

NAGSDA VIRTUAL LEADERSHIP WORKSHOP

"TIME TO RESET"

2022



Time to Reset



With such **an army of workers** as our youth, rightly trained might furnish, how soon the message of a crucified, risen, and soon-coming Savior might be carried to the whole world!” (Education, p. 217)

Theme



 **reset** :

Overview

Similar and opposite words

Usage examples

Dictionary

Definitions from [Oxford Languages](#) · [Learn more](#)


verb

verb: **reset**; 3rd person present: **resets**; past tense: **reset**; past participle: **reset**; gerund or present participle: **resetting**

set again or differently.
"I must reset the alarm"

- **ELECTRONICS**
cause (a binary device) to enter the state representing the numeral 0.

Translate to

Choose language 

Time to Reset



Luther Warren and Harry Fenner
Hazelton Township, Michigan 1879

Who is Here?



Who is Here?



Pastors

Elders

Youth Leaders

All Stakeholders (Esp. Parents)

Goals of this Weekend



#1

Identify and Address the Challenges of
NAGSDA Youth and Young Adults and
our ministries

Goals of this Weekend



Why are we here?

Goals of this Weekend



#1

Identify and Address the Challenges of
NAGSDA Youth and Young Adults and
our ministries

Goals of this Weekend



#2

Harnessing Youth and Young Adult (YaYA)
Resources for Ministry with the Adults

Goals of this Weekend



#3

Evaluation of our YaYA Ministries – Current status and what our ministries ought to be, today and in future

Excursus: Evaluation of Sunday school model

Goals of this Weekend



#4

Understand and Enhance YaYAM
Stakeholder Collaboration, Cooperation
and Coordination

Goals of this Weekend



#5

Leadership Education and Development (of
YaYAs and all other Leaders)

