ABSTRACT


DEVELOPING AN INTEGRATION PROGRAM

FOR YOUTH INTO THE DAY-TO-DAY LIFE

OF THE CHURCH IN MUTARE NORTH DISTRICT




by


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Adviser: Jonathan Musvosvi, DMin

ABSTRACT OF POST GRADUATE STUDENT RESEARCH

Master of Arts in Pastoral Theology Project

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Title: DEVELOPING AN INTEGRATION PROGRAM FOR YOUTH INTO THE DAY-TO-DAY LIFE OF THE CHURCH IN MUTARE NORTH DISTRICT

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Integration of youth in the day- to- day life of the church is a way of nurturing young people and making them part of the church through participation. According to King Solomon a child should be trained in the way he/she should go so that when old will not depart from it (Prov 22:6).

After studying the Bible and other contemporary writers, the researcher developed an integration program for youth into the life of the church in Mutare North district. The training started in January 2011. An integration strategy with four phases was developed and implemented. The training started with 82 mentors and 82 youth [junior officers] who were being mentored. The program ran for one and half years. An indication of the effectiveness of the integration program is that, statistics of youth who are now taking

part in the routine life of the church increased from 12% between 2008 and 2012 to 15% in 2013. Other benefits brought by the integration program were increase in attendants both in the morning and afternoon in 3 of the churches in Mutare North district.

Adventist University of Africa

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A project

presented in partial fulfilment

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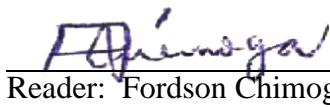
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Dedication

To all church leaders and parents

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CHAPTER 1

INTRODUCTION

**Background**

Zimbabwe is a landlocked country found at the base of the continent of Africa. Its neighbors are Mozambique to the east, South Africa and Botswana to the south and west respectively. Zambia lies to the north. Zimbabwe is a country that lies on a high plateau and its terrain consists primarily of the grasslands bordered on the east by mountains. The northeastern border of the country is marked by the Zambezi River.[1] The country of Zimbabwe is divided into 10 provinces. The provinces are Harare which is the capital city of Zimbabwe with provincial status, Bulawayo which is the second largest city in Zimbabwe with provincial status. Manicaland province covers the eastern part of the country. Mashonaland central and Mashonaland east cover the central part and east populated by Shona speaking people. Masvingo is a city to the south of Zimbabwe and has provincial status. Matabeleland north and south provinces also cover the western, southern and partly the northern side of Zimbabwe. Last but not least is Midlands province and it covers most areas that are found in the middle of the country.[2] The Seventh day Adventist church in Zimbabwe has three Conferences namely Central Zimbabwe Conference, East Zimbabwe Conference and West Zimbabwe Conference.

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[1] www. http://.maphistory.info/imagebi.html,geographia.com/zimbabwe (12 March 2010).

[2] http://www.maphistory.info/imagebi.htmlwww.statoids.com/uzw.html (24 March 2010).

Mutare North District is territorial part of East Zimbabwe Conference. It is in Manicaland Province which is the eastern part of the Republic of the Zimbabwe. Mutare North District is found in the city of Mutare, which is the provincial capital of Manicaland Province. The district is made up of 10 organized churches, 7 of them are in the urban area, and 3 are located in the peri-urban. Mutare North is a multi-church district.

The statistical records of East Zimbabwe Conference on 31December 2010 indicated that Mutare North District membership stood at 3 060 and the total *adherence* [baptized and unbaptized members together] stood at 5 000[1]. Furthermore, the records also indicated that 51% of the total membership is youth. On average 10% of the youth approached the pastor complaining that they were not being integrated in the day- to-day life of the church. In addition the churches in the district imposed too many rules that made it unpleasant for the youth to feel as part of the church. Also the programs administered did not address the needs of the youth. Consequently some of them were not attending church regularly. The issue became a cause of concern in that the youth labeled the church as an adult institution not concerned with their spiritual welfare.

The challenge was also intensified by the fact that preachers that were assigned to give presentations in the churches targeted the elderly people. Their sermons, music and lessons did not reach the young people. Under these circumstances youth attendance in churches declined. Probably the reason was that the leadership of the church viewed youth ministry as an *addendum* [an appendix] to the activities of the church. Hence the youth regarded themselves as not part of the church. Their interest

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[1]East Zimbabwe Conference Statistics.www.adventiststatistics.org (22 April 2011).

declined. The lack of interest gradually caused the youth to alienate themselves from the church.

## Statement of the Problem

Local churches of Mutare North District of the Seventh-day Adventist Church had a challenge of integrating youth into their day-to-day life. Also the programs administered were not tailored to reach the young people. Hence youth attendance in churches declined and some of them severed their relationship with the church.

## Purpose of the Study

The study seeks to develop a program that will necessitate a non-restrictive approach in the involvement of the youths in the life of the church. It will also be aimed at promoting the building of better relationships between church leaders and the young people. The study will seek to improve ways of addressing the needs of the young people in churches of Mutare North District.

## Significance of the Study

The study is anticipated to minimize alienation and rejection of religion by the youth in Mutare North District. Also it is envisioned that the study will assist East Zimbabwe Conference of the Seventh-day Adventist church in developing programs that will enhance the integration of youth in the daily life of the church. On the other hand it will assist in building positive relationships between parents and their children, church leaders and the youths. The study will help the church create and provide a platform were the needs of the young people such as belonging, identity, affection, understanding, encouragement, safety; trust and involvement are addressed positively.

## Definition of Terms

"Adventurers in this research mean-'young persons of either gender between the ages 6 and 9.  Pathfinders in this research refer to young persons of either gender between the ages 10-15. Ambassadors in this research mean young persons of either gender between the ages 16 to 21+. Senior youth refer to young people of either gender between the ages 22 to 35 who are not married.[1] Church board member refers to any person male or female leading a department of the church. "Constituency meeting' means a meeting to deliberate on the business of the church. Conference is a united body of churches in a state, country or territory."[2]

## Delimitations

The study focused on how churches in Mutare North district can address their challenge of not involving youth in their day today life. It also tried to identify the advantages of involving youth early in the life of the church.

## Methodology and Procedure

The research methodology was biblically based and other literature that discusses the integration of youth in the day- to-day life of the church was discussed in chapter two of the research. Chapter three analyzed the setting in which Mutare North District is found and also the instruments that were used to collect data in the setting that were described. The areas of the setting that were analyzed were cultural setting,

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[1]General Conference of Seventh-day Adventists, Youth Department and Ministerial Department. *Pastors and Elder's Handbook for Youth Ministry.*(Silver Spring, MD: Youth Department and Ministerial, 2002), 22-24.

[2] East Zimbabwe Conference Constitution updated in 2011.

socioeconomic status, literacy level of the people and the religious setting. Also in chapter three church statistics were discussed and compared. Chapter described program design, implementation and evaluation of the suggested program on the integration of youth in the day today life of the church. Chapter five discussed the summary and conclusion, followed by recommendations that were outlined.

CHAPTER 2

THEORATICAL FOUNDATIONS

**Introduction**

"The time for youth has been considered a period of transition from childhood to adulthood, the adulthood being the last real stage in growth, the ultimate goal of all education and personal development. Consequently, the youth have been described as the [*church tomorrow*]."[1] A realization that the youth are the church today has been lacking in churches of Mutare North. On the other hand involving the youth in the life of the church has been a struggle. However the Bible indicates that Israel as a nation had in its economy some ministries. There was the priestly ministry, prophetical ministry, ministry of the judges, ministry of the kings and the queens, ministry of defense that was headed by army commanders and captains, ministry of the gate keepers, ministry of the singers, ministry of the secretaries [scribes], ministry of construction that had skilled builders, carpenters, stone cutters and masons. These ministries were being administered by people of varied ages, including youth who had different talents and gifts (2 Kgs 22:3-7). Even other nations like Egypt had some ministries similar to that of Israel. Of interest are the youth who were integrated in the economy of Israel and of other nations. These youths were of different ages and the integration happened at different times. Probably the early integration of young people

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[1]General Conference of Seventh-day Adventists, Youth Department, *Getting it Right,* (Hagerstown, MD: Review and Herald, 2005), 11.

in their economy was a way of preparing and acclimatizing them to the work that lay ahead. It is also observed that the integration of the youths in the day today economy of Israel and other nations was a way of bridging the generation gap that is turning to be a challenge in churches of Mutare North District. If the church today could adopt the same system of integrating the youths into its day today life some of the challenges being faced will be minimized.

## Examples of Youth in the Old Testament

The Old Testament has some examples of the young people who were integrated into the day today economy of Israel and other nations.  The examples indicate that some of the youth who were integrated ended up holding positions of influence in later life. In addition to this they appeared to prosper in their various ministries. As the Bible passages where these young people are mentioned are carefully studied perhaps some ideas of why, when, where and how to integrate youth in the day–to-day life of the church may be drawn from these stories. The first example of a young person to be cited is Joseph the son of Jacob, although not directly integrated into the economy of Israel but integrated into the economy of Egypt and in the later years benefited the economy of Israel. The Bible states "Then Pharaoh said to Joseph, since God has made all this known to you, there is no one so discerning and wise as you. You shall be in charge of my palace, and all my people are to submit to your orders. Only with respect to the throne will I be greater than you."  So Pharaoh said to Joseph, "I hereby put you in charge of the whole land of Egypt." Then Pharaoh took his signet ring from his finger and put it on Joseph's finger. He dressed him in robes of fine linen and put a gold chain around his neck (Gen 41:39-42).

It takes people who have a keen interest in young people to observe and notice the gifts and talents that have been bestowed in them. Probably from the recommendation that Joseph submitted to Pharaoh, the Egyptian king observed that the young man had some peculiar gifts, like the gift of interpreting dreams, the gift of administration and that of discernment even though he was from prison. May be from Pharaoh's observation Joseph had all the qualities for the post of prime minister in Egypt. Joseph had also displayed the gift of interpreting dreams and also discerning what was to come in future which somehow influenced Pharaoh to appoint him as his second in Egypt.

From this story a program that can be termed 'Gift Identification' could be applied in churches of Mutare North District. The program could promote an integration of young people in the day today life of the church. As a way to start the program, a month could be set aside for the gift search. The second step will be training of facilitators on how to run the program. The third step will be creating opportunities where the youth will exercise their gifts that God has bestowed on them. The fourth step will be show casing their gifts or talents on a stipulated date. Appointed judges will assist the young people to identify their gifts or talents. The fifth step will be assigning youth areas of responsibility according to their gifts for three months. After three months an assessment on the effectiveness of the program will be carried out. A report will be submitted to the church to discuss on a church business meeting after which recommendations will be made based on the results.

The other example of a youth integrated early in the economy of Israel is Samuel. The Bible in 1 Sam 2:18-19 stipulates that "But Samuel ministered before the Lord, even as a child wearing a linen ephod. Moreover his mother used to make him a

little robe and bring it to him year by year when she came up with her husband to offer yearly sacrifice." Samuel was brought to the Lord at a very tender age as the parents had promised, to be trained under Eli the priest. As a young boy probably his duties were of opening and closing the door of the sanctuary.  The arrangement of Eli being a mentor of Samuel brings about the thought that if the same arrangement can be adopted in churches of Mutare North District where there will be senior officers of the church (mentors) and youth (junior officers) for every church office working together.

The mentoring method that could be applied to the churches in Mutare North District is "I do and you observe, then we do together and lastly you do and I support."[1] In this mentoring method the experienced senior officers will firstly carry out activities whilst the inexperienced junior officers will be observing how the activities are done. The second step will be for both junior officers and senior officers to carry out the various activities together, the inexperienced officers will be trying to apply what they were learning and observing.  The experienced officers will be assisting the junior officers with the necessary steps of carrying out the activities. Lastly the inexperienced junior officers will carry out the activities without being assisted and the experienced officers will be observing and supporting the young officers as they work.  When the experienced officers are contented that the junior officers have acquired the necessary skills they can leave the junior officers to carry out their duties with minimal supervision. This could be viewed as way of improving integration of the young in the day today life of the church in Mutare North District and also training them as they grow. In 1 Sam 3:1 the Bible mentions that "The boy Samuel ministered before the

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[1]Barry Gane, *Building Youth Ministry,* (Riverside, CA: Hancock Center Publications, 2005), 77.

Lord under Eli. In those days the word of the Lord was rare; there were not many visions." For Samuel may be this was on job training and it seemed to be a worthwhile arrangement. On job training has some advantages like the student learns by observing and doing, work continues, both the trainer and the trainee will be contributing to the organization.

Observing the life of Samuel from the Biblical record presumably the treatment and training he got shaped him to be what he became even at old age. Siegfried H. Horn, et al narrate that "Samuel now became a leader, prophet, and judge of Israel. He admonished the people to discard their idols and serve only the true God."[1] It appears as though Siegfried is attributing Samuel's ability to hold three offices at the same time to the training he got as young child. Prov 22:6 states that" train up a child in the way he should go even when he is old will not depart from it." The verse is suggesting that it is the responsibility of parents as the first teachers or instructors of a child to inculcate values that will be nectar in the mind of a child for the rest of his or her life. The verse also states the reason for training, the rule for training and the result for training. Raul Posse and Julian Melgosa concur with the above comment when they said "Time dedicated to children, both inside and outside the home environment leaves permanent marks on their lives. Therefore, this time should be seen as a positive investment."[2] Some points could be noted from Hannah and Elkannah's devotion and the blessedness of offering their child and youth to God, in no grudging spirit, but realizing the nobleness of a life consecrated to God.

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[1]"Samuel," *SDA Bible Commentary*, Edited by Don F. Neufeld et al. (Hagerstown, MD: Review and Herald, 1979), 8:975.

[2] Raul Posse and Julian Melgosa, *For Raising Your Child,* (Madrid, Spain: Graficas Mar-Car-Ulises, 2002), 15.

From this experience parents and church leaders could learn, the dangers of putting off the service of God to later life when it appears to be difficult and less enthusiastic. This again sounds to be concurring with Ecc 12:1 which states that "Remember your Creator in the days of your youth, before the days of trouble come and the years approach when you will say, "I find no pleasure in them." Samuel served at the temple at a very tender age. However this may have contributed to the type of a man and leader he became in later life.  Keil and Delitzch confirm that "Samuel served as a boy before the Lord by the side of the worthless sons of Eli, girt with an ephod of white material."[1] Even though Samuel served by the side of the worthless sons of Eli he did not follow their example. He maintained his integrity. Samuel's behavior suggests that there is a certain age when teachings or instructions are received with an open and positive mind. On the other hand there is also an age when it appears difficult for instructions to be received with an open positive mind.

David is noted as another example of youth who was integrated into the economy of Israel at an early age. The Bible states that Saul's attendants said to him, "See, an evil spirit from God is tormenting you.  Let our lord command his servants here to search for someone who can play the harp. He will play when the evil spirit from God comes upon you, and you will feel better. So Saul said to his attendants, find someone who plays well and bring him to me. One of the servants answered, I have seen a son of Jesse of Bethlehem who knows how to play the harp. He is a brave man and a warrior. He speaks well and is a fine-looking man. And the Lord is with him"

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[1]Keil and Delitzch, "Commentary on the Old Testament," *PC Study Bible* version 5, CD ROM, Bible Soft, 2006.

(1 Sam 16:15-16).  McClintock and Strong mention that "When the bodyguards of Saul were discussing with their master where the best minstrel could be found to exorcise his madness by music, one of the young men in the guard suggested the name of David. Saul sent for him and in the successful effort of David's harp we have the first glimpse into the genius for music and poetry which was afterwards consecrated in the Psalms."[1] The mention of David by the bodyguards suggests that they had once observed him play his musical instruments and when the need of a skilled musician was required they picked on him. Saul was in need of musicians who could exorcise his madness by their music. For David this was a divine plan for him to learn by observing what was going on at the palace.

Similarly integration of the youth in the day today life of the church could be viewed as a divine plan for young people to observe and learn early how to run the church. Baraka Muganda and Charles Mills noted that such a plan calls for "a parent-teen connection."[2] However this then points to the idea that the church is made up of children, youths and the elderly people. The three groups mentioned above could work as one support system. Siegfried asserts that "Saul liked the boy and made him the armor bearer and kept him at the court much of the time, though not continuously. This must have been of great educational value for the shepherd boy who was destined to be the future king."[3] In addition to the responsibility of playing music David was assisting

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[1]McClintock and Strong, "Encyclopedia" *PC Study Bible* version 5, CD ROM, Bible Soft, 2006.

[2]Baraka Muganda and Charles Mills, *Heart, Hand and Mind, Leaders' Guide Book,* (Hagerstown, MD: Review and Herald, 1988), 48.

[3] "David," *SDA Bible Commentary*, Edited by Don F. Neufeld et al. (Hagerstown, MD: Review and Herald, 1979), 8:272.

King Saul by carrying his armor. The statement "Saul liked the boy"[1] expresses the notion that youths should be loved by their leaders. Presumably the love that will be expressed by the leaders to the young will enable to dispel the myth that leaders are unapproachable. David was integrated at the palace as a youth working for the king. It also appears as though he was given responsibilities that suited his gifts well and had a chance to improve them. David's integration at the palace could be observed as leadership in the making.

He was anointed as king at a very young age (1 Sam 16:12-14).This could be an indicator of when and how young people may be integrated in the day today life of any organization. During his reign as a young King, David had some recognized successes as king and as a fighter. In essence there appears to be zeal and longevity in young leaders if they are well trained and guided. The example of Samuel and David as youth integrated in the economy of Israel could be viewed as an eye opener to some leadership that will anticipating an ongoing future of its organization or enterprise. What was done to these young boys portrays that youths, if fairly treated, well guided and trained they can be a great human resource in organizations or enterprises they are raised in.

