



BUGEMA UNIVERSITY

SCHOOL OF THEOLOGY AND RELIGIOUS STUDIES

REL P 2106 FOUNDATIONS OF YOUTH MINISTRY

Biblical, Adventist, Organizational, Missional and Pastoral Foundations

A self-instructional undergraduate course module

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PREFACE

Welcome to Foundations of Youth Ministry. The course has been developed as a self-instructional module for learners preparing to serve in churches, schools, campuses, chaplaincy settings, and community ministries. It follows the academic-module pattern of the School of Theology and Religious Studies into a coherent undergraduate course.

The primary focus of Adventist Youth Ministries is to lead young people into a saving and authentic relationship with Jesus and help them embrace disciple-making and mission involvement. The ministry seeks to recognize the worth of youth, develop their gifts, equip them for service, and integrate them into the full life and mission of the church. This module treats those commitments not as slogans but as outcomes that should shape organization, teaching, budgets, programs, leadership, pastoral care, and evaluation.

Because youth contexts differ, the module provides principles and tools rather than one inflexible program. Learners are expected to adapt methods to age, culture, resources, disability, education, family circumstances, technology, and local needs, while remaining faithful to Scripture, Adventist beliefs, the Church Manual, current Youth Ministries guidance, safeguarding requirements, and lawful professional standards.

COURSE DESCRIPTION, RATIONALE AND COMPETENCIES

Course Description

Foundations of Youth Ministry is an introductory and applied study of the biblical, theological, historical, organizational, relational, missional, and pastoral foundations of ministry with children, adolescents, students, and young adults. The course gives special attention to Adventist Youth Ministries in the local church and to the roles of pastors, elders, youth leaders, mentors, families, committees, and the wider congregation. Learners plan, facilitate, safeguard, evaluate, and reflect on youth ministry in contemporary contexts.

Course Rationale

Young people are full participants in the church's life and mission, yet effective ministry requires more than goodwill. Leaders need a biblical vision, understanding of developmental and contextual diversity, sound organization, practical planning, intergenerational relationships, ethical pastoral care, mission competence, and systems for safety and accountability. This course equips learners to move from activity-centered youth programming to Christ-centered, evidence-informed, participatory, and mission-oriented ministry.

Course Competencies

1. Biblical and theological interpretation for youth ministry.
2. Adventist youth-ministry identity, history, mission, and philosophy.
3. Organization and governance of age-specific ministries in the local church.
4. Program design, worship planning, budgeting, communication, and evaluation.
5. Mentoring, empowerment, intergenerational partnership, and leadership development.
6. Evangelism, community service, campus ministry, and responsible digital mission.
7. Spiritual nurture, baptismal preparation, Adventist identity, and redemptive discipline.

8. Family partnership, inclusion, accessibility, and interdepartmental collaboration.
9. Basic pastoral care, boundaries, safeguarding, referral, and support for vulnerable youth.
10. Needs assessment, strategic planning, practicum implementation, monitoring, and reflective reporting.

Course Objectives

1. Provide a coherent biblical and Adventist foundation for ministry to, with, and by young people.
2. Equip learners to organize and lead age-appropriate youth ministries in partnership with church structures.
3. Develop practical competence in planning, mission, mentoring, nurture, inclusion, and pastoral support.
4. Promote safeguarding, ethical leadership, professional boundaries, accountability, and responsible referral.
5. Enable learners to assess needs, implement a supervised project, evaluate outcomes, and improve ministry practice.

Learning Outcomes

1. Explain the mission, philosophy, history, functions, and structures of Adventist Youth Ministries.
2. Interpret key biblical passages and apply them to intergenerational discipleship.
3. Design balanced, contextual, safe, and financially responsible youth programs.
4. Demonstrate collaborative leadership, mentoring, youth empowerment, and conflict-management skills.
5. Develop discipleship, evangelism, inclusion, and pastoral-care systems appropriate to local contexts.
6. Complete and defend a supervised youth-ministry practicum portfolio.

HOW TO USE THIS MODULE

This module is written to stand in place of a lecturer during independent study. Each unit begins with an overview, objectives, measurable learning outcomes, study information, and key terms. The main content explains essential concepts and their ministry application. Biblical integration, a guided activity, and a case study help you move from information to judgement and practice. At the end of each module, integrated deliverables and three assessment questions cover the content of all units in that module. Module assessment criteria provide feedback, while the weighted portfolio and end-of-semester rubrics appear in the appendices. A Turabian/Chicago-style bibliography is provided at the end of each module.

1. Read the unit overview, objectives, and learning outcomes before studying the main content.
2. Keep a ministry-learning journal. Record questions, observations, biblical insights, and applications.
3. Complete guided activities as you encounter them. Do not postpone all practical work to the end.
4. At the end of each module, answer the three integrated assessment questions before consulting the module answer and feedback guide.
5. Adapt examples to your local church, school, campus, district, conference, and cultural context while following Scripture and current church policy.

6. Consult a lecturer, pastor, supervisor, safeguarding officer, or qualified professional whenever a task exceeds your competence.
7. Retain the module deliverables, guided activities selected by the lecturer, practicum evidence, and reflective work in one continuous assessment portfolio. The portfolio contributes 50% of the course grade.

ASSESSMENT PLAN

Assessment is designed to test knowledge, ministry judgement, practical skill, ethical responsibility, and reflective integration. All assignments completed during the semester are compiled in a continuous assessment portfolio worth 50% of the course grade. The end-of-semester examination or capstone assignment is worth the remaining 50%.

Component	Description	Weight
Continuous Assessment Portfolio	Module deliverables, three module-end assessment questions, selected guided activities and case studies, practicum evidence, supervisor verification, and reflective work completed throughout the semester	50%
End-of-Semester Examination / Capstone Assignment	Integrated application of the biblical, Adventist, organizational, missional, pastoral, and strategic foundations of youth ministry	50%
Total		100%

MODULE AND UNIT OUTLINE

MODULE ONE: FOUNDATIONS OF YOUTH MINISTRY

Unit 1: Meaning, Mission and Philosophy of Youth Ministry

Unit 2: Biblical and Theological Foundations for Youth Ministry

Unit 3: History, Functions and Contemporary Context of Adventist Youth Ministries

MODULE TWO: ORGANIZATION AND PROGRAMMING IN THE LOCAL CHURCH

Unit 4: Local-Church Organization and Age-Specific Youth Ministries

Unit 5: Youth Leadership, Governance and Church Relationships

Unit 6: Program Planning, Worship, Events, Resources and Finance

MODULE THREE: MENTORSHIP, PARTICIPATION AND MISSION

Unit 7: Intergenerational Mentorship, Empowerment and Participation

Unit 8: Evangelism, Service and Digital Mission

MODULE FOUR: NURTURE, INTEGRATION AND INCLUSION

Unit 9: Spiritual Nurture, Baptism, Lifestyle and Redemptive Discipline

Unit 10: Family-Based, Interdepartmental and Inclusive Youth Ministry

MODULE FIVE: PASTORAL CARE FOR YOUNG PEOPLE

Unit 11: Pastoral Care Foundations: Presence, Boundaries, Self-Care and Referral

Unit 12: Care for Youth Facing Mental Distress, Grief, Illness, Abuse and Social Vulnerability

MODULE SIX: STRATEGIC PRACTICE AND MINISTRY PRACTICUM

Unit 13: Youth Needs Assessment and Strategic Ministry Planning

Unit 14: Implementation, Safeguarding, Monitoring, Evaluation and Practicum

APPENDICES AND PRACTICUM TOOLS

Appendix A: Youth Needs-and-Assets Assessment Template

Appendix B: One-Year Strategic Youth Ministry Plan

Appendix C: Program Planning Sheet

Appendix D: Budget and Financial Accountability Template

Appendix E: Safeguarding and Risk Register

Appendix F: Pastoral-Care Referral and Follow-up Record

Appendix H: Continuous Assessment Portfolio Checklist and Rubric (50%)

Appendix I: End-of-Semester Examination / Capstone Rubric (50%)

Appendix J: Glossary of Key Terms

MODULE ONE: FOUNDATIONS OF YOUTH MINISTRY

UNIT 1: MEANING, MISSION AND PHILOSOPHY OF YOUTH MINISTRY

UNIT OVERVIEW

This unit establishes the vocabulary and ministry orientation required for the entire course. It explains youth ministry as the church's intentional work for, with, and by young people, and connects that work to salvation, disciple-making, service, and mission involvement.

UNIT OBJECTIVES

Define Christian and Adventist youth ministry.
Explain the mission, motto, aim, pledge, and balanced ministry dynamics of Adventist Youth Ministries.
Distinguish ministry from entertainment and activity-centred programming.

LEARNING OUTCOMES

Give a clear working definition of youth ministry.
Relate salvation, service, disciple-making, and mission to a local youth program.
Evaluate whether a youth activity advances the stated mission of the church.

Estimated study time	3 hours
Core reading	Pastors and Elders Handbook for Adventist Youth Ministries (2025)
Key terms	youth ministry, salvation, disciple-making, mission involvement, Total Youth Involvement, fellowship, nurture, worship, service
Biblical anchor	Matthew 28:18-20; Mark 10:13-16; 2 Corinthians 5:14-20; 1 Timothy 4:12

Introduction

Youth ministry begins with God's concern for young people rather than with a calendar of events. A church may have energetic programs and still fail to minister if young people are not being led to Christ, formed as disciples, equipped to serve, and included in the mission of the congregation. This unit therefore asks not merely, "What do we do with youth?" but "What is God seeking to accomplish in and through them

What youth ministry is

Adventist Youth Ministries describes the organized work of the church conducted for young people, with young people, and by young people. "For" emphasizes care, teaching, protection, and provision. "With" recognizes partnership, listening, participation, and shared decision-making. "By" recognizes that young people are not merely recipients; the Holy Spirit gives them gifts and calls them to meaningful service now. A healthy ministry keeps all three dimensions together. Ministry only for youth can become paternalistic; ministry only by youth can lack mentoring and accountability; ministry only with youth can remain relational without clear spiritual direction.

The age span served by Adventist Youth Ministries is broad. It includes children, adolescents, emerging adults, students, and young adults. Because spiritual, emotional, social, and cognitive

needs change across the life cycle, one style of program cannot serve every group. The common centre is Jesus Christ, while methods are adapted appropriately to age, context, culture, and need.

2.2 Mission, motto, aim and pledge

The mission of Adventist Youth Ministries is to lead young people into a saving and authentic relationship with Jesus and to help them embrace Christ's call to disciple-making and mission involvement. The motto, "The love of Christ compels me," identifies the inner motive for ministry. The aim, "The Advent message to the entire world in my generation," gives an outward and eschatological direction. The pledge expresses personal willingness to participate actively in the church's youth ministries and in the worldwide gospel mission.

These statements are not decorations for an opening ceremony. They provide a test for planning. A proposed activity should be examined by asking: Does it deepen relationship with Jesus? Does it cultivate discipleship? Does it equip or involve youth in service and witness? Does it express Christlike love? Does it strengthen rather than weaken Adventist identity and the whole church's mission?

2.3 The philosophy: salvation, disciple-making and mission involvement

Salvation is the beginning and centre of youth ministry. Leaders do not save young people, but they create biblically faithful environments in which youth can hear the gospel, respond to Christ, receive assurance, and grow in grace. Disciple-making continues beyond a decision or baptism. It includes Bible study, prayer, worship, moral formation, stewardship, relationships, vocational faithfulness, and obedience to Christ. Mission involvement gives discipleship an active direction as youth learn to serve, witness, teach, lead, and bless their communities.

Total Youth Involvement means that every young person is invited to discover a meaningful place in ministry according to gifts, maturity, and opportunity. It rejects the assumption that only the most visible, confident, musical, or academically successful youth can serve. The leader's task is to identify potential, train patiently, provide supervised responsibility, and celebrate growth.

2.4 Balanced ministry dynamics

A balanced youth ministry includes fellowship, nurture, worship, and mission. Fellowship builds belonging and healthy relationships. Nurture develops faith, character, knowledge, and life skills. Worship centres the community on God and cultivates reverence, gratitude, and surrender. Mission directs youth outward in evangelism, compassion, service, justice, and disciple-making. When one element dominates, the ministry becomes distorted: fellowship alone becomes a social club; nurture alone becomes a classroom; worship alone may become an event; mission without nurture may produce exhaustion or shallow activism.