Goals of this Weekend



#6

Making Worship, Ministry, and Church Meetings Meaningful for YaYAs

Excursus: Language Issues and Styles of Worship

Goals of this Weekend



#7

Development of a NAGSDA YaYA
Ministries Strategic Plan

Goals of this Weekend



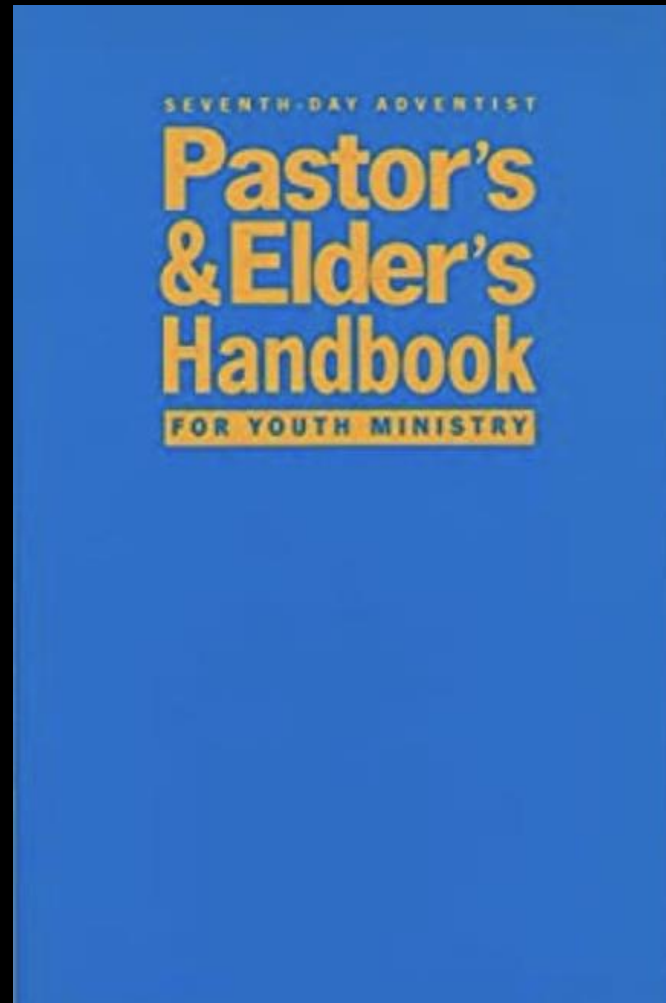
#8

Establishing and/or Enhancing Devotional
Life – Personal, Family and Church

Mission Statement



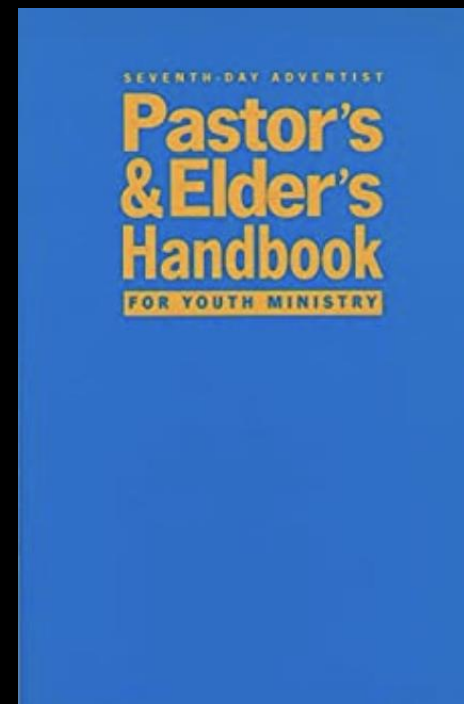
Mission Statement



Mission Statement



“The primary focus of Youth Ministry is the salvation of youth(6-30) through Jesus Christ.”

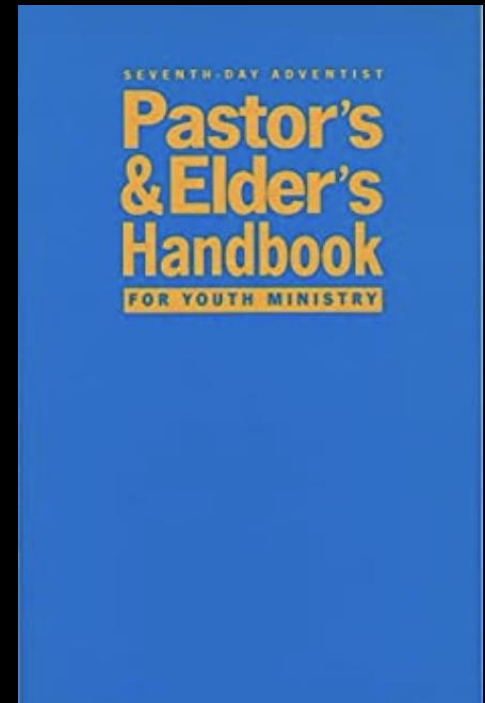


SDA Pastor's & Elders Handbook For Youth Ministry p. 9

Mission Statement



As local church leaders . . . You have not been called to entertain the youth, but to lead them.

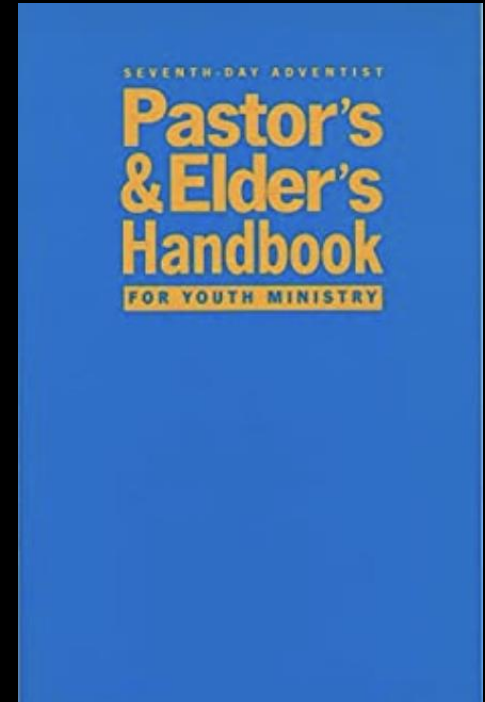


SDA Pastor's & Elders Handbook For Youth Ministry p. 10

Mission Statement



The youth ministry sponsored by this church is **to save our youth**, train them for service and involve them in the commission.