Furthermore they can also perform their duties with enthusiasm if involved at an early age as shown in the case of David. In 1 Sam 17,considering the frequent appearance of the giant Philistine who caused Israel to tremble, it was a young boy[a youth] without a sword, a gun, and shield only armed with a slingshot and five

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[1] Ibid., 272.

stones volunteered to face the fierce giant Goliath. King Saul did not deny him the opportunity. He allowed him to go and fight the giant Goliath even though he had regarded him as a boy. Saul supported David by giving him his own armor and spear. This then brings up the notion that when youth volunteer to do something they should be accorded an opportunity to try and should be supported by the leadership. In Mutare North District the integration of youth in the day-to-day life of the church appears to be a challenge that needs to be addressed through early intervention.

David used the weapons that appear to be unusual in war; a sling shot, and some stones. Wars in those days were known to be fought by trained warriors with spears and shields. However in using unusual weapons in war David appears to be making a point about youth creativity. Youth are a generation that is creative and the creativity is needed in the church today.[1] Some worship services seem to be dull because the element of creativity will be lacking. David as a youth he used the ordinary tools in an extra ordinary way and he managed to defeat the giant Goliath. As a shepherd he had encountered fierce animals that he overpowered. David was a youth who showed that he was skilled in handling a sling, he threw a stone from a distance and it hit the unprotected forehead of Goliath. For six weeks all the experienced soldiers and the elderly people were going into hiding whenever this giant appeared to ridicule Israel and their God. Regardless of his age and the weapons in his hand David as a youth was instrumental in silencing Goliath who was challenging the nation of Israel and her God. From the incident it can be observed that it is not the age that usually

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[1]General Conference of Seventh-day Adventists Youth Department, *Getting Right* (Hagerstown, MD: Review and Herald, 2005), 88.

counts but the willingness and courage to do a task at hand and how to do it.[1]Leaders of

the church and other elderly people may seem to despise and ignore young people but it

looks like they can make significant contributions to any organization. Siegfried notes

an interesting point when he said that "David remained humble and made no demand

that the king should fulfill his promise making the victor over Goliath a wealthy man,

the king's son in –law and tax exempt '(1 Sam 17:25).

If youths who will be accomplishing notable things for the Lord and for the

church could remain humble and modesty this would win them admiration of the church

and the society at large. However church leaders should try to motivate the youths by

giving them incentives for accomplishing well given tasks or for good behavior.

Incentives at times work as extrinsic motivators. Young people would be encouraged to

go an extra mile when carrying out their daily duties. Also incentives could work as

extrinsic motivators to those who will not be putting more effort in carrying out their

duties and their chores. After observing others being rewarded they would as well envy

and work hard in future.

Another character is Josiah. He was only 8 years when he became king (2 Kgs

22). King Josiah as a youth managed to make serious reforms during his reign. Before

he came to power there were elderly kings who ruled and instead of bringing reform

there was great apostasy. The narration of his account indicates that his parents were

evil but he was not influenced by their way of life even as young as he was. As a youth

he had notable accomplishments such as purging Judah and Jerusalem of the high

places, images of the sun and Baal, temple repair and the discovery of the book of the

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[1]Francis D. Nichol et al, *Seventh-day Adventist Bible Commentary,* Vol 2
(Hagerstown, MD: Review and Herald, 1976), 538.

law, people entering into a covenant to keep the law. Josiah a youth of that time managed to lead a nation into reform. This could be an indicator that youth if well trained and integrated early into the day- to-day life of any organization there is a possibility to accomplish much because of their energy and zeal. In this vein of thought churches in Mutare North still have a challenge of involving youth in the routine life of the church. What seems to be lacking is an opportunity to participate in every aspect of church life. The fact that some youth are involved in drugs, promiscuity should not be ignored but this should not be used as an excuse of not involving them in the everyday life of the church.

Another example of youth who participated in the daily affairs of the nation of Persia is Esther (Esth 4-9). Tricia Williams and Johnson Stephenson point out that as a youth Esther had these strengths; willingness to listen to her mentor, wisdom and courage."[1] The comment shows that some youths have strengths and abilities that can be identified if they could be given some tasks to do. Again this suggests that if they are not given the opportunity to participate their strengths or gifts remain unidentified. Tricia Williams and Johnson Stephenson stipulate that "early adolescence is a significant time for young people with head knowledge of their faith to meet with God in a personal way."[2] The story also brings about gender balance when we look at the contribution of young people. Esther was a girl that God raised to become a queen who influenced political change and social change to her people in exile. She was endowed with courage that was somehow lacking in some male figures. She risked her life as a

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[1] Tricia Williams and Johnson Stephenson, *Working with the 11-14s,* (Marsa, Malta: Interprint, 2004), 11.

[2] Ibid., 15.

young girl in approaching the king uninvited on behalf of those who were marginalized. From this story it is noted that the whole nation of Israel was saved because of Esther's influence. It can be observed that when people are treated with dignity, fairness and in a loving way their self-esteem grows as well. This might have caused Esther to believe in herself, she went to see the king at an odd hour and the whole nation of Israel was treated favorably by the king as narrated in the story.

From among the prophets, Jeremiah was called by God at a very young age (Jer 1:6-9). He was integrated into the economy of Israel as a young prophet. Jeremiah had the excuse that he was young and inexperienced. This could be viewed as the general behavior of some youths when they are requested to take up some responsibilities. It has also been observed that when they are encouraged and guided they can bare the same responsibilities that the elderly bear. As is the case of Jeremiah when God insisted, he then accepted the challenge. Probably this can be viewed as an indicator that God was endorsing the involvement of youth in areas of responsibility when He insisted that Jeremiah should take up the office of prophet. Warren Wiersbe submits that "Jeremiah's ministry was one of the longest; it extended to the 13th year of Josiah (627 BC) until the people were taken captive."[1] It appears as if all the longest serving leaders started their career at a young age. The notion is also affirmed by the Bible Illustrator commenting on Ecclesiastes 12:1, "Youth is the best time to begin serving God. An early recognition of God will become the formative principle of character."[2] It has been observed that when people are young they have the energy and

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[1]Warren Wiersbe, "Jeremiah," *The Bible Exposition Commentary,*(Grand Rapids, MI: Zondervan, 1960), 45.

[2]The Biblical Illustrator "Old Testament," *PC Study Bible* version 5, CD ROM, Ages Software and Bible Soft, 2006.

are enthusiastic to take part in the day today life of the church. They could as well do business and break through difficulties which the aged can grapple with. The book of Proverbs appears to concur with the above discussion when it states that "The glory of young men is in their strength and the beauty of the old men is the grey heard (Prov 20:29).

The parallel in the verse is that the youth have ample energy that needs to be directed while the aged have the wisdom and the experience since they passed the young age. Similarly if the youth can be accommodated in positions of responsibility in any organization and complimented by the experience of those who are grey haired they may as well learn and gain the experience that is needed in the later age. In applying the idea in churches of   Mutare North district, for each church department the head will be an elderly person and the assistant will be a youth. When they will be working the youth will be gaining knowledge from the experienced elderly person whilst the elderly person will be supported by the zeal and energy of the young person.

## Some Youth in the New Testament

Examples of young people being integrated in the day today life of the church stretch into the New Testament. The book of Acts shares a story about Rhoda, a young girl who participated with others in praying for Peter when he was imprisoned. Her participation in this group as a young girl suggests that young people were treasured in this group and integrated into the day today life of the church at an early age (Acts 12:12-15). Siegfried suggests that "She was sent to find out who knocked at the door when Peter was released by an angel from prison."[1] This suggests that at the meeting

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[1]"Rhoda," *A Bible Commentary,* Edited by Don F. Neufeld et al. (Hagerstown, MD: Review and Herald, 1979), 8:941.

Rhoda was working as a door keeper who was acting responsibly. The response of the elderly in the house to call her "*mad"* when she reported that it was Peter standing at the door indicates that some elderly people despise the youth. Instead of appreciating the job that was done by Rhoda some elderly people labeled her mad.  Such ill treatments still exist in some churches of Mutare North District.  Name calling and negative labeling that are at times done to the youth are some of the reasons why youths decide to leave the church. It also shows that some leaders have no confidence in young people and the things they do. Such behaviors necessitate the exclusion of the youths in the day today life of the church.

Timothy is another example of youth who was integrated into the day- to-day life of the church at a young age. He worked as a young minister. Paul who was his mentor believed him and gave him the charge as mentioned in 1 Timothy 4:12 "Let no one despise your youth."  This statement made by Paul suggests that Timothy had a congregation or congregations that he was ministering to. Also it can be noted that the congregations were prospering under his leadership. Francis D. Nichol, et al, subscribe to the idea that "youth is no barrier to a rich spiritual fellowship with God and old age is no guarantee of sound thinking or complete dedication."[1] From the statement of Nichol et al, it could be viewed that people are to be judged or discriminated according to abilities or inabilities and not by arbitrary standards such as age. The Biblical Illustrator Commentary on the  Old Testament commenting on Prov 22:6 states that " it is necessary to train up children to virtue with all possible care from their earliest infancy and continually to exercise  them in it, if we would have them truly virtuous persons *as*

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[1]"Despise" (1Timothy 4:12) *The Seventh-day Adventist Bible Commentary (SDABC),* rev. ed., ed. Francis D. Nichol (Hagerstown, MD: Review and Herald: 1980), 7: 305-306.

*they grow.*"[1] Noticeably it seems God does not see young people as Adventurers, Pathfinders and Ambassadors only but as part of the church at large. This suggests that for continuity to be facilitated in the life of the churches that is all encompassing, young people need to be involved in the routine activities of the church including offices of decision making. Derek Thomas points out that:

> Younger people help to remove the generation gap by keeping strong links with the older generation with its wisdom and experience. God has intended that the church should not be divided in any way. There is always danger of separation developing between the generations, but it can only result in the impoverishment of all concerned. How enriching for the life of a church or community it is when there is mutual dependence between age groups. One advantage of such co-operation is that the older are saved from settling down in a rut; the younger are saved from the mistakes that arise from in experience. One generation needs another.[2]

Again in Acts 21 there are two stories that also indicate that young people in the New Testament church were being integrated in its everyday activities. It is recorded in Acts 21:3-6 that children were part and parcel of group that escorted Paul and his team. It is indicated that they participated in the prayer session that was done before the departure of Paul. It has been observed that involvement of children in programs with their leaders and parents has some advantages; firstly a relationship between children and leaders of the church is developed or strengthened, children could be observing what is supposed to be done whilst the parents are performing, parents can instruct the children to perform as they observe. Children can feel that they are part of the group because of taking part in the everyday activities being done. Their confidence and

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[1]The Biblical Illustrator "Old Testament," *PC Study Bible* version 5, CD ROM, Ages Software and Bible Soft, 2006.

[2]Derek Thomas, *Men and Women of the New Testament,* (Alma Park, Grantham, Lincolnshire: Autumn House, 1998), 135.

esteem could be cultivated as they are encouraged by their leaders and their parents. In the same chapter of Acts 21:8 the Bible cites a man called Philip who was an evangelist, he had four unmarried daughters who prophesied. These biblical examples of youth being involved in the life of the nation or the church, argues against the non-involvement of the young in the day-to-day running of the church today.

## Involvement of Youth in the Seventh-day Adventist Church

The Seventh-day Adventist Church from its inception it had youth as part of the founders. Its success is greatly attributed to their involvement. General Conference Youth Department of the Seventh-day Adventist Church posits that "Ellen Gould Harmon received her first vision at the age of 17 soon after the Great Disappointment. However she prayed earnestly that God would release her from the responsibility to be His Messenger. The call of duty did not change and as a result, she expressed her willingness to go and do what God wanted her to do."[1] History reveals that Ellen G. White was instrumental in the founding of the Seventh-day Adventist Church. It is noted that she joined the movement at an early age. A question that could be asked is what would be the state or taste of the Seventh - day Adventist church today if Ellen White had not been integrated in the life of the organization at its inception? If it had happened that Ellen G. White was not integrated early into the Seventh-day Adventist church probably it would be having a different taste from the one it has today. "John Nevins Andrews was about 15 years old when he shared in the Great Disappointment. He began to preach at the age of 21. He was among the first leaders to accept the Sabbath truth and was a diligent student, an able writer and a good organizer. He is

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[1]Youth Department of the General Conference of Seventh-day Adventists, *Church Heritage,* (Washington, DC: Review and Herald, 2000), 28.

mentioned as the first missionary of the movement to be sent overseas."[1] Reading that a youth started preaching outstanding sermons that contributed positively to the growth of the  organization at the age of 21 suggests that young people were given equal opportunities like the elderly people to exercise their faith in the organization.

The Movement went on to send a young man abroad as its first missionary. For an organization to send a youth as a missionary abroad needed people who were bold and had studied the potential in young people. It takes people with an understanding of young people to make such a move of sending a youth as the first missionary abroad. The success of the mission that was experienced abroad signified that youth had the energy and zeal to work.  This type of a vision about young people should be resumed as the organization continues to grow. The first two pioneers mentioned above were still young when they became members of the Advent Movement. Their contribution to the establishment of the Seventh-day Adventist Church was so important and is still noticeable and recognized today.

Another early pioneer was John Norton Loughnborough. "He started preaching for Adventists at the age of 16, though he had not heard the Sabbath truth until 1852. He worked with M.E Cornell in the 1850's before ministers received salaries."[2] This suggests that he worked as a volunteer. In Mutare North District it is a rare situation for youth aged 16 and below to be assigned tasks of great magnitude. The areas where these young people have been involved are carrying benches, from one point to the other or closing chapel doors.  Youths like Loughnborough and Andrews were not working for salaries at the beginning of the organization but they were itinerant volunteers.

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[1]Ibid., 461.

[2]Ibid.,  30.

These days it has been observed that "volunteers who go to countries like Mozambique, Malawi and Zimbabwe to build one day churches sponsored by Maranatha most them are youths who are of school going age." [1] Mutare North district could learn from such experiences. In addition to these young people mentioned above, Uriah and Annie Smith are cited as". . . two promising young people who were teachers when the Lord called them to work for Him. Annie responded as a result of a dream about . . . Joseph Bates whom she heard speak soon after. Uriah Smith was ordained as a minister of the gospel and he spent most of his life as an editor."[2] The pioneers cited were still youth when they started working for God with zeal and a lot of energy. Linda MeiLin Koh also agrees with what has been discussed when she also notes that "James White was still in his early twenties, Ellen G. Harmon (later Mrs. E.G White) and Andrews were in their twenties when they became members of the Seventh-day Adventist. J.N Loughnborough, who joined the Adventists a little later, began preaching in 1852 at the age of 20. Young people bore heavy responsibilities in the early history of the Seventh-day Adventist Church."[3]

As discussed some of the core founders of the Seventh-day Adventist Church were youth in their twenties. This then suggests that the exclusion of the youth from the everyday life of the church and from decision making positions in the Seventh-day Church, especially in Mutare North District today appears to be a shift from how the

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[1] The cited information was supplied by Emmanuel Chigogora who is the development director of East Zimbabwe Conference of the Seventh-day Adventist Church during an interview that was carried out at the beginning of March 2010 (March 2010).

[2] Ibid., 30.

[3] Linda Mei Lin Koh, "Reaching Kids with the Gospel While They are Still Kids" *Adventist Review*, November 11, 2010.

Seventh-day Adventist organization started. In addition to the pioneers of the movement who were youth, the founders of the youth department in the Seventh-day Adventist Church were youths who were in their teens.

"The first Young People's Society was organized in Hazelton Township, Michigan in 1879 by two youth Harry Fenner 17 and Luther Warren 14."[1] This is an indication of young people participating in other branches of the organization that seem to be important. Today the youth department in the Seventh-day Adventist Church has grown from strength to strength some of the credit ought to be given to the young people who started the department.

### Ellen White and Other Writers on the Involvement of Youth

Ellen G.White has admonished church leaders and parents to work for youth. She states that:

> In our efforts to help the youth we are woefully behind our duty. We have had great light, but we lack in zeal and earnestness, and have not fervency of spirit proportionate to the privileges we enjoy. We must rise above the chilling atmosphere of unbelief with which we are surrounded, and draw nigh to God, that He may draw nigh to us. We must educate the youth that they may learn how to work for the salvation of souls; and in educating the youth for this work; we shall also learn how to labor more successfully, becoming efficient agents in the hands of God for the conversion of our scholars. We must become imbued with the spirit of earnest labor, and lay hold upon Christ, claiming Him as our only efficiency. Our minds must be enlarged, that we may have a proper realization of the things pertaining to eternal life. Our hearts must be softened and subdued by the grace of Christ that we may become true educators.[2]

It appears as if Ellen G.White is giving a wakeup call to every church leader and parent who happens to rub shoulders with the youths in the homes and the churches. She

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[1]Ibid., 38.

[2]Ellen G. White, *Testimonies on Sabbath School Work,* (Hagerstown, MD: Review and Herald, 196), 49.

mentions a need to train the youth so that they could learn how to work for the salvation of souls. The wakeup call is expressing a need for integrating youth early in the life of the church. In addition to this, the integration is viewed as a school for the church leaders and parents where they may learn to labor more successfully. This argues against the idea of not integrating youths in the routine life of the church which is happening in churches of Mutare North District. Monte Sahlin concurs with Ellen G. White when he notes that "The deacon Ministry is particularly an effective way to train younger members in your congregation for wider church responsibility. As they team with individuals who have carried out the duties of deacon and deaconess in the past [experienced deacons and deaconesses], the church continues to be enriched with the experience and tradition of what has gone before while at the same time it is imbued with vigor and freshness of the young."[1] In a wider sense Monte Sahlin is suggesting that various ministries in the church are opportunities for training the young for wider church responsibilities. Also in his narration he brought forth the idea of having experienced senior officers working together with inexperienced junior officers in the local church. The idea helps to perpetuate the experience and tradition of what has gone before and is augmented by the freshness and the unexpended energy of the young people.

