

PROJECT ABSTRACT

Master of Arts in Leadership

Adventist University of Africa

School of Postgraduate Studies

**TITLE: A STRATEGY FOR EMPOWERING THE YOUTH FOR LEADERSHIP
IN THE SEVENTH-DAY ADVENTIST CHURCH IN SOUTH MALAWI
FIELD, MALAWI**

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The study leading to empowerment of young people for leadership was pursued in South Malawi Field of Seventh-day Adventists where the majority of members in the Church are young people aged 12-30 years. It had been observed that young people are not meaningfully involved in the Church. They are, generally, excluded from leadership positions and older members of the Church seemed to monopolize leadership opportunities in the Seventh-day Adventist churches in South Malawi Field.

A specific Church, Soche Seventh-day Adventist Church, was selected for study with a view to generalizing the findings to the whole territory of South Malawi Field. The researcher asked for 40 young people and 30 adults who were randomly selected to make up group that could be used for the study. By the time the process of study began, 35 young people aged 12 – 30 years and 25 adults over 30 years of age had committed themselves to continuing with the program when it was launched,

implemented, and evaluated. What was of major concern as the study was embarked upon, was that although young people of Soche Seventh-day Adventist Church were highly receptive to the good news of the gospel, membership attrition rate among them was quite high. Many young people fell prey to many problems which affected many young people in the area. Closer observations indicated that young people were generally inactive in Church, and were denied leadership opportunities and positions in the church. Although the Church had been operating in this territory for more than 115 years it had been losing opportunities for helping young people develop and operate fully to their God-given potential. This study sought to change the situation in South Malawi Field by designing a program for developing youth leadership potential. Soche Seventh-day Adventist Church is one of the largest churches in the city of Blantyre, and it was selected for pilot study.

Following the establishment of a theoretical framework and description of the local situation, a strategy was formulated and applied to the local situation. In order to achieve the objectives of the research a questionnaire was prepared. Two groups of people were selected: 35 young people aged between 12-30 years and 25 adults aged between 31-50 years. Apart from the group there were those who participated in the interviews before and after the program had been implemented. The study started in 2006 and continued up to 2009.

What came out clearly from the study was that many adults do not accept the young people to be empowered for leadership positions in the church. The majority felt that the youth may take over their leadership positions and yet they lack everything that is essential in leadership. The church appeared to have had little interest in training the youth for leadership. Nevertheless, after implementing a mentoring program for developing leadership potential for the youth, there was a

change of attitude in favor of involving young people in all programs of the church,
and systems were put in place to prepare the young people for leadership positions.

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A project

presented in partial fulfillment

of the requirement of degree

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by

Eliezer E. Mthunzi

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I dedicate this paper to my dear wife Mary Clara Mthunzi and my lovely daughters

Patience and Tatenda Mthunzi

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CHAPTER 1

INTRODUCTION

Background

The Seventh-day Adventist Church has been in existence in Malawi for more than 115 years. There are two Seventh-day Adventist Church Mission Fields and one Conference under Malawi Union Mission. The three administrative units under Malawi Union Mission are: South Malawi Field (SMF) formerly called South Lake Field in the Southern part of Malawi and North Malawi Field (NMF) which was also called North Lake Field. The only Conference in the Union is called Central Malawi Conference and is located in the Central Region of Malawi. South Malawi Field is the largest Field, in terms of membership, of all the administrative units of the Seventh-day Adventist Church in Malawi. In 2008 the church membership in South Malawi Field was “172,000 and there were 2,300 organized churches.”¹

In almost all churches in South Malawi Field leadership is a monopoly of the minority adults who are 30 years or older. So, leadership in the church is always handled by the adults with little or no participation from the youth. This situation has persisted even though the youth’s membership is twice as large as that of those who are over 30 years old. Unfortunately, young people are not only uninvolved, but they are not doing well in terms of their membership standing in churches. Membership attrition rate is quite high among young people. This situation compelled the

¹South Malawi Field Annual Report, 2008.

researcher to find out the reasons why many youths are passive in the church and not empowered for leadership positions therein. Although the churches have a Youth Department which caters for young people, young people do not take leading roles in the department that was organized for them.

A typical Seventh-day Adventist Church which was used for the purpose of carrying on with this study is Soche Seventh-day Adventist Church in Blantyre. When the study was begun, Soche Seventh-day Adventist Church had a membership of 1500 and 65% of these were young people between the ages of 12 and 30 years. Although there is a church department of Youth Ministries at Soche Seventh-day Adventist Church, very few young people are entrusted with positions of leadership in the Church.

Statement of the Problem

Soche Seventh-day Adventist Church, in Blantyre, has 1500 baptized members, and is one of the largest city churches in South Malawi Field. About two thirds of the members or approximately 1000 of these members are young people between 12-30 years old. Although this is the case, only a few of the young people are empowered to lead the church. More senior members of the church monopolize leadership positions and relegate young people to spectator's levels. Such a situation, as is the case in Soche Seventh-day Adventist Church, hinders the young people from developing a sense of responsibility and developing fully to their God-given potential.

Purpose of the Study

The purpose of this study is to design a strategy that seeks to help Soche Seventh-day Adventist Church to involve young people meaningfully in all church programs, and specifically to allow them to develop their leadership competencies.

The study is aimed at empowering more youth for leadership in Soche Seventh-day Adventist Church. Soche Seventh-day Adventist Church has been chosen as a church to be used for this pilot study. The study highlights factors and approaches that facilitate youth empowerment for leadership in the church.

Significance of the Research

The project will benefit both the young people and the adults in Soche Seventh-day Adventist Church and the South Malawi Field as a whole. Moreover, all those who are concerned about youth-adult alienation and seek to resolve the problem will benefit from this study by developing solutions which draw from the results of the study. There are quite many who are facing the challenge but could not be able to resolve it in terms of empowering more youth for leadership. Furthermore, the study will provide insight to the youth on the salient factors and issues which have a bearing on their leadership and leadership development. It is also hoped that this will hasten harmony between the youth and the adults in Soche Seventh-day Adventist Church.

Definitions of Terms

Some terms used in this project carry different shades of meaning according to the usage. These terms are:

Empower: To enable, share power with someone. Give strength and confidence.

Youth: The young people who are aged between 12-30 years. Sometimes they are called Adventist young people.

Youth First: A slogan that the General Conference of Seventh-day Adventists or the highest level of the administrative unit has introduced. The leadership at that highest level of the global church saw the need for involving young people in all

church programs at all levels of the Seventh-day Adventist Church. At this highest level all churches are encouraged to consider the youth and take them seriously and encourage them to take part in leadership positions in the local churches in Adventist Youth Department and other areas within the church setting.

Mentor: Wise or trusted adviser for the young

Union mission: The higher organization which is the administrative unit of the Seventh-day Adventist churches in the country of Malawi. The Union Mission has one Conference and two mission fields under it.

South Malawi Field: The lower organization which is the administrative unit of all Seventh-day Adventist churches in the Southern part of Malawi.

District: A number of churches which are led by one pastor.

Delimitations of the Study

The study has focused on the leadership empowerment for young people of Soche Seventh-day Adventist Church. It is a pilot study with Soche Adventist Church selected for examination. Although the findings may be used to inform ministry to young people and empowering them for leadership, the study is delimited to Soche Seventh-day Adventist Church. Since the territory of South Malawi Field has the largest population of both churches and membership, it is anticipated that the data collected from Soche Adventist Church will be generalized to the other parts of the South Malawi Field and Malawi Union Mission.

Research Methodology

To achieve the purpose of the study, the researcher selected narratives from the Bible which have a bearing on how young people have always been used by God to accomplish His redemptive mission. Selected passages from the writings of Ellen G.

White were also examined. Books and journals by different Christian authors on the subject empowering the youth for leadership were also used.

After establishing the theoretical framework the researcher sought permissions to conduct a study leading to empowering young people for leadership from South Malawi Field Executive Committee, and from Soche Seventh-day Adventist Church Board.

Appropriate questionnaires were prepared for adults and the youth that were selected from Soche Seventh-day Adventist Church. This was done to find out reasons for little or no youth empowerment for leadership in Soche Seventh-day Adventist Church. The next chapter constitutes a theoretical framework for youth empowerment for leadership.

CHAPTER 2

LITERATURE REVIEW

A Case for Empowering Youth for Leadership

A case for empowering young people for leadership may be built by reviewing literature that bears upon the topic of empowering people for service, coaching them, and mentoring them. We may be drawn numerous examples from the Bible and other records, of people who led others while they were young. If leadership has to do with giving direction, developing people, expanding vision, and strategizing for achieving stated objectives, then we have on record, many young people who led while others, even older people, followed. The Bible is full of biographies of people who took the mantle of leadership while they were young. Most of these youth had been mentored from a tender age. Therefore, the church cannot be amiss in facilitating leadership development for the young people who are members of the church. In this regard, a concise statement needs to be made in connection with helping young people develop leadership competencies on the basis of numerous examples in the Bible and other literary sources which show how young people learned early in life, to lead God's people. This researcher believes that empowered youth may not only take leadership positions but may also own the church and stay there.

Old Testament Narratives on Youth Empowerment

There are numerous stories in the Old Testament which indicate that young people played a pivotal role in leading and developing the people of God. God used

youth to accomplish important tasks for Him and witnessing for Him. Among those who started young to serve God and His people, the following may included:

Joseph. Joseph was one of the sons of Jacob who lived in Canaan, the Promised Land. God mentored him while he was still young in his father's house. God even revealed Joseph's future leadership role through two special significant dreams (Genesis 37:5–11), and prepared him for the future. "The dreams, though not clear to him, were an intimation of the high leadership position he would be called to fill."¹ The study of this well-known Bible character, as recorded in the Bible (Genesis 37: 39–47), indicates the importance of early training for the youth.

Attention and love from Jacob, the father, must have contributed to the formation of Joseph to become a godly young man with personal integrity and internalized spiritual and moral values. He was a young man who, apparently, learnt early in his life, to be obedient and loyal to his God. God, Himself, was directly involved in preparing Joseph for leadership. As part of his preparation, He even allowed very trying situations in Joseph's life. Potiphar's wife tried to entice Joseph into sinful sexual encounter with her. When Joseph refused she even tried to rape him, and when she failed she falsely accused him so that he was thrown into prison without committing any offense. All the trials and temptations in Joseph's life were part of the essential preparation for leadership. What kept him going was his faith in God, a heritage that must have been given by his father.

After Joseph interpreted Pharaoh's dreams about the seven years of plenty which were to be followed by another seven years of famine, and he suggested to

¹ Ellen White, *The Youth Instructor*, Complete Published Ellen White Writings, [CD ROM] (Silver Spring: MD, Ellen G. White Estate, 1897).