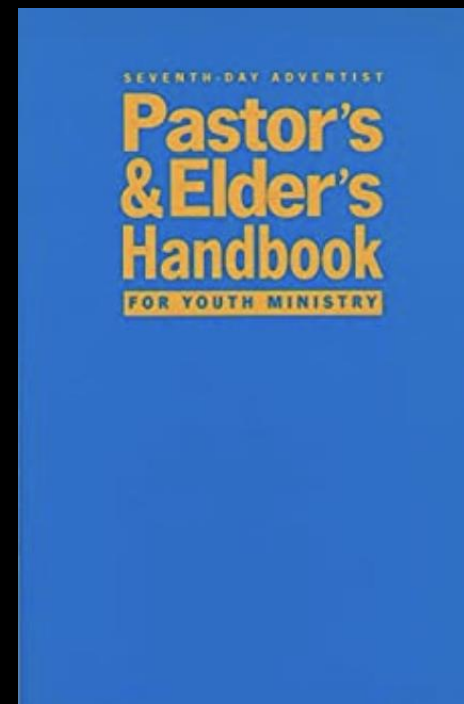


SDA Pastor's & Elders Handbook For Youth Ministry p. 11

Philosophy of SDA Youth Ministry



The basic philosophy of Seventh-day Adventist youth ministry is one of “**Salvation and Service.**”

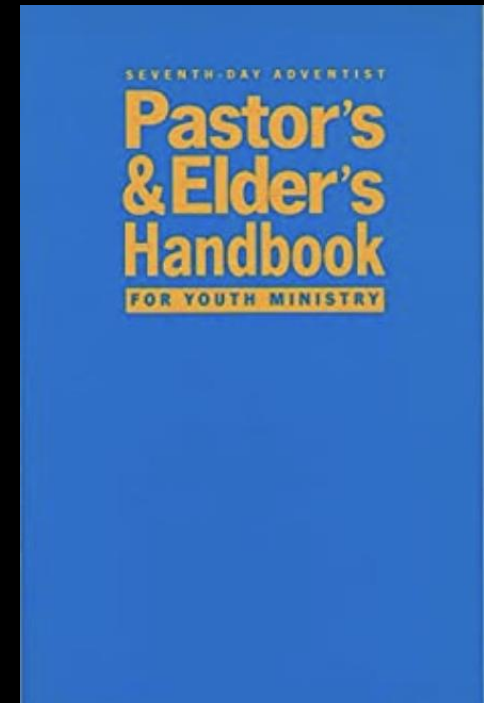


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Philosophy of SDA Youth Ministry



Our **twin goals** are to lead youth into a **saving relationship with Jesus Christ** and to **train them for service to others**.

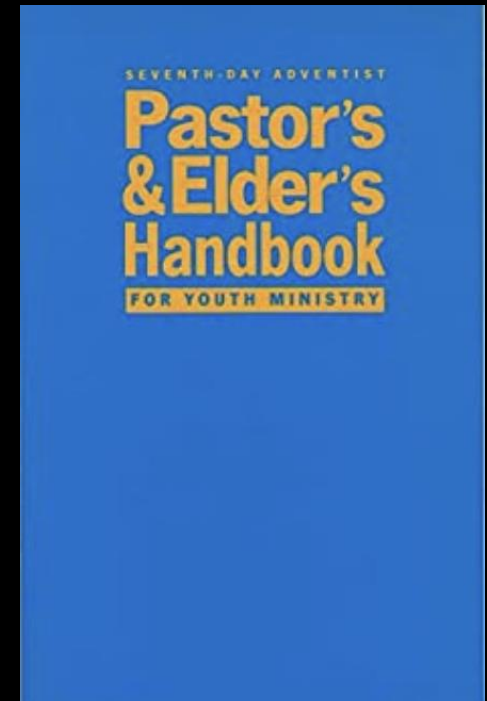


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Philosophy of SDA Youth Ministry



Why is this important?