This could be a model that can be applied in Mutare North District in the integration of youth in the everyday life of the church. Ellen G.White again gives a proposition of why the church was organized when she notes that "The church is organized for service, and in a life of service to Christ connection with the church is one

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[1]Sahlin Monte, "The Ministry of the Deacon and Deaconess, 2009." *Elders' Digest* Vol 15 No 2, April/June 2009.

of the first steps. Loyalty to Christ demands the faithful performance of church duties. This is an important part of one's training; and in a church imbued with the Master's life it will lead directly to effort for the world without. There are many lines in which the youth can find opportunity for help effort."[1] From what Ellen G.White has said, church members get connected with the church as they participate. If they are not participating connection could take long to happen. In addition to this it has been observed that youth could be well trained through participation.

The crucial things mentioned are faithful performance of church duties [by all church members], the training that is acquired through taking part and the many lines within the church where youth can find opportunities. This indicates that where problems of youth involvement in the life of the church are encountered, may be the leadership has a limited understanding of why the church was organized. If the reason why the church was organized could be well understood by the church leadership in Mutare North district the challenge of depriving young people of an opportunity to participate in the activities of the church could be dealt with.  Young people will be accorded an equal opportunity to participate in the life of the church. It has been observed that when people are fully participating in any enterprise or organization there is ownership and support of programs. Baraka Muganda et al posit that "Creating an atmosphere where spiritual gifts can blossom and opening up the life changing possibilities of mentoring, are two powerful tools you can use to connect two different and diverse generations."[2] The opposite of this statement seems to be happening in

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[1]Ellen G. White, *Messages to Young People,* (Lincolnshire, UK: The Stanborough Press, 2009), 219.

[2]Baraka Muganda, *Heart, Hand and Mind,* (Hagerstown, MD: Review and Herald, 1998), 44.

Mutare North District. Instead of opportunities being created, they are being closed. The generation gap is widening and non appreciation of each other is deepening.

In addition to what has been discussed Ellen White goes on to argue that "Youth are free from care and responsibilities therefore they are more favorably situated to engage in the work than those who must provide for training and support a large family."[1]This then suggests that if a person has other responsibilities like fending for the family, the person will have limited time to perform in other responsibilities because of the perplexities and the cares he/she will be encountering. Perplexities and too many cares can thwart one's performance. His or her attention is divided. Hence the scenario discussed above confirms the idea that youth should be accorded even a greater opportunity in the day- to-day life of the church because they are free from marital and parental responsibilities. This argues against what is happening in Mutare North District. The church has many lines where youth can be involved such as Canvassers, Evangelists, Bible Workers, Singers, and Local Church Officers. Opportunities in these lines of work are not being created by the church leadership of Mutare North district. Ellen White points out that "The church is languishing for help of young men [and women] who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people and so increase the power of the church in the world."[2] If the churches in Mutare North were fully involving the youth in the day- to-day life of the church their power and influence could have been felt but however this has not been the case.

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[1]Ibid., 224.

[2]Ibid., 224.

More so Ellen G. White has noted that "In order that the work may go forward in all its branches, God calls for youthful vigor, zeal and courage. He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies."[1] A limited understanding of the potential in young people and how to tape it has resulted in suffocating the work of the church. The rate at which the work in the church is going could increase if the uncrippled energies of young people could be utilized in all branches of church life. The branches include all departments of the church and all the ministries in the church. "Young men and women are invited to give to God the strength of their youth, through exercise of their powers, through keen thought and vigorous action they may bring glory to Him and salvation to their fellow men."[2] The statement by Ellen G. White indicates that, for God's work to go forward it has to be augmented by youthful vigor, zeal. The strength in elderly people is gradually ebbing because of age. For this to take place a deliberate plan is needed, that is to employ the energies of these youths when zeal is at its highest level. Moreover Ellen White goes on to stipulate that "Let not the youth be ignored, let them feel that they have a part to act in helping and blessing others. Even children should be taught to do little errands of love mercy for those less fortunate than themselves."[3] The issue of youth and children as well being ignored or being sidelined should be viewed as a challenge that has long term effects if it is not addressed in churches of Mutare North district.

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[1] Ellen G White, *Gospel Workers,* (Washington DC: Review and Herald, 1976), 78.

[2] Ibid., 46.

[3] Ellen G. White, *Testimonies for the Church* Vol 6 (Hagerstown, MD: Review and Herald, 1980), 345.

The reason why youth and children seem to be sidelined could be because of myths and some cultural beliefs that are permeating the church. The other reason could be that some youth have faltered in the past and the name of the organization has been under disrepute. As a result church leaders appear to be hesitant to entrust young people with responsibilities. Again it appears as though some leaders in the past and the present have had little faith and trust in young people. Hence when it comes to church responsibilities only the elderly are entrusted with this noble work.  The question that goes on to be asked is; when are these youth people going to learn to lead and take part in the everyday life of the church? The time to train them and greatly connect them to the organization is when they have the zeal and the energy. The words of Ellen White can be echoed to the church leaders of Mutare North District of the Seventh-day Adventist. Youth and children are a generation that is full of energy that is almost lacking in the elderly people of the church. As a suggestion if this energy is well taped and well spend supposedly great results could be realized. In the same vein of thought Ellen G. White concurs very well with  the above explanation when she states that "with such an army  of workers  as youth ,rightly trained , might furnish , how soon the message of the crucified , risen  and soon coming Savior might be carried  to the whole world.[1] The non-involvement of youth in the day -to-day life of the church could be insinuating apostasy and backsliding among the youth in Mutare North District.

As a way reacting to their non-involvement in the everyday life of the church, youths in Mutare North District have come up with terminologies of describing the Sabbath day. This sounds like a strategy of calling leaders to address the issue of their

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[1] Ellen G. White, *Education,* (Hagerstown, MD: Review and Herald 1974), 271.

non-involvement in the life of the church. The Sabbath-day has been called "the dead

day out of seven, or "the day when one person talks and the rest suffer from non -

talking." Another problem that appears to be coming up is vacillation of youths between

two faiths, that is Pentecostal faith and the Seventh-day Adventist faith, the end result

could be dilution of the former and finally backsliding and apostasy.

Ellen G White once declared that;

> There is no line of work in which it is possible for the youth to receive
> greater benefit. They are co-workers with the angels; rather, they are
> human agencies through whom the angels accomplish their mission.
> Angels speak through their voices and work by their hands. And the
> human workers, cooperating with heavenly agencies, have the benefit
> of their education and experience. As a means of education what
> "university course" can equal this? With such an army of workers as
> our youth, rightly trained, might furnish how soon the message of a
> crucified, risen, and soon-coming Savior might be carried to the
> world[1]

Making a follow up to Ellen G. White's declaration, churches can integrate youth

in every facet of church life, train them, mentor them until they reach full maturity for

today's work and tomorrow's responsibilities in variety of ways. As an example

churches could have junior officers for every local church office. These junior officers

will be working hand in hand with senior officers currently serving at the local church.

This can be a way of putting value in young people and showing that their presence is

greatly appreciated. Ellen White has the same suggestion when she says;

> In this work the youth should be connected with those older in
> experience, who, if they are devoted to God, can be a great blessing to
> them, teaching them in the things of God, and showing them how best
> to work for Him. If the youth will work out their own salvation with

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[1]Ellen G. White, *Welfare Ministry, (*Hagerstown, MD: Review and Herald, 1952), 109.

fear and trembling, they will know by experience that God is working
with them, to will and to do of His good pleasure.[1]

The church should operate with youth in mind and bearing that they are the
church today and the human resource base of the church tomorrow. As a way of
notifying church leadership to address the issue of integration of youth in the day –to-
day life of the church Ellen White stated that:

> The burden-bearers among us are falling in death. Many of those who
> have been foremost in carrying out the reforms instituted by us as a
> people, are now past meridian of life and are declining in physical and
> mental strength. With deepest concern the question may be asked,
> who will fill their places? To whom are committed the vital interests
> of the church when the standard bearers fall? We cannot but look
> anxiously upon who these burdens and upon whom responsibilities
> must fall. These must take up where others leave it and their course
> will determine whether morality, religion and vital godliness shall
> prevail or whether immorality and infidelity shall corrupt and blight
> all that is valuable.[2]

Questions asked above should be considered with care and caution. Church
leadership in Mutare North district of the Seventh-day Adventist church should
remember that age is catching up with them and sooner or later their strength and ability
will be ebbing. Preparations should be made for those who will take up their positions
when old age will not be permitting them to perform as they used to do. Ellen G. White
has also challenged the youths so that they could not just fold hands complaining that
opportunities are not being created when she said "Young men and women, I saw that
God has a work for you to do, take up your cross and follow Christ, or you are

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[1]Ellen G. White, *Publishing,* (Hagerstown, MD: Review and Herald 1938),
294.

[2] Ellen G. White, *Gospel Workers,* (Hagerstown, MD: Review and Herald,
1974), 68.

unworthy of Him."[1]For Mutare North District the challenge lies with both the church leadership and the youth themselves. Ellen White appears to be pointing out that in terms of the day to day operations of the church there is a share for the elderly and a share for the youth. The youth should be encouraged to take up this challenge without a second thought.

## Youth in Contemporary History

"The choicest possessions of a nation as well as of a church are youth, for they represent present strength and future leadership."[2] History concurs with the above statement because many people who became famous, or who invented great things were properly integrated into the daily life of their institutions, nations or organizations when they were young. For example,

> Victor Hugo wrote a tragedy at fifteen, received three prizes at the Academy, and the title of the Master before he was twenty. John De Medici became a cardinal at the age fifteen. Pascal wrote a great work at sixteen and died at thirty seven and Raphael painted his work as a young man and died at thirty seven. Calvin joined the Reformation at 21 and wrote the Institutes at twenty-seven, thus profoundly influencing the theological thought. Alexander the Great was mere youth when he rolled back the Asiatic hordes threatened to destroy European civilization almost at its birth and conquered the world when he was twenty-three . . . Martin Luther was a triumphant reformer at twenty-five. . . Napoleon conquered Italy and was recognized as the foremost commander of any age . . . Billy Graham was thirty-one at the time of his now-famous Los Angeles crusade. Xavier teamed with Ignatius Loyola (thirty) to organize the society of Jesuits.[3]

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[1] Ibid., 206.

[2]Ibid., 252.

[3]Youth Ministries Department, *Youth First.* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2004), 11.

Lessons that could be drawn from the list above are that; much can be accomplished when people are still young. None of the examples given were in their forties when they made history. The question that still lingers is that how did these youths accomplish what they accomplished at such a tender age. Things that could have contributed positively to their performance could be support from the parents, support from elders of the community, encouragement from the teachers or mentors, peers and early integration into the day- to-day life of their families, churches, institutions and society. William Ambrose Spicer notes that "The lives of the pioneers of modern missions bear witness how generally the decisions of youth are the shaping influences for the life work." [1] On the whole, founders of several foreign missions were youths. Youth seem to be found at the helm of great movements. This seems to indicate that they were given opportunities to exercise their gifts when they were young. William, Ambrose Spicer gives examples of youth who started some missionary work such as

> Adoniram Judson was but twenty- two when he resolved to devote himself to foreign mission work and started for India at twenty- four. Roberty Morisson was but twenty-two when he was accepted by the London Missionary Society and commissioned to open work in China. David Livingstone was twenty-one, Jacob Chamberlain nineteen and Bishop Thoburn only seventeen when called to foreign missions.[2]

The youth department of the Seventh day Adventists concurs with the notion when it noted that "young people are needed who are active, devoted, practical, and with students minds, to learn languages, to endure hardness as good soldiers, and to

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[1] William Ambrose Spicer, *Youthful Witness,* (Washington, DC: Review and Herald, 1921), 164-165.

[2] Ibid., 166-167.

devote the high spirits and enthusiasm of consecrated youth to winning of souls to Christ in dark lands where millions wait."[1]

An area of concern seems to be the identification of youth needs. Malcolm Allen, et al propose youth needs as "love, affection, understanding, encouragement and organization from the youth leaders." These needs ought to be addressed so as to retain the youth in the faith. Young people are human beings with feelings that can be hurt, feelings that can be annoyed, and feelings that are easily injured if their identified needs are not being met. On the other hand they are good at observing the life of their parents or their leaders. This places a very high responsibility upon the parents and church leaders. Young people desire to see good examples in the lives of the mentors. In other words they are fed up of being told what is good and what is bad. They desire to see an exemplary life being lived. In the same vein of thought Ellen White posits that "In our work for youth we must meet them where they are, if we are to win them."[2] For the church to be able to retain and help the young people it should understand their world view. Being in their shoes could be an element that necessitates a better understanding of the youth needs.

Some pitfalls that parents and youth leaders encounter are; having farfetched ideas about youth behaviors, piling a heap of prohibitions, being hard on them, treating the youth in a harsh and unfriendly way. This may be however caused by limited understanding of the youth worldview. In the same vein of thought Ellen White counsels "Do not bind down the young to rigid rules and restraints that will lead them to feel themselves oppressed and to break over rush into paths of folly and destruction.

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[1] Ibid., 11.

[2] Ibid., 209.

With a firm, kind, considerate hand holds the lines of government, guiding and controlling their minds and purposes, yet so gently, so wisely so lovingly that they will know that you have their good in view."[1]

Church leadership in their everyday operation appears to be hard on youth and as such the attitude may increase their rejection of religion. Young people are looking for leaders whom they can identify with, leaders who can lend an ear to these young people, to whom they can pour their cries. Currently what is being experienced in Mutare North district could be an ugly face of religion which shuns its own and thereby making people hard hearted. Will young people not ask "Is this the way Christ acted? If He was here today how was He going to act?" Ellen White again admonishes that "Let none imagine that harshness and severity are necessary to secure obedience. I have been in other families where commands were constantly given in an authoritative tone and harsh rebukes and severe punishments were often administered. The parental example was imitated by the children and cross words, faulty finding and disputes were heard from morning till night."[2]

The experience of the researcher as youth pastor for the past nine years indicate that rebellion is often a reaction to the authority itself rather than to values represented by the authority. Usually the intention of the authority is to inculcate good values in young people, but however it could be the method that they use to instill the values that is not welcome by the young people. Parents and church leaders appear to forget that love could be difficult to cultivate using weapons of warfare. It has been observed that for young people to be committed to religion they need warm, lovely and supportive

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[1] White, *Counsels to Parents Teachers and Students,* 42.

[2] White, *Happiness Home Made,* 114.

leaders. Ellen White reiterates the same when she says "There is danger of too severely criticizing small things. Criticism that is too severe, rules that too rigid, lead to disregard of all regulations and by and by children thus educated will show the same disrespect for the laws of Christ."[1]

Lessons that could be learnt from Ellen White's statement could be that, punishment and harshness destroy the relationship that is aimed to be built. It has been discovered that people refuse to take part when they are hurt and when there seems to be no attempt of reconciliation and healing coming forth. This may be the reason why youth seem to reject religion as they grow up. While they will be still under the guardianship of the parents they put on a mask of pretense in terms of obeying the rules and regulations. When they are independent they put aside the religion because it lacked meaning in their lives when they were young. In addition to this Ellen White also states that "Let parents and [church leaders] remember that their children are to be cared for in preference of strangers."[2] In rewriting Ellen White's statement one would say Church leaders need to remember that the youth they lead should be cared for, in preference of the rules and the image of the organization. An assumption could be made that if youth were to be asked about where care is most rendered between the rules of the organization and the people to which the rules are applied, the answer could be rules appear to be cared for more than the people. In other words the church as an organization appears as if it is more concerned with its image more than the people.

If this is the image portrayed, then the youths would deduce that the organization matters more, than the people as observed in their non-involvement in the

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[1] Ibid., 115.

[2] Ibid., 57.

day- to-day life of the church and the treatment administered to them in Mutare North district. Ellen G White underscores that "You should show them [the youth] that you love them because they are young members of the Lord's family."[1]  The way a person is treated in any organization could be an indicator of the value tag placed upon that person. If the treatment is somehow negative or not favorable the individual or individuals may be tempted to sever their relationship with the organization.

Ellen G. White goes on to say

> The youth need sympathy, affection, and love, or they will become discouraged. A spirit of "I care for nobody and nobody cares for me" takes possession of them. They may profess to be followers of Christ; but they have a tempting devil on their track, and they are in danger of becoming disheartened and lukewarm, and of backsliding from God. Then some feel it a duty to blame them and to treat them coldly as if they were a great deal worse than they really are. Few, perhaps none, feel it their duty to make personal efforts to reform them and to remove the unhappy impressions that have been made upon them.[2]

If church leaders were to consider the quoted words of Ellen White above, they would treat youth in such a way that will not push them out of the church. Treatment of another human being plays a critical role in building and maintaining a relationship. In the same vein of thought Roger Dudley notes that "If our churches would hold our young people, some real work needs to be done to build a sense of community, a spirit of fellowship. Youth should be given a larger share of responsibility in the day to day operation of the church. Their ideas for projects and programs should be solicited. When properly trained and guided they should assume leadership roles."[3] The questions that may be asked are: where did the church leadership get the view of imposing too

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[1] Ibid., 47.

[2] Ibid., 53.

