “very good,” declaring the glory of God.”

**FUNDAMENTAL BELIEF #7 . . . . . THE NATURE OF MAN**

“Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position under God. The image of God in them was marred and they became subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another and to care for their environment.”

**FUNDAMENTAL BELIEF #8 . . . . . THE GREAT CONTROVERSY**

“All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God’s adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the worldwide flood. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation.”

**FUNDAMENTAL BELIEF #9 . . . . . THE LIFE, DEATH, AND RESURRECTION OF CHRIST**

“In Christ’s life of perfect obedience to God’s will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God’s law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The resurrection of Christ proclaims God’s triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow.”

**FUNDAMENTAL BELIEF #10 . . . . . THE EXPERIENCE OF SALVATION**

“In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Lord and Christ, as Substitute and Example. This faith which receives salvation comes through the divine power of the Word and is the gift of God’s grace. Through Christ we are justified, adopted as God’s sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God’s law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and have the assurance of salvation now and in the judgment.”

**FUNDAMENTAL BELIEF #11 . . . . . THE CHURCH**

“The church is the community of believers who confess Jesus Christ as Lord and Savior. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord’s Supper, for service to all mankind, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word, and from the Scriptures which are the written Word. The church is God’s family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish.”

**FUNDAMENTAL BELIEF #12 . . . . . THE REMNANT AND ITS MISSION**

“The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness.”

**FUNDAMENTAL BELIEF #13 . . . . . UNITY IN THE BODY OF CHRIST**

“The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children.”

**FUNDAMENTAL BELIEF #14 . . . . . BAPTISM**

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

**FUNDAMENTAL BELIEF #15 . . . . . THE LORD’S SUPPER**

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

**FUNDAMENTAL BELIEF #16 . . . . . SPIRITUAL GIFTS AND MINISTRIES**

“God bestows upon all members of His church in every age spiritual gifts which each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, apostolic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God’s varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love.”

**FUNDAMENTAL BELIEF #17 . . . . . THE GIFT OF PROPHECY**

“One of the gifts of the Holy Spirit is prophecy. His gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord’s messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested.”

**FUNDAMENTAL BELIEF #18 . . . . . THE LAW OF GOD**

“The great principles of God’s law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God’s love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These precepts are the basis of God’s covenant with His people and the standard in God’s judgment. Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Savior. Salvation is all of grace and not of works, but its fruitage is obedience to the Commandments. This obedience develops Christian character and results in a sense of well-being. It is an evidence of our love for the Lord and our concern for our fellow men. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness.”

**FUNDAMENTAL BELIEF #19 . . . . . THE SABBATH**

“The beneficent Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God’s unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God’s kingdom. The Sabbath is God’s perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God’s creative and redemptive acts.”

**FUNDAMENTAL BELIEF #20 . . . . . STEWARDSHIP**

“We are God’s stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God’s ownership by faithful service to Him and our fellowmen and by returning tithes and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. The steward rejoices in the blessings that come to others as a result of his faithfulness.”

**FUNDAMENTAL BELIEF #21 . . . . . CHRISTIAN BEHAVIOR**

“We are called to be a godly people who think, feel, and act in harmony with the principles of heaven. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things which will produce Christlike purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness.”

**FUNDAMENTAL BELIEF #22 . . . . . MARRIAGE AND THE FAMILY**

“Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian, a marriage commitment is to God as well as to the spouse and should be entered into only between partners who share a common faith. Mutual love, honor, respect, and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication, and marries another, commits adultery. Although some family relationships may fall short of the ideal, marriage partners who fully commit themselves to each other in Christ may achieve loving unity through the guidance of the Spirit and the nurture of the church. God blesses the family and intends that its members shall assist each other toward complete maturity. Parents are to bring up their children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving disciplinarian, ever tender and caring, who wants them to become members of His body, the family of God. Increasing family closeness is one of the earmarks of the final gospel message.”

**FUNDAMENTAL BELIEF #23 . . . . . CHRIST’S MINISTRY IN THE HEAVENLY SANCTUARY**

“There is a sanctuary in heaven, the true tabernacle which the Lord set up and not man. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. He was inaugurated as our great High Priest and began His intercessory ministry at the time of His ascension. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent.”

**FUNDAMENTAL BELIEF #24 . . . . . THE SECOND COMING OF CHRIST**

“The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Savior’s coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ’s coming is imminent. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times.”

**FUNDAMENTAL BELIEF #25 . . . . . DEATH AND RESURRECTION**

“The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later.”

**FUNDAMENTAL BELIEF #26 . . . . . THE MILLENNIUM AND THE END OF SIN**

“The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ, with His saints and the Holy City, will descend from heaven to earth. The unrighteous dead will then be resurrected and with Satan and his angels will surround the city, but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever.”

**FUNDAMENTAL BELIEF #27 . . . . . THE NEW EARTH**

“On the new earth in which righteousness dwells God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy, and learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever.”

E. Enhance your knowledge of church heritage by:

1. Reading the book *The Pathfinder Story*, by John Hancock.
2. Earning the Adventist Church Heritage Award.
3. Reading a book about church heritage, such as:
  - a. *Anticipating the Advent*, by George Knight—a brief history of the Seventh-day Adventist Church
  - b. *Tell It to the World: The Story of Seventh-day Adventists*
  - c. *Light Bearers to the Remnant* (denominational history textbook for college classes)

All materials are available from AdventSource, 5040 Prescott Avenue,  
Lincoln, Nebraska 68506. Phone: 1-800-328-0525.

### ADVENTIST CHURCH HERITAGE AWARD

1. Write or orally give a brief history of the beginning of the Seventh-day Adventist Church in your conference. Include the following:
  - a. Information about pioneer workers
  - b. Dates and places for the establishment of the first Adventist school and/or medical institution, if any
  - c. Information about conference youth camp(s)
2. Compile a brief history about your own local church and include the following:
  - a. Information from interviews with long-time church members, the church clerk, and/or the pastor
  - b. Information on the opening of any Adventist church schools, academies, medical or community service buildings associated with your local church
  - c. If possible, include photographs of facilities, charter members, and former and current pastors.
  - d. Draw a simple diagram showing how your local church is linked organizationally with the worldwide Seventh-day Adventist Church.
  - e. Send a copy of your written history to: Local Church History Collection, Heritage Room, Loma Linda University Library, Loma Linda, California 92350.
3. Compile a family faith chart showing the names and religious faiths of your ancestors for a minimum of four generations. If possible, include church affiliations and baptism dates for each individual listed on the chart.
4. Watch two segments of the *Keepers of the Flame* video series **OR** two of the *Hall of Faith* slide-tape programs. Show at least one of these programs to someone who is not a member of your family and discuss the content with him or her.
5. Know the history of Pathfinders as given by John Hancock's booklet *The Pathfinder Story*. Learn about the history of Pathfinders in your local conference.

6. Tell the importance of five of the following:
- |                             |                              |
|-----------------------------|------------------------------|
| a. Battle Creek Sanitarium  | i. Sabbath conferences       |
| b. Dime Tabernacle          | j. Systematic benevolence    |
| c. 1888 General Conference  | k. Three angels' messages    |
| d. May 21, 1863             | l. Tract Society             |
| e. Millerite movement       | m. Washington hand press     |
| f. October 22, 1844         | n. Wright, Michigan          |
| g. Pitcairn missionary ship | o. <i>Youth's Instructor</i> |
| h. <i>Present Truth</i>     |                              |
7. Know what impact seven of the following people had on the history of the Seventh-day Adventist Church:
- |                        |                         |
|------------------------|-------------------------|
| a. Martha Amadon       | l. Anna Knight          |
| b. John N. Andrews     | m. Kate Lindsay         |
| c. Joseph Bates        | n. William Miller       |
| d. John Byington       | o. Rachel Oakes-Preston |
| e. M. B. Czechowski    | p. Marcial Cerna        |
| f. Hiram Edson         | q. Annie Smith          |
| g. William Foy         | r. Uriah Smith          |
| h. John Hancock        | s. Luther Warren        |
| i. John Harvey Kellogg | t. Frederick Wheeler    |
| j. George King         | u. James White          |
| k. Charles M. Kinney   |                         |
8. Know the significance of five of the following that relate to the life and ministry of Ellen White:
- |                                |   |
|--------------------------------|---|
| a. Conflict of the Ages Series | f. Lord's Messenger                     |
| b. Ellen G. White Estate       | g. White home in Battle Creek, Michigan |
| c. Elmshaven                   | h. <i>Testimonies for the Church</i>    |
| d. Gorham, Maine               | i. Visions                              |
| e. June 5, 1963                |   |
9. Participate in either two skits or tell two stories for Sabbath School, church (children's story), school worship or chapel, singing bands, or a Pathfinder devotional. (Option: participate in one skit and tell one story.) Base the skits/stories on any of the following:
- The history of Adventism in your local conference
  - The history of your local church
  - Any historical events listed in requirement 6 or individuals listed in requirement 7.

## ADVENTIST CHURCH HERITAGE AWARD Teacher's Helps

1. The best single source of information to answer this question is the *Seventh-day Adventist Encyclopedia*, published by the Review and Herald Publishing Association. The *Encyclopedia* is Volume 10 of the *Seventh-day Adventist Bible Commentary* series. Copies can be purchased at Adventist Book Centers (ABC's), or borrowed from either your church school or your local church library. Look up the name of your conferenceread about its history. Separate articles on twelve-grade academies, Adventist hospitals as well as biographies of individual prominent pioneers, are also in the *Seventh-day Adventist Encyclopedia*.
2. Additional sources of information to answer this question might include such things as historical sketches about your local church or church school which have been read or printed at past anniversary celebrations or school homecomings, school bulletins, and anniversary church directories or school yearbooks. The local conference secretary (also called the administrative vice-president in some conferences) might also have information on your local church.

2d.

Name of your local church  
↓  
Name of your conference  
↓  
Name of your Union conference  
↓  
North American Division of Seventh-day Adventists  
12501 Old Columbia Pike  
Silver Spring, Maryland 20904  
↓  
General Conference of Seventh-day Adventists  
12501 Old Columbia Pike  
Silver Spring, Maryland 20904

- 2e. The paper you have written to answer question 2 is very important. Information about local Adventist churches is hard to locate and should be preserved. When sending your report to the Heritage Room at Loma Linda University for possible addition to their local church history collection, be certain that your church's name, its current address, the date your paper was written, and your name as author are all included.
3. In today's fast-paced society, it is often difficult to keep track of one's family. Information to complete this report can be obtained from parents, other relatives, or long-time family friends. [If for some reason a Pathfinder cannot complete this family chart on his or her own family, then a family chart should be completed on some other individual who is a member of your local church.]



4. Either of these series can be purchased through your nearest Adventist Book Center (ABC). In some cases you may be able to borrow them from your local Adventist church school, conference office, or rent them from your Adventist Book Center (ABC).

*Be sure to do the second part of this requirement.* Most churches have a number of retired or disabled members who cannot attend church any longer. Many of these individuals would welcome a visit from you. Before going, call ahead to make an appointment; do not just drop in unannounced.

5. Copies of this book will be available at AdventSource in February 1994. To order, call (800) 328-0525.
6. In addition to the short answers given here, more information on these topics can be found in the *Seventh-day Adventist Encyclopedia*.
- 6a. **Battle Creek Sanitarium:** Originally opened in 1866 as the Western Health Reform Institute in Battle Creek, Michigan, this was the denomination's first medical institution. The name was changed to Battle Creek Sanitarium by Dr. John Harvey Kellogg in 1877. The institution later became world famous for its health and medical treatments. The denomination's first school of nursing was started in connection with the Sanitarium in 1883, and our first medical school was opened in 1895. A fire in 1902 destroyed the main building, but it was rebuilt the following year. In 1907 Dr. Kellogg left the church and took ownership of the Sanitarium with him. Today the former Sanitarium building still stands in Battle Creek where it is known as the Federal Center.
- 6b. **Dime Tabernacle:** A large Seventh-day Adventist church, the Dime Tabernacle was the fourth to be built in Battle Creek, Michigan. Dedicated on April 20, 1879, the church could seat about four thousand people. It acquired its unusual name because of the way money was raised for its construction. James White invited all church members to donate a dime a month for a year to pay for the building. The church was the site of several General Conference sessions, including the famous 1901 reorganization session where our current denominational administrative organization was established. Both James and Ellen Whites' funerals were conducted in this church. The building burned January 3, 1922.
- 6c. **1888 General Conference:** One of our most famous General Conference sessions, it was held in Minneapolis, Minnesota, starting on October 17, 1888. At this meeting, Elders E. J. Waggoner and A. T. Jones presented the concept of righteousness by faith in Jesus Christ to the delegates in attendance. Ellen White joined the two men in their presentations. Some delegates did not accept this teaching, and others outrightly opposed it, but for those who did accept it, this session marked a real change in their personal Christian experience.
- 6d. **May 21, 1863:** It was on this day that the General Conference of Seventh-day Adventists was organized in Battle Creek, Michigan. Twenty delegates, representing six of the seven conferences then in existence, elected Elder John Byington as the new denomination's first president.

- 6e. **Millerite Movement:** An interdenominational movement named for its principal spokesman, a Baptist farmer turned preacher, William Miller. The movement flourished primarily in the United States, with some outreach overseas, during the years 1840-1844. Based primarily on an understanding of Biblical prophecy which held that Christ would return about 1843 or 1844, the movement later spawned a group of denominations known as Adventists, the largest of which is now the Seventh-day Adventist church.
- 6f. **October 22, 1844:** Although William Miller had not set a specific date for Christ's second coming, he expected it sometime during 1843 or 1844. Others, such as Samuel S. Snow, concluded that if the sanctuary was to be cleansed at the end of the 2300 day prophecy as recorded in Daniel 8:14, then it should happen on the Jewish Day of Atonement, which, according to the strictest Jewish reckoning, occurred on October 22, 1844.

Not understanding the full implications of what he had discovered, Snow mistakenly believed that Jesus would come back to earth on that date. When Christ failed to do so, October 22, 1844, came to be known as "The Great Disappointment." Subsequent Bible study by the small group of individuals who eventually formed the Seventh-day Adventist church discovered what actually happened on October 22nd. Rather than coming back to earth on that day, Christ instead moved from the Holy to the Most Holy Place in the heavenly sanctuary to begin there the final phase of judgment prior to His return.

- 6g. **Pitcairn Missionary Ship:** Sabbath school offerings were collected to pay for the church's first missionary ship, which was dedicated in 1890. Its maiden voyage took it directly to Pitcairn Island in the South Pacific. During the subsequent ten years, the "Pitcairn" undertook six more missionary voyages, establishing Seventh-day Adventist missions on many islands throughout the South Pacific. Maintenance on the ship was expensive, so it was finally sold in 1900, by which time commercial steamship transportation between the islands had improved considerably.
- 6h. ***The Present Truth:*** This was the first periodical published by James White for the small group of Sabbath-keepers who eventually formed the Seventh-day Adventist church. Eleven issues of this small paper were printed in 1849 and 1850; each issue focused on the seventh-day Sabbath truth. In 1850, James White started a second periodical, *The Advent Review*. Later that year these two papers were combined to start our official church paper, *The Adventist Review and Sabbath Herald*, now shortened to *Adventist Review*.
- 6i. **Sabbath Conferences:** Sometimes referred to as "Sabbath and Sanctuary Conferences," these were a series of weekend meetings that were held in various places throughout New England and New York from 1848 to 1850. It was at those meetings that the basic doctrines eventually adopted by the Seventh-day Adventist church were developed through earnest Bible study and much prayer. Among others, James and Ellen White and Joseph Bates were generally in attendance. There were six of the conferences held in 1848, six in 1849, and ten in 1850. On occasion, after a specific doctrine had been arrived at from Bible study, God gave Ellen White a vision confirming what had been discovered through their study of the Bible.

- 6j. **Systematic Benevolence:** This term applies specifically to the method of financing denominational evangelistic work in use until the late 1870's. Prior to 1859 when Systematic Benevolence was adopted, ministers generally had to support themselves financially, except for occasional donations given to them by believers. The Systematic Benevolence program as it was originally instituted was not actually a tithe on one's income as we now practice in our church, but rather, giving was proportional to one's wealth. Gradually, the concept of a real tithe--ten per cent of one's income--as taught in the Bible was recommended. Our current tithing program was officially adopted by the church in 1878.
- 6k. **Three Angels' Messages:** The prophetic messages recorded in Revelation 14:6-11, are there represented as being proclaimed by three angels flying in mid-heaven. In their context these messages constitute God's last appeal for the world to accept salvation in Christ and to prepare for His imminent advent which is pictured symbolically in the verses that follow. The first angel's message (Revelation 14:6,7) is a proclamation of "the everlasting gospel" of salvation in Jesus Christ at the time when "the hour of his judgment is come." The second angel's message (Revelation 14:8) consists of a solemn announcement that mystical "Babylon is fallen" coupled with a warning for God's people to come out of her. The third angel (Revelation 14: 9-11) announces the outpouring of unmitigated divine wrath--that is, wrath not tempered with mercy--upon those who worship the beast and his image and who receive his mark.

The mission of the Seventh-day Adventist church to the world is to proclaim the message of the everlasting gospel to "every nation, and kindred, and tongue, and people," calling them to worship God as their Creator, for the hour of His judgment is come (now, in the sense of the investigative judgment); to come out of the Babylon of confusion and false systems of belief; and, in the final test, to stand firmly against the worship of the beast and on the full Christian platform of "The Commandments of God, and the Faith of Jesus." (Revelation 14:12).

- 6l. **Tract Society:** This was the forerunner of today's Adventist Book Centers (ABC's) as well as the various activities carried on by the denomination's Church Ministries Department. Beginning in 1869 when a local group of women in South Lancaster, Massachusetts, organized the first Tract Society, the concept was adopted by the General Conference in 1874. Tract Societies promoted the following activities: distribution of Seventh-day Adventist publications, evangelistic correspondence or visitation by lay volunteers, and relief and welfare activities.
- 6m. **Washington Hand Press:** The first hand press owned by the fledgling church was a Washington hand press. Funds for its purchase in 1852 were advanced by Hiram Edson. James White first set up the press in Rochester, New York. It was later moved to Battle Creek, Michigan, in 1855. The world-wide publishing ministry of the church, including the more than fifty publishing houses currently operated by the church, can all be traced back to that Washington hand press which cost \$652 to purchase. The original press was destroyed when the Review and Herald Publishing Company building burned in 1902.

- 6n. **Wright, Michigan:** The denomination's first official camp meeting was held in Wright, Michigan, in 1868. The previous year the Wisconsin Conference held a camp meeting in Johnstown Center, Wisconsin. It was so successful that James White called for a church-wide camp meeting to be held the following year. Nearly two thousand people attended.

In the early 1840's the Millerite adventists held over one hundred fifty camp meetings which had an estimated combined attendance of half a million people between 1842 and 1844. Once camp meetings were started again by James White, in the late 1860's, they became both a popular means of evangelism for visitors and faith revival for church members.

- 6o. ***The Youth's Instructor:*** The denomination's first youth paper was published from 1852-1970. It was started by James White to provide spiritual reading material specifically for young people. As the church expanded, so did the need for other papers designed more specifically for various aged readers. *Our Little Friend* was started in 1890, *Guide* in 1953, *Primary Treasure* in 1957, and *Insight* in 1970.
7. The best source of information for brief biographical sketches of these individuals is the *Seventh-day Adventist Encyclopedia*. If a biography has been published about the person, that information is given here also, though in several instances the biography may now be out-of-print.
- 7a. **Martha D. (Byington) Amadon (1834-1937):** She was the first teacher in a Seventh-day Adventist church school. Her father, John Byington, organized that original church school in Buck's Bridge, New York, in 1853.

Additional source:

Covington, Ava M., *They Also Served*, Review and Herald Publishing Association, Washington, D.C., 1940, pp. 179-190.

- 7b. **John Nevins Andrews (1829-1883):** Elder J. N. Andrews was the first official Seventh-day Adventist missionary to be sent to a country outside North America. Born in Poland, Maine, as a seventeen-year-old he accepted the Sabbath. He started his ministerial career at the age of 21. Later he would serve both as president of the General Conference (1867-1869) and then editor of *The Advent Review and Sabbath Herald* (1869-1870). In 1874 he traveled to Europe where he established the church's first overseas mission in Switzerland. There he also began publishing in 1876 the denomination's first periodical published outside the United States, the French *Signs of the Times*. (*Les Signes des Temps*). Elder Andrews was a noted theologian in the church. Among other things, in 1855 he discovered through Bible study that the Sabbath should be observed from sundown Friday to sundown Saturday night. Prior to that time the pioneers were observing Sabbath from 6 p.m. Friday night to 6 p.m. Saturday night based on Elder Joseph Bates' teaching. In addition, Elder Andrews' book *History of the Sabbath*, which was reprinted several times, is still considered a classic on the subject.

Additional sources:

Leonard, Harry, *J. N. Andrews: The Man and the Mission*, Andrews University Press, Berrien Springs, Michigan, 1985, 355 pages.

Maxwell, Patricia, *Trailblazer for Jesus*, Pacific Press Publishing Association, Boise, Idaho, 1981, 77 pages. (Originally entitled *A Soldier for Jesus*.)

Robinson, Virgil, *John Nevins Andrews, Flame for the Lord*, Review and Herald Publishing Association, Washington, D.C., 1975, 122 pages.

- 7c. **Joseph Bates** (1792-1872): He was one of three co-founders of the Seventh-day Adventist church. As a young man Joseph Bates was a sailor, eventually becoming captain of his own ship. He retired from sailing in 1828. During his time at sea, he gave up drinking liquor and wine, smoking, and the use of profane language. Later, sometime before 1838, he abandoned the use of tea and coffee and by 1843 he quit eating meat and greasy foods. During the Millerite advent movement of the early 1840's, Joseph Bates accepted the belief of the soon return of Jesus. After the Great Disappointment in 1844, Elder Bates accepted the seventh-day Sabbath in 1845, and wrote a pamphlet advocating Sabbath observance in 1846. It was Bates' pamphlet that James and Ellen White read, and, after studying the Biblical reasons for doing so, they decided to start keeping the seventh-day Sabbath.

Elder Bates spent many years raising up churches, and, since we then had no seminary for training pastors, he introduced many young men to the gospel ministry. As the church grew towards formal organization in the early 1860's, Bates was often called upon to chair the meetings. In 1863, after Ellen White received her health reform vision, Elder Bates started publicly advocating the positions on health he had long practiced. Prior to that he had kept his views to himself. His wife Prudence died in 1870, but he kept on with his ministry, holding at least one hundred meetings in 1871, the year before his death.

Additional sources:

- Anderson, Godfrey T., *Outrider of the Apocalypse: Life and Times of Joseph Bates*, Pacific Press Publishing Association, Mountain View, California, 1972, 143 pages.
- Bates, Joseph, *The Autobiography of Elder Joseph Bates*, Steam Press of the Seventh-day Adventist Publishing Association, Battle Creek, Michigan, 1868, 306 pages. ( Reprinted by Southern Publishing Association, Nashville, Tennessee, 1970; Also reprinted by *Leaves of Autumn Books*, Payson, Arizona, 1991).
- Crisler, C. C., *Life of Joseph Bates*, Review and Herald Publishing Association., Takoma Park, Washington, D.C., 1927, 224 pages.
- Engen, Sadie Owen, *God Set the Sails*, Pacific Press Publishing Association, Mountain View, California, 1982, 80 pages.
- Robinson, Virgil, *Cabin Boy to Advent Crusader*, Review and Herald Publishing Association, Hagerstown, Maryland, 187 pages, (Reprinted in 1992.)
- White, James, *The Early Life and Later Experience and Labors of Elder Joseph Bates*, Steam Press of the Seventh-day Adventist Publishing Association, Battle Creek, Michigan, 1878, 320 pages.

