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The heavenly
Sanctuary
A link to God's Salvation



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viewIT: movie/dvd info

Amazing Grace balances faith and filmmaking in a historical drama that depicts an ordinary Christian doing extraordinary things because of his beliefs.

For those unfamiliar with the lead character, William Wilberforce was elected to British Parliament in the late 18th century at the age of 21. Some years after that, he underwent an experience that brought him back to the Christian faith—to the point where he was prepared to leave politics behind to fully devote his life to God as a clergyman or monk. His friend from college (and future Prime Minister) William Pitt tries to convince Wilberforce to stay in Parliament because he's such a gifted orator, as seen in several debates on the floor. Pitt asks, "Will you use your beautiful voice to praise the Lord or change the world?"

To quote another character in the film, "We suggest you can do both."

Starring: Ioan Gruffudd, Romola Garai, Albert Finney, Benedict Cumberbatch, Rufus Sewell, Youssou N'Dour.

Director: Michael Apted

Genre: Drama

Runtime: 118 minutes

Language: English

PG For thematic material involving slavery and some mild language.

Oprah Winfrey served as producer of this uplifting drama based on a true story about a small East Texas all-black college in 1935 that rises to the top of the nation's debate teams in a duel against Harvard. A poet and debating coach at Wiley College, Professor Melvin Tolson (Denzel Washington) sees debating as "a blood sport" and recruits the meanest and brightest, including troubled Henry (Nate Parker), driven Samantha (Jurnee Smollet), and the 14-year-old prodigy James Farmer, Jr. (Denzel Whitaker). Oscar winner Forest Whitaker (no relation) plays Farmer's father, the initially unsupportive president of the school.

Though feel-good historical competition movies like this have been done before, Washington serves up his effort as a lean, mean family dinner, with minimum fuss and maximum nutritional educational value. The acting is uniformly superb. It's great to watch these kids slowly incorporate Tolson's incredible poise and intellectual rigor into their lives, and the message is as important as ever.

Starring: Denzel Washington, Forest Whitaker, Nate Parker, Jurnee Smollett, Denzel Whitaker.

Director: Denzel Washington

Genre: Drama

Runtime: 123 minutes

Language: English

PG-13 For depiction of strong thematic material including violence and disturbing images, and for language and brief sexuality.



"Christ and His Sanctuary" Voice of Youth Sermon Series available online at youth.gc.adventist.org. The Voice of Youth Sermon Series serve as the resource for evangelistic outreach meeting ministry.

AND THE BUZZ WORD IS...GAS.

In the United States many pumps were not made to go above \$3.99 per gallon. I guess no one ever envisioned the price of gas reaching \$3.99, much less the \$4.11 that I saw it for this week. These are uncertain economic times. And if you think the problem is just an American problem, well, think again.

In Europe, many are striking because they cannot afford the price of gas and are in danger of losing their jobs due to the overwhelming increase in the cost. Only yesterday, my father told me that back home (Spain) it's not strange to see "Out of Gas" signs at many gas stations.

We all know that a car cannot run without fuel. Once, when we were students, my brother and I ran out of gas. We pushed the car for about 4 or 5 kilometers to the closest gas station. Forget about how exhausted we were after pushing the car to the gas station...you should see the face of the gas station attendant when we told him to put \$1 gas in the tank. That's all we had then, I am not sure what we could do with \$1 at a gas station today.

This is a critical time for Christians, young and old alike. As Christians we need to "gas-up" every day. A once-a-week refueling will not do! The strength we get from this fuel is the only way we can get through each day with the hope that some day soon He will take us home. Just like

our car broke down many years ago, if we today do not refuel through God and His Word every day, we will have a spiritual collapse.

Are you running out of gas? Are you going through some personal struggles? Is your fuel on low? This is something to think about. Many times we just run and run and before you know it the cares of this world weigh us down so low that we lose focus, we take our eyes off the goal. Keep focused. Keep your fuel tank full.

Always remember what God says in His Word when he warned His disciples against being weighed down by the cares of this world. "Therefore I tell you, stop being perpetually uneasy (anxious and worried) about your life, what you shall eat or what you shall drink; or about your body, what you shall put on. Is not life greater [in quality] than food, and the body [far above and more excellent] than clothing? But seek (aim at and strive after) first of all His kingdom and His righteousness (His way of doing and being right), and then all these things taken together will be given you besides. So do not worry or be anxious about tomorrow, for tomorrow will have worries and anxieties of its own. Sufficient for each day is its own trouble" (Matthew 6:25, 33-34, *Amplified Bible*, (AMP).

—JONATÁN TEJEL
Editor



“OUT OF GAS?”



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COVER PHOTO: Corbis®

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contributors



Ana Elisa Mena Martínez



Clifford Goldstein

Clifford Goldstein says he likes the energy, the zeal, and the hope that he finds in young people. It “helps keep me young myself.”

The editor of the *Sabbath School Quarterly* since 1999, he has written 20 books and numerous magazine articles. He holds a master’s degree in ancient Northwest Semitic languages from Johns Hopkins University in Baltimore, Maryland. He travels extensively, speaking on issues of faith, science, philosophy, and belief. He and his wife, Kimberly, live in the Washington, D. C., area, with their two teenagers. [page 8]

Ana Elisa Mena Martínez is a Communications major at the Montemorelos Adventist University in Mexico. She is also involved in the new sanctuary program in Mexico called “Salvación en Símbolos” (Salvation in Symbols). For additional information on the project and to make donations, contact: promosanctuary@gmail.com. Experience her passion in “One Voice in the Wilderness” [page 39]



Henry Bergh

Kimberley Tagert-Paul is a free-lance author working from Michigan, USA. She has written for Christian magazines for over 20 years. Besides writing, she enjoys reading, Bible study, crafts of all kinds, and photography. She lives with her husband, teen son, a cat, and a lizard named Dude, near enough to hear Lake Michigan’s waves in the summer time. She has an older son and young grandson that has made being a grandmother one of the favorite parts of her world. [page 19]

Henry Bergh, writer and composer of the Pathfinder Song was a youth director in the Central California Conference in 1948 when he began Pathfinder programs; within a short time 23 clubs were up and running. That same year he also started the Pathfinder Area Coordinator program. Henry is now retired and lives in California with his family. Read more about how God has led him over the years in his article, Pathfinder Day. [page 31]



Patti Emanuele



Josué Sánchez

Patti Emanuele is a freelance writer and author of three books who has contributed to *Guide* magazine and many other Christian and non-Christian publications. [page 43]

Josué Sánchez writes from Hagerstown, Maryland, USA. He is the Youth Pastor of the Hagerstown SDA Church. A seminar and workshop presenter, when he is not preaching he is busy traveling. But, hey, you can always reach Pastor Sánchez at Josue@jjblogs.com or visit www.jjblogs.com. [page 6]

youth & social networks

by Josué Sánchez

Where Did Our Youth Go?

JustSmile Ministries (JSM) was an incredible success. Thousands of youth that sought counsel came to our website every day. I had a team of about 30 youth and young adults helping to manage such a busy site. On occasion, the leadership team would spend hours on a group MSN chat praying, discussing issues and yes, even singing! Those were golden years for message board-based Website ministries. But then we started noticing some trends shifting. The advice section of the forum—which was our core ministry—showed signs of slowing down, while the teen lounge was rapidly gaining traffic. We tried to do some rearrangements around the different areas of the site. We changed the redid the layout to give the advice section a more prominent status, hoping that the visitors would naturally be attracted to hit the appropriate links. But nothing seemed to work. The visitors spent overwhelmingly more time socializing than anything else.



JSM success lasted about four years. It was beautiful to see so many teens' lives changed for good—we literally even saved a few teens from committing suicide after tracking their posts and contacting the local authorities, which arrived on time to take them to the hospital. It was amazing. But we saw it weakening without knowing what to do. And slowly it died.

ONLINE TRENDS SWIFTING

What happened? New technology was coming on board and the youth were rapidly adopting it. Message boards (forums) were too limited to foster a *real* community. Not fast enough. The members wanted more freedom. They wanted to create their own content, to share their videos and music with others.¹ JSM was a perfect *dial-up ministry*, while the youth needed a *broadband ministry*. I missed the boat. Where did our youth go? They went to the Social Network sites.

WHAT IS A SOCIAL NETWORK SITE?

A social network site is where online and face-to-face friendships and acquaintances are nurtured, encouraged, and intermingled.

Friends (no more use of the word *contacts*) can access your profile (no more use of personal Web pages) and be instantly up-to-date with your daily activities and whereabouts, which you readily make public via your mobile phone. Videos, music, and photos are shared with everyone in your friends' circle.²

People leave public comments on your profile and play games with many other users in that network. Long forgotten acquaintances are renewed when you join your old high school network. You are instantly updated with their stories from the past years thanks to the photo albums they uploaded. And the list of new interactions goes on and grows continuously.

The once clear line between *digital* vs. *real* life is quickly disappearing. It is all mashed up on the Internet. Thus, youth workers need to engage the students in this new medium.

THE GOLDEN RULES FOR ENGAGING YOUTH ONLINE

Ryan Okum, president of StreetWise Concepts + Culture says that "today the biggest challenge in marketing to youth is the rapid pace with which trends emerge, creating a need for brands to stay

fresh and relevant. This challenge is compounded by a youth market that is increasingly product-savvy and informed on the many choices available to them."³ Nothing new, truly. But the differences between the challenges that older generations faced with their children and those of today are quite significant. For instance, the great majority of today's teens spend a considerable amount of time on their mobile phones and online communities, both of them non-existent just a few years ago. Thus, the methods for engaging with today's kids need to be adapted accordingly.

Okum suggests some golden rules for the secular youth marketing arena, which can easily be applied to our youth ministry. But first of all, when we try to connect with our youth online, we need to be as *real* as we are when we are in a face-to-face environment. Says Okum, "The most important principle to follow when marketing to young people is to never pretend to be something you're not online, as youth are the first to see past quick sales attempts."

Here's a brief summary of these four rules:

1) Get personal:

Involve your customers in your campaigns and create a community of advocates.

>>go to page 11

cover story

by Clifford Goldstein

The Meaning of Our Sanctuary Message Today

Here we are, in the year 2008, about 164 years after the Great Disappointment of 1844. We're closer, chronologically, to the First World War, indeed to the American Civil War, than we are to foundation date of our sanctuary message. And, as each year passes (for we don't know how many more years will), we get further and further away from that date.

Thus, these questions remain: What is the relevance of the Adventist sanctuary message for us today, so far removed in time from 1844? Why should we, today, still care about it? What does it have to say to our generation?

Good questions, and that's what this article will try to answer.

cover story



THE PROMISE OF JUSTICE

For starters, our world reeks of injustice, does it not? Every day we hear about one atrocity after another, one horrific crime after another. And we wonder: *Will all this ever be answered? Will justice ever be done?*

The sanctuary message says, *Yes, it will be answered. Justice will be done.* Our sanctuary message says to us, and to the world, that God's justice will not be delayed forever. "The hour of his judgment is come" (*Revelation 14:7*), and though we don't see the final results now, that day is coming.

Centuries ago, the Psalmist lamented about the evil and the injustice he saw in the world; he complained about the prosperity of the wicked and the suffering of the innocent. It all looked so bad. But then, he writes: "When I tried to understand all this, it was oppressive to me until I entered the sanctuary of God; then I understood their final destiny" (*Psalm 73:16-17, NIV*). That, though, was only a type, a shadow, of the universal and final justice that will be meted out at the end of time, a truth revealed in our sanctuary message.