Solemn Work for Youth



Solemn Work for Youth



I **saw that** unless there is an entire change in the young, a thorough conversion, they may despair of heaven. **From what has been shown me**, there are **not more than half of the young** who profess religion and the truth who have been truly converted. If they had been converted they would bear fruit to the glory of God. Many are leaning upon a supposed hope without a true foundation. IT 158.1

Solemn Work for Youth



Young Sabbathkeepers are given to pleasure seeking. I saw that there is **not one in twenty** who knows what experimental religion is. They are constantly grasping after something to satisfy their desire for change, for amusement; and **unless they are undeceived and their sensibilities aroused** so that they can say from the heart, “I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord,” they are not worthy of Him and will come short of everlasting life. IT 496

Solemn Work for Youth



I was referred to many passages of Scripture that clearly show the young the will of God concerning them. These plain teachings they must meet in the judgment. ***Yet there is not one young man or young woman in twenty professing the present truth who heeds these Bible teachings.*** The youth do not read the word of God enough to know its claims upon them; and yet these truths will judge them in the great day of God, when young and old will be rewarded according to the deeds done in the body. IT 498.1

Solemn Work for Youth



It is an alarming fact that the love of the world predominates in the minds of the young. They decidedly love the world and the things that are in the world, and for this very reason the love of God finds no room in their hearts. They find their pleasures in the world and in the things of the world, and are strangers to the Father and the graces of His Spirit. God is dishonored by the frivolity and fashion, and empty, vain talking and laughing that characterize the life of the youth generally. IT 499.1

Solemn Work for Youth



The young want just what they have not; namely, religion. Nothing can take the place of this. Profession alone is nothing. Names are registered upon the church books upon earth, but not in the book of life. *I saw that there is not one in twenty of the youth who knows what experimental religion is.* They serve themselves and yet profess to be servants of Christ; but unless the spell which is upon them be broken, they will soon realize that the portion of the transgressor is theirs. IT 504.1

Solemn Work for Youth



Eternal things have little weight with the youth.

IT 505

Solemn Work for Youth



Are the youth in a position where they can with meekness and fear give an answer to every man that asketh a reason of their hope? ***I saw that the youth greatly fail of understanding our position.*** Terrible scenes are just before them, a time of trouble which will test the value of character. Those who have the truth abiding in them will then be developed. Those who have shunned the cross, neglected the word of life, and paid adoration to their own poor selves will be found wanting. IT 507

Solemn Work for Youth



I saw that but few of the youth understand what it is to be Christians, to be Christlike. They will have to learn the truths of God's word before they can conform their lives to the pattern. ***There is not one young person in twenty*** who has experienced in his life that separation from the world which the Lord requires of all who would become members of His family, children of the heavenly King. IT 510

Today's Philosophical Challenge



Ministry Context for Today

Today's Philosophical Challenge



Today's Challenge: Postmodernism

SDA Pastor's & Elders Handbook For Youth Ministry p. 14



Today's Philosophical Challenge

In *past generations*, both Christian and non-Christian people tended to view many truths as absolute and applicable to everyone. Societal standards were more more generally agreed-upon. Certainly there were rebels who flouted those standards, but they were aware that they were transgressing widely accepted societal rules.

SDA Pastor's & Elders Handbook For Youth Ministry p. 14



Today's Philosophical Challenge

Today's society is often called "postmodern," and one of the key identifying factors of postmodernism is the idea that **all truths, all values** are **relative than absolute**. To put it in everyday language, "What's right for me may not be right for you." Our youth are growing up in a society that emphasizes tolerance and acceptance of everyone's views, everyone's ideas as a primary value.

SDA Pastor's & Elders Handbook For Youth Ministry p. 14



Today's Philosophical Challenge

The *challenge to pastors* and *church elders* in the twenty-first century is **to understand the postmodern world** in which our youth live and emphasize its positive aspects, while at the same time pointing them to biblical truth, which has remained unchanging throughout thousands of years of shifting worldviews and philosophies. *Our challenge* is to **introduce them to Jesus** who is as relevant and as needed in the twenty-first century as He was in the first.

SDA Pastor's & Elders Handbook For Youth Ministry p. 14

Postmodernism



The secular universities (and, to varying extents, some Christian ones too) have divided basically into two vastly different schools of thought. By and large, the humanities have accepted the idea that *truth is up to us*, while the hard sciences (and maybe still business, insofar as it tries to operate as a science) *attempt to give us the objective truth about the world*. According to this view, *science gives us facts*, but *religion and morals*, in particular, give us *mere opinions, personal tastes, and values*.