- 7d. **John Byington** (1798-1887): Spiritually inclined from his youth, Byington was active in several churches during his first fifty-four years as layman and preacher. In 1852 he read a copy of the *Review and Herald* and was impressed to begin keeping the Sabbath. Elder Byington began conducting Sabbath meetings in his home and built one of the first Seventh-day Adventist churches on his property. He was also involved in one of our earliest Sabbath schools, and is credited with starting our first church school.

In 1858, Father Byington (as he was affectionately known because he was older than his fellow ministers) moved to Michigan and spent fifteen years as a self-supported itinerant preacher. He became closely associated with J. N. Andrews and James White in planning the organization of the growing church. Elder John Byington was elected the first General Conference president when the church became organized in 1863. He served two one-year terms.

Additional source:

- Ochs, Daniel A. and Grace Lillian, *The Past and the Presidents*, Southern Publishing Association, Nashville, Tennessee, 1974, pp 7-16.

- 7e. **Michael Belina Czechowski (1818-1876):** Born and later educated for the priesthood in the Roman Catholic church, Czechowski left his homeland and the priesthood before coming to the United States. In 1857 he joined the Seventh-day Adventist church after attending some tent meetings in Ohio.

Czechowski went to Europe as a missionary in 1864, and, although not sponsored by the Seventh-day Adventist church, he taught our doctrines. He worked in Italy, Switzerland, and Romania. While in Switzerland he raised up what is thought to be the first Seventh-day Adventist church in Europe.

Additional sources:

Dabrowski, Rajmund, General Editor, and B. B. Beach, English Edition. Editor, *Michael Belina Czechowski 1818-1876*, Znaki Czasu Publishing House, Warsaw, Poland, 1979, 552 pages.

Nowlan, Connie Wells, *The Man Who Wouldn't Listen*, Pacific Press, Publishing Association, Mountain View, California, 1982, 96 pages.

- 7f. **Hiram Edson (1806-1882):** First as a Millerite adventist and later as a Sabbath-keeping Adventist, Edson was a prominent layman in the early days of this movement. On the morning after October 22, 1844, he had one of the first insights into why Christ had not returned the day before as they expected. Edson and a friend (thought to be O. R. L. Crosier) were walking across a cornfield on their way to visit other disappointed Millerites when that first insight came. Rather than Christ returning to earth as they believed He would, Edson now understood that Christ had really entered into the Most Holy Place of the heavenly sanctuary the day before, there to perform a special work of cleansing prior to His actual return to earth. The initial results of Edson's, Crosier's, and another friend, Dr. F. B. Hahn's, investigations appeared in an article published in the *Day-Star Extra* of February 7, 1846. Later, contact was made with Elder Joseph Bates and James White, and in time the church's sanctuary doctrine was formulated based on Bible study. In later years, Edson sold two farms to help support the fledgling movement that eventually became the Seventh-day Adventist church. Still later yet, he was ordained to the ministry.
- 7g. **William Foy (1818-1893):** As a young man Foy became a Freewill Baptist minister. Later as a Millerite adventist, Foy had visions in 1842 and 1845. He shared these visions with others and in 1845 published them in a small pamphlet. Although he was a free black man living in New England, Foy still states that he experienced some prejudice against him because of his color, which made it more difficult for some who heard him to accept his visions. Doubtless the prejudice of Millerites against those who claimed to have visions did not help either. One who did hear Foy speak, and who accepted his visions as being genuine, was young Ellen Harmon (later White).

After the great disappointment of October 22, 1844, Foy apparently had another vision which he did not understand, so did not relate it to others. Although he remained a minister the rest of his life, serving congregations in various places in Maine, he appears to have had no further visions, nor did he have any other contact with Adventists.

Additional sources:

Baker, Delbert W., *The Unknown Prophet*, Review and Herald Publishing Association, Washington, D.C., and Hagerstown, Maryland, 1987, 160 pages.

Foy, William, *The Christian Experience of William E. Foy Together With the Two Visions*, J. & C. H. Pearson, Portland, Maine, 1845, 18 pages [Reprinted in *Early S.D.A. Pamphlets*, Leaves of Autumn Books, Payson, Arizona, 1987, 175 pages.]

- 7h. **John Hancock** (1917- ): John Hancock was born in Chico, California, on August 8, 1917. He graduated from Pacific Union College with a religion and education major in 1939 and entered the ministry in Northern California the same year. He moved with his wife and their two children to Southeastern California in 1944, where he became the conference youth director two years later. In 1951, he was called to be the youth director for the Lake Union Conference, and in 1954, he accepted a call to be the youth director of the North Pacific Union. He served in this capacity until 1963, when he was called to be the World Pathfinder Director of the General Conference. In 1970, he became the world youth director. After his retirement in 1980, he served in the Ellen G. White Estate until 1983, when he became director of Spirit of Prophecy Services for the Southeastern California Conference.

While in Southeastern California, he worked with others in getting the Pathfinder Club program underway with the first conference-sponsored club organized in Riverside. He designed the Pathfinder emblem and helped to write the first Pathfinder Staff Training Manual. Elder Hancock is known as "the man with the piano accordion," and he and his instrument have traveled all over the world. He designed many of the AY Honors and has illustrated many books. During his 35 years as a youth director, he conducted numerous Weeks of Prayer in academies and colleges and sponsored youth ministry seminars both in North America and overseas. In 1982, both La Sierra University and Andrews University established the John Hancock Youth Center in his honor.

- 7i. **John Harvey Kellogg, M.D.** (1852-1943): Having grown up in Michigan where his father had become a Seventh-day Adventist, young Kellogg was encouraged by Elder James White in 1873 to become a doctor. Upon completion of his two-year course of training, in 1876 Dr. Kellogg was made medical superintendent of the Western Health Reform Institute, the denomination's first medical institution. Soon thereafter he changed its name to the Battle Creek Sanitarium.

During Dr. Kellogg's nearly seventy years as director of the Sanitarium, he helped start the church's first school of nursing, promoted expansion of the medical work of the church, assisted in founding the denomination's first medical school, invented flaked cereals and various meat substitutes, wrote many books, pamphlets, and articles on health and medicine, traveled widely on behalf of health education, and invented various pieces of health exercise equipment.

When the Sanitarium burned in 1902, Dr. Kellogg built an even larger building, contrary to Ellen White's counsel. He also found himself at odds with the church over some of the theological ideas. In 1907 he was disfellowshipped from the church. Upon his departure, Dr. Kellogg was also successful in taking the Sanitarium with him. He continued promoting health and vegetarianism during the remainder of his life, though he never returned to the church.

Additional source:

Schwarz, Richard W., Ph.D., *John Harvey Kellogg, M.D.*, Andrews University Press, Berrien Springs, Michigan, 1970, 256 pages.

- 7j. **George Albert King** (1847-1906): Born in Canada, King wanted to become a preacher, but instead ended up selling Dr. J. H. Kellogg's health books and other magazine subscriptions. This sparked an idea in his mind. He suggested that Uriah Smith's books *Thoughts on Daniel* and *Thoughts on Revelation* be combined and sold to the public. This was done and King is credited with starting what is today known as our literature evangelism ministry.

Additional source:

Lantry, Kimber J., *The King Who Couldn't Preach*, Pacific Press Publishing Association, Mountain View, California, 1980, 80 pages.

- 7k. **Charles M. Kinney** (1855-1951): As a young man, Charles Kinney worked his way west to Reno, Nevada. After attending evangelistic meetings there conducted by Elder J. N. Loughborough, Kinney accepted the Seventh-day Adventist faith. Later he attended Healdsburg College in California, and then became a colporteur in Kansas. In 1889 Kinney began working in Louisville, Kentucky. That same year he was ordained to the ministry, apparently becoming the first black Seventh-day Adventist to be ordained. Elder Kinney retired in 1911.

- 7l. **Anna Knight** (1874-1972): Educational opportunities for black children in Mississippi were extremely limited as Anna Knight was growing up. Through sheer determination she taught herself to read and write, although unable actually to attend school. Later she was sent a copy of *Signs of the Times*, and through reading it became a Seventh-day Adventist. Finally she was able to go to school. She attended Mount Vernon Academy in Ohio, and still later in 1898 she graduated from Battle Creek College as a missionary nurse. Anna Knight then returned to her home in Mississippi where she operated a self-supporting school for black children. In 1901 she was appointed a missionary to India, the first black woman sent overseas by the church as a missionary. Upon her return home she held a number of positions in the educational work of the church.

Additional sources:

Knight, Anna, *Mississippi Girl*, Southern Publishing Association, Nashville, Tennessee, 1952, 224 pages.

Maxwell, Patricia, *Journey to Freedom*, Pacific Press Publishing Association, Boise, Idaho, 1987, 77 pages.

- 7m. **Kate Lindsay** (1842-1923): A woman physician in the church, Dr. Lindsay founded the denomination's first school of nursing at the Battle Creek Sanitarium in 1883. In 1895 she went to South Africa as a missionary. Upon her return to the United States, she spent twenty years at the Boulder Sanitarium in Colorado.

Additional source:

Nelson, Kathryn Jensen, *Kate Lindsay, M.D.*, Southern Publishing Association, Nashville, Tennessee, 1963, 192 pages.



- 7n. **William Miller** (1782-1849): An American farmer and later a Baptist preacher who, based upon his study of Biblical prophecy, understood that Jesus would return sometime around 1843 or 1844. His followers came to be known as Millerites.

Although raised a Christian, while a young man William Miller became a skeptic. Several incidents during the War of 1812 caused him to wonder but what there really might be a God who takes a personal interest in our lives. Immediately Miller set about studying his Bible to find out what kind of God it reveals. As he studied, his skepticism vanished. About the Scriptures Miller later was able to write, "They became my delight, and in Jesus I found a friend." It was during this intense period of Bible study that William Miller discovered the 2300-day prophecy of Daniel 8:14.

As the time drew closer when the prophecy would end, and not seeing anyone else preaching Jesus' soon return which Miller thought it predicted, he came under increasingly strong conviction to share his views with others. Finally, in 1831 he began to preach his views publicly. And because Miller's message was about Jesus, and not *just* about time prophecies, people responded. Several hundred ministers plus others who became prophetic lecturers accepted Miller's views, along with thousands of lay people.

As the Millerite movement progressed, it expanded into the cities as well as all across the northern parts of the eastern United States and into the lower part of eastern Canada. William Miller himself estimated that he gave 4,500 lectures on the prophecies by 1844.

When Jesus did not return in 1844, Miller was very disappointed, but not discouraged. Although he was right in his calculation that the 2300 day time prophecy of Daniel 8:14 was to end about 1843 or 1844, he was wrong about the event that was to happen at the end of the time period. He misidentified the sanctuary that is said to be cleansed at the end of the prophecy. Sadly, Miller never accepted the new understanding that it is the heavenly sanctuary that was to be cleansed, nor did he ever accept the seventh-day Sabbath, both of which later became pillar doctrines of the Seventh-day Adventist church. However, he never gave up his faith that Jesus would soon return. Shortly after the great disappointment of October 22, 1844, Miller wrote, "I have fixed my mind on another time, and here I mean to stand until God gives me more light, and that is *today, TODAY, and TODAY* until He comes." It was from William Miller and the Millerite movement that eventually emerged the Seventh-day Adventist church.

Additional sources:

Bliss, Sylvester, *Memoirs of William Miller*, Joshua V. Himes, Boston, Massachusetts, 1853, 426 pages (Reprinted by Leaves of Autumn Books in 1988.)

Cook, N. P., *A Brief History of William Miller*, Advent Christian Publication Society, Boston, Massachusetts, 1895 and 1910, 387 pages. (Reprinted by The Review and Herald Publishing Association in 1915.)

Gale, Robert, *The Urgent Voice: The Story of William Miller*, Review and Herald Publishing Association, Washington, D. C., 1975, 158 pages.

Gordon, Paul A., *Herald of the Midnight Cry*, Pacific Press Publishing Association, Boise, Idaho, 1990, 123 pages.

- 7o. **Rachel Oakes-Preston (1809-1868):** She was a Seventh-Day Baptist lay member who convinced a group of Millerite adventists in Washington, New Hampshire, to accept the seventh-day Sabbath. Rachel Oakes was there visiting her daughter Delight Oakes, the local school teacher. One Sunday while sitting in church (there were no local Seventh Day Baptists, so Rachel kept her Sabbath at home and then attended the local church on Sunday for Christian fellowship), Elder Frederick Wheeler the pastor was leading out in a communion sermon. He stated that all who profess Christ in such a service as this "should be ready to obey God and keep His commandments in all things." Later Mrs. Oakes informed him that she had almost risen during the meeting to tell him that he should push back the communion table and put the communion cloth back over it until he was ready to keep all the commandments, including the fourth. From that discussion, Frederick Wheeler returned home, studied his Bible and came to the conclusion that the fourth commandment does teach that the seventh-day Sabbath should be kept. In turn, Rachel Oakes soon afterwards became a Millerite Adventist.

Later Rachel Oakes, who was a widow at the time, married Nathan T. Preston, and moved away from Washington, New Hampshire. Not until the last year of her life did she actually join the Seventh-day Adventist church.

Additional Source:

Maxwell, C. Mervyn. *Tell It to the World*. Pacific Press Publishing Association, Nampa, Idaho, 1993, pp. 67-73.

- 7p. **Marcial Serna (1860-1935):** Serna was the first Spanish-speaking Seventh-day Adventist minister of Mexican ancestry to work in the United States. He had served more than seventeen years as a minister of the Methodist Episcopal church in New Mexico prior to becoming a Seventh-day Adventist in 1898. When he joined the church, he brought along many of the members of his former congregation. Elder Serna later worked in Arizona, New Mexico, and California prior to his retirement in 1916.

Additional source:

Pohle, Myrtle A., *The Truth Seekers, Saga of the Southwest*, Pacific Press Publishing Association, Mountain View, California, 1983, pp 7-42.

- 7q. **Annie Rebekah Smith (1828-1855):** A talented poet, hymn writer and artist, Annie Smith contributed much to this movement in its early days. As a teenager she became a Millerite adventist. However, as with so many others, after the Great Disappointment of October 22, 1844, she became discouraged and lost interest in religion. She decided to get an education and become a teacher. However, her mother continued to be concerned for her daughter's spiritual welfare. In 1851 while attending evangelistic meetings held by Joseph Bates, Annie accepted the seventh-day Sabbath. Later she assisted James White in publishing *The Advent Review and Sabbath Herald*. Several of her poems were published in the church paper and some were set to music. Three of her hymns are included in *The Seventh-day Adventist Hymnal*. Tragically, Annie contracted tuberculosis from which she later died.

Additional sources:

Graybill, Ron, "The Life and Love of Annie Smith", *Adventist Heritage*, Summer, 1975, Volume 2, No. 1, pp 14-23.

Graybill, Ron, "Annie Smith, Her Life and Love", *The Advent Review and Sabbath Herald*, April 1, 1976, Vol. 153, No. 14, pp 4-7.

Smith, Mrs. Rebekah, *Poems: With a Sketch of the Life and Experience of Annie R. Smith*, John B. Clarke, Printer, Manchester, New Hampshire, 1871, pp 97-107.

- 7r. **Uriah Smith** (1832-1903): Like his older sister Annie, Uriah Smith was a Millerite adventist as a young boy. But after the great disappointment of October 22, 1844, he too became discouraged and gave up interest in religion. And like his sister, he went to school to become a teacher, evincing no interest in religion at the time. In 1852 he became convinced of the Sabbath and soon joined James White in helping to publish *The Advent Review and Sabbath Herald*. When the paper and the printing press were moved from Rochester, New York, to Battle Creek, Michigan, in 1855, Uriah Smith was made editor. He was to serve a total of nearly fifty years on the editorial staff of the *Review*, about thirty-five of those years as editor.

In addition to his editorial work Elder Smith was also an author. He wrote many articles for the *Review*, a number of books, including his most famous which was the Adventist classic, *The Prophecies of Daniel and the Revelation*. Like his sister he was also a poet and artist, having designed the first woodcut illustrations for the *Review* even before actually becoming a Sabbath-keeper. Uriah Smith was also an inventor, and he had several patents issued to him. When the Seventh-day Adventist General Conference was organized in 1863, Uriah Smith was elected its first secretary. Elder Smith's contributions to this movement were many and varied.

Additional source:

Durand, Eugene F., *Yours in the Blessed Hope, Uriah Smith*, Review and Herald Publishing Association, Washington, D. C., 20012, 1980, 320 pages.

- 7s. **Luther Warren** (1864-1940): At the age of fourteen Luther Warren and his friend Harry Fenner organized at Hazelton, Michigan, what is usually recognized as the first Seventh-day Adventist young people's society. Later he became a minister and spent most of his ministry in working for young people.

Additional source:

Boucher, Sharon, *Luther Warren: Man of Prayer and Power*, Review and Herald Publishing Association, Washington, DC, 1959, 191 pages.

- 7t. **Frederick Wheeler** (1811-1910): Generally considered to be the first ordained Millerite Adventist minister to accept the seventh-day Sabbath, Elder Frederick Wheeler was earlier a minister of the Methodist Episcopal Church. In 1844 while preaching a communion sermon at the Washington, New Hampshire, church, he urged the participants that day to be willing to keep God's commandments. Later, Rachel Oakes (Preston) pointed out to Elder Wheeler that he was not even keeping the fourth commandment himself. After careful investigation of the Bible teaching on the subject, Wheeler decided to keep the seventh-day Sabbath. Later he studied the Sabbath with Elder Joseph Bates when the latter man came from his home in Massachusetts to learn more about the topic. In 1851 Elder James White invited Wheeler to leave New Hampshire to minister elsewhere. Finally, in 1857 Wheeler moved to New York State where he lived the remainder of his long life.

- 7u. **James White** (1821-1881): Elder James White and his wife Ellen along with Elder Joseph Bates are considered to be the three co-founders of the Seventh-day Adventist church. As a young man James became a Millerite adventist preacher. On his first three-month preaching tour, he converted one thousand people to the Lord. Although disappointed along with others when Christ did not return in 1844, James did not lose faith in the Second Advent.

In 1846 he and Ellen Harmon were married. A short time later they began to keep the Sabbath. In 1849 he published the new church's first periodical, *The Present Truth*. Later in 1852 he led out in efforts to purchase our first printing press, a Washington hand press. During those early years James White traveled among the few Sabbath-keepers who then existed, conducted evangelistic meetings, and wrote pamphlets and articles for the church paper, which he also edited.

In 1860 Elder White helped choose the denomination's name. Although he personally favored the name "Church of God," when "Seventh-day Adventist" was proposed, he supported the suggestion. Later in 1863 he helped organize the General Conference of Seventh-day Adventists. In fact, he was the first man to be chosen president of the new church, but declined to serve so that no one could accuse him of trying to grab power by getting the General Conference organized. James White also helped establish Battle Creek College in 1874 as well as found the *Signs of the Times*, originally published in Oakland, California.

Beginning in 1865 Elder White suffered a series of strokes that affected his health. In spite of that, he served ten years as president of the General Conference (1865-1867, 1869-1871, 1874-1880). Often during these years he and his wife would attend as many as fifteen camp meetings in a year. Elder White died at the age of sixty in 1881, literally worn out from overwork in the cause of God.

Additional sources:

Robinson, Virgil, *James White*, Review and Herald Publishing Association, Washington, DC, 20012, 1976, 316 pages.

Thiele, Margaret Rossiter, *By Saddle and Sleigh: A Story of James White's Youth*, Review and Herald Publishing Association, Washington, D. C. 20012, 1965, 128 pages.

White, James, *Life Incidents, in Connection With the Great Advent Movement, as Illustrated by The Three Angels of Revelation XIV*, Steam Press of the Seventh-Day Adventist Publishing Association, Battle Creek, Michigan, 1868, 373 pages. (Reprinted by Paradise View, Baronett, Wisconsin, no date).

- 8a. **Conflict of the Ages Series:** The series of five books that traces the story of the great controversy between Christ and Satan from the time prior to earth's creation when Satan fell, until the earth is once again made new after the millennium and sin is finally destroyed. The five books in the "Conflict of the Ages Series" and their dates of publication are: *Patriarchs and Prophets* (1890), *Prophets and Kings* (1917), *Desire of Ages* (1898), *Acts of the Apostles* (1911) and *The Great Controversy* (1888, 1911).

- 8b. **Ellen G. White Estate:** When Ellen White wrote her will in 1912, she left her literary estate to a board of five church leaders, to be known as the Ellen G. White Estate. Upon her death in 1915 this separate corporation was organized. Her literary manuscripts remained in California until 1938 when they were transferred to the General Conference world headquarters building which was then located in Washington, D.C. Today, fifteen White Estate trustees representing various aspects of the church's world-wide work continue to oversee the preservation of her original manuscripts, promote the publication and translation of Ellen White books, and authorize preparation of new compilations from her unpublished manuscripts as called for in her will.
- 8c. **Elmshaven:** Ellen White's home in northern California, where she lived from 1900 when she returned from Australia until her death in 1915, is named Elmshaven. During the years she lived at Elmshaven Mrs. White called for organizational changes in the church's structure that resulted in the creation of union conferences and world divisions. She also helped found the Paradise Valley, Glendale, and Loma Linda Sanitariums in southern California, as well as Madison College in Tennessee. In addition, she also wrote such well-known classics as *Education, Ministry of Healing, The Acts of the Apostles, and Prophets and Kings*, besides supervising the revision of *The Great Controversy* which came out in 1911.
- 8d. **Gorham, Maine:** It was here that twin girls, Ellen and Elizabeth Harmon were born on November 26, 1827, to Robert and Eunice Harmon. Ellen would later marry Elder James White; she lived until 1915. Her twin sister married Reuben Bangs, a grocer in Gorham; she lived in that area until her death in 1891.
- 8e. **June 5, 1863:** On this Friday evening in the home of Aaron Hilliard in Otsego, Michigan, God gave Ellen White a comprehensive vision on health reform. It covered the broad field of health and preventive medicine including the cause of disease, the care of the sick, remedial agencies, nutrition, stimulants and narcotics, child care, and healthful attire.

Although as early as 1848 Mrs. White spoke about the harmful effects of tobacco, tea, and coffee, it was in this vision that the principles of health were first emphasized as part of the message of Seventh-day Adventists. Ellen White wrote, "I saw that it was a sacred duty to attend to our health, and arouse others to their duty." Based on the information shown her in this vision, Mrs. White now spoke against drugs and flesh meats, and urged the importance of pure air, exercise, and a proper diet.

- 8f. **Lord's Messenger:** This was the title that Ellen White applied to her own experience, rather than referring to herself as a prophetess. In 1906 she explained why she used this term to describe the work God had called her to do.

"Early in my youth I was asked several times, 'Are you a prophet? I have ever responded, I am the Lord's messenger. I know that many have called me a prophet, but I have made no claim to the title. My Saviour declared me to be His messenger.

"Why have I not claimed to be a prophet?--Because in these days many who boldly claim that they are prophets are a reproach to the cause of Christ; and because my work includes much more than the word 'prophet' signifies."