[3] Ibid., 54.

many restrictions on youth? Why is there fear to involve the youth in Church leadership positions? Why not involving the youth in the day today running of the Church? If the church leadership had the ideology as stated by Roger L. Dudley above, the challenges of ministering to the youth that the churches are facing will be somehow minimized. Program ownership and a sense of community act like mortar that pulls together two bricks put one on top of the other. The young people would probably not alienate themselves because of program ownership and the sense of community that will be demonstrated. Again Dudley goes on to state that "Youth often find the standards of conduct handed down to them [by the leaders] inappropriate to their world. Values not questioned and examined are not really values at all. They will not hold up under real stresses the individual may meet in later life."[1]

When children question values being handed down to them by either the leaders or their parents, this leads to conflict. However the process of emancipating oneself from cruel and strict demands may require questioning of values being passed on and not simply accepting them. Probably the fear of the parents or the church leaders could be that, they will run short of satisfying answers to give the inquisitive mind of the youth. So probably treating the young harshly could be a way of closing them out. Malcolm Allen et al posit that "Our youth need to know that we understand that this period of life (that they will be experiencing) is all about energy, strength and vigor. It is all about work and victory! Youth are the base at which the church relies for support when looking into the future. The church needs their talents, intelligence, enthusiasm

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[1]Roger Dudley, *Why Teenagers Reject Religion and What to do about It,* (Washington, DC: Review and Herald, 1978), 23.

and dedication more than ever."[1]Understanding youth life and youth world view appears to be essential as the church assumes the responsibility of nurturing the young people. Any deficiency in the understanding of youth, places them at risk of being misunderstood and misinterpreted. Other youth experts argue that "Many de-conversions were precipitated by what happened inside rather than outside the church. Churches often lack the appropriate resources. They have programs geared for gender and age groups and for those struggling with addictions or exploring faith. But there is little for those struggling with the faith."[2] At least some of the current exodus out of the church by the youth may be dealt with if understanding of youth world view and needs is attained.

**Conclusion**

The biblical passages studied indicated that youth were integrated into the economy of some biblical nations as early as 8 years old. Also Ellen G.White and other contemporary writers reiterated the same view of integrating youth in the routine life of the church. The proposition that youth should be integrated into the day-to-day life of an organization ought to be considered as an advantage to its future survival.

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[1]Malcolm Allen et al, *Nine Leaders of Yesterday Speak to Leaders of Today,* (Collegedale, TN: College Press, 2007), 34.

[2]"The Leavers: Young Doubters Exit the Church"http:www. Christian-today.com  (25 January 2011).

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

The environment or the setting in which people live plays a role in shaping their thinking and behavior patterns. This chapter seeks to present the setting in which Mutare North district is found. The elements to be discussed are the background to the setting, cultural beliefs and practices of the people, their socioeconomic status, literacy level, and religious setting. Other elements to be discussed are demographic information of Mutare North district and the type of instruments to be used in collecting data in a setting as described.

**Background**

Mutare North district of the Seventh-day Adventist church is found in the city of Mutare which is the 3rd largest city in Zimbabwe[1]. It is the border town between Zimbabwe and Mozambique. It is the provincial capital of Manicaland and a resort city of the province. The city is a few kilometers from Forbes border post. Mutare is surrounded by natural resort areas such as Mutarazi Falls in Honde Valley, Hot Springs in Nyanyadzi, and Vumba Mountains in Vumba.The city is populated by people from the following districts; Buhera, Chimanimani, Chipinge, Headlands, Honde Valley, Marange, Mutasa, Nyanga, Nyazura, Rusape and other districts. The listed districts

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[1]"Cities in Zimbabwe" mutarezimbabwe.blogspot.com (26 March 2012).

make up Manicaland province. People from these districts speak different dialects and have different cultural beliefs and practices.

The dialects are Ndau, Zezuru, Maungwe, Manyika, Sena and Karanga. The people from Chipinge speak Ndau. Those from Nyazura, Rusape and Headlands speak Chimaungwe. Those from Buhera speak Zezuru and Karanga. The people from Mutasa, Nyanga and Chimanimani districts speak Chimanyika. People from Marange speak varied dialects. Some speak Zezuru, others speak Chimaungwe and Chimanyika[1]. Sena is spoken by people from Honde Valley and by people from Manica province, Mozambique. The listed dialects are branches of the Shona language. When these people are communicating they seem to understand each other even though speaking different dialects. The cultural and dialectical differences or similarities may be noticed when these people will be having social meetings or religious gatherings. Also the element of non involvement of young people in the day today running of the family is prevalent in the dialectical groupings. The identified attributes identify them as people of Manicaland.

The city of Mutare has an estimate population of 188,243 people as January 2012.[2] People in Mutare belong to varied denominations of which the Seventh-day Adventist church is part. The Seventh-day Adventist Church has divided the city of Mutare into three partitions called districts. The districts are Mutare South, Mutare North and Mutare Multicultural. Mutare South covers the suburbs on the southern and partly the eastern part of the city. Mutare North district covers the central business district, part of the eastern suburbs, suburbs on the western and the northern side of the

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[1]"Manicaland Province in Zimbabwe" www.tripmondo.com. (26 January 2012).

[2]"Population Statistics" www.citypopulation.de/php (10 February 2012).

city. The research discussion is centered on the integration of youth in Mutare North district into the day- to-day life of the church. The district is made up of ten churches, namely Chikanga East, Chikanga, Chikanga Phase 3, Gonde, Hobhouse, Mutare Central, Sakubva, Sakubva South, Penhalonga and Toronto. Besides Mutare Multicultural district is not demarcated like the other districts. It caters for the people who are not conversant with the local language (Shona).The churches that make up the district are located in Mutare North district. Florida church is in the western suburbs of Mutare North district. Kingsway church is on the eastern side of the district. Even though this district is meant to cater for the stipulated populations, some local natives especially from Mutare North District attend these churches.

The current challenge faced is that of youth from Mutare North district who might be displeased with their non- involvement in the day- to-day life of the church and are flooding the Multicultural churches with the hope to be involved in the life of the church.[1]This has led to the withdrawal of some church members who are of mixed race [blacks and whites and are called coloreds] from the multicultural churches. Other colored people broke away from the Seventh-day Adventist church and they started their own congregation called Sabbath Keeping Adventists (SKA). When the colored people withdraw from the multicultural churches some of them join the SKA and others worship at home. Also some youth from Mutare North district who are dissatisfied by their non-involvement in the routine life of the church are joining the breakaway movement (SKA).The way Mutare North district and Mutare Multicultural district of

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[1]The information was supplied by a youth who decided to remain anonymous. The young person sighted that the he left one of the churches in Mutare North district because of non-involvement. He had hope of being involved in the church he is attending currently (20 February 2012).

the Seventh-day Adventist church are divided seem to be posing additional challenges to the already existing problem of non- involvement of youth.

## Cultural Setting

The people of Manicaland have a very strong culture, whether Christians or non-Christians. Also family values and belief systems are expected to be observed regardless of religious affiliations.[1] Their definition of family includes all the extended family members. Family rituals play an important part in unifying members of the family who will be scattered in various places. The rituals are at times conducted during the holidays like Independence Day (18 April), Christmas, New Year and Easter.

When these rituals are being conducted every family member is expected to attend. Some nominal Seventh-day Adventist members at times travel home to attend these rituals. The people who officiate on these ceremonies are the grandfathers and grandmothers. Culturally children have no say in such gatherings.[2] They are expected to participate without questioning. A family ritual can be delayed or postponed if a family member who is considered a major player is not present. This often happens in funerals, burial can be delayed by a day or two waiting for someone considered important. In addition to this, some families in Manicaland believe in the living dead. Yearly some rituals are carried out in remembrance of the living dead. Some practice what is called "*Kurova guva*"[3] (a ritual of bringing the living dead home). The ritual is at times performed during the spring season.

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[1] "Family Values" www.tinotenda.org/culture.htm (11 March 2012).

[2] Gelfand M. *The Genuine Shona; Survival Values of African Culture* (Gweru: Mambo Press, 1973), 37.

[3] "Shona Culture" www.zambuko.com/.../shona_religion.html (13 March 2012).

Some church members who pay dual allegiance to Christianity and African Traditional Religion practice 'kurova guva. When such a ritual is performed children and youth are not expected to take an active role. Such cultural practices have also permeated the church. Church members who pay dual allegiance (to Christianity and African Traditional Religion) seem to have a challenge of integrating the youth in activities that involve rituals.

Also some families still practice polygamous marriages. In polygamous marriages the husband uses "*runyoka*" to safe guard his marriage.[1]*Runyoka* is a ritual performed by a husband secretly as a way to prevent or protect the wife or wives from having extra marital affairs.[2] If any man tries to intimate a woman protected by *runyoka*, the man suffers from some ailment and eventually dies. Such a practice is prevalent in Chipinge and Honde valley areas. When people who practice *runyoka* are converted to Christianity it appears as though they do not abandon their cultural practice of using *runyoka.*

Another cultural element that appears to be prevalent is the responsibility of the wife in the family. In some families the sole responsibility of the mother is to bear children. In such families women are not expected to say anything when it comes to family decisions.[3] The father as the head of the family dictates almost everything in the home and has the final say. He can even dictate the church that is supposed to be attended by family members. Since the husband is the one who paid the bride price, the

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[1]"Runyoka"www.bioline.org.br/request%3Ftc07067 (13 March 2012).

[2]Desmond Dale S.J., *A Basic English Shona Dictionary,* (Gweru: Mambo Press, 2011), 97.

[3]Rev. W. Bozongwana, *Ndebele Religion and Customs,* (Gweru: Mambo Press, 2000), 8.

mother and the children are not accorded an opportunity to say anything in matters that affect the day today running of the family. As a result direct communication between the father and the children will be cut. When children want something from the father they are required to go via the mother. The mother acts like a go between. This cultural element has crept into the Seventh-day Adventist Church and integration of youth in the life of the church has turned to be a challenge.

Another cultural element valued by the vaManyika is the issue of hierarchy. When a family is gathered to discuss issues that affect it, communication starts from the youngest male in the family. He then communicates it to the next in age and who in turn does likewise until it reaches the eldest present at meeting. The eldest male will be the last one to respond. He has the final say. Such types of communication take place when marrying and giving in marriages. Anyone who fails to observe the hierarchy is made to pay restitution.[1]Such cultural beliefs are ingrained in some people to such an extent that they desire them to be practiced in church. Even when they convert to Christianity they would want to apply the cultural beliefs in running the affairs of the church.

Sacred shrines (where to perform rituals) are another cultural element esteemed. Some families and communities have places they consider sacred.[2] These places are visited when ceremonies to appease the spirits are being conducted and also when rituals to request for rains are being carried out. Youth and children are not permitted to take an active role in ceremonies. The Inyangani Mountains are an example. They are

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[1]Bourdillon, M. F. C., *The Shona Peoples; Ethnography of the Contemporary Shona,* (Gweru: Mambo Press, 1976), 63.

[2]"Sacred Shrines in Zimbabwe" www.mbira.org/catalog.asp%3Fcat%3Dd(16 March 2012).

venerated by the vaManyika. People who tour such places whether natives or foreigners are required to observe certain rules. This is done so that the place is not desecrated. There is a teaching which states that if anyone desecrates the place it is either he/she gets lost or attacked by wild animals. The cultural belief of sacred shrines has also permeated the church. In some churches of Mutare North district the platform which is raised above the other surrounding level of the church (pulpit) is sacred. Women and youth are prevented from treading on it. Youth participation in church activities has been hampered by the cultural practice which only identifies the pulpit as the most sacred place.

## Socioeconomic Condition

People in Mutare city can be grouped into three classes which are the upper class, middle class and the lower class. These classes are visible in some parts of the society. The upper class is made up of people who do not struggle to get the basic survival needs. The middle class is also made up of people who minimally struggle to get the basic survival needs. In the lower class are people who struggle to get the basic survival needs. These classes are also visible in church. In church the classes sometimes have challenges when it comes to fellowshipping. The challenge also can extend to youth integration in the life of the church. In Mutare city the classes are defined by the suburbs where people stay. When it comes to church setting they are defined by cliques or groups. The cliques sometimes dictate the taste of the church especially the issue of youth involvement in the life of the church. The economy of the province and particularly in the city of Mutare has not been doing well. The closure of some

industries left some people in poverty. Statistics indicate that close to 70% of the people are living below the poverty datum line.[1]

There are four industries that appear to be doing well despite the harsh economic conditions. These are mining industry, timber industry, construction industry and the food industry. However, these four industries are too small to absorb the population of the city that is struggling to get the basic survival needs. The working conditions in the mining and timber industries have a negative impact on church attendance and especially among the youth. Some youth who are members of the Seventh-day Adventist church work on Saturday (Sabbath) and it contradicts with the Bible teachings and beliefs of the Seventh-day Adventist church. In such cases it is difficult for the youth who work on the Sabbath to be considered as full members of the Seventh-day Adventist church. Such a situation makes the challenge of youth integration in the life of the church intricate. This has led some church leaders to have a negative thought about young people when it comes to their involvement in the life of the church.

Some people in Manicaland are commercial farmers. However farming has not been doing well because of the continued drought in the country. This has resulted in an influx of people into the city and especially young people who will be seeking greener pastures. Unfortunately the economic condition and also the challenge of youth integration in the day- to-day life of the church have impacted youth in Mutare North district and outside the district negatively. From the districts that make up Manicaland province, Buhera and Marange have been affected for some time by drought. The influx of people into the city of Mutare created the problem of accommodation. A family of

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[1]"Lives of migrants" cronkitezine.asu.edu/banker.html (14 April 2012).

five or seven people is sometimes forced to live in one small room.[1] Such situations are unhealthy especially for the growing youth. Some youth have been affected to an extent of disliking the family institution. The church has not been spared by the phenomenon; in instances where it fails to help the young people, some of them develop a negative attitude toward it.

The local authority has been trying to address the problem and has been overtaken by events. To address the economic imbalances in the country, the government of Zimbabwe embarked on an empowerment initiative which has benefited some youth.  This sounds like a step in the direction of integrating youth in the economy of Zimbabwe. Church leaders could adopt the government initiative and apply it the life of the church. A time is anticipated when the church and other institutions could integrate youth in all areas of their operations. "We are part of the future and the future belongs to the youth."[2]

## Literacy Level

Literacy level in Manicaland province and especially in Mutare city is on the rise. The literacy rate for females is 93.5% and 94.6 for males.[3] Probably the contributing factor has been the government's initiative on education to all. In the city of Mutare there are 18 primary schools and 24 secondary schools, private colleges included. There are also 8 tertiary institutions and these are Mutare Teachers College,

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[1]The information was supplied by Moses Ropa who has been observing a family of seven living in one small room. Some children from the sited family have had problems in school and the community in which they live (27 March 2012).

[2]"Role and place of youth in the society/www.anc.org.za/show.php%3fid%3D140 (18 April 2012).

[3]"Literacy Rate in Mutare" Coolchen.blogspot.com/2005/07/my-ho(20 April 2012).

Mary Mount Teachers College, Mutare Polytechnic College, Mutare Provincial Hospital School of Nursing, Forest Industries Training Center, Magamba Training Center, Africa University(AU) and a Center for Zimbabwe Open University (ZOU).[1] Zimbabwe Open University appears to have the largest number of students. Probably the reason could be the affordability of the tuition fees and also courses can be done at one's convenient time. Some of the institutions require their students to attend school during weekends. The described situation is contributing to the exclusion of some youth in the day- to-day life of the church in the Seventh-day Adventist Church. Attending school on Saturday contradicts biblical teaching and the Adventist faith.  Mutare Teachers College and Mary Mount Teachers College are assisting students who did not attain 5 ordinary level subjects on their first sitting by offering bridging subjects like English and Mathematics. Mutare Teachers College has gone to the extent of establishing a secondary school called Mutare Teachers College Practicing School. The enrollment at this school is growing because of the students who are bridging Mathematics and English. When the students who are bridging English and Mathematics pass they are absorbed into college to train as teachers. There are also independent tutors who are offering extra lessons in their places of residence.

Churches also have embarked on a similar program of assisting their church members who did not attain 5 Ordinary Level subjects. Some of the churches are being used as centers of schooling. In like manner some people are going back to school regardless of age. This is an indicator that people in the city of Mutare are able to read and write. When people are educated they are in a position to break cultural barriers that deter some people from participating in activities that affect them. Some youth in

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[1]"Tertiary institution in Mutare" www.myzimbabwe.co.zw (19 March 2012).

churches of Mutare North are continuing with their education utilizing the opportunities that are being created. This also places them at a platform where they can break the barrier of non-involvement. Youth who are educated are sometimes better positioned to perform in activities or tasks they are assigned.

## Religious Setting

The denominations that appear to have been established long back are the United Methodist Church, the Anglican Church, and the Seventh-day Adventist Church. These denominations established schools in and around Mutare. The United Methodist Church established Mutambara Mission in Chimanimani and Africa University in Mutasa District. The Anglican Church established St. Augustine in Mutasa district and St. Faith in Rusape. The Seventh day Adventist established Nyazura Mission in Nyazura and Mutare Adventist Primary School in the city of Mutare. It has also other primary and secondary schools in Marange.

The other denominations are the African Instituted Churches. They were established soon after Zimbabwe gained its independence in 1980. Their mode of operation is different from the missionary oriented churches. African Instituted and Pentecostal Churches appear to be similar to African Traditional Religion in their way of operation.[1] Their thrust has been of making people rich through cleansing ceremonies and miracles. The ones that are found in Mutare city are Johane Marange, Johane Mosewe Chishanu, United Family International Ministries, African Apostolic Church, Zion, Zimbabwe Assemblies of God, Family of God [FOG].

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[1]The information cited was given by two people interviewed, who converted from ATR to African Instituted Churches (22 April 2012).

Young people are joining such churches hoping to get riches. Other groups of people joining these churches are people with problems of unemployment, childlessness, and other incurable ailments. There appears to be a common element in some churches found in Mutare city that is the conducting of public evangelistic meetings. Pitched tents with advertisements for evening church services are a common sight in Mutare city. Nearly in every suburb there are some people gathering to worship either on a Friday, Saturday or Sunday. Three leaders from such churches who were interviewed reported that "integration of the general youth in their churches could not be attempted because the churches are wholly owned by individuals. Dynasty leadership is the one applied when it comes to leadership succession."[1]When people convert into Adventism from churches where young people were not participating, chances are that it will be difficult for them to integrate young people into the day- to-day life of the church when they come into positions of leadership.