*R. Scott Smith, Truth and the New Kind of Christian:
The Emerging Effects of Postmodernism in the Church p. 14*

Postmodernism



One implication of academic postmodernism is that if we cannot know reality (how things really are), then we cannot know what an author (of a book in the Bible, the Constitution, etc.) really meant. Thus, in many Bible studies, a frequently asked question is, “What does the passage mean to you?” as though we cannot know what Paul, Luke, or Peter meant when they wrote a book. Now, somewhat subtly, even if this question is asked unintentionally, the implication seems to be that the meaning of the passage is up to us, a meaning that we must make for ourselves.

*R. Scott Smith, Truth and the New Kind of Christian:
The Emerging Effects of Postmodernism in the Church p. 19*



Today's Philosophical Challenge

Case in Point: Discussion of abortion in a postmodern context.

- It is impossible to engage the issue of abortion biblically without first examining the philosophical assumptions in the light of the Bible.
- For example, “my body my choice.”
- If the assumption is true, there is no more debate.

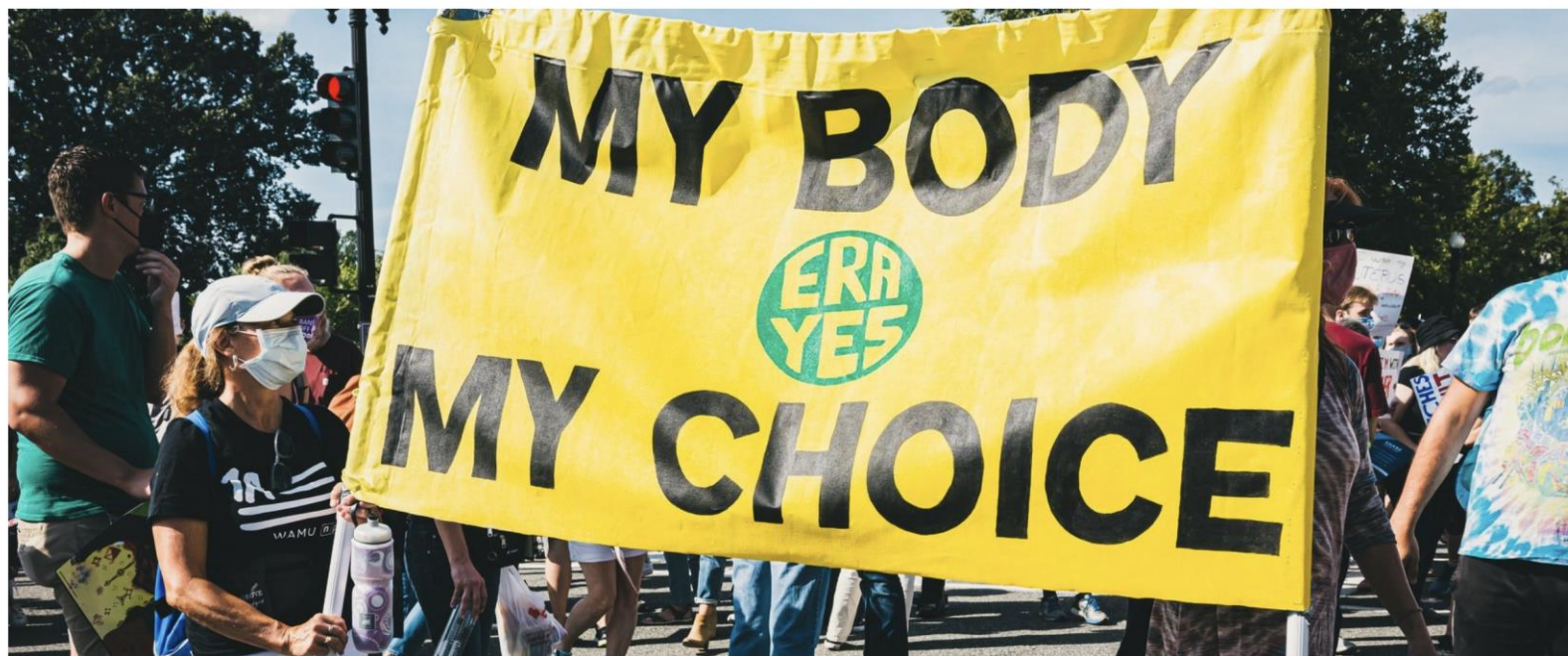
Today's Philosophical Challenge



SALTY BELIEVER

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Is 'My Body, My Choice' Biblical?