Pharaoh the strategy to be followed to save people, the ruler of Egypt was impressed. Pharaoh so trusted Joseph and said to his councilors, “Can we find such a one as this; a man in whom is the spirit of God?”(Genesis 41:38). The Seventh-day Bible Commentary says that Joseph’s counsel was so sound and pleasing to Pharaoh and his counselors that the king proposed the appointment of Joseph to be Minister of Agriculture and Social Welfare. Later he was promoted to be the Prime Minister of Egypt when he was only thirty years old and in a strange land.¹ The directions that Joseph gave, the curtailing of national disasters and providing for security and salvation of a people, make Joseph a leader par excellence. The most prominent leader for God’s cause was Moses. Some historians even consider him to be the founder of the faith of Israel.

Moses. Another stalwart giant who emerged as a result of early training was Moses. His biography starts in Egypt, where he was born of Hebrew slaves; at a time when a decree had been passed that all male children born of Hebrew families should be killed. He was hidden in the house for three months. God protected him from those who were supposed to kill him, and Pharaoh’s guards never knew it. Then the family put him in a basket and hid him by floating him on the Nile River. The family and his mother organized for this, because they feared Pharaoh’s wrath. God made it possible for the daughter of Pharaoh to find Moses. She adopted him as her own son. When there was need to employ some mother to nurse him, Miriam, the sister who was keeping guard, suggested Moses’ own mother. The daughter of Pharaoh consented.

¹ *Seventh-day Adventist Commentary Bible*, (SDABC) rev. ed., ed. Francis D. Nichol (Hagerstown MD: Review and Herald, 1977), 1:447.

God made it possible for events to turn this way because He wanted Moses to be mentored by his own mother, and God wanted him to be a future leader and deliverer of his own people. So it turned out that his own mother nursed him for Pharaoh's daughter for twelve years and then handed him back to the palace (Exodus 2:1–10). “Only 12 years did he spend with his Hebrew kindred; but during these years was laid the foundation of his greatness. Moses was led by the hand of one little known to fame”¹—his mother.

God allowed Moses to be trained in the schools of the Egyptians and in Midian when he was looking after the flock of Jethro his father-in-law. The actual calling of Moses is recorded in the book of Exodus 3:1-22 and part of chapter four of the same book. Sometimes leadership can be a challenge, Moses did not know that all along God was training him to become the deliverer of the children of Israel until the time he learned this. When God wants a person, He does everything possible to fit the individual for the work that He has at hand.

When Moses was fully prepared as leader, God called him and sent him to deliver His people from Egyptian bondage. The record goes thus: “Now the LORD said to Moses in Midian, Go, return to Egypt; for all the men who sought your life are dead. Then Moses took his wife and his sons and set them on a donkey, and he return to the land of Egypt. And Moses took the rod of God in his hand,” (Exodus 4:19-20).

When Moses was empowered to lead the Israelites, he was fully qualified for the work. God's ways of training leaders and empowering them are always unique and not the same. He will make sure that the man or woman is able to fit the career He has called the person for. The Biblical narratives about Moses indicate the importance of

¹ Ellen White, *Education*, illustrated edition (Nampa, Idaho: Pacific Press, 1903), 61.

early years for inculcating appropriate values to growing persons. What Moses' parents did for him during those early years enabled Moses to know and understand the plan God had for His people. The mentoring was so indelibly impressed in him so that no amount of later Egyptian education and training extinguished the fire and determination to liberate and lead his people to their God-given destiny. Although Moses tended to take matters into his hands and ran ahead of God in carrying out what he believed to be his God-given mission, God still gave him lessons in humility and waiting for God's opportune time to carry out God's redemptive mission. The Bible carry more stories of leading young people like Joash and Esther.

King Joash. Joash became the king of Israel at the early age of seven, at a time when Israel had gone too deep into apostasy. Athaliah, the mother of Ahaziah killed almost all the royal heirs of the house of Judah. "But Jehoshabeath, the daughter of the king, took Joash ... and stole him way from among the king's sons" (2 Chronicles 22:11). She found a nurse and hid them together in a bedroom. This researcher believes that during the six years that they were in hiding, the nurse must have been mentoring the lad for the throne. After the six years of "exile," Joash was enthroned as king of Judah. He reigned for forty years. In his time as king of Judah, he brought a great revival in the land.

Esther. Another youth that we find in the biblical record is Esther. She accomplished great work for God. She is on record as a super achiever for God and His people. She must have excelled in leadership because of the early mentoring by Mordecai, her uncle.

Esther was another youth that God invested with leadership skills. She was a beautiful young Jew being reared by her uncle, Mordecai, in the days of the Persian captivity. Because she had learned well the law of respect, she remained accountable

to Mordecai's leadership and mentoring even after she has been moved into the palace. Esther was married to King Ahasuerus. When she was faced with a challenge, she said these words to prove that God had empowered her, "... And so I will go to the king who is against the law; and if I perish I perish!" (Esther. 4:16).

When God puts people in leadership positions, He gives them the spirit of courage. Esther was bold enough to save her own people because she was prepared to lose her own life to save the lives of many people. Another prominent person who selected to lead God's people as King was David.

David. David was prepared by God through parents. He became an outstanding leader, and he led to accomplish much more for God and His people as a king of Israel. In his early life David was a shepherd boy who took care of his family's flock. He was the youngest of the children in a family of several boys. David was the youngest son of Jesse, and he was assigned to look after the flock of his father. It was during his shepherd years that David came to trust the God of Israel.

During this very period, God was also preparing him to become one of the most reliable leaders after Saul's death. How was David empowered? The Bible says, "Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the spirit of the LORD came upon David from that day forward." (1 Samuel 16:13).

When David was filled by the Holy Spirit his ways of doing things improved for the better. He was courageous enough to face the giant Goliath and killed him. In so doing, God used him to help Israel defeat the Philistines (1 Samuel 17:50-51).

Despite the fact that David was hated by his brothers, he never gave up as a youth. He was willing to learn more about God and His creation. In one of his psalms he testified that the Lord had been his shepherd; he lacked nothing (Psalm 23:1-6).

He was trained in taking care of the flock, to face the enemy face –to-face without fear. The experiences that David got during the time he had been a shepherd, gained victory over many of his enemies. Within a short period of time, David’s skills of being a leader were shown when he destroyed more enemies than king Saul himself.

When women praised David for the victory over enemies, Saul became jealous and sought to undo him. David excelled in life because the Lord had been with him (1 Samuel 16:18). David learned to trust the Lord, became a very prosperous king of Israel, and conquered many nations during his reign. Another person who was called to lead while young was Jeremiah.

Jeremiah. Jeremiah was called into prophetic office and leadership when he was young. He was a young man called to be a co-worker with God for the rest of his life. God told Jeremiah that he was called to a special ministry. He was to be a prophet in Israel—a special type of leadership. Just as Moses gave excuses, Jeremiah tried to give excuses too, but God told him clearly that he had been given that kind of work to deal with very difficult kind of people. God said, “Before I formed you in the womb I knew you; before you were born I sanctified you; I ordained you a prophet to the nations... Do not be afraid of their faces, for I am with you to deliver you” (Jeremiah 1:5, 8). The prophetic office was a very challenging one. From his youth, Jeremiah went through many challenges in life because he stood faithfully by his calling.

The majority of the leaders God called were mentored and prepared for their ministry in their youth—either by their parents or by other mentors chosen by God. From this Bible study, the researcher’s stance is that the best time to start training leader is when they are still young. Solomon, the wisest king of Israel advised parents

to “train up a child in the way he should go, and when he is old he will not depart from it” (Proverbs 22:6).

This shows that parents have a major role to play when it comes to training up the children for leadership. As a mother, Ellen White states that “parents stand in place of God to their children to tell them what they must do When very young, children are susceptible to divine influences.”¹ She admonished parents to train their children as this was a sacred parental duty entrusted to them by God. She observed that mentoring children while they were young would prepare them for higher positions in life.² Let parents and all people of influence who come into contact with the children instill in them a mindset that that will love and fear God. Daniel was among the young people who were captured by Babylonians and exiled to Babylon. He became a great leader as a statesman, and prophet of God.

Daniel. This is another person who was called to the prophetic ministry in his youth. Daniel was taken as a captive together with the other Israelites. He was among the captives four young people, who found themselves being chosen by the king of Babylon to be specially mentored in preparation to serve within the royal arena in order to accomplish selected royal objectives. They were put in the palace, but because these boys were trained to fear God since they were young, the first thing they did was to refuse to eat unclean foods served in the palace. They requested to be given vegetables and water to drink for ten days. This pleased God.

“At the end of their training, in their examination with other candidates for the honors of the kingdom, there was found none like Daniel, Hananiah, Mishael, and

¹Ellen White, *The Adventist Home* (Nashville, TN: Southern Publishing, 1893), 320, 321.

²Ellen White, *Child Guidance* (Hagerstown, MD: Review and Herald, 1954), 201.

Azariah.”¹ When they were examined, they were found to be ten times wiser and better than the young men who ate portion of the king’s delicacies

“As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams... And in all matters of wisdom and understanding, which the ruler enquired of, he found them ten times better than in the magicians and astrologers that were in all realm (Daniel 1:17, 20).

Daniel was used by God to witness for Him as a leader with outstanding integrity while serving as civil servant in the reigns of three different kings: Nebuchadnezzar, Belshazzar and Darius. He contributed a lot as a leader to the secular world and spiritual world as well. Daniel was given the gift of prophecy and wisdom. “The superior wisdom of Daniel and his youthful companions was not the result of chance or destiny, or even a miracle as that word is usually understood. The young men applied themselves diligently and conscientiously to their studies, and God blessed their endeavors.”²

Daniel was empowered by God and He never failed him until his death. In the Old Testament the Bible has shown that God used the youth to become leaders in one way or another. Though they were faced with different challenges, they persisted until that which was assigned to them was accomplished. Just as the adults could meet similar challenges and stood their grounds so too did the youth. The Old Testament shows that God trained and mentored the youth for leadership at all times. Many of those who were empowered for leadership performed their duties very well, as long as

¹Ellen White, *Education* (Nampa, Idaho: Pacific Press, 1903), 55.

²*Seventh-day Adventist Commentary Bible*, (SDABC) rev. ed., ed. Francis D. Nichol (Hagerstown MD: Review and Herald, 1977), 4:762.

they were obedient to God's will. The New Testament also recorded youthful leaders who led out in accomplishing the redemptive mission of God.

New Testament Examples on Youth Empowerment

In considering youth empowerment and leadership, the New Testament is replete with shining examples. Only a few may be selected for this study like Jesus, Himself, John the evangelist and disciple, and Timothy.