*Selected Messages*, Book 1, p. 32

- 8g. **White Home in Battle Creek, Michigan:** The oldest remaining Adventist landmark in Battle Creek is the James and Ellen White home at 63-65 Wood Street. . Built in 1856, Elder and Mrs White lived here from 1856 to 1863. While living in this house Ellen White wrote out the Great Controversy vision that she had been given in Lovett's Grove, Ohio, on March 14, 1858. Her first written account of the vision appeared in September, 1858, in *Spiritual Gifts*, Volume 1, sometimes referred to as the first edition of *The Great Controversy*. It was in this house that James and Ellen's fourth son John Herbert White was born in 1860. He lived less than three months. Also while living there, the young church adopted Systematic Benevolence in 1859, chose the name "Seventh-day Adventist" in 1860, and organized its first local conference in 1861, the Michigan Conference.
- 8h. **Testimonies to the Church:** Now a nine-volume set of counsels for the church given by God to Ellen White, they originally appeared as thirty-seven individually numbered *Testimonies*, published during the years 1855 to 1909. Contained in the set is counsel for individuals, groups, as well as churches and institutions. Some is very specific in nature while other messages are of a general character dealing with principles of Christian living and the mission of the church.
- 8i. **Visions:** Seventh-day Adventists believe that Ellen G. White received visions from God similar to those received by Biblical prophets. On those occasions, while she was totally unconscious of her surroundings, God would give her information covering a variety of topics. This she passed on to the church during her lifetime through spoken presentations either at public church gatherings or to individual committees and church boards, through private letters written to specific individuals for whom she was given counsel, or through her many written books.

In her early experience, Mrs. White's visions were often given during her waking hours and lasted from a few minutes up to about four hours. These early visions were generally accompanied by marked physical phenomena witnessed by many who were present while she was in vision: her eyes remained open, she did not breathe, her own body strength left her and she was totally unconscious of her surroundings the whole time she was in vision. The pioneers never viewed the physical phenomena as a primary proof of the divine origin of her visions, but rather felt that they were a secondary evidence of God's leading in Mrs. White's experience.

The real proof of the genuineness of the visions was in the content of their messages coupled with the results in changed lives that occurred when that counsel was followed. In later years Mrs. White's visions came as prophetic dreams during the night, though she tells us that the same angel messenger came in these night visions as had been present in her earlier day visions.

Seventh-day Adventists do not put Ellen White's visions on the same level as the Bible, though we have always taught and believed that both are from God. She herself saw her visions as the lesser light given by God to lead us to the greater light--the Bible. (See *Colporteur Ministry*, p. 125.)



### III. Skills Development

- A. Supervise participant(s) through either the Adventurer class curriculum OR the AY class curriculum.
- B. Have or earn the following AY honors:
  - 1. Christian Storytelling
  - 2. Camping Skills I

### CHRISTIAN STORYTELLING

1. Name one source where you have found material for stories for each of the following categories. Tell a story from each category.
  - a. Sacred history
  - b. Church history
  - c. Nature
  - d. Character story
  - e. Object lesson with visual aids
2. For the above stories you tell, do the following:
  - a. Tell one of your stories to children, ages five and under, for at least three minutes.
  - b. Tell one of your stories to 10-12-year-olds for at least five minutes.
3. Make a written outline of a story you are to tell.
4. State how and under what circumstances course materials are to be modified for the following:
  - a. Telling the story in first person, second person, and third person
  - b. Different audiences, ages, and purposes
  - c. Making the story shorter
  - d. Making the story longer
5. Tell why a definite aim is necessary in telling a story. Tell how you obtain a good climax for a story
6. Tell one story of foreign missionaries, not less than five minutes in length.
7. Tell one story that teaches health principles.



## CAMPING SKILLS I

1. Be at least in the fifth grade.
2. Understand and practice wilderness and camping etiquette, regarding preservation of the outdoors.
3. Know eight things to do when lost.
4. Be familiar with various types of sleeping equipment suitable to location and season.
5. List personal items needed for a weekend campout.
6. Plan and participate in a weekend camping trip.
7. Know how to properly pitch and strike a tent. Observe fire precautions when a tent is in use.
8. Know and practice the proper principles for camp sanitation for both primitive and established campsites.
9. Properly use the knife and hatchet. Know ten safety rules for their use.
10. Fires:
  - a. Demonstrate ability to choose and prepare a fire site.
  - b. Know fire safety precautions.
  - c. Know how to properly strike a match.
  - d. Practice building a fire with the use of one match, using only natural materials.
  - e. Demonstrate how to protect firewood in wet weather.
11. Bake bread on a stick.
12. Describe the proper procedures for washing and keeping clean the cooking and eating utensils.
13. Describe sleeping wear and how to stay warm at night.
14. Draw a spiritual object lesson from nature on your camping trip.
15. Explain and practice the motto: "Take only pictures and leave only footprints."

Reference: *AY Class Instructor's Manual*, Appendix "Outdoor."









**D. Hold a current American Red Cross First Aid and Safety certificate or its equivalent.**

### **IMPORTANT CERTIFICATION INFORMATION**

In this twelve-hour course, students will learn first aid for choking; rescue breathing and CPR for adult, infant, and child victims; bandaging; splinting; controlling bleeding; first aid for burns, wounds, and heat and cold exposure; and how to respond to diabetic emergencies. Students will receive Community CPR certification valid for one (1) year and Community First Aid and Safety certification valid for three (3) years.

This course will teach you how to:

- Recognize an emergency and overcome the reluctance to act
- Use the EMS system
- Recognize and care for breathing emergencies, heart attacks, and cardiac arrest in adults, infants, and children
- Identify life-threatening bleeding and demonstrate how to control it
- Identify the signals of shock and minimize its effects
- Identify and care for various soft tissue and musculoskeletal injuries
- Identify and care for sudden illness, including poisoning and heat and cold emergencies

Red Cross certificates will be issued after you have successfully completed this course. In order for you to receive certification, your instructor must be authorized by the Red Cross and must follow prescribed policies and procedures. Contact your local Red Cross chapter for more information.



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**There are many ways to help in an emergency.  
In order to help, you must act!**

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E. Attend and complete a two-hour seminar in each of the following areas:

- 1. Leadership Skills . . . . . p. 48
- 2. Communication Skills . . . . . p. 65
- 3. Creativity and Resource Development . . . . . p. 79
- 4. Children and Youth Evangelism . . . . . p. 105

## LEADERSHIP SKILLS

2 hours

### Objective

To become aware of a number of basic group leadership skills necessary for leading a unit or group.

### Explanation

Participants are required to begin to develop basic group leadership skills that are necessary for leading and directing a unit or group in the successful completion of tasks required by their class program or curriculum. These skills may be highlighted by a discussion of the following topics.

- I. Modeling Positive Christian Attitudes and Values . . . . . (15 minutes)
- II. Basic Dynamics of a Small Group . . . . . (15 minutes)
- III. Role, Function, Task, and Maintenance of Group Leaders . . . . . (20 minutes)
- IV. Identify and Deal with Personalities that Destroy Group Cohesion . . . . . (20 minutes)
- V. Motivating Individuals . . . . . (50 minutes)

**I. Modeling Positive Christian Attitudes and Values . . . . . (15 minutes)**

Young people growing up in today’s world are faced with many choices. They are required to make some sense out of all the uncertain and confusing aspects of life by learning to assess, appreciate and acquire that which constitutes real value. In this context we tend to refer to the word “value” as denoting those beliefs, purposes and attitudes that are chosen thoughtfully and acted upon. Because we live in a dynamic society in which rapid change occurs, it is perhaps wise for us to focus our religious education on the process of valuing, rather than just the particular “values” themselves.

**A. Traditional Approaches to Values**

Following are some ways that have often been advocated for helping young people develop values:

1. **Modeling** — setting an example, either directly, by the way adults behave, or indirectly, by pointing to good models in the past or present, such as Washington’s honesty or the patience of Ulysses’ wife.
2. **Persuading and Convincing** — by presenting arguments and reasons for this or that set of values and by pointing to the fallacies and pitfalls of other sets of values.
3. **Setting Limits** — by giving children choices only among values “we” accept, such as asking children to choose between helping wash the dishes or helping clean the floor, or by giving children choices between a value we accept and one no one is likely to accept, such as asking children to choose between telling the truth and never speaking to anyone again.
4. **Inspiring** — by dramatic or emotional pleas for certain values, often accompanied by models of behavior associated with the value.
5. **Rules and Regulations** — intended to contain and mold behavior until it is unthinkingly accepted as “right.” as through the use of rewards and punishments to reinforce certain behavior.
6. **Advising** — cultural or religious dogma presented as unquestioned wisdom or principle, such as saying that something should be believed because “our people have always done it this way.”
7. **Moralizing** — telling “the way it ought to be” is a nice and easy method. It’s simple and easy to explain situations and experiences through which you have passed. Usually involves appeals to conscience, that still, small voice which arouses feelings of guilt if one’s conscience doesn’t suggest the “right” way, such as telling a child that he should know better or that he shamed his parents.

Other methods could be listed that have been used in the past to assist in the formation of beliefs, attitudes and behavior. Leaders must seek to understand the following process by which young people can be taught to formulate their own set of values without the need for indoctrination or a predetermined set of values being forced upon them.



This "valuing process" is to:

- A. Encourage children to make choices, and to make them freely.
- B. Help them discover and examine available alternatives when faced with choices.
- C. Help children weigh alternatives thoughtfully, reflecting on the consequences of each.
- D. Encourage children to consider what it is that they prize and cherish.
- E. Give them opportunities to make public affirmations of their choices.
- F. Help them to examine repeated behavior or patterns in their life.

**Group Discussion**

1. Discuss the ways that values are transferred from adults to children and determine in your view which ways are most effective.
2. Develop a list of the 10 most significant values important to young people of various ages and discuss how you would use the above resource material as a basis for helping develop their positive Christian attitudes and values.

Commitment	Craftsmanship	Courage
Honesty	Love	Self-control
Honor and Integrity	Responsibility	Reliability
	Devotion	

**II. Basic Dynamics of a Small Group . . . . . (15 minutes)**

Recently social scientists have given much attention to "group process," trying to isolate the reasons why some groups are effective and others are not. Their studies has revealed that each group has its own unique pattern of forces. These forces pertain to:

- A. How the group members relate to each other
- B. The way the group makes a decision
- C. Group communication problems. Even though these problems may not be present in each group, the leader will be most effective if he is prepared to deal with them.

All the research on group process has revealed some interesting principles about group behavior. Understanding these principles is vitally important for every leader. Some of the most impressive facts are as follows:

- A. For a group to be effective, its members must be able to exchange ideas freely and clearly. Its members also must feel involved in the decision-making.
- B. Just because all the members of a group are capable individuals, they will not necessarily function effectively as a group.
- C. It is possible to help a group grow to maturity. By using proper techniques, a group of individuals can be channeled into effective work, and internal conflicts that retard group effectiveness can be broken down.

- D. Any group can benefit from a skilled and dedicated leader. However, an effective group leader must understand that each member is responsible for contributing to the total task of leadership. No group can become fully productive until each group member assumes responsibility for the way the group acts.

Most groups are faced with specific tasks, and the group exists primarily to accomplish these tasks. Many times group members get so caught up in completing the task that they do not remember to keep the group in proper running condition.

As people in the group work together to accomplish a task, they are doing something to and with the other members of the group. Every group consists of a complex network of changing relationships between individuals, and every group needs to have a continuing and growing awareness of itself as a group and make an effort to develop and maintain positive relationships. It is up to the leader to help the group recognize these twin functions and to make them work effectively. The leader can assume different postures within the group. His behavior can range from almost complete control of the decision-making process within the group to almost complete control by the members within the group. Ideally the control within the group will be a blend between leader and members. However, these functions must be filled because fulfilling of these functions permits the group to not only satisfy the needs of its members and keep the group going, but also to moves the group toward its objectives.

### III. Role, Function, Task, and Maintenance of Group Leaders . . . . . (15 minutes)

There are specific leadership methods that help the group achieve and accomplish these task and maintenance functions. As previously stated, one purpose of the group is to accomplish its goal or to complete its task. The other purpose is to keep the group in proper running condition or to maintain the group. There are people in every group that use the various leadership methods that help the group achieve and accomplish these tasks and maintenance functions. The leadership functions concerned with completing the tasks are:

- A. **Initiator/contributor** — one who gets things started.
- B. **Information seeker** — one who asks questions.
- C. **Information giver** — one who gives answers.
- D. **Coordinator** — one who keeps things rolling.
- E. **Orienter** — one who points the group toward its goal. He keeps the group moving in the right direction.
- F. **Summarizer** — one who pulls together related ideas. He restates highlights of discussions.
- G. **Consensus tester** — one who sends up “trial balloons” to see if the group is nearing a conclusion or one who measures to see how much agreement has been reached.

The leadership roles which maintain the group and get members to work with each other are:

- A. **Encourager** — one who gives support to others in the group to keep them functioning together.
- B. **Harmonizer** — one who keeps group members working toward the same goal.
- C. **Gatekeeper** — one who keeps the group aware of the subject at hand. He attempts to keep communication channels open and draws out non-participants and holds back overly verbal participants.
- D. **Standard setter** — one who expresses what he wants the group to achieve. Sets limits for the group's activities and behavior between group members. Helps resolve conflicts effectively.

A proper understanding of these leadership roles not only helps the designated group leader also the members. Each leadership role is important, has its place within the group, and must be fulfilled if the group is to be healthy. Groups are more likely to operate at maximum efficiency when these roles become the responsibility of all members rather than just the designated leader. Sometimes one individual may perform many of these roles during the lifetime of the group. In a mature group, it usually makes no difference who performs a particular role as long as all the appropriate roles are performed.

- A. Discuss how these group principles relate to your role as a Pathfinder, Adventurer, YES, or Youth counselor.
- B. Engage in the group exercise "Operation Heartbeat" and use the "Process Observation Report Form" as a way of evaluating group process in the assigned exercise. Assess what influence the various factors raised in the Process Observation Report Form have on the effectiveness with which a group operates together.

## Discussion

### OPERATION HEARTBEAT

You are a member of a medical team of heart specialists who perform heart transplant operations. At the present moment you have six people on your waiting list who qualify for a donor heart that has just become available from a road accident victim.

The following six people are all worthy recipients who desperately need a heart transplant operation, as it is more than likely they will die within three weeks if one is not performed for them.

You must make a decision within the next 20 minutes who will be the **one** to receive the operation and live.

1. 22-year-old male, single, national football champion and Brownlow Medalist.
2. 55-year-old female, federal member of Parliament, Shadow Minister for Welfare and Women's Affairs, single mother with one university-aged daughter living at home.
3. 48-year-old male, executive director of multi-national corporation, married with two sons.
4. 33-year-old female, mother of three children, diabetic.
5. Female high school student who lives with her alcoholic father.
6. 30-year-old male, homosexual, university professor, national director of a government research program on AIDS.

## PROCESS OBSERVATION REPORT FORM

### A. Communication

1. How well did people express themselves (verbally and non-verbally)?
2. Did people listen to the person speaking (and understand their meaning)?
3. What pattern of communication was used? (one to one; one to group, all through a leader)
4. What was the content (cognitive or effective)?

### B. Leadership

1. Major roles (record names of participants).

\_\_\_\_\_ Avider  
\_\_\_\_\_ Blocker  
\_\_\_\_\_ Coordinator  
\_\_\_\_\_ Dominator  
\_\_\_\_\_ Evaluator  
\_\_\_\_\_ Follower  
\_\_\_\_\_ Gatekeeper  
\_\_\_\_\_ Harmonizer  
\_\_\_\_\_ Information-processor  
\_\_\_\_\_ Recognition-seeker

2. Leadership style

\_\_\_\_\_ Autocratic  
\_\_\_\_\_ Democratic  
\_\_\_\_\_ Laissez-faire

3. Response to leadership style

\_\_\_\_\_ Eager participation  
\_\_\_\_\_ Holding back  
\_\_\_\_\_ Lack of enthusiasm  
\_\_\_\_\_ Laissez-faire  
\_\_\_\_\_ Low commitment

### C. Climate

1. Group tone (accepting and warm, cold and ignoring)
2. Cohesiveness (how well you worked together)

### D. Goals

1. Explicitness (clearly understood by everyone)
2. Commitment to agreed-upon goals

### E. Situation Variables

1. Group size
2. Time limit
3. Physical facilities

**IV. Identify and Deal with Personalities That Destroy Group Cohesion . . . . . (20 minutes)**

- A. *Blocker***  
Resistance stops group working together  
Goes off on a tangent  
Reacts negatively to all suggestions
- B. *Non-Participant***  
Acts indifferently or passively  
Doodler/daydreamer  
Withdraws from group by talking/whispering to others  
Is afraid of others' non-acceptance, failure
- C. *Fighter***  
Aggressive or jealous  
Works for status by blaming others  
Deflating ego of others — holds grudges  
Shows hostility against group or some individual
- D. *Clown***  
Fools around  
Mimics others  
Disrupts work of others  
Distracts group from goals — sidetracks the group
- E. *Dominator***  
Dogmatic/rigid  
Tries to assist authority  
Interrupts others  
Acts superior
- F. *Clique***  
Several people gang up on others in group  
Gossip and talking behind people's backs
- G. *Inattention***  
Failure to concentrate or really listen  
Short attention span
- H. *Hyperactivity***
- I. *Lack of enthusiasm***
- J. *Poor Organization/Leadership***

**Group Activity**

Discuss ways to deal with any or all of the above distractions that create conflict within the unit. Add to the above list any additional factors that affect your unit's current operation.

**V. Motivating Individuals . . . . . (50 minutes)**

One of the prime shortcomings of any group is the inactivity of certain group members. Any member's inactivity causes many problems to the group and the group leader. The obvious problem is the lost resources of inactive group members, which lessens the effectiveness of the group as a unit. But perhaps the more critical problem is the demoralizing effect that inactive members have on other members. Their failure to participate and shoulder their share of the load dampens enthusiasm and may eventually result in a marked negative effect on the group.

The primary reason that some group members are inactive is because they do not understand the task to be accomplished or what part they are supposed to play. In many instances, they do not receive sufficient motivation to move them into action. The fault does not lie within the members. They will usually respond to the motivation they receive — frequently none at all, or it is applied without regard for the members' personal interests or views.

**A. How to Motivate a Group**

Motivation is the source of all action, and inactivity results from a lack of motivation. This does not necessarily mean a lack of motivational effort; however, mere effort to motivate does not, of its own accord, produce motivation.

Group action is the result of motivation of the individuals within the group. At times the varying effects of motivational effort of one type or another may result in confusion or indifference. Many times when confusion or conflict occurs within the group, it is because the leader has failed to motivate each individual within the group. It has been rightly stated that you do not lead groups, rather, you lead the people that make up the group, each as an individual.

We can draw a parallel between a group leader and a salesman. Salesmanship requires a great deal of individual motivation. In fact, that is what it is all about. A successful salesperson "helps" a client "discover" a "desire" for the salesperson's product or service before closing the sale. Salespeople who see only their own desire for making the sale (income) and do not spend adequate time relating to their prospect's desires soon discover that they are no longer selling.

The same is true when motivating a group. When the leader disregards the desires of the individuals within the group, he soon finds he is no longer leading. The members have received no motivation which meet their needs, and they respond by doing nothing.

"There is no such thing as a group member who cannot be motivated. Every living person is motivated every day to do something. Once a person links himself emotionally with a group as a result of interest shown in his individual desires, he can be motivated to do many things that are contrary to his own personal desires in order to benefit the group. When that point is reached, he finds fulfillment in achieving for the group rather than for himself."

As a leader, you must be able to get your group and its individual members moving—and keep them moving—in the desired direction.

In attempting to motivate individuals, we need to recognize that individual needs are especially important and play a major role in determining what "gets people going." Current research suggests that people usually motivate themselves by

responding to their inner needs. Leader need to understand these needs and how they operate so that they can work with human nature, not against it.

Abraham Maslow, in his concept of a hierarchy of needs, suggests that individual needs are arranged in order of priority, with the stronger needs desiring satisfaction before other needs can be met.

<b>Physiological</b>	<b>Safety</b>	<b>Social</b>	<b>Esteem</b>	<b>Self-Actualization</b>
Hunger	Security	Belonging	Self-Respect	Growth Accomplishment
Thirst	Protection	Acceptance	Achievement	Personal Development
Sleep	from Danger	Social life	Status	
		Friendship	Recognition and love	

**Physiological**—These are a person’s physical needs for food, shelter, warmth, sexual gratification, and other bodily functions.

**Safety**—These include the need to feel safe from physical danger and the need for physical, mental, and emotional security.

**Social**—These include the need for friendships and interaction with other people, a sense of belonging and acceptance within a social circle.

**Esteem**—These needs fall into two closely-related categories — self-esteem and the esteem of others. The first includes our need to respect ourselves, to feel personal worth, adequacy and competence. The second embraces our need for respect, praise, recognition, and status in the eyes of others.

**Self-actualization**—The need to achieve as much as possible, to fully develop one’s gifts or potential.

Maslow makes two interesting points about these needs. First, if one of our stronger needs is threatened, we jump down the steps to defend it. You do not worry about status, for example, if you are starving. Therefore, if you appear to threaten people’s security by your proposed changes as a leader, you should expect a stoutly defended response.

Secondly, a satisfied need ceases to motivate. When one area of need is met, the person concerned becomes aware of another set of needs. These in turn now begin to motivate him or her. There is obviously a lot of truth in this theory. In particular, when the physiological and security needs have been satisfied, they do not move us so strongly. How far this principle extends up the scale is a matter for discussion.

Elsewhere in his work, Maslow postulated other hierarchies of need, which he identified like galaxies in the vast reaches of the unconscious mind: cognitive needs (curiosity, the need to discover and understand) and aesthetic needs (the need for beauty, order, and elegance). In later life he also talked about what could be called spiritual needs, the need to escape from oneself and feel part of some larger transcendent unity above the self. As a secular humanist, Maslow did not give the name God to this Welcoming Other in which self is both lost and found, but the influence of the Jewish tradition in which he was reared is clearly evident. Certainly there are great human needs behind the search for God.



Another expression of this understanding of humans as essentially self-motivating was suggested by Herzberg, who believed that the following five motivators provide satisfaction to individual needs.

**1. Achievement:**

- \* A sense of personal achievement in the work being accomplished and brought to a successful conclusion.
- \* A sense that one is making a worthwhile contribution to the objectives of the group.
- \* The sense of achievement is in proportion to the size of the challenge.

**2. Recognition:**

- \* Acknowledging a person's contribution.
- \* Appreciating the work being done.
- \* Receiving adequate recognition for achievements.

**3. Interest:**

- \* A feeling that the work is challenging and demanding the best from the individual.

**4. Responsibility:**

- \* Being allowed to control the work being done.
- \* Being trusted.
- \* Having authority to make decisions and being accountable for work done.

**5. Advancement:**

- \* A feeling that as an individual, one is developing and advancing in experience and ability.
- \* The prospect of promotion or advancement.
- \* Providing the right climate and opportunities for meeting these needs for each individual in the group is possibly the most difficult and certainly the most challenging and rewarding tasks of the group leader.

**Group Activity**

Ask the group to identify four major problems presently encountered in their club or unit. Use the resources of the group to arrive at a solution/understanding of how to motivate these individuals.

## MOTIVATING YOUNG ADOLESCENTS

### ***Build relationships***

- A. Provide environment (group or one-on-one)
- B. They must believe that adults are important to them.
- C. Be honestly supported or warmly rejected by others as a person capable of directing his or her future behavior.
- D. Personal encouragement — caring one-on-one relationship

### ***Be a Model***

- A. Adults whom they like and respect for their behavior and attitudes
- B. Adults with a development of logical reasoning

### ***Be Careful of Stereotypes***

- A. Don't assume that early physical developers will act more maturely than peers who have yet begun to grow.
- B. Don't assume that physically attractive adolescents are intelligent and responsible.
- C. Don't assume that unattractive or overweight adolescents are undisciplined, irresponsible, or lazy.
- D. Adult expectations of them, "We act like we are treated."

### ***Provide Opportunities for Youth to Take Initiative***

- A. Provide activities that teach — self-motivating.
- B. Let them assume responsibility for shaping their environment.
- C. Provide consistent limits for acceptable behavior.
- D. Give them enough structure so that initiative can most likely be met.
- E. Relinquish the amount of control they can successfully handle and appreciate.