Confronting Pluralism



My name is Anna. My best friend is Sita who is Hindu and practices Yoga and meditation. I do swimming lessons with Kristi who is devoted to Wiccan. My study mate in school is Ayaan who comes from a devoted Muslim family.

Question: How can Anna maintain her exclusive allegiance to Jesus in a pluralistic culture? Which is likely to see her as intolerant, arrogant, judgmental?

Confronting Pluralism



My name is Anna. My best friend is Sita who is Hindu and practices Yoga and meditation. I do swimming lessons with Kristi who is devoted to Wiccan. My study mate in school is Ayaan who comes from a devoted Muslim family.

Question: Anna – my friends are good and nice people. Will they go to hell because they are Hindu, Wiccan and Muslims?

Redefinition of Tolerance



From disagreement to respect: I disagree but respect your right to your view

To defining disagreement itself as intolerance

Confronting Pluralism



These two developments—the emergence of the postmodern ethos and the growing religious and spiritual diversity—are by no means parallel or even complementary, but they are unmistakably defining American culture in a significantly new way. And they are defining the context within which the church must live out its life.

David F. Wells, The Supremacy of Christ in a Postmodern World p. 23.

Today's Philosophical Challenge



Bringing it all together

Goal – Salvation in Christ/Saving Relationship with
Christ

Context – Postmodern



Today's Philosophical Challenge

What We Need to Understand (David F. Wells)

- Christ and Culture
- The Word and the World

The Challenge



There are no easy answers

But this is so important to ignore. Through prayer, dialogue, and engagement with the issues, God will help us.

Reset



To reset

- We cannot afford to look at the Word only
- We cannot afford to look at the world only
- This is the time to reset!

Reset



To reset means:

- Position Youth and Young Adult Ministry at the confluence of the Word and the World
- As I said “Christ and Culture”
- Time to take both dimensions of ministry seriously

Devotional Thought

Reset



To reset

- Is It Possible?
- Is It Doable?

Devotional Thought



Short Devotional Thought

Story of Samuel

There is nothing new under the sun

Samuel was born in a “postmodern world”

Devotional Thought



Samuel was born in the times of the judges

- Then it happened, when he made mention of the ark of God, that Eli fell off the seat backward by the side of the gate; and his neck was broken and he died, for the man was old and heavy. And he had judged Israel forty years.

- 1 Samuel 4:18

Devotional Thought



Description of the times of the Judges

Devotional Thought



Description of the times of the Judges

- In those days there was no king in Israel; everyone did what was right in his own eyes
- Judges 17:6

Devotional Thought



Description of the times of the Judges

- In those days there was no king in Israel, and the tribe of the Danites was looking for territory to occupy. For up to that time they had not come into an inheritance among the tribes of Israel.
- Judges 18:1

Devotional Thought



Description of the times of the Judges

- Now in those days, when there was no king in Israel, a Levite who lived in the remote hill country of Ephraim took for himself a concubine from Bethlehem in Judah.
- Judges 19:1

Devotional Thought



Description of the times of the Judges

- In those days there was no king in Israel; everyone did what was right in his own eyes.
- Judges 21:25

Devotional Thought



Unfriendly Environment

- I Samuel 2:12, 18, 19, 26, 35

Devotional Thought



Stakeholders in the life of Samuel:

- Praying mother: The role of family

Devotional Thought



Stakeholders in the life of Samuel:

- Eli who took the young Samuel under his care – role of the Church

Devotional Thought



What made Samuel who he became?

- Praying mother: The role of family
- Eli who took the young Samuel under his care – role of the Church
- Implications
- Collaboration between Family & Church