<center>Seventh-day Adventist Church in Mutare</center>

The Seventh-day Adventist Church in Mutare city was established in 1953. The first Seventh-day Adventist church was established in Sakubva high density suburb. It was named Sakubva Seventh-day Adventist Church. Sakubva is the oldest suburb in Mutare city. When the church started in Sakubva both the colored and the blacks were worshipping together. Church members belonging to the Seventh-day Adventist faith used to travel from the various suburbs of Mutare to worship at Sakubva Seventh-day

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[1]A verbal interview that was done by the researcher with three leaders of the African Instituted Churches in Mutare city. The Churches are named after certain individuals who are the sole owners of these churches. They regard the church as their personal property. No member who is not of the family lineage can assume leadership role. (28 April 2012).

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Adventist Church. It is assumed that most Seventh-day Adventist church members in Mutare city those days attended church at Sakubva Seventh-day Adventist Church. When the membership of the Seventh-day Adventist Church increased, another congregation was established in Dangamvura. The church is called Dangamvura Central and today is part of Mutare South District. During the time under discussion the Seventh-day Adventist church in Mutare was under the leadership of one pastor. After the establishment of Dangamvura church another congregation was established in the central business district. The church still exists and is called Mutare Central Church. Some of the people who participated in the establishment of the other congregations were from Sakubva church. The other churches that were established later are Penhalonga church, Gonde Church, Chikanga Church, Chikanga Phase 3 church, Sakubva South church, Chikanga East church, Hobhouse church, Toronto church.

These churches are close to each other and they are linked by a road network that connects them. Starting from Mutare Central which is in the central business district to Chikanga East there is an estimate distance of 2,5kilometeres. Also the distance from Chikanga East to Chikanga Church is 2 kilometers. From Chikanga Church to Chikanga 3 it is 3 kilometers. From Chikanga 3 to Hobhouse church there is a distance of 2, 5 kilometers. Again the distance from Mutare Central church to Sakubva Church is 1, 5 kilometers. From Sakubva church to Sakubva South there is a distance of 1, 5 kilometers. Toronto church from the city center is 7, 5 kilometers away. From Toronto to Penhalonga it is 1, 5 kilometers. Gonde appears to be the only church that is a distant away from the other churches. It is 25 kilometers away from Mutare city. It is located in the rural areas. The challenge of non –involvement of youth in churches of Mutare North has been perpetuated by the fact that the churches were established in a

system where young people were not getting chances to participate in church. The other reason could be that since they are near each other and the people meet in work places, influences from other churches within the district are easily spread.

The Seventh-day Adventist church in Mutare encountered had some challenges around 1998 to 2003. There were some members who taught strange doctrines such as a single posture in prayer and veganism.[1] The church had two groups; those who were kneeling whenever prayer was being offered and were strict vegetarians [people who do not eat animal products such as meat, milk and eggs]. The other group was moderate and ate animal products and they were applying the convenient posture in prayer when attending programs. The two groups could not worship well in some of the churches. The elements of going to extremes in certain issues are still prevalent in some churches of Mutare North district especially the issue of non-participation of youth in the day- to- day life of the church.

Another challenge that probably exists in Mutare North District is the acceptance of young and unmarried pastors. Some members despise young pastors and they make their work very miserable by not cooperating well. It appears as though the district developed a notion that a pastor ought to be an elderly married person. Some people go to the extent of asking the age of the pastor and the number of years he has been in the church as a member.

The members of Mutare North district of the Seventh-day Adventist church live, work and worship in the described setting. In such a setting as described above, the methods of selecting respondents that were used were random sampling and systematic

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[1]Information supplied by Mildred Kasima during an interview that was conducted at Adventist Book Center where she works. (28 April 2012).

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sampling. In the random sampling each person that was available at the time of

questionnaire distribution was granted the same opportunity of participating as other

people. In the systematic sampling, organized ways of picking or selecting participants

were used. As an example youth that were be picked to answer questionnaires, for every

youth level [adventures, pathfinders, ambassadors, and senior youth] the last age group

in that level was picked. For adventures the last age are adventurers who are 9 years old,

for pathfinders the last age group are pathfinders who are 15 years old, for ambassadors

the last age group are youths who are 21 years and for senior youth the last age group

are youths who are 35 years.[1] The instruments used were questionnaires and interviews.

The questionnaires used were self-completed questionnaires with multiple choice

questions. Also scales and ratings were used, where participants were asked to rate the

degree to which they agree or disagree with a statement. In addition to rating and

scaling questions, filling in questionnaires were administered as well.

The questionnaires were distributed by questionnaire coordinators who were

chosen from the churches that participated. Some of the questionnaires were filled by

participants without the help of the designer; others were filled with the help of the

designer of the questionnaires.   Verbal interviews were administered where specialized

information was sought. A timetable for questionnaire distribution was drawn by the

designer of the questionnaires. The timetable specified when questionnaires were

[1]The Youth Department and Ministerial Department of the General Conference of Seventh-day Adventist Church. *Pastors' and Elders' Handbook for Youth Ministry* (Silver Spring, MD: Youth Department and Ministerial, 2002), 18-19.

[2]East Zimbabwe Conference Statistics.www.adventistyearbook.org (March 2011).

distributed and collected. When the data collection was completed, an analysis was carried out. Results of the analysis were shown as graphs and tables under church surveys.

<div align="center">Target Population</div>

Target population referred to the population that was studied. In this case the population of Mutare North district of the Seventh-day Adventist church was the target population studied. Mutare North district is part of East Zimbabwe Conference of the Seventh-day Adventist church. The membership of East Zimbabwe Conference stood at 263 980 as at 17 October 2012[1].  The membership of Mutare North district stood at 3 060 as 31 December 2012.[2]Fifty-two percent of the mentioned membership was youth in the age bracket 12 years to 35 years.

<div align="center">Church Statistics and Data Analysis</div>

The estimate number of churches in East Zimbabwe Conference of the Seventh-day Adventist Church stood at 543 when the research was carried out.  Mutare North district a constituency of East Zimbabwe Conference had 10 organized congregations by the end of 2012. Table 1 shows membership per church and total number of youths and in each church as at 31 December 2010.

Table 1 shows membership at each local church and the total number of youth per each congregation. The table shows that there are more youths in Mutare North district than adults.

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[1]East Zimbabwe Conference Statistics.www.adventistyearbook.org (March 2011).

[2]Mutare North district statistical records, 2010.

*Table 1*. Church membership and Youth Membership as at December 2010

| Name of Church | Church Membership | Number of Youth |
|---|---|---|
| Chikanga | 450 | 223 |
| Chikanga East | 475 | 288 |
| Chikanga 3 | 333 | 102 |
| Hobhouse | 220 | 111 |
| Mutare Central | 550 | 300 |
| Sakubva | 622 | 310 |
| Sakubva South | 106 | 57 |
| Toronto | 103 | 48 |
| Penhalonga | 97 | 65 |
| Gonde | 104 | 71 |
| Totals | 3 060 | 1575 |

Church Surveys

The questionnaires that were filled were in various formats such as multiple choice questions, ratings, filling in blank. The questionnaires were distributed to the youth groups, church board members, and the general church membership at large. During the administration of the questionnaires not all the people in the groupings participated. Also not all churches in the district took part because of distance and financial constraints. Out of the ten churches in the district, only seven churches in the urban area participated. The researcher used systematic sampling during the process of selecting people to answer the questionnaires. Youth were sampled using the already existing youth groupings in the Seventh-day Adventist Church such as  Adventurers 6-9 years, Pathfinders 10-15 years, Ambassadors 16-21+ years, Senior youth 22-35. So each of the seven churches selected 50 youths who participated in the answering of questionnaires. Some youth in the last age bracket in each level were chosen. If the number was not adequate the remainder was picked from the second last age bracket.

Mutare North district had 158 estimate church board members. For church board members a different format of selection was used. Per each local church all available board members on a set date of questionnaire distribution were given an opportunity to answer the questionnaires. Again for each church, a questionnaire coordinator was chosen. The responsibility of the questionnaire coordinator was to distribute and collect the questionnaires. In distributing and collecting questionnaires, the questionnaire coordinators   used a suggested table in appendix A – Exhibit-A. Table 2 reported number of youths given the position of Head elder, Church clerk or Church treasurer from 2008 to 2011.

Table 2 shows that from 2008 to 2011, 3 youths were elected as either   head elder, church treasurer or church clerk. The 3 youths were only from 3 churches in the whole district. Other churches did not place youth in positions of influence. This shows that churches in Mutare North district appear to be doing ministry to youth without the youth doing ministry in the church. Table 3 indicates reported slots per year given to youth department, music department and education department in 2010 and 2011

*Table 2.* Youth election into office

| Range of years | 2008 | 2009 | 2010 | 2011 |
|---|---|---|---|---|
| Name of  Church | | | | |
| Chikanga | 0 | 0 | 0 | 0 |
| Chikanga East | 0 | 1 | 0 | 0 |
| Chikanga Phase 3 | 0 | 1 | 0 | 0 |
| Hobhouse | 0 | 0 | 0 | 0 |
| Mutare Central | 0 | 1 | 0 | 0 |
| Sakubva | 0 | 0 | 0 | 0 |
| Sakubva South | 0 | 0 | 0 | 0 |
| Totals | 0 | 3 | 0 | 0 |

Table 3 indicates that the youth department in 7 churches for the two years surveyed had 3 slots per year. Other departments had more than 3. Results show that churches put more emphasis on other departments and somehow less emphasis on youth department. Citing what the table is reflecting, at Chikanga East church in the two consecutive years the music department had 10 slots. Probably the frequency indicates the importance placed on a particular department. The three slots given to youth department per year are the mandatory slots scheduled by the General Conference of the Seventh-day Adventist Church (the headquarters of the Seventh-day Adventist Church). Churches in Mutare North appear to have a challenge of recognizing where to place more emphasis when it comes to looking to the future in terms of membership and human resource.

Figure 1 shows the comparisons of 3 departments and the total slots allotted to each department in the years two years under study. The bar graph reveals that the slots given to youth department are constant for two years in the 7 churches of Mutare North district. It suggests that youth department in churches of Mutare North was regarded as an addendum.

*Table 3*. Number of youth elected into positions of influence

| Departments | Year-2010 | | | Year-2011 | | | Totals | | |
|---|---|---|---|---|---|---|---|---|---|
| | Y | M | E | Y | M | E | Y | M | E |
| Chikanga | 3 | 4 | 3 | 3 | 5 | 4 | 6 | 9 | 7 |
| Chikanga East | 3 | 4 | 4 | 3 | 6 | 4 | 6 | 10 | 8 |
| Chikanga 3 | 3 | 5 | 5 | 3 | 4 | 5 | 6 | 9 | 10 |
| Hobhouse | 3 | 4 | 3 | 3 | 4 | 4 | 6 | 8 | 7 |
| Mutare Central | 3 | 5 | 5 | 3 | 3 | 4 | 6 | 8 | 9 |
| Sakubva | 3 | 5 | 4 | 3 | 5 | 4 | 6 | 10 | 8 |
| Sakubva South | 3 | 5 | 4 | 3 | 3 | 5 | 6 | 8 | 9 |
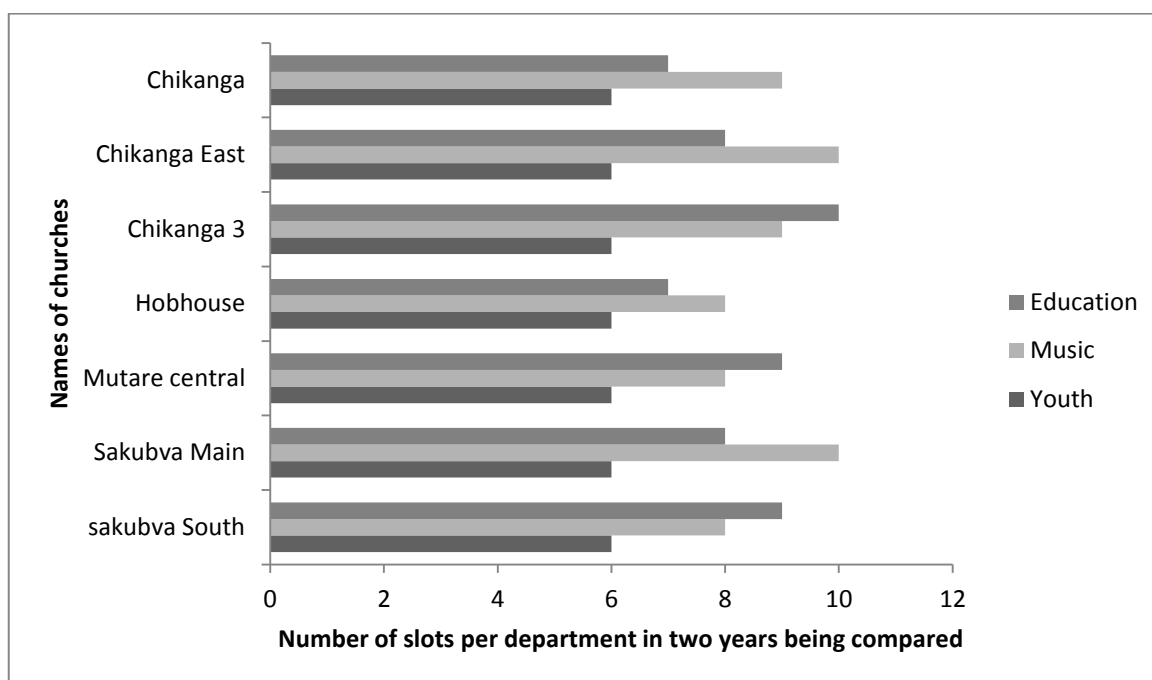
*Figure 1.* Comparisons of slots for youth, music and education department.

Table 4 shows the responses given by 350 youths about their views on church

leadership's understanding of youth needs and problems. The responses were based on

how they are treated in their various churches.

*Table 4.* Youth view of church leadership's understanding of their needs

| Response | Frequency | Percentage |
|---|---|---|
| Strongly agree | 130 | 37.1% |
| Agree | 77 | 22% |
| Undecided | 23 | 6. 6% |
| Disagree | 108 | 30. 9% |
| Strongly disagree | 12 | 3. 4% |
| | | |
| Total | 350 | 100% |

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Table.4 indicates that from among the 350 youths, 207 indicated that church leadership has a limited understanding of youth needs and challenges they face. In terms of percentages it is about 59. 1%. A total number of 120 youths (which is 34. 3%) indicated that the church leadership seems to have an understanding of youth needs and challenges. A total number of 23 were undecided (which is 6. 6%). The high percentage of youth who perceive church leadership as having limited understanding of youth needs and challenges is probably necessitated by the way they are treated in their various churches. Table 5 shows the number of youth who were asked to rate their spiritual life.

*Table 5.* Youth response to the health of their spirituality

| Responses | Frequency | Percentage |
|---|---|---|
| Very healthy | 14 | 4% |
| Not well | 23 | 6. 6% |
| Needs improvement | 87 | 24. 9% |
| Not sure | 40 | 11. 5% |
| Is growing cold every day | 186 | 53% |
| Total | 350 | 100% |

Table 5 indicates that from the 350 youth who were asked to rate their spiritual life at the time when questionnaires were distributed 336 youth indicated that their spiritual life needed attention. From the 336 a total number of 186 showed that their spiritual life was growing cold every day. The findings indicate that spirituality of the youth in Mutare North was on the verge of dying out. Only 14 indicated that their spiritual life was very healthy. After the youth indicated the health of their spirituality, a reunion of youth who severed their relationship with the church was conducted. A total

of 18 youths attended the reunion. Before the end of the program they were asked to answer a questionnaire. Figure 2 indicates the response of the 18 youth, who terminated their relationship with the church and the reasons for this.