Jesus Christ. The main champion of the New Testament is Jesus Christ, the Savior of humankind. He stands out without parallel to any of the human beings who ever lived. Jesus, therefore, is depicted as the norm of what it means to be a leader. The New Testament states that He was the greatest leader who ever lived. Jesus Christ, Himself, who is the Creator, Redeemer and Founder of Israel and Christian Church. The Bible states that Jesus Christ was born in miraculous way. The virgin birth of Jesus was part of the God event known as "Incarnation" which does not allow much unpacking in a study like this. It suffices to say that although Jesus was the God-man, He also was subjected to the same laws of growth and development to become all that He was according to God's design.

Mary the mother of Jesus was a God fearing woman and she brought Him up as instructed by God. God chose Joseph and Mary to be the earthly parents of Jesus and mentor Him from babyhood to manhood because both of them were God-fearing.

The Bible record says, "And Jesus increased in wisdom and stature, and in favor with God and men" (Luke 2:52). He started performing His duties even when He was a youth. He learned the ways of God from His godly parents. When He was 12 years old, He was so conversant with religious matters that He was able to ask questions to the teachers of the law in the temple and He could answer their questions as well.

When His parents came to look for him, they found Him in the midst of these teachers

reasoning with them (Luke 2: 46-49). Jesus displayed a real example of a leader who could be able to obey and listen to His own parents.

Jesus set a very good example of what it means to obey parents and at the same time learn more about leadership from both the parents and God the Father. The Seventh-day Adventist Bible Commentary posits that “that if parents would come humbly to the Savior today, willing to be guided by Him to train or empower their children, they are promised grace sufficient to mold their character to become dependable youth as Mary did to Jesus.”¹

It is not surprising that “we sometimes treat Jesus as exception, because He was the Son of God. But Matthew 1:21, Luke 2:52, and John 1:14 tell us that Jesus took humanity to show us how to live and walk.”² Jesus as a youth got His training from both His earthly parents and God through the guidance of the Holy Spirit. When He started His full ministry, He portrayed the qualities of a good leader. As a leader Jesus met a lot of opposition but He never gave up. He was able also to see the fruits of His work. Like Zacchaeus, many more who came into contact with Jesus saw in Him the Saviour of the world (Luke 19:9, 10). The Lord Jesus who was able to mix with people easily, had a mission to fulfill and that was to make many leaders and followers. As a good leader, Jesus said the best way to live as leaders is to love others and to keep the commandments of God (John 15:9, 10).

While Jesus was here on earth He mentored His disciples for more than three years. When He left this earth Jesus empowered His disciples by filling them with the Holy Spirit as narrated in Acts 1:8; 2:1-4. He then sent them out to continue with the

¹ *Seventh-day Adventist Commentary Bible*, (SDABC) rev. ed., ed. Francis D. Nichol (Hagerstown MD: Review and Herald, 1977), 5:712.

² Darrell L. Bock, *Luke: The NIV Application Commentary* (Grand Rapids, MI: Zondervan, 1996), 105.

work He had started of advancing His redemptive mission. Like Jesus all the young people need to be mentored and led to know that they are part of the church just as the adults are. Jesus in His ministry involved the youth. Some of His disciples were youth who played a major role for His work. The adult leaders should provide opportunities for the youth to develop their potential. At a tender age, “our children should be encouraged to develop spiritually, whether through their involvement in church or in discussion of topics that matter with their parents and others.”¹ Another interesting character of the New Testament is John.

John. John was mentored and trained by Jesus when he was a disciple. For three and half years, he was able to hear and follow the instructions of Jesus Christ. The way John followed Jesus as his master clearly proved his life style of love and commitment to the work of the Lord. As leader he worked tirelessly with Peter and other disciples in proclaiming the Gospel. Because of John’s faithfulness and honesty, the Lord Almighty gave him the gift of prophecy. He wrote the Gospel of John, the three letters to the Church: First, Second, and Third John. John also wrote the last Book of the Bible called “Revelation”.

In his old age, just like his Lord, John counselled the youth by encouraging them to have a positive mindset and resist the devil. He wrote thus: “I write to you, little children, because your sins are forgiven you for His name’s sake.... I write to young men, because you have overcome the wicked one. I write to you, little children, because you have known the Father.... I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the wicked one” (1 John 2:12–14).

¹Ibid.

John mentored many young people as well as elderly people and empowered them for leadership. In one of his letters he pointed out his wish for young people to be strong in the Lord. Love was the driving force for John and in all his activities he could imagine that his Master was with him. Though John met challenges during the time he was a leader he never gave up. He started as young man and he grew up to old stage and kept on working until death.

Timothy. Timothy was trained and mentored for leadership by his mother and his grand-mother (2 Timothy 1:5). But later on Paul saw in him a good leader that would take care of God's flock. This is a clear indication that Paul was interested in empowering the young people for leadership. He mentored and trained Timothy into a young minister. He made it possible that Timothy should follow the instructions given. As an adult, Paul knew that the work of God would go forward through the talents of Timothy.

When Timothy was empowered for leadership, Paul gave him counsel not to allow any person to despise him because he was young. There was that possibility to look down upon the young pastor, Timothy. Paul was aware and he gave advice to the young minister, "Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity," (1 Timothy 4:12). When the youth were put in position of leadership they were faced with challenges from the adults even during the days of Timothy. Timothy was encouraged and he did his work without fear. He knew that as long as he was able to deliver there was nothing to stop him from carrying out his duties. That was why Paul felt that it was worthy encouraging the young man to be aware of the consequences of being young and taking up leadership responsibilities. All of this shows that not many young people were considered for leadership. The inspired commentator, Ellen G. White belongs to

a number of young pioneers of the great Advent Movement which became the Seventh-day Adventist Church as we know it today.

Ellen G. White on Youth Empowerment

After examining selected narratives in the Old and New Testaments, the researcher now gives attention to selected passages in the writings of Ellen G. White. Passages which bear upon youth empowerment and leadership are selected. Mrs White has already been referred to above as she made many comments about Bible characters as some of them have already been cited above. There are other additional comments and insights from Ellen White which urge the Church to involve young people in Church work and empower them for leadership in the church. It has to be noted also that during the formation and infancy of the Seventh-day Adventist Church, God moved young people to fearlessly become His light bearers throughout the world. These young people, otherwise known as young pioneers, set the world ablaze at a time when error and apostasy almost swallowed and obliterated the truth as it is in Jesus Christ. They championed the progress of saving truth from God's Word. They played a pivotal role in the proclamation of the Gospel of Jesus Christ. Mrs White was one of those young people who played a pivotal role in the birth, growth and development of the Seventh-day Adventist Church. She played a key role in shaping the dynamic Seventh-day Adventist Church as it is even today. The record shows that a group of Adventist young people, however, encouraged the disappointed ones to keep their faith and stay on course.¹ Ellen White became the most outstanding one minister to the young movement until it was established as a Church. Ellen White was Ellen Harmon until she got married to James White.

¹Shirley Mulkern, *Getting It Right* (General Conference of Seventh-day Adventists, Review and Herald, 2005), 65.

Ellen Harmon ranks first among the outstanding pioneers of the Seventh-day Adventist Church. She was only a teenager of 17 when she began her long ministry as the prophet of the Seventh-day Adventist Church. From a humble background, she emerged as God's messenger in a most forbidding era. "It was a bitter disappointment that fell upon the little flock whose faith had been so strong and whose hope has been so high. But Ellen said that they were surprised that they felt so free in the Lord, and were so strongly sustained by His strength and strength and grace they were disappointed, but not disheartened."¹ In more than 60 years Ellen G. White, as she was later known, she wrote about 25 million words.² These are spread in different books, magazines, and periodicals. Among outstanding pioneers of the Seventh-day Church who were contemporaries of Ellen White were a number of other young people whose leadership capabilities are worth noting:

James White, who had started preaching the second coming of Christ in 1842 at the age of 21 became Ellen's husband. He was the son of a church elder of a local congregation. His father, John, was "an earnest seeker for truth, as well as a Bible student."³ The father so mentored his son that at the age of 22, James was ordained to the Christian Church as a Gospel Minister. Full of zeal, he was prominent in encouraging the group of disappointed Adventists who later became members of the Seventh-day Adventist denomination.

John N. Andrews, the first overseas missionary of the Seventh-day Adventist Church, began preaching and writing at the age of 21. At the age of 22, he was named

¹Ibid., 65.

²Ibid., 66.

³Vigil Robinson, *James White* (Hagerstown, MD: Review and Herald, 1976), 15.

to be a member of the publishing committee supporting the work of Editor James White. He became the third president of the General Conference at the age of 38.¹

John Loughborough was known as boy preacher. He began preaching at the age of seventeen 17. He was the first historian of Seventh-day Adventist Church and the first minister to be sent to England.² Uriah Smith, a coworker of James White for 30 years, began 50 years of editorial service to denomination at the age of 21. Much of that time he served as an editor of the Advent Review and Sabbath Herald.³

Stephen Haskell was a youth of 19 when he accepted the Adventist message, and in a matter of weeks he was preaching the message. He became the father of the Track and Missionary Society, which has since developed into the Adventist Book Centers. He pioneered Adventist work in England, South Africa, New Zealand, and Australia.⁴ Ellen White emerged as a prominent leader and shaper of the Seventh-day Adventist Church with a number of other younger people to whom the Seventh-day Adventist Church owes a lot in terms of its philosophy, theology and mission. Ellen White, herself, had much to say about the need to educate, train and empower young people for leadership in the church.

Ellen G. White on Empowering the Youth for Leadership

White said more about empowering the youth for leadership, which could be considered as “Youth First” She was one of the Christian leaders who were very concerned about putting the youth first in God’s work. This was in line with the way the Seventh-day Adventist Church had started. Ellen White had a lot to say about

¹ Mulkern, 65.

² Ibid., 65.

³ Ibid., 66.

⁴ Ibid.

many lines of church work including mentoring young people, training young them and preparing to engage in serving the church and advancing the mission of the church through evangelism. Ellen White urged that young people be mentored for leadership and admonished the church to make sure that young people are not underutilized. She taught the church to be aware of the fact that the young minds of many of the youth could go in reaching out to evangelize the world and edify the church internally. So, according to Ellen White, the many talents of the younger people must be developed and utilized to the fullest. In a way, Ellen White deplored the fact the many talents of young people are not put to proper use, and young people are not given the opportunity to develop their talents to the fullest. Accordingly, young people are to be helped in the path to self-development by drawing out what the Creator has already endowed them with. Young people must be stimulated, encouraged, and urged to action.¹

Ellen White also shows that the lack of direction among the youth must be attributed to the church which fails to train the young people and mentor them for leadership. She was concerned about the way the youth were treated, and she reminded the church of how young people were trained and prepared for leadership in the Bible and history of the Christian Church. She went on to say that “Timothy was a mere youth when he was chosen by God to be a teacher, but his principles had been established by his early education that he was fitted to take his place as Paul’s helper. And though young he bore his responsibilities with Christian meekness.”² Training

¹Ellen White, *Testimonies for the Church* (Nashville, TN: Southern Publishing, 1947), 4:426.