### ***Involve Youth in Decision-Making***

- A. Structure ways to give increasing amounts of autonomy
  - in establishing rules
  - in selecting and planning programs
  - in negotiating individual and group contracts
  - in selecting group rewards
  - in actually conducting activities
  - in evaluating the program
- B. Balance youth autonomy and adult control as to capabilities of the individuals.
- C. Allow as much control as they can manage.
- D. Provide controls that are necessary to protect youth from harm due to their own inexperience, but reduce adult-imposed controls as young people gain experience and responsibility.

***Make Peer Influence Positive***

- A. While peers do have an increasing influence on behavior, most adolescents retain their family values.
- B. Can be a motivator
  - 1. Make rules that govern behavior.
  - 2. Plan activities that require collaboration rather than competitive efforts
  - 3. Set group goals and rewards that require cooperation.
  - 4. Plan activities where the peer group receives recognition for helping or making a contribution.
  - 5. Engage groups in role playing and simulation games
  - 6. Peer counseling
  - 7. Peer tutoring

***Tap Young Adolescents' Desire to Make Commitments***

- A. Short-term goal or provide an honorable out
- B. Commitment should be of one's own choosing
- C. "Choice" contributes to sense of personal autonomy
- D. Should be truly meaningful to them or to others

***Provide Safe Opportunities for Risk-Taking***

- A. Risk-taking is a normal part of growing up
- B. Risk can help young adolescents grow, test their physical cognitive and social skills against reality, and feel good about themselves.
- C. Risk provides challenge. As long as the situation is not too threatening, risk-taking provides help in motivating, is constructed to promote self-esteem, and protects them from physical or emotional harm.

## USING ENTHUSIASM TO MOTIVATE OTHERS

One of the best tools of personality development is enthusiasm. If you are really excited about life, you will be bubbling over with enthusiasm. Enthusiasm is a way to attract people so that they will become immediately interested in you and what you are saying. Once you capture this enthusiasm, you will no longer be lonely.

Enthusiasm is a welcome commodity. Everyone needs it. It fills a personal demand. It enhances the feeling of well-being. It inspires the efforts of others and helps them to renew their efforts. It steps up their power drive, as well as yours. It washes away discouragement and gives a refreshing new desire to move ahead. It neutralizes selfishness, anger, and hatred. Enthusiasm inspires confidence. It establishes rapport achieved in no other way, and because people need direction, they are attracted to the enthusiastic personality.

### HOW TO DEVELOP YOUR ENTHUSIASM

1. **Have faith in yourself and others.** "Faith," as one psychologist puts it, "is the inner core of self confidence, optimism, and enthusiasm."
2. **Combat skepticism with positive thinking** . . . then convert your thoughts into action. Track down solutions instead of concentrating on the dire consequences of defeat.
3. **Smile** — A smile is the most potent weapon. Take a tip from Mark Twain who said, "Wrinkles should merely indicate where smiles have been."
4. **Give generously of yourself.** The enthusiast is fond of people, has time to help others, and has energy to spare.
5. **Focus on the advantages** instead of dwelling on reasons why a project or idea won't succeed. Find ways to make it work!
6. **Don't let obstacles get you down.** Beethoven was deaf. Edison was a failure at school. Teddy Roosevelt was a physical wreck as a youth. Fanny Crosby was blind. Helen Keller could not speak, hear, or see. Booker T. Washington overcame prejudice. All these people had one thing in common—they were determined to succeed and believed that they could and would succeed. It was enough to carry them on.
7. **Rally others to your cause.** Enthusiasts are born leaders. People are drawn naturally and willingly to their enthusiasm and go-go-go.

You may be wondering how you can generate enthusiasm. Maybe you think you are not the enthusiastic type. Believe me, this is not true, because in every personality there is a degree of enthusiasm. Would you like to build a higher degree of enthusiasm or would you rather let the world pass you by?

## FOURTEEN PRACTICAL VALUES OF ENTHUSIASM

1. Enthusiasm is a sign that you are no longer in a rut.
2. Enthusiasm permits no room for anything derogatory. It automatically discards criticism and converts it into praise.
3. Enthusiasm helps you develop an attractive personality.
4. Enthusiasm is a gracious and genteel bid for attention.
5. Enthusiasm recognizes the values of everything. It talks positive and acts positive.
6. Enthusiasm leaves no room for boredom.
7. Enthusiasm is a method of diplomacy and persuasion.
8. Enthusiasm is the key that opens doors and anticipates ideas.
9. Enthusiasm is a portrait of praise and indicates self-confidence and control.
10. Enthusiasm is a way to get others to **want** to help themselves to help you.
11. Enthusiasm establishes spirit and cooperation at little or no cost.
12. Enthusiasm leaves no opportunity for sarcasm. It is positive all the way.
13. Enthusiasm leaves no opportunity for anger, sadness, or hate.
14. Enthusiasm makes other people feel good too.

## HOW TO DEVELOP ENTHUSIASM

You may agree with everything that has been said thus far, but you ask, "How can I get going?" A man said to me recently, "I am like a car that is capable of doing sixty miles per hour, but the self starter won't work and the battery is flat. I am in a rut and life has lost its meaning, and now, alas, I am full of aches and pains, no energy, no inspiration."

Is there a remedy for this kind of dilemma? Is it possible to recharge our batteries and refuel our enthusiasm?

Our minds may be full of what has been or what might have been, but for the present we are dispirited. There is a way, if we are prepared to take it, that will bring totally new enthusiasm, a way by which all the inherent possibilities of our nature can come into play once again. Everything we need for new interest and enthusiasm is within ourselves, and it is the process of self-discovery that will put us on our feet again.

Here are some practical pointers which can help you to impress the people you meet.

1. **Color everything you do or say**—Consciously ignite your smile, your hello, your eyes, and your words. Make your conversation sparkle. Color everything you do with friendliness. Let the warmth and friendliness of your personality shine.
2. **Know what you are saying or doing**—Shy or embarrassed people often speak without thinking. Some nervous people feel that they must speak and become very confused in their expression. To develop the depth of your enthusiasm, know what you are saying and doing at all times.
3. **Praise people**—Be warm. Be kind. Be sincere. Compliment people for what they do. Spread compliments in all directions. Wherever you are, whatever you are doing,

make someone feel your enthusiasm through praise. People hunger for praise. Praise is power—but be sure you mean it.

4. **Don't be opinionated**—Enthusiastic people do not push their opinion onto people. They stimulate listeners with the positive approach and at no time inflict personal beliefs.
5. **Look for good things in and about people**—Refuse to listen to negative talk from yourself or others. Don't listen to gossip, jump to conclusions, or harbor grudges. Doubts promote misunderstanding and anchor personality to everything negative. Look for the best in everyone.
6. **Sleep well and eat properly**—Sleep and proper nutrition play a role in the brighter personal approach to people. To ensure your best personality performance, keep physically fit. Enthusiasm has its beginnings in the foundation that supports it. Keep well, sleep well, and you won't have to be artificial about enthusiasm.
7. **Find interests in common with others**—Decide what you are interested in and join a club which caters to your special interest. You will meet new friends and find a great boost to your personality development.
8. **Don't worry**—Delete gossip and everything nasty in your life. Do not dispense worry, anger or hate. Wash out everything negative from your life. Transmit happiness to all.
9. **Be amusing—be happy**—The enthusiastic person has a sense of humor. It bubbles over from a fountain of friendliness. Be happy and make others happy.
10. **Offer encouragement**—Nothing makes others see you as an enthusiastic person better than your ability to encourage them. Listen to people. Help them with their problems. Let them complain and get the misery out of their souls and fill their aching void with hope and courage and the feeling of success. Make them feel better because of your presence, your interest, and your encouragement.
11. **Make others feel important**—Everyone wants to feel that s/he has a place in the world, a place to be recognized. Through your enthusiasm, you can show others they are important.
12. **Render personalized attention**—In the enthusiastic approach there is nothing better than personalized attention. This attention must be defined. Talk and do in terms of the other person's understanding. Give pleasure. Make your friends know you care.

### APPLY YOUR ENTHUSIASM

People who live enthusiastically possess a mystic quality which most others find attractive. Such people are human dynamos, alert, active, enterprising, always excited about some new venture or endeavor. This can be YOU.

Obviously they are picturesque, powerful personalities, potential leaders, with vital, inquiring minds. What they do they undertake with zest and enthusiasm. They cannot fail to create a good impression either in the social or business worlds.

If you are enthusiastic and want to make friends, by all means show it. Do not stifle that important and attractive quality under the blankets of reserve and self-consciousness.

## **STABILIZE YOUR ENTHUSIASM**

1. Place new ideas immediately on paper. Work out a plan of action. Put your ideas to work. Ideas are a stimulant to enthusiastic living and give you new power.
2. Permit controlled excitement to mount in you. It raises your energy level.
3. Utilize action to step up body function. Ideas don't just happen. Someone makes them happen and someone puts them into action.
4. Keep an "anticipation pad." Write down all ideas that come to you. Leave the idea for a few hours while your subconscious thinks it over, and then work on it again.

### **Add This Ingredient to Your Personality Now!**

In achieving goals enthusiastically, it is vital to know what is most valuable and important to you. When you know what you want, go after it.

Don't bog down in details. Don't be anchored by waste or boredom. If you want to find happiness and have peace of mind, become enthusiastic!

# COMMUNICATION SKILLS

2 hours

## Objective

To learn how to effectively communicate with individuals of all ages.

## Explanation

Participants will acquire a fundamental understanding of the communication process in effective and meaningful interpersonal relationships by involvement in group discussion and activities that will facilitate the development of personal skills in:

- I. Communication Process . . . . . (40 minutes)**
  - A. What Communication Is
  - B. Five Levels of Communication
  - C. The Conversation Angle of Communication
  - D. Barriers to Effective Speech
  - E. Rules for Effective Listening
- II. Active Listening . . . . . (40 minutes)**
  - A. The Listening Angle of Communication
  - B. Barriers to Effective Listening
  - C. Effective Methods of Listening
  - D. Rules for Effective Listening
  - E. Solving Conflicts
- III. Feedback . . . . . (20 minutes)**
  - A. Feedback as the Process of Providing Information
  - B. Two Distinct Types of Feedback
  - C. Getting Help from Feedback
  - D. When Feedback Can Best Be Given
  - E. When Feedback Can Best Be Received
  - F. How to More Effectively Give and Receive Feedback
  - G. The Feedback Models
- IV. One-Way Communication . . . . . (10 minutes)**
- V. Two-Way Communication . . . . . (10 minutes)**



I. **Communication Process** . . . . . (40 minutes)

A. **What Communication Is**

We often assume that if someone’s lips are moving, communication is taking place. It involves more than talking. It is the receiving or listening process as well. To this twofold process we should add a third dimension — understanding. Frequently we think we understand what someone is saying, but what we hear is not what s/he meant. We want other people to listen to **and understand** what we have to say.

B. **Five Levels of Communication**

In his book *Why Am I Afraid to Tell You Who I Am?*, author John Powell describes five levels on which we can communicate. Understanding these five levels is essential.

**Level 1 Small Talk.** At this level shallow conversation takes place, such as, “How are you?” “What have you been doing?” “How are things going?” Such conversation borders on the meaningless, but it can sometimes be better than embarrassed silence. When communication remains on this level, it is boring and leads to frustration and resentment in relationships.

**Level 2 Factual Conversation.** At this level information is shared, but there are no personal comments along with it. You tell what has happened but do not reveal how you feel about it. Men are more apt to settle for this level than women, as they are often less able to express their feelings.

**Level 3 Ideas and Opinions.** Real intimacy begins here, for on this level you risk exposing your own thoughts, feelings, and opinions. Because you feel free to express yourself and verbalize personal ideas, your partner has a better chance to know you intimately.

**Level 4 Feelings and Emotions.** Communication at this level describes what is going on inside you — how you feel about someone else or a situation. You verbalize feelings of frustration, anger, resentment, or happiness. If you honestly share with someone else in a give-and-take manner, showing interest in his/her feelings as well as in expressing your own, this will enrich and enlarge your relationship. You will feel worthy, noticed, loved, and appreciated. You will gain flashes of insight into your friend’s character that will give you real understanding of how he/she thinks and feels. A good combination is to alternate between the levels of ideas/opinions and feelings/emotions.

**Level 5 Deep Insight.** Rare insightful moments will occur when you are perfectly in tune with another in understanding, depth, and emotional satisfaction. Usually a peak experience or something deeply personal is related. Communication about such experiences often makes a deep impression on both parties and enriches the relationship. Mutual sharing of personal ideas and feelings is the ultimate goal in communication, especially in mental relationships.

What level of communication occurs in your relationship now? Do you want and need a deeper and more intimate sharing?

### C. The Conversation Angle of Communication

We spend approximately 70 percent of our waking hours in communication — speaking or listening, reading or writing. Thirty-three percent of this time is devoted to talking. This element of our time becomes very important, for talk brings people together in a relationship.

The avenue of speech goes beyond just the exchange of words or information. Through talking we can express our feelings, convey our emotions, clarify our thinking, reinforce our ideas, and make contact with others. It is a pleasant way of passing time, getting to know one another, releasing tension, and expressing opinions. The most basic function of speaking, then, is not the giving of information but the establishing of a relationship with others. The quality of this relationship will depend a great deal on the ability of each person to express himself verbally.

### D. Barriers to Effective Speech

1. The “solution sender” weighs down his speech with orders, directions, and commands. “Get over here.” “Hurry up.” Warning and threats comprise more solutions. “If you ever do that again, I’ll ...” Another is moralizing. “Don’t you know enough not to...” Most of us resent being told that we must, should, or had better do something.
2. Many of us resort to “put-downs” in spite of the fact that we know what it feels like to be put down. Put-downs judge, criticize, and blame: “That’s not a bad idea, considering you thought of it.” They name call, ridicule, and shame: “You’re a slob.” They interpret, diagnose, and psychoanalyze: “You only say that because . . .” They attempt to teach and instruct.
3. Then there is the “corrector”. For example, while the club member tells a story to friends, his leader helps him keep the facts straight.

“We left on Sunday night . . . ”

“Oh, I think it was Thursday night just before the holiday.”

“OK, we left Thursday right after we got home from school.”

“No, it was late that evening when we got away.”

“Well, anyway, we left and drove straight to Ballarat, and. . .”

A corrector has a compulsion to concentrate on proper reporting. Such remarks are often attempts to draw attention to self, and they show a lack of sensitivity in allowing someone else to tell a story the way he perceives and remembers it.

4. The “monologuer” has a compulsive need to talk and frequently insists on having the last word. He can’t bear to be corrected and so he maintains a know-it-all attitude. Often monologuers have a desperate need to be popular, but the more they monopolize conversations, the more they bore others and cut themselves off from forming close attachments.

5. The “silent treatment” uses silence as a weapon or a form of control. When a male is silent, strong emotions such as fear or anger are building up inside. A female usually uses silence to get even for some injustice done to her or when she reaches the stage of total despair and desperation. The silent treatment may be given because one person refused to listen last time, or the silent one may be suffering from a deep hurt. Some Christians feel that it isn’t right to say what they think. But bottling this emotion takes its toll physically, mentally, and spiritually.

#### E. Rules for Effective Speaking

1. **Choose the right time to communicate with your friend.** Your subject may be well-taken, but your timing may be off. If you have something personal from levels one or two to share, don’t unload just as your friend walks in. If you want to talk with your friend in an intimate way, select a time when your friend can respond pleasantly.
2. **Develop a pleasant tone of voice.** It isn’t always what you say, but how you say it that counts. It is soothing to be around someone with a soft, calm voice. Make sure you are easy to listen to.
3. **Be clear and specific.** Many misunderstandings arise from muddled talk. Try to think as you speak, and state clearly what you mean. You can solve the problem of muddled communication by making “a statement of intent.” For example, “I would like to invite the Browns over for dinner Sunday. Do you mind?”
4. **Be positive.** In many homes, 80 percent of all communication is negative. These families become so used to hearing fault-finding, blaming, judging, name-calling, and other negative elements that such behavior becomes normal. Be less negative and more positive and appreciative.
5. **Be courteous and respectful of your friend’s opinion.** You can do this even when you don’t agree. Care as much about their comfort as you do about your own. And be willing to listen. You should talk no more than 50 percent of the time.
6. **Be sensitive to the needs and feelings of your friend.** Develop patience and sensitivity in responding to what your friend says. If your friend hurts, you can understand the hurt and even hurt with him or her. Tune into the needs and feelings of fear, anger, despair, and anxiety of your friend. Likewise, if your friend is happy over a new development, enjoy that happiness with him or her.
7. **Develop the art of conversation.** Conversation is an art, and opportunities to develop it should be encouraged. Discussion on interesting topics enriches a relationship.

## II. Active Listening . . . . . (40 minutes)

### A. The Listening Angle of Communication

"Faulty listening," says one psychoanalyst, "is usually at the root of most communication problems. Sometimes it merely causes annoyance or irritation. But when a person is talking about something important, trying to get a problem resolved, or seeking emotional support, poor listening can have disastrous results."

Yet most of us prefer to talk rather than listen. We enjoy expressing our ideas and telling what we know and how we feel about things. We expend more energy expressing our own thoughts rather than giving full attention when others are expressing theirs. Listening seems like such a simple thing to do, yet most of us are poor listeners because listening is hard work.

### B. Barriers to Effective Listening

1. The "bored listener" has heard it all before. When someone rehashes complaints about his job, you may think, "Here we go again," and put your brain in neutral. But on the rare occasion when they say something new and look to you for support and encouragement, they probably won't get it.
2. A "selective listener" picks out bits and pieces of conversation that interest him and rejects the rest. For instance, you may be doing something while your friend is talking. Most of what they say goes in one ear and out the other, but when they mention something that vitally affects you, you become all ears. Other people do not want to hear anything disagreeable, upsetting, or different. We do not gain anything by rejecting what we do not wish to hear. In many situations we need all the facts in order to make a decision.
3. A "defensive listener" twists everything said into a personal attack on self.
4. "Interrupters" spend their time forming a reply to what they hear; they do not pay close attention to what is being said. Interested only in their own ideas, they pay little attention to the words of others and wait only for a split second when they can break in with, "Oh, that's nothing. You should hear what happened to me." Or, "That reminds me of . . ."

### C. Effective Methods of Listening

Emphasis on effective listening is not new, but until recently more emphasis has been placed on the ability and willingness to speak freely than on effective listening. Today, however, some schools teach listening skills along with the three Rs. Corporations are encouraging employees take certain courses to improve their listening skills. Family counselors are teaching people to listen within the family circle. Following are some techniques suggested by a collection of experts to help you and your friends enhance your listening abilities.

1. **Be alert to body language.** We communicate by the spoken word, but we also communicate by what we do not say. Fifty-five percent of what we communicate is expressed through facial expressions — a pout, a sigh, a grimace, or a squint of the eyes. Such body language speaks louder than words. Other nonverbal messages are caught through body postures or gestures — a nervous tapping of the foot, tightly clenched teeth, or a motion of irritation. Such behavior patterns offer keys to feelings behind the words and set up barriers before conversation begins.
2. **Be a door-opener.** A good listening technique is found in responding with a “door opener” or the invitation to say more. These responses do not communicate any of your own ideas or feelings, yet they invite your mate to share his thoughts. Some of the simplest “door-openers” are: “I see.” “You don’t say.” “Tell me more.” “I’d be interested in your point of view.” “Tell me the whole story.” In this way you encourage the other person to talk and do not give the idea that you can hardly wait to snatch the conversation away. They convey respect by implying: “I might learn something from you. Your ideas are important to me. I am interested in what you have to say.”
3. **Listen actively.** “Deliberate listening” is the ability to process information, analyze it, recall it at a later time, and draw conclusions from it, but “active listening” hears the feelings of the speaker first and processes information secondarily. Both deliberate and active listening skills are necessary in effective communication, but listening with feeling is far more important in relationships.

Active listening is particularly useful when you sense your friend has a problem such as anger, resentment, loneliness, discouragement, frustration, hurt. Your first reaction to such feelings may be negative. You may want to argue, defend yourself, withdraw, or fight back. But in active listening you catch what has been said and then restate what you think the feeling is, not the facts which have been stated.

#### **D. Rules for Effective Listening**

Perhaps you have been a poor listener. Merely deciding to try to listen harder will not work. You must discipline yourself and make a firm commitment to improve this skill. Here are six ways you can practice listening with feeling on a daily basis.

1. Maintain good eye contact. Focus your full attention on your friend.
2. Sit attentively. For a few minutes act as if nothing else in the world matters except hearing what your friend has to say. Block all other distractions from your mind. Lean forward in your chair.
3. Act interested in what you are about to hear. Raise your eyebrows, nod your head, smile, or laugh when appropriate.
4. Sprinkle your attentive listening with appropriate phrases to show agreement, interest, and understanding. Your friend wants to know that you understand the ideas he’s presenting. Try to think through what he is saying and fit it into your own experience.

5. Ask well-phrased questions. Give encouragement by asking questions that illustrate your interest.
6. Listen a little longer. Just when you think you are through listening, listen thirty seconds longer.

Do you have a communication problem? During the next week, focus your attention not on your friends' failures but on your own. Being aware is only the first step. Next, set about to correct the problem. And finally, follow through in an attempt to upgrade your communication with your friends. If you are uncertain whether a problem exists, ask your friend what he dislikes the most about the way you talk or listen.

## E. Solving Conflicts

Conflicts in relationships are inevitable. People view things differently, and relationships would be very dull if they didn't. But out of these differences disagreements can arise, and from disagreements, conflicts arise that can result in highly emotional states of frustration and anger.

Often people view conflict with horror, believing it threatens their relationship. This misconception causes some to avoid conflict by refusing to acknowledge its presence, by running from it, and by forcing feelings underground. But ignoring conflicts does not solve them. In fact, serious problems sometimes develop when problems are bottled up inside and are not released. A few simple rules can lead to constructive problem-solving.

1. **Choose the best time and place.** It is best to keep current when handling conflicts, but if either of you is angry or unreasonable, then postpone the discussion. Don't delay it for too long, however. And if your friend does not bring up the issue again, then you take the initiative to solve the problem. Guard against unnecessary interruptions when discussing major issues.
2. **Say it straight.** State your feelings openly and respectfully through the effective use of I-messages. Speak directly, clearly, and concisely without anger. Include reasons why you feel the way you do. Explain how you think the problem can be solved and what is at stake. Speak calmly and in as controlled a manner as possible, lowering your voice rather than raising it.
3. **Stay on the subject.** Stick with one problem until you solve it. The more problems brought up at one time, the less likely that any of them will be solved. Make a rule that additional problems cannot be brought up until the first one has been dealt with. Avoid dragging up old scores and arguments. Agree that if the accusation is over six months old, it is inadmissible evidence.
4. **Show respect.** You may not agree with your friend's position; in fact, you may be violently opposed. But you can still respect his right to have his opinion. Here are some no-nos: name-calling, wild threats, put-downs concerning appearance or intelligence, physical violence, yelling, and interrupting. Words spoken in anger can never be recalled. Nothing can erase the effect of a threatening ultimatum or bitter remarks spoken in anger. Speak and listen with respect.

5. **List possible solutions.** When feelings have been described constructively and openly, you will see the issues at stake and work out rational alternatives. Brainstorm every possible solution, regardless of how far-fetched it may seem, but do not appraise them at this time.
6. **Evaluate the solutions.** Once all available information has been aired, the two of you can make an intelligent choice as to the course of action most likely to succeed. Go back through the list and share thoughts on the consequences as you evaluate each solution.
7. **Choose the most acceptable solution.** Commit yourselves to choosing the solution closest to meeting the needs of the one hurting the most. This choice may take a good measure of negotiation and compromise. Winning should not be the goal, because where there is a winner there must also be a loser, and no one likes to lose.