In short, the sanctuary message says, *Don't be discouraged. Justice will be done.*



THE VINDICATION OF GOD

One of the greatest issues that folks who believe in God have to struggle with is: *What kind of God would allow so much evil to happen in the world?* It's a good question, a fair question, and one that needs answering.

Well, A central component of our sanctuary message is that God is working to end sin and rebellion and evil in a fair and just manner before all the onlooking universe. The work of Christ in the heavenly sanctuary is a work that is going on before other heavenly intelligences. The judgment scene of Daniel 7:10 reads: "A river of fire was flowing, coming out from before him. *Thousands upon thousands attended him; ten thousand times ten thousand stood before him.* The court was seated, and the books were opened." God is working openly and justly before the universe, a process that will continue up through the final end of sin and suffering, a process that will one day involve us as well, because we are told that "we shall judge angels" (*1 Cor. 6:3*).

In short, the sanctuary message reveals to us the goodness and fairness and righteousness of God as He works to end the great controversy between good and evil. It tells us that one day all our questions, too, about the goodness and fairness of God will be answered as well.



4

ASSURANCE OF SALVATION

Perhaps the greatest message of the sanctuary is the assurance of salvation. It's the promise that as long as we remain faithful, living in humble faith, obedience, and repentance before the Lord, we have a High Priest, Jesus, ministering in our behalf, who intercedes for us in heaven and whose righteousness alone saves us. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).

The sanctuary message says to us that though we are sinners, though we have fallen short of God's law, though we deserve death, Jesus has died in our stead and He stands as our representative in heaven, and through faith in Him and His righteousness, we can stand pardoned, forgiven, and cleansed in the eyes of God.

In short, the sanctuary message says to us that no matter our sins, we can have the assurance of salvation because Jesus is our substitute, and His righteousness stands in place of ours, especially in the judgment, when we need it the most. And this is certainly good news for any generation of Christians, even those living 164 years after 1844.

5

CONCLUSION

No question, the sanctuary message, properly understood, should speak loud and clear to Adventists today. It tells us that justice will be done; it tells us that God is working openly and fairly in the great controversy with evil; it tells us not to be discouraged about the timing of the Second Coming; and, finally, it gives us the assurance of salvation because it shows us what Christ is doing for us right now in heaven on our behalf, where His righteousness covers us.

Thus, it shouldn't be hard to see just how relevant the sanctuary message is to us today. In fact, one could argue that the longer we wait, the more relevant it gets, because each day we wait brings us closer to the Second Coming of Jesus, when all the wonderful work of Christ for us in the sanctuary comes to ultimate fruition.

3

THE SECOND COMING

If we think we're a long way from 1844, how about from the first century A.D. and all the promises in the Bible about Christ's soon return? It's believed that the book of Hebrews was written to help believers in the church who were discouraged at the "delay" in Christ's coming. If they felt that way back then, what about Christians today?

Here, though, is where our sanctuary message and the pre-Advent judgment come in. We believe that the 2300-year prophecy of Daniel 8:14 was the last prophetic time prophecy given in the Bible. It covered 1,800 years since Jesus left the earth. In a sense, it is like a bridge over time, showing us that God knew about how long things would be because He gave us a prophecy that took us right into the "modern age." It's God's way of telling us, *Don't be discouraged by all the time that has passed. You are now in the last days and my promises are good.*

In short, the 1844 sanctuary message serves as a prophetic landmark, giving us something to help us better trust in the promise of Christ's coming.



Divide into small groups and discuss the questions on page II.



QUESTIONS

- 1) What biblical evidence do we find for the reality of Christ's ministry in heaven?
- 2) What other reasons can you think of about the importance of the sanctuary message?
- 3) Of the reasons given above, which one means the most to you, and why?
- 4) How prepared are you to give someone an intelligent study of our sanctuary message?
- 5) Study the judgment scene of Daniel 7. How closely related is the judgment to the Second Coming?
- 6) Why too must we remember that time is not the same to us as to God? That is, while it seems to us that things are going on a long time, why is that not necessarily true?
- 7) Why should it mean so much to us that justice will ultimately be done?
- 8) How can we keep the cross at the center of our sanctuary message? Why must we do that?

>>continued from page 7

Where Did Our Youth Go?

2) Remember the entertainment factor: An element of entertainment is key to engaging with youth, as they are constantly bombarded with information, communication and entertainment. You need to create an interactive environment with breakthrough creativity that actually engages.

3) Integrate your online with off-line campaigns and go mobile: Kids are increasingly communicating on mobile devices, whether it be through IM or Twitter. Smart campaigns leverage the communities and immediacy that those mediums offer.

4) Leverage new social networking tools: Building a social-networking environment can be a very important technique, not only to build community but to enable a new type of connection that leads to increased word of mouth (WOM), better products and services, and a more engaged customer base.

PRACTICAL EXAMPLE

While it is very important to be aware of the latest technology trends and to follow the teens as they adopt them, we especially need to be proactive and purposely incorporate those new tech trends in our youth group. This is just one example of social network usage that has been proven to be quite successful in my own personal work with my local youth group.


Sabbath School: This activity took two Sabbaths. On the first one we created a video as a group. The students decided what subject they wanted to explore, took a camera, and interviewed several people of all ages around the church, asking them: "What would you do if you found that God didn't exist and everything you believe is a lie?" Then, the following Sabbath, I uploaded that video to the Flow,⁴ an Adventist youth Christian social network created by *Insight* magazine, from the Review and Herald Publishing Association. I borrowed five laptops and distributed them in the class. Then I projected the video on a whiteboard and gave them a chance to log on and answer the video question right there on the social network page. Once they posted their comments, I displayed them on the same whiteboard. The advantage of projecting the site on a whiteboard was that I was able to underline their comments with a dry-erase marker. We had a very interesting discussion on the subject and everyone was fully engaged.

That page is still there on the social network site and more students are adding their views, prolonging the discussion way beyond our youth class.

FINAL REMARKS

We started this article reviewing the story of JustSmile Ministries. Among the abundant array of lessons I learned from that beautiful but intense experience is one that is constantly in the back of my mind: **carefully study the youth trends and be a step ahead.**

The social network concept is here to stay for a while, but the form of expression and the medium may very well change sooner than we think, just when we start feeling comfortable setting our profile on our favorite social network site. Popular sites such as MySpace, Facebook, Hi5, and Bebo are increasingly investing in mobile versions of their networks. Mobile micro-blogging services such as Twitter are spreading virally. Real browsing is accessible to a growing number of handset users. What does it mean for us, youth workers? Go mobile.

So what do you think? Grab your mobile phone, open your mobile browser and leave some feedback on <http://m.JosueSanchez.com>, my new mobile venture. 

Notes

[note1: According to PewInternet.org, "Content creation by teenagers continues to grow, with 64% of online teenagers ages 12 to 17 engaging in at least one type of content creation."]

[note2: According to the same study by PewInternet.org, "Nearly half (47%) of online teens have posted photos where others can see them, and 89% of those teens who post photos say that people comment on the images at least "some of the time."]

[note3: ypulse.com/archives/2008/05/ypulse_guest_po_27.php.]

[note4: <http://insightmagazine.ning.com/forum/topic/show?id=2021260%3ATopic%3A9830>.]

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AFFIRMATION

Program Target: To help youth affirm one another and know that God affirms them.

What to do:

PART 1: Seat your group in a large circle (if you have more than 20 people, divide into 2 or more groups of less than 20 each). Give each person an envelope with 20 small slips of paper. Direct each person to write his or her name on the envelope and pass it to the person on their right. When someone gets their neighbor's envelope, they are to write something positive, something they like or admire about that person, on one of the slips of paper and put it back in the envelope, then pass the envelope on. When the envelopes have travelled around the circle back to their owners, each person should have an envelope full of positive statements about him/herself. Give everyone some time to read through their affirmations.

PART 2: Give each person some poster board and a glue stick and have them create a collage with their affirmations. They should write their names only on the back of the poster. They can also

decorate them using markers, etc. Collect the posters, write a number of the front of each one, and put them up around your meeting area. Allow 15-20 minutes for people to go around, look at the posters, and try to guess which numbered poster belongs to each person. Have a prize ready for the person who identifies the most posters correctly.

This activity is valuable on a number of levels. It gives people practice affirming and saying positive things about each other, helps them graciously accept positive things said about themselves, and then allows everyone to view the positive statements people have made about each other.



Preparation Time:

This requires only about an hour preparation time to get envelopes, slips of paper, pens or pencils, poster board, glue and markers ready. However, you may also want to give the activity some thought based on what you know about your group. If your group

contains a lot of younger teens, or many people who are very critical of others, you may want to structure the activity so that you get to preview everyone's envelope briefly before giving it back to them, to make sure no one has written anything negative. If this is necessary, you can collect the envelopes, fill the time with some singing while you quickly preview them, and hand them back to their owners after the singing.

Bible Text:

Psalm 8:3-5

Song Service:

"I Am a Promise"

Vesper or Closing Thought:

It's important for us to learn to affirm one another. It's important to learn to accept compliments graciously and learn to think positively about ourselves. But most important is recognizing that we are of great value to God, and He affirms us every day.



JESUS' SECOND COMING

Program Target: Adventist youth have heard about Jesus' second coming since they were in Cradle Roll. Can they still be excited about it?

What to do:

Choose a well-written Seventh-day Adventist imaginative story about the end of time (see "Resources" for some ideas). Select a portion that specifically describes the second coming and make copies of that chapter or section of the book.

There are two ways to do this activity, depending on the amount of time you have to prepare:

OPTION 1: Give a few members of your youth group who are good readers/actors a copy of the story ahead of time and ask them to prepare a dramatic reading, with different people reading the dialogue/thoughts of different characters in the story. Choose a strong reader as the narrator to tie all the parts together. Have them present the reading at the meeting.

OPTION 2: Read through the chapter before the meeting and note how many different characters are involved in the scene. Bring copies for that many people and, at the meeting, ask several good

readers to read through the scene with you reading the narration.

When the reading is finished, move into a discussion. Are the youth able to put themselves in this scene? Would their thoughts and feelings be similar to those of the characters in the story at this point? What feelings do they have about the Second Coming?



Preparation Time:

Both options require you to find and select a reading and make photocopies—about half an hour's preparation if you have one of these book available. Option 1 will require contacting a few people about a week ahead of time, and checking back with them a day or so before the meeting to make sure they are ready. Option 2 only requires as much time as it takes to read through the selection before the meeting.

Bible Text:

"With a loud command and with the shout of the chief angel and a blast of God's trumpet, the Lord will return from heaven. Then those who had faith in Christ before they

died will be raised to life. Next, all of us who are still alive will be taken up into the clouds together with them to meet the Lord in the sky. From that time on we will all be with the Lord forever. Encourage each other with these words." (1 Thessalonians 4:16-18, CEV).

Song Service:

"Soon and Very Soon"

Vesper or Closing Thought:

Jesus' coming may seem like a distant, far-off hope, but some day it will be a vivid reality. Challenge young people to live every day as if Jesus were coming tomorrow.