The four dynamics should be visible across the annual plan and often within a single program. For example, a community clean-up can begin with worship, place youth in teams for fellowship, include instruction on stewardship and creation care, and conclude with testimony and reflection.

2.5 Ministry rather than entertainment

Wholesome recreation has a legitimate place in youth ministry, but entertainment is not the purpose of the ministry. Programs should not be judged only by attendance, excitement, volume, or novelty. The deeper measures are spiritual growth, belonging, participation, character, service, leadership development, and connection to the church's mission. Creativity is valuable when it serves truth and discipleship; it becomes a problem when it replaces them.

3. Biblical and Adventist Integration

1. Jesus welcomed, blessed, taught, and entrusted responsibility to younger persons; youth ministry therefore combines acceptance with formation.
2. The Great Commission makes disciple-making, not mere attendance, the final purpose of Christian ministry.
3. The Adventist emphasis on Christ's soon return gives urgency to preparing youth for faithful life and worldwide mission.

4. Unit Summary

Youth ministry is the church's Christ-centred work for, with, and by young people. Its purpose is not to occupy or entertain youth but to lead them into salvation, form them as disciples, involve them in service, and commissions them for mission. Fellowship, nurture, worship, and mission provide a balanced framework for planning and evaluation.

MODULE ONE: FOUNDATIONS OF YOUTH MINISTRY

UNIT 2: BIBLICAL AND THEOLOGICAL FOUNDATIONS FOR YOUTH MINISTRY

UNIT OVERVIEW

This unit builds a biblical theology of intergenerational faith transmission, calling, example, mentoring, spiritual gifts, and participation in God's mission. It treats youth as persons created in God's image and as present members of the body of Christ.

UNIT OBJECTIVES

Interpret major biblical passages that support ministry to and with youth.
Identify biblical young people whom God called and used.
Explain the responsibilities of family, congregation, mentors, and young people in faith formation.

LEARNING OUTCOMES

Develop a biblical rationale for a local youth ministry.
Use Scripture responsibly in planning youth discipleship.
Reject both the neglect and the idolization of youth.

Estimated study time	3 hours
Core reading	Pastors and Elders Handbook for Adventist Youth Ministries (2025)
Key terms	image of God, covenant community, intergenerational ministry, faith transmission, calling, spiritual gifts, mentoring
Biblical anchor	Deuteronomy 6:4-9; Psalm 145:4; Malachi 4:5-6; Joel 2:28-29; Ephesians 6:1-4; 1 Timothy 4:12

1. Introduction

A biblical foundation prevents youth ministry from depending only on trends, personalities, or imported programs. Scripture presents children and youth as members of the worshipping community, recipients of instruction, bearers of gifts, examples to believers, and participants in God's saving purposes. It also places responsibility on parents, elders, teachers, and the whole faith community.

2. Main Content

2.1 Young people in the covenant and faith community

Deuteronomy 6 places the knowledge and love of God at the centre of everyday life. Parents are instructed to keep God's words in their hearts and to impress them upon their children in the ordinary rhythms of home, travel, rest, and work. Faith formation is therefore more than a weekly meeting. The congregation supports, equips, and reinforces the home while recognizing that some young people may lack strong Christian family support.

Psalm 145:4 portrays one generation commending God's works to another. This is not one-way information transfer. Older believers bear witness to God's faithfulness, while younger believers

receive, question, embody, and eventually transmit the testimony. Malachi 4:5-6 emphasizes turned hearts, showing that restored relationships are part of preparation for the day of the Lord.

2.2 Biblical young people called by God

The Bible repeatedly records God working through young people. Joseph remained faithful in displacement and later exercised wise leadership. Samuel learned to recognize God's voice. The Israelite servant girl in Naaman's household gave a courageous witness. Esther accepted costly responsibility. Mary responded to God with faith. Jesus at twelve showed devotion to His Father's purposes while returning respectfully with His family. Timothy served as a young leader and was urged to become an example in speech, conduct, love, faith, and purity.

These narratives should not be used to place unrealistic pressure on youth or to imply that every young person must become publicly prominent. They reveal that age does not disqualify a person from listening, witnessing, serving, or receiving a divine calling. The church should notice hidden faithfulness as well as visible leadership.

2.3 Jesus and young people

Jesus received children when others considered them an interruption. He blessed them and used their trust to teach the kingdom. He also met young adults with truth and love, calling them to discipleship and challenging divided loyalties. His method combines welcome, dignity, personal attention, moral seriousness, and invitation.

Youth leaders imitate Jesus by creating safe access, listening before assuming, teaching truth without contempt, and calling young people to concrete obedience. Acceptance is not the abandonment of standards; correction is not permission to humiliate. Grace and truth belong together.

2.4 Spiritual gifts and the body of Christ

First Corinthians 12 and Romans 12 teach that the Spirit distributes gifts for the common good. Young believers should be helped to discover gifts through prayer, observation, training, service opportunities, feedback, and reflection. Gift discovery is not merely an inventory exercise. A gift becomes clearer as it is used under wise supervision and in response to real ministry needs.

The body metaphor also corrects competition. No gift makes a young person more valuable than another and no ministry should revolve around a small visible group. Churches should create pathways for teaching, hospitality, technology, visitation, music, administration, prayer, environmental care, health ministry, evangelism, children's ministry, and practical service.

2.5 Mentoring and exemplary leadership

Paul's relationship with Timothy shows instruction, affection, accountability, shared ministry, and increasing responsibility. First Timothy 4:12 does not tell the church simply to ignore age; it calls the young leader to credibility through an exemplary life. Mentors therefore protect neither youth from every challenge nor themselves from the patience required for growth.

Biblical mentoring is purposeful relationship. It includes presence, prayer, modelling, questions, correction, encouragement, opportunities, and review. The goal is not to reproduce the mentor's personality but to help the young person follow Christ faithfully and serve according to God-given gifts.

3. Biblical and Adventist Integration

1. Youth ministry rests on creation dignity, covenant belonging, Christ's welcome, the Spirit's gifting, and the church's intergenerational mission.
2. The family has primary influence, but the congregation has a genuine responsibility to teach, include, and support all young people.
3. Biblical authority must be communicated through loving relationships and embodied example.

6. Unit Summary

The Bible makes youth ministry a shared covenant responsibility. God calls young people, gives them gifts, and expects the faith community to teach, model, mentor, include, and commission them. Biblical ministry avoids age prejudice while also providing formation, supervision, and accountability.

MODULE ONE: FOUNDATIONS OF YOUTH MINISTRY

UNIT 3: HISTORY, FUNCTIONS AND CONTEMPORARY CONTEXT OF ADVENTIST YOUTH MINISTRIES

UNIT OVERVIEW

This unit traces the local and missionary origins of Adventist youth work, identifies its continuing functions, and helps the learner interpret the postmodern, post-Christian, digital, and African contexts in which youth ministry now operates.

UNIT OBJECTIVES

Outline major milestones in Adventist Youth Ministries history.
Explain the principal functions of youth ministry.
Analyze contemporary opportunities and challenges without surrendering biblical truth.

LEARNING OUTCOMES

Tell the Adventist youth-ministry story accurately.
Use the historical mission focus as a criterion for present programs.
Prepare a contextual profile of young people in a congregation or community.

Estimated study time	3 hours
Core reading	Pastors and Elders Handbook for Adventist Youth Ministries (2025)
Key terms	Missionary Volunteers, Adventist Youth, postmodernism, post-Christian context, worldview, contextualization, digital culture, identity
Biblical anchor	Ecclesiastes 12:1; Acts 2:17-18; Romans 12:2; 1 Chronicles 12:32

1. Introduction

History gives identity and perspective. Adventist Youth Ministries did not begin as an entertainment department imposed from a distant office. It grew from young people praying, studying, serving, and responding to the spiritual needs of their peers. The same history challenges present leaders to preserve mission while adapting methods to current realities.

2. Main Content

2.1 A brief historical overview

In 1879, teenagers Luther Warren and Harry Fenner met in Hazelton Township, Michigan, because they were concerned about the spiritual condition and mission involvement of other youth. Their small society combined prayer, Bible study, missionary work, singing, and wholesome recreation. Other local groups developed, and the denomination progressively organized the movement.

In 1907 the first official youth organization was formed as the Young People's Society of Missionary Volunteers, a name that clearly emphasized service and outreach. The movement later used the name Adventist Youth, and in 2005 the General Conference department was named Adventist Youth Ministries. Names and organizational forms changed, but salvation, service, disciple-making, and mission remained central.

2.2 Why history matters

History protects ministry from two opposite errors. The first is nostalgia: assuming that every past method must be repeated unchanged. The second is amnesia: adopting any popular method without asking whether it serves the church's identity and mission. Faithful adaptation preserves biblical purpose while selecting methods suited to language, technology, education, geography, safety, and culture.

Leaders should tell the history as a story of youth initiative supported by intergenerational guidance. This encourages young people to see themselves as contributors to the church rather than consumers of programs.

2.3 Functions of youth ministry

The handbook identifies functions that can be organized into six areas: devotional life, worth and identity, standards of attainment, education and training for service, opportunities for outreach, and stewardship. Devotional life includes Bible study, prayer, worship, and personal relationship with Christ. Worth and identity help youth understand their value in Christ and their place in the Adventist community. Standards concern growth in character and excellence rather than comparison or perfectionism.

Training for service turns instruction into competence. Outreach creates real opportunities to bless others and share the gospel. Stewardship teaches that time, abilities, body, relationships, money, technology, and creation belong to God. These functions should appear in the annual plan and evaluation tools.

2.4 Postmodern and post-Christian worldviews

Postmodern culture often questions universal claims and treats truth as relative to the individual or community. This can encourage listening, humility, and awareness of diversity, but it can also weaken commitment to biblical authority. A post-Christian environment may retain Christian vocabulary while replacing Christian assumptions with secularism, nationalism, consumerism, spiritualism, or other controlling stories.

Youth leaders should neither caricature young people nor avoid difficult conversations. They should ask how youth understand truth, identity, freedom, sexuality, success, suffering, and the future. They then point to Christ and Scripture through honest dialogue, consistent example, patient teaching, and a community where the gospel is lived.

2.5 Digital and African contextual realities

Digital media expands access to Scripture, fellowship, learning, creativity, and mission. It also creates pressures related to distraction, comparison, misinformation, pornography, cyberbullying, privacy, and performative spirituality. Effective ministry includes digital discipleship: teaching discernment, boundaries, truthfulness, safety, and mission-minded use of technology.

African youth contexts are diverse. Relevant factors may include rapid urbanization, unemployment, migration, educational pressure, political uncertainty, family obligations, religious pluralism, disability, poverty, conflict, and strong communal traditions. Contextual ministry begins by listening and collecting evidence rather than assuming that all youth have the same needs.

2.6 Contextualization without compromise

Contextualization means communicating and embodying the unchanging gospel in forms that people can understand and faithfully respond to. It is not permission to dilute truth. A practical test

asks three questions: Is the content biblical? Is the method understandable and appropriate? Does the result move youth toward Christlike faithfulness and mission?

Leaders should distinguish doctrine, principle, policy, tradition, and personal preference. Many conflicts presented as defence of truth are actually conflicts over style. At the same time, popularity does not make a practice faithful. Decisions require Scripture, prayer, church guidance, cultural intelligence, and evaluation.

3. Biblical and Adventist Integration

The original youth societies combined spiritual formation, mission, fellowship, and wholesome recreation.

Romans 12:2 calls for transformed discernment rather than passive conformity to any age.

Contextualization must preserve biblical authority while removing unnecessary barriers to understanding and participation.

6. Unit Summary

Adventist youth ministry began locally through prayer, Bible study, mission, and youth initiative. Its continuing functions address devotion, identity, character, training, outreach, and stewardship. Present leaders honour that history by understanding contemporary worldviews and contexts, adapting methods wisely, and keeping Christ and mission central.

MODULE ONE: INTEGRATED DELIVERABLES

Place the following integrated work in the Continuous Assessment Portfolio:

Answer all three questions. Each question must integrate the relevant units in this module and apply the content to a realistic ministry context.

1. How do creation dignity, covenant belonging, Christ's welcome, spiritual gifts, intergenerational responsibility, and Adventist mission together form a biblical philosophy of ministry for, with, and by young people?
2. Using Adventist Youth Ministries history and its mission, motto, aim, pledge, and principal functions, evaluate how a present youth ministry can preserve biblical identity while adapting faithfully to postmodern, post-Christian, digital, and African realities.
3. Assess a real or hypothetical youth program through fellowship, nurture, worship, and mission, and explain the changes required to move it from activity- or entertainment-centred programming to salvation, disciple-making, service, and mission involvement.