Solutions can be reached by one person yielding, by both compromising, or by one giving in to the other rather than just giving in. Take care to see that one of you does not always do the yielding. It takes two to make a conflict and two to resolve it. Giving in to another in the midst of conflict takes real maturity, because in effect you are admitting that your analysis of the situation was wrong and that you are now ready to change your mind.

8. **Implement the decision.** Decide who is to do what, where, and when. Once you reach a decision, remember that two persons often perceive agreements differently.

Only friendly negotiation can solve some conflicts. Often if one gives in, the other feels resentful and may be in a very bad mood for the rest of the day, refusing to speak. The other person can be just as stubborn. Each feels justified in supporting his or her own decision. But does it really matter who is right and who is wrong? Friends who care about each other should be able to work things out according to how important each one considers his or her needs at the time. A solution can be reached more easily when each person is willing to see the problem from the other person's viewpoint.

### WHEN YOUR FRIEND BREAKS THE RULES

Although you may try to avoid arguments, you will occasionally be drawn into them. When you see one coming, you can prevent it by following a simple formula. Rather than responding with words that throw you into the heat of battle, **choose not to argue.**

If your friend reads something hostile into a perfectly legitimate request, choose not to argue but state calmly and reasonably: "I'm sorry it sounded like that. What I meant to convey is that ..."

If your friend has a special gift for sarcasm, tell him openly: "It hurts me to hear remarks like that about me. I know I do things that hurt you also, but let's try to avoid such things in the future."

If your friend is a fault-finder, don't defend yourself. Instead, take notes on your "sins." When he has gotten it all off his chest, say something like this: "OK, let's go back to the first thing you mentioned. If I'm really at fault here, I'm willing to talk it over with you. I'll ask the same of you too."

When a friend makes a ridiculous exaggeration, rather than correcting the statement, try: "I know this upsets you and that you feel it happens too often. I'll try not to let it happen again."

Unfair fighting techniques can destroy a relationship, but when your friend forgets and breaks the rules, you can learn to stay reasonable. Choose not to argue, but calmly and quietly confront your friend with the reality of the situation. With controlled aggression, reassert your own thoughts, feelings, and convictions. You can avoid many potential arguments by choosing not to argue and by responding in a reasonable, concerned, and tactful manner.

### **III. Feedback . . . . . (20 minutes)**

#### **A. What is Feedback?**

- . Feedback is the process of providing information through which a person can discover the impact of his actions and words upon individuals or the group.

Since each person's behavior is his/her response to another person's actions and words as s/he interprets them in light of his/her background, experience, attitudes, values, etc., it is possible that s/he often misunderstands or misinterprets our intentions toward him/her. There is no way we can truly know what feelings we have aroused in this person unless s/he tells us. We may guess, but his/her feelings are his/her own, deep inside, beyond our command. We have no chance of changing what s/he feels unless s/he tells us and in this way helps us to change our behavior to communicate to him/her more closely what we have intended. Without feedback, this distortion between our intentions and his/her response can grow even greater.

#### **B. Two Categories of Feedback**

##### **1. Unplanned Feedback**

Unplanned feedback may emerge in a number of ways:

- a. Conscious — nodding assent
- b. Unconscious — nodding asleep
- c. Spontaneous — "thanks a lot"
- d. Solicited — "yes, it did help"
- e. Verbal — "no"
- f. Nonverbal — leaving the room
- g. Informal — hand clapping



## 2. Planned Feedback

- a. **Reflection** — The group appoints a process-observer who does not engage in the group task but watches how the group goes about its task and for the impact of different actions by group members. The group allows time for him to ask questions about things that seemed significant to him. The group reflects and discusses these situations as they wish.
- b. **Self-Analysis** — Tape recorders or video tapes are used and the person has an opportunity to hear or see the impact of his behavior on others.
- c. **Coaching** — A fellow member observes another member in action and then coaches him on how he can be more effective.
- d. **Personal Feedback** — This is most direct and effective if given with the intention of helping. A number of guidelines have been developed to help in giving and receiving feedback.

## C. Getting Help from Feedback

1. *Reinforces* Feedback may confirm behavior by encouraging its repetition. "You really helped when you clarified."
2. *Corrects* Feedback can help bring behavior in line with intention. "It would have helped me more if you had stood up to talk."
3. *Identifies* Feedback may help identify persons and their relationships. "Joe, I thought we were enemies, but we're not, are we?"
4. *Descriptive* It is descriptive rather than evaluative. By describing one's own reaction, it leaves the individual free to use the information as he sees fit. By avoiding evaluative language, it reduces the need for the individual to react defensively.
5. *Specific* It is specific rather than general. To be told that one is "dominating" will probably not be as useful as to be told, "Just now when we were deciding the issue you did not listen to what others said and I felt forced to accept your arguments or face attack from you."
6. *Appropriate* It takes into account the needs of both the receiver and giver of feedback. Feedback can be destructive when it serves only our own needs and fails to consider the needs of the other person.
7. *Usable* It is directed toward behavior which the receiver can do something about. Frustration is only increased when a person is reminded of some shortcoming over which he has no control.
8. *Requested* It is solicited rather than imposed. Feedback is most useful when the receiver himself has formulated the kind of question which those observing him can answer.

- 9. *Timely* It is well-timed. In general, feedback is most useful at the earliest opportunity after the behavior (depending, of course, on the person's readiness to hear it, support available from others, etc.).
- 10. *Clear* It is checked to insure clear communication. One way of doing this is to have the receiver try to rephrase the feedback he has received to see if it corresponds to what the sender had in mind.
- 11. *Accurate* When feedback is given in a training group, both giver and receiver have opportunity to check with others in the group the accuracy of the feedback. Is this one man's impression or an impression shared by others?

**D. Feedback Can Best Be Given**

- 1. In an atmosphere of trust where there is a trusting, warm relationship.
- 2. With concern for the other person as an individual.
- 3. In small bits.
- 4. By being sensitive to its reception.
- 5. When it is timely and appropriate.
- 6. As experience rather than supposition or interpretation.
- 7. When motivated by accepting affectionate, helping impulses.
- 8. When it is specific and derives from the group experience.
- 9. When it is kept within the group.
- 10. When it is requested and wanted.

**E. Feedback Can Best Be Received**

- 1. When one is open and ready to receive it, as when it is requested.
- 2. When one is ready to change.
- 3. From a person who is respected by the receiver.
- 4. When one's filters are bypassed as much as possible.
- 5. When one is least defensive.
- 6. When it is verified by others in the group.
- 7. When one feels trusting of the group.
- 8. When it doesn't violate one's personal integrity.
- 9. When one is free to reject it if he wishes.
- 10. When it is truly meant to be helpful and not punitive.
- 11. When it is directed toward behavior one is able to change.
- 12. When it describes what the person is doing rather than placing a value upon it.  
For example — "When you yell at me, it makes me feel that I don't want to talk to you anymore."  
Rather than — "It's awful for you to yell at me," or "You have no right to yell at me."

## **F. How to More Effectively Give and Receive Feedback**

1. Have deeper personal relationships.
2. Have more satisfying personal relationships.
3. Learn of one's impact on others.
4. Increase the validity of one's communication.
5. Align self-image with reality.
6. Become more open to new experiences.
7. Become more unique or differentiated as an individual.

## **G. Feedback Process**

- \* *Leveling* — Letting another person or persons know how I feel about myself.  
"I feel tired."  
"I feel bored."  
"I feel happy."
- \* *Confrontation* — Letting another person or persons know I feel about them.  
Pete: "I'm trying to be helpful by explaining it."  
Joe: "When you . . . I feel cut off."
- \* *Encounter* — A relationship of dialogue between persons in which both are leveling and confronting.  
Pete: "I feel afraid when people don't listen, Joe."  
Joe: "I really feel inferior when I get cut off, Pete."

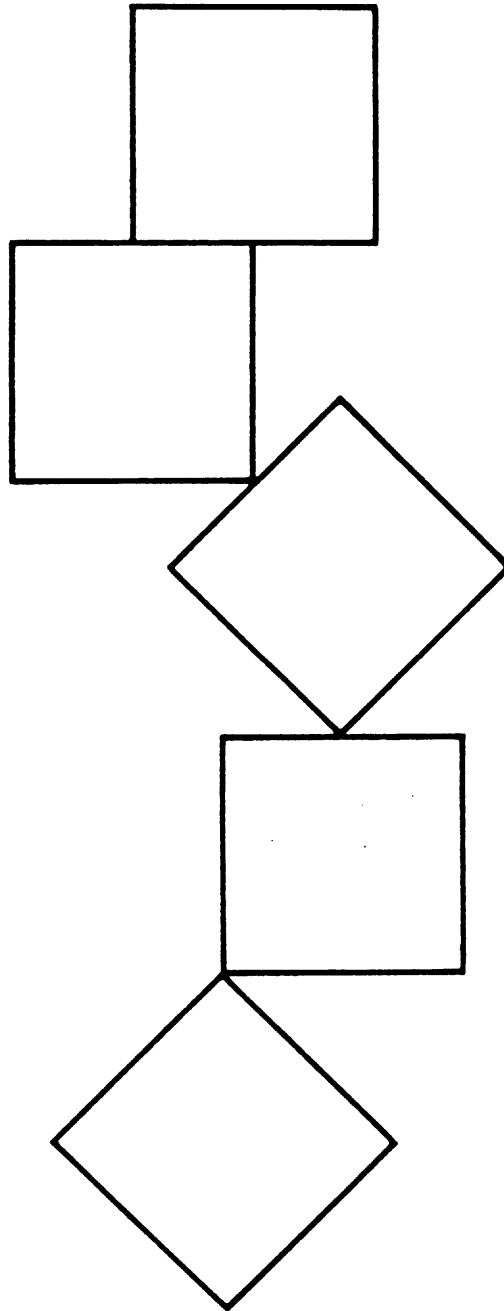
## **H. The Feedback Model**

Helpful feedback requires a person to be aware and in control of his feelings. A model for giving feedback is "When you (state behavior), I feel . . ." This provides data for the other person or group without arousing their defenses and leaves them free to deal with it as they choose.

# DIAGRAM 1

## IV. ONE-WAY COMMUNICATION ..... (10 minutes)

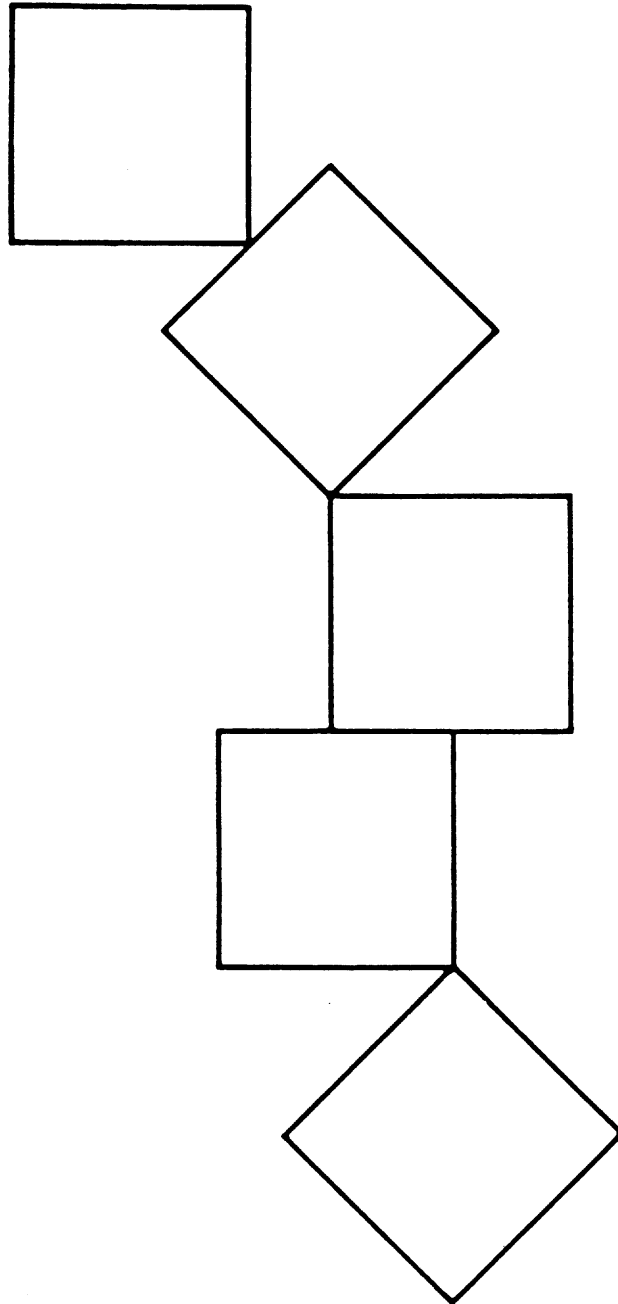
Instructions: Study the series of squares below. With your back to the group, you are to direct the participants in how they are to draw the figures. Begin with the top square and describe each in succession, taking particular note of the relationship of each to the preceding one. No questions are allowed.



## DIAGRAM 2

### V. TWO-WAY COMMUNICATION ..... (10 minutes)

Instructions: Study the series of squares below. Facing the group, you are to direct the participants in how they are to draw the figures. Begin with the top square and describe each in succession, taking particular note of the relation of each to the preceding one. Answer all questions from participants and repeat if necessary.



# CREATIVITY AND RESOURCE DEVELOPMENT

2 hours

## Objectives

- To provide participants with a knowledge of the way individuals learn and assimilate information.
- To give participants opportunities to discover the value of appropriate resources for teaching the curriculum, and ways of obtaining and using effective resources.
- To provide participants with information on the value and significance of creative worship segments in the program.

## Explanation

Course participants will study three main areas:

- I. Ways Individuals Learn . . . . . (20 minutes)**
  - A. How We Perceive Information
  - B. The Perception Process
  - C. Essentials of Effective Teaching
- II. Developing Creative Teaching Resources . . . . . (15 minutes)**
  - A. Types of Resources
  - B. Factors Which Affect Resource Selection
  - C. Developing a Resource File
- III. How to Develop Creative Worships . . . . . (55 minutes)**
  - A. Developing Positive Attitudes Toward Worship
  - B. Creativity in Worship
  - C. Places and Times of Worship
  - D. Developing a Creative Approach to Worship Preparation
- IV. Developing Creativity Through AY Honors . . . . . (30 minutes)**
  - A. Purpose of Teaching AY Honors
  - B. Exploring the Interests and Creativity of the Individual
  - C. Teaching AY Honors

I. **Ways Individuals Learn . . . . . (20 minutes)**

A. **How We Perceive Information**

It is a fact that people learn in two basic ways: through information and through experience. Some programs have been developed to incorporate both facets of learning. Individuals gain knowledge of God, their world, and themselves through talks, readings, audio-visu­als, and discussion. They also gain knowledge by being involved with people, visiting places, and participating in events and activities.

Learning is a never-ending process. People will always be searching for and sorting out information, experimenting and testing, and making decisions about alternate choices.

B. **The Perception Process**

Educators know that there are two major differences in how we learn. The first is how we **perceive** information, the second is how we **process** it.

We all perceive things differently. We take things in a different way. Some people tend to sense and feel their way through material, while others think things through in a logical fashion. Those who sense and feel usually focus on the actual experience; they get involved in the concrete reality. Those who think through the experience usually focus on the abstract; they analyze what’s happening and reason it through.

The second major difference in how we learn is how we process experiences and information. Some of us jump right in and try something new, while others are more content to watch what is happening. Some are watchers, some are doers! Both ways of processing information and experience are equally valuable.

There are several principles that relate to the processes and mechanisms by which an individual learns.

1. **Motivation** — Learning is more likely to occur when an individual is motivated. They need to want to learn — to feel expectant and curious. This sense of motivation needs to be true for the teacher, as well as the students.
2. **Practice** — Repetition facilitates learning. Good teachers realize the value of practice and revision. But purposeless repetition may be harmful and useless.
3. **Past Experiences** — Past experiences contribute to efficiency in learning. They are the basis for present and future responses to information at hand. New experiences will be integrated with old ones and will help forge new insights. Learning experiences need to be as enjoyable as possible so individuals can call on past experiences and see them as valuable and memorable.
4. **Level of Maturation** — Learning happens more readily and is usually more enduring when the activity is appropriately geared to the learner’s physical and intellectual level.
5. **Activity** — Learning is an active process because it is accomplished by the learner, not automatically by some kind of transmission from the teacher. Simply receiving information from a teacher is not enough—telling is not teaching. Activity is essential for learning. Experiences and exercises need to be provided and presented in such a way as to stimulate pupil activity.

6. **Reinforcement** — The possibility that learning will occur is greater when different ways of responding or behaving are followed by different conditions. Club members should be given opportunities to share their discoveries to reinforce the principle or idea being studied.
7. **Transfer of Learning** — Behavior or responses learned in one situation may transfer, or be applied, to other situations. People need to be encouraged to find the principle or general idea in the provided information and then discover and discuss other ways of applying that same principle to future situations.

### C. Essentials of Effective Teaching

Rather than relying on one or two specific teaching procedures, effective teachers will often use a variety of methods, as occasions warrant, during a single class period. There are many features which can help to make a lesson more effective:

1. **Aim of Lesson** — For a lesson to be effective, both teacher and student must know what they expect to accomplish. The aim of the lesson must be clearly stated and be achievable in the allotted time. A specific aim, succinctly stated, gives direction and purpose to the lesson, provides the necessary basis for choosing content and teaching procedures, and is the criterion by which progress in learning may be assessed.

Materials selection for the lesson is largely governed by the aim, which determines; for instance, whether the lesson will emphasize learning facts, practicing skills, fostering appreciations, solving problems, developing attitudes, and so on. Obviously, decisions concerning the kind, amount and difficulty of the materials that can be handled in a given lesson are influenced greatly by people's readiness and their previous performances with similar learning experiences.

2. **Presentation of Learning Methods** — To facilitate learning, new materials generally need to be presented in a coherent, sequential fashion and illustrated and applied in many ways. Comprehension increases if material is organized so that all vital relationships can be perceived and if the connection between new and past experiences is clearly indicated. A preliminary overview is helpful in this type of learning experience. (See Curriculum Flow Chart).

Teachers also need to be aware of the influence and effect of the quality of their voice. Careless, colorless, slow, monotonous, hurried, nervous, loud, or raucous speech tends to dissipate the person's attention.

To get people involved in the lesson, teachers need to use a variety of creative resources. Discussions, questions, participant demonstrations, mime, forums, quiz sessions, and debates should appear on the list of possible teaching resources.

3. **Learning Atmosphere** — The attitude and behavior of the teacher can have a significant effect on the kinds of behavioral patterns which the participants exhibit and develop and hence on the group learning climate. The teacher's personality and disciplinary measures, together with his awareness of and ability to minister to the psychological and instructional needs of the participants, are important factors in creating an atmosphere conducive to happy and efficient learning.



Teachers should also know that there are several environmental factors that will influence the learning atmosphere.

- a. **Sound** — Learning will be affected by the amount of sound in the room. It may be incredibly noisy or deathly quiet. There may be humming sounds, banging sounds, or voices. It may be pleasant background music or harsh industrial noise. The sounds may be erratic or constant. Sounds influence people differently. Some people learn best in total silence, while others prefer background noise.
  - b. **Light** — The amount of light may also influence learning. Some learning is most effective under bright lights, while other learning periods may occur in the evenings around a fire. Some things are best learned in an outside setting, while other situations call for an indoor setting.
  - c. **Temperature** — Room temperature can influence peoples' abilities to absorb and assimilate information. If the room is too hot, people become uncomfortable; if the room is too cold, people tend to concentrate their energies on getting warm.
  - d. **Seating Arrangement** — Seating arrangement may have a marked effect on the success of the teacher's presentation. If the seats are in rows and people are unable to see what is happening upfront because of someone seated in front of them, they will become easily distracted and bored. However, if the chairs are set in a circle, allowing everyone to see each other, the presentation will usually be more successful.
4. **Teaching Aids** — There are hundreds of teaching aids which, if used properly, can facilitate learning. Almost any object can be selected to illustrate a point in the lesson; however, the emphasis here is on **selection**. Considerable thought needs to be given to the appropriate aid for the time.
  5. **Being Creative** — One of the most important aspects of learning is creativity. There is an urgent need for creative teachers — teachers who will present their material in an exciting way. Students will learn to love what they enjoy doing, and learning can be enjoyable!

The chances of it being enjoyable will increase if a teacher emphasizes a creative approach to the lesson. Try several different approaches, and attempt something new!

- a. Aim of lesson
- b. Presentation of learning methods
- c. Learning atmosphere
- d. Teaching aids
- e. Being creative

## II. Developing Creative Teaching Resources . . . . . (15 minutes)

Individual class requirements form a part of a total package of information and experiences designed to encourage participants to develop of his/her full potential. Each requirement generally allows for a variety of teaching methods. However, teachers need not feel restricted in teaching the requirements. A good teacher will evaluate the requirement, class, venue, and other factors, and then choose the most effective teaching method, including the use of appropriate teaching aids.

Teachers need to be aware of the value of developing effective teaching resources that they can use to assist them in completing the requirements. They need to assess what they have on hand, what they can call on, and what they may need to find in order to meet their needs.

### A. Types of Resources:

There are many places where teaching resources may be found:

1. **Personnel** — People are one of the most valuable resources to the club leader. Many people have chosen a specialist profession or career and are often more than ready to share their expertise. Doctors, engineers, nurses, and tradespeople may and should be used to teach selected requirements.

Teachers may be able to find members of their church or community who have a special interest in some area of life, e.g. social concerns, nature, etc. Others may have an interesting hobby or craft which they can share. Some people may have chosen a special area of study and may be willing to share in specialized classes e.g. church history, sex and dating, church doctrines, etc.

These people are valuable resource personnel! A personal presentation by these specialists will probably be the most effective and helpful to the class situation. However, teachers should remember that a cassette recording, video, slide presentation, or letter from these people can suffice if they are unable to visit the class in person.

2. **Places** — Most clubs will be close to many venues which can provide excellent resources for class work. Schools, both primary and secondary, may be able to offer assistance. Specialist clubs, libraries, hospitals, government offices, and special training centers may also be available. Museums, art galleries, and culture centers can often help the enquiring teacher. Parks, gardens, factories, and tourist bureaus may offer excellent materials—just the things to make the class a real winner.

3. **Materials** — Teachers should also recognize the value of the written word. Books and articles are probably the handiest source for information and pictures; magazines and periodicals are also valuable in this area.

Videos, cassettes, and films are popular and valuable as teaching resources. Teachers need to keep a current file of what is available from film and video companies and select appropriate materials to fit the request and its objective.

## B. Factors Which Affect Resource Selection

There are several factors that should be considered when choosing resources for a particular class or lesson theme:

1. **Venue** — The place where you meet regularly for your program will have some bearing on your choice of resources. If you meet in a large open hall with lots of room, you will be able to use certain types of resources which would be less effective in a small crowded room. If you can't darken your room for showing films, they cease to be an important resource. On the other hand, if a particular film is critical to your program, you will need to find another suitable area for viewing the film.

It may also be important to evaluate the security of your room and consider whether the hall has enough space and security for all your material resources.

2. **Number of Participants** — The number of participants in your care will also affect the number and style of resources you use. If your class is small, you will not need as many resources as you might need for a larger class. However, variety and creativity are extremely important, and you need to provide as many new experiences for your class as possible.
3. **Qualifications and Experience** — If you have been assigned to teach a class, your choice and selection of resources will probably reflect your experience in the teaching area. If you are a new teacher, you may be unsure just where to start! You may need to call on more experienced teachers and get their guidance and help. Ask them, as resource people, to take some segments for you. You may be able to find a qualified school teacher who can help you select materials.