²Ellen White, *The Acts of the Apostles* (Nashville, TN: Southern Publishing, 1915), 203, 204.

was the best way God used in the Old Testament and the New Testament times. The youth did many profitable things though they were not many.

Ellen White was moved to say that if the youth were empowered then those adults in leadership would coach them to help their peers in spiritual growth. Her comment about the issue of leadership was that the youth should be educated to help their fellow youth to qualify them to become consecrated workers in a larger sphere. That would even make the task of leaders in the church lighter, because these youth would assist in many things at the level of leadership in the church. It has been the wish of God that every member in the vineyard should have a part to play so that they can grow spiritually.

Furthermore, Ellen White urged that young men and women should be educated to become workers in their own neighborhoods and in other places. She urges that the youth set their heart and minds to become intelligent in regard to the work for which this time, qualifying them to do that for which they are best adapted.¹ Many young people who have had the right kind of education at home are to be trained for service and encouraged to lift the standard of truth in new places by well-planned and faithful work.

To further underline the importance of mentoring young people for service and leadership Ellen White encourages young people association of youth with more experience members in the work. She points out that, by associating with our ministers and experienced workers in the city work; they will gain the best kind of training. Acting under divine guidance and sustained by the prayers of their more experienced fellow workers, they may do a good and blessed work. As they unite their

¹ Ellen White, *Testimonies for the Church* (Nashville, TN: Southern Publishing, 1947), 6:115.

labors with those of the older workers, using their youthful energies to the best account, they will have the companionship of heavenly angels. Then the youth will indeed use their energies to the advance of the message, and in so doing develop a sense of owning the church.¹

Youth to Be Prepared for Leadership in Evangelism

Apart from mentoring the youth, Ellen White brings another interesting area of leadership: That is youth in evangelism leadership line. When the youth are considered first in leadership they will embrace the work of preaching and conducting evangelistic campaign. Ellen G. White says: “With such an army of workers as our youth, rightly trained, might furnish, how soon the message of crucified, risen, and soon coming Savior might be carried to the whole world! How soon might the end come, the end of suffering and sorrow and sin!”²

Ellen G. White shows her concern about the youth to be mentored and trained in all areas of leadership which would make the church benefit a lot. She was convinced that if the young people could be rightly trained in the areas of leadership and evangelism they could do greater work than what adults are doing. The more the youth are oriented in skills of leadership according to the author the faster the gospel will reach many people.

When the youth allow Christ to rule and control their lives fully they become very useful in winning souls for Christ. The author said the truth about empowering the youth for leadership and to encourage them for evangelistic campaigns. Then the author went on to say that when the youth give their hearts to God, the care of the

¹Ibid., 118,119.

²Ellen White, *Messages to Young People* (Nashville, TN: Southern Publishing, 1893), 196.

adults should not cease. Instead then adults should lay some special responsibility upon them. To make them feel that they are expected to do something. The Lord chooses them because they are strong she concluded.¹

According to Ellen White, young people must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ.² When dealing with these young minds adults should know that the more they are open with them the more they will be willing to learn. Moreover, the youth would be able to invest their energies in spiritual activities if the adults empower them for leadership. Well trained youth will be an asset to the work of God. That is why Ellen White observed that, “God is waiting to inspire the youth with power from above, that they may stand under the blood stained banner of Christ, to work as He worked, to lead souls into safe paths, to plant the feet of many upon the rock of ages.”³

With all of this, it stands to reason that adults should not carry the burden of leading the church in meetings alone; younger hands should do this, and adults should not bear the responsibility by themselves alone. Leaders should not feel that they are required to hold meetings themselves, having the charge in different places for their mind and adults’ physical strength are not equal to the task.⁴

From the time God ordained the church to continue with the work of saving souls through the guidance of the Holy Spirit it has been the plan of the Lord Almighty to work with both the adults and the youth to do the job. When adults

¹Ellen White, *Gospel Workers* (Washington, DC: Review and Herald, 1947), 279.

²Ibid., 210.

³Ellen White, *The Ministry of Healing* (Mountain View, CA: Pacific Press, 1905), 405.

⁴Ellen White, *The Retirement Years* (Hagerstown, MD: Review and Herald, 1990), 126.

realize this challenge the youth will do something with their overflowing energies. Mentoring the youth for leadership empowerment is one of the most challenging experiences for many adults.

Among many other counsels, Ellen G. White discusses this idea of mentoring by giving an example from the Holy Bible. She makes comments about Bible characters like Moses: when he was much burdened the Lord raised him Jethro an advisor and helper. The advice was taken and the burdens that had come upon him were divided with others and a two-fold object was gained; Moses was relieved and he had a better chance for his life, the men were learning to bear responsibilities to qualify them to do work in positions of trust so that Israel could not lean on one man and trust one man and thought that no one could do anything for them unless it came from that one man. It is hard to know when to let go some responsibilities and give others an opportunity to get hold with all the advantages and counsel of one's knowledge to help them. Unless this is done they will err long, they will have to carry an unwieldy load without the instruction and counsel which could have to be their privilege to have.¹

The church has a very big role to play and that is to make sure that the youth are not ignored completely in terms of involving them in participating in many levels of leadership. Leadership is a process which takes the entire life of an individual to reach perfection. And that is why the author kept on saying that mentors must not focus on watching for mistakes of those they are mentoring, but recognize their undeveloped talents, and train them to make a right use of those powers. Instruct them with patience; encourage them to go forward and to do an important work. Ellen White

¹Ellen White, to Dr. J. H. Kellogg, Letter 64, 1886, Ellen G. White Research Centre, CD (EGWRC-CD), Washington, DC.

points out that, instead of keeping youth engaged in doing things of minor importance, it is helpful to give them an opportunity to obtain an experience by which they may develop into trustworthy workers. Much will thus be gained to the cause of God.¹ Sometimes the adults forget that they were at a certain time the youth and that someone assisted them to do things in the right way. In addition to that many adults make the youth feel so inferior that they want to remain in the leadership positions.

On a related note Ellen G. White says, “Never, never feel slightest disturbance because the Lord is raising up youth to lift and carry the heavier burdens and proclaim the message of truth.”² Training was one of the areas Ellen G. White was mostly concerned about during her time as she was working for God. Sometimes she could talk about education for both the youth and the adult as very important when one wants to work for the Lord.

Ellen White is optimistic about the future role of young people. She points out that they will have been taught the fear of the Lord, and their hearts will have been softened by a careful and prayerful study of the Bible. In the near future the youth and children will be endowed with the Spirit of God and will do the work in proclaiming the truth to the world that at that time cannot well be done by the older members of the church. Our church schools are ordained by God to prepare the youth for this great work.³ Many youth would benefit a lot if the Seventh - day Adventist schools took a front line in training and mentoring them for leadership. The devil is already doing

¹Ellen White, *Christian Leadership* (Mountain View, CA: Pacific Press, 1947), 55.

²Ellen White, *The Retirement Years*, 73.

³Ellen White, *The Adventist Home* (Nashville, TN: Southern Publishing, 1893), 489.

more to the youth by frustrating and diverting their attention from spiritual achievement.

One of the outstanding features that the youth admire is to be connected with God. When the young people have been allowed to share what they have in terms of spiritual commitment and how the Lord has helped them they feel that they were part of the church. Since the youth learn things quicker than the adults, the youth may finally abandon attending the church.

This is why Ellen G. White said these words “as a flower turns to the sun that the bright rays may aid in perfecting its beauty and symmetry, so should the youth turn to the Sun of Righteousness, that heaven’s light may shine upon them, perfecting their characters and giving them deep and abiding depending in the things of God.”¹ The author made it clear that God wanted the youth to be given the opportunities of sharing the responsibilities.

The author knew very well that when the youth were involved in spiritual leadership just as she did that drives to have close relationship with their God. Much that has been discussed by the author; her contributions are worthy to be considered seriously if the work is to go forward. Empowerment for leadership should be the burden of the church. Ellen G. White says that, “In order that the work may go forward in all its branches, God calls for the youth, vigor, zeal and courage. He has chosen the youth to aid the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies.”²

¹ Ellen White, *Testimonies for the Church* (Nashville, TN: Southern Publishing, 1947), 4:445.

²Ellen White, *Counsels to Parents and Teachers and Students* (Nashville, TN: Southern Publishing, 1947), 535.

When the youth finally know that they are welcome in church programs they will do much in hastening the second coming of Jesus Christ. They will be part of the big family of leaders who will be involved in paving the future of the youth. There are additional Christian authorities who have something to say on empowering young people for leadership in the church.

Church History and Other Christians Underline Youth Mentorship

As has already been observed, the whole Bible supports and mandates complete involvement of young people in all programs of the Church and the need to mentor them for leadership. Youth leadership competencies need to be developed to the fullest. Ellen G. White also has the same position as that of the Bible. She strongly advocates that young people be rightly educated and trained in order to expedite the accomplishment of the redemptive mission of Christ. History has also shown how young people may lead successfully.

Church History Leadership Luminaries

There are numerous examples of young people who led the church successfully throughout the ages. Three names from Church history are good examples which demonstrate the importance of leadership development early in life. John Calvin, Martin Luther and Billy Graham are among the luminaries of history who became outstanding leaders.

Martin Luther

Martin Luther, as a youth, went to Erfurt for his education. He got his first degree there while he was still a teenager. Martin was mentored by his own father, who was ambitious for him to make a mark in the world. According to B. K. Kuiper, Martin earned law degree in 1505 in the same university of Erfurt. His father was a

man of strong will and fiery temper. To see his son being famous was his great ambition of his life. Martin Luther was also a strong willed man. At the early age of twenty-five years he became a lecture at Wittenberg where he did first degree in theology. He wrote the 95 theses in 1517 and nailed them on the church door. Martin Luther became a powerful person, and he championed Reformation in the Church. His leadership kindled the flames of reformation which were set ablaze all over the world. What he championed was to become an unstoppable fire all over. His contributions are known by the world up to this present time.¹² This leads to another young man who became very committed in God's work and advanced the cause of reformation.

John Calvin

When John Calvin was 21 years old when he became caught up in the Reformation Movement, which led him to concentrate his attention on biblical studies. He wrote a book of seven chapters in French titled *Christianae Religionis Institutio* prefaced by a letter to Francis 1 of France. When he was 27 years he became a French Reformer, influenced the theological thought defending the Protestants against their 'calumniators' (which means to slander in English language). A short summary of the Christian faith, the work whose author was at the time virtually unknown, soon became popular among the Protestants as both an able expositor and a forthright apologist for the new doctrines. Although Calvin died, his contribution to Christianity as a leader left a big impact in the world.³

¹B. K. Kuiper, *The Church in History* (Grand Rapids, MI: Wm. B. Eerdmans, 1964), 160-166.