Resources: Some good stories about the Second Coming currently available at the Adventist Book Center include:

- *Project Sunlight*, by June Strong (pp. 152-157)
- *Midnight Hour*, by Celeste Perrino Walker and Eric D. Stoffle (pp. 313-320)
- *The Appearing*, by Penny Estes Wheeler (pp. 188-198)



Semantics: A play about Teen/Parenting Communication

by Kimberley Tagert-Pau

Life Issue: Parent/teen relationship

Bible Passages: Ephesians 6:2-4; Proverbs 23:15-16; Proverbs 4:1; Psalm 19:14

Central Bible Truth: Just as communication with God helps us know Him better and helps us understand His character (and why we would choose to believe in Him, communication with parents helps you to understand the good things they want for you, and it help them to understand the person you are becoming.

Teaching Aim: The purpose of this play is to help teens and parents see the importance of communication. The play looks at communication from both of their perspectives.

Theme: Communication

Characters: Narrator, Cameron, and Mother

Setting: The setting can be very simple. A chair would be placed Stage Right for the narrator to sit on. On Stage Left is a simple table and two chairs representing a dining room/kitchen area (the table could contain a vase of flowers or other props, but they are not needed). The son starts in the back of Stage Left pretending to get water from a sink. This isn't a necessary prop—just add the sound of running water at the appropriate time.

[The narrator speaks at the beginning and throughout the play interpreting what each of the actors is *really* thinking or saying. The narrator sits on the side of the stage and is not intended to be “heard” by either actor/actress. At a certain point in the play, though, they both turn to the narrator and ask the narrator to stop talking. Using a narrator is a fun way to point out that what parents hear from their teen is sometimes very different from what they say, and vice versa.]

[Cameron is seen with his back to the audience deeper into Stage Left. He holds a bottle and is filling it with water—it will *really* be filled with pink lemonade or water dyed to look very pink. The sound of crinkling noise is heard and Cameron pretends to put a tub of lemonade mix back into a cupboard.]

Mother: (*Heard from off stage left*) Hey, Cameron. What are you doing?

Narrator: Mom is *really* saying: I bet he's doing something he's not suppose to do.

Cameron is *really* thinking: Here we go again. She doesn't trust me.

Cameron: (*Turning toward audience*) Um.... Getting some water.

Narrator: Cameron is *really* thinking: Quick, think. Oh yeah, boy I'm good.

Mom is *really* thinking: Yeah, right. I bet he's getting water!

Mother: Water?

Narrator: Cameron is *really* thinking: See, she doesn't believe a word I say.

Cameron: (*Not said with confidence . . .*) Yeah

Narrator: Cameron is *really* thinking: Well, it is water, right?

Mom's *really* thinking: Here we go again.

Mother: (*Mom enters stage left leaving her work in another part of the house. She enters the kitchen area where Cameron is standing with his bottle of lemonade.*)

Water? Since when is water pink?

Narrator: *Cameron* is *really thinking*: See, she has to know everything I'm doing.

Why can't she just leave me alone!

Mom is really thinking: He knows the rules. Ask before eating or drinking, especially sugary things. He gets entirely too much sugar.

Cameron: Well, I was getting water when you asked . . .

Narrator: Cameron is *really* saying: Technically, I was telling the truth.

Mom is really thinking: He's playing word games again. He knows that isn't true.

Mother: Cameron, I heard noise—and it wasn't just water running. Water doesn't crinkle.

Narrator: *Cameron is really thinking*: Yeah, so, what's the point?

Mom is really saying: Why does he do this? Why can't a teenager just say the truth? Are they even human?

Cameron: I was getting water . . . to put in with the lemonade mix.

Narrator: *Cameron is really saying*: See, I told you. Water.

Mom is really thinking: . . .

Mother: (*Interrupting the narrator*) See, that's what I'm talking about. Playing semantics again.

Narrator: Semantics. Playing word games. Telling half-truths with twisted words. Saying one thing, but meaning another . . .

Cameron: See, I told you we should invent a board game. We'll

call it "Semantics." It will help teens and parents learn to communicate better. (*He grins at his mother.*)

Narrator: Cameron is *really* saying: If I keep going on and on she'll forget what we were talking about.

Mom is really thinking: He thinks if he keeps going on and on I'll forget what we were talking about.

Mother: That's not what we're talking about. This isn't a game. I'm trying to communicate with you. Communication isn't playing games with words.

Narrator: Mom is *really* saying: We've been through this a million times. Why can't he understand?

Cameron is really thinking: Here she goes again. We've been through this a million times. Why doesn't she believe I understand?

Cameron: I know. I know! I need to tell the truth, the whole truth, and nothing but the truth!

Narrator: Cameron is *really* thinking: Humor always distracts her. Boy, I'm good.

Mom is really thinking: He's driving me crazy.

Mother: Come on, that's not fair!

Narrator: Well, this time, they are on the same page. That wasn't fair.

>>continued on next page

Cameron: I'm sorry . . .

Narrator: *Cameron is thinking he's really sorry. Mom is thinking . . .*

Cameron and Mother:

(Turning in the direction of the Narrator) Shut Up!

Narrator: Well! (Crosses arms in disgust. The narrator remains on the stage listening to the characters interact.)

Cameron: I'm *really* sorry, Mom.

Mother: (Crosses to Cameron and puts her hand on his shoulder.) I know, Son. (She pulls out a chair for Cameron and motions for him to sit, which he does. She pulls out another chair and sits beside him.) I know you're sorry and I forgive you. But that doesn't mean you understand. Communication means more than just a few chosen words . . .

Cameron: (Interrupting) Mom, I get it.

Mother: Then why don't you do it?

Cameron: What?

Mother: Communicate.

Cameron: (He thinks for a minute, then grins) Because I'm a teenager?

Mother: Funny.

Cameron: I'm sorry, Mom. Really... (He waits a few seconds, then adds) I know. Sorry means changing your behavior.

Mother: Yes it does, Son. You just need to see . . . (Mom is clearly frustrated) Communication is important.

Cameron: So...what do you want?

Mother: (Studies Cameron for a few seconds) I just want . . . I miss. . . the way we used to talk.

Cameron: I was a kid then, Mom. Come on. It's different now.

Mother: I know. That's what I mean. Sometimes . . . sometimes I feel like we are a million miles apart.

Cameron: We're not, Mom. I'm still here. It's just . . . well . . .

Mother: It's O.K. I'm listening.

Cameron: Mom, I . . . I just need some room. I need some space. There's a lot I'm trying to figure out. You need . . . you need to let me go.

Mother: That's not so easy. You're my baby.

Cameron: Mom! Do I look like a baby? Come on.

Mother: Sorry. You know what I mean.

Cameron: Not *really*. You still see me . . . that way. . . and it won't be long and I'll be on my own. You need to ask me what I think—what I want. Then listen.

Mother: Don't I do that?

Cameron: Not *really*.

Mother: I guess . . . I thought I did.

Cameron: What's my favorite store?

Mother: (Stopping to think) Huh?

Cameron: See? You aren't always interested in the stuff I'm interested in. So why do I have to always be interested in your stuff? Like I said I need some space.

Mother: So . . . you're saying?

(Narrator sits up and looks hopeful and starts to open his/her mouth to speak but Cameron interrupts before narrator can speak.)

Cameron: Trust me. You raised me. Don't always worry about me so much. Just because I'm not talking . . . I'm still thinking. And it's not all bad. You were a teen once—a long time ago. . . (grins)

Mother: Cute. (She rustles the top of his head.) O.K., I can try.

Cameron: You know kids know more than parent's think they do.

Mother: That's what scares me.

Cameron: That's not what I mean. I'm just saying because we don't talk about things doesn't mean we aren't thinking. Thinking about lots of things . . . friends, school, God.

Mother: O.K. I think I understand.

Cameron: (He gives his mother a skeptical look.)

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Mother: Honest. I'll try to understand better. (She looks at the untouched lemonade and grins.) That doesn't mean I won't still hold you accountable. House rules still stand.

Cameron: All of them?

Mother: Yep. And . . . (She points to the lemonade) you still need to ask about sugary snacks. If I let you . . .

Cameron: (Interrupting) I know, I know! I've heard it before.

Mother: (Laughing, she stands

and puts her arm on Cameron's shoulder) This has been nice. Can we do it again?

Cameron: (Grinning) Don't count on it. I love you, Mom. Tell you what. . . if you'll try harder, then. . . I'll try to do something for you.

Mother: Yeah, what's that?

Cameron: Well, I'll try . . .

Mother: Yeah?

Cameron: I'll try to talk in complete sentences from now on.

Mother: (Laughing) Deal.

(Mother and Cameron exit Stage Right together. Narrator smiles up at them, but they don't see the narrator)

(Narrator sits for a few seconds, then stands and picks up the chair.)

Narrator: That *was* nice! I don't think they'll need me anymore. But . . . Cameron is *really* thinking . . . (Walks off stage.)



PLAN NOW TO JOIN US IN 2009! Soon Oshkosh, Wisconsin will be filled with Pathfinders from all over North America and the world. Plan now to join over 30,000 Pathfinders from over 100 countries for the largest five-day Adventist Youth Event in the world.

Courage to Stand

2009 International Camporee
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- It will be an exciting time of fun, with a variety of activities, events and ministry opportunities. Just think of all the new friends you will meet as you experience life changing, Christ-centered programming!
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- Plan now to join over 30,000 Pathfinders from over 100 countries for the largest five-day Adventist Youth Event in the world. It is an exciting time to make new friends and experience life-changing, Christ-centered programming!

REfocus

**a 2-day
workshop**

to help you GET READY
FOR THE NEW SCHOOL YEAR

Jason glanced at his agenda for the upcoming two-day seminar/workshop for youth work. He sighed. How would he gather new and excited workers? How could he entice past volunteers to come back? What about all the issues the kids were working through?

Michael, a fellow youth worker passed by Jason and placed a hand on his shoulder.

“Don’t despair, buddy, I’ve got a plan. Let’s talk about it,” Michael told Jason.

REfocus

Why do we need a Youth Ministry in your congregation? Who wants to work with teenagers?

“We do,” a resounding yes is heard from many sources. There are many kinds of volunteers. First there are the experienced volunteers. They love kids. Sometimes they have some of their own. Sometimes they are young at heart. Sometimes they just like a challenging and rewarding ministry.

Then there are the newbies. They are excited by the thought of working with youth. They love kids.

Sense a pattern here? Volunteers are interested in helping in youth ministry because they care about kids.

The best volunteer is the one who is recommended by a youth in youth ministry. The kids already feel a connection to that person. The next best is someone who is recommended by another experienced youth worker.

Gathering the Volunteer Youth Workers

Have an open invitation with no pressure for the potential volunteer. Try to arrange a visit for interested volunteers with the youth group when it is in progress. This will give the potential volunteer an idea of the group of kids they will be working with. Watch how they interact with the kids. Remember, kids don’t want a perfect volunteer to work with them—they want someone who cares about them.

Plan a dinner or luncheon open to all and introduce the ministry to those who might be interested in volunteering. Food is always a unifying factor.

Remind volunteers that this is a relationship-building ministry. Activities will be planned, Bible Studies will be tackled, and community projects will be implemented, but what will bring Christian growth will be the relationships the kids build with their youth workers and each other.