Figure 2 shows that 8 youth severed their relationship with the church because of non –involvement. 3 stopped coming because parents refused them permission to attend. 7 stopped coming because they broke the 7th commandment. In this graph non-involvement contributed the biggest number of youths who severed their relationship with the church. Table 6 shows how often youth were involved in the everyday life of the church.
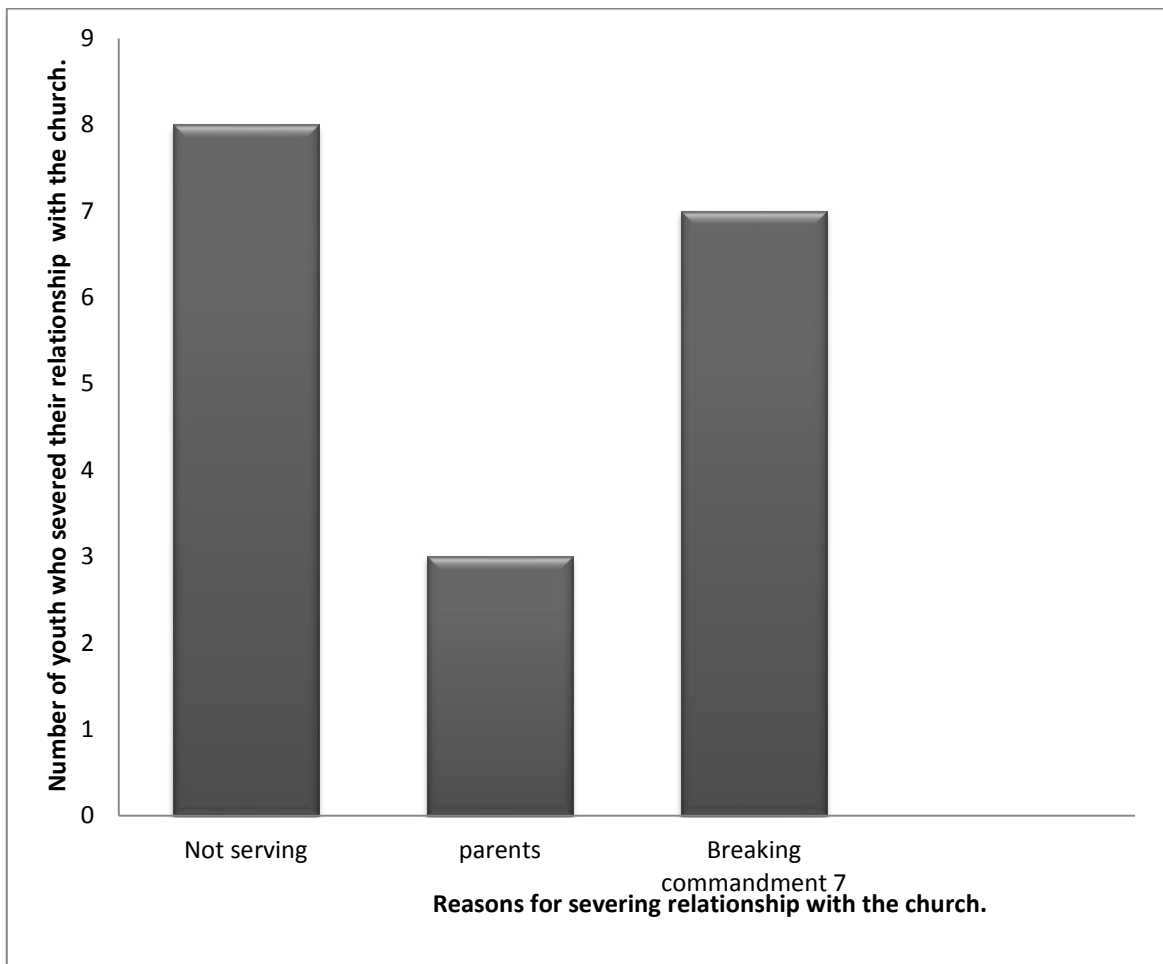


*Figure 2*. Cause of severance of youth's relationship with the church

*Table 6*. Regularity of youth participation in church activities

| Responses | Frequency | Percentage |
|-----------|-----------|------------|
| Regularly | 15 | 4. 3% |
| Seldom | 67 | 19.1% |
| Rarely | 83 | 23. 7% |
| Only once | 42 | 12% |
| Not at all | 143 | 40% |
| | | |
| Total | 350 | 100% |

Table 6 shows that only 4. 3% of youths are being involved in the day- to-day life of the

church. The table shows that 40. 9% is not being involved at all. This indicates that the

rest are spectators. When an individual has put his or her membership in an

organization it suggests that he or she expects to take part in the day today affairs of the

organization. If the expectations are not met the individual can decide to leave the

organization. This is the case in the churches of Mutare North district which is having

challenges in integrating youth in the day- to-day life of the church.

Figure 3 shows total number of responses by church board members on youth

participation.

Figure 3 indicates the views of church board members on the issue of youth

participation in the church. 72 agreed that the youth are not doing ministry in the

church. 45 did not accept that youth are not doing ministry in the church. 28 were not

sure. Although 72 acknowledged that youth are not doing ministry, nothing was done to

address the challenge. Table 7 indicates responses from 100 church board members

from different churches showing the age bracket in their church that has high receptivity

to the gospel message.
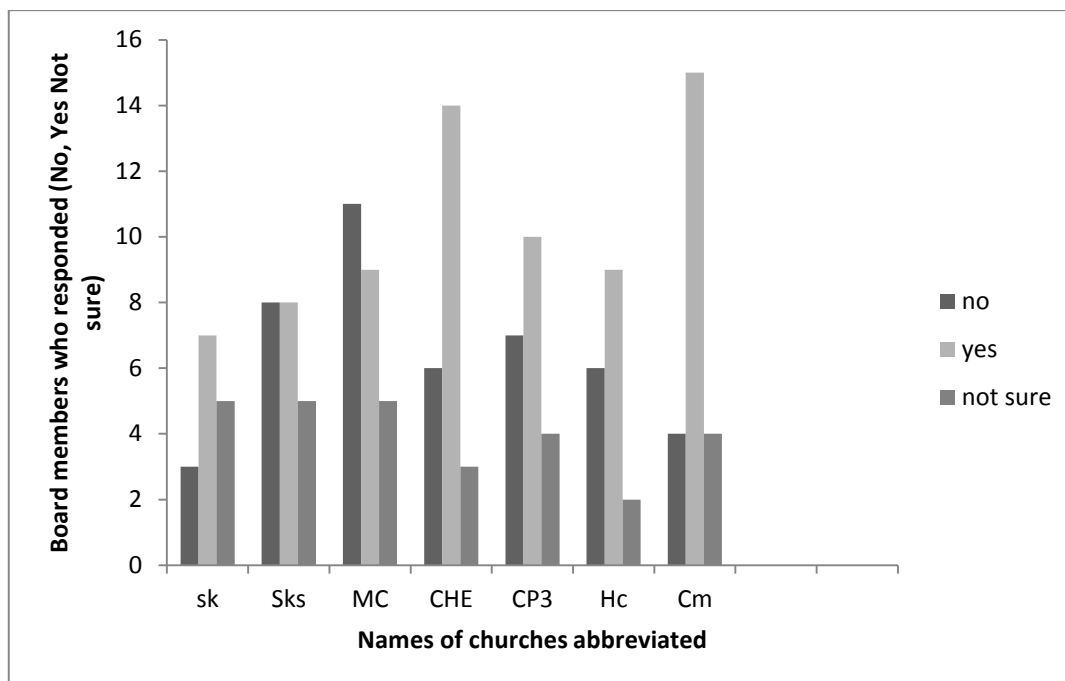
Fig 3. Views of church board members on the issue of youth participation in the church.

Key for names of churches: SK-Sakubva, SKS- Sakubva South, MC-Mutare Central,
CP3- Chikanga 3, Hc-Hobhouse Church, and CM- Chikanga main

Table 7 shows that the age bracket of youth with high receptivity to the gospel

message is between 10 years and 15 years. The information on the table 7 indicates that

it is when youth are young that they ought to be given the opportunity to serve. Perhaps

this could be the age when zeal will also high.

Table 7. Age bracket of youth receptive to the gospel

| Age bracket | Frequency | Percentage |
| --- | --- | --- |
| 10-15yrs | 53 | 53% |
| 16-20yrs | 30 | 30% |
| 21-25yrs | 10 | 10% |
| 26-35yrs | 7 | 7% |
| Totals | 100 | 100% |

Figure 4 indicates that age bracket 10-15years has high receptivity followed by 16-21 years. In the Seventh-day Adventist church 10-15 years are called the pathfinders and 16-21 years are called Ambassadors. The graph suggests that involvement of youth ought to be high when receptivity is also high.

Tricia Williams and John Stephenson argue that "[young people] need to feel that they belong to a Christian community. Their faith is strengthened when they are allowed to participate and have responsibility in the activities of the church."[1] This suggests that a sense of belonging could help the youth to identify with the church as they grow.
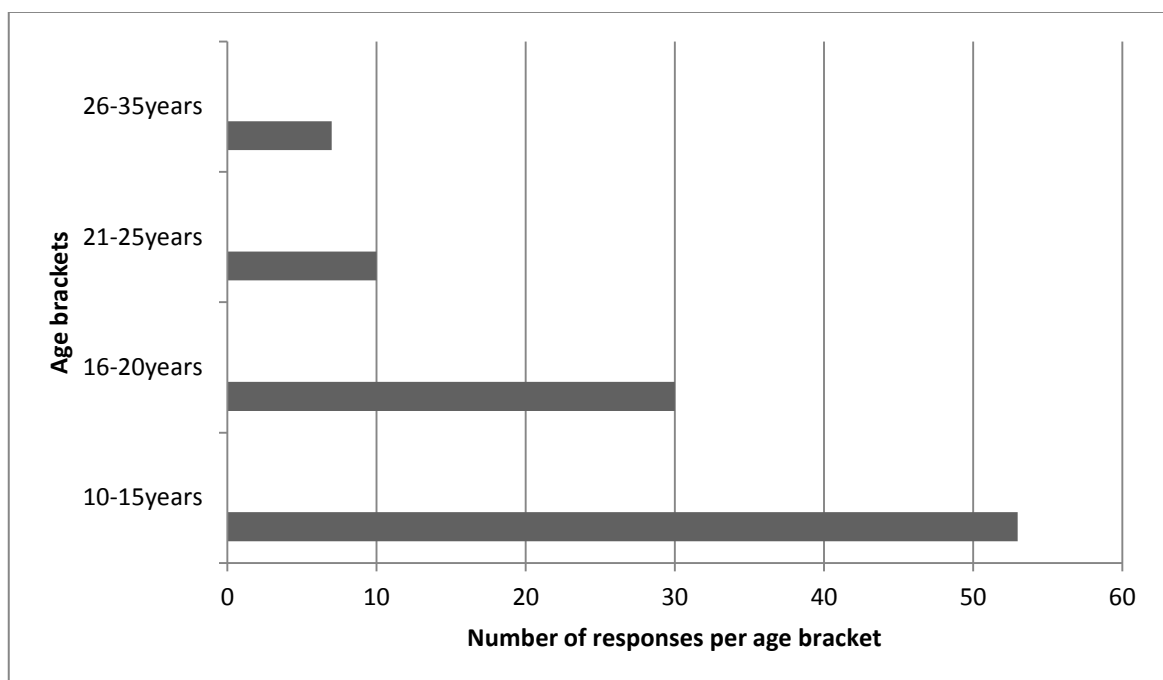


*Figure 4.* Age of youth with high receptivity of the gospel

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[1]Ibid., 67.

**Conclusion**

The context, demographic information and data analyzed indicate that churches in Mutare North district have a challenge in the integration of youth in the day to day life of the church. However a proactive approach to address the challenge should be taken. The stakeholders that could be involved in attempting to address the challenge are church leaders, youth leaders, parents of youth and some general members of the church.

CHAPTER 4

PROGRAM DEVELOPMENT, IMPLEMENTATION AND EVALUATION

**Introduction**

"A church which proclaims the priesthood of all believers but does not in fact provide ways for the general priesthood to express itself will teach not initiative but docile obedience as the Christian stance" says Rex D. Edwards.[1]Edward's statement posits that it is the responsibility of the church to create opportunities for all members of the church to take part in the day- to -day life of the church. In other words Edwards is advocating that all members regardless of age, gender and sex should be able to express their membership through participating. This proposes that there should be long term and short term strategies in churches that enable them to achieve their desired goals. This chapter discusses plan of action with three steps in trying to integrate youth in the day- to-day life of the church. The steps are program design, implementation and evaluation.

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[1]Rex Edwards, *Every Believer a Minister,* (Silver Spring, MD: Review and Herald, 1995), 64.

**Program Design**

The program model of integrating youth in the day- to-day life of the church in Mutare North District adopted some ideas formulated by the government of Zimbabwe.[1] The Government of Zimbabwe soon after gaining independence in 1980 introduced what it called a Junior Parliament. The junior parliament is composed of young people (youth) from the various constituencies of Zimbabwe. The junior parliament has the same structure as the normal parliament. The main officers of the parliament are the junior president and the two junior vice presidents. It has junior cabinet ministers who administer the executive ministries of the government. Each ministry is headed by a junior minister who works in conjunction with the senior minister. The junior parliament is mandated to conduct parliamentary sessions just like the normal parliament. The chosen young people ought to have positive personalities that are appreciated by the people of Zimbabwe. The objective of the junior parliament is to train youths in how to run various ministries of the government and also have an appreciation of how the government is run.

The strategy of the government of Zimbabwe concurs very well with Prov 22:6 which states that "train up a child in the way he should go so that when he is old he will not depart from it." The other reason is to show the youth that they are part and parcel of the activities done in the country and also that their contribution is recognized. The junior ministers attend seminars and workshops on governance as a way of improving their performance. They also are encouraged to learn from senior ministers through observing what they do in the various ministries they lead.  In addition, the junior

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[1]"Junior Parliament Operations Manual"www.zimbabweyouthcouncil.org /junior (22 March 2012).

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ministers are coached and mentored by the senior ministers. By adopting some of the ideas implemented by the government of Zimbabwe, youth assimilation into the everyday life of the church in Mutare North took a positive paradigm shift.

The program design that was used in Mutare North also incorporated the ideas of the model developed by John David Stone. The objective of the program model was to break the barrier of non-involvement of youth in the life of the church. It was also aimed at building confidence, participation, and consciousness of duty, competence and a sense of responsibility among the young people. According to John David Stone "the model is made up of four steps. Step 1 is the I do it and You Watch or you observe. Step 2 is the I do it and you do it or we do it together. Step 3 is termed you do it and I will support and supervise. Step 4 is the you do it and I will spend time in the next area."[1]

The model required 3 groups of people to participate. The first group was of trainers of trainers, the second group was of mentors and the third group was of young people being trained. The groups were required to work together in an attempt to achieve the desired result, which is breaking the barrier of non-involvement of youth in the routine life of the church. The way forward in the program was to solicit for permission from the church boards of the selected churches to run the proposed strategy. Another element was to request their participation in addressing the identified challenge. After soliciting for permission and participation of the selected churches the next step was to discuss in their church boards the identified challenge (the non-involvement of youth in the everyday life of the church). Every church that was participating was given a detailed write up of the strategy. In addition to the program write up, the churches were equipped with a tentative timetable showing when each

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[1]Ibid., 77.

stage of the strategy was to be carried out. After studying the two documents the strategy write up and the time table, implementation commenced.

The tentative time table for program implementation that was given to the churches that participated is shown in Table 8. For a smooth implementation of the program each church was required to make preliminary preparations of selecting participants. The participants were local church program coordinators, trainers of trainers, mentors, youth (age range 13 years to 25 years). The instrument used to select junior participants was a gift survey search. The program had four trainings that were to be conducted sequentially.

*Table 8.* Implementation time table

| Part of the strategy | Activity | Time Frame |
| --- | --- | --- |
| Phase 1 | I do you and You Watch(Mentors demonstrating and those being mentored observe) | April – July 2011. |
| Phase 2 | I do and you do (We do the activities together; the mentors and those being mentored do the activities together). | September 2011 – December 2011. January –March 2012. |
| Phase 3 | You do and I watch and I support you. (Those being mentored do the activities whilst the mentors support in various ways. | April 2012 to June 2012 |
| Phase 4 | I launch you out as a person who is now capable to stand alone and carry out the activities well. Assessment. | July 2012  and September 2012 |

The First Training

The topics that were to be covered were, conducting of various church services, parliamentary procedures, conducting evangelistic meetings, conducting church board and church business meetings. The trainers of trainers were going to use handouts, computers, projectors, screens, and digital video discs. At the end of the training there was a graduation ceremony that was to be conducted.

Second Training

Mentors were to conduct the training soon after their graduation. It was planned that they train junior officers on conducting the various church services, parliamentary procedures, conducting evangelistic meetings, conducting church board and church business meetings. The training had two rounds. During the first round of the training, mentors used the lecture method and discussion groups. The junior officers were required to write notes and also they were to be given some assignments to discuss in groups. In the second round the mentors were lecturing and demonstrating. The junior officers were obligated to listen and observe how the targeted services and meetings were to be conducted. This requirement was aimed at developing the listening and observing skills of the junior officers.

Since the first part of this round of training was more on lecturing, the second round was demonstration and observation. According to Bryn Hughes [this was discipling] "a process in which a more experienced follower of Christ shares with a newer believer [upcoming believer] the commitment, understanding and basic skills necessary to know and obey Jesus Christ as Lord."[1] During this phase mentors and

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[1]Bryn Hughes, *Discipling, Coaching and Mentoring,* (Eastbourne, London: Kingsway Publications, 2003), 31.

those that were mentored were expected to know each other through interaction, visiting each other, building trust and love. The training was concluded by an examination to assess the extent of conceptualization of ideas and concepts by the junior officers. The training took four months (from April 1, 2011 to 31 July 2011).This was step 1 of the program model.

## Third Training

The third training of the model was called "I do and "you do" or we do together."[1] This phase was conducted from September 2011 to the end of March 2012. During this stage both the mentors and the junior officers were conducting   the selected services and administrative meetings together.  The junior officers were applying the skills they acquired during their training. This part was concerned with formation and not only passing of information. As Bryn puts it "At this stage the discipler will offer love, hospitality, inspiration, risk taking, involvement, participation and high expectations."[2]   During this stage of the strategy the role of the mentors was of being the source of inspiration and help to the junior officers. As they worked together the other objective was for them to notice that they needed each other regardless of the age difference and experience. The period turned to be a time for team building between the experienced mentors and the inexperienced junior officers. When this happened integration of the youth in the everyday life of the church also occurred. The period was concluded by a practical examination that was administered to junior officers.

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[1] Ibid., 31.

[2]Ibid., 32.

Fourth Training

The Fourth training started in April 2012 to end of June 2012.  It was called "You do it and I will support and supervise." This period in the program was marked by junior officers conducting the stated church services and administrative meetings while the senior officers were inspecting.  The mentors were also getting ready to wean the junior officers.

The last step in the program design was called "launching out phase" and it involved writing a reflective report of their experience as junior officers and mentors. This phase was concluded by a graduation. The graduation was done end of July 2012. After the graduation there was an assessment of the implemented program. The people who carried out the assessment were the departmental heads, the youth who participated as junior officers, church board members who participated as mentors were part of the group to be assessed. Additionally, some of the parents of children who participated in the program wrote the impact assessment report.