MODULE DELIVERABLES ASSESSMENT CRITERIA

Criterion	Evidence expected
Integrated understanding	Uses the major ideas from every unit in the module and connects them coherently.
Biblical and Adventist foundation	Uses Scripture responsibly and applies Adventist mission, identity, organization, and ethical guidance accurately.
Contextual ministry judgement	Responds realistically to local youth needs, culture, resources, risks, inclusion, and mission opportunities.
Academic and practical quality	Presents clear, feasible work with organized writing and Turabian/Chicago documentation where sources are used.

The module deliverables and responses are included in the Continuous Assessment Portfolio. The complete portfolio is graded out of 50% using Appendix H.

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Note: Scripture references are cited in the text by book, chapter, and verse.

MODULE TWO: ORGANIZATION AND PROGRAMMING IN THE LOCAL CHURCH

UNIT 4: LOCAL-CHURCH ORGANIZATION AND AGE-SPECIFIC YOUTH MINISTRIES

UNIT OVERVIEW

This unit explains why every congregation needs active youth ministry, how local structures should be organized, and how Adventurer, Pathfinder, Ambassador, Young Adult, Public Campus, and leadership ministries relate to one another.

UNIT OBJECTIVES

Explain the importance of an active youth ministry in every local church.
Describe the principal age-specific ministries and leadership tracks.
Design an organizational structure appropriate to church size and context.

LEARNING OUTCOMES

Match young people with age-appropriate ministry pathways.
Draw a local AYM organizational chart.
Recommend a workable structure for a small, medium, or large congregation.

Estimated study time	3 hours
Core reading	Pastors and Elders Handbook for Adventist Youth Ministries (2025)
Key terms	Adventurer, Pathfinder, Ambassador, Young Adult Ministry, Public Campus Ministry, Master Guide, Senior Youth Leader, AYM Committee
Biblical anchor	1 Corinthians 12:12-27; Exodus 18:13-26; Ephesians 4:11-16

1. Introduction

Organization is a servant of mission. It clarifies responsibility, provides accountability, protects continuity, and makes space for the needs of different age groups. A church should not wait until it has a large number of youth before organizing ministry. Even a small congregation can assign responsible leaders, listen to young people, plan consistently, and cooperate with nearby churches.

2.1 Why every church needs youth ministry

An active youth ministry can strengthen belonging, reengage inactive youth, reach families in the community, develop leaders, and connect the energy of youth to service. Without intentional structures, youth needs are easily postponed because adult business appears more urgent. The pastor, elders, and nominating committee should therefore treat youth leadership as a priority rather than a position to fill after all others.

Organization should be proportionate. A small church may combine roles and work through a small intergenerational team. A large church may need separate clubs, coordinators, committees, calendars, budgets, and safeguarding systems. The essential requirements are clear responsibility, trained leaders, cooperation, and mission alignment.

2.2 Adventurer Ministry: approximately ages 4-9

Adventurer Ministry supports children and their parents through age-appropriate spiritual, physical, mental, and social development. It is distinct from Pathfinder Ministry and has its own curriculum and operating guidelines. Because young children depend heavily on family, Adventurer Ministry should strengthen rather than replace the home.

Leaders must provide safe, joyful, concrete, and participatory learning. Activities should be short, well supervised, developmentally appropriate, and connected to simple habits of prayer, kindness, obedience, health, service, and wonder at God's creation.

2.3 Pathfinder Ministry: approximately ages 10-15

Pathfinder Ministry uses club life, progressive classes, honours, camping, drill, service, Bible learning, teamwork, and practical skills to support discipleship. The uniform and structured program can build identity and discipline, but the club must not become merely ceremonial or competitive. Its spiritual purpose should be explicit.

Pathfinder leaders require training, safety awareness, record keeping, appropriate ratios of adults to minors, and cooperation with parents and church leaders. The pastor and elders should attend important events, support resources, and help integrate Pathfinders into the congregation's worship and mission.

2.4 Ambassador Ministry: approximately ages 16-21

Ambassador Ministry provides a bridge for older adolescents and emerging adults who have outgrown many Pathfinder activities but may not yet identify with older young adults. It emphasizes discipleship, leadership, mission, vocation, relationships, and active church participation.

The program should respect growing independence while providing mentoring and accountability. Ambassadors can lead service projects, small groups, peer ministry, media teams, evangelistic initiatives, and intergenerational activities.

2.5 Young Adult and Public Campus Ministries

Young Adult Ministry commonly serves those approximately ages 22-30, while recognizing that local circumstances and life stages vary. It addresses spiritual identity, work, relationships, marriage preparation, leadership, mission, and belonging. Churches should avoid treating young adults as temporary visitors or simply as labour for programs.

Public Campus Ministry serves Adventist and interested students on non-Adventist tertiary campuses. It provides fellowship, spiritual nurture, apologetic support, leadership, service, and mission. The local church should know the students in its area, welcome them, connect them to mentors, and cooperate with conference structures.

2.6 Leadership tracks and integrated structure

Master Guide is the senior leadership development track associated especially with Adventurer and Pathfinder ministries. Senior Youth Leadership prepares leaders for Ambassador, Young Adult, and related senior-youth ministries. These are training paths, not substitutes for the age-level ministries themselves.

The local AYM Committee should coordinate the ministries so that calendars, budgets, worship, service, and training complement one another. Representatives of youth ministries should have appropriate access to the church board. An organizational chart should show lines of communication, not create a hierarchy that silences youth.

3. Biblical and Adventist Integration

1. The body of Christ needs differentiated roles but one mission. Age-specific ministry should not fragment the church.
2. Ephesians 4 presents leaders as equippers; club and society leaders should prepare youth for ministry rather than do everything themselves.
3. Small churches may cooperate through districts or federations while retaining local responsibility.

4. Unit Summary

Age-specific ministries allow the church to respond to developmental needs while maintaining one mission. Adventurer, Pathfinder, Ambassador, Young Adult, and Public Campus ministries should cooperate through a local structure supported by trained leaders, the AYM Committee, pastor, elders, parents, and church board.

UNIT 5: YOUTH LEADERSHIP, GOVERNANCE AND CHURCH RELATIONSHIPS

UNIT OVERVIEW

This unit examines the roles of the youth leader, Senior Youth Society officers, AYM Committee, pastor, elders, sponsors, and church board. It emphasizes teamwork, accountability, communication, spiritual credibility, and redemptive conflict management.

UNIT OBJECTIVES

Describe the principal leadership and governance roles in local youth ministry.
Explain how pastors, elders, youth leaders, committees, and the church board should cooperate.
Apply Christian principles to leadership selection, supervision, reporting, and conflict.

LEARNING OUTCOMES

Prepare role descriptions for a local youth ministry team.
Propose a meeting and reporting system.
Mediate a realistic conflict between youth leaders and church leadership.

Estimated study time	3 hours
Core reading	Pastors and Elders Handbook for Adventist Youth Ministries (2025)
Key terms	youth leader, sponsor, Senior Youth Society, AYM Committee, church board, governance, accountability, teamwork
Biblical anchor	Mark 10:42-45; 1 Peter 5:1-5; Philippians 2:1-8; Acts 6:1-7

1. Introduction

Youth ministry often succeeds or fails through relationships among leaders. A gifted youth leader who works without accountability can harm the ministry; a controlling board can discourage initiative; a distant pastor can leave volunteers unsupported. Biblical governance joins clear authority with service, transparency, consultation, and mutual respect.

2.1 The youth pastor or youth leader

The youth leader guides, counsels, motivates, organizes, and connects young people with the wider church. The role requires more than enthusiasm. The leader should have a credible Christian life, love for young people, willingness to listen, teachability, administrative reliability, and commitment to denominational mission and policy. Where a church employs a youth pastor, that person remains part of the pastoral and board accountability structures.

Leaders should not attempt to be the only friend, counselor, teacher, planner, and performer. Their primary work is to build and equip a team. Delegation should match gifts and maturity, include clear instructions, provide resources, and end with review and appreciation.

2.2 Senior Youth Society officers and support roles

A Senior Youth Society normally needs leadership, assistance, records and finance, worship or music coordination, communication, and adult sponsorship. Titles may vary by context, but functions should not disappear. The leader coordinates vision and serves as liaison. An assistant

supports continuity. A secretary-treasurer records decisions, activities, reports, and finances. Worship leaders serve the spiritual purpose of the ministry rather than merely supply music.

An adult sponsor or church elder can help younger officers understand board processes, secure support, and address concerns. Sponsorship should empower rather than take over. Young officers should be present when matters affecting them are discussed, except where confidentiality or safeguarding requires a restricted meeting.

2.3 The AYM Committee

The AYM Committee is the coordinating body for youth-related ministries in the local church. It brings together age-level leaders and representatives of ministries whose work affects young people. The committee develops an integrated annual plan, aligns calendars, reviews budgets, coordinates training, monitors participation and safety, and reports to the church board.

Effective committees distribute agendas in advance, begin with mission and prayer, record decisions, assign action items with deadlines, and review previous actions. Meetings should not be dominated by announcements. They should include youth voice, evidence from needs assessments, spiritual reflection, and evaluation.

2.4 The pastor and elders as spiritual parents and partners

Pastors and elders are leaders of the whole congregation, including its young people. They should know youth leaders personally, attend selected youth programs, teach and mentor, advocate for adequate resources, and ensure that suitable leaders are nominated and trained. Public support from respected church leaders greatly strengthens volunteer morale and youth trust.

The pastor and elders should also provide theological guidance, safeguarding oversight, and help with difficult cases. Their role is not to approve every minor detail or replace elected leaders. Healthy oversight establishes boundaries and then gives responsible space for creativity and growth.

2.5 Church board relationship and reporting

Youth ministries need a voice on the church board so that needs, plans, finances, and outcomes are integrated with the whole church. Board representatives should bring proposals early, not after commitments have been made. They should present written objectives, dates, budgets, safety measures, expected outcomes, and evaluation plans.

The board should treat youth ministry as mission, not as a request for entertainment funds. At the same time, youth leaders should respect governance, submit reports, account for money, and coordinate use of facilities. Trust grows when communication is timely and records are accurate.

2.6 Leadership selection, supervision and conflict

Nominating committees should select people because of spiritual maturity, suitability, safety, willingness, and competence, not merely availability or popularity. Background checks, references, safeguarding orientation, and role-specific training should be used where required. Leaders need written expectations, supervision, feedback, and a clear process for raising concerns.

Conflict may arise over style, money, authority, standards, communication, or perceived disrespect. A redemptive process begins with facts, prayer, direct conversation, and careful listening. Parties should identify the underlying interest, distinguish policy from preference, agree on mission-based criteria, document decisions, and seek mediation when necessary. Gossip and public humiliation deepen conflict and should be avoided.

3. Biblical and Adventist Integration

1. Jesus defines greatness as service rather than control.
2. Philippians 2 calls leaders to humility and concern for others.
3. Acts 6 shows that practical complaints require listening, clear structures, suitable people, and accountable delegation.

4. Unit Summary

Healthy youth ministry requires spiritually credible leaders and clear relationships among youth officers, sponsors, committees, pastors, elders, and the board. Governance protects mission when it equips rather than controls, requires accountability without humiliating, and resolves conflict through truth, humility, and restoration.

MODULE TWO: ORGANIZATION AND PROGRAMMING IN THE LOCAL CHURCH

UNIT 6: PROGRAM PLANNING, WORSHIP, EVENTS, RESOURCES AND FINANCE

UNIT OVERVIEW

This unit turns mission into a balanced annual program. It covers planning principles, youth Sabbath School, weekly programs, youth-led worship, major events, federations, Week of Prayer, yearly themes, libraries, technology, budgeting, and financial accountability.

UNIT OBJECTIVES

Use a systematic process to plan youth programs.
Integrate worship, nurture, fellowship, mission, and age appropriateness.
Prepare a calendar, program sheet, budget, and evaluation plan.

LEARNING OUTCOMES

Design a three-month balanced youth calendar.
Write a complete program plan with assigned responsibilities.
Develop a simple and accountable youth-ministry budget.