REdefine

Look at our culture. What's going on out there? Try to understand where teenagers are coming from. Everyday kids go to school stooped over with the weight of an overflowing book bag filled with all kinds of issues. Divorce, drugs, teen sex, and other emotional dramas are all part of their everyday lives. When these kids meet for youth group, they are bringing their culture—and their problems—with them.

It is important to understand the social and environmental culture the kids you are working with are living in. Youth ministry goals and methods can be completely different depending on where your church is located. In some communities, a major concern for the teenager is where to go on Saturday night with his date. In other communities, it is daily stressors, such as: will there be supper on the table tonight? Your kids may only be able to eat one meal at school. Supper is non-existent. Dad might be gone from the home. If we ignore the culture or lifestyles of our kids they will not be open to the gospel message and will consider youth ministry a joke. Youth may choose to not get involved. In many communities, there are some common factors that are present. All kids want to be respected. Respect them, and they will respect what you have to say. Don't judge them because they dress differently or listen to music you don't get.

Strive to be sensitive to their issues. Many youth are so pent up with emotional worries that they are seeking relief from unhealthy sources. If you see signs of this in your student it is best to try and talk with the parent/parents, and refer them to professional help. Love does not ignore danger, and your youth is in danger if they are engaged in self-abuse.

Some other realities of our day are students dealing with divorce in their families, depression, and Attention Deficit Disorder. Be their friend, try and listen—not judge. Be a “safe” adult. This means do a lot of listening and less talking sometimes. Dating and relationships present their own problems such as whether to abstain from sex. Sometimes peer relationships can go bad: for example, maybe not having any friends to sit with during lunchtime at school can cause a lot of pain in a young person's life.

day ONE

Workshop #1 for Volunteers

SKIT: This skit is an example of how *not* to act as a youth group volunteer.

Scene: Youth group meeting

Characters: John, Chuck, Marie, and Andrea, the youth group leader.

Andrea is meeting with her youth group at church. The kids are very quiet.

Andrea: Hey, you guys, what's up? Isn't this a beautiful day that the Lord has made? Remember, we need to rejoice and be glad in the day.

Chuck looks at Andrea incredulously.

Chuck: Andrea, tone it down, will ya? We got a problem here.

Andrea: (cheerfully): Okay, okay, Chuck. Remember, “We can do all things through Christ who strengthens us.”

There is silence.

Andrea finally takes a look at Maria. She notices that she's crying.

Andrea: Maria, what's the problem? This is such a beautiful day. I've got some fun activities planned for us today.

Maria raises her chin up briefly and stares at Andrea.

Maria: You won't understand.

Andrea: Of course I will, now just tell me. After all, what concerns you concerns all of us. Go ahead and let it out.

Andrea places a hand on Maria's shoulder and smiles broadly. Maria is crying profusely. She looks around for some Kleenex to wipe her eyes. Andrea carries a huge bag on her shoulder. An abundance of tissues are hanging out.

Maria is using the back of her hands to dry her tears.

Andrea: God wants us to have a happy heart, Maria. Go ahead, tell us what's wrong.

Chuck: She has trouble at home.

Andrea is handing out papers to everyone. She stops, turns and stares again at the crying Maria.

Maria: My dad left us.

There is silence.

Andrea looks shaken. She doesn't say anything for several minutes.

Andrea: Now Maria, I know all of us here feel badly for you but this is youth group. We have many problems in our community and I know that the Lord wants us to reach out to those who have problems and share God's good news.

Maria just stares at Andrea.

End of skit.

Youth group leader turns to volunteers and asks,

"What is Andrea missing?

Is she being sensitive to Maria's needs?

Do you think Maria or her friends will continue coming to the youth group?

Did Andrea show sensitivity to Maria's problem?

Will Maria remember the community activities she did in youth group or the fact that Andrea failed to care and connect with her when she was in pain?

Discuss answers with volunteers.

day **ONE** Workshop #2 for Volunteers

SKIT: In this skit that you create a youth group leader is working on an agenda for the kids in youth group all by themselves. It can be funny. Enlist a volunteer member to act out from a script the role of a kid as he/she reacts to the activities. For example, pottery class (for the boys in the group), or watching hours of football reels (for the girls). The solution would be, of course, to ask for suggestions from the kids themselves, or ideas from the volunteers on activities that worked in the past. Be aware that among the volunteers there might be parents who have been listening at home to what their kids really want youth group to be about.

day **ONE** Workshop #3 for Volunteers

WORKSHOP 3: Pick relevant topics for Bible study. Go over possible topics with the new and experienced volunteers. Make certain that there is an understanding of the goal of Christian growth. If using a Bible study guide, make certain that it is geared toward youth with its own language and expectations.

NOTE TO YOUTH LEADER: It might be necessary after selecting the Bible study material, to "tweak" the style of the book in order to make them relevant to your area or culture. For example, a Bible study written for the California lifestyle may not be relevant to a kid from another state or country.

DAY 2

Plan a retreat day in which you and your volunteers can have fun together and brainstorm some new ideas for keeping the youth interested. Plan, eat together, climb a wall, or go swimming together. The idea is to build a team and be unified in one purpose, nurturing and cultivating kids who are grounded in God's word, will not fall away in the future, and will produce fruit for the Kingdom.

Where do we want to go from here?

It is a sad fact that many youth who grew up in the church, and have had an active involvement with youth group through high school, suddenly find themselves away from home after graduation, falling away from the church. What causes this breakdown in faith and what can youth group leaders and their volunteers do to help prepare kids for the real world when they leave high school?

We believe there are several common factors affecting why kids fall away from their faith after high school. They are:

1. Communication: The greater students' opportunities to express doubt in high school, the greater their faith maturity and religious motivation will be in college. They have tested their faith and found it to be strong. It has been found that more than half of the average religious teens never doubt their faith, and one third doubt very little, while, surprisingly, many students are inarticulate about their faith.

2. Integration: It has been found that kids in youth groups seem to be able to integrate their faith in dating and career choices more so than navigating their money or college schedules.

3. Community: Those kids with strong Christian roots in their family and in their youth group were able to transition past the high school years more easily.

Youth group leader, ask your volunteers for examples from their own experiences of what helped them to transition from youth group to real life.

day TWO Workshop #1 for Volunteers

Break into small groups again.

SKIT: Act out a student arriving on a college campus and dorm for the first week away from home.

Scene/setting: A college campus dorm

Characters: Maryanne, former youth group student leader, and Adriana, roommate into Goth lifestyle and music.

Maryanne checks her schedule and room assignment. She is carrying two large suitcases, and a Bible. She knocks on the door of her new room. After several knocks, she tries the door handle and open the door.

Maryanne: Hi, my name is Maryanne, I guess I'm your new roommate.

Maryanne extends her hand toward a dark-haired, black-clothed girl in the room. She is wearing black lipstick and black nail polish.

Roommate ignores Maryanne's outstretched hand.

Roommate: Yeah. I'm Adriana. That's your bed. What are you carrying, in your hand?

Maryanne brightens and says: It's my Bible. Want to take a look? (She tries to hand the Bible over to her new roommate.)

Adriana backs up.

Adriana: Uh, Nooo...that's your thing. You keep God and all that junk on your side of the room. I'm more into the dark side of life.

(There's a knock on their door. Two boys are on the other side.)

Boy: Hey, you guys, come on. There's a keg party in Dorm A. They got some weed there too.

Adriana: I'm there, you guys. She turns to Maryanna.

Adriana: You comin'?

Maryanne: No, no, you go ahead.

(After the door closes, Maryanne sits down hard on her bed, glances at the lewd posters on the wall and takes in the banner, "Satan lives," that drapes across her new roommate's suitcase. She sighs. What world has she landed in?)

Discuss the skit with your volunteers.

How can we prepare our kids now for the drastic changes that will come into their lives in the future? In other words, do we help them learn how to handle temptations, feeling alone, finding a good church, roommate problems, and handling money and schedules? The youth group leader should point out that it is important to strengthen our kid's faith while they are being influenced at home and in church so that they may be able to handle these challenges in the future.

If available, try and contact former group members who have already graduated. Invite them to speak to the group. They can give examples of their struggles and triumphs after high school.

When youth group kids have left home and church it is important for volunteers to continue the supportive relationship and care of their youth by writing letters to remind them that they are not forgotten but are cared about. **E n d**

day **TWO** Workshop
#2 for Volunteers

SKIT: Act out a skit with a parent trying to understand teen music groups, Facebook, MySpace, computer games.

Scene: *Bedroom of teenager. The computer is on. The monitor shows that My Space Website is open. Father walks in on son.*

Characters: Father, and son, Billy

Dad: Billy what are you doing in here?

Billy: Nothin.

Dad notices computer screen.

Dad: What's that? I thought you had homework to do.

Billy: It's nothing, Dad. It's just MySpace. I am talking to my friends.

Dad: Why don't you just use the phone?

Billy: Dad, you are so out of it. No one uses the phone.

Dad: What do you mean, no one uses the phone. That's crazy.

Billy: Uh, Dad, I don't have everyone's phone number on here.

Dad is quiet. He is completely confused.

Dad: I think it's time to get off that now and do your homework.

Billy: O. K.

E n d of skit.

Discuss the skit.

How important is it to understand the computer programs and that our kids are involved with? Can these programs and sites be dangerous? As volunteers, can we afford *not* to understand what our youth are doing in their free time? Is this another way that we can relate to our youth?

REDEFINE

Some things to remember. As volunteers, we are seed planters. God asks us to be faithful and genuine in our witness to the kids and then perhaps we may see results. Be prepared to not be the one who gathers the harvest.

Don't be afraid to admit to a teenager that you don't understand something or that you do not know what they are talking about.

Discuss ways that kids can learn to lead certain activities or Bible studies. Teach them how to study the Bible for themselves and then how to share its message with others. If the youth feel a sense of ownership, they will be committed to the youth ministry and the mission. **Get kids involved, don't talk down to them. Teach them to lead.**

SHOW APPRECIATION

Finally, how do we say thank you to our faithful volunteers? How does the volunteer avoid burn-out?

When I asked a friend who had been active in youth ministry for ten years about this, she said: prayer, Bible study, and a once-a-year retreat. Emphasis was placed on the therapeutic benefits of a retreat somewhere far, far away.

Also, from time to time send out thank you notes and have get-togethers at each other's homes once a month (more eating). Give the volunteer a broad smile and a hearty pat on the back as often as possible. Finally, here are some things you must do:

Plan two trips a year, one could be a retreat. Gather the information on these trips early, including the cost, and get them to the parents and the rest of the church. Prepare your permission and medical release forms ahead of time so that the parents can get everything ready and signed in time for the trips.

Prepare an outline of the Bible topics to be covered that year.

Make a list of projected community and volunteer projects to be done.

Youth leader, make use of any youth topics or information that is already published. Visit our Web Site at <http://youth.gc.adventist.org> for additional project ideas.

YOU CAN BREATHE NOW.

On your mark, get set... Ready? Yes, you are, as best as can be. You and your volunteers are now ready to trust the Lord for the growth of your students in the coming months. He will be faithfully standing beside you. ☐

"If the Bank Credits your account each morning with \$86,400. But it carries over no Balance to the next day. At the end of each Day you loose the Balance you failed to use During the Day. What would you Do?

Draw out every Cent. of Course!!!

Each of us have such a Bank. Its name is TIME. Every morning it Credits us with 86,400 seconds. Every night it writes off what you have failed to invest. If you fail to use the Day's Deposits, the loss is yours. There is no going Back."