## C. Developing a Resource File

When you, as the teacher, see the area you need to care for, you can then start building a resource file that can be expanded each time you discover something new. Write down any ideas you get and file them away. When you see a book that you think would be valuable, ask your club to purchase it for you. Copy down the names of any good films you see, speakers you hear, and games you play. Even if you can't use a particular resource immediately, it may eventually be just what you need. Keeping a current file of great things and ideas is an invaluable practice.

## III. How to Develop Creative Worship . . . . . (55 minutes)

### A. Developing Positive Attitudes to Worship

At the heart of every Christian is a relationship — a relationship with Jesus Christ. This relationship will usually be expressed in some form of praise, often with a group of people who think about Jesus in a similar way. We usually call it worship, because it centers around a person's need to be alive and dynamic. Participants will value and enjoy their involvement in praise and celebration if they sense that someone has put effort into making it fun and meaningful.

Enjoyable worship periods address two major factors — attitudes and creativity.

## Attitudes

Young people need to learn things besides facts and skills — they need to develop healthy attitudes. Attitudes largely determine what youth learn. Attitudes determine not only a person's willingness to learn but also how the knowledge will be used. Since a teacher's goal is to provide knowledge that young people can and will use, being sensitive to attitudes is critical.

Developing positive attitudes is a fundamental concern for the teacher for many reasons:

1. No one can be forced to learn anything if he or she does not want to learn.
2. Even if people learn and discover important things, the primary concern of continuing learning is lost when they do not develop positive attitudes.
3. Vocational choices are largely dependent on attitudes.
4. Application of ideas in a large measure depend on positive attitudes.
5. Positive attitudes will reflect favorably on the teacher and on the club as a whole.

The basic way to help individuals develop positive attitudes toward worship is to provide pleasant experiences for learning about God, themselves, their world, and their church. We are all willing to give time, effort, and money to activities that we enjoy. We avoid and put off those things that are unpleasant. Our favorite activities are usually ones we do successfully and comfortably and that bring us in contact with people we enjoy. The implication for teachers is clear! Worship needs to be a fun time, enjoyable and able to provide good memories.

Further, the teacher's outlook on worship as an important, dynamic, and valuable time must be real and genuine; his/her attitude toward his class members must be sympathetic and understanding; his/her interest in learning must be great; his/her enthusiasm for teaching must be sincere. If the teacher's attitudes or interests are less favorable or the same as those of the student, no one will generate enthusiasm, and genuine, creative worship demands enthusiasm.

Teachers will learn to make worship more significant and develop greater positive attitudes to worship by setting out to:

1. **Develop an appreciation for the nature of worship** — Understanding its components, its themes, and its centerpoint — God.
2. **Nourish curiosity in all aspects of worship** — Provide opportunities to discover new ideas; make each worship time significant for the participants; assign open-ended questions and problems for thought and exploration.
3. **Build confidence in and loyalty to God** — Be a person people can accept and want to associate with; work with patience and kindness so that time spent together is meaningful and successful.
4. **Make worship times a pleasure** — Present the material so that it can be understood; use a variety of materials and methods that provide student participation in discovery and discussion.
5. **Nourish respect for worship times** — Stress the times and things the participants involve themselves in during worship periods; avoid punishing or humiliating them in worship settings.

## **B. Creativity in Worship**

Worship offers unique opportunities for creative and original thinking. It centers on a relationship, and there are endless ways to strength and deepen relationships. Teachers will discover a freshness and excitement in the club's worship segments if they have room for creative activities.

The leader can encourage members to investigate and explore by providing materials, topics, problems, reading matter, games, etc. Any discovery in an individual's relationship with God should be recognized and encouraged. Often, members need time and solitude to bring creativeness to the surface, and freedom for independent work and expression should be provided in the worship periods whenever possible. It is important, too, that the "climate" makes the individual feels his/her qualities are valued by other members of the group, as well as by the teacher, and feels enough confidence in his relationship with others to be different and express his own ideas.

If students are only given facts and rules in worship, then the teacher has no reason to expect creative thinking. If teachers think there is only one solution to a problem or only one way to describe an idea, then class members will have little or no incentive to be creative. The following principles of teaching are well worth considering when making plans for worship occasions. Teachers ought to check that:

1. Students are actively looking for concepts through reflective thinking, problem solving, experimentation with new experiences, and analysis.
2. Students are encouraged to ask questions, discuss different opinions, and propose new ideas with their classmates.
3. Students are encouraged to give reasons for answers, statements, methods, and rules so that they will know the "why" and "how" of what they do and believe.
4. They have materials, illustrations, and lesson objects that will enhance the students' understanding of a concept or idea.
5. They show enthusiasm for the class members and their different ideas.

## **C. Places and Times of Worship**

Worship happens in many places and occasions within the club program. Doing something different, unique, special, and making it fun isn't going to be easy every time — in fact, it may not be easy at all! Many teachers will need to take time and effort to do something out of the ordinary, but it's worth it! There is a real need for committed teachers and leaders who will be prepared to do all that is necessary to make worship for club members a most enjoyable and valuable time.

## **D. Developing a Creative Approach to Worship Preparation**

There are several principles that the teacher can keep in mind when preparing a worship period.

1. Accept the challenge of doing it different from the way it is usually done. If your worship has usually followed a set pattern, try a new way of presenting the same material. Rearrange the segments. Assess the value of each component, and find a better way of sharing the ideas.

2. Be imaginative. Picture the details of the story you're planning to tell — the details of the time, place, personnel, etc. Imagine the feelings, the atmosphere, the fears, the excitement. Relive the occasion and then attempt to carry some of those feelings into your worship time. Recreate the atmosphere through drama, mime, music, and dress.
3. Look at the idea from a variety of angles! Ask how, when, where, and why — what was and was not said. Seek parallels, modify, magnify, and rearrange. Take one idea at a time and follow it through to a conclusions. Then tie everything together.
4. Include opportunities for participation. Individuals need to be involved, and worship should actively involve them as much as possible.
5. Make application to the present. It's the *now* that the worship is speaking to. People need to deal with the current times, and all worship should have something to say for today.

The following selection of material provides just some ideas for alternative worships. We trust they will spark ideas in your mind for greater ways of making worship all that it can be.

# ZACCHAEUS

Scripture Passage ..... Luke 19:1-10

## QUESTIONS FOR DISCUSSION

1. Zacchaeus wanted to see Jesus because:
  - a. He wanted to give Jesus some money to help Him and His disciples.
  - b. He wanted to be sure that He was a friendly type of person.
  - c. His wife told him that he should go and say hello and encourage Him and His disciples.
  - d. He didn't really want to see Him but thought he should so it would look as if he did.
  - e. Other
  
2. When Zacchaeus was in the tree he must have felt:
  - a. Proud
  - b. Frightened
  - c. A bit silly
  - d. Unsure of himself
  - e. He didn't really think about himself because he was so keen to see Jesus.
  
3. Jesus showed His love for Zacchaeus by:
  - a. Calling him by his name
  - b. Stopping under the tree instead of passing by
  - c. Stopping to take notice that it was a sycamore tree
  - d. Talking about salvation
  - e. Inviting Himself to his house
  
4. If I was Zacchaeus and Jesus asked me to come down out of the tree, I would have:
  - a. Stayed in the tree because I was frightened
  - b. Clung to the branch because I was embarrassed
  - c. Come down but then run away
  - d. Come down but not listened
  - e. Come down and fallen at Jesus' feet
  - f. Other
  
5. Jesus said to Zacchaeus and the people, "Today salvation has come to this house." What do you think he meant by that?

He has said the same for your house! Does that:

  - a. Surprise you?
  - b. Bother you?
  - c. Make you happy?
  - d. Not sure
  
6. I would like to thank God this morning for the story of Zacchaeus because it tells me that He:  

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# P E T E R

Scripture Passage ..... Luke 22:54-62

## QUESTIONS FOR DISCUSSION

1. Peter followed Jesus for 3½ years. Why do you think he let Jesus down just when He needed to be strong?
2. We are told that Peter was not converted until after this incident? How could someone follow Jesus all that time and still not be converted? Is it really possible?
3. Scripture tells us that Jesus looked at him. What sort of look do you think that would have been?
  - Disinterested
  - Angry
  - Disappointed
  - Horrified
  - Disgusted
  - Anguished
  - Hateful
  - Loving
  - Compassionate
4. Do you think this look of Jesus was the thing that finally changed Peter? If so, why?
5. Do you think Jesus could have conveyed His love to Peter some other way? Would some words have been better?
6. Does “love” always have to be expressed by words? Do you remember any occasions when God conveyed His love to you in some special way?

## ACT OF COMMITMENT

“Symbolize” this event, or the story of Peter, using pens and paper, and hang it in your room.



# M A R Y

Scripture Passage ..... Luke 7:36-50

## QUESTIONS FOR DISCUSSION

1. Why do you think Mary did what she did? What reaction did it bring? How do you think she felt when everyone started looking at her? What about after Jesus had finished talking to her?
2. Mary had a terrible reputation. Do you think Jesus' words would have helped her face the crowds?
3. This passage talks about forgiveness. What does forgiveness have to do with love? Does one have to love to forgive?
4. What connection is there between faith and forgiveness? Can a man be forgiven who doesn't have faith?

## ACT OF COMMITMENT

Using the paper provided, draw by symbol or sign something to represent forgiveness as a part of God's love, and bring it to the hall.

# LAZARUS

Scripture Passage ..... John 11:1-6, 32-44

## QUESTIONS FOR DISCUSSION

1. Jesus allowed Lazarus to die to show God's glory. How did that really work. How was God "glorified"?
2. How do you think Lazarus felt when, after being dead, he walked around among the people?
3. How does this story help take away the "fear" about death?
4. What is it about death that frightens people? Do you think people are more frightened these days about it than they were five years ago?
5. Do you know someone who has come close to death but was obviously saved by God? (Tell the rest of your group about it). Do you know someone, maybe even a special friend, who has died? Do you think God loved them the same as the person who lived?
6. What lie would Satan like people to believe about death and God's love?

## ACT OF COMMITMENT

Write a song or poem about God's love and human death. Design a poster, or write a special prayer to God for someone who is sick and could die, or for some special person.

# CANAANITE WOMAN

Scripture Passage ..... Matthew 15:21-28

## QUESTIONS FOR DISCUSSION

1. How did the Jews regard the Gentiles (people from Canaan)? Why do you think this woman was prepared to come, even though she knew Jesus was a Jew?
2. Why do you think Jesus didn't reply for awhile? What made the woman persist? Does God need persistence before He will answer? Is that love?
3. Have you ever been called a "dog"? How did you feel? Did you invite the person to keep talking? Why did the lady still hang around?
4. What was the lady really saying when she answered Jesus' statement?
5. Do you think God loves colored people more than whites? Do you think He loves "good" people better than "bad" — some church members more than others — some other kids more than you?
6. In what ways can we share God's love to those who are really hard to love?

## ACT OF COMMITMENT

List five types of people who are really hard to love. Then list beside them one way God has shown His love for these types of persons. Put it on a poster.

# J O S E P H

Scripture Passage ..... Genesis 37:1-4, 12-28  
Genesis 40:20-23

## QUESTIONS FOR DISCUSSION

1. Jacob seemed to favor Joseph because he was a son of his favorite wife and was born when Jacob was an old man. Do you think it right that parents favor one child more than others? Do you think parents can treat each child alike?
2. Joseph dreamed and then talked about his dreams. Do you think he did the right thing in telling his brothers? Do you think dreams are significant today? Was God speaking in a special way through Joseph's dreams? Does He still do that today?
3. Were Joseph's brothers guilty of murder?
4. How does this story indicate that "All things work together for good?" How can something that is evil turn out for good? Does the end justify the means? (Genesis 40:19,20)
5. Joseph faced a lot of opposition through the early part of his life. What was it that helped him through that period? What other Old Testament characters trusted in God though they faced tremendous opposition?

# R U T H

Scripture Passage ..... Ruth 1:1-8

## QUESTIONS FOR DISCUSSION

1. The family of Elimelech, Naomi, and the boys were a happy family heading off to start a new home. How do you think they felt? Is it easy to pack up and shift to a new town or city? What makes it difficult? What makes it exciting?
2. Describe how you think Naomi must have felt when her husband and her sons died. What sort of things would have been going around in her mind? Do you think she would have felt angry? Is it okay to be angry when a person close to you dies? Who do we usually get angry with? (Wonder how HE feels?)
3. Ruth must have been a lovely girl to cling to her mother-in-law like she did when they weren't even from the same country. What sort of words would you use to describe her? What sort of woman do you think Naomi must have been to enable that friendship to develop?
4. Why do we allow friendships to grow? Where are our closest friendships? What sort of things do your family members do that help you to love them more and more? What do you enjoy most of all about your family? your friends? When do you feel this friendship is the greatest?

## ACT OF COMMITMENT

There is a good chance you haven't told your parents how you appreciate them lately. Using the paper provided, write them a letter telling them about the love you have for them and how glad you are to have a family to belong to. You may care to express your thoughts to other members of your family also. Then place it in the stamped envelope provided and address it to your home address. (Your counselor will post it for you.)

# THANKS, LORD, FOR NATURE

Scripture Passage ..... Psalm 19:1-6 (Ps. 104)  
Job 38:16-41  
John 1:1-3  
Genesis 1

## QUESTIONS FOR DISCUSSION

1. Scripture has many references to nature — God’s creation. The ones you have read are just a few. Do you know of any more?
2. It is impossible to imagine the world without all the things of nature around us. The problem is that we know nothing else! Describe how you think creation may have taken place. What was the order, and why do you think God did it that way?
3. If the only thing you had to tell about God was nature, what sort of conclusions would you come up with? Would God be good or bad? Not sure?
4. Near what natural surroundings do you feel closest to God:
  - a. Quiet stream
  - b. Fast-flowing river
  - c. Tall mountains
  - d. A forest
  - e. The sea
  - f. A valley
  - g. Other

## ACT OF COMMITMENT

1. Using the sheets provided, study a nature lesson and share your conclusions with your group.
2. Take a look around you, and find from nature something that tells you of God’s love. Make it something special!
3. Make up a nature poster, using objects, paper, and glue.
4. Make a leaf bookmark or some other similar thing as a reminder of your gratitude to God for His gift of beauty in nature.

# THANKS, LORD, FOR YOUR CARE

Scripture Passage ..... Genesis 45:1-15

## QUESTIONS FOR DISCUSSION

1. We're not sure how old Joseph was when he met his brothers, but he started to cry! How do you feel when you see an older person cry? Why?
2. The brothers really felt terrible when they realized who they were speaking to. What sort of things might have been going through their minds?
3. Joseph showed them real love by forgiving them and caring for them. How do you feel about that? What does that tell you about Joseph? About his God? Is that our usual response to those who aren't so friendly to us?
4. God's care and protection was very real to Joseph. He mentions it several times (find the verses). Do you think that helped him to have such a forgiving spirit toward his brothers?
5. Does God still control history like He did in the Old Testament, or does He leave it a bit more to itself these days? Do you think it is easy to see God controlling history?
6. Have you ever wondered about the sick people and the ones killed in accidents? Why doesn't God care for these people? Or does He?

## ACT OF COMMITMENT

No doubt all of you have had an experience where you felt God cared for you in a special way. Did you remember to thank Him? Why don't you take a piece of paper and write a letter to God. Start it off something like this:

Dear God,

Sometime back You (put down here whatever you felt God did for you)

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I would like to say

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Yours sincerely,

# THANKS, LORD, FOR YOUR SOON COMING

Scripture Passage ..... John 14:1-3  
1 Thessalonians 4:13-18  
Acts 1:10, 11

## QUESTIONS FOR DISCUSSION

1. Can you imagine Jesus coming again? How do you think it will occur? Can you tell your friends from which books of the Bible you get your clues from?
2. Why should Jesus bother coming again? Does He really have to? Why doesn't He destroy everything and start again?
3. Who do you think will look forward most of all to Jesus' coming?
  - a. The sick
  - b. The blind and deaf
  - c. The rich
  - d. The poor
  - e. The people whose friends and relatives have died
  - f. The people who love Him the most
  - g. All of these
4. We talk about the "second coming", which naturally implies a first coming. When was that, and why did He come? Why didn't He stay? What about the text: "I will never leave you or forsake you?"
5. Jesus talked about being ready for His coming. What do we have to do to be ready? Can we be sure we are ready?

## ACT OF COMMITMENT

Each unit may like to contribute to a poster for the poster wall. So that there can be an overall picture, the units may like to follow suggestions:

- |                                    |  |
|------------------------------------|--|
| Unit 1 Birth                       | Unit 6 How the Wicked Feel                 |
| Unit 2 Life                        | Unit 7 How the Believers feel              |
| Unit 3 Death                       | Unit 8 Satan at Work                       |
| Unit 4 Resurrection (first coming) | Unit 9 Jesus in the Clouds (second coming) |
| Unit 5 People's Way of Life        | Unit 10 Going Up to Heaven                 |



# THANKS, LORD, FOR JESUS

Scripture Passage ..... John 3:16, 17; 15:12-14  
Matthew 1:12-23

## QUESTIONS FOR DISCUSSION

1. John 3:16 would probably be the best known text by most people. Why do you think that should be? Is there something extra special about the message of this text? What does it specifically tell us about:
  - a. God
  - b. His Son
  - c. Us
  - d. The results of belief
2. Jesus has been described in the Scriptures as a "gift". Why is that word used? Is He a gift when we have to give up so much for Him? Do we really give things up for Him, or do we do it for ourselves?
3. Where would we be without Jesus? Can you imagine any other way to be saved?
4. What has Jesus especially done for you?
5. Where was the clearest picture of God's love for us shown by Jesus?

## ACT OF COMMITMENT

The greatest gift the juniors can give as an act of gratitude to God is themselves. Some of them may have already committed themselves to God. Others may not have done so. This occasion may provide for you, as counselor, an opportunity to direct their minds to Jesus and to invite them to commit themselves to Him through His Son.

Only one Person can help do that for them — the Holy Spirit. Spend time in prayer with Him, asking for His guidance. Then do what you think is the most appropriate for the occasion. You may find help in some of the following suggestions.

- a. Building a cross out of rough timber as you describe to them the scenes of Calvary.
- b. Showing them a variety of new forms of life in the natural world, and letting them know that new life is for them also in Jesus.
- c. Your own personal testimony. (There is nothing so powerful!)
- d. Wrap a parcel as a gift, and use it as a discussion starter.

## THINKING OF GOD

Attributing human characteristics to God is called anthropomorphism. God has used this often in the Old Testament when references were made to His hands, voice, feelings, etc. The following are value clarification strategies which will help us understand how we think of God today.

Place an "x" in the box which represents your thinking on the issue.

1. Using human years, how old do you think God would be?  
 1 year  100 years
2. How do you think God would dress today?  
 Modestly  Very formal
3. In your mind, God's mood with you is mostly  
 Critical  Accepting
4. How involved is God in the affairs of people today?  
 Passive  Active
5. If God would speak to you today, what would be the tone of His voice?  
 Very soft  Very forceful
6. God's workload in your mind would be  
 Very busy  Very casual
7. If you had something to discuss with God, would you have to make an appointment with Him?  
 Yes  No
8. Would you go to God or would He come to you?  
 Go  Come
9. Where would you meet Him?  
 Office  Outside in a park
10. How much time would be involved?  
 All the time He had  All the time you needed

After everyone has answered all the questions, allow time for voluntary sharing of answers and discussion.

## GETTING TO KNOW GOD

1. Introduce the subject by talking of someone you really know well. (Wife, girlfriend, boyfriend, brother, sister, parent, etc.) Describe this person with as many details as possible.
  
2. Ask each member of the group to describe on paper the person they know better than anyone else. Then share.
  
3. List the various ways by which one person gets to know another.
  - A. \_\_\_\_\_
  - B. \_\_\_\_\_
  - C. \_\_\_\_\_
  - D. \_\_\_\_\_
  - E. \_\_\_\_\_
  - F. \_\_\_\_\_
  - G. \_\_\_\_\_
  
4. Compare the above list to the way in which we get to know God. Discuss.
  - A. \_\_\_\_\_
  - B. \_\_\_\_\_
  - C. \_\_\_\_\_
  - D. \_\_\_\_\_
  - E. \_\_\_\_\_
  - F. \_\_\_\_\_
  - G. \_\_\_\_\_
  
5. Ask the group why it is that often we neglect to get to know or keep in touch with the most important Person of the universe?

**IV. Developing Creativity Through AY Honors . . . . . (35 minutes)**

**A. Purpose of the AY Honors**

The Adventist Youth (AY) honors have one objective: to develop the physical, mental, and spiritual capacities of the youth or adult.

The first 16 AY honors were introduced in 1928; since then, more than 240 honors have been added to the program. Students study honors to obtain awards for knowledge, proficiency, and life skills. In preparing to receive the honor, the participating person, group, or family unit will experience fun through creativity and achievement.

Each AY honor is designed to introduce a practical subject which aids the person's development as a Christian by affecting the social, emotional, physical, and spiritual aspects of his life. Studying AY honors should direct a person to a deeper love of his heavenly Creator and increase his interest in committing his life to God and community. All honors are designed to help students "increase in wisdom and stature and in favor with God and man."

Honor study is designed to help the person's spiritual character development, and every honor requires high standards of excellence by clearly stating what tasks are to be accomplished. Fulfilling the requirements should be interesting and fun while instilling a sense of achievement.

The study of an AY honor should provide the person with an attractive way to learn about his surroundings or widen his exposure to new horizons or adventures. Such study topics might include learning about hobbies, special interests, or being introduced to a new vocation. An interested, devoted student could complete an entire honor in less than three months.

Because AY honors are part of a church-sponsored program, all facets of course study should harmonize with basic church standards. For this reason, honor study avoids topics requiring the destruction of plant or animal life, or types of armed or unarmed defense. Each honor also has broad appeal, avoiding subjects which could be studied by only a small group of people in a single local area.

The AY honors enable young people to gain proficiency in many areas. Sometimes honor study leads to the adoption of a vocation or at least a useful hobby. Some students think the AY honors are just a lot of study, theory, and book work; they forget that each honor is based on the philosophy: "An ounce of theory to a pound of patience."

In 1980 the Pathfinder Club and Master Guide program became a distinct feature of the church's youth program. AY honors are an essential, though not exclusive, part of this program. They are largely promoted by and through the Pathfinder Club.

There are tremendous possibilities within the framework of the AY honors. To gain the maximum benefit from the AY honor program, it is essential for Pathfinder Club directors and church youth leaders to keep the following five suggestions in mind:

1. **High Standards.** As youth leaders, keep the AY honor standard high. That's where it belongs. Do not permit careless work, and make sure you set a good example. AY honors are top-value features. Keep them there.

2. ***Serious Study.*** Encourage serious, not monotonous, study of AY honor requirements. Make it interesting and pleasant for the participant. Let it be real, worthwhile fun. Enjoy it yourself, and make sure you put the ideas across so they stick in their minds.
3. ***Real Interest.*** Encourage youth to search beyond the requirements for the particular AY honor. Add points of interest outside the minimum requirements. Get them really interested in meeting the requirements.
4. ***Worthy Recognition.*** Be sure successful candidates receive their AY honor certificates and patches as soon as possible and at a service worthy of the effort they have expended.
5. ***Wide Choice.*** Demonstrate various crafts frequently. Until they see a demonstration, many youth don't even know that some AY honors exist or how interesting they can be. There are eight categories of AY honors available for study representing fields of interest in any youth or adult.