Estimated study time	3 hours
Core reading	Pastors and Elders Handbook for Adventist Youth Ministries (2025)
Key terms	program cycle, youth Sabbath School, Week of Prayer, federation, budget, resource library, evaluation, worship planning
Biblical anchor	1 Corinthians 14:26,40; Colossians 3:16-17; Proverbs 21:5; Luke 14:28-30

1. Introduction

Good intentions do not automatically produce good programs. Planning is a spiritual and administrative discipline that links needs, purpose, people, time, resources, safety, and evaluation. A self-explanatory program plan should enable another responsible leader to carry out the activity even if the original planner is absent.

2. Main Content

2.1 The program planning cycle

A practical cycle has eight steps: pray and clarify mission; assess needs and assets; write measurable objectives; select appropriate methods; assign people and responsibilities; prepare time, budget, resources, permissions, and safety measures; implement; and evaluate. Planning should begin far enough in advance for consultation and approvals.

Each program should answer: Who is being served? What spiritual or developmental need is addressed? What should participants know, value, or do afterward? How will youth participate? Who is responsible for each task? What resources and risks are involved? How will follow-up and evaluation occur?

2.2 Seven habits of effective youth ministry

Effective ministry grows as the leader develops spiritually, improves leadership skills, builds relationships, plans thoroughly, empowers young people, communicates clearly, and mobilizes

youth for service. These habits prevent the program from depending on charisma. They also make it possible to evaluate both the event and the leadership process.

Empowerment means more than giving youth a microphone. Young people should help identify needs, generate ideas, make decisions appropriate to maturity, lead components, receive coaching, and participate in evaluation. Communication should reach youth, parents, church leaders, volunteers, and guests through suitable channels.

2.3 Youth Sabbath School and weekly programs

Youth Sabbath School should combine Bible study, participation, fellowship, mission awareness, and age-appropriate application. Teachers need lesson preparation, facilitation skills, and knowledge of their learners. Discussion is valuable when it moves beyond opinions to careful engagement with Scripture and life.

Weekly youth programs may include worship, Bible study, testimony, skills, service planning, health education, apologetics, recreation, career guidance, and discussion of current issues. Variety should serve clear objectives. Programs need a beginning, development, response, and conclusion rather than a sequence of unrelated performances.

2.4 Youth-led worship and major events

Youth should participate in the main worship life of the church throughout the year, not only on a special youth Sabbath. Participation can include Scripture reading, prayer, music, preaching under supervision, ushering, technology, children's ministry, testimony, and service reports. Worship planning should respect reverence, doctrinal integrity, inclusion, timing, and congregational context.

Major events may include youth rallies, congresses, Bible conferences, camporees, fairs, mission projects, Global Youth Day, Voice of Youth, and Week of Prayer. Events should not consume the entire budget while leaving weekly discipleship weak. Every event requires preparation, safety, spiritual purpose, follow-up, and evaluation.

2.5 Federations, campus ministry, themes and special days

Youth federations coordinate societies across a district or region for common goals without replacing local-church authority. They can share training, evangelism, sports, worship, and service opportunities. Local leaders should understand reporting lines, finances, and the advisory nature of federation structures.

Yearly themes and special youth-ministry days can give focus to the calendar, but they should be contextualized into local objectives. Public Campus Ministry connects students to spiritual community and mission. A Week of Prayer is most fruitful when preceded by prayer and visitation and followed by Bible study, baptismal preparation, mentoring, and ministry placement.

2.6 Resources, library, technology and finance

A youth library may be physical, digital, or both. It should include current Bible-study resources, Adventist history and doctrine, leadership materials, age-level curricula, career and life-skills resources, and carefully selected Christian literature. Materials should come from authorized or responsibly vetted sources, be catalogued, and remain accessible.

A budget is a ministry plan expressed in money. It should show income sources, approved expenditure categories, unit costs, contingency, authorization, receipts, and reporting. Fundraising must be lawful, ethical, safe, and consistent with church policy. Financial accountability protects

both the ministry and its leaders. Technology purchases should be tied to learning, worship, administration, inclusion, or mission outcomes.

2.7 Evaluation and continuity

Evaluation asks not only whether people attended but whether objectives were achieved. Useful indicators include participation, spiritual response, learning, belonging, service hours, follow-up, leader development, safety, financial stewardship, and feedback. Short evaluation forms, debriefing, observation, and testimonies can be combined.

Plans, attendance, budgets, reports, contacts, permissions, and lessons learned should be stored securely so that future leaders do not begin from zero. Continuity is strengthened by assistant leaders, shared files, handover notes, and annual review.

3. Biblical and Adventist Integration

Order in ministry reflects stewardship, not lack of dependence on the Holy Spirit.

Worship should be God-centred, biblically faithful, participatory, and connected to daily discipleship.

Luke 14:28-30 supports responsible estimation of cost before undertaking a project.

4. Unit Summary

Program planning translates mission into coordinated action. Effective programs are based on needs, measurable objectives, youth participation, responsible budgeting, safeguarding, communication, and evaluation. Weekly discipleship and congregational integration should remain strong even when major events are held.

MODULE TWO: INTEGRATED DELIVERABLES

Answer all three questions. Each question must integrate the relevant units in this module and apply the content to a realistic ministry context.

1. How should a local church organize age-specific youth ministries, leadership tracks, committees, board relationships, parents, and trained volunteers so that differentiated structures serve one mission without fragmenting the congregation?
2. Explain how servant leadership, role clarity, accountability, communication, supervision, financial stewardship, and redemptive conflict management should guide relationships among youth officers, sponsors, pastors, elders, the AYM Committee, and the church board.
3. Using the complete program-planning cycle, design or evaluate a balanced youth-ministry program that integrates worship, nurture, fellowship, mission, genuine youth participation, resources, safety, budgeting, follow-up, evaluation, and continuity.

MODULE DELIVERABLES ASSESSMENT CRITERIA

Criterion	Evidence expected
Integrated understanding	Uses the major ideas from every unit in the module and connects them coherently.
Biblical and Adventist foundation	Uses Scripture responsibly and applies Adventist mission, identity, organization, and ethical guidance accurately.
Contextual ministry judgement	Responds realistically to local youth needs, culture, resources, risks, inclusion, and mission opportunities.
Academic and practical quality	Presents clear, feasible work with organized writing and Turabian/Chicago documentation where sources are used.

The module deliverables and responses are included in the Continuous Assessment Portfolio. The complete portfolio is graded out of 50% using Appendix H.

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Note: Scripture references are cited in the text by book, chapter, and verse.

MODULE THREE: MENTORSHIP, PARTICIPATION AND MISSION

UNIT 7: INTERGENERATIONAL MENTORSHIP, EMPOWERMENT AND PARTICIPATION

UNIT OVERVIEW

This unit explains how the whole church can nurture and empower young people through purposeful relationships, shared ministry, progressive responsibility, and intergenerational partnership.

UNIT OBJECTIVES

Define mentoring, empowerment, and meaningful participation.
Explain how older and younger members can serve together.
Develop a mentoring process that includes boundaries, goals, action, and review.

LEARNING OUTCOMES

Create a mentor-mentee covenant.
Design a progression from observation to independent service.
Assess whether a church is genuinely empowering youth.

Estimated study time	3 hours
Core reading	Pastors and Elders Handbook for Adventist Youth Ministries (2025)
Key terms	mentor, mentee, empowerment, intergenerational partnership, participation, coaching, progressive responsibility
Biblical anchor	Titus 2:1-8; 2 Timothy 2:1-2; 1 Thessalonians 2:7-12; 1 Samuel 3

1. Introduction

Young people are often told that they are the future of the church, yet they need belonging and responsibility in the church today. Intergenerational mentorship connects the wisdom, testimony, and resources of older believers with the questions, energy, creativity, and gifts of younger believers. The goal is mutual growth under the lordship of Christ.

2. Main Content

2.1 Mentorship as purposeful relationship

Mentorship is a relationship in which a more experienced or spiritually mature person accompanies another person toward growth in faith, character, competence, and service. It differs from casual friendship because it has intentional goals and accountability. It differs from control because the mentee retains agency and is guided toward dependence on Christ rather than dependence on the mentor.

A healthy mentoring relationship includes prayer, listening, agreed expectations, confidentiality with clear limits, regular contact, Scripture, modelling, opportunities, feedback, and periodic review. Gender, age, safeguarding, and cultural expectations should inform how meetings are arranged.

2.2 Why intergenerational ministry matters

When youth ministry is isolated, young people may form strong peer relationships but weak connections to the whole congregation. They may also lose access to vocational wisdom, family support, institutional memory, and mature spiritual examples. Older members, in turn, may misunderstand youth culture or fail to recognize gifts emerging in the next generation.

Intergenerational ministry is not forcing every age group to prefer the same style. It creates shared purpose and respectful contact through worship, service, testimony, prayer partnerships, skill exchange, home fellowship, visitation, and team leadership.

2.3 Empowerment and participation

Empowerment is the process of helping young people recognize their worth, discover gifts, develop competence, exercise responsible choice, and contribute meaningfully. Token participation uses youth for appearance while adults retain all decisions. Abandonment gives responsibility without training or support. Empowerment lies between the two: real responsibility with appropriate preparation and accountability.

A practical progression is: observe; assist; practice in a low-risk setting; lead with a mentor present; receive feedback; repeat; lead with less supervision; mentor another person. Not every task should be given to every youth, and safeguarding or legal duties may remain with adults.

2.4 Listening to youth voice

Youth voice is gathered through conversation, surveys, focus groups, suggestion channels, representation on committees, and post-program evaluation. Leaders should explain what can and cannot be changed and why. Asking for ideas and then ignoring them without explanation produces cynicism.

Listening does not mean that every preference becomes policy. Christian leadership tests proposals by Scripture, mission, safety, resources, and the good of the whole church. Youth are also taught how governance works and how to present evidence-based proposals.

2.5 Mentoring spiritual gifts and vocation

Mentors help youth connect faith with education, work, family, citizenship, stewardship, and calling. They can arrange job shadowing, skill demonstrations, career conversations, service placements, and introductions to trusted professionals. Vocation is broader than paid church employment; every lawful calling can be lived as service to God.

Spiritual gifts require character. A gifted young preacher may need help with study habits and humility; a musician may need theology of worship; a technology volunteer may need ethics and reliability. Mentoring forms the person as well as the skill.

2.6 Evaluating an empowering church

An empowering church can name young people who are being mentored, show pathways into ministry, identify youth serving beyond youth-only events, and describe how youth input influences plans. It gives constructive feedback, celebrates service rather than celebrity, protects from exploitation, and provides second chances after mistakes.

Indicators should include diversity: younger and older, male and female, confident and quiet, students and non-students, persons with disabilities, and youth from different socioeconomic backgrounds. Empowerment that reaches only the already visible is incomplete.

3. Biblical and Adventist Integration

Paul entrusted what he had learned to Timothy and expected Timothy to equip others, creating a multiplying pattern.

Samuel's growth involved attentive adults, repeated listening, and increasing clarity about God's voice.

Christian mentoring points the mentee to Christ and the community, not to unhealthy dependence on one leader.

4. Unit Summary

Mentorship and empowerment make youth active members of the church today. Effective leaders build purposeful relationships, listen, train, delegate progressively, provide feedback, and connect young people to the whole church's worship and mission. Participation is meaningful when youth influence and carry real responsibility with appropriate support.

MODULE THREE: MENTORSHIP, PARTICIPATION AND MISSION

UNIT 8: EVANGELISM, SERVICE AND DIGITAL MISSION

UNIT OVERVIEW

This unit equips learners to make mission the basis of youth programming. It covers relational witness, community service, public evangelism, digital media, mission initiatives, follow-up, and ethical communication.

UNIT OBJECTIVES

Explain the relationship between discipleship, service, and evangelism.
Design youth-led mission initiatives suited to local needs.
Use digital media for mission with theological, ethical, and safety awareness.

LEARNING OUTCOMES

Prepare a mission-project proposal.
Develop a digital mission content plan.
Construct a follow-up pathway for contacts and decisions.

Estimated study time	3 hours
Core reading	Pastors and Elders Handbook for Adventist Youth Ministries (2025)
Key terms	relational evangelism, service learning, digital discipleship, Voice of Youth, Global Youth Day, follow-up, media ethics
Biblical anchor	Matthew 5:13-16; Acts 1:8; 1 Peter 3:15-16; James 2:14-17

1. Introduction

Youth ministry becomes inward and fragile when it exists only to keep members busy. Mission gives young people a reason to learn, cooperate, pray, and develop gifts. Service and evangelism are not competing activities: Christlike service demonstrates love, while respectful witness explains the hope and gospel that motivate it.