—Jobbie YaBut, Youth Director, SSP





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Life Issue: Keeping the traditions of the church

Bible Passage: 1 Corinthians 11:2

Central Bible Truth: It is important to keep the teachings of Jesus Christ as they have been passed down to us by Him.

Teaching Aim/Program Target: Honoring our church traditions are important to our spiritual health.

Setting: A family is about to go to church.

Characters: Mom, Dad, sister Junie, older brother Will, and Peabody, the family dog.

Dad: Everyone about ready? (He looks around and counts heads.) Let's see, Ruth, Junie... where is Will?

Dad looks under the kitchen table, and behind the refrigerator.

Junie giggles but stops after glancing at her father's face.

Dad: Ruth, Will's going to make us late.

Mom (*walks to the bottom of the hall steps and call*): Will, hurry up.

There's only silence.

Mom shrugs.

Dad glances at the clock.

Peabody whines.

Mom: Junie, feed Peabody, will you?

Dad (*calls up the stairs*): Will, get down here. It's time to go to church.

Dad (*calls louder*): Will?

Dad (*shouts*): Will!

Will appears at the top of the stairs.

Will: I'm not going.

Dad: What?

Will: Church is dumb.

Mom collapses in a chair.

Peabody's still whining. He's picked up his empty bowl now and is parading it in front of everyone.

Dad: Come down here, Will.

Will clumps down the hall and joins his parents.

Mom: Will, you're making us late to church.

Dad: You're going to church with us, Will. God wants us to go to church and worship Him.

Will: I can worship Him at home.

Dad: Will, God tells us not to forsake the fellowship that we have with other believers. He passed down these traditions so that we could learn and worship Him.

Will: Okay, I just need to IM Kelly before we go.

Mom sighs. Peabody continues to cry.

Peabody drops his empty metal bowl at Will's feet.

Will: What's wrong with him?

Will points at the dog.

Dad: Peabody has a tradition of being fed around this hour everyday. If we break his tradition, he will be unhappy and hungry. That's the way it is with us. It doesn't seem like there is much sense in doing some traditions, like going to church or studying our Bibles, but without them, our bowl is empty and we go unfed. It is a part of our life that keeps us happy and satisfies our spiritual need.

Will picks up the metal dog bowl and heads off to the kitchen.

Will: Come on, Peabody. I guess we both are going to keep our traditions.

Will finds an empty box of dog food in the cabinet.

Will: Sorry, boy. I guess your tradition of eating right now is going to have to wait until after church.

Peabody whines once more as he watches Will leave for church. E nd



Life Issue: Understanding why it is important to keep traditions.

Bible Passage: 2 Thessalonians 2:15

Central Bible Truth: It is important to be strong in our beliefs and remember that they have been passed down to us so that we may learn and pass down to others after us.

Teaching Aim/Program Target: Honoring our church traditions are important to our spiritual health.

Setting: A bedroom of a teenage boy. The walls are covered with posters of a popular singing group.

Characters: Devon, Pete, Laura and Jake (friends and devoted followers of the (give name of *your*) singing group), Brian, Pete's brother, and Pete's father.

[Devon, Pete, Laura and Jake have tickets to a concert for their favorite singing group. They go every year.]

Devon: I never thought my dad would let me go to this concert this year. He said we had a meeting at youth group. We have a meeting every month.

Pete: Just be glad you can go. Do ya like my new poster?

Pete sweeps his hand around his room.

Pete: It's cool huh?

Jake: "It's great man.

Laura: "So what's this thing you had to go to at church?"

Devon: "We talk about what we want to do in youth group, and how it's goin'. Since we're older, we're planning fun stuff for the little kids."

Laura: "That sounds important, Devon."

Devon: "Yeah, but so is going to our yearly concert. This year we have a special responsibility to initiate Jake."

Devon slaps Jake on the back, hard. Jake stumbles a little.

Pete (looks at his watch): *We should get going. It's gonna be crowded. I'll see if my dad can drive us now.*

Devon, Pete, Laura, and Jake leave the room and go downstairs. In the kitchen they meet Pete's little brother.

Pete: You seen dad, Brian? It's time to go to the concert.

Brian: He's out in the car. I'm going with you.

Brian laughs and hits Pete on the arm.

Pete: You are not. Where ya goin'?

Brian: I'm going with Devon's brother to youth group tonight.

Dad's dropping me off first at Devon's house.

Devon hears the excitement in Brian's voice as he talks about the youth group activities coming up at his church. Devon squirms in his seat and grows silent.

Pete's Dad: Boys, I need to speak with Devon's dad. Then we'll get to that concert.

Laura and Jake move over so that Brian can pass them and get out the door of the van. Jake reaches over and begins to pull the van door closed after Brian.

Devon suddenly shouts out.

Devon: Wait, let me out!

Jake drops his hand from the door. Laura looks at Devon with a question in her eyes.

Devon: You guys go without me. Introduce the tradition to Jake. I have a tradition at church I have to keep. I'll see you tomorrow.

Devon (yells): Wait, Dad, I'm coming with you tonight. **End**



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Life Issue: Using social networking websites such as MySpace

Bible Passage: 1 John 1: 6

Central Bible Truth: We must not claim to have Jesus in our hearts and belong to Him yet live as if we do not know Him.

Teaching Aim/Program Target: Live in the light of Jesus, do not live a life that denies who we follow.

Setting: The school library

Characters: Carrie, David, and Jim.

Carrie is settling down in the school library to do research on a paper that is due.

Carrie: O. K., let's get some work done.

David: What did you just say?

Carrie: Oh, go back to sleep, I have all of this research to do.

David: How can I sleep when I have to write this *important* paper for Mrs. Davenport. The truth is, Yecch! This stinks.

Just then Jim walks over from a cubicle on the other side of the room and leans over David. The two boys are whispering. Both of them are laughing.

Carrie: Uh, excuse me but some of us are trying to do their work here. What are you two goofballs laughing about anyway?

David: You really don't want to know.

Carrie: Actually I don't. But I know that until you tell me you're going to torture me with whatever is so funny. So what gives?

Jim: We're just, um, communicating with this girl on MySpace.

Carrie: Oh, please.

Carrie rolls her eyes.

Carrie: Let me see.

Carrie leans over and watches the script unfold revealing an introduction to a girl from somewhere else.

Carrie: She is so bad. I can't believe what she is saying to you. Get off now before it's too late.

David and Jim stare at Carrie then laugh.

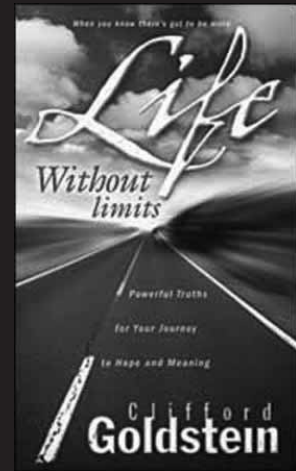
Jim: O. K., so what? What's wrong with a little flirtation on the Web? I'll never meet her. It's fun.

Carrie: "Well, for one thing, you can't meet her. With the mouth she has, why should you? Come on, we're Christian. We really shouldn't be talking like that with her using foolish, dirty words. Think about it, you are the light and she is the darkness. What could you have in common with her?"

David and Jim look sheepish.

David: What was that reference again that Mrs. Davenport wanted us to look up?

Carrie: I'll get it for you. **E n d**



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How would you live differently if you knew that . . .

there was more to life than what you were seeing?

something wonderful was awaiting you on the road of life?

you were not on this journey by chance, but for a special purpose?

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Life Without Limits will start you on a journey more meaningful and exciting than you ever imagined.



Life Issue: Need for social and close contacts.

Bible Passage: Romans 12:10

Central Bible Truth: Our fellowship should come from one another. We are all in God's family.

Teaching Aim/Program Target: We all need to feel loved and cared about. We must be careful with whom we spend our time with. We must be devoted to each other as Christians and not seek intimate relationships with those who are not saved.

Setting: Church Camp.

Characters: Paul, Eric, Katie, Loren, and John, the youth group leader.

SCENE 1

Eric is organizing activities for his group. Paul walks in.

Paul: So do you have lots of fun stuff planned for us to do tomorrow?

Eric: I guess so. John wants to build unity and trust together. As if we aren't close enough. Sometimes Tommy eats a hamburger and I feel like I taste it.

Eric laughs.

Paul: I know that John is just trying to help each of us make friends. Some people here don't have anyone to hang with, you know.

SCENE 2

Katie and Loren stop by their cabin.

Katie: Hi guys, whatcha doin'?

Eric: Not much. Just trying to figure out some games to promote "unity and fellowship" as John would say.

Katie: Well, that's always a good thing.

Loren: To tell you the truth, my computer is my best friend sometimes.

Katie: Gee, thanks.

Eric: What do you mean?

Loren: You know, MySpace, FaceBook...the Web sites on the internet.

Katie: You gotta be careful with that stuff, Loren. You don't know anything about those people. Isn't our

church group good enough fellowship?

Loren: Yes, but there's something exciting about talking with kids from other places. Besides, sometimes I get lonely.

Katie: I understand. I have felt that way, too.

Eric: "I think that's what we should work on tomorrow. Why should you feel lonely when there's all of us around? The truth is, God wants us to love each other. We should be able to get our deep friendships from one another. You know, from other Christian kids.

Loren: I guess you're right. I can't really hug the computer. Besides, it sure is cheaper.

Loren laughs and nods.

The four friends sit down and planned tomorrow's games with their friends. John sure is going to be pleased with what they come up with.

USEFUL SITES

- Wild World Web (Lots of good links here for youth as well as for youth leaders):
<http://www.tagnet.org/dvm/wildweb.html>
- Youth-Online (chat, message boards, links for youth, young adults and youth leaders):
<http://www.youthpages.org>



ready_to_use_resources: **CHAT ROOM/SELF-ESTEEM**

Life Issue: Self-esteem

Bible Passage: Isaiah 43:4, NIV.

Central Bible Truth: That we are special and precious to God just as we are.

Teaching Aim/Program Target: We need to realize that God made us perfect in His sight and we are unique to Him.

Setting: Girl's bathroom at school.

Characters: Carla, Deb, and Carrie.

Carla is crying in the girl's bathroom. She keeps staring into the mirror and shaking her head. Her school books are lying in a pile on the dirty floor. Deb walks in and hears Carla crying. She rushes over to Carla to console her.

Deb: Are you okay?

Carla: It's nothing. I just hate these mirrors, that's all, and I hate Tommy Riche.

Deb: What do you mean? Of course everyone hates Tommy Riche.

Carla: I just hate the way I look, that's all. Look at how fat I am.

Carla points to her image in the bathroom mirror.

Deb: I don't know about you, but I hate my arms too.

Carrie joins them.

Carrie: Looks like you two are having a crying fest in here. Look at the piles of paper towels you've used up. What's goin' on?

Deb: Oh, no biggie, we've just decided that we hate the way we look.

Carrie: Come on, you look fine. My mom always says, "hate" is a very strong word.

Carla: Guess what? I found something that makes me feel better. It makes me feel beautiful. I don't have to be myself. I can pretend to be anyone.

Deb: What is it?

Carla: Chat Rooms. They're real easy to get into. All you need is a password and a computer that runs. You know, when I'm in a Chat Room I can be a tall, beautiful girl. I can be anything I want. No one knows the difference.