³J. D. Douglas, *The New International Dictionary of the Christian Church* (Grand Rapids, MI: Zondervan, 1978), 177.

Billy Graham

Billy was mentored by his father. He became an evangelist when he was less than thirty years. Soon after the Second World War Graham was one of the young Christian activists who were so burdened for lost souls of humankind and sought to reach out to them for Christ. He became one of the organizers of the Youth for Christ International. Douglas said that Billy became so famous that in 1948 while he was a president of North Western College and conducted a crusade in Los Angeles.¹ Today, Billy Graham has become a well-known global evangelist whose colossal influence continues to send out irresistible ripples.

More Christian Authors Affirm the Need to Mentor Youth.

Concerning mentoring, many adults can look back to their childhood and teenage years and think of an adult who became a friend, one who took a special interest in them. It may have been a relative, a grand-parent, a teacher, or someone else who simply cared for and showed them love. These persons were mentors, though they would never have described themselves as such. The question remains that says, ‘Will today’s youth be able to look back and pick out one or two adults who took interest in them like that?’ May be quite few youth could say “yes” to the question. The youth want to be the people of value now and not just numbers in the local church. Adventist youth are yearning for the day when they will stand shoulder to shoulder with the adults in the church, participating fully the mission of the church.

It is hard now to let go some responsibilities and give others an opportunity to get hold with all the advantages and counsel of your knowledge to help them. Unless this is done they will, before long, have to carry an unwieldy load without the

¹Ibid., 177.

instruction and counsel which now it is their privilege to have.¹ The author says that, “trusting youth to take leadership and ownership is risky, because they will make mistakes. But just as Jesus was patient with the mistakes of His disciples as they learned to serve Him, so church leaders who are truly committed to discipline young people will be patient with them as they move through the learning process...Have faith in young people, have patience in them place trust in them and watch them grow.”²

Leadership is a daily activity for young people who show interest in leading others. Young people show interest in programs and activities for which they feel a sense of ownership. And one of the authors said that “In every generation, Christianity risks extinction, if the present generation of Christians fails to reproduce leaders in the next generation...”³ The church and the world can no longer say that the youth are the leaders of tomorrow; they are the leaders of today. Shirley says that, “Affluent churches have advantage of youth pastors, complete with huge budgets, full time secretaries and latest electronic equipment capable of producing state-of-the-art programs.”⁴

On the other hand there was a need to look into different leadership styles that are mostly used by different leaders. One of the writers said that the three basic styles of leadership are authoritarian, laissez-faire, and democratic. An authoritarian leader is dictatorial, telling everyone else what to do while laissez-fair on the other hand, lets

¹ Ellen White, Letter to Dr. J. H. Kellogg, 64.

²James A. Cress, *Pastor's and Elder's Handbook*, Youth Department of the General Conference of Seventh-day Adventists (Silver Spring, MD: 2000), 42.

³John Borek, Danny Lovett and Elmer Towns, *The Book on Leadership* (Nashville, TN: Broadman and Holman, 2005), 246.

⁴ Mulken, 66, 67.

things drift along without giving any direction. A democratic leader is the middle ground between those two extremes.”¹

The author favored the democratic leadership which allows more participatory than the other leadership styles. The adults are supposed to follow this kind of leadership of which they are to work with the youth freely.

More leaders are adults in the churches and in the world these days than in the past. The author’s concern was that the majority people are the youth generally and yet many of them are not empowered for leadership positions. There are some challenges that need to be pointed out what the youth were going through. Pathetic, unmotivated young people are usually those who have never been given opportunity to become actively involved in the life of their church. God delights in calling youth to leadership. When Jesus Christ was here on earth He left a very good example of mentoring others into leadership.

When the leadership of church will have in mind that this church is full of young people then the leadership positions will be shared with the youth in a balanced way. The youth need to know that they are part of the organization just as the adults know. The adult leaders should provide opportunities for the youth to develop their potential. This requires the youth that are converted and have the fear of the Lord at heart. Young people leave the church and go into the world and the major reason being that the youth are not involved in leadership.

Dudley says that:

Unfriendly and inept congregations, a lack of inclusiveness for youth involvement in congregational life and leadership, lack of social opportunities, irrelevant and boring programming, spiritual emptiness, perception of legalism and rules being more important than the gospel, hypocrisy among adult leaders and the members, intolerance and perception that Adventist think they are better

¹Rodger Dudley, *Why Our Teenagers Leave the Church* (Hagerstown, MD: Review and Herald), 206.

than others, judgmental activities and politics and strife among membership. These feelings have driven many youth out of the church.¹

These were some of the major reasons that affected the young people to leave the church and became worldly. Many leaders seemed to stick to their understanding that a young person cannot lead an elderly individual of which has no basis whether biblically or politically. When adults will have love for the young people then they will realize that God's work needs team spirit. The business world is very aware of the importance of involving the young people as part of the team in leadership.

Ken Blanchard and John said that, literally for companies to succeed in the new world of business, team members must feel that they own their jobs and that they have the key roles. This has really helped many employees to be committed to their work faithfully. And many of the most successful and admired companies in the world agree with the concept of involvement of individuals at different levels mostly young leaders.² What is true in the business world that Blanchard speaks for, is also true in the church!

There are hindrances and challenges; where two or more people meet conflicts will arise. In leadership, there must be caring, and confrontation when dealing with the other person's growth. Out of this emerges a relationship of trust which should be handled with much care. Criticism emerges from our own conflict and usually destroys trust. Confrontation wants to see positive growth.

Criticism wants to express hurt and conflict. Confrontation usually seeks removal of conflict said Walter.³ This kind of challenge not many adults are ready to

¹Ibid., 206.

²Ken Blanchard, John Carlos, and A. Randolph, *The 3 Keys to Empowerment* (San Francisco, CA: Koehler Publishers, 1987), 3.

³Walter C. Wright, Jr., *Relational Leadership* (Blatchley, UK: Paternoster Press, 2000), 111.

face. They do not want to be criticized. When the youth criticize the adults for not sharing with them leadership positions, it is not that the youth hate adults but they criticize their behavior. It has been revealed that in many churches many adults show no interest in allowing the young people to participate in solving some church issues and problems by avoiding them and denying them leadership positions. It is disappointing and very surprising that many adult leaders at Soche Adventist Church were not interested in shaping youth for leadership.

W. Wright did not hesitate to say openly how he felt about the youth, how they should be treated in the church and in the community. He said, "Each member is important. Each person has an area for which they are responsible. They need to know that they are valued... and this include the leader."¹ Many youth complain that they are needed only when there are some activities in church that need their participation but not in line with leadership.

There is need for the adults to give opportunities for youth to develop their potential. The world today has realized that there is potential in the youth if they are directed correctly in life and when the youth themselves know that they are recognized they become committed to the authority and the organization they are serving. The adults should encourage youth to assume major responsibilities. And it would be important if only the adults would pave a way for the youth to follow and emulate their example of good guidance. As a matter of fact many youth are waiting to be told what to do if they are trained in the area of productivity. If the adults would like to see the work of God continue in an amicable way they should involve the youth as much as possible.

¹ Ibid., 56.

So too the youth need to rely upon the adult if they are to do the right things in life, in other words there must be a mutual understanding between the young people and adults. Gene said that, “Those who are older must educate the youth, by precept and example, to discharge the claims that the society and their Maker have upon them. Upon these youth must be laid grave responsibilities.”¹

As long as adults will feel the burden of assisting the young people to lead together with them, things will change for the better. When the youth are empowered then these leaders will coach them to help their fellow peers in spiritual growth. This will be another way of empowering the youth in leadership when they will be given responsibilities at the right time.

It is not surprising that the work has suffered in many circles of life. One of the main reason that has affected the church and contributed to lack of involvement in church programs by the youth is that some adult leaders have felt that they can do better alone. This mentality has many drawbacks. Why take the journey a lone when you can invite others along with you? John C. Maxwell says, “As a person, I find that hard to relate to. Whenever I felt any kind of challenge, the very first thing I do is to think about the people I want on the team to help with. I’ve been that way since I was a kid.”² This was a clear indication that the youth should be trained in leadership and to be empowered to lead if the work is to progress. Maxwell went on to say that if one does everything alone and never partner with other people then that one creates a huge barrier to ones own potential.³ This is true in life and even in many circles of work, people who have involved others in whatever they do have achieved a lot in life.

¹Ibid., 536.

²John C. Maxwell, *The 4 Pillars of Leadership* (New Holland, Connelis Struik House, 1998), 73.

³Ibid.

When work is delegated to others it gives them the interest to invest more. “It takes a team to do anything of last value.”¹

Summary

First, biblical narratives, both in the Old and New Testaments indicate that many young people were used by God to lead out in His cause and they accomplished a lot by His grace. God has shown in many ways that what matters is His Spirit indwelling a person, whether the person is chronologically young or old. Another point that was made in this chapter is that God expects and wills that parents and adults give guidance to the younger ones. The biblical message is clear that all human beings, especially young people, need to be involved in God’s redemptive program.

What the Bible says about empowering youth for leadership is further amplified by numerous inspired commentaries from Ellen G. White. Ellen is unequivocal in stating that the work of God suffers when young people are not involved in advancing the redemptive mission of God. Her arguments for mentoring young people for leadership are strong, powerful and cogent. The whole church stands to gain when its youth is adequately equipped and empowered for leadership. Both Scripture and the writings of Ellen G. White affirm young people as having tremendous potential to lead in the community of Jesus Christ. It has also been confirmed in this same chapter that the history of the Christian Church is littered with leadership luminaries and gurus who started leading while they were quite young. It is, therefore, quite clear from the arguments made that young people in the church may not just be relegated to the

¹Ibid., 71.

spectator's role. They need to be mentored and given the experience of leading the church.

It is not only Scripture, history, and writings of Ellen G. White that make a case for training and giving experience to lead to the young people. It has been noted in this same chapter that there are other serious Christian authorities who have recognized the importance of involving young people in all church programs and helping them to develop leadership competencies during the early years of life.

The next Chapter 3 describes and analyzes the situation of Soche Seventh-day Adventist Church in order to highlight a need to involve young people in all programs of the church. This is also done in order to identify factors which lay the foundation for designing and developing an appropriate program which helps develop leadership competencies at Soche Seventh-day Adventist Church.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

As it has been outlined already in chapter one, there is a need of mentoring the youth for leadership in South Malawi Field of Seventh-day Adventists. An examination of the situation at Soche Seventh-day Adventist Church signals a challenge of lack of participation by young people in church leadership positions. The challenge is to bring spirit-led and committed youth at Soche Seventh-day Adventist Church on board for leadership development. The gap that currently exists between the numerical and quantitative growth and growth in leadership needs to be closed. This chapter then, begins by describing the local setting of Soche Seventh-day Adventist Church and the extent of youth involvement in the leadership of the church. Following the description of local setting, the chapter examines factors which account for low participation in leadership of the Church and explores factors which may, actually, enhance youth participation in the programs of the church and leading out in those programs.