2. Main Content

2.1 Mission as the basis of youth ministry

Every program should ask how it prepares or involves youth in God's mission. Bible study equips witness; fellowship builds teams; worship renews dependence on God; skills training increases competence; recreation can build relationships; service meets real needs. Mission therefore integrates the balanced ministry dynamics rather than becoming an occasional department.

Young people need both local and global vision. Local mission addresses neighbours, schools, hospitals, prisons, streets, campuses, online communities, and vulnerable groups. Global awareness builds prayer, generosity, intercultural respect, and willingness to serve beyond familiar boundaries.

2.2 Relational witness and personal evangelism

Relational evangelism begins with genuine care, listening, friendship, prayer, and consistent character. Youth should learn to share personal testimony without exaggeration, explain basic beliefs

from Scripture, respond humbly to questions, and invite people to appropriate next steps. Coercion, manipulation, fear tactics, and deceptive friendship contradict the gospel.

Training can include writing a three-minute testimony, practising a gospel explanation, learning to ask permission before spiritual conversation, handling “I do not know,” and referring complex questions to a competent person. Follow-up should be arranged before outreach begins.

2.3 Service that is dignifying and sustainable

Community service should begin with listening to the people affected. Projects should build on community assets and avoid treating recipients as objects for photographs or publicity. Consent, privacy, cultural respect, safety, and partnership with trusted organizations are important. Where possible, youth should serve alongside community members rather than only deliver items.

Service learning adds reflection: What need did we encounter? What did we learn about God, ourselves, and the community? What structural issues contribute to the need? What should continue? Reflection turns activity into discipleship and prevents shallow self-congratulation.

2.4 Youth evangelism initiatives

Initiatives such as Global Youth Day, Voice of Youth, One Year in Mission, Caleb Mission, Youth Alive, literature evangelism, small groups, and campus outreach provide frameworks for participation. Local leaders should adapt them to policy, capacity, and need. A branded event is not automatically effective; preparation, training, partnership, follow-up, and evaluation determine its ministry value.

Youth-led public evangelism should include biblical preparation, preaching or teaching coaching, prayer teams, hospitality, children’s programs, technical support, visitation, decision recording, and post-event Bible study. Young people should also learn that mission continues through ordinary faithfulness after the event.

2.5 Digital mission and media discipleship

Digital spaces are real environments where relationships, identity, learning, persuasion, and harm occur. Youth can create short Bible reflections, testimonies, podcasts, livestreams, graphics, question-and-answer sessions, online prayer groups, and invitations to in-person community. Digital mission should point toward authentic discipleship and accountable community rather than chase views alone.

Ethical standards include accuracy, attribution, consent, privacy, appropriate images, respectful language, safeguarding of minors, platform rules, copyright, and protection of passwords and data. Leaders should plan moderation and crisis response. Content should be reviewed for theology, tone, accessibility, and unintended exposure of vulnerable persons.

2.6 Follow-up and evaluation

Outreach without follow-up can leave contacts confused or unsupported. A follow-up pathway identifies who records contacts, obtains consent, assigns responsible persons, provides Bible study or pastoral contact, connects individuals to an age-appropriate group, and protects personal data. Decisions should never be publicly announced without permission.

Mission evaluation includes faithfulness and fruit. Measures may include youth trained, conversations held, service completed, community feedback, contacts consenting to follow-up, Bible studies started, spiritual decisions, youth reflection, and ongoing partnerships. Numbers should be interpreted honestly and not inflated.

3. Biblical and Adventist Integration

Witness combines readiness to explain hope with gentleness and respect.

James 2 refuses a faith that speaks blessing but ignores practical need.

Digital tools are instruments; Christian character, truth, and love determine their faithful use.

4. Unit Summary

Evangelism and service are integrated expressions of Christ's mission. Youth need training, meaningful roles, ethical safeguards, and follow-up systems. Digital mission offers powerful opportunities but must be governed by truth, consent, privacy, safety, and commitment to real discipleship rather than superficial metrics.

MODULE THREE: INTEGRATED DELIVERABLES

Place the following integrated work in the Continuous Assessment Portfolio:

Answer all three questions. Each question must integrate the relevant units in this module and apply the content to a realistic ministry context.

1. How do purposeful mentoring, intergenerational relationships, youth voice, progressive responsibility, spiritual-gift development, and accountable participation prevent both adult control and token involvement?
2. Design a youth mission initiative that integrates relational witness, dignifying community service, public or personal evangelism, and responsible digital mission while giving young people meaningful roles and appropriate supervision.
3. What ethical, pastoral, and evaluative systems are required to move youth mission from public activity or online reach to consent-based follow-up, spiritual nurture, church belonging, service, and continuing discipleship?

MODULE ASSESSMENT CRITERIA

Criterion	Evidence expected
Integrated understanding	Uses the major ideas from every unit in the module and connects them coherently.
Biblical and Adventist foundation	Uses Scripture responsibly and applies Adventist mission, identity, organization, and ethical guidance accurately.
Contextual ministry judgement	Responds realistically to local youth needs, culture, resources, risks, inclusion, and mission opportunities.
Academic and practical quality	Presents clear, feasible work with organized writing and Turabian/Chicago documentation where sources are used.

The module deliverables and responses are included in the Continuous Assessment Portfolio. The complete portfolio is graded out of 50% using Appendix H.

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Note: Scripture references are cited in the text by book, chapter, and verse.

MODULE FOUR: NURTURE, INTEGRATION AND INCLUSION

UNIT 9: SPIRITUAL NURTURE, BAPTISM, LIFESTYLE AND REDEMPITIVE DISCIPLINE

UNIT OVERVIEW

This unit guides leaders in nurturing young people before and after baptism, transmitting Adventist beliefs and lifestyle standards, handling discipline redemptively, and involving youth in worship, Communion, and church life.

UNIT OBJECTIVES

Describe spiritual nurture as an ongoing discipleship process.
Plan age-appropriate baptismal preparation and post-baptism support.
Apply grace, truth, due process, and restoration in matters of lifestyle and discipline.

LEARNING OUTCOMES

Prepare a youth discipleship pathway from first contact to active service.
Design a baptismal class and mentoring follow-up plan.
Respond to a discipline case without shame, secrecy, or careless harshness.

Estimated study time	3 hours
Core reading	Pastors and Elders Handbook for Adventist Youth Ministries (2025)
Key terms	nurture, baptismal preparation, Adventist identity, lifestyle standards, discipline, restoration, Communion, worship
Biblical anchor	John 15:1-8; Acts 2:37-47; Galatians 6:1-2; Matthew 18:15-20

1. Introduction

Spiritual nurture is the patient work of helping a young person remain in Christ, understand Scripture, practice faith, belong to the church, and serve others. It cannot be reduced to preparing someone to pass a baptismal interview. Baptism is a public beginning in the life of discipleship and must be followed by relationships, teaching, participation, and care.

2. Main Content

2.1 A pathway of spiritual nurture

A useful pathway moves through welcome, relationship, listening, Bible discovery, personal response to Christ, baptismal preparation, baptism, integration into a small group and worshipping community, ministry placement, mentoring, and continuing formation. People may move at different rates and revisit stages. Leaders should not manufacture decisions to meet numerical targets.

Nurture addresses the whole person. It includes devotional habits, doctrine, character, emotional and relational maturity, health, stewardship, sexuality, media use, vocation, service, and hope in Christ. Youth should have safe opportunities to ask difficult questions without being labeled rebellious.

2.2 Baptismal preparation for youth

Baptismal instruction should be biblical, Christ-centred, Adventist, interactive, age appropriate, and connected to life. Teachers should explain the gospel, repentance, faith, assurance, the commandments, Sabbath, spiritual gifts, stewardship, health, church identity, mission, and the meaning of baptism. Understanding is assessed through conversation and evidence of sincere commitment, not memorization alone.

Parents or guardians should be involved appropriately, especially with minors, while the young person's own faith response is respected. A rushed public ceremony without preparation, consent, or follow-up can cause harm. The church should plan mentors, Sabbath School or small-group placement, service opportunities, and regular contact after baptism.

2.3 Transmitting beliefs and lifestyle standards

Standards are most persuasive when they are rooted in the character of God, salvation by grace, the authority of Scripture, stewardship of the body and mind, love for neighbour, witness, and preparation for Christ's return. Leaders should explain reasons, acknowledge complexity, model consistency, and distinguish biblical principle from local custom or personal taste.

Rules without relationship may produce outward compliance or hidden resistance. Relationship without moral clarity may leave youth unprepared. Effective transmission combines teaching, example, dialogue, practice, community support, and restoration when failure occurs.

2.4 Redemptive discipline

Church discipline seeks truth, protection, repentance, healing, and restoration. It should never be used to settle personal scores, silence legitimate questions, or create public spectacle. Matthew 18 and Galatians 6 emphasize directness, gentleness, self-examination, and restoration. Serious allegations involving abuse, exploitation, or crime require safeguarding and lawful reporting rather than private handling alone.

A fair process establishes facts, gives the young person opportunity to be heard, protects confidentiality, distinguishes immaturity from deliberate misconduct, applies church policy consistently, and provides pastoral care. Consequences may be necessary, but shame and permanent exclusion are not the goal.

2.5 Youth and the ordinances and business of the church

Youth should understand and participate appropriately in Communion, foot washing, church business, and decision-making. Instruction should explain meaning, preparation, reverence, reconciliation, and openness to Christ. Young people should not encounter church business only when adults are in conflict; they need guided exposure to mission reports, planning, stewardship, and responsible governance.

Youth may attend and contribute according to membership status, local policy, and meeting rules. Leaders should avoid jargon, explain processes, and demonstrate that Christian governance can be truthful and respectful.

2.6 Youth and worship in the local church

Worship should include youth as full members of the congregation. Planning can draw on their gifts and language while preserving God-centredness, biblical content, reverence, excellence, and inclusion. Intergenerational worship is not achieved by adding one youth item to an adult program; it is cultivated through shared planning, teaching, leadership, and mutual accommodation.

Feedback on youth participation should be timely, specific, private when corrective, and encouraging. Public ridicule after a mistake can drive a young person away from service. At the same time, preparation and standards should be taken seriously.

3. Biblical and Adventist Integration

Acts 2 connects conversion with teaching, fellowship, worship, generosity, and witness.

Galatians 6 requires restoration in a spirit of gentleness and self-watchfulness.

Adventist identity is strongest when beliefs, practices, relationships, and mission form a coherent way of life centred on Christ.

4. Unit Summary

Spiritual nurture leads youth into abiding relationship with Christ, biblical understanding, Adventist identity, church belonging, and service. Baptism requires careful preparation and long-term follow-up. Lifestyle teaching should join grace and truth, while discipline should protect, correct, and restore through fair and compassionate processes.

MODULE FOUR: NURTURE, INTEGRATION AND INCLUSION

UNIT 10: FAMILY-BASED, INTERDEPARTMENTAL AND INCLUSIVE YOUTH MINISTRY

UNIT OVERVIEW

This unit shows how youth ministry collaborates with families and other church departments, serves single and married young adults, includes persons with disabilities and diverse life circumstances, and creates a congregation-wide ecosystem of nurture.

UNIT OBJECTIVES

Explain the role of family and congregation in youth development.
Build partnerships between youth ministry and other church departments.
Plan inclusive ministry for different abilities, marital statuses, educational paths, and socioeconomic realities.

LEARNING OUTCOMES

Prepare a family-and-church partnership plan.
Map available congregational and community resources.
Audit a program for accessibility and inclusion.

Estimated study time	3 hours
Core reading	Pastors and Elders Handbook for Adventist Youth Ministries (2025)
Key terms	family-based ministry, interdepartmental collaboration, inclusion, accessibility, single ministry, young professionals, belonging
Biblical anchor	Joshua 24:15; Ephesians 2:19-22; Romans 15:1-7; James 2:1-9

1. Introduction

Young people do not exist in isolation. They are shaped by families, schools, peers, work, media, neighbourhoods, and the wider congregation. Youth ministry becomes stronger when it connects these influences rather than functioning as a separate weekly program. Collaboration also prevents duplication and makes specialist resources available.

2. Main Content

2.1 Family-based youth ministry

Family-based ministry recognizes the home as a primary setting of faith formation while acknowledging that homes differ. Some youth live with both parents; others live with one parent, relatives, guardians, peers, or alone. Some families are strong in faith; others are conflicted or absent. The church supports families without blaming youth for circumstances they did not choose.