Carrie: I don't think you should mess with Chat Rooms. You don't know who you're talking with. It could be a crazy person. Besides, remember that the pastor told us that we are all beautiful and precious to God? We don't need a bunch of strangers to make us feel better. It would be dumb if everyone looked the same. Different is good, right?

Carla wipes her face with a wet paper towel. She leans forward and looks at her image in the mirror and laughs.

Carla: That may be so, but couldn't He have given me six inches more in height and a smaller waist? **End**

Keep your
online friendships
online.
**Don't plan
to meet in
real life.**
Be careful about
giving any
information—your
hometown, the
name of your
school, the name
of a team you
play on. That
information might
allow a stalker to
identify you.



Life Issue: Danger in the Chat Room.

Bible Passage: Proverbs 27:12.

Central Bible Truth: God says that smart people realize the danger and run from it. There are some who see danger and still run after it, and they will suffer for it.

Teaching Aim/Program Target: Youth should not get involved with Chat Rooms as they can be dangerous.

Setting: Café.

Characters: Leah, Talia, Stephanie.

Stephanie joins Leah and Talia at lunch-time. She is very excited.

Stephanie: Guess what? I just met the coolest guy ever! He's real smart, and only a year older than us. He lives only an hour away.

Talia: Who is he? Where did you meet him?

Leah: Hey, is he that cute boy we met who's on the track team? He had blonde hair and blue eyes. I thought he was into you.

Stephanie, calming down, looks at the table. She's twisting the paper napkin into shreds.

Stephanie: Uh, no, it's not him.

Stephanie picks up her ice water and takes a deep gulp.

Talia: I know, I know. It's Devon. I know that you've been crushing on him for awhile. Did he call you? It's too bad he had to transfer to that other school.

Stephanie shakes her head, no.

Stephanie: He did call, but...

Talia: Wait, I totally get it now. The light has come on. This is someone we don't know about, right? You've met some cute guy not from school. Tell us, who is it?

Leah: Yeah, tell us.

Stephanie takes a deep breath.

Stephanie: It's a guy on the Internet.

Leah: What? Are you kidding? That's not so cool, you know. I thought it was someone from school.

Talia: Yeah, he could be a murderer. I saw a program on TV where these old perverts pose as young guys to pick up girls.

Leah: Don't let it go any farther.

Remember what Pastor Rick told us about Chat Rooms? He told us it's like throwing a net waiting to catch danger.

Talia: Actually, I think he also quoted a Bible text that said only the stupid run after danger, smart people stay away from it, or something like that.

Stephanie sighs and smiles.

Stephanie: I know you two love me and don't want me to get hurt. I'll stop communicating with him. I won't even go into a Chat Room anymore.

Talia: Sounds good to me.

Leah: Me too.

REMEMBER!

Never give out your real name or personal information like telephone number and address **online.**

The original Pathfinder song, written in 1949, by Henry Bergh of the Central California Conference of Seventh-day Adventist Church.

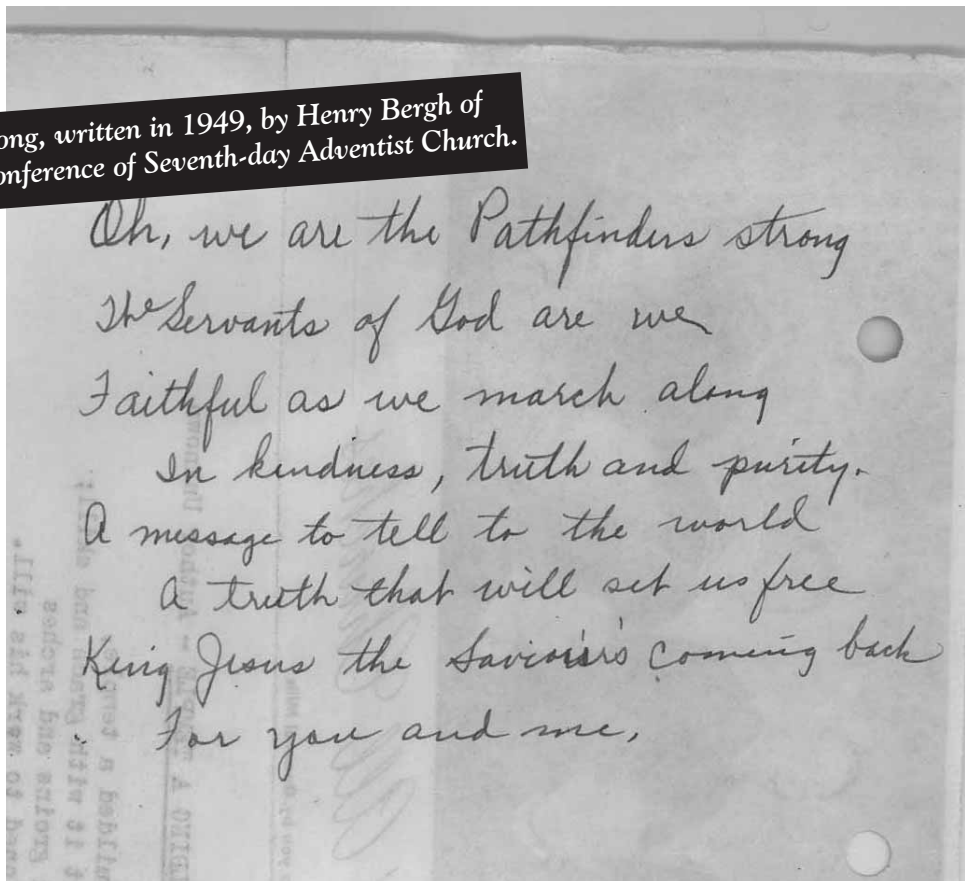
pathfinder day

by Henry T. Bergh,
Pathfinder Pioneer

When I was a junior youth in the Spokane, Washington Seventh-day Adventist Church, we lived in a neighborhood where there were a half dozen or so boys about the same age as I was, and we had fun organizing clubs, which gave us something to do. There was a soccer club, a football club, and miscellaneous other clubs that 10 -15 year olds enjoyed.

THE ODD ONE IN

I was the only Adventist in the group and I told the guys I wanted a temperance club. After some explaining they agreed to organize one. They elected me the president. Hempty was vice-president, Jack was secretary, and Marvin was treasurer. At our first meeting I challenged the guys to sign the temperance pledge. This was serious stuff! We were pledging to not smoke, or drink alcohol. They all



signed. And I believe they all kept that promise; at least I know they did until I left for college at 18.

About this same time some of our friends urged us to join the Boy Scouts. They said we would have lots of fun. So Marvin and I went to the next meeting, and signed up to join. The meetings were held at Holmes School where we attended school. The Scoutmaster was the father of one of the boys, and he told us we were going on a campout the next weekend at the District Scout Camp. This was going to be great!

The Scoutmaster was athletic, and well built so he was admired by the guys in the troop. I liked him, too.

About half way through meeting he left the gym and when he came back he passed rather close to me and I was disappointed to smell the strong scent of tobacco. He had gone out for a smoke! What a shock. It was too much for me. I never went to another meeting or the campout. I simply could not admire a leader that smoked.

This occurred in the days when there were no Pathfinders. Our Spokane church had a Junior Sabbath School, where we met in the basement of the church for an hour every Sabbath. Our leader was Brother Lofgren, a saintly gentleman that I fondly admired.

My father was not an Adventist and didn't believe in sending his children to church school. He paid taxes so we could go to public school. The boys and girls who attended church school became Friends, Companions, or Guides, and earned honors in the JMV class work. Other than that, there was no plan, club, or meeting that included the Junior Youth who didn't have the privilege of going to church school.

When I graduated from North Central High School my father encouraged me to attend the University of Washington in Seattle, partly because he was a conductor for the Great Northern Railway and I could travel to and from Seattle to home in Spokane on a train pass. It was tempting! I loved the trains.

But during the summer before college classes began, Professor Strauss Cubley came to our home, to invite me to attend Walla Walla College. He was the business professor, and I was really interested in attending Walla Walla College. My high school emphasis had been in commercial subjects, so I wanted to continue with business in College.

My mother was elated, and my father quite unhappy with the turn of events. He said I could go, but all he would pay was the \$50 entrance deposit.

In the fall I enrolled in Walla Walla College. It was a great decision.

My work for the college for my first year was janitorial. I did not earn enough to pay my tuition or housing and food. I had a visit with Frank Peterson, the college business manager, and he said he would carry the balance forward to my second year, and he would assign me to a workplace that would be enough to pay my bills.

During the registration the next year Peterson asked me to report to the laundry. I became the washer, extractor, dryer, and presser boy. It was about 30 hours a week, and it was difficult to find study time



Henry T. Bergh was a youth director in the Central California Conference in 1948 when he began Pathfinder programs, and within a short time over 20 clubs were up and running in his conference. He started the Pathfinder Area Coordinator program that same year.

with that schedule. The student who had done the commercial laundry route quit school and the laundry boss asked if I would like to do that work. It involved pick up laundry from the customers on Monday and deliver it on Wednesday; and picking up some on Wednesday for delivery on Thursday. The college furnished me with a model A—four door car to run the route.

Some of the customers were in Walla Walla, and some in College Place. One of my customers was Ernest Booth, and we became lifelong friends. I was paid on commission, 25% of my collections, applied to my bill. I solicited additional customers as I had time, and finally the laundry boss asked me to stop building up the business because they couldn't handle more.

Another blessing was during my second year. Cubley asked me to be his reader for the freshman class. So in the final three years I would increase the job, finally in my senior year I read all of his papers. It increased my knowledge in the business field, for I also read tests in classes I had not taken. And it helped to pay that college bill.

In my senior year I was asked by the local pharmacist if I could work for him four hours a day. Miriam and I were married before that fourth year, and I asked him if Miriam could do the work on the two days I had to pick up laundry, and he agreed. That gave us cash not generated while working at the college. The day before graduation I went to the business office to see how much I owed, and would you believe I had a credit of \$50 that we could spend for groceries at the college store? God was so good. And I really believe in Christian education.

The Oregon Conference president came to the campus to select ministers, and he interviewed me for the work of assistant treasurer/accountant for the Oregon Conference. He chose us. Their headquarters were in Portland, Oregon. It was the beginning of a most satisfying 40-year career working for the Seventh-day Adventist Church.

One of the volunteer activities Miriam and I enjoyed in 1945, in Portland was being counselors for the Trailblazer club meetings that Elder L. A. Skinner organized. Activities were on the same order as Pathfinder clubs are now. We only helped for a brief time. I was called to the Pacific Press Publishing Association in Mountain View, California, as an assistant in the book department.

As a result of my volunteer activities for young people I was called to serve as Central California Conference Youth Director in 1948. We had two camp meetings in Central California Conference that year. Between the meetings Mrs. Archie Esry, a member of the Sunnyvale church came to my office. She expressed deep concern for the spiritual condition of her 12-year-old son. Did I have any suggestion of something to do to help him in his Christian walk?

I thought back to those days when I was that age, and I loved joining a club. Maybe a club?

“Mrs. Esry, I read about a Pathfinder club in *Our Little Friend* recently. Do you think your son would be interested in joining a club?”

She said, “It would be worth a try.”