The young people in Soche seem to be disadvantaged in the socio-economic and political arenas of life in Malawi, and the situation of young people in the church is not helpful in leading the youth to realize their legitimate aspirations and developing them fully to their God-given potential. Although almost two thirds of the population of Malawi of 13,000,000 is young people of 12-30 years, less than 2,000,000 of the young people are gainfully employed. It means that the majority of the young are left to loiter in the streets with nothing to do. A situation such as this poses a serious

challenge to the Church because many of these young people become members of the Church.

Soche Seventh-day Adventist Church finds itself in an urban setting of Blantyre city in South Malawi Field. After realizing the low participation of young people in church programs and lack of leadership development for the youth, the researcher's main objective was to find out why many young people were not empowered for leadership in Seventh-day Adventist Church. The research was limited to South Malawi Field and Soche Seventh-day Adventist Church in particular, as the pilot center. The findings were obtained from the same church, which would reflect the picture of other churches in the same Field.

Soche Seventh-day Adventist Church

Soche Seventh-day Adventist Church was established in the year 1956 and the church was organized in 1958 with 30 members. Since that time Soche Seventh-day Adventist Church has been in existence and its demographics have changed significantly. There are many younger people today in the church. Many churches have come out of her in the entire city of Blantyre. Churches like; Ndirande Seventh-day Adventist Church, Kanjedza Seventh-day Adventist, Michiru Seventh-day Adventist, just to mention a few, came from Soche Seventh-day Adventist Church. Membership of the church was 3,250 when the project started in 2006. It was reduced to 1,500 when they opened two new branches in 2007, and about two thirds of the current membership is composed of young people. Empowerment of the youth for leadership in Soche Seventh-day Adventist Church is vital. The researcher chose Soche Seventh-day Adventist as a pilot church for the program for the following reasons: First, Soche is regarded as well-organized church in terms of how the activities are run, yet the youth are not involved. Second, although this organized

church was the mother of many other churches around, it still had no trust in the youth to be given leadership. It was precisely because of this that the program to change the situation at Soche had to be developed as will be seen and explained later. With the clear understanding that there are more young baptized members at Soche than there are adults a survey of youth involvement and leadership was conducted. The survey conducted sought to see how many youth took leadership in the five (5) past years before the researcher crafted a program of change. The figures in the table below underline the point that very few young people at Soche Seventh-day Adventist Church are meaningfully involved in the programs of the Church. This was from 2001 to 2005.

Table 1. Number of youth appointed each year – leadership

Year	Elders	Deacons/ness	Adventist youth	Sabbath school
2001	Non out of 10	Non out of 20	1 out of 8	Non out of 6
2002	1 out of 12	Non out of 24	1 out of 10	Non out of 6
2003	Non out of 12	Non out of 24	Non out of 10	1 out of 8
2004	1 out of 13	1 out of 26	1 out of 12	1 out of 8
2005	2 out of 14	1 out of 28	2 out of 14	1 out of 10

The table above revealed the following factors: little or no meaningful involvement of young people in leading the church or leading in church departmental programs; lack of intentional mentoring of young people for church leadership; older members of the church monopolize leadership even in departments which are intended to cater for younger members of the church; little or no trust in youth to lead out in any line of work in the church; older members of the church occupy more positions of leadership in the church. This is how the situation at Soche Seventh-day Adventist

Church was like before the study was done. “Business as usual” seemed to be the norm that continued as the years went by. It was this kind of situation which the researcher sought to change in order to empower young people for leadership.

Local Situational Analysis

Soche Seventh-day Adventist Church is strategically located at a place that is easily accessible to many people who live in and around the city of Blantyre. Blantyre, itself is a commercial city that is growing rapidly in terms of population. There are many people who come to the city looking for job opportunities or to establish businesses to earn a living. People who live around Soche Seventh-day Adventist Church are quite receptive to the Gospel and the majority of them are young people as has already been stated. Furthermore, there are many adults in the church who were quite supportive of efforts made to involve young people in church programs. And were willing to extend themselves and their resources for training those who were to undergo training in leadership. There were enough adults and youth were highly motivated to learn and implement what they had learnt.

The major weakness of the place is that many of the young people are idling because there are not very many jobs in the city. With the situation as it is, poverty reigns supreme. It was disappointing to realize that the church was complacent and unaware of the need to develop leadership among the youth. Although the young people at Soche are receptive to the good news of the everlasting message, the economic realities in their situations make it difficult for them to live and lead quality lives, and there are quite many who are vulnerable to anthropological poverty that drives activities which are compelled by the desire to just survive as human beings. To begin with it is unfortunate that there were many members who were resistant to the youth program for mentoring them in leadership. Nevertheless, the youthfulness

of the population gives the church the opportunity to serve and meet the needs of human beings. If young people, who are the majority of the population, can be mentored in leadership, and given skills and competencies to help themselves, they may even be better off in every way when they take matters of personal growth and improvement into their own hands.

In a situation like it is at Soche, it must be borne in mind that there is always a threat of idleness. It has been said that “an idle mind is the devil’s workshop.” The young people in South Malawi Field are vulnerable to vices which often bedevil poor people who have nothing to do. This situation makes it imperative for the church to involve young people in the programs of the church and develop them so that they learn to lead even their own age mates.

During the study, the researcher conducted a survey to find out causes for not involving youth in facilitating church programs and empowering them for leadership in Soche Seventh-day Adventist Church. Some identifiable causes include: 1. Cultural lag which assumes that young people lack wisdom and competencies for leading in the Church of God. 2. Generational gap between the younger and the older members of the church; 3. Mistrust that young people are inexperienced and have no clue about how and where to lead others in the church. 4. Another obvious observation was that there is little or no awareness about what the Bible and Ellen G. White say about the need to develop and mentor youth for leadership. With the situation as it was, the researcher realized that for the leadership of the church at Soche Seventh-day Church, there was no adequate conceptualization of what it takes to develop the whole church to its God-given potential. There was, definitely, no appreciation for involving the young people in leading out in any of the church programs.

Among the procedural details and steps which the researcher took was to arrange for a select group which would be used to establish factual information emanating from data collected? Seventy people, which were divided into two groups; 40 youth and 30 adults, were surveyed and 35 youth and 25 adults making a total of 60 people responded favorably. From the survey the researcher gathered four revealing factors which need to be addressed in a focused manner. Such factors include: 1. Lack of intentional youth mentorship for leadership by church leaders; 2. Neglect of young people by parents and adults; 3. Lack of trust in young people as serious enough to lead the church; 4. Little or no experience in leadership among youth

On lack of intentional youth mentorship program for leadership the researcher conducted surveys: The youth were asked on the issue of mentoring by the leadership of the church and the response the youth 35 (100%) said that there was no mentoring program at the church. It was clear that the issue of mentoring on the side of the youth was serious and they needed it. When the same question was asked to the 20 adults (80%) said there was nothing of that nature at Soche SDA church, while 5 adults (20%) said that something like that is mentioned once a year during officers meetings. The researcher wanted to know why things were like that at a church that many people trusted that things were going on well as the adults leading. The 25 adults said that they felt no need for a church to mentor the youth in the area of leadership.

On this issue of parents and adults mentoring the youth 25 adults (100%) thought there was no need for them to be mentoring the youth because they would not learn anything. They said that apart from the youth learning nothing they would waste precious time for profitless work. The youth 35 (100%) responded by saying that they were not aware that the parents or adults were supposed to do that kind of work. Many

parents said the same thing that they never thought that they have that obligation of mentoring their children. It appeared like the whole church, parents and other adults are not aware of Ellen G. White counsels on mentoring young people for leadership.

Furthermore, 96% of the adults said that they could not trust the youth in any leadership position because of the way the youth behave in the church and in the world. Many youth drink alcoholic beverages, smoke tobacco, push drugs and engage in promiscuous behavior. There are deeply embedded beliefs that young people are irresponsible and cannot be trusted with positions of leadership. Only 4% of the adults said that not every youth is bad, and there are many young people who are responsible.

Some claim that young people lack experience and have no clue on what means to be responsible. In response to this question the adults 25 (100%) gave the following reasons; that the youth cannot handle delicate issues at the church and they may end up exposing the secrets of the church. They also said that leadership is for matured people who are able to know what is going on in the world. The youth 35 (100%) responded by saying that the leaders were only selfish, they did those things of creating difficult situations to hinder the youth from taking up leadership positions.

The situation at Soche Seventh-day Adventist Church needs to be changed. The “business as usual” approach and mentality will not do. The following chapter is mainly about the actual strategy for changing the situation at Soche Seventh-day Adventist Church. The strategy aims at developing leadership competencies for young people who, after all, are the majority in the church at Soche.

CHAPTER 4
PROGRAM DESIGN, IMPLEMENTATION AND EVALUATION

Designing the Program

Because of the nature of the problems being dealt with which require development of an intervention to overcome the identified challenges, the researcher adopted a program development approach. In this research an approach which is also called product curriculum development, according to Nancy Vyhmeister, “the researchers determines the need for a program, establish its theoretical basis, sets its objectives, designs the program or curriculum, implements it, and evaluates the results.”¹

The Need for the Program

The examination of Scripture, the writings of Ellen G. White, and other Christian authorities confirms that mentoring young people and developing them for leadership in the church is not an option. Failure to involve young people in church and develop their leadership competencies is not only out of the norm, but a departure from God’s revealed will and purpose for the church. It is also a prescription for ineffectiveness in accomplishing the mission of the Church. Therefore, it is obligatory, on the part of the church to develop programs which keep youth on course in terms of their maturity in Christ and helping them to develop leadership competencies.

¹ Nancy Vyhmeister, *Research Papers for Students of Religion and Theology* (Grand Rapids, MI: 2001), 141.

Furthermore, the situation at Soche Seventh-day Adventist Church warrants a program that should intentionally develop young people in a Christian way and gain competencies for leading others, because the demographics speak volumes about the need for such a program. The majority of the members of the Church are young. The young people there are relegated to “passenger” status or spectator’s role when it comes to involvement and running the programs of the church. Such a situation is developmentally unsustainable. There is, therefore, a need for a program that will lead to changing of the situation.