Practical strategies include parent orientation, family worship resources, intergenerational service, parenting seminars, communication channels, home visitation, and support groups. Leaders should seek appropriate consent for minors and avoid sharing confidential information unnecessarily.

2.2 Communication with youth and parents or guardians

Communication should be clear, timely, respectful, and two-way. Parents need calendars, objectives, costs, transport arrangements, safety measures, contact persons, and feedback. Youth need direct communication appropriate to age and should not be treated merely as messages passed through adults.

Leaders should establish approved channels and hours for digital communication, especially with minors. Group communication, copied guardians, official accounts, and documented permissions can reduce risk. Emergencies and sensitive pastoral matters require appropriate escalation rather than prolonged private messaging.

2.3 Partnership with other church departments

Youth ministry should cooperate with Sabbath School, Personal Ministries, Family Ministries, Children's Ministries, Women's and Men's Ministries, Health Ministries, Education, Communication, Stewardship, Music, Community Services, and others. Collaboration may involve joint programs, mentors, specialist teaching, mission projects, referral, and shared budgets.

A partnership should name a common objective, target group, roles, resources, timetable, safeguards, and evaluation. Collaboration is not simply asking another department for money or labour; it is shared planning and mutual learning.

2.4 Single, dating and marriage-related ministry

Single young adults should be valued as whole members of the church, not treated as incomplete persons waiting for marriage. Ministry should provide belonging, discipleship, friendship, service, career support, and honest teaching about sexuality, relationships, boundaries, and vocation. Programs should not embarrass singles or create pressure to pair people publicly.

Dating and marriage preparation should address Christian character, communication, conflict, faith compatibility, finances, family expectations, sexuality, consent, health, and commitment. Pastors and trained counselors should know their competence limits and refer complex cases appropriately.

2.5 Young professionals, unemployment and varied life paths

Young professionals may need support integrating faith with workplace ethics, leadership, stewardship, stress, and mission. Unemployed youth may face shame, dependency, delayed plans, and loss of hope. The church can provide mentoring, skills workshops, entrepreneurship guidance, job-search support, networking, and practical service opportunities without promising employment it cannot deliver.

Leaders should also value youth in vocational training, informal work, caregiving, farming, entrepreneurship, and other paths. Academic achievement is not the measure of spiritual worth.

2.6 Disability, accessibility and inclusion

Inclusion begins by recognizing each person's dignity, gifts, and right to belong. Barriers may be physical, sensory, communication-related, financial, social, or attitudinal. Leaders should ask people what accommodation is useful rather than assume. Examples include accessible venues, ramps, seating, sign-language interpretation, captions, large print, simplified instructions, transport support, sensory breaks, and flexible participation.

Accessibility should be planned from the beginning, not added only after complaint. Inclusion also means representation in planning and leadership, while avoiding exploitation or inspirational display of persons with disabilities.

2.7 Resource mapping and referral partnerships

A congregation possesses people, skills, facilities, networks, and institutions that can support youth. A resource map may include teachers, health workers, counselors, lawyers, business people, artisans, social workers, media professionals, disability advocates, schools, clinics, and community organizations.

Before referral, leaders should verify competence, reputation, confidentiality, cost, accessibility, and safeguarding. Partnership agreements should clarify roles and avoid implying endorsement beyond what is known.

3. Biblical and Adventist Integration

The church is a household in which belonging is grounded in Christ rather than status, ability, education, or marital condition.

Romans 15 calls the strong to bear with others and to welcome one another as Christ has welcomed us.

James 2 condemns partiality and therefore challenges ministry designs that privilege only visible or wealthy youth.

4. Unit Summary

Youth ministry belongs within a family-and-congregation ecosystem. Collaboration makes wider resources available, while inclusive planning removes barriers related to disability, cost, communication, status, and life path. Every young person should encounter dignity, belonging, discipleship, and a meaningful opportunity to serve.

MODULE FOUR: INTEGRATED DELIVERABLES

Place the following integrated work in the Continuous Assessment Portfolio:

Answer all three questions. Each question must integrate the relevant units in this module and apply the content to a realistic ministry context.

1. How should spiritual nurture, baptismal preparation, Adventist lifestyle teaching, church integration, mentoring, ministry placement, retention, and redemptive discipline work together as one continuing discipleship process?
2. How can a local church build a family-and-congregation ecosystem that supports diverse households, communicates safely with minors, collaborates across departments, and includes single young adults and young people in varied life circumstances?
3. Evaluate a youth ministry for disability access, financial access, gender participation, communication, belonging, influence, and service opportunities, and explain how biblical grace, truth, dignity, fairness, and restoration should guide improvement.

MODULE ASSESSMENT CRITERIA

Criterion	Evidence expected
Integrated understanding	Uses the major ideas from every unit in the module and connects them coherently.
Biblical and Adventist foundation	Uses Scripture responsibly and applies Adventist mission, identity, organization, and ethical guidance accurately.
Contextual ministry judgement	Responds realistically to local youth needs, culture, resources, risks, inclusion, and mission opportunities.
Academic and practical quality	Presents clear, feasible work with organized writing and Turabian/Chicago documentation where sources are used.

The module deliverables and responses are included in the Continuous Assessment Portfolio. The complete portfolio is graded out of 50% using Appendix H.

BIBLIOGRAPHY

General Conference of Seventh-day Adventists. *Seventh-day Adventist Church Manual*. 20th ed., rev. Silver Spring, MD: Review and Herald / General Conference of Seventh-day Adventists, 2022.

General Conference of Seventh-day Adventists, Adventist Youth Ministries Department. *Pastor's and Elder's Handbook for Adventist Youth Ministries*. 2nd ed. Silver Spring, MD: General Conference of Seventh-day Adventists, 2025.

White, Ellen G. *Steps to Christ*. 1892.

Note: Scripture references are cited in the text by book, chapter, and verse.

MODULE FIVE: PASTORAL CARE FOR YOUNG PEOPLE

UNIT 11: PASTORAL CARE FOUNDATIONS: PRESENCE, BOUNDARIES, SELF-CARE AND REFERRAL

UNIT OVERVIEW

This unit introduces youth pastoral care as compassionate presence within clear ethical and professional limits. It covers listening, confidentiality, safeguarding, documentation, self-care, referral, and emergency response.

UNIT OBJECTIVES

Describe the pastoral-care role of youth leaders, pastors, and elders.
Apply appropriate boundaries, confidentiality limits, and safeguarding procedures.
Recognize when and how to refer a young person to qualified help.

LEARNING OUTCOMES

Conduct a basic supportive conversation.
Prepare a referral directory and escalation pathway.
Use a boundary and self-care plan for sustainable ministry.

Estimated study time	3 hours
Core reading	Pastors and Elders Handbook for Adventist Youth Ministries (2025)
Key terms	pastoral care, active listening, confidentiality, safeguarding, boundary, referral, supervision, self-care
Biblical anchor	Galatians 6:2,5; Proverbs 11:14; Romans 12:15; Luke 10:25-37

1. Introduction

Youth leaders are often among the first people to hear about distress because they are accessible and trusted. Their care can be life-giving, but goodwill does not equal professional competence. Pastoral care offers presence, spiritual support, practical help, and connection to appropriate services. It does not authorize leaders to diagnose, provide treatment beyond training, or keep dangerous secrets.

2. Main Content

2.1 The scope of pastoral care

Pastoral care includes listening, prayer, Scripture used sensitively, encouragement, practical assistance, advocacy, visitation, mentoring, and referral. The caregiver helps the young person clarify concerns and identify next steps. The goal is not to produce an immediate spiritual explanation for every problem or to make the person dependent on the leader.

Care should respect the young person's dignity, culture, developmental stage, and agency. With minors, guardians and safeguarding procedures are involved as appropriate. Leaders should avoid promises such as "I will never tell anyone," because safety concerns may require disclosure.

2.2 Active listening and supportive conversation

Active listening uses open questions, attentive silence, reflection, clarification, and summary. The caregiver listens for facts, feelings, meanings, resources, risks, and hopes. Advice should not be rushed. Statements such as “Tell me more,” “What has this been like for you?” and “What would help you feel safer today?” invite fuller understanding.

A basic conversation can follow the CARE pattern: Connect and create safety; Attend and listen; Respond with empathy and appropriate spiritual support; Engage next steps and referral. The leader should confirm what will happen after the meeting and how contact will occur.

2.3 Boundaries and safe relationships

Boundaries protect the young person, the leader, the church, and the integrity of ministry. They concern location, time, physical contact, transport, gifts, money, digital communication, confidentiality, dual relationships, and sexual conduct. Meetings should use observable or approved settings, and leaders should follow two-adult or child-protection policies.

Leaders must never exploit spiritual authority for romantic, sexual, financial, or emotional gratification. A young person’s admiration or disclosure is not permission for intimacy. Suspected grooming, abuse, or boundary violations should be reported through safeguarding channels.

2.4 Confidentiality and its limits

Pastoral conversations are private, but confidentiality has limits. Information must be shared with appropriate persons when there is risk of serious harm, suspected abuse or exploitation, a legal reporting duty, or need for emergency intervention. Only necessary information should be shared, and the young person should be told what will happen whenever it is safe to do so.

Casual discussion of cases in sermons, meetings, family circles, or social media violates trust even when names are omitted but identities are obvious. Notes should be brief, factual, secure, and limited to what is necessary for continuity and safeguarding.

2.5 Referral and collaboration

Referral is an act of responsible care, not failure. Situations commonly requiring professional or specialist involvement include suicidal thoughts, self-harm, psychosis, severe depression or anxiety, trauma, abuse, substance dependence, eating disorders, persistent functional impairment, violence risk, and complex legal or medical concerns.

A good referral explains the reason, obtains consent where possible, identifies a qualified service, helps overcome access barriers, and follows up without demanding private clinical details. In emergencies, leaders act according to local emergency and safeguarding procedures rather than leaving the young person alone.

2.6 Self-care and supervision

Caregivers can experience fatigue, secondary trauma, over-responsibility, and blurred boundaries. Sustainable ministry includes prayer, Sabbath rest, healthy relationships, exercise, sleep, realistic workload, team care, supervision, and willingness to seek professional help. Self-care is not selfish when it protects the ability to serve faithfully.

Supervision provides a confidential and accountable setting to review difficult cases, boundaries, emotional reactions, and referral decisions. Leaders should know who supervises them and how to access consultation promptly.

2.7 A simple crisis response framework

When immediate risk is suspected, remain calm, ask direct questions about safety, do not leave the person alone, remove access to obvious danger only when safe, contact emergency or safeguarding services, involve responsible guardians as appropriate, and document actions. Asking directly about suicidal thoughts does not create the idea; it helps identify risk.

This course module is not a clinical manual. Learners must use the laws, emergency numbers, child-protection procedures, and professional services applicable in their country and institution.

3. Biblical and Adventist Integration

The Good Samaritan combined compassion, practical action, use of resources, and transfer of care. Galatians 6 balances bearing one another's burdens with responsible personal limits.

Wise care seeks counsel and does not confuse spiritual authority with expertise in every field.

4. Unit Summary

Pastoral care offers compassionate, spiritually grounded presence while respecting competence and safety. Active listening, clear boundaries, limited confidentiality, accurate documentation, professional referral, supervision, and self-care enable leaders to help without causing additional harm.

MODULE FIVE: PASTORAL CARE FOR YOUNG PEOPLE

UNIT 12: CARE FOR YOUTH FACING MENTAL DISTRESS, GRIEF, ILLNESS, ABUSE AND SOCIAL VULNERABILITY

UNIT OVERVIEW

This unit applies pastoral-care foundations to common areas of youth distress: mental-health concerns, grief and death, illness, abusive relationships, school and career pressure, unemployment, homelessness, and lack of basic needs.

UNIT OBJECTIVES

Recognize common signs of distress and vulnerability without diagnosing.
Provide appropriate spiritual, emotional, practical, and referral support.
Mobilize church and community resources while protecting dignity and safety.

LEARNING OUTCOMES

Develop a care plan for a complex case.
Create a church response map for vulnerable youth.
Distinguish pastoral support from clinical, legal, medical, and social-service roles.

Estimated study time	3 hours
Core reading	Pastors and Elders Handbook for Adventist Youth Ministries (2025)
Key terms	mental distress, grief, illness, abuse, trauma-informed care, unemployment, homelessness, basic needs
Biblical anchor	Psalm 34:18; Job 2:11-13; John 11:32-36; Matthew 25:31-46

1. Introduction

Young people may carry grief, illness, family violence, school pressure, unemployment, poverty, displacement, or mental distress while appearing active in church. Leaders need eyes to notice, ears to listen, and systems to respond. The safest approach is compassionate, trauma-informed, and collaborative: believe disclosures enough to act safely, avoid blame, and connect the person to appropriate help.