AY honors will transform the Pathfinder or AY Society into an interesting workshop where youth can learn to serve their church in many different ways.

The conference Pathfinder Ministries Department is the only source for AY honor patches. The qualifying person's name must be forwarded to the conference through the secretary of the AY or AJY Society or the Pathfinder club. Patches should usually be presented at an Investiture service, a church service, or a Pathfinder induction.

An honor patch is available upon completion of these requirements. The patch for each subject is descriptive of the work for which it is granted and can be sewed onto an honor sash. The Antique honors are a collection of discontinued honors.

Information regarding a suitable sash for your AY honor patches will be found in the section on "Uniforms" in the current Pathfinder catalog from AdventSource.

Requirement Limitations: If there is a requirement which you cannot meet because of your locality or a handicap you may have, do not skip or ignore the requirement. Consult your conference youth director for his or her advice on a substitute requirement because of your situation.

## **B. Teaching Adventist Youth Honors**

Some AY honors require an instructor; the requirements must be learned under the teaching of those who are proficient in these lines. The instructor may be a school teacher or a qualified church or community friend. Some honors do not require an instructor and are clearly marked as such. Each person who teaches an AY honor class will receive a small bronze star, which may be pinned to the appropriate honor patch on the instructor's sash.

# CHILDREN AND YOUTH EVANGELISM

2 hours

## Objectives

To make the participant aware of the role of child and youth evangelism.

To further develop the philosophy by explaining that Children and Youth Ministries need to be evangelistic in nature.

## Explanation

The participant is required to attend a two-hour seminar (sponsored by the conference Youth Ministries Department) on child and youth evangelism. This can be part of the New Skills Development for Master Guides.

- I. Youth Evangelism . . . . . (25 minutes)
- II. Doctrine of Spiritual Gifts . . . . . (40 minutes)
- III. Types of Community Outreach Programming . . . . . (40 minutes)
- IV. Materials and Resources . . . . . (15 minutes)

- I. **Youth Evangelism** . . . . . (25 minutes)
- A. Definition and scope
  - B. Purpose of evangelism
  - C. Gospel Commission identified
  - D. Record your ministry role and goals

**Objective**

To create an awareness of the scope of Child and Youth Evangelism and in so doing, emphasize the importance of the acceptance of an evangelistic approach to Adventurer, Pathfinder, and Youth Ministries.

**NAD ADVENTURER MINISTRIES**

**Mission Statement**

The North American Division Adventurer Ministries program serves an inter-cultural community of children in grades 1-4, their parents and care-givers through a holistic ministry.

The purpose of the program is to support parents and care-givers in leading and encouraging their children in a growing, joyful love relationship with Jesus Christ.

It offers instructional curriculum, supplementary resources, family enrichment, and volunteer training from within a Seventh-day Adventist philosophy.

**NAD CAMPING MINISTRIES**

**Mission Statement**

Adventist Camp Ministries (ACM) provides an intentional Christian environment committed to strengthening each camper's relationship with God and all His Creation through Scripture, Nature, and Recreation.

**Philosophy**

Adventist Camp Ministries (ACM) believes that in a camp setting, the study of the Bible and Nature, in the context of wholesome relationships and recreation, will place campers and guests in a Christ-centered environment which promotes social, physical, mental, and spiritual development.

**Goals**

- A. To be an integral part of the mission and life of the Church.
- B. To be a servant of the Gospel in outreach and to be a resource to the community.
- C. To provide programming that focuses on God's creative and redemptive love.
- D. To recruit and train qualified staff for the camp operation and program.
- E. To develop in campers a sense of responsibility for the environment.
- F. To maintain a safe, functional, and environmentally-sensitive facility.
- G. To encourage networking to enable camps to share resources and information.
- H. To provide meeting facilities for conference training seminars, conventions, and retreats for local churches and schools.
- I. To encourage Director Certification and camp accreditation.

## NAD PATHFINDER MINISTRIES

### **Mission Statement**

The North American Division Pathfinder Ministries is an organization of the Seventh-day Adventist Church, dedicated to meeting the social, physical, mental, and spiritual developmental needs of junior and teen youth by challenging the Pathfinder to experience a personal relationship with Christ, having a sense of achievement and responsibility, and developing respect for God's creation including his fellowman.

### **Goals**

Pathfinder Ministries seeks to meet the Pathfinder's present and unfolding needs, to the end that we bring them to self-fulfillment and maturity in Christian faith, characterized by their decision to:

- Accept Jesus Christ as a personal Savior and Lord
- Reflect internalized Christian values through mature decision-making and behavior
- Exhibit the righteousness, true holiness, and fullness of stature of Christ
- Demonstrate leadership skills, enabled and empowered to become full partners in active, selfless service supporting the mission of the church

The basic Adventurer, Pathfinder, and Youth philosophies require leaders to:

- A. Help the youth to understand that the church loves them, cares for them, and appreciates them. They should know that they are needed in its total program.
- B. Share with club members the destiny that God has planned for each of them and expand the knowledge of their part in the great plan of salvation. Help them want to live up to God's expectation for their lives.
- C. Train and organize youth for active service. Teach them that witnessing is not a once-a-week or once-a-month project, but that it is a daily way of life.
- D. Work for the salvation of each individual.
- E. Understand the purpose of God's assignment to man.

## **II. Doctrine of Spiritual Gifts . . . . . (35 minutes)**

Present the Doctrine of Spiritual Gifts. Allow participant to discover his/her own spiritual gifts.

### **Objective**

To enable the leader to appreciate that all individuals are different both in personality and talent and that God has a place in His work for each one.

### **Explanation**

Each person has natural talents and skills which are acquired, but God also gives spiritual gifts to each one. The leader not only needs to understand the Biblical principles of the doctrine of spiritual gifts but should also have access to tools which will enable him to help the young person to identify his own gifts and encourage him to use these in a way that not only gives enjoyment but also promotes spiritual growth.

- A. Bible                                      B. Recognizing                                      C. Encouraging

**Teaching Resource:** Church Ministries "Inventory of Spiritual Gifts"



## WHAT IS A SPIRITUAL GIFT?

Is there a difference between a spiritual gift and a talent? Is it important to recognize the difference? Will it help me discover my own spiritual gifts if I can distinguish between the two?

The answer to all three questions is yes. And recognizing the differences between talents and spiritual gifts can be one of the keys to finding those spiritual gifts God has given to you.

Let's look at talents, or natural abilities. A natural ability may be something you're born with, like physical coordination. Or it may be a talent you've developed through the years, such as playing a musical instrument.

These natural abilities or talents may be useful or entertaining. But they deal primarily with the surfaces of life. The root concern of one's relationship to God is left untouched. Abilities and talents affect people on a temporary basis, not an eternal basis. And spiritual growth isn't necessary for their development.

A woman who frequently opens her home for dinner guests and social gatherings may not have the gift of hospitality. Why not? Because spiritual gifts differ from natural abilities in two important respects.

First, the motivation for the gift is based on love for God and love for humanity. Self-glory or gain can never be the incentive. Paul tells us that one's communication, knowledge, and faith might all be perfect, but they are worthless unless love is the motive (I Corinthians 13:1-3).

Second, the goal of spiritual gifts differs from that of natural abilities. Spiritual gifts are granted "for the common good," "to equip the saints for the work of ministry, for building up the body of Christ" (I Corinthians 12:7; Ephesians 4:12).

Keep in mind that this motivation and goal as you seek to discover your gifts. Ask yourself, "What is my motivation and goal in this area?" Remind yourself that these gifts form the basis for our individual and collective service for God.

Remember, too, that hardly anyone discovers all his gifts at the beginning of his Christian experience. A period of time or a special set of circumstances may be required to bring your gifts to light. Be willing to try your hand in new areas. Your spiritual gifts can be confirmed only in the actual setting where they are put to use.

## SPIRITUAL GIFTS IN THE CHURCH

God has placed within the church various gifts which have been given to each one of us to perform our work of ministry.

### 1. Three Key Passages Concerning Spiritual Gifts

Ephesians 4:7-13; I Corinthians 12:1-11, 28-31; Romans 12:1-8

## 2. Spirit of Prophecy References Concerning Spiritual Gifts

Christ's Object Lessons, p. 327 — Possession of depends on reception of Spirit. Testimonies, Vol. 9, p. 144.

Contrast must not hinder unity. Gospel Workers, p. 481.

Different gifts placed in church. The Desire of Ages, p. 823.

Not all imparted to every believer. Christ's Object Lessons, p. 328.

Poorest and most ignorant believer may have. Christ's Object Lessons, p. 327.

Promised to every servant of Christ. Evangelism, p. 256.

Subject frequently neglected. Testimonies, Vol. 6, pp. 291-293.

Unity and cooperation essential in use of gifts.

## 3. Definition of Spiritual Gifts

A spiritual gift is a special ability given to a member of the body of Christ by the Holy Spirit that enables him or her to work effectively with joy in helping the church carry out its mission in the world.

- A. Do not confuse spiritual gifts with natural talents. All people, whether Christians or not, have natural talents. Only Christians receive spiritual gifts. These gifts enable the Christian to minister in such a way that He will have a power that will tell upon hearts.
- B. Do not confuse spiritual gifts with the fruit of the Spirit (Galatians 5:22, 23). The fruit of the Spirit is reproduced in each Christian by the Holy Spirit. All Christians are to have all of the fruits of the Spirit, but not every spiritual gift is given to every Christian.
- C. Do not confuse spiritual gifts with Christian roles. I may be an evangelist while someone else has the gift of teaching, yet we are all witnesses (Acts 1:18). Witnessing is not a special gift of the Spirit given to select persons. It is a role that all Christians share. Every Christian is to show and tell what Christ through His Word and Spirit has done in His own heart and life.
- D. Do not confuse genuine gifts with counterfeits. The devil always has a counterfeit for that which is genuine. Counterfeit gifts are more often associated with the more directly miraculous, such as miracles, healings, speaking in tongues, and prophecy. Being more spectacular, they have greater power to catch attention. Miracle working is one of the signs of the end. Manifestations of this order must be carefully tested by the church for there will be miracles on both the side of truth and the side of error in the last days. Only by the Scriptures can they be tested.

## 4. List of Spiritual Gifts

- A. **Administration** — The ability to organize, manage, and supervise working with and through others to achieve goals. Its meaning is "to steer" as the helmsman or pilot of a ship. The ability to plan and launch projects, to meet the needs of God's cause.

- B. ***Apostleship*** — This is a title not normally used in church today. However, it means to be sent out, especially commissioned to represent the church in a broader ministry. This gift may be represented today by the spirit-given ability to begin the work that may lead to new churches being established.
- C. ***Discernment*** — The analytical capacity to discern between truth and error, right and wrong.
- D. ***Evangelism*** — The ability to so persuasively present the gospel of Jesus that people are led to become His disciples.
- E. ***Exhortation*** — This word is derived from the same word that Jesus used for the Comforter (Holy Spirit), one who comes alongside to encourage. Also it is the ability to stimulate people to action in the service of God.
- F. ***Faith*** — The ability to see a vision of what God wants done and the unswerving confidence to accomplish it regardless of the obstacles.
- G. ***Giving*** — The ability to share personal assets with joy and eagerness so that people are helped and God's work is advanced.
- H. ***Helps*** — The ability to unselfishly meet the needs of others through some type of practical help. The exercise of this gift often releases those with teaching and preaching gifts to minister the word of God.
- I. ***Hospitality*** — The ability to open one's home graciously so that guests are put at ease and are refreshed both physically and spiritually.
- J. ***Intercession*** — The practice of praying earnestly and sincerely on behalf of others and their special needs.
- K. ***Knowledge*** — The ability to easily master a body of truth. It is also the ability to score and recall a fund of knowledge from God's word to meet the need at hand.
- L. ***Leadership*** — The ability to inspire and lead others in various ministries within the body of Christ. This gift is exercised with the attitude of a servant.
- M. ***Serving*** — The unusual desire and capacity to render service to others.
- N. ***Mercy*** — The capacity to feel sympathy with those in need (especially those who are suffering and miserable) and to manifest this sympathy in some practical way with a cheerful spirit so as to encourage and help those in need.
- O. ***Missionary*** — The ability to minister across cultures.
- P. ***Pastoring (Shepherding)*** — The ability to shepherd, counsel, and encourage believers in their walk with Christ and service in the church and community. Also one who enables and equips.
- Q. ***Prophecy*** — Primarily this refers to the gift on one who is called to receive divine revelation from God to be communicated to man. Secondly, to the capacity to preach so that the Bible comes alive to the hearer.
- R. ***Teaching*** — The ability to instruct and explain the Bible truths so clearly in such a detailed way that those willing to learn will understand.
- S. ***Wisdom*** — The ability to penetrate into a matter, seeing the situation in its larger relationships, and imparting wise counsel from God's Word.

## **5. How to Discover Your Spiritual Gifts**

- A. Pray earnestly that God will reveal them to you.
- B. Consider the desires of your heart.
- C. Get active in the work of God.
- D. Listen to comments of Christian friends — someone else should be able to recognize your gifts.
- E. Evaluate your success.

## **6. Results of Discovering Your Spiritual Gifts**

- A. You will know God's will for your life and where you best fit into the work of the church.
- B. You will know better how to cope with diversity and conflict in personal relationships.
- C. You will have a greater sense of identity and partnership with Jesus.
- D. You will have greater joy in service for the Lord because you will be matched to the work you enjoy most.
- E. You will be better equipped to win your friends and relatives to Jesus.

## **7. The Spiritual Gifts Survey**

Each question in the survey is designed to evaluate a spiritual gift mentioned in the Bible. Read each question carefully, then circle the number that indicated the degree to which the statement is true in your life.



# THE SPIRITUAL GIFTS INVENTORY

Roy C. Naden and Robert J. Cruise

*A Personal, Self-Evaluating Inquiry Into  
the New Testament Teaching of the*

## GIFTS OF THE HOLY SPIRIT

### BEFORE YOU BEGIN

Each of the questions on the following pages is designed to evaluate a specific spiritual gift.

Read each question thoughtfully, then circle the number that indicates the DEGREE to which the statement is TRUE or FALSE in your life.

It is important that you circle a number for every question.

If it is always or completely false, circle 1.

If it is usually or mostly false, circle 2.

If it is occasionally or partially true or false, circle 3.

If it is usually or mostly true, circle 4.

If it is always or completely true, circle 5.

If this evaluation is really to benefit you, you will need to be absolutely honest in every response! When you have answered all the questions, follow the instruction printed at that point in this booklet and you will be able to evaluate the results of this inquiry yourself. Do not read ahead; take just one page at a time.

One final note before you begin. This investigation into your spiritual gifts will evaluate your past and present experiences more than your hopes and desires for the future. For this reason it will speak more intimately to those who have been members of the Lord's family for some months or more, than to those who are recently "new born" in Jesus. So if you have only recently accepted the Lord, try to think of the questions in anticipation rather than what you have already experienced.

1.	I feel very comfortable directing activities involving people.	1	2	3	4	5
2.	I have been called directly by God to hold a highly responsible position of leadership among God's people.	1	2	3	4	5
3.	I can discern the motives of most people.	1	2	3	4	5
4.	I find it easy to ask someone to make a decision for Jesus.	1	2	3	4	5
5.	When someone is hurting, I am able to say something that genuinely comforts.	1	2	3	4	5
6.	Even when God's will is not clear to me, I still step out in faith.	1	2	3	4	5
7.	In an appeal for a worthy cause, I'm among the first to give.	1	2	3	4	5
8.	I prefer to busy myself "behind the scenes" at a social gathering.	1	2	3	4	5
9.	I enjoy helping people by having them home for meals.	1	2	3	4	5
10.	Most of my "prayer time" is spent dealing with the needs of others.	1	2	3	4	5
11.	Salvation by faith alone is a truth I clearly understand.	1	2	3	4	5
12.	When faced with a complex problem, I am able to identify the key factors that will lead to a solution.	1	2	3	4	5
13.	I would have felt it totally worthwhile to be one of the five missionaries killed taking the gospel to the Auca Indians.	1	2	3	4	5
14.	Helping society's outcasts, like drunks and addicts, would or does bring me great satisfaction.	1	2	3	4	5
15.	Living in rather primitive circumstances in a foreign country would not worry me as long as I could share the gospel.	1	2	3	4	5
16.	I'm excited about visiting church members in their homes on a regular basis.	1	2	3	4	5
17.	People in trouble are encouraged when I talk with them.	1	2	3	4	5
18.	I feel very much at home leading out in any Bible teaching setting.	1	2	3	4	5
19.	If someone is emotionally upset, I can explain why they are upset and what they should do.	1	2	3	4	5
20.	There is a good spirit of unity and enthusiasm when I'm in charge.	1	2	3	4	5
21.	I'm usually consulted when matters of doctrine are being discussed.	1	2	3	4	5
22.	I can tell whether a person is being influenced more by the Lord or by Satan.	1	2	3	4	5
23.	Regularly I have the privilege of leading souls to Jesus.	1	2	3	4	5

24. I am often asked to help those in trouble resolve their problems.	1	2	3	4	5
25. I have complete faith the Lord will work out every problem that comes my way.	1	2	3	4	5
26. I keep my purchases to a minimum when appeals are made for others.	1	2	3	4	5
27. When asked to help, even if I'm busy, I try to help.	1	2	3	4	5
28. I always make it a point to greet strangers and when it's appropriate, I invite them home.	1	2	3	4	5
29. People in need regularly come to my mind, and I take their needs to God in prayer.	1	2	3	4	5
30. With the help of appropriate study materials, I can find what God's Word teaches on most topics.	1	2	3	4	5
31. I resolve "people" or relational problems in ways that make those affected satisfied.	1	2	3	4	5
32. The idea of dying for my faith does not frighten me.	1	2	3	4	5
33. I am extremely sensitive to the needs of the handicapped and enjoy talking with them and offering my help.	1	2	3	4	5
34. I could cope with separation from loved ones in order to share the gospel in a foreign land.	1	2	3	4	5
35. It does, or I believe it would, bring great satisfaction to occupy the same pulpit each week of the year.	1	2	3	4	5
36. People often tell me, "God used you. You dealt exactly with my need."	1	2	3	4	5
37. I can prepare a logical class outline for a Bible class.	1	2	3	4	5
38. I know when to take an uncompromising stand, and when to take a middle course between alternate positions.	1	2	3	4	5
39. I'm happy to accept the loneliness that comes with leadership.	1	2	3	4	5
40. When leaders are being chosen, my opinions are normally sought.	1	2	3	4	5
41. If someone came and asked me for money, I would know if the person really needed help or was a fraud.	1	2	3	4	5
42. People under conviction seek me out and ask how they should surrender their lives to Jesus.	1	2	3	4	5
43. People in need of good advice ask me for it.	1	2	3	4	5
44. I take God's promises at face value and believe them even if the fulfillment seems impossible.	1	2	3	4	5
45. If I totaled my personal and church contributions, they would probably equal a fifth or more of my income.	1	2	3	4	5
46. If a church or community leader asked me to do a menial task like sweeping a sidewalk, I'd be delighted to do it.	1	2	3	4	5
47. There are often a good number of people at our home for lunch after church service.	1	2	3	4	5



- |     |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|
| 48. | I have a long and growing list of people whom I remember in prayer.                                     | 1 | 2 | 3 | 4 | 5 |
| 49. | I am perfectly at ease answering anyone's Bible questions.  | 1 | 2 | 3 | 4 | 5 |
| 50. | I have the ability to develop progressive programs and see them through to a successful conclusion.     | 1 | 2 | 3 | 4 | 5 |
| 51. | If a civil court sentenced me to death for preaching the gospel, I'd be content to die for the Lord.    | 1 | 2 | 3 | 4 | 5 |
| 52. | I'd be very willing to help a shoddily dressed drunk across a busy intersection.                        | 1 | 2 | 3 | 4 | 5 |
| 53. | I could happily adapt to the culture of another country if called to minister there.                    | 1 | 2 | 3 | 4 | 5 |
| 54. | I see myself as a "shepherd" in my church with a total dedication to the welfare of all of the "sheep." | 1 | 2 | 3 | 4 | 5 |
| 55. | God uses me to lift the spirits of the discouraged.   | 1 | 2 | 3 | 4 | 5 |
| 56. | Bible teachings come quickly to mind when I deal with a problem.  | 1 | 2 | 3 | 4 | 5 |
| 57. | I can predict with unusual accuracy the long-term results of decisions.                                 | 1 | 2 | 3 | 4 | 5 |

# HOW TO EVALUATE YOUR RESPONSES

Check back and make sure you have circled a number for every one of the 57 questions.

Following is a score sheet for this test. You will notice that this sheet has 57 spaces. Note the number you circled for question 1, and write that number in the first space. Note the number you circled for question 2, and write that number in the second square, and so on until you have placed a number in each of the 57 squares on the flap. Then add the numbers from left to right. That is, add together the number in square 1, plus the number in square 20, plus the number in square 39. Write the total in the square headed "Total," as illustrated. When all the scores are totalled, scan down the list and circle the highest scores. There will probably be a cluster of from two to four that are quite close together.

Think for a moment about the gifts you have just circled, the ones with the highest scores. Which one would you like to consider **FIRST** for further study and experimentation? Place a check beside that gift on the score sheet.

For example:

<i>19</i> 4	<i>38</i> 5	<i>57</i> 4	<i>Total</i> 13	Wisdom
-------------	-------------	-------------	-----------------	--------

Name \_\_\_\_\_

	Score 1	Score 2	Score 3	Total	Gift
1	20	39			Administration
2	21	40			Apostleship
3	22	41			Discernment
4	23	42			Evangelism
5	24	43			Exhortation
6	25	44			Faith
7	26	45			Giving
8	27	46			Helps
9	28	47			Hospitality
10	29	48			Intercession
11	30	49			Knowledge
12	31	50			Leadership
13	32	51			Martyrdom
14	33	52			Mercy
15	34	53			Missionary
16	35	54			Pastoring
17	36	55			Prophecy
18	37	56			Teaching
19	38	57			Wisdom

## FINALLY

Place in the spaces below the gifts on which you scored the highest. You will probably find two to four scores that are quite close together. This is your *probable* "gift cluster."

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

Also add below any gifts you thought you had, even if the scores were not among the highest. These need further consideration along with those listed above.

5. \_\_\_\_\_
6. \_\_\_\_\_

You have just taken an important step in discovering your spiritual gift or gifts. *But a test can only indicate areas of high probability.* It does not mean for certain that these are your gifts. You now need to go further to confirm what gifts God has given you for use in His service. These would include such important activities as daily prayer, a study of the New Testament chapters dealing with spiritual gifts. Hopefully, under the guidance of the Holy Spirit, you will do all this and more.

The data from over 2,000 Christians whose responses have been analyzed suggests that any score below 9 represents such a low probability of giftedness in any area that it ought not to be considered positively at this time.

Gifts mentioned in the New Testament but not included in this evaluation are: healing, miracles, tongues, interpretation of tongues, celibacy, voluntary poverty, and exorcism. These gifts are so spectacular or obvious that those who have them do not need help in recognizing the fact! But they would still need the affirmation of the other members of the local congregation in their appropriate use.

### III. Types of Community Outreach Programming . . . . . (40 minutes)

#### Objective

To discover a variety of outreach methods and how to organize and operate these in a way suitable to children and youth groups.

#### Explanation

While there are endless possibilities of outreach and sharing, help and direction should be given to the leader to ensure that he is able to choose wisely the outreach activity best suited to the talents and capabilities of the club or individual. The timing and duration of the activities and the variety of options selected are of utmost importance. The individual must find enjoyment in the activity and through these experiences develop a lifestyle which accepts personal responsibility in fulfilling the gospel commission.