Specific Factors Needing Program of Change

As far as Soche Seventh-day Adventist Church is concerned, several factors which warrant a need for changing the situation there have emerged as concisely stated and briefly unpacked below:

Lack of Youth Mentoring by the Church Leadership

In collaboration with the selected group of adults and youth and the whole church, action was taken by the whole church that a program be developed and put in place to coach the leaders how to mentor the youth for leadership in the church. Since many leaders had never heard anything of that nature, the pastor suggested that the researcher should come up with a seminar that would sensitize the church leadership and assist the youth to work with the adults.

Negligence of Parents and Adults Mentoring the Youth

The elders in conjunction with the pastor agreed that to solve that problem, parents and adults be encouraged to come and attend the seven months program to clear the problem that had existed for a long time; it had been like that for more than

30 years. To make things easier, the youth were to be informed as well to attend the seminar together with the adults and parents.

Little or no Trust in the Youth by Church Leadership

Again, the researcher, the selected group, and the church leadership worked together to build harmony between the older and the younger. In order to build trust in each other the leadership at Soche Seventh-day Adventist Church decided that there be a series of activities and presentations to address that problem of distrust. Adult members of the church need to be shown practically that young people can also be trusted. Because by introducing that kind of approach many adults may see the need of trusting the youth. In this program, the researcher, after detecting the scope of the problems by use of assessment surveys, would apply pertinent measures to facilitate development of trust building interpersonal relationships.

Little or no Experience in Leadership among Youth

The researcher, together with selected group and leaders also developed presentations which were intended to encourage older members of the church to give opportunities to younger members of the to develop experience in leading in various departments of the church. All the activities and presentations were to take place simultaneously in order to make sure that the input was complete.

Objectives of the Program

The researcher made all participants understand that the objectives of the program for change had to be specific, measurable, achievable, realistic, time bound, ethical, and relevant (SMARTER). By the end of the stated period of seven (7) months Soche Seventh-day Adventist Church will:

1. Involve young people in all church programs and assign younger members of the church with positions of leadership and responsibility;
2. Appraise the importance of leadership development for all the people of God including younger ones.
3. Have young people who are spiritually vibrant and eager to take part in advancing the redemption mission of Christ in and around Soche.
4. Officially take a stand to be intentional in helping young people develop leadership competencies and arrange the ongoing program to facilitate this.
5. Minimize conflict of power struggle between the older and younger members of the church.

Preliminary Events and Activities before Program Implementation

A number of activities towards implementing a program for mentoring for youth for leadership were lined up. The developing of the program had some preliminary activities before the initial seven-month program. The sequences of events were as follows:

On the 5th June 2006 the researcher wrote a letter requesting Soche Seventh-day Adventist Church Board to authorize the canvasser to conduct a research on empowering the youth for leadership. Three months later on 17th September 2006 the researcher had an interview with one of the oldest member of Soche Seventh-day Adventist church who was present at the time the church was established. This man gave the history of Soche Seventh-day Adventist Church. And four months far ahead Soche church board, on 14th January 2007, approved the 70 names of the people who were to work with the researcher, or to be the respondents of the research program. There were 40 youth and 30 adults who were to work hand in hand with the researcher. These were the people that were chosen to represent the youth and adults

on behalf of the entire church; only during some occurrences the entire church was involved.

The first activity with those members was to brainstorm how the activities of the program would be run, 35 youth out of 40 youths came and 25 adults out of 30 adults came, making a group of 60. This was the team that worked with the researcher for the entire program. In April, 2007, the researcher met with the selected group to brainstorm the activities of the entire program and the objectives. Some of the topics suggested to be presented during the seven months' period were: the importance leadership, how God chooses leaders, the servant leadership, mentoring young people to be empowered for leadership.

On 13th May, this group met again to come up with dates and times of meeting and make an outline for the seven months. It was also planned that the same group would go camping on 26th November, 2007, just before the end of the implemented program. The place suggested was Mulanje mountainside, in south Malawi. Within the program, the Union stewardship director would present a topic on leadership and stewardship, as shown in the table below. It was resolved that the group would be meeting twice a month for the whole seven months' period. In designing the program it was resolved that the problems stated above were to be tackled. All activities, lectures, and other presentations would address issues of: lack of youth mentoring, adult and parental negligence in mentoring their young ones, lack of trust in youth by church leadership, and lack of experience in leadership among young people.

Program Implementation

Before the implementation was done, the researcher requested permission from Soche Seventh-day Adventist church board to run the program in the church. As mention already a group of 60 people were appointed 35 youth and 25 adults. Instead

of conducting the research with the entire church these are the people that worked hand in hand with the researcher at all times. The church was involved once in a while for special activities. The actual program was done from June to December 2007. The meetings were two hours long: from 2:00 to 4:00 in the afternoons on Sundays every two weeks of every month for those seven months. During the course of the seminars there was a time when these 60 people went out for camping. The aim behind was to allow the youth to learn and implement practically what they were taught about leadership. The researcher dealt with the entire church on matters that required general participation and their contributions but mostly the 60 people did all the activities that were required.

Evaluation information was collected at the close of each program or seminar. Implementation procedures were presented and discussed in a descriptive form by the use of percentages as means of ascertaining the impact and outcomes of the program with the actual outcomes presented in percentage, as shown in Table 2.

The topics that were presented within the seven months left a big impact to both groups, the youth and adults seeing that there was really a need that this program be arranged for Soche Seventh-day Adventist Church. This program started on a Sabbath afternoon, June 9 from 2.00 pm to 4.00pm. The idea was to orient the church of the programs that would go on for seven months twice a month. The church welcomed the program as it is shown (see Appendix G) by the turn up of the people. Many activities were done by the special group sometimes called research representatives. Handouts were given to assist the participants even if it were on power point presentation. Many of the topics as shown above were dealing directly with leadership mentoring and team building principles.

Table 2. June -December—Activities

Month	Activity/topic	Facilitator
June 09	The importance of leadership –done	Researcher
June 24	How God chose leaders on PPT – done	Researcher
July 08	Servant leadership PPT –done	Researcher
July 22	Building trust in each other -done	Led by the church pastor
August 12	Empowering the Youth for leadership -done	Researcher
August 26	Same topic on power point (PPT) – done	Researcher
Month	Activity/topic	Facilitator
September 09	Types & Qualities of Leaders –done	Researcher
September 23	Answering the questionnaire –done	The church pastor
October 14	Team Building Discussions- in groups -done	The Researcher
October 25	Camping out for one week –done	Research Assistance
November 11	Presentation on Ellen G. White –done	Researcher
November 25	Leadership and Stewardship PPT – done	Stewardship Director
December 02	Mentoring Leaders –done	Researcher
December 16	Evaluating the programs done	Researcher, elders, youth

From 25th October to 1st November the 35 youth and 25 adults, including the researcher went to for camping. That was for one week. Many of the activities were dealing with how to mentor the youth for leadership in a practical way. The youth gained a lot as well as the adults following Jesus way of mentoring by example. They were taught how to prepare for an evangelism campaign; they learnt the principles of leadership. This led to seeing how the youth valued the seminars (see Table 4).

Table 3. Evaluation answers given by youth (see Appendix D)

Questions	Answers	Responses in %
How was the seminar rated	Very valuable	35 = 100%
Were they willing to take part	Yes and they contributed a lot	35 = 100%
What % were elected in leadership	1% of 955 youth = 20 youth	Good move 35 = 100%
How important were the seminars	Very important	35 = 100%
Were the youth empowered for leadership?	They were and are continued to be empowered.	35 = 100 %
Were the objectives achieved?	Yes, they were achieved.	35 = 100%

When the youth had given their response the researcher had meetings also with the elders whom their response is tabulated below. This time the researcher wanted to get more views from the elders that includes the church pastor as well.

On 16th December, 2007, the researcher met with 12 elders of the church to evaluate the entire program. The meeting was held from 2:00 to 4:00 p.m. The results of the discussion are tabulated in Table 4.

Table 4. Evaluation Interviews of 12 Elders

Questions	Answers	Response %
Wanted to know the effectiveness of the program	It was very effective both the youth elders liked it	12 =100%
Was the goal achieved as proposed	Yes and even more	12 =100%
Rating of the participants	Started low but it picked up people came in their large numbers later	12 =100%
Was the church prepared to work with the youth	Very prepared	12 =100%
Should such kind of program continue in the church	Yes and it should be more of mentoring	12 = 100%
What was liked most during the program presentations	Team spirit, the youth and adults worked together	12 = 100%

At the end of each seminar or activity evaluation was done to see how that was related to the research project. The first group was the youth who were to be 40 in number but 35 were the ones who did not miss anything throughout the seven months, making 100% .Some of the questions that they were asked they answered them well. These can be seen in Appendix B of this project; They were asked how often the youth and adults met during the youth empowerment and have dialogue together.

The program was designed to meet twice a month from June to December 2007. The youth said that they were meeting with the adults every second part of each month after the presentation; they met with them for discussions. These were 35 (100%) which means they saw the need of being empowered for leadership.

When Asked How They Rated the Seminars' Importance

The seminars were of much importance because they revealed the insights of what mentoring was all about. They were able to relate about how God mentored the youth in the Bible, including what Ellen G. White said in her writings. Topics like; The Importance of Leadership, Servant Leadership, Building a Team Spirit, Mentoring Leaders just mention a few were covered.

The Willingness of the Youth to Be Involved In Church Programs and To Facilitate Bible Studies

In answering this question 35 (100%) participated in all the programs that took place throughout the entire seven months. They took the greater role to encourage their fellow youth when they had a camp on 25th October 2007 for that whole week. Adults were so amazed to see how willing and active the youth were doing during the time of duty assignments.

Were Any Youth Elected For Leadership Positions? If So, What Percentage?

By the end of the year 2007 ten (10) youth representing 1% of 955 youth, which was a big move for the church. The 35 (100%) youth were so pleased and encouraged to see that the church had taken that good stand of accommodating them fully into many leading positions of the church. One young man was appointed to a position of being an elder.

Being Asked the Importance of the Seminars for the Parents in Mentoring Their Children in Homes

The parents responded positively that they were missing very important element in what it means to train a child while still young as the Bible says. Those parents who were attending the programs 70% said they were more than ready to implement what they had learnt during the seven months. For those who went camping with the 120 youths gave very powerful report to the church of what took place there and how they saw what the youth did and contributed to the entire camping time. The youth 35 (100%) agreed with the adults in saying the importance of the mentoring the young people because of what they saw in their spirit filled adults in a way they were handled and nurtured toward the end of the programs.

The elders were interviewed as well to see how much they valued the programs done in seven months (see Appendix B). They were 15 in number but 12 were the ones who participated throughout. Some of the questions asked were answered like:

The Effectiveness of the Programs Done for the Church and the Youth

The 12 (100%) elders were so amazed the impact of the outcome of programs presented within the given period of time. The church pastor said that he had given the mandate to the elders to take leading role to have that kind of programs to be happening at Soche Seventh-day Adventist Church.