**Program Implementation**

After the questionnaires were processed, they revealed the challenge encountered by youth in Mutare North district. As a way forward the church leadership of the selected churches in the district was called for a meeting. The researcher shared with the church leadership the statistics from the questionnaires distributed and collected. After discussing at length the intensity of the identified problem the researcher sought for permission through the respective church boards to implement the strategy. This was done after 75% of the leadership that was present agreed that the district was facing a challenge in the integration of youth in the day- to-day life of the

church. At that particular meeting, there were two churches that were poorly represented, Chikanga and Chikanga Phase 3. However, the meeting proceeded even though some leaders seemed not to understand what was taking place.

To address the identified challenge in the district, the church leadership agreed to use the model strategy that was proposed to address the challenge. At the meeting there was an agreement that the dead line for election of trainer of trainers (TOTs), program coordinators, and junior officers was to be the beginning of January, 2011. This was done to make the necessary preparations, like venues, mobilizing resources to use in the program. Each church received a copy of the tentative time table and a write up of the suggested program. Some head elders and their assistants were chosen as part of the trainers of the trainers. Youth elders were given the responsibility of program coordinators. The head elders were also assigned the responsibility of monitoring elections of the various officers needed for the program. On the agreed date, 5 churches had completed elections. The other two churches had not elected yet and these were Chikanga and Chikanga Phase 3, which were not well represented at the first meeting. This poor representation may be what contributed to the delay in electing and submitting their reports or it could be the churches lacked interest in the whole program.

In terms of the distribution of junior officers per church, Chikanga East elected 15, Hobhouse elected 11, Mutare Central elected 21, Sakubva elected 17 and Sakubva South elected 6 junior officers. After the deadline Chikanga Phase 3 submitted its report, it had elected 13 junior officers, and 1program coordinator.  The total number of junior officers elected to take part in the strategy was 82. Later on Chikanga church leadership indicated that they were ill prepared to take part in the whole program. They had a lot of unanswered questions about the program. They wanted to know whether the

program was coming from the higher office of the church or not. However this did not hinder the progress of the program. The total number of mentors was reduced to 82. Initially in the design of the program, all board members were to participate as mentors. Later on it was discovered that the number of junior officers was being outnumbered by the number of mentors. As a result, not all board members participated and the program ended up having 1 mentor for every junior officer.

## First Training

The first training of mentors was done from the beginning of January to the end of February 2011 at a venue called Mutare Museum. From a total of 82 mentors 10 did not attend the training. A contingent plan was made to replace them. The mentors who did not attend were replaced by 10 invested master guides. Also some mentors had challenges in preparing learning aids. The learning aids were to be used during the training of junior officers. The mentors were using their own moneys to buy manila, markers, scissors, drawing pins and pencils. At the end of their training (after two months) the mentors wrote an exam. Whilst other did well in the exams, some did not do well. The exam was an instrument to measure the level of understanding of the mentors. Those that did not do well were given a supplementary examination. When all had passed a graduation was conducted for them at the end of March 2011.The graduation appeared to have ignited the zeal of some mentors and those who were not selected. The graduation was attended by some church members from the participating churches.

## Second Training

The first phase of the training was called "I do and you observe."Junior officers were trained by mentors from April to end of May 2011. The training was divided into

two segments. The first segment was theory, where the mentors taught the junior

officers orally.  During the first segment the junior officers wrote notes as the lectures

progressed. The first segment ran for one and half months (from April to mid May). At

the end of the first segment the junior officers were examined. Others did well, while

others some did not do well. However there was an agreement that all junior officers

should proceed to the next segment of the second training.

The second segment was more practical than the first.  Mentors were

demonstrating how to run the various church services and administrative meetings. The

junior officers were mainly observing how the stated services and meetings are carried

out.  The second segment also took one and half months (mid- May to end of July). It

was also concluded by an exam that included both theoretical and practical part.  Most

of them passed and moved to the next phase in the model program.

In terms of drop outs there were two junior officers who decided to drop out.

They did not give the reasons why they decided to drop. At the end of the second

training mentors convened a meeting to report the progress of the training.  In the

meeting it was discovered that some churches still had challenges with other church

leaders who were not supportive. In other churches the timetable was not faithfully

followed. The program was at times overridden by local church program. Again it was

noted that some junior officers did not attend all the training sessions.

Third Training

The third training was called "I do it and you do it."It started at the beginning of

September 2011 and ended in March 2012.The reason was that the other part of the

third training (October November and December) was interrupted by the preparations of

the constituency meeting (the election of conference leaders.) The constituency meeting

was conducted from the 14 to the 18 of December 2011. The meeting needed ample time to prepare. After the constituency meeting the activities of third training resumed. The activities were conducted from January to March 2012. The emphasis was on conducting the various services and administrative meetings of the church together (junior officers and mentors). In other words the youth were involved together with the elderly people in running the routine activities of the church. For both mentors and the junior officers, the third training was the most difficult. The reason was that the activities of the training were carried out in a real church setting.  Again for some mentors and junior officers it was their first time to address a congregation. Some mentors encountered challenges in working together with junior officers. The junior officers were brief and fast when they were presenting whilst mentors were slow and elaborate.

It was also noted that listeners had the interest to see and hear the young people performing. This resulted in relationships being strained between the mentors and the congregation at large. Some senior officers decided to quit participation. It was after some discussions with them that they had the courage to continue.  There were some junior officers who had unfortunate experiences like quarreling with mentors, they were not keen to proceed to the next training. There were again 2 junior officers who requested to drop from the program and the remaining 78 continued to the next training. The junior officers had an opportunity to run services and conduct meetings even though they were faltering here and there. Some were supported by their parents as well as their mentors. Some junior officers demonstrated that they were very creative, responsible and duty conscious.  A meeting to assess the progress of the training was conducted. The main purpose of the meeting was to find out where they needed help as

the program proceeded to next training.   A proposal to give incentives to the participants was made as a way of encouraging participants to continue with the program.

<div align="center">Fourth Training</div>

The fourth phase of the training was called "You do it and I will support and supervise.  The junior officers conducted the services without the aid of the senior officers.  Services and meetings in the churches had a different taste. Church attendance in 3 churches increased from 25% to 45%. The junior officers had gained confidence and they were well accepted in most participating churches. The attention of the people was captured by the energy and eagerness in young people. As reports were compiled in participating churches they indicated that church services had changed from boring to interesting ones.

Although the junior officers managed to conduct some of the services, time was not sufficient for them to conduct services like child dedication and the baptism service. Also they had a challenge in conducting administrative meetings, especially the church board and the church business meeting. They showed that they did not grasp the parliamentary procedures even though they were given handouts. In some churches the senior officers supported well the junior officers. Also the parents who had children operating as junior officers continued their support. Some parents bought new clothes and some Bibles for their children. For the three months the participating churches had a different flavor in their worship services.

**Conclusion**

The program was concluded by graduation of the junior officers, which was conducted end of July at Queens Hall in Mutare North district. It was attended by church members from the entire district. On the day of graduation, some junior officers who had behaved well and performed better than the others during the implementation of the program were given tokens of appreciation. After the graduation there were some groupings that were requested to assess the program. They wrote a reflective report on the impact of the program.

**Evaluation**

Evaluation of the program was divided into two segments such as (a) activities or process (b) the impact or outcome. The process involved judging the activities of the program. Impact or outcome evaluation involved judging the extent to which the project led to changes that were expected.[1]  Other elements discussed were strength, weaknesses, intended results and the actual results it produced.

As regards the election of junior officers and selection of board members who worked as mentors, the election of the junior officers the use of the gift survey instrument was not welcome by some leaders. To the leaders that facilitated the elections, it appeared to be cumbersome. Instead of using the gift survey in electing the junior officers some churches picked volunteers.  They were placed in various offices, but not according to their gifts. As a result some junior officers dropped from the program because they could not perform well. Those who dropped were from the churches that did not use the gift survey instrument. Also on the selection of some

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[1]"Types of evaluations" www.evaluacja.gov.pl/englich (12 September 2012).

trainers of trainers the idea of selecting head elders and their assistants did not work well. There was an oversight of the responsibilities they already had in the churches. This resulted in some of the elders not being able to make it on the first day of training. The elders were replaced by some invested master guides. The invested master guides were not oriented because of the time constrains. This somehow compromised their performance. Regardless of the identified discrepancies, the mentors were trained and the intended number was reached. Also the workshop conducted for mentors prepared and directed the mind set of some leaders to accept the young people as part of the church.

The one month break in between the training of mentors and the following training of junior officers created room for preparations to the next stage. Before the training of the junior officers, the mentors managed to collect the necessary materials to use. Although preparations for the next training were done well, there was no clear instruction pertaining to the media of communication to be used when training the junior officers. Some churches used English, some used both Shona and English and others the local vernacular. Comparing the enthusiasm of mentors and understanding of the junior officers, it was somehow high in churches that used vernacular than the ones that used English. It was realized that the churches that used both languages although enthusiasm and understanding was not as high as in other churches that used vernacular, the churches managed to capture all the groupings that can be found in the community. The challenge of the media of communication revolved around the mentors. On the part of junior officers, some did not write notes when they were trained and as a result they had nowhere to refer as need arose. Regardless of this hiccup, integration was beginning to be realized when the mentors and junior officers started working together in phase 3

of the training. On the issue of participants who dropped out, there was an oversight on the part of the planners and the researcher to put a measure for replacements. The program ended having a fewer number of youth who participated from the initial planned.

During the implementation of the program model, it appeared that in the local churches that were participating there were two parallel programs taking place at the same time. That is the usual local church program and the strategy that was being implemented to address the identified challenge in the district. So some local church leadership felt as if their yearly program were being overtaken by the strategy. This did not go well with them.

Phase 3 of the training and phase 4 of the training were an eye opener to some church leaders who had a challenge of integrating young people in the day- to-day life of the church. This was revealed when the junior officers were given the responsibility of running church services and some administrative meetings without being assisted by the mentors. It was during this part of the program that church attendance increased both in the morning and in the afternoon. Even people who had questions about such a possibility of having the young people conducting church services were somehow answered. This part paved a way to the breaking of a cultural element of not allowing children to take part in the affairs of the home or of the church that permeated Mutare North district. Also it was during phase 3 of the training and phase 4 of the training that parents gave support to their participating children.

Another oversight on the part of the researcher was the drafting of the time table that stretched into the preparations of the constituency meeting that took place in December 2011. The last three months of 2011 were not fully utilized as intended. So

the part of the strategy was not done with the intensity and frequency it was supposed to have. Some of the time designated to it was consumed by the preparations of the constituency meeting. So phase 2 of the strategy was not carried out as expected because of time constrains.

Also the idea of incentives was never thought of when the program was designed, it also came as an afterthought. Some of the incentives that were given to the youth were so small. However the idea came when it was mostly needed. Another thing worth noting was that 85% of junior the officers participated to the end. Only 5% dropped along the way. The junior officers who dropped were from the churches that did not use the gift survey.  Church leaders had a chance of studying the youth culture and how the needs of young people can be addressed.

Another area that did go as planned was the number of targeted services and administrative meetings. The targeted services and meetings were too many, considering the time frame of the strategy. As a result some services like the child dedication and baptism were not covered as planned in the implementation stage. Those that were covered managed to accomplish the intended purpose. The program brought unity between the youths and the elderly people. Also family unity was improved among those families that had children participating. When the young people who participated were serving, their family members were present supporting them. Some families with youth who participated continued with the training at home. So program implementation was carried out both at church and at home.

The reflective reports that were written by the people who participated showed that learning took place. Of interest were the ones written by senior officers or mentors. They indicated that it was possible for young people to be integrated into the routine life

of the church. The mentors who participated indicated that the program enabled them to understand youth needs and how to address them. They also noted that they were prepared to assists churches that still had challenges of integrating youth into the life of the church. They highlighted the importance of integrating children in the day- to-day running of the family. Also some departmental heads who wrote the reflective reports indicated that the strategy was worthwhile because results were realized in a short space of time and they wished to have it continued. Other departmental heads noted that although the strategy sounded brilliant it was not supposed to overwhelm the church programs. The parents of the youth who participated also reiterated the same sentiments that were echoed by some departmental heads. They also suggested that if mentors were the guardians of the children who participated in the program, the strategy was going to be continued at home even though in local churches it had come to an end. Moreover, the youth reported that the program was their best learning experience. They were ready to participate in the routine life of the church.

Change was realized in churches that participated. By the end of 2012, some of the churches had started to encourage the formation of youth choirs and children's ministries choirs. Some of the young people who participated in the strategy were elected into positions of responsibility such as elders, church clerks and deacons. For example Allan Matanga aged 14, from Hobhouse church was elected as one of the elders to work in 2013.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

**Summary**

The researcher developed and implemented an integration program for youth in the day- to-day life of the church. The implementation was carried out in Mutare North District. Churches in this district had been facing challenges of integrating youth into ordinary church life. Cultural beliefs and practices had been also contributing to this challenge.  Other factors that had been contributing are limited understanding of youth culture, youth needs and how to nurture them. As such, the main focus of this chapter is summarizing the major research findings.

Chapter 1 focused on the background of the problem. It highlighted in minute detail what was happening in Mutare North district when it comes to the involvement of youth in the day- to-day life of the church. Other things discussed were what the study aimed to achieve, which is the purpose of the study. Highlighted is also the contribution of the study to the branch of knowledge, to the community of Mutare North district and the Seventh-day Adventist Church at large .Other areas that chapter 1 focused on are definition of terms, delimitations and the methodology which is the  procedure used in attempting to address the identified problem. In chapter 2 the researcher reviewed some biblical passages on integration of youth in the economy of some nations mentioned in the Bible. In both the Old and the New Testament there are indicators that youth were integrated at a very early age into the economies of their nations. The researcher also consulted other contemporary authorities on the subject matter. The authorities

indicated the importance of integrating the young people in organizations or institutions. They suggested why, how and when integration should begin. The consulted authorities had some suggestions on program models that could be implemented when integrating youth in the everyday life of the church. From the reviewed literature some ideas were adopted and developed into a suggested program model that was implemented in Mutare North district.

Chapter 3 focused on describing the local setting in which Mutare North district is found. The local setting includes the background, cultural beliefs, practices, and values that are up-held and also handed down from one generation to another in that community. The positive and negative effects of the cultural elements were highlighted. Other things included in the local setting are the socioeconomic status of the people where the district is found, the literacy level, and the religious belief systems of the people in Mutare city. How the setting has affected the integration of youth in the life of the church was discussed. The demographic information of the city is provided in terms of the population, number of schools and the churches in the city. Again demographic information and the history of the Seventh-day Adventist Church were discussed. Other elements discussed in Chapter 3 were methods and instruments of data collection used. Chapter 4 focused on the program design, implementation and evaluation. The design described the nature of the program and steps that were followed. Other specifics were the time frame of the program and the people that were involved in the program. The trainings of the facilitators who assisted in the running of the program were described. Also as for when and how the implementation happened was discussed. For example what was designed did not exactly happen as planned. Other planned activities were omitted whilst others not planned were added. Some timetables were revised to suit the

actual situation on the ground. Evaluation focused on the strength, weaknesses of the program, the intended outcome and the actual outcome realized. It also discussed the eventualities that were unforeseen that contributed to the results that were realized. The evaluation also focused on how other people viewed the program and the proposals suggested if it happens that the program will be done again in the same district or somewhere else.

## Conclusion

Basing on the literature consulted and the data collected through interviews, questionnaires and according to research findings the researcher concluded that youth were not being integrated into the ordinary life of the church. As a result of the mentioned challenge some churches were losing youth gradually. Also the church leadership through how they responded to some questionnaires they indicated that they lacked an understanding of youth needs and how to address them. The other thing that led to such a conclusion is the way they reacted to some situations that presented themselves when the program was being implemented.

It was also observed that there were some cultural elements that permeated the churches of Mutare North. Culturally some people in Manicaland do not allow youth and children to have a say in the affairs of the home. Some of these people are members of the church and when they lead in the church they do not allow young people to have a significant part to play in the affairs of the church. Such a mentality is so ingrained in some leaders of the church and it appears to be very difficult for them to accept the idea of integrating youth in the life of the church. Although the research findings proved that integration of youth in the life of the church is a possibility not all people are in favor of it. The research findings also showed that various people have their own definitions of

belonging. For young to belong means to take part in the activities of the group or organization. The researcher also learnt that youth if they are given chances and support in what they will be doing they are determined to perform it to the best of their ability. According to the research findings the use of incentives as an extrinsic motivator to young people to some extend helped to achieve the desired results. To a certain degree the implemented program managed to address the challenge found in Mutare North district. Each church has trained mentors in the area of church administration. The six churches that participated managed to train young people in various aspects of church life. The trained young people are being involved in the day- to-day life of the church others have been elected into positions responsibility.

The implemented program is gradually influencing some church leaders to be advocates of the integration of youth in the life of the church. For example in 2013 two of the churches started children's choirs that are being given chances to participate in the life of the church. Integration is possible if only church leadership and the church at large can team up and work towards achieving it.

## Recommendations

After stipulating the research findings, the researcher made the following recommendations with the view to integrate youth in the day- to-day life of the church. The recommendations would possibly enhance integration with minimized challenges. The recommendations are as follows:

(a) Churches should adopt the concept of 'youth doing ministry' and not adults doing ministry to youth.

(b) Church leadership should study the dangers of having a youth ministry isolated from the rest of the church and find avenues of having an all-inclusive youth ministry.

(c) Churches should discard programs that always segregate youth from adults.

(d) The church should study and understand the culture in which youth are growing so that she could be relevant to the young people in her endeavors to minister to them.

(e) Each church should have a variety of programs drawn up by both adults and youths and not programs for youth drawn up by adults.

(f) For churches having challenges in integrating youth in their day- to-day life frequent awareness campaigns on the advantages of youth integration should be done for them.

(g) Youth should be trained through participation and not the theory aspect only.