“Great. This club is in Southern California, and I will write to Elder Miller Brockett, the youth director there, and ask for information on organizing a club.” Later I learned that the Glendale club in the Southern California Conference was the second Pathfinder club organized. The first one was in Riverside, in the Southeastern California Conference, and they called this first club Pathfinder, taking the name from their Pathfinder Summer Camp.

Elder Brockett extolled the activities of the Pathfinder club in Glendale, and included helpful information.

Mrs. Esry appreciated the suggestions and was rather excited about the possibilities. She volunteered to be the club director.

“Where would you hold the meetings?”

“I’ll get my husband to organize the garage and we can meet there.”

“How many junior youth are there in the Sunnyvale church?”

“Just two. My son and a girl about the same age.”

“Why don’t you have them each invite someone their own age to come to the first meeting? If that works out you can have that four each invite another, and then you will have eight members. If you can recruit some help then you can have those eight members invite another and that would give you 16. That will be enough, for your garage.”

Esry jubilantly reported several times on the progress. Then in October she called and said “Elder Bergh, I am in trouble.”

“What’s happening? I thought it was going so well.”

“Well, my helpers and I were thinking about Halloween coming up, and it is a time when kids can get in trouble, so I told our Pathfinders to invite friends to a party on the club on Halloween night. They did, and I have 75 kids signed up for the club meeting that night.”

The Pathfinder Song as it first appeared. Later the word "kindness" was deleted without authorization from Henry Bergh. It was reinstated in 1998.

90 **Pathfinders**

H. T. B. HENRY T. BERGH

Oh, we are the Path-finders strong, The serv-ants of God are we—
 Faith-ful as we march a - long, In kind-ness, truth and pur - i - ty.
 A mes-sage to tell to the world, A truth that will set us free,
 King Je - sus the Sav-iour's com - ing back for you and me.

Copyright, 1932, in "Chorus Melodies". Henry T. Bergh, owner

Immediately I drove to Sunnyvale and met with Esry. We found a hall that could be rented, and I told her I would take care of the program for the club meeting that night.

Back at the office I called some of my young minister friends and asked them to help Esry and me. When we had the final count the night of the club meeting, there were 150 boys and girls of Pathfinder age present. We treated them to an evening of organized games. They loved it.

"Mrs. Esry, you must cut back to the 16 regular members and hold it there unless you can get a more adequate meeting place and more counselors."

So in 1948 Sunnyvale became the third Pathfinder club in all the world. In my report to Elder R. C. Baker, conference president, I asked him if it would be alright to organize other clubs in the conference.

"We must take it to the conference committee," he wisely said.

It was on the agenda for the November 1948 meeting of the conference committee, and I was invited to explain what I wanted to do. Several of the committee members

were quite negative. “We already have difficulty filling positions of leadership in the Junior department. And you want to add a whole new group of Junior leaders?”

“These leaders will have a different job description,” was my reply.

“Then Elder Baker, I’m sure wanting to get on with the meeting.” “Let’s let the kid do it!” he said.

Organization is my forte. I planned go to every church where there was a church school. I wrote to the pastors telling them of the conference committee action, and outlining what I was planning to do. It was necessary to have their cooperation. They each needed to know what a Pathfinder club would be for their junior youth. A director who was competent and organized needed to be chosen, so I asked the Pastor to have someone selected for that office, and to meet with each pastor and me before the meeting of parents on that night. We reviewed the plans and ideas. I had written a pamphlet *How to Start a Pathfinder Club* to share with them.

For the night meeting, I needed to get the parents to come. Pastors needed to emphasize in church the Sabbath before our meeting that all parents really needed to be there. School teachers were to tell the boys and girls of club age to urge their parents to be at the meeting. The Pacific Union Recorder printed several articles with schedule of the

meetings. And the YMCA had a graphic film entitled “Kids in Trouble” that emphasized what happens when we do not have plans to keep our kids involved in great activities, particularly church related. I suggested that since the film was so graphic we should have a separate meeting for the children. Our attendance was phenomenal.

I rented the film for the month of January 1949. There were 23 church schools in the conference, and I spent the month of January traveling around the Conference organizing pathfinder clubs, meeting with leadership, and making sure the club was rolling.

The Holy Spirit inspired the pastors, directors, and parents of the children of pathfinder age, and every meeting was a huge success with the starting of a Pathfinder club in all 23 churches where there was a church school. By the end of January 1949, including the Sunnyvale Pathfinder Club, we had 24 active clubs in Central California.

Our conference was organized into eight areas, and on that same trip I appointed area coordinators who would serve as liaison between directors and me. They would also assist in developing plans for camporees, fairs, and other events, and to assist the directors as needed. A good plan.

Over the 1949 Fourth of July weekend we had a Pathfinder club

workers institute at Camp Wawona, our youth camp. About 150 personnel were in attendance. We taught drill and marching, child psychology, crafts, nature subjects, and other Pathfinder related items.

In January of 1950 we had another session of helpful events over a weekend at Asilomar, near Monterey. About 200 Pathfinder personnel attended. It was at this meeting that the Pathfinder Song was introduced.

- Henry T. Bergh wrote a paper that became a booklet titled ***How To Start A Pathfinder Club***.
- In the summer of 1949 he held the first Leadership Training Camp.
- Henry designed the first Pathfinder flag, which Helen Hobbs sewed into reality. It was later adopted by the General Conference for worldwide use.
- In 1951 Henry Bergh held the first Pathfinder Fair in Dinuba, California.

On September 23, 1951, we held the first ever Pathfinder Fair, in Dinuba, California. Nearly every club had a booth demonstrating their work. Elder E. W. Dunbar, the then World Youth Director from the General Conference of Seventh-day Adventists was in attendance.

At 1950 the General Conference Session, in San Francisco, California the Pathfinder club concept was adopted.

During 1949 Elder J. R. Nelson, Pacific Union Youth Director called several meetings of the four youth directors in California to create forms, manuals, and literature for the clubs. The other conferences also had clubs springing up.

At these sessions I was urging John Hancock, youth director of Southeastern California, who had written songs and choruses, including "I'll Share My Faith," to write a Pathfinder song. His response: "You write it."

"I can't do that. I'm not a musician. You write it." But he didn't.

The idea of a song kept running through my mind. I had designed the flag, and Helen Hobbs of Fresno had crafted it, and we had uniforms, patches, pledge and law, but no song.

God gave me the song! On my way to a Sabbath appointment in Monterey from San Jose (our home) about 90 miles, I was thinking and praying for a song. What would the song say? I had written poetry so a poem began to form in my mind. It should have thoughts from the Pathfinder Pledge and Law.



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We are the Pathfinders strong,
The servants of God are we,
Faithful as we march along,
In kindness, truth, and purity.
A message to tell to the world
A truth that will set us free,
King Jesus, the Savior's coming back
For you and me.

I pulled over to the side of the road, took a paper from my Bible and wrote those words down. [That original paper is now in the Pathfinder museum].

Back on the highway for my appointment, as I was driving, I began humming a tune. Then I began to sing the words to the tune. I have said repeatedly that I did not write the song. God did. I am not a musician, and I have never written a song before or since. The Lord gave it to me.

Again I pulled to the side of the road, got another piece of paper and drew a music staff. I knew that much about music. Then I began to put dots on the staff where I thought the music was going. When I returned home that evening I asked my wife Miriam, who is a musician, to come to the piano and play the dots. We corrected where I had misplaced them, and got the tune as it is today. Miriam added the harmony.

I wanted to make sure it was good (why did I doubt God?) so I sent it to Wayne Hooper, a personal friend, for his critique. He did not make any changes, and wrote, "It's great. Go ahead and publish it." So we mimeographed it and introduced it at our Pathfinder convention in January of 1950.



Henry Bergh surrounded by family and friends at his 90th birthday party, May 2008.



From left to right, Dixie Plata (Pathfinder Historian), Jonatán Tejel (GC World Pathfinder Director), Henry Bergh, and Arnold Plata (Pathfinder Historian).

Now the song has been translated into many languages. Since retirement Miriam and I have traveled to many countries, visiting our schools and missions. There are Pathfinders just about everywhere.

Some memorable visits where we sang the song were Papua New Guinea, Solomon Islands, Japan, Korea, Thailand, India, Norway, and so many more. Most of these places sing it in English.

We visited Athens, Greece, and it happened to be Pathfinder Day. Our interpreter sat in the pew behind us and whispered translation in our ears. Miriam told the interpreter that I had written the song. The interpreter told the Pathfinder director, and at the appropriate time the director invited me to come to the front and lead the song. The dozen or so Pathfinders sang it in Greek and I sang it in English. Exciting!


We have been invited to attend Pathfinder congresses or camporees in Oshkosh, Wisconsin, San Juan Puerto Rico, and two congresses in Brazil. Here we heard the song in Spanish or Portuguese. What a sea of Pathfinders at those events! The youth in these division-wide events will never forget these experiences.

The Pathfinder pledge is: "By the grace of God I will be pure, kind, and true", etc. When I wrote the poem for the song all three words

were included: in kindness, grace, and purity. When the Southern Union compiled a *Youth Sings* book, the editor sought my permission to include the song. I granted permission and learned some time after the book was published that the word kindness was deleted. No one asked my permission to do this. And when the Review and Herald Publishing Association printed the song in *Youth Sings* they copied the Song from the Southern Union songbook, with the deletion of the word "kindness". So, many pathfinders have learned the song without the word kindness included.

In 1999, I was invited to the Pathfinder Golden Anniversary Rally in Southeastern California Conference at La Sierra College, and when I led the song, I sang it with kindness, but the congregation left out the kindness. Since I was a guest I didn't say anything, but Norman Middag, Pathfinder Director for the North American Division was also there, sitting by me. When I sat down he leaned over and asked me about the word kindness. I told him what had happened, and that I still felt that we needed kindness in the song. He agreed and vowed to do his best to restore the kindness. It has not been completely corrected, but maybe this article will help.

What a blessing the Pathfinder organization has been to so many Junior Youth. And Pathfinder Day

is such a special event to honor and praise the boys and girls, and thank their leaders. It is so fulfilling to have an organization with Christian principles for our boys and girls, with leaders dedicated to Jesus and the message of His soon coming. "King Jesus is Coming Back for You and Me." What a grand Pathfinder day that will be. 



THE PATHFINDER STORY
Pathfinderering Through Time and Around the World

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ONE VOICE IN THE WILDERNESS

By Ana Elisa Mena Martínez



In the beginning the Almighty God, the Son, and the Holy Spirit were walking upon a dark, cold, and unanimated planet thinking about the marvellous things *they* could make out of that place.

They had planned out this great event way ahead of time and everything was ready for them to start creating. One loud voice, as of a trumpet, said: “Let there be light” and so the light appeared, and they saw that the light was good. God divided the light from the darkness making this the first day of the creation week.

On the second day the firmament and the midst of the waters were made. On the third day He created grass, herbs and trees and so on until the sixth day of the week when God culminated His work with the creation of a special being the human being.

God's first plan was running just as planned but one day evil entered the hearts of the first couple and God's second plan—"The Salvation Plan"—had to take precedence.

Now God and His creatures could no longer walk, talk, or stand side by side. One small act of disobedience caused major damage to the relationship established from the beginning of the creation. God could no longer live among them and because of this the Holy Trinity started to work on behalf of humanity.