#### Types of Community Outreach Programming

- A. Recreation
  - 1. Bicycle Derby Day
  - 2. Olympic Day
  - 3. Aquatic Event
  - 4. Recreation leagues
  
- B. Community Physical Projects
  - 1. Plant trees and flowers
  - 2. Painting projects
  - 3. Neighborhood programs
  - 4. Wash public vehicles
  
- C. Health
  - 1. Walk-a-thon projects
  - 2. Environment projects
  - 3. Meals on Wheels for shut-ins
  - 4. Blood drives
  
- D. Christian Personal Service
  - 1. Adopt a grandparent
  - 2. Assist single parents
  - 3. Volunteer in public voting programs
  - 4. Volunteer in programs for the homeless
  
- E. Church Physical Projects
  - 1. Paint Sabbath School rooms
  - 2. Janitor for a week
  - 3. Landscape projects
  - 4. Build Sabbath School props
  
- F. Temperance
  - 1. Temperance contest (rap, critical, jingle, poster)
  - 2. National Calendar events
  - 3. Clinics (no smoking, alcohol, etc.)
  - 4. Special day events (red ribbon, smoke out, etc.)

- G. Reaching the Non-Churched
  - 1. Community survey
  - 2. Baby-sitting witnessing
  - 3. Yard work witnessing
  - 4. Registration Identification
  
- H. Fellowship
  - 1. Christian party for the aged community
  - 2. Handicapped get-together
  - 3. Community children's picnic
  - 4. Church socials
  
- I. Evangelism
  - 1. Day Camp/Vacation Bible School
  - 2. Youth for Christ rally
  - 3. Bible studies
  - 4. Revelation seminar
  
- J. World Missions
  - 1. ADRA projects
  - 2. Special mission projects
  - 3. Global mission projects
  - 4. Student missions

**Teaching Resource:**

Conference Children/Pathfinder/Youth Ministries Departments  
 AY Class Instructor's Manual (available at AdventSource)  
*You Too Can Witness*, by Robert Johnson (available at AdventSource)

**IV. Materials and Resources . . . . . (15 minutes)**

**Objective**

To provide lists of resources, films, books, and personnel to which the leader may have access in his or her local area or conference, which will aid in the development of outreach in the club.

**Explanation**

Seminar leader will need to compile current lists of material available locally to which the participant may have access.

**Teaching Resource:**

Conference Children/Youth/Pathfinder Ministries Department

**IV. Child Development**

- A. Read the book *Education*.
- B. Read either the book *Child Guidance* OR the book *Messages to Young People*.
- C. Read a book OR attend a three-hour seminar dealing with child development about the age group of your ministry.

**V. Leadership Development**

- A. Read the book *Leadership is an Art* by Max dePreez (available at AdventSource) OR a current leadership book of your choice.

Name of book \_\_\_\_\_

Author \_\_\_\_\_

**B. Demonstrate your leadership by doing all of the following:**

- 1. Develop and conduct three worships

**Subject and Title**

**Date of Presentation**

A. \_\_\_\_\_

B. \_\_\_\_\_

C. \_\_\_\_\_

**2. Participate with your church group (Adventurer, Pathfinder, YES, or AY) in a conference-sponsored event.**

<b>Event</b>	<b>Date of Event</b>
Adventurer _____	
Pathfinder _____	
Youth Emergency Service Corps _____	
Adventist Youth Service _____	

**3. Teach three Adventurer awards OR two AY honors and list them below:**

<b>Honor or Award</b>	<b>Honor or Award</b>	<b>Award</b>
_____	_____	_____

**4. Assist in planning and leading an Adventurer, Pathfinder, or Sabbath School field trip.**

<b>Place</b>	<b>Date of Trip</b>
Adventurer _____	_____
Pathfinder _____	_____
YES _____	_____
AY _____	_____

**5. Be an active Adventurer, Pathfinder, YES Corps, or AYS youth staff member for at least one year and attend staff meetings.**

**C. Write goals which you would like to accomplish in your ministry.**

**"A GOAL is an end toward which you direct some specific EFFORT."**

In this context, the "end" is to achieve an exact and tangible result you want and are willing to expend effort to achieve.

What kind of and how much effort is always related to the goal itself, that is, you must be able to identify the cost and benefit relationship. The way you decide if the goal is worth achieving is through planning and analysis of the elements of the goal. Learning how to examine these elements helps you to calculate the cost and benefit relationship.

An accomplishment is to be achieved. "What do I expect the outcome of my actions to be?"

Example: "I want to increase my club membership by 20%." You will want to express this accomplishment with an action word, a verb.

The outcome (accomplishment) is measurable. "How will I know when I have reached the outcome?" "What are the signs I need to know I have reached the goal?"

Example: Club membership was 12 members in October, 14 in January, and is now 15 in March.

The time factors: "When precisely do I want the goal completed?" Just as important as the other elements are a specific date and time by which you will want to be able to say you have accomplished your goal.

Example: "I have to achieve 85% of this goal by January 30, 19\_\_."

The cost consideration: "What is the maximum cost (time, money, and resources) that I will allow myself to achieve this goal?" "How much will my efforts have cost me when I say 'I've done it?'" The cost and time resource constraint forces you to place a value on the outcome.

Example: Growth in club activities will be achieved with the current club membership with increased meaningful activities and motivation.

**"A GOAL is a specific and measurable accomplishment to be achieved within a specified time and under specific cost constraints."**



## GOALS MUST BE WRITTEN!

Writing goals in "black and white" gives more explicit statements of intent and results to reach. Daydreaming about your goals does not help you to reach them. Writing your goals out helps to make sure you have all the elements. It is actually the first of several commitments you will make to yourself to reach your goal.

Assignment: Write three goals which you would like to accomplish in your identified roles.

Role 1 \_\_\_\_\_

Goal 1 \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Action Verb \_\_\_\_\_

Measurable Outcome \_\_\_\_\_

Specific Date \_\_\_\_\_

Cost Constraint \_\_\_\_\_

Role 2 \_\_\_\_\_

Goal 2 \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Action Verb \_\_\_\_\_

Measurable Outcome \_\_\_\_\_

Specific Date \_\_\_\_\_

Cost Constraint \_\_\_\_\_

Role 3 \_\_\_\_\_

Goal 3 \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Action Verb \_\_\_\_\_

Measurable Outcome \_\_\_\_\_

Specific Date \_\_\_\_\_

Cost Constraint \_\_\_\_\_

## GOAL ACTION FORM

Once a review is finished and there is reasonable assurance that all (or most) of the necessary goal-oriented details exist, then the Goal Action Form can be completed. It is useful because it documents the action plan for goal achievement.

<b>ROLE</b>	
<b>GOAL</b>	<b>RATIONALE FOR THIS GOAL:</b>
<b>ACTION PLAN: (Steps/Procedures/Assignments)</b> 1.  2.  3.  4.	<b>DEADLINES:</b> 1.  2.  3.  4.
<b>PROJECTED RESULTS (Success Indicators):</b> <input type="checkbox"/> Immediate:  <input type="checkbox"/> Long Term	
<b>OBSTACLES/CONSTRAINTS:</b>	
<b>COST (Dollars, Personnel Time):</b>	
<b>PERSON RESPONSIBLE:</b>	<b>COMPLETION DATE:</b>

**D. Identify three current roles in your life, one of which is spiritually-oriented, and list three goals for each.**

**OBJECTIVES**

You have examined the elements needed for goal statements and learned how mission statements use these elements. The next step is to learn how the elements work in establishing objectives. Here's how these relationships work:

**Goals** are specific and measurable accomplishments to be achieved.

**Objectives** are tactics that you will use to reach and achieve goals.

**Role 1** \_\_\_\_\_

**Goal 1** \_\_\_\_\_

**Goal 2** \_\_\_\_\_

**Goal 3** \_\_\_\_\_

**Role 2** \_\_\_\_\_

**Goal 1** \_\_\_\_\_

**Goal 2** \_\_\_\_\_

**Goal 3** \_\_\_\_\_

**Role 3** \_\_\_\_\_

**Goal 1** \_\_\_\_\_

**Goal 2** \_\_\_\_\_

**Goal 3** \_\_\_\_\_

## V. Fitness Lifestyle Development

Participate in a personal fitness plan for a minimum of three months, and evaluate and show improvement. Recommended resource: Kenneth H. Cooper's book *The Aerobics Program for Total Well-Being* (available at AdventSource) or an equivalent program.

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## PREFACE

As readers of previous aerobics books know, the major emphasis always has been one of increasing physical activity. Yet, as we have become more knowledgeable in this field, it is obvious that total well-being is depended upon much more than just regular exercise. At one time, I felt that a good program could compensate for poor health habits and was guilty of saying that exercise can overcome many if not all of the deleterious effects of diet. If a person was smoking and carrying a few extra pounds, I was not overly concerned, as long as he or she exercised regularly — and I still am convinced that exercise helps normalize bad health habits. Yet, it was brought to my attention in far too many cases, that overweight people and those who smoke developed severe progressive arteriosclerosis and heart disease, even though they were running regularly. In these cases, exercise probably delayed the disease process and may have helped in prolonging their lives, but it was not totally protective. To my knowledge, there is still nothing known to man that is completely protective against coronary heart disease — medicine, surgery, or even marathon running.

Another principle emphasized throughout this book is one of moderation. The old concept that "if something is good, more is better" is seriously questioned whether it be fastidious dieting or ultramarathoning. The statement "if you are running more than 3 miles, 5 times a week, you are running for something other than fitness" will surprise many previous readers of the aerobics books. Yet, during the past 10 years, it has been possible to identify thresholds of physical activity beyond which there is a beneficial change in the cardiovascular system as well as the level of activity at which there are detrimental effects. I predict that the scientific data used to document these thresholds will be too impressive to be ignored.

We have only scratched the surface in the fields of health maintenance and preventive medicine, and as more embrace these concepts, both the quality and quantity of life will substantially improve. It has been said that when a person dies, he dies not so much of the particular disease as of his entire life. With proper motivation, education, and implementation, that can be changed. However, all that I can do in this book is help in the education and motivation; you the reader must be responsible for the implementation.

To complete this plan for total well-being, I would be grossly negligent if I did not emphasize the most important component, that is spiritual well-being. "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" [I Timothy 4:8 Authorized (King James) Version].

Even though there is no way I can guarantee that anyone who follows the principles outlined in this book will live one day longer, I can assure them that the lives that they will live will be happier, healthier, and more productive. If those goals are achieved, my purpose in writing *The Aerobics Program for Total Well-Being* will have been accomplished.

Kenneth H. Cooper, M.D.  
Dallas, Texas

# IT'S YOUR HEALTH

Kenneth Cooper, M.D.

One of the great principles of the universe is the principle of balance. If the earth were a few miles closer to the sun, it would be an inferno. If it were a few miles farther away, it would be a desolate, frigid desert. But in its present location, balanced at an ideal distance from the sun, our planet is in a perfect position to sustain an exciting proliferation of life forms.

The atoms that are the basic building blocks of all matter on earth are another example of this perfect balance. The nucleus of the atom is made up of neutrons and protons, an incredibly harmonious organization. Yet, it is through the splitting of one of these atoms that the cataclysmic eruptions of nuclear power take place. To function properly, every part of our world, no matter how minuscule, must be in a state of complete equilibrium.

And so it is with our bodies.

The human body is just another part of the universe that is meant to be in perfect balance. We have been constructed in such a way that we need just so much exercise, no more and no less. We need just so much food of certain types. And we need just the right amount of sleep and relief from the tensions and stresses of daily life.

If a person goes too far in either direction—too little *or* too much exercise, food, or rest—then his or her entire physical and psychological system gets out of kilter. And where there is a lack of balance, there is also a lack of personal well-being.

By the same token, on the positive side, where there is balance, there is a sense of well-being. And where there is perfect balance, there is what I call *total well-being*.

I have been exploring this principle in great detail recently in my research at the Aerobics Center in Dallas, Texas. And my growing conviction about the overwhelming importance of this principle of total well-being through balanced living is what has prompted me to write this book.

Even as my other books on aerobic exercise have been selling in the millions, and while many countries have been implementing the concepts in those books, our physicians and medical researchers at the Aerobics Center have continued their explorations of the frontiers of preventive medicine. We have studied and worked with thousands of patients and are now ready to present our latest findings to you in this book.

And let me say this right at the outset: I believe that our most recent conclusions about what it takes to be in a perfect state of physical balance, or a state of total well-being, are more important for your present and future happiness than anything I've ever written before. In short, I'm convinced that if you embark on a personal quest to achieve total well-being—a quest which will be outlined in details in this book—you'll begin to enjoy an exciting array of personal benefits that you may have assumed could never possibly be yours.

Just to give you a taste of what can happen in your life, here are some of the benefits of total well-being that data from our research have shown us can be yours for the asking:

- More personal energy.
- More enjoyable and active leisure time.
- Greater ability to handle domestic and job-related stress.
- Less depression, less hypochondria, and less free-floating" anxiety.
- Fewer physical complaints.
- A better self-image and more self-confidence.
- A more attractive, streamlined body, including more effective personal weight control.
- Bones of greater strength.
- Slowing of the aging process.
- Easier pregnancy and childbirth.
- More restful sleep.
- Better concentration at work, and greater perseverance in all daily tasks.
- Fewer aches and pains, including back pains.

This list could go on and on, but I think you get the point. In short, the achievement of total well-being can completely transform your life and make you a happier, more productive person.

But now, in more specific terms, what's the formula for reaching this state of total well-being?

Our extensive research at the Aerobics Center has convinced me that there are three basic human needs that must be satisfied if you hope to achieve the overall balance that is a necessary prerequisite for total well-being. As the word "balance" implies, these needs must be met in a way that will keep your body and mind in harmonious equilibrium. I've referred briefly to these needs before, but now let me mention them again in a little more detail because they comprise the backbone of what I'll be saying throughout the book.

## *12-Minute Walking/Running Test* *Distance (Miles) Covered in 12 Minutes*

Fitness Category	13-19	20-29	30-39	40-49	50-59	60+
I. Very Poor (men)	<1.30*	<1.22	<1.18	<1.14	<1.03	<.87
(women)	<1.0	<.96	<.94	<.88	<.84	<.78
II. Poor (men)	1.30-1.37	1.22-1.31	1.18-1.30	1.14-1.24	1.03-1.16	.87-1.02
(women)	1.00-1.18	.96-1.11	.95-1.05	.88-.98	.84-.93	.78-.86
III. Fair (men)	1.38-1.56	1.32-1.49	1.31-1.45	1.25-1.39	1.17-1.30	1.03-1.20
(women)	1.19-1.29	1.12-1.22	1.06-1.18	.99-1.11	.94-1.05	.87-.98
IV. Good (men)	1.57-1.72	1.50-1.64	1.46-1.56	1.40-1.53	1.31-1.44	1.21-1.32
(women)	1.30-1.43	1.23-1.34	1.19-1.29	1.12-1.24	1.06-1.18	.99-1.09
V. Excellent (men)	1.73-1.86	1.65-1.76	1.57-1.69	1.54-1.65	1.45-1.58	1.33-1.55
(women)	1.44-1.51	1.35-1.45	1.30-1.39	1.25-1.34	1.19-1.30	1.10-1.18
VI. Superior (men)	>1.87	>1.77	>1.70	>1.66	>1.59	>1.56
(women)	>1.52	>1.46	>1.40	>1.35	>1.31	>1.19

\* < means "less than"; > means "more than."

## *1.5-Mile Run Test* *Time (Minutes)*

Fitness Category	13-19	20-29	30-39	40-49	50-59	60+
I. Very Poor (men)	>15:31*	>16:01	>16:31	>17:31	>19:01	>20:01
(women)	>18:31	>19:01	>19:31	>20:01	>20:31	>21:01
II. Poor (men)	12:11-15:30	14:01-16:00	14:44-16:30	15:36-17:30	17:01-19:00	12:01-20:00
(women)	16:55-18:30	18:31-19:00	19:01-19:30	19:31-20:00	20:01-20:30	21:00-21:31
III. Fair (men)	10:49-12:10	12:01-14:00	12:31-14:45	13:01-15:35	14:31-17:00	16:16-19:00
(women)	14:31-16:54	15:55-18:30	16:31-19:00	17:31-19:30	19:01-20:00	19:31-20:30
IV. Good (men)	9:41-10:48	10:46-12:00	11:01-12:30	11:31-13:00	12:31-14:30	14:00-16:15
(women)	12:30-14:30	13:31-15:54	14:31-16:30	15:56-17:30	16:31-19:00	17:31-19:30
V. Excellent (men)	8:37-9:40	9:45-10:45	10:00-11:00	10:30-11:30	11:00-12:30	11:15-13:59
(women)	11:50-12:29	12:30-13:30	13:00-14:30	13:45-15:55	14:30-16:30	16:30-17:30
VI. Superior (men)	<8:37	<9:45	<10:00	<10:30	<11:00	<11:15
(women)	<11:50	<12:30	<13:00	<13:45	<14:30	<16:30



## CALORIE EQUIVALENTS FOR POPULAR FOODS AND BEVERAGES

### Sample Page

Food	Size/Serving	Approximate Calories
Almonds	12-15 nuts	90
Apple	1 medium (2½" diameter)	87
Apple juice	¾ cup	87
Apricots	2-3 medium	51
Asparagus	5 or 6 spears	26
Avocado	½	185
Bagel, water or egg	1	165
Banana	1 small (6" long)	85
Beans (green, yellow, or wax)	1 cup	
Beans, lima	⅝ cup	111
Blueberries	1 cup	87
Bread		
rye	1 slice	56
white	1 slice	62
whole wheat	1 slice	56
Broccoli	1 stalk (5½" long)	32
Brussels sprouts	9 medium	45
Butter		
sweet	1 tablespoon	108
whipped	1 tablespoon	81
Cantaloupe	¼ melon (5" diameter)	
Carrots	1 large or 2 small	42
Cashews	6-8 nuts, roasted	84
Cauliflower	1 cup	27
Celery	1 small stalk (5" long)	3
Cereals		
bran flakes	1 cup	106
corn flakes	1 cup	110
shredded wheat	1 biscuit	89
Cheese		
American	1 ounce	107
Cheddar	1 ounce	112
cottage, uncreamed (1% fat)	1 cup	163

## PATHFINDER LEADERSHIP AWARD (PLA) Requirements

### I. Pre-Requisites

- A. Be a Master Guide.
- B. Have a Pathfinder Basic Staff Training Course certificate.
- C. Be an active Pathfinder staff member.
- D. Be an active Adventist Youth (AY) class curriculum instructor.

### II. New Skills Development

#### Requirement #1

Participants should develop new skills in Pathfinding by attending these seminars conducted by the conference Pathfinder Ministries personnel.

- A. Administration and Human Relations . . . . . 6 hours
  - 1. Basic Administration Skills . . . . . *2 hours*
    - a. Goal-setting
    - b. The planning process
    - c. Problem-solving
    - d. Motivating volunteers
  - 2. Temperament Awareness . . . . . *1 hour*
    - a. Know your personality type
    - b. Conflict resolutions
  - 3. The Development of Faith in Pathfinder Growth . . . . . *1 hour*
    - a. Pre-adolescent and adolescent growth patterns
    - b. What makes adolescents tick
    - c. Discipleship through mentoring
  - 4. Discipline . . . . . *1 hour*
    - a. Principles of discipline
    - b. Understanding discipline
    - c. Effective discipline
    - d. Christian discipline
  - 5. Current Issues . . . . . *1 hour*  
(Family violence, AIDS, child abuse, preventing youth violence, teens and drugs, smoking and your heart, and drinking and your heart)
- B. Camp Planning and Programming . . . . . 2 hours
  - 1. Introduction to Camping—Objectives, Purpose, Planning
  - 2. Hiking, Packing, and Other Forms of Camping
  - 3. Campsite—Arrangement, Impact, Sanitation
  - 4. Fires, Safety, First Aid Kits, Training, and Rescue
  - 5. Cooking, Equipment, Menus, Edible Plants
  - 6. Wilderness Techniques and Survival
  - 7. Orienteering
  - 8. Sabbath Activities and Schedules
  - 9. Cold Weather Camping

- C. Pathfinder and Community Ministry . . . . . 3 hours
  - 1. What is Pathfinder ministry?
  - 2. AY Class curriculum applied to ministry
  - 3. Additional resource: *You Too Can Witness*.
  
- D. Resource Materials . . . . . 2 hours
  
- E. Pathfinder Drill and Ceremonies . . . . . 2 hours
  - 1. Commands
  - 2. Individual drill
  - 3. Basic club drill
  - 4. Culb guidon Drill
  - 5. Flag customs and procedures
  - 6. Program ceremonies
  - 7. Club inspection
  - 8. Advanced drill
  
- F. Outdoor Education . . . . . 4 hours
  - 1. Concept of outdoor education
  - 1. Nature awareness
  - 2. Spiritual applications of nature
  
- G. Recreation . . . . . 2 hours
  - 1. Philosophy of recreation
  - 2. Types and guidelines for Christian recreation
  - 3. New games and sports

**Requirement #2**

During your involvement as a staff member in the local Pathfinder Club, select any two areas listed under New Skills Development (Requirement #1) and demonstrate those skills in the Pathfinder Club.

**III. Personal Growth**

- A. Read the AY Encounter Series II, *Christ the Church*.
- B. Read a book on self-esteem or adolescent development.
- C. Select and develop a personal skill through reading or listening to tapes, attending a class, or joining a specialized club (examples: management, training, human resources, communications, creativity, etc.).
- D. Hold a current American Red Cross CPR certificate or its equivalent.

## **PATHFINDER INSTRUCTOR'S AWARD (PIA) Requirements**

This course is designed as an additional training unit for Pathfinder staff members and as a means to provide qualified instructors for the many seminars necessary for the training of other Pathfinder staff. The emphasis is on the training of PIA candidates to become qualified instructors for the following seminars:

- Starting and Nurturing Pathfinder Clubs
- Pathfinder Basic Staff Training Course
- Seminars necessary for the fulfillment of the Master Guide requirements
- Seminars necessary for the fulfillment of the Pathfinder Leadership Award

### **Objectives**

- To teach PIA candidates how to gather and organize curriculum materials needed to instruct Pathfinder staff
- To teach PIA candidates how to present these seminars in an informative and interesting manner
- To ensure that there is a pool of qualified staff instructors available to the conference, district, and club

### **I. Pre-Requisites**

- A. Hold a current Pathfinder Leadership Award certificate.
- B. Submit PIA application to the conference Pathfinder director.

### **II. Complete a minimum of three hours of leadership growth on these seminars:**

- A. Training Instructors to Train
- B. Dealing with Attitude
- C. Using Your Influence

### **III. Complete ten hours of PIA instructor seminars, covering the following topics:**

- A. Management Skills
  1. Methods of facilitation
  2. Effective meeting procedures
  3. Understanding temperaments
- B. Effective Training Skills
- C. Presentation Skills
  1. Teaching methods that work
  2. Visual aids
  3. Presenter techniques

**IV. Prepare an outline or script, including visual aides and instruction/curriculum materials, for a presentation on one of the following:**

- A. A minimum of three hours of any seminar(s) chosen by the applicant in the Pathfinder Basic Staff Training Course.
- B. One of the New Skills Development seminars in the Master Guide OR Pathfinder Leadership Award curriculum.

Submit the above materials to the conference Pathfinder director or Council for approval and revision. Be evaluated on the material you have developed.

**V. Within one year of evaluation, participate as a presenter in at least one sponsored leadership training seminar.**

**VI. Complete the following for personal growth:**

- A. Read the AY Encounter Series III "Christ Our Redemption."
- B. Read a book on leadership, not previously read.
- C. Prepare a Pathfinder article for publication.

**VII. Receive the Pathfinder Instructor Certificate of Recognition from your local conference Pathfinder Department.**