APPENDIX A

TIMETABLE FOR QUESTIONNAIRE DISTRIBUTION

Exhibit A: Tentative program

| Time Frame | Activity |
|---|---|
| January 2011 to February 2011 | Distribution of questionnaires |
| April 2011 to July 2011- | Assessing and Second distribution of  questionnaires |
| September 2011 to March 2012 | Third distribution and analysis |

QUESTIONNAIRES


Exhibit A: Rating and scaling questionnaire

Instructions: Rate the following statements to the best of your knowledge. Tick only one answer for each and every question.

1. Church leadership does not fully understand the needs and problems of young people.

(a)Strongly agree _____   (b) Agree ____      (c)  Undecided ____     (d) strongly disagree____ (e) disagree____

2. Youth are not being given chance to participate fully in the day today running of the church.

(a)Strongly agree____ (b) Agree____ (c) Undecided____ (d) strongly disagree____
(e) Disagree____

3. Church Leadership encourages participation of youth in decision making and they respect the opinions of these young people.

(a)Strongly agree____ (b) Agree____ (c) Undecided____ (d) strongly disagree____
(e) Disagree

4. How often are you involved in the day- to-day life of the church?

(a) Regularly____  (b) Seldom____ (c) Rarely____ (d) Only once ____ (e) Not at all____

6. How do you view the idea of having local church junior officers for each and every office at your church?
(a)Waste of time____ (b) Not necessary____    (c) It is a duplication of offices____ (d) Noble idea____      (e) Sounds like an abuse____ (f) Very helpful (g) It is the best way to train youngsters____

7. What was your experience to work as a junior officer?

(a) It was educative____ (b) It was not educative____ (c) It was meaningless____ (d) I felt honored

(e) It was boring____

5. How many youths served as either head elder, church clerk or church treasurer in your local church in:

(a) 2009____    (b) 2010____    (c) 2011____    (d) 2012____    (e) 2013____

Exhibit B: General youth survey

In order to minister to your needs please fill complete the following survey. Mark in the appropriate place only.

1. My age is 6-9_____, 10-15_____, 16-21+, 22-25_____, 26+_____

2. I am single_____, married_____, Divorced_____.

3. I am a baptized member. Yes_____, No_____

4. I am employed_____, unemployed_____

5. From your experience rate the youth ministry in this district. 1. Very good, 2. Good, 3.Average, 4. Needs improvement.

6. My church is utilizing my potential. Yes_____, No_____

7. I force myself into programs even though the leadership does not enjoy seeing young people participating. Yes_____, No _____

8. It is very difficult to communicate with almost everyone at our church, the people are reserved. Yes_____, No_____

9. Our Church is friendly and does enjoy fellowship. Yes_____, No_____

10. I can get along with all the elders at our local church. Yes_____, No_____

11. Our Church outreach program offers a variety of opportunities for involvement. Yes____, No_____

12. My prayer is very _____.

13. I attend church _____ times per month. 1. 2. 3. 4.

14. I encourage my friends to attend church regularly. Yes_____. No_____

15. I am proud to be a Seventh-day Adventist. Yes_____, No_____

16. I read my Bible every day. Yes_____ No_____

17.     At our church youth are seen as naughty people. Yes_____ , No_____

18.     Each year at our church we lose some youths because of breaking the seventh

        commandment. Yes_____, No_____.

19.     We have a youth choir at our church. Yes___ No___

20.     We have a caring youth elder. Yes_____, No_____

21.     Youth programs are well supported by the parents. Yes___, No____

22.     At our local church we have _____ youths who are serving as church officers

        this year.

23.     I regret choosing to be a Christian. Yes_____ No_____.

24.     When Christ comes for the second time I know He will accept me. Yes_____

        No_____

25.     I respect myself and others respect me as well. Yes____ No____

Exhibit C: Interview questions administered to youth who severed their relationship with the church

Instructions: For each question answer by circling one answer of your choice.

1. What made you severe your relationship with the church?

(a). Lack of love among the church membership (b). The services and programs did not meet my needs as a youth. (c). my definition of church and what was happening on the ground contradicted. (d). the services were irrelevant.

2. How many youth from your church visited you after falling from the faith?

(a). All of them (b) About half of them (c). Few of them (d). None of them

3. How many church members are still contacting you since you severed your relationship with the church?

(a). One (b) two (c). Three. (d). four (e). Five (g) six

4. The treatment I was given by the church after falling from the faith indicates that:

(a). The church cares (b). The church does not care (c). The church cares a little. (d). care is given to a selected few.

5. What do you think should be done to youths so that they remain in church?

(a) They should be shown that they are also important (b) They need to be loved. (c) They should be integrated into the day- to-day life of the church early. (d) They should be treated fairly.

6. What made you leave the church? a). Breaking the seventh commandment b). Non-involvement. c). Parents did not allow me to pursue my new faith. d). I was not serious about church.

Exhibit D: Gift survey search

Instructions:     Answer all the questions.               Gender_____

Age_____

"This statement has been satisfactorily experienced in my life" or "I believe I have the

ability for this."

How to score: Much=3    some=2   Little=1   Not At All=0

1.      (  ) Enjoy working out solutions to difficult problems.

2.      (  ) Judging well between what is poor and what is good.

3.      (  ) Leading others to a decision for salvation.

4.      (  ) Providing food to those in need.

5.      (  ) Adapting easily in a culture different from mine

6.      (  ) Knowing where I am going and seeing other Christians follow me.

7.      (  ) Enjoy being called upon to do special jobs around the church.

8.      (  ) Persuading others to move toward achieving biblical objectives.

9.      (  ) Explaining clearly scriptural teaching to others.

10.     (  ) Verbally challenging those who seem spiritually apathetic.

11.     (  ) Tending to look beneath the surface and question people's motives.

12.     (  ) Knowing intimately and being well known by those I serve and guide.

13.     (  ) Learning well another language in order to minister to a different people.

14.     (  ) Aiding the undeserving.

15.     (  )  Able to organize well ideas, people, things and time more effectively.

16.     (   ) Feeling satisfaction in doing menial tasks for God's work.

17.     (  ) Taking prayer requests more seriously than other Christians.

18.   (  ) Feeling deeply moved when confronted with urgent financial needs in God's work.

19.   (  ) My nominating others for positions proves to be good selection.

20.   (  ) I study and read a great deal to learn biblical truths.

21.   (  ) Am able to set goals and make effective plans to reach them.

22.   (  ) Being able to relate well to Christians of different race, language or culture.

23.   (  ) Having a genuine graciousness and appreciation of each guest.

24.   (  ) Enjoying it when others express a need for my help.

25.   (  ) Enjoying strangers in our house.

26.   (  ) Able to recruit Christians and put them to work exercising their spiritual gifts.

27.   (  ) Able to counsel effectively.

28.   (  ) Can see through a phony before his phoniness is clearly evident.

29.   Visiting in hospitals or retirement homes and being blessed

30.   (  ) Comforting a Christian in his/her affliction or suffering.

31.   (  ) Prayer is one of my favorite spiritual exercises.

32.   (  ) Talking cheerfully with those in prison or the lonely shut in prison.

33.   (  ) Happy to be teacher aid in a bible class.

34.   (  ) Training Christians to be more obedient disciples of Christ.

35.   (  ) Feeling an unusual presence of God when important decisions need to be made.

36.   (  ) Able to distinguish key and important facts of Scripture.

37.   (  ) Willing to take orders rather than giving them.

38.   (  ) Steering others through difficulties in the Lord's work.

39. (   ) God consistently answers my prayers in a tangible way.

40. (   ) Typing, filling or recording figures or minutes for the Lord's work.

41. (   ) Trusting in the presence and power of God for the impossible.

42. (   ) Willing to maintain a lower standard of living in order to benefit God's work.

43. (   ) Others follow me because I have knowledge which contributes to the building up of the church.

44. (   ) Able to conduct music and assist others in doing so.

45. (   ) Trusting in the reliability of God when all looks dim.

46. (   ) Generally being fascinated about the future and what I can contribute.

47. (   ) Chairing meetings and organizing programs.

48. (   ) Sharing Christ's love with others.

49. (   ) Able to manage money well and share with others.

50. (   ) Applying truth effectively in my own life.

51. (   ) Believing God will keep His promises in spite of circumstantial evidence.

52. (   ) Challenging those who seem spiritually apathetic.

53. (   ) Making difficult biblical truths understandable to others.

54. (   ) Ushering or cleaning up   church related facility.

55. (   ) Assisting key leaders to relieve them for their essential job.

56. (   Working joyfully with persons ignored by the majority.

57. (   ) Distributing free literature.

58. (   ) Helping effectively those who are feeble.

59. (   ) Sometimes praying when I probably should be doing other things.

60. (   ) Consoling the grieved and assisting them in various ways.

61.    (  ) Enjoying life in a foreign country.

62.    (  ) Communicating well with others and having good communicating skills.

63.    (  ) Being able to use the latest technology in communications

64.    (  ) Being appreciated by many people when it comes to duty consciousness.

65.    (  ) Training others in my area of specialty.

66.    (  ) Able to work in any environment.

67.    (  ) Helping needy Christians by guiding them to relevant portions of Scripture

       and praying with them.

68.    (  ) Praying for the sick.

69.    (  ) Like to lead other young people.

70.    (  ) Able to communicate in three to four languages.

Exhibit E: Mentoring Questionnaire

Instructions: Please score each of the following statements on a scale of 1 to 5. Five

points indicates high agreement (you do the mentioned thing quiet well and regularly).

One pint signifies disagreement (this is seldom, if ever your practice).

1.      I demonstrate things first before allowing others do it_____

2.      In mentoring sessions I watch other people doing things before I make any

        suggestions_____

3.      Controlling emotions is not an issue when things that raise them do

        occur_____

4.      I frequently summarize our progress during mentoring

        sessions_____

5.      The best way to mentor someone is to give instructions and correct there and

        then is mistakes do arise_____

6.      I can tell the difference between a talent and a spiritual

        gift_____

7.      I understand the preferred pace of learning of those I

        mentor_____

8.      In mentoring it is not best to involve others who are more gifted than

        you_____

9.      I encourage people to take risks even though they are

        costly_____

10.     I regularly find time to help people

        grow_____

11. Other people are open to me such that they confide in me when they have

problems_____

12. Helping people to get to the root of their problems, not superficial symptoms is

what I love most_____

13. I do not compete with people I am mentoring although they can show extra

ordinary abilities_____

14. I love to see people grow_____

Exhibit F: Mentoring questionnaire 2

Instructions: Please score the following statements. Give 3 points if a statement is always true for you, 2 points if it is often true, one point if it is sometimes true and 0 points if it is seldom true.

a)   I am a person known for delivering what I promise_____

b)   My track record as a leader is clean and well established_____

c)   I have goals linked to my personal development_____

d)   I am known for supporting other people_____

e)   The feedback I get from people about the sessions that I do is that they are meaningful and worthwhile_____

f)   I am a person who is optimistic_____

g)   When I share information, it is not to improve my image_____

h)   I am known for walking the talk_____

i)   I am sensitive about feelings and timing when I reveal information_____

j)   I have helped the most unfortunate people to take great strides    forward_____

k)   When I express a range of emotions people still know that I love them_____

l)   There is always positive purpose when I share information_____

m)   I take delight in making contribution to the progress of other people_____

n)   I have a wide variety of experience in helping others_____

APPENDIX C

HANDOUTS USED FOR SEMINARS

Exhibit A: Terms used when running administrative meetings

1. Addendum-an appendix

2. Rider-a clause appended after a resolution has been passed.

3. Tabled-the description applied to a document to be presented to a committee.

4. Ultra-vires-beyond the legal power or authority f a person or official or organization.

5. Subcommittee- a subset of committee members organized for a specific purpose. It must carry out such functions as are delegated to it by the committee. The subcommittee should report to the committee periodically.

6. Status quo-used to refer to a matter in which there is to be no change. (Maintaining the existing state of affairs of things).

7. Standing orders/ Constitution-these are rules compiled by an organization regulating the manner in which its business is to be conducted (a rule of order permanently in force)

8. Seating arrangements- it is customary for the chairperson to be seated at the head of the table, with the secretary on his right hand and the treasurer on his left.

9. Sine die- meaning without a date fixed (as of an adjournment).

10. Scrutineer- one who counts and closely examines the votes at an election.

11. Right of reply-the proposer of a resolution has the right of reply when the resolution has been fully discussed.

12. Reference back-is an amendment referring a report or other item of business back for further consideration to the body or person submitting it.

13. Question be now put-when members feel that sufficient discussion has taken place on a motion, it may be moved- "that the question be now put. If this is carried, only the proposer of the motion being discussed may speak that a vote is taken. If defeated the discussion may be continued.

14. Seconder- one who supports the proposal of a motion.

15. Teller- a person appointed to count votes by show of hands.

16. Proxy vote- a member may be asked to vote by proxy that is on behalf of another member who is unable to attend.

17. Proxy- a person appointed in the place of another to represent them at a meeting, provision must be contained in the regulations.

18. Proposal-putting forward a motion for discussion at a meeting.

19. Point of order-this is a query raised by a member in respect of procedures or possible infringement of standing orders or constitution, for example the absence of a quorum.

20. Out of order-the chairperson can rule a person out of order where a member is not keeping to the point under discussion or speaking improperly.

21. Nem con-of one mind. No one contradicting, r without dissent.

22. Intra vires-within the legal power or authority of an official or organization.

23. In camera- in private, kept private or confined to those intimately concerned.

24. Co-opt-(invite)-to invite an individual to serve on a committee as a result of majority body. A person is usually co-opted because of the expertise they can provide.

25. Convene- to call a meeting.

26. Constitution- a document describing the objectives of an association or voluntary body setting the rules which governs its activities that limit its powers.

27. Chairperson- a person given the authority to conduct a meeting.

28. Casting Vote-in accordance with the rules and regulations of an organization a chairperson may be granted a second vote when there is an equal number of a vote for and against the motion.

29. By-laws- rules governing the organization's activities.

30. Ballot-the written secret vote conducted in accordance with the organization's constitution.

31. Apologies of absence-excuses given in advance for in ability to attend a meeting.

32. Amendment-an alteration to a motion by the addition of modification of words. An amendment must be proposed, recorded and put to the board the customary way.

33. Adjournment-termination of a meeting. The act of postponing to another time or place.

34. Address the chair-where members wish to speak, they must first address the chairperson. E.g. Mr. Speaker Sir.

35. Ab-stauston-where a member returns from casting a vote either in favor or against the motion.

36. Ab-intro-from the beginning.

37. Majority-the articles that rules of the organization will define the majority of vote required to carry a motion.

38. Quorum: minimum number of committee members who must be present in order that a valid meeting must be held.

39. Motion- It is a proposal or suggestion put forward in formal term by a committee member and seconded by another member.

40. Resolution-when a motion has been carried or approved.

41. Unanimous- decision where everybody is in agreement.

42. Agenda: a work list. It sets out the meeting's events in this way

a) Call to order

b) Opening exercise: (e.g. devotions)

c) Roll call

d) Reading and approval of minutes

e) Reports of official boards and standing committees

f) Report of special committees

g) Special orders

h) Unfinished business

i) New business

j) Good of the order

k)  Announcements

l) Adjournment.

Exhibit B: A child dedication service

Suggested order of a child dedication service used by mentors to train junior officers

1. Invitation: Parents are invited to come before the congregation with the children to be dedicated.

2. Homily: A brief sermon emphasizing the covenant of parents.

3. Prayer: best is to pray when children are being held by their parents

4. Dedication Certificates: Certificates of dedication given to parents after the prayer.

   Also expressions of encouragement from elders for parents and children.

Exhibit C: Steps to be taken during and after conducting baptism

1. Deacons prepare the baptistery and deaconesses prepare the gowns.

2. Introduction of the candidate by the person performing the baptism.

3. Immersing of the candidate into the water: Baptist maintains solid grip of the candidate, also instructing tall candidates to bend their knees.

4. When all candidates are baptized the Baptist makes an announcement and an invitation to those not yet baptized who wish to be included in the next baptism

5. Appointment of special mentors: New members need support, friendship and encouragement of established members. Mentors are assigned to watch over the newly baptized.

Exhibit D: Sabbath school program used by mentors to train junior officers

Officers

| Time | Activity | Duration |
|------|----------|----------|
| 9:15 | Welcome ushers at the door welcoming people | |
| | Song service and other appropriate music | 5mins |
| 9:30 | Silent prayer, greetings, Opening song | |
| | Prayer | 2mins |
| | Secretary's report | 3mins |
| | Superintendent's remarks | 2mins |
| | Improvement, Investment or Birthday/thanks | |
| | Offering | 5mins |
| | Hymn or Special Song | 3mins |
| | Mission appeal | 10mins |
| 10:00 | Teacher's welcome and introductions | 5mins |
| | Personal Activities | 10mins |
| | Lesson Discussion | 35mins |
| 10:50 | Sabbath School closes | |

Exhibit E: Suggested Order of service used by mentors when training junior officers

| Time | Activity | Facilitator |
|---|---|---|
| 10:50 | Song service and Announcements | Chorister and elder on duty |
| | Call to worship | Chorister |
| | Officers enter | Officers/congregation singing |
| | Doxology | Chorister leading |
| | Invocation | |
| | Scripture reading | Bible Reader |
| | Hymn | All |
| | Prayer | Officer chosen that day |
| | Offertory Reading | Officer chosen that day |
| | Collection of Offering | Deacons on duty that day |
| | Offertory Prayer | Officer chosen that day |
| | Hymn of Concentration | The congregation |
| | Sermon | Preacher for the day |
| | Hymn | Congregation or Special Item of music |
| | Benediction | Preacher |
| | Congregation standing | Congregation |
| 12:00 | Song whilst the congregation is marching out | All |

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2004(April to July)         District Pastor: East Zimbabwe Conference

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1997-1998                   Literature Evangelist: West Zimbabwe Conference

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