2. Main Content

2.1 Mental distress and diagnosed conditions

Changes in sleep, mood, behavior, school or work performance, self-care, relationships, speech, or substance use may signal distress, but they do not by themselves establish a diagnosis. Leaders should ask how long changes have lasted, how they affect daily functioning, and whether there is risk of harm. They should encourage qualified assessment when symptoms are severe, persistent, or disabling.

Spiritual support can accompany professional care. Prayer, worship, community, and hope may be valuable, but mental illness should not automatically be attributed to weak faith, sin, or demonic influence. Leaders must not advise a person to stop prescribed medication; medical decisions belong with qualified clinicians and the patient.

2.2 Grief, death and serious illness

Grief is not a fixed sequence and has no identical timetable. Young people may experience sadness, anger, guilt, numbness, confusion, relief, fear, or difficulty concentrating. Helpful care includes presence, listening, practical help, remembrance, permission to lament, connection to supportive adults, and continued contact after public attention fades.

With serious illness, leaders should ask what the person wants, respect medical confidentiality, include peers safely, and avoid false promises of healing. Scripture and prayer should offer God's presence and hope without blaming the sufferer. Schoolwork, transport, meals, family support, and accessible participation may be practical needs.

2.3 Healthy and abusive relationships

Abuse can be physical, sexual, emotional, spiritual, financial, or digital. Warning signs may include fear, isolation, threats, coercive control, unexplained injury, monitoring, humiliation, forced sexual activity, or exploitation. The response should prioritize safety, safeguarding, medical care where needed, preservation of evidence, and lawful reporting.

Leaders should not arrange private confrontation between a survivor and alleged abuser or pressure forgiveness as a substitute for protection and accountability. Couples counseling is not appropriate when coercive control or violence makes honest participation unsafe. Specialist domestic-violence and child-protection services should be involved.

2.4 School, campus and academic pressure

Youth may face bullying, examination stress, learning difficulties, financial barriers, loneliness, harassment, or conflict between faith and institutional expectations. Pastoral support includes listening, study and time-management coaching, prayer, liaison with appropriate school staff, disability accommodation advocacy, and referral to counselors or administrators.

Leaders should avoid promising to overturn school decisions or entering campuses without authorization. The young person's privacy and institutional procedures must be respected.

2.5 Career, unemployment and economic vulnerability

Career guidance begins with gifts, interests, values, opportunities, training, and realistic labour-market information. Unemployment may affect identity, relationships, mental health, and participation in church. The congregation can offer mentoring, CV support, interview practice, apprenticeships, entrepreneurship education, networking, and dignifying short-term assistance.

Leaders should be honest about limits and avoid exploitative schemes, guaranteed-income claims, or pressure to donate money before receiving help. Spiritual worth must not be tied to employment status.

2.6 Homelessness and lack of basic needs

Youth without stable housing or basic needs require immediate practical and safeguarding attention. Helpful responses may include food, clothing, and temporary safe accommodation through approved services, medical care, identification documents, school support, and connection to social services. The church should maintain verified local resources rather than improvise unsafe housing arrangements.

Care should preserve dignity and avoid publicity. When a congregation develops a pantry, clothing bank, scholarship fund, or shelter partnership, it needs criteria, records, and confidentiality, accountability, and referral relationships.

2.7 Trauma-informed and coordinated care

Trauma-informed care emphasizes safety, trust, choice, collaboration, and empowerment. Leaders ask “What has happened and what support is needed?” rather than “What is wrong with you?” They explain actions, avoid unnecessary repetition of painful stories, and recognize that behavior may be a coping response.

Complex cases require a coordinated team with only necessary information shared. The young person should know who is involved and why. The pastor or youth leader may remain a stable spiritual support while professionals address clinical, legal, educational, or social needs.

3. Biblical and Adventist Integration

Job’s friends were most helpful when they sat in silence before attempting explanations.

Jesus wept with the bereaved and also acted; compassion includes both presence and practical response.

Matthew 25 identifies service to vulnerable people as service offered to Christ.

4. Unit Summary

Care for vulnerable youth combines presence, hope, protection, practical support, and responsible referral. Leaders do not diagnose or replace specialists. They recognize distress, respond to risk, preserve dignity, mobilize resources, and remain supportive within a coordinated plan.

MODULE FIVE: INTEGRATED DELIVERABLES

Place the following integrated work in the Continuous Assessment Portfolio:

Answer all three questions. Each question must integrate the relevant units in this module and apply the content to a realistic ministry context.

1. What is the proper scope of pastoral care, and how should presence, active listening, prayer, boundaries, limited confidentiality, documentation, supervision, self-care, emergency response, and professional referral work together?
2. Develop a coordinated response to a young person facing a combination of mental distress, grief, illness, abuse, family disruption, unemployment, poverty, displacement, or another social vulnerability, identifying immediate risks, pastoral actions, referrals, practical assistance, responsible persons, and follow-up.
3. How do safeguarding and trauma-informed principles of safety, trust, choice, collaboration, and empowerment help the church support vulnerable youth without diagnosing, making false promises, pressuring reconciliation, or replacing qualified professionals?

MODULE ASSESSMENT CRITERIA

Criterion	Evidence expected
Integrated understanding	Uses the major ideas from every unit in the module and connects them coherently.
Biblical and Adventist foundation	Uses Scripture responsibly and applies Adventist mission, identity, organization, and ethical guidance accurately.
Contextual ministry judgement	Responds realistically to local youth needs, culture, resources, risks, inclusion, and mission opportunities.
Academic and practical quality	Presents clear, feasible work with organized writing and Turabian/Chicago documentation where sources are used.

The module deliverables and responses are included in the Continuous Assessment Portfolio. The complete portfolio is graded out of 50% using Appendix H.

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Note: Scripture references are cited in the text by book, chapter, and verse.

MODULE SIX: STRATEGIC PRACTICE AND MINISTRY PRACTICUM

UNIT 13: YOUTH NEEDS ASSESSMENT AND STRATEGIC MINISTRY PLANNING

UNIT OVERVIEW

This unit provides a practical method for understanding young people and translating evidence into a mission statement, priorities, objectives, strategies, work plans, indicators, budgets, and risk controls.

UNIT OBJECTIVES

Conduct an ethical youth needs-and-assets assessment.
Analyze findings and select strategic priorities.
Write a practical youth ministry strategic plan aligned with church mission.

LEARNING OUTCOMES

Use interviews, observation, surveys, and records appropriately.
Develop SMART objectives and indicators.
Prepare a one-year strategic ministry plan and work plan.

Estimated study time	3 hours
Core reading	Pastors and Elders Handbook for Adventist Youth Ministries (2025)
Key terms	needs assessment, asset mapping, stakeholder analysis, SMART objective, strategy, indicator, work plan, risk register
Biblical anchor	Nehemiah 1:1-4; 2:11-18; Proverbs 18:13; Habakkuk 2:2

1. Introduction

Relevant youth ministry begins with listening. Leaders often plan from tradition, personal preference, or the loudest voices. A needs-and-assets assessment gathers enough trustworthy information to understand who the young people are, what strengthens them, what barriers they face, what services already exist, and what priorities the ministry can responsibly address.

2. Main Content

2.1 Purpose and scope of assessment

A youth assessment is not an intrusive investigation into every private matter. It is a focused process for planning ministry. The scope may include demographics, participation, spiritual practices, belonging, family support, education, work, health, digital life, leadership gifts, service interests, accessibility, and perceptions of church. The assessment should identify assets as well as needs.

Before collecting data, define the decision to be informed. For example: Which age group is least served? Why are university students disconnecting? What prevents participation in service? What support do youth leaders need? Clear questions prevent collection of information that will never be used.

2.2 Methods of gathering information

Useful methods include attendance and membership records, observation, anonymous surveys, individual interviews, focus groups, parent and leader consultations, community data, and asset mapping. Combining methods improves confidence because each has limitations. A survey shows patterns but may not explain them; an interview gives depth but not prevalence.

Sampling should include less visible youth, not only current officers or regular attendees. Leaders may need to contact inactive youth, students away from home, young workers, persons with disabilities, and youth who cannot afford activities.

2.3 Ethics, consent and data protection

Participants should know the purpose, what participation involves, whether it is voluntary, how information will be used, and who will see it. For minors, appropriate guardian consent and youth assent may be required. Sensitive questions should be limited, and leaders should have a referral plan in case a disclosure indicates risk.

Reports should aggregate information and remove unnecessary identifiers. Raw data should be stored securely and destroyed or archived according to policy. Assessment must not become gossip, public ranking, or a method of punishing people who criticize the ministry.

2.4 Analyzing and prioritizing findings

Analysis groups findings into themes, counts simple frequencies where useful, notes differences among groups, and compares needs with available assets. Leaders should distinguish a symptom from a cause. Low attendance may reflect timing, transport, exclusion, weak content, family duties, conflict, or lack of spiritual interest; one assumption should not determine the response.

Priorities can be ranked by mission importance, severity, number affected, urgency, feasibility, available assets, and potential impact. A ministry should not attempt every need at once. Some needs require referral or partnership rather than a church-run program.

2.5 From findings to strategic direction

A strategic plan states the context, biblical and denominational foundation, vision, mission, values, priority issues, objectives, strategies, activities, responsibilities, timetable, budget, risks, indicators, and review process. It should be brief enough to use and detailed enough to guide action.

SMART objectives are specific, measurable, achievable, relevant, and time-bound. “Empower youth” is a worthy intention but not yet an objective. “By the end of the year, train and mentor twenty youth, at least half of whom complete two supervised ministry assignments,” is measurable and directs action.

2.6 Work plans, indicators and assumptions

A work plan breaks strategy into activities with dates, responsible persons, resources, outputs, and status. Indicators show progress. Output indicators count immediate products, such as leaders trained or visits completed. Outcome indicators assess change, such as increased participation, improved Bible-study confidence, or stronger belonging.

Every plan rests on assumptions: leaders remain available, funds are approved, parents consent, transport is accessible, or partner organizations cooperate. Naming assumptions helps leaders prepare alternatives. A risk register identifies the risk, likelihood, impact, prevention, response, owner, and review date.

2.7 Participation and approval

Young people should help interpret findings and select priorities. Adults, parents, pastors, elders, and departments contribute perspective and resources. The plan should pass through the appropriate AYM Committee and church-board approval processes, especially where finance, facilities, public communication, safeguarding, or partnerships are involved.

Approval is not the end. The plan should be communicated in accessible language, translated into calendars and budgets, reviewed regularly, and revised when evidence changes.

3. Biblical and Adventist Integration

Nehemiah listened, prayed, inspected, interpreted, and then mobilized people around a clear task. Proverbs warns against answering before listening; planning without assessment is a ministry form of premature answer.

Writing the vision clearly supports shared understanding and accountable action.

4. Unit Summary

Strategic youth ministry listens before it acts. Ethical assessment gathers evidence about needs and assets, analyzes causes and differences, selects realistic priorities, and produces an approved plan with measurable objectives, responsibilities, budgets, risks, and indicators.

UNIT 14: IMPLEMENTATION, SAFEGUARDING, MONITORING, EVALUATION AND PRACTICUM

UNIT OVERVIEW

This final unit integrates the course into a supervised youth-ministry practicum. It covers implementation, team coordination, safeguarding, monitoring, evaluation, reporting, reflection, handover, and a capstone portfolio.

UNIT OBJECTIVES

Implement an approved youth-ministry activity or project.
Apply safeguarding, financial, communication, and risk controls.
Monitor progress, evaluate outcomes, reflect theologically, and report responsibly.

LEARNING OUTCOMES

Complete a supervised practicum.
Submit a ministry portfolio with evidence and evaluation.
Present lessons learned and an improvement plan.

Estimated study time	3 hours including practicum
Core reading	Pastors and Elders Handbook for Adventist Youth Ministries (2025); relevant church and safeguarding policies
Key terms	implementation, safeguarding, monitoring, evaluation, reflection, portfolio, handover, practicum
Biblical anchor	James 1:22-25; Luke 10:1-20; 1 Corinthians 3:5-9; Colossians 3:23-24

1. Introduction

Ministry competence develops through responsible practice. The practicum gives the learner an opportunity to move from analysis and planning to supervised action. The aim is not a flawless event but faithful implementation, safe practice, honest evaluation, and demonstrated learning.