"And let them make me a sanctuary; that I may dwell among them" (Exodus 25:8). God could no longer be separated from His children: He wanted to live with them just as He wants to live with us.

Through the symbols of the sanctuary, the children of Israel could understand clearly the purpose of the Salvation Plan. God, in His infinite love, designed a way to communicate what was going to take place in history, using illustrations and representations of the work He, His Son, and the Holy Spirit, were doing in the "true tabernacle, which the Lord pitched, and not man" (Heb. 8:2), a wonderful job that only Him, who knew no sin could accomplish.

The Mosaic Sanctuary, made by the Israelites while they were wandering in the wilderness, "was a shadow, or model, of the heavenly sanctuary; and the service was so planned by the Lord that all the work was a type, or representation, of the work the Son of God would do on earth and in heaven for the redemption of the lost race. It was the most wonderful object-lesson ever given to mankind" (*The Cross and Its Shadow*, Stephen Haskell, 1914).

More than just sacrifices, for ancient Israel the sanctuary meant the promise of a Saviour. During the daily and yearly ceremonies the Israelites looked ahead towards a deliverer. Sadly, when the prophecy of the Messiah was fulfilled, only a few of them recognized truly that Jesus was the fulfilment of the promise made in the garden of Eden.

The Mosaic Sanctuary also shadowed the heavenly one (Heb. 8:5), meaning that everything that took place during the sanctuary services also represented a prophecy to be fulfilled.

The sanctuary was divided in three sections: the courtyard, the holy place and the most holy place, or holy of holies. Its services began with an opening morning sacrifice around 9:00, and it finished with a closing sacrifice, around 3:00 in the afternoon. There were two different kinds of services: the daily services and the yearly services. In the daily ceremonies we find the morning

and evening sacrifices and the offerings that were made by the Israelites, such as the burnt offering, the peace offering, the meat or meal offerings, and so on. The yearly ceremonies were: the Passover, the Feast of Trumpets, the Day of Atonement, etc.

The children of Israel had to walk one kilometer from the camp to the sanctuary's courtyard. Just imagine yourself being an Israelite and having to take your sacrifice to the sanctuary. Carrying your offering to the sanctuary for the remission of your sins, a perfect offering, which in this case we'll suppose it's a one year-old lamb, would have given you time to think on your actions and the reason that lamb had to die. From the distance you could see three things: the beautiful gate, which was a linen multi-color curtain (blue, red, purple, and white were its colors), the smoke from the sacrifices ascending towards heaven, and a cloud—God's presence and protection towards His children.

The gate was the only entrance to the courtyard, so you as an Israelite would know that the only way to get forgiveness was by entering through that gate. Its beautiful colors represented something important for that ceremony. The red represented the sacrifice, because there's no forgiveness of sins without the shedding of blood. The purple represented royalty, a very expensive

color during that period of time—only the royal families wore it. The color blue represented God’s law and it was a reminder to the Israelites to live by its marvellous precepts. Finally, the color white represented Jesus’ righteousness. These were some of the things the Israelite would think about as they entered the sanctuary.

Once inside the courtyard, the first thing that would meet you would be a pile of ashes, which was a reminder of what was going to happen to sin once the Salvation Plan ended. Next to the pile is the altar of sacrifice, and between the altar and the tabernacle was the brazen laver.

A priest approaches you and inspects your offering. Once approved, you both would go to the north side of the courtyard, where you would both place your hands on the lamb’s head and confess your sins to God and ask for forgiveness. Since there was no forgiveness of sin without the shedding of blood, you, as an Israelite, would have to take a sharp knife and cut the little lamb’s throat, which signifies for us today, that it was us, not the Roman soldiers or the Jews, who killed Jesus—we took that knife and with our sins crucified our Savior.

Some of the blood from the lamb was kept by the priest, because it was needed later to complete the ceremony. After that, the lamb had to be opened up and all the fat had

to be removed as fat represents sin, and all the sin had to come out of the lamb. And so with us, sometimes there is some “fat” holding on our lives, and we need to let our Priest take all of it out of our lives. Then, only the priest would have to continue with the sacrifice, and the Israelite was free to go to his tent.

The priest took some of the blood that was kept and sprinkled it on the four horns of the altar and before the altar. The fat of the sacrifice and the rest of it was burnt on the altar. All of the sins had to put on the altar, just as all of our sins were put on Jesus at Gethsemane. Just as we need to place all of our sins and ourselves on the purifying fire that comes from God, and be purified as gold tried in the fire. After that, the priest had to wash his hands and feet in the laver, this represented the cleansing of sin by water—just as Jesus did in the Jordan River and as we have to do not just once—but everyday, asking God to create a clean heart in us and a renewed spirit within us.

The priest had to take off his sandals before entering the tabernacle because he was going to enter into a holy place, where there was placed the table of shewbread, which had twelve loaves of bread representing many things, including the 12 tribes of Israel, Jesus himself, the Word of God. Jesus said: “Not only of bread shall man live, but by

every word that comes out of the mouth of God” (Deut, 8:3).

In the south side of the tabernacle, facing the table of shewbread lay the golden candlestick, typifying the light of the world, Jesus, and our witness to others. Facing the veil, which divided the holy place from the most holy place, the altar of incense was set. Here a special aroma created by a unique mixture of incense and resins, was to be ever burning before the presence of the Lord. This represented the prayers of the saints.

Finally, the priest with the leftover blood from the sacrifice had to sprinkle it again on the four horns of the altar of incense and before the veil. Symbolically, those sins that were confessed were recorded on the altar, typifying the records in the heavenly sanctuary. Those sins remained there until the day of atonement when the sanctuary was cleansed.

“...On the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD” (Lev. 23:27, KJV). This was one of the most important days on the yearly services, because it was the day when the sanctuary was cleansed.

The high priest was the only one working that day in the sanctuary, and before starting the ceremony

he had to make a sacrifice of a young bullock for the forgiveness of his sins and that of his family. "Take of the congregation of the children of Israel two kids of the goats for a sin offering and a ram for a burnt offering" (Lev. 16:5), and he had to "take the two goats, and present them before the LORD at the door of the tabernacle of the congregation, and cast lots upon the two goats, one lot for the LORD, and the other lot for the scapegoat" (Lev 16: 7, 8).

The goat upon which the Lord's lot fell had to be offered for a sin offering, and his blood had to be taken with the bullock's blood, into the tabernacle, and the priest had to grab a censer, filled with hot coals from the altar of sacrifice, and a hand full of incense and enter into the most holy place, "and he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times" (Lev. 16:13, 14), and so with the Lord's goat blood. While this was happening the children of Israel were around the courtyard, praying and afflicting their souls, and asking God for forgiveness.


Once finished with the cleansing of the tabernacle, the high priest had to cast the censer down and return to the courtyard, place both of his hands on the scapegoat's head—which had been left there the entire time—and confess all the transgressions and sins of Israel. Then a fit man of Israel would take that goat to the wilderness where it was left to die.

The Day of Atonement typified a special event in the heavenly sanctuary, which we know started in October 1844 by studies of Daniel 8:14. We know that Jesus Christ is our High Priest, "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man" (Heb. 8:2). And He is before the father *not* with the blood of goats and calves, but with his own blood (Heb. 9:12),

making atonement for us. So we, as spiritual Israelites, should be afflicting our souls to God, making ourselves right before Him, because just as the earthly high priest didn't have to hold the censer for eternity, our heavenly High Priest will cast the censer down and our period of grace will end, and "he that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still". (Rev. 22:11). Then our High Priest will come to the courtyard (this earth): "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Th. 4:16, 17). But someone is going to stay here on this earth for a thousand years. This being is going to receive all the confessed sins, and finally be destroyed with all the people who chose to serve him, and then evil shall be ended. We will then see the fulfilment of the prophecy found in Malachi 4: "For, behold, the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall. "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts" (Mal 4:1-3)."

What must we do to be part of those who will stand firm for God?

We need to preach the message that made us what we are. We need to preach about the sanctuary and the daily and yearly services together, because if we don't do it, the stones will do it for us.

Wake up children of Israel, behold our salvation is near! 

A Review on The Golden Compass by Patti Emanuele


THE GOLDEN COMPASS

Phillip Pullman is known for his controversial series of fantasy books. The Golden Compass is an adaptation of the first book in this series called “Northern Lights.” Lyra Belacqua (Dakota Blue Richards) is an orphan girl who lives in a world where people’s souls exist outside of their bodies in animal form. These souls are called daemons. The people are ruled by an oppressive organization known as the Magisterium, which is hiding information about what is called “Dust.” Lyra’s Uncle Asriel (Daniel Craig) has been researching Dust, and he has tucked Lyra safely away at Jordan College. Mrs. Coulter (Nicole Kidman) arrives for a visit and she asks Lyra to accompany her on a trip to the North to meet the Panserbjome, a race of armored bears. Mrs. Coulter is a notorious agent of the Magisterium. Before Lyra leaves, the Headmaster gives her a golden compass, a device which only Lyra can read, and from which she can interpret the truth. Mrs. Coulter uses all of her wiles to separate Lyra from the Golden Compass. Lyra leaves with Mrs. Coulter, but soon learns that

her friends have been kidnapped by “Gobblers.” Lyra escapes from Mrs. Coulter’s lair to find her friends and unites with the nomadic Gyptians, some witches, and an armored bear called Lorek Bymison (voice by Ian McKellen). Lyra finds her friends, and uncovers the evil plans the Magisterium has created for the world’s children. Lyra has vowed to track down her Uncle Asriel, and to discover the true power of Dust.

Some readers will say that Pullman’s books portrays Christianity in an unflattering light. The film version only touches on these themes, concentrating instead on special effects such as talking animals and flying machines.

Some fans of the books may be disappointed with this water colored version, and the negative commentary on religion is obvious without searching for it.

A word of caution, the daemons, or souls of the humans can be violent and scary, evidenced the monkey daemon of Mrs. Coulter. He attacks on command and even draws blood. Some may object also with the very word daemon, pronounced demon, as the name give to our souls. Finally, children may find this film frightening in that the “Gobblers” kidnap children and then destroy them. Not a cozy bedtime story. An adequate summation of the movie for Christian viewers would be: whatever beliefs you hold dear, this movie seeks to destroy them. The Golden Compass points to only one conclusion, and that is, don’t waste your time viewing it. 

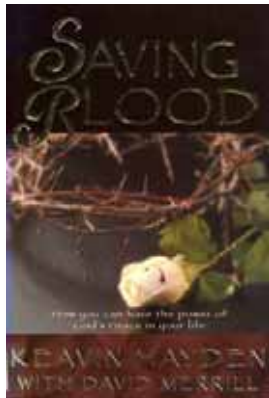
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1844 MADE SIMPLE

Clifford Goldstein

IF YOU'VE WONDERED whether you'd ever get it all straightened out, look no further. The key to solving the 1844's maze and becoming grounded in present truth is now in your hands. In this book Goldstein solves the maze of Daniel's prophecies and reveals the truth about 1844 and the investigative judgment in stunning clarity and unashamed passion.



SAVING BLOOD

Keavin Hayden and David Merrill

AVOIDING THEOLOGICAL EXTREMES, Hayden and Merrill unveils Satan's strategies of deception and demonstrates the logic behind God's plan of redemption. In this analysis of how grace works, readers will find comfort, new courage for the battle, and a deeper appreciation of God's relentless love.



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