Question 2 wanted to find out from their own opinion if the programs achieved the intended goal. The answer was yes, 12 (100%) they said that the youth should not be discouraged again because during the election of church officers they would make sure that the youth will hold some leadership positions. On the side of the youth, they said they would take the challenge seriously. And truly during the election that year some youth were appointed for leadership posts as said.

How prepared the church was as far as was the programs were concerned?

During the preliminary time both the church pastor and the elders showed reluctance when the letter was presented to the church board, but they said let us give the researcher a chance to do the programs. After two months, all of the elders confessed that they were wrong to doubt the programs to be carried out in the church. From there they supported it and took the leading part in convincing other church members to attend the seminar and other programs during that time.

The elders were asked what they liked most about the programs and if it was necessary for such programs to continue. The response was the mentoring presentations and the practical part of mentoring meant a lot to the elders and the youth. The elders regretted that they made a lot of mistakes by not involving the youth in many leadership positions in the church. In addition to that they said they would love very much that these programs continue, for new members who will be joining the church.

Evaluation for Youth Leadership

Table 5 clearly shows that the project was successful because from the time the youth and adults started working together the response has been very positive and good. Many adults confessed that they had a wrong mentality concerning the youth that they could not lead in the church. The three concerns said above of:

1. Having little of the youth mentored by the church leadership
2. The negligence of parents and adults mentoring the youth and
3. Having little or no trust in the youth by the church leadership was resolved.

Table 5. Evaluation

Year	Elders	Deacons/ness	Adventist Youth	Sabbath School
2006	1 out of 14	2 out of 28	1 out 14	1 out of 10
2007	3 out 16	2 out of 32	3 out of 14	2 out of 10
2008	4 out of 16	5 out of 32	6 out of 14	4 out of 12
2009	5 out of 18	6 out 36	6 out of 14	6 out of 12

CHAPTER 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

It was shown that the statement of the problem that was developed in chapter one was first solved in chapter two, by discovering what the literature review revealed. The old and New Testaments solved it when it was explained how the youth were mentored either by God directly or parents and other people. Ellen G. White contributed to the empowerment of youth for leadership as well as other authors. In chapter three historical background of Soche and the problems which were confirmed by what was discovered in the local setting was prepared for the next activity. Then in chapter four the program was designed, implemented and evaluated. The researcher was convinced that the youth were mentored during the seven months period, parents discovered their role as mentors of which built trust in the church leadership. The program was successfully carried out.

Conclusions

The study has shown that young people have been misunderstood for a long time, and that they bring problems in the church by insisting to work alongside the adults as fellow leaders. The program in general was a success as evidenced by a number of reasons. Through interaction, the youth and adults, the spirit of unity was shown. Secondly, a strong bond was created between the youth and the adults. Lastly, the program was a success because the desired objectives were achieved. By the end

of that year, 10 youth were appointed into leadership position, representing 3.5% of the 35 youth.

The Church Board took a stand that they will keep on increasing the number of the young people in the leadership positions every year until they see that many youth are being involved in leadership. Then the pastor concluded by saying that he will encourage other pastors from other churches within the South Malawi Field as well the need of mentoring and involving many young people in leadership positions.

Resolutions

There is need to empower young people for leadership.

1. Since the youth are no longer the leaders of tomorrow, adults can trust them and incorporate more of them in leadership positions. This is an ongoing activity which the church has already started doing. This will spread to other churches in South Malawi Field because the President of the Field has seen the positive effects already.
2. Provide the youth with positive developmental skills. The young people are now capable of organizing evangelism campaigns and carry them out successfully with a little assistance from the adults and the church pastor.
3. In order to bring about a higher level of involvement the church agreed to establish Adventist Youth Leadership Team (AYL), which will be responsible to work with the adults all the time concerning leadership matters.

Recommendations

1. The church may provide affirmation and recognition of good work the young people are doing. This will make the young people to embrace the ownership of the church and her programs.

2. The church should take the training of the young people to serve as leaders in various areas as a priority agenda on the church programs.

3. Let the church instill in the youth the zeal for mission and volunteerism by providing the youth with mission-oriented programs.

APPENDIX A

CORRESPONDENCE

Malawi Union

Post Office 951

Blantyre

5TH JUNE 2006
THE CHURCH PASTOR
SOCHE SDA CHURCH
P.O. BOX 1905
BLANTYRE
Dear Pastor,

APPLICATION FOR PROJECT RESEARCH

I would like to apply through your church board to work with some of the church members to fulfill the requirement of my research. This is in line with my master's Degree in Leadership of Adventist University of Africa (AUA). This research will be done in three years from now. According to the requirement may you select forty (40) young people ages between 12-30 and thirty (30) adults ages between 31-50 years. Let those who can volunteer do so but if the number has not been reached then the board can appoint the rest. The total number should be seventy (70), thank you.

Your quick response will be highly appreciated.

Yours in Christ,

PASTOR ELIEZER MTHUNZI

APPENDIX B
RESEARCH QUESTIONNAIRES

The researcher of this project is a student of AUA, pursuing a Master of Arts in leadership Degree. He is conducting a research project in a partial fulfilling of the said degree program's requirements.

Your cooperation and participation in this research will assist the researcher to come up with findings and recommendations that will help establish innovative strategies of responding to the empowerment of youth for leadership in the church.

Please do not write your name on this questionnaire since your response should remain anonymous confidential.

Instructions:

1. Please answer all questions on this questionnaire, giving honest and true answers by ticking or filling in as required by the question.
2. Some of the questions or statements require your opinion or position. The answers are ranked from strongly agree to strongly disagree that are levels from one to four (1-4).
3. To be answered by both the youth and adults.

SURVEY QUESTIONNAIRE ON YOUTH EMPOWERING AT SOCHE

SEVENTH-DAY ADVENTIST CHURCH

INTEREST IN MENTORING THE YOUTH FOR LEADERSHIP

1. How often are the youth trained for leadership?

A. More than twice a year

- B. Twice a year
 - C. Once a year
 - D. Any other
2. How often does the church leadership receive training on mentoring the youth for leadership?
- A. More than twice a year
 - B. Twice a year
 - C. Once a year
 - D. Any other
3. What percentage of the youth left the church due to non- mentoring programs?
- A. More than 40%
 - B. 30-40%
 - C. 20-30%
 - D. Less than 15%
4. How does the church value the mentoring of youth for leadership?
- A. Very valuable
 - B. Valuable
 - C. Less valuable
 - D. Not valuable
5. Have the parents and adults done mentoring the youth?
6. Why do the church leadership not trust the youth in leadership
7. Is it true that youth are not given leadership positions because they are not experience?

QUESTIONS ON NON-INVOLVEMENT OF THE YOUTH IN CHURCH
PROGRAMS AND LACKY OF TRUST IN THE YOUTH

1. What percentage of the youth is involved in the church programs?
 - A. More than 30-40%
 - B. 20-30%
 - C. 15-20%
 - D. Less than 15%

2. How does the church rate the value of involving the youth in church programs?
 - A. Very valuable
 - B. Valuable
 - C. Less valuable
 - D. Not valuable

3. What percentage of the youth is involved in decision making leadership?
 - A. 30-40%
 - B. 20-30% 15-20%
 - C. Less than 15

4. What percentage of the youth can be trusted by the church leadership?
 - A. 30=40%
 - B. 20-30% 15-20%
 - C. Less than 15%

5. What percentage of the youth has shown maturity ready for leadership?
 - A. 30-40%
 - B. 20-30%
 - C. 15-20%
 - D. Less than 15%

6. How prepared is the church to accommodate the youth in leadership just as they are?

- A. Not prepared
- B. Little prepared
- C. Acceptably prepared
- D. Very well prepared

7. Most of the youth are not conversant with Adventist teachings.

- A. Disagree
- B. Not sure
- C. Agree
- D. Strongly agree

EVALUATION SURVEY QUESTIONNAIRE FOR YOUTH
EMPOWERMENT FOR LEADERSHIP (YOUTH ONLY)

1. How often did the youth and adults meet for dialogue on empowering the youth for leadership?
 - A. More than twice a month
 - B. Twice a month
 - C. Once a month
 - D. Any other

2. How did you rate the seminars on the importance of the youth empowerment?
 - A. Very valuable
 - B. Valuable
 - C. Less valuable
 - D. Not valuable

3. What percentage of the youth was involved in facilitating Bible studies?
 - A. 30-40%
 - B. 20-30%
 - C. 15-20%
 - D. Less than 15%

4. Were the youth willing and prepared to be involved in church programs apart from their own programs?

Yes

 - A. Not sure
 - B. No

5. What percentage of youth was elected in leadership?
 - A. 30-40%

B. 20-30%

C. 15-20%

D. Less than 15%

6. How important were the seminars for parents in mentoring their children in the home?

A. Very important

B. Important

C. Fair

D. Not important

EVALUATION INTERVIEW QUESTIONS FOR ELDERS

1. How effective was the program both to the youth and the church?

Answer _____

2. In your opinion, did the program achieve its goal? If yes, how?

Answer _____

3. How would you rate the participation of the youth and adults?

Answer _____

4. How prepared was the church as far as the program was concerned?

A. Very prepared

B. Prepared

C. Not sure

D. Not prepared

5. Do you think it is necessary to continue with programs of this nature? If yes, why?

Answer _____

6. What did you like most about the program?

Answer _____

APPENDIX C

PROGRAM DESIGN TO RUN FOR SEVEN MONTHS

JUNE –DECEMBER 2007

Month	ACTIVITY/TOPIC	FACILITATORS	REMARKS
June 09 June 24	The importance of leadership How God chose leaders on PPT	Researcher Researcher	Low turn up Positive turn up
July 08 July 22	Servant leadership PPT Building trust in each other	Researcher Led by the church pastor	The turn up was high. Out of 1500 about 50% come
August 12 August 26	Empowering the Youth for leadership Same topic on power point (PPT)	Researcher Researcher	55% turn up 60% came
September 09 September 23	Types & Qualities of Leadership Answering the questionnaire	Researcher The church pastor	60% came 60% turn up
October 14 October 25	Team Building Discussions- in groups Camping out for one week	The Researcher Research Assistance	65% good turn up 120youth, 50 adults
November 11 November 25	Presentations on Ellen G. White Leadership and Stewardship PPT	Researcher Stewardship Director	It was about leadership PPT Malawi Union
December 02 December 16	Mentoring Leaders Evaluating the programs done	Researcher Researcher, elders youth	Some youth 2% appointed leaders It was encouraging, an eye opening

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District Pastor, Namalimwe, Ndirande 2, 2002-November 2003.

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District Pastor, Lunzu, Blantyre, December 1996-November 1997.

Secondary School Teacher, Mitundu, Lilongwe, 1994-December 1996.

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