2. Main Content

2.1 Preparing for implementation

Before implementation, confirm approval, objectives, roles, timetable, venue, participants, communication, permissions, budget, resources, transport, accessibility, safeguarding, emergency contacts, and evaluation tools. Hold a team briefing and walk through the program. Identify decision points and who has authority to adjust the plan.

A readiness checklist should be completed several days before the activity, not at the opening time. Unresolved high-risk issues may require postponement. Faithfulness includes knowing when not to proceed.

2.2 Safeguarding children and young people

Safeguarding creates environments that prevent and respond to harm. It includes suitable leader selection, codes of conduct, appropriate adult-to-minor ratios, observable interactions, safe transport, permission and medical information, digital communication rules, photography consent, emergency procedures, and clear reporting of concerns.

Every worker should know the designated safeguarding contact and understand that allegations are not investigated informally by untrained leaders. Immediate safety, lawful reporting, preservation of information, and referral to authorized persons take priority. Retaliation against a reporter or young person is unacceptable.

2.3 Team coordination during ministry

The project leader should maintain situational awareness without doing every task. A short pre-event prayer and briefing clarifies roles; a communication channel handles changes; designated persons manage registration, finance, safety, program flow, hospitality, and documentation. Volunteers need permission to pause an unsafe activity.

When unexpected problems occur, leaders use the objectives and risk plan to decide. Changes should be recorded. Respectful communication protects team unity, especially under pressure.

2.4 Monitoring

Monitoring is the regular collection of information while the project is taking place. It answers whether activities are happening as planned, who is participating, what resources are being used, what problems are emerging, and what adjustments are needed. Simple tools include attendance sheets, checklists, expenditure records, observation notes, contact logs, and progress meetings.

Monitoring data should be proportionate. Collect only what will be used, protect personal information, and avoid turning ministry into excessive paperwork. Good records make evaluation and accountability possible.

2.5 Evaluation

Evaluation compares results with objectives and asks why results occurred. It may assess relevance, effectiveness, efficiency, inclusion, safety, spiritual or developmental outcomes, sustainability, and unintended effects. Methods include participant feedback, interviews, observation, tests or demonstrations, testimonies, financial review, and team debriefing.

Positive stories are valuable but do not replace evidence. Negative feedback is not an enemy; it can reveal barriers and improve future ministry. Leaders should report limitations and avoid claiming conversions, healing, or behavior change without appropriate evidence.

2.6 Theological reflection

Theological reflection asks: What happened? What did participants experience? What biblical themes illuminate the situation? Where did we see grace, resistance, suffering, gifts, or mission? What did our assumptions reveal? What should faithful action be next?

Reflection joins Scripture, Adventist mission, context, experience, and responsible knowledge. It avoids using one verse to silence complexity. The purpose is transformed practice and deeper dependence on God.

2.7 Reporting, accountability and handover

A practicum report should include the need, purpose, participants, process, resources, safeguarding, results, finances, feedback, challenges, lessons, recommendations, and appendices. Photographs or quotations require consent. Financial figures should reconcile with receipts and church treasury records.

Handover includes files, contacts with consent, inventory, pending actions, calendar information, risks, and lessons learned. The ministry belongs to the church, not to one leader's private account or device.

2.8 Practicum requirements

The learner will plan and complete a supervised youth-ministry activity or project of sufficient scope to demonstrate course competencies. The project may emphasize discipleship, worship, service, leadership development, family support, inclusion, campus ministry, digital mission, or pastoral-care systems. Direct counseling of high-risk cases is not an acceptable independent practicum task.

The portfolio should contain an approved proposal, needs evidence, plan, budget, risk and safeguarding documents, program materials, attendance or participation evidence, supervisor verification, evaluation, financial accountability, theological reflection, and improvement plan. Confidential records must be anonymized.

3. Biblical and Adventist Integration

James calls learners to become doers of the word; practicum connects knowing with faithful action.

Jesus sent disciples in teams, gave instructions, and received them back for reporting and reflection.

Paul describes ministry as cooperative labour in which God gives the growth; evaluation therefore combines responsibility with humility.

4. Unit Summary

Implementation tests whether a plan can serve real people safely and faithfully. Safeguarding, teamwork, monitoring, evaluation, financial accountability, theological reflection, and handover are essential parts of ministry. The practicum demonstrates integrated competence and produces evidence for continued improvement.

MODULE SIX: INTEGRATED DELIVERABLES

Place the following integrated work in the Continuous Assessment Portfolio:

Answer all three questions. Each question must integrate the relevant units in this module and apply the content to a realistic ministry context.

1. How should a youth leader conduct an ethical needs-and-assets assessment, combine appropriate methods, protect participants, interpret differences, distinguish symptoms from causes, and select realistic priorities for ministry planning?
2. Develop a strategic youth-ministry response that moves from evidence to SMART objectives, strategies, responsibilities, schedule, budget, communication, output and outcome indicators, and a safeguarding and risk register.
3. Explain how approvals, safeguarding, implementation, monitoring, evaluation, financial accountability, theological reflection, supervision, documentation, handover, and a confidentiality-protecting portfolio demonstrate integrated practicum competence.

MODULE ASSESSMENT CRITERIA

Criterion	Evidence expected
Integrated understanding	Uses the major ideas from every unit in the module and connects them coherently.
Biblical and Adventist foundation	Uses Scripture responsibly and applies Adventist mission, identity, organization, and ethical guidance accurately.
Contextual ministry judgement	Responds realistically to local youth needs, culture, resources, risks, inclusion, and mission opportunities.
Academic and practical quality	Presents clear, feasible work with organized writing and Turabian/Chicago documentation where sources are used.

The module deliverables and responses are included in the Continuous Assessment Portfolio. The complete portfolio is graded out of 50% using Appendix H.

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Note: Scripture references are cited in the text by book, chapter, and verse.

APPENDICES AND PRACTICUM TOOLS

The following templates may be copied and adapted. Add rows when needed. Protect personal information, follow church and institutional policy, and obtain approval before collecting sensitive data or implementing a project.

APPENDIX A: YOUTH NEEDS-AND-ASSETS ASSESSMENT TEMPLATE

Church / institution:

Assessment purpose:

Target group and age range:

Dates: _____

Responsible team:

Approval / consent arrangements:

Question / indicator	Method	Participants / source	Ethical safeguard	Decision informed

APPENDIX B: ONE-YEAR STRATEGIC YOUTH MINISTRY PLAN

Vision:

Mission:

Biblical and denominational foundation:

Context summary:

Priority needs and assets:

Values / operating principles:

Priority	SMART objective	Strategies / activities	Responsible person	Time	Budget	Indicators	Risks / response

APPENDIX C: PROGRAM PLANNING SHEET

Program title	
Date, time, and venue	
Target group	
Need / rationale	
Biblical theme and key text	
Purpose	
Learning / ministry outcomes	
Program sequence and time allocation	
Youth roles	
Facilitators and volunteers	
Resources and equipment	
Accessibility and inclusion	
Safeguarding and emergency arrangements	
Communication and permissions	
Budget and approvals	
Follow-up	
Evaluation methods and indicators	

APPENDIX D: BUDGET AND FINANCIAL ACCOUNTABILITY TEMPLATE

Item	Quantity	Unit cost	Total	Funding source	Authorization	Receipt / reference

Total approved: _____ **Total spent:** _____ **Balance:** _____

All income passes through approved church or institutional procedures.

No expenditure is made without authorization.

Receipts or signed acknowledgements are retained.

The person approving, holding, and reconciling funds should be separated where feasible.

A final financial report is submitted to the appropriate committee or treasury.

APPENDIX F: PASTORAL-CARE REFERRAL AND FOLLOW-UP RECORD

CONFIDENTIALITY

Use this record only according to church, institutional, safeguarding, and legal procedures. Record facts, not gossip or diagnosis. Store securely and restrict access.

Date and time	
Young person / coded identifier	
Presenting concern in the person's own words	
Immediate safety concerns and actions	
Consent and confidentiality explanation	
Pastoral support offered	
Referral destination and reason	
Person responsible for follow-up	
Follow-up date and outcome	
Further action / closure	
Name and signature of responsible leader	

APPENDIX H: CONTINUOUS ASSESSMENT PORTFOLIO CHECKLIST AND RUBRIC (50%)

The portfolio contains all assessed work completed during the semester and is graded out of 50 marks, representing 50% of the final course grade.

- ☐ Integrated module deliverables and responses to the three module-end questions for Modules One-Six
- ☐ ☐ Approved proposal and needs evidence
- ☐ Biblical and Adventist rationale
- ☐ SMART objectives and implementation plan
- ☐ Program materials and communication
- ☐ Budget approval, expenditure record, and receipts
- ☐ Safeguarding and risk documents
- ☐ Participation / attendance evidence
- ☐ Monitoring notes and evaluation findings
- ☐ Anonymized photographs, quotations, or feedback with consent
- ☐ Supervisor verification
- ☐ Theological reflection
- ☐ Recommendations and revised plan
- ☐ Practicum logbook
- ☐ Ten-minute presentation

Criterion	Evidence expected	Marks
Foundation and need	Biblical, Adventist, contextual, and evidence-based rationale	8
Planning and governance	Objectives, roles, approvals, schedule, budget, communication	10
Implementation and participation	Competent delivery and meaningful youth involvement	7
Safeguarding and ethics	Risk controls, consent, inclusion, confidentiality, professional limits	10
Monitoring, evaluation, and accountability	Credible evidence, finance, feedback, and interpretation	7
Reflection and improvement	Theological learning and feasible revised plan	5
Portfolio quality	Organization, writing, references, and presentation	3
Total	Continuous Assessment Portfolio	50

APPENDIX I: END-OF-SEMESTER EXAMINATION / CAPSTONE RUBRIC (50%)

The end-of-semester examination or capstone assignment is marked out of 50 and constitutes 50% of the final course grade.

Criterion	Evidence expected	Marks
Biblical and theological integration	Interprets Scripture responsibly and builds a coherent theology of ministry to, with, and by young people.	10
Adventist identity and guidance	Applies Adventist mission, history, organization, Church Manual principles, and youth-ministry guidance accurately.	8
Integration of all six modules	Connects foundations, organization, mentoring, mission, nurture, inclusion, pastoral care, strategy, and practicum.	10
Contextual analysis and ministry judgement	Analyzes youth needs, culture, digital realities, risks, ethics, and inclusion without abandoning biblical truth.	8
Practical application and feasibility	Presents workable structures, plans, safeguards, budgets, indicators, referral systems, and follow-up.	8
Academic presentation and documentation	Uses clear organization, accurate language, and Turabian/Chicago documentation.	6
Total	End-of-Semester Examination / Capstone Assignment	50

APPENDIX J: GLOSSARY OF KEY TERMS

Adventist Youth Ministries (AYM): The coordinated work of the church for, with, and by young people, focused on salvation, disciple-making, service, and mission involvement.

Asset mapping: Identifying people, gifts, organizations, facilities, networks, and resources that can support ministry.

Discipleship: The lifelong process of following Jesus, learning His teaching, becoming like Him, and participating in His mission.

Empowerment: Helping young people develop agency, gifts, competence, responsibility, and meaningful participation with appropriate support.

Evaluation: Systematic judgement of the relevance, implementation, results, and lessons of a ministry activity or project.

Intergenerational ministry: Shared Christian life and mission in which different generations learn from and serve with one another.

Mentoring: An intentional relationship that supports another person's growth in faith, character, competence, and service.

Monitoring: Regular collection and use of information during implementation to track progress and make adjustments.

Pastoral care: Compassionate spiritual and practical support offered within ethical limits and connected to referral when specialist help is needed.

Safeguarding: Policies and practices that prevent and respond to abuse, exploitation, neglect, and other harm.

SMART objective: An objective that is specific, measurable, achievable, relevant, and time-bound.

Spiritual nurture: Ongoing formation in relationship with Christ, Scripture, prayer, doctrine, character, belonging, and service.

Total Youth Involvement: The intentional inclusion and equipping of all young people for meaningful participation according to gifts, maturity, and opportunity.

Youth ministry: The church's intentional work for, with, and by young people in discipleship, care, leadership, service, and mission.

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White, Ellen G. *Messages to Young People*. 1930.

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Note: Scripture references are cited in the text by book, chapter, and verse. Learners should use a reliable Bible translation and study each